

X Dr. H. Bartlett,
Spartanburg, S. C.
On "Nineveh and
Jonah".

X A city seems to have in some sense its organic character as a city. Nineveh was penitent in its official, representative capacity. A Christian city may mean something more than that its entire population is Christian. In our country very many delicacies and difficulties come

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Be it also resolved, That a copy of the preamble and resolutions be sent to Brother James G. Parks, and that copies be sent to the Wesleyan Christian Advocate and Dawson News for publication.
Dec. 19th, 1897.

community inspired
ings and acting under the motives of Christianity. It may or may not embody itself in laws or institutions; it may or may not be recognized in terms in the constitution or charter; that is of little consequence. But a city as well as an individual is capable of a Christian experience and character. It is more than an aggregate of the experience of the souls within it, as a chemical compound has qualities which did not appear in either of its constituents: it is a real new being, with qualities and powers of its own. . . . There is then such a thing as a city Christian in point of righteousness. That old

Jewish conception of a holy city is not all a dream: purity and truth may belong to a city as well as to a man. Again we come to a lofty ground of appeal. If you are pure and true—you who are privileged to make part of a great city—remember, O remember! that your righteousness is not for yourself alone, nor for the few whom you immediately touch; it is for your city. I am speaking to business men, who, if they will be really Christians, may help to put a more Christian character into business life; I am speaking to women of society, who, if they will

Dec. 19.

Sunday School Resolutions
1897.

Expressions of Love and Esteem for Colonel J. G. Parks, Late Superintendent.

The following preamble and resolutions, through Professor Homer Wright, were offered by Mr. William K. Plisbury, a teacher and member of the Dawson Methodist Sunday school, on last Sunday morning:

Whereas, faithful and unselfish work in the discharge of one's duties ought to be noticed, so that merit should find its proper reward, as a Sunday school we take advantage of this opportunity to award the tribute of praise to Brother James G. Parks, our former superintendent, who for many years has devoted himself in his labor of love to building up our Sunday school

Therefore, be it resolved, That as members of the Dawson Methodist Sunday school we part with reluctance with Brother James G. Parks, and regret his resignation of a duty which he for years past has performed with signal ability and Christian unselfishness.

born in her hereafter—is there not a new motive to be earnest and pure Christian men and women in the love of God, in the service of Christ, by the power of the Holy Ghost?"

Nineveh has perished; but we are solemnly told that its people may rise up in judgment to condemn those who live in days of greater light and privilege. (Matt. xii. 41.)

A Recipe for a Day.

Take a little dash of water cold,
And a little leaven of prayer,
And a little bit of morning gold
Dissolved in the morning air.

Add to your meal some merriment,
And a thought for kith and kin;
And then as your prime ingredient,
A plenty of work thrown in.

But spice it all with the essence of love,
And a little whiff of play:
Let a wise old Book and a glance above
Complete the well-made day.

—By Amos E. Wells.

X Dr. H. Bartlett,
"Jefferson College"
Spartanburg, S. C.
On "Nineveh and
Jonah".

X A city seems to have in some sense its organic character as a city. Nineveh was penitent in its official, representative capacity. A Christian city may mean something more than that its entire population is Christian. In our country very many delicacies and difficulties come in to hinder the government of a city, State, or the nation from becoming Christian. Wicked citizens are to some extent restrained by the general Christian influence around them. Good, Christian citizens do not always see their way clear to carry their religion into their official character and life. Dr. Phillips Brooks has a good sermon on the text, "And there was great joy in that city" (Acts viii. 8). He says: "It is a phenomenon possessing its own interest and demanding its own study when beyond Christian souls you have a Christian city—a whole community inspired with the feelings and acting under the motives of Christianity. It may or may not embody itself in laws or institutions; it may or may not be recognized in terms in the constitution or charter; that is of little consequence. But a city as well as an individual is capable of a Christian experience and character. It is more than an aggregate of the experience of the souls within it, as a chemical compound has qualities which did not appear in either of its constituents: it is a real new being, with qualities and powers of its own. . . . There is then such a thing as a city Christian in point of righteousness. That old

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Winter solstice the rites in honor of Thor, one of the Scandinavian deities, and some few of the customs by which the festivities attendant upon Christmas in later days were characterized may be traced to the established ceremonies in honor of that heathen deity. Thus the practice of adorning the

Resolutions
1897.

ROCKY MOUNT ACADEMY,

W. K. PILSBURY, Principal.

Editorial Correspondence
A Specialty.

Post Office,
GEORGETOWN, GA.

Rocky Mount, Ga.,

1889

Every thought which piety throws into the world alters the world.—*Emerson.*

One may live a conqueror, a king, a magistrate, but he must die as a man.—*Daniel Webster.*

modes for prosecuting persons

¹ Vol. IV, pages 123, 124.

² Vol. III, page 550.

³ Earl Granville to Court

A man subject to moods, and who makes himself miserable by indulging them, has no right to make other people unhappy. It is no excuse for an ill word or an ugly act to say: "I was in one of my moods at the time." If moods will come, and you are unable to drive them off, shut yourself up in a close room until the paroxysm passes away. Keep your misery to yourself.

While we are journeying with our divine Lord, let our companionship with him be so sweet and intimate that we shall not fear to introduce him to our scholars as our dearest personal friend.

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fidelity the
the Govern-
at Britain

"Be ye angry and sin not" was never intended as a license to indulge your temper provided you refrain from evil words and wrongdoing. You can be a great sinner without speaking or acting. "As a man thinketh in his heart so is he."

Lord, give me words!
I'm dumb; I have no might to speak thy thoughts;
My lips have felt no thrill of angel's touch.
With burning coal from life's great altar brought;
Dumb, voiceless, inarticulate, I grope
About the gates of speech. O Christ, thou
pitiest such!
Thou once didst touch sealed lips; grant me, too,
hope,
And give me words!

A sanctified life in the home, in any calling or pursuit, is a living gospel of more power than all the instruction in the gospel that men can give. It is the gospel illustrated in the life and translated into character, and put before the world in its highest concrete form. Such a gospel is the power of God unto salvation.—*Rev. W. M. Leftwich, D.D.*

The church should be considered a sacred place. Children should be taught to reverence the sanctuary by observing the very best behavior. Men should enter this sacred precinct with uncovered heads and with the deepest reverence, deport themselves as in the presence of God.—*Memphis Advocate.*

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If men would leave off seeking the approbation of their fellows, and with earnestness endeavor to make their lives useful and sublime, they would find the road, to the goal of contentment much shorter and the pace much swifter. There can be no contentment as long as we are anxious to know what men think and say of our deeds.

Popularity gained at the expense of integrity, will doubtless produce in its possessor a feeling of satisfaction, but underneath that satisfaction is a feeling of self-contempt else the man is destitute of moral quality essential to true manhood. Such popularity is short-lived, and in the end will prove to be worse than worthless.

God's providence never ceases—his eye never slumbers or sleeps. Should he withdraw his care for a moment, at once we would drop into eternity. "In him we live and move and have our being."

1. The recruitment of subjects or citizens

1. Our Lord Jesus sanctified infancy, childhood, and youth by passing through those stages of life.

2. "It is for the honor of Christ that children should attend on public worship, and he is pleased with their hosannas." (Matthew Henry.)

3. The house of God is a fit place in which to look for the Son of God.

4. The wisdom which comes from above is more than a match for that which is learned from books and schools.

5. Filial obedience is a beautiful virtue, the very foundation of a good character.

4. TRUE happiness may be had by old and young in the same way: believing right and living right. One keeps the face toward God that help may be ours, and the other keeps both hands extended toward men that help may be theirs.

Law of 1818. The law itself will be found in Vol S. Ex. 31—4

If it is true that every word we utter influences character for good or ill, let us "keep our tongue from evil and our lips from speaking guile," especially in the hearing of impressive young people. Most of us talk too much anyway.

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"Once, in all human history, we meet a being who never did an injury, and never resented one done to him, never uttered an untruth, never practiced a deception, and never lost an opportunity of doing good; generous in the midst of the selfish, upright in the midst of the dishonest, pure in the midst of the sensual, and wise far above the wisest of earth's sages and prophets, loving and gentle, yet immovably resolute, patient, and meek to the end." (John Young.)

The Pure Heart.

Rev. James Caughey once said in a sermon on "Blessed are the pure in heart," that it was impossible to sully a sunbeam. "And while the sunbeam," he said, "may dart down into the darkest hole of filth, and illuminate it, it will soil nothing, and yet not be soiled itself. So the ray of heavenly life and love, existing in the perfect believer's heart, goes into and comes out into contact with the dark dwelling-places of iniquity and filth, and cheers, and enlivens, and encourages by its presence, but is always kept unspotted from the stains of the world. It is God who gives to the pure in heart this great gift and distinction. It is He only who can keep the heart in perfect peace."

This thought is beautifully illustrated by the scripture: "Though ye have lain among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold."—[Christian Witness.

FEAR NOT.

Why should I fear to-morrow?

The Lord directs my way.

Why should I trouble borrow?

I live but for to-day.

Whenever I am weary,

In God I find my rest,

(And when my path seems dreary,

I know it's for the best.

—N. Y. Observer.

Sept 2, 1897

HINTS TO SUNDAY-SCHOOL TEACHERS.

- W. C. Kendrick, Superintendent Broadway Methodist Sunday-school, Louisville, Ky.

A MAN OF PRAYER.

It is said that "as a matter of habit and rule John Wesley's ordinary private praying consumed two hours a day." At times he would gather his company and pray all night or till the power of God came down. Nothing was considered too great or too small to take to the Lord. "Seized with a pain in the midst of his preaching, so that

occurring to be increased or augmented, or for augmenting, the force of any ship of war, the time of her arrival within the United States, the vessel in the service of either of the said belligerents of either, by adding to the number of those on board of her for guns of a larger calibre than the armament solely applicable to war. The right of riding or preparing the means for any military operations from the territory or jurisdiction of the United States of either of the said belligerents." The Court observed that the most important part of the claim, namely, *the power conferred by the eighth section to detain a ship without judicial process, and to arm her for that purpose, if necessary*. Earl Russell said that the United States should, in no event, be allowed to avail themselves of any remedy that would take away from the United States the right to take prizes of war. *Earl Russell, Vol. II, page 266.*

JUST FOR TO-DAY.

Lord, for to-morrow and its needs,
I do not pray;
Keep me from stain of sin
Just for to-day.

Let me both diligently work
And duly pray;
Let me be kind in word and deed
Just for to-day.

Let me be slow to do my will—
Prompt to obey;
Help me to sacrifice myself
Just for to-day.

Let me no wrong or idle word
Unthinking say;
Set thou a seal upon my lips
Just for to-day.

So, for to-morrow and its needs
I do not pray;
But keep me, guide me, hold me, Lord,
JUST FOR TO-DAY.

—Selected.

Saviour, like a shepherd lead us,
Much we need thy tend'ring care;
In thy pleasant pastures feed us,
For our use thy folds prepare:
Blessed Jesus,
Thou hast bought us, thine we are.

4. Multitudes of angels are interest-
ed in the work of human redemption.

GRIFFIN LIGHT GUARDS.

A RECORD THAT CHALLENGES THE SOUTH.

A List of Survivors of the Guards Who Enlisted in Griffin at the First Bugle Blast.

The Griffin Light Guards was among
the first troops that left Griffin in de-
fense of home and southern rights,
and to-day can show probably a larger
list of survivors from the original mus-
ter roll than any company that enter-
ed the Confederate service.

The Guards left Griffin on the 7th
day of May, 1861, for Macon, where
they were regularly mustered into ser-
vice on the 10th, with the following
commissioned officers:

S. M. Mangham, Captain.

C. S. Wright, 1st Lieutenant.

William Cline, 2d Lieutenant.

L. J. Bloodworth, 3rd Lieutenant.

After their services had been accept-
ed by the Confederate authorities, they
were sent to Pensacola, where they
landed on the 12th.

The history of this company is an
unwritten one, but it is hoped, that

some survivor of the gallant
will put upon record their camp life,
scenes of valor upon the field, and in-
cidents of soldier life, participated in
by them during their four years ser-
vice.

We publish below the names of ev-
ery original member of the Guards
who are known to be living to-day—
44 in number—with the hope that it
may inspire some one of them to fur-
nish the readers of the CALL with a
history of the company for preserva-
tion by the descendants of these noble
men and brave warriors.

Memorial Day commemorates the
memory of the fallen, which is well
and should be perpetuated by our chil-
dren and children's children for gener-
ations yet unborn, but it is no less a
duty to pass down to our children a
history of individual companies and
members, that will only be done by
surviving members of said company.

Out of the large list of survivors of
the Guards data could be easily ob-
tained for the compilation of a correct
and interesting history of the Guards
in camp and upon the field of battle.

Let such be written and the CALL
will place it upon record for posterity.

LIST OF SURVIVORS.

L. J. Bloodworth,	S. B. Burr,
J. Q. Boynton,	Geo. W. Burr,
John W. Cox,	John L. Doyle,
James Duffee,	Robert Driver,
J. F. Dickinson,	C. P. Daniel,
W. J. Duffee,	J. T. Freeman,
H. H. Huff,	H. W. Hasselkus,
M. M. Ison,	Tobe Johnson,
Geo. I. Jones,	Hugh Johnson,
R. H. Johnson,	C. O. Johnson,
J. C. King,	Dr. T. J. Mitchell,
M. Manley,	Geo. H. Mooney,
Wm. Mann,	Dr. J. L. Moore,
L. O. Niles,	Thos. Nall,
W. H. Porter,	Berry Phillips,
W. K. Pillsberry,	J. C. Ransome,
Chas. Reeves,	J. J. Ready,
B. R. Stephens,	Geo. Simpson,
S. Sanders,	Robert Thompson,
Gus Thomas,	Wm. Thomas,
Jos. Townsend,	Thos. Ware,
Sam'l Westbrook,	C. S. Wright.

sent into the Confederate service
Company of the

1861

Griffin Light Guards
the 1st Regiment of the 5th Ga. Inf.

(Zion's Herald.)

Since, then, whoever loves God will want to make it known, will want to work for him, will want to be in the society of his people, and will want to obey his commands—all of which things are best compassed by connection with some branch of his Church—it is evident how perfectly valueless is the declaration of great love for God on the part of those who shun the Church; except, indeed, so far as “invincible ignorance” and dense darkness may suffice to excuse them for this as for any other palpable wrongdoing.

Common Phrases from the Latin and French Languages.

and French Languages
 A bon voyage, Fr., A good voyage.
 Au lict, L., From the beginning.
 Absence, Absent, Fr., Absence of mind.
 Ad interim, L., In the meanwhile.
 Ad libitum, L., At pleasure.
 Affaire d'amour, Fr., A love affair.
 Affaire d'honneur, Fr., An affair of honor.
 Anne Domini, L., In the year of our Lord.
 Autre mortem, L., Before death.
 A prima vista, L., At first sight.
 Ad salt, Fr., Skillful in, expert.
 Ad salt, Fr., A brilliant mind.
 Belle dom, Fr., A love-letter.
 Bon de seigneur, Fr., As it should be.
 Coup de soleil, L., Sun-stroke.
 Cum grano, L., With some allowance.
 Cum grano salis, L., With some salt.
 Deus vobiscum, L., God be with you.
 Dieu et non droil, Fr., God and my right.
 Entre nous, Fr., Between ourselves.
 Ex post facto, L., One out of many.
 Ex post facto, L., After the deed is done.
 Fact accompli, F., A fact accomplished.
 Factus justitie, L., Made haste slowly.
 Fiat justitie, L., Let justice be done.
 Hac jact, L., Ho, ho.
 Homi soli est mal y pense, Fr., Evil to h
 thinks.
 Hors de combat, Fr., Not in condition to fight.
 In articulo mortis, L., At the point of death.
 In hoc signo vinces, L., In this sign you sh
 In loco parentis, L., In place of a parent.
 In medias res, L., Into the midst of things.
 In propria persona, L., In person.
 In rebus naturalibus, L., In nature.
 In vino veritas, L., In the former state.
 Ise dixit, L., He himself is truth in wine.
 Ise facto, L., He himself is the fact itself.
 Lusus nature, L., A freak of nature.
 Mal a propos, Fr., Out of place, ill-timed.
 Memento mori, L., Remember death.
 Modus operandi, L., The mode of operation.
 Mutuum in parvo, L., Much in little.
 Ne plus ultra, L., Nothing further.
 Notas volens, L., Willing or unwilling.
 Non plume, Fr., An assumed name.
 Non composuit, L., Not of sound mind.
 Participes criminis, L., Accomplice.
 Per capita, L., By the head, singly.
 Post mortem, L., After death.
 Pro bono publico, L., For the public good.
 Pro tempore, L., For the time.
 Quantum sufficit, L., A sufficient quantity.
 Requiescat in pace, L., An equivalent.
 Requiescat in pace, L., May he rest in peace.
 Status quo non, L., Without ceremony.
 Status quo non, L., An indispensable condition.
 Sur rosa, L., Under the rose, privately.
 Tempus fugit, L., Time flies.
 Terra firma, L., Solid land, the continent.
 Terra incognita, L., An unknown land.
 Veni, vidi, vici, L., I came, I saw, I conquered.
 Vox populi, L., The voice of the people.

Never buy what you do not want because it is cheap.

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Commanders of the U. S. Army.
Geo. Washington, 1775-1783
Henry Knox 1783-1784
Asstah Harner 1788-1789
James Mifflin, 1789-1791
James V. Claiborne, 1791-1796
George Washington, 1796-1798
James Wilkinson, 1800-1815
Henry Dearborn, 1812-1815
Jacob Brown, 1815-1828
Alex. Macomb, 1828-1841
Winfield Scott, 1841-1862
Geo. B. McClellan, 1861-1862
Henry W. Halleck, 1862-1864
Ulysses S. Grant, 1864-1869
John T. Sherman, 1869-1883
Phil. H. Sheridan, 1883-1888
J. M. Schofield, 1888-1895
Nelson A. Miles, 1895

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Commanders of the U. S. Army.

Geo. Washington, 1773-1783
Henry Knox, 1783-1784
Josiah Harmar, 1788-1791
Arthur St. Clair, 1791-1796
James Wilkinson, 1796-1798
George Rogers Clark, 1798-1799
Geo. Washington, 1800-1812
James Wilkinson, 1800-1812
Henry Dearborn, 1812-1815
Jacob Brown, 1816-1818

Number of Trees on an Acre at Various Distances.

[illegible]

Wheat	Per Bushel	57
Corn, in the ear	100 lbs.	58
Corn, shelled	50	56
Rye	50	56
Buckwheat	48	54
Barley	48	54
Peas	32	53
Pulses	60	50
White Beans	60	50
White Potatoes	50	55
Sweet Potatoes	55	55
Onions	57	57

Turnips	Per Bushel	55
Clover Seed	50	56
Millet Seed	50	56
Timothy Seed	45	50
Blue Grass Seed	44	50
Hemp Seed	44	50
Sail, fine	47	50
Sail, coarse	46	50
Meadow	45	50
Malt	55	55
Bran	50	50

According to the laws of the United States

[illegible]

³ See Phillimore's *International Law*, vol. 2, ch.

METHODIST EPISCOPACY.

(Bishop E. G. Andrews, Before the British Conference.)

The Constitution of this earliest and largest of the Episcopal Churches of American Protestantism is confessedly unique. Especially is its episcopacy unique—an episcopacy modern in its origin, yet created in strict conformity with most ancient and well-authenticated usage; an episcopacy preëminently scriptural, in part, because distinctly and always declaring its inability to find in the Scripture any prescription of itself, or of any other particular form of Church government; an episcopacy continued only by the will of the Church, and strictly amenable to the Church, yet exercising by the pleasure of the Church, and through the itinerant system, a most extraordinary power over the current life of the Church; an episcopacy transcending all diocesan limitations, yet, by the aid of a subepiscopate, the presiding eldership, pervading each part of the vast communion with a unifying influence and authority; an episcopacy affecting no titles of honor, no insignia of office, and no lordship over God's heritage, which, nevertheless, has not failed to secure the affection and reverent esteem of the Church; an episcopacy whose validity, based not "on fables and endless genealogies, which minister strife rather than godly edifying," is confirmed to the satisfaction of those immediately concerned by its admirable adaptation to the work which it has to do, by the spirit in which it has been administered, and by the manifest blessing of the Great Head of the Church upon it.

The Telegraph's Editorial on "Anarchy." To the Editor of The Telegraph: It is the desire of many readers in Dawson of your valuable paper, that you reproduce a portion of your editorial on "Anarchy," published a few days ago, and which I quote below: Many of us in Dawson, truly realize that your words were noble, and true and ought to be forever preserved. The Telegraph is a power here for good.

"Anarchism is an evil which society must always confront. It is a manifestation of the eternal conflict between the good and the bad. The builders of a state must always take it into account. Whenever there is concentration of men into social organization for the common good, there are always to be found those who seek its destruction in one way or another, either out of mere malice or because of objection to any rule that restricts the licentious proclivity. The devil is omnipresent and against the powers of evil society must always stand four-square and be ever vigilant. As there is a heaven, so there is its opposite—a hell. As there is order, so there is its opposite—disorder. As there is light from heaven so there is darkness from hell. As comes the light from heaven, so comes all goodness; as comes all darkness from hell, so comes all evil. It is idle, therefore, to cry 'peace, peace when there is no peace,' and the price of security is unremitting vigilance."

These words are as beautiful as "apples of gold in pictures of silver." Yours truly, Wm. K. Pillsbury. Dawson, Ga., Aug. 31, 1897.

TERRELL VETERANS, 1897. Members of the Camp to Meet on September 7.

Dawson, Ga., Aug. 30.—Order No. 25. To the Terrell County Camp of United Confederate Veterans: The members of the camp are ordered to meet at the court house at 11 o'clock Tuesday morning to hold the annual election for officers of the camp, besides transacting other important business.
J. W. F. Lowry, Commander.
William K. Pillsbury, Secretary.

after, nor can after the law of nations.

American Wars.

King Philip's War.....	1675
King William's War.....	1689
Dutch War.....	1693
Queen Anne's War.....	1744
French and Indian War.....	1753
American Revolution.....	1775
Indian War.....	1790
Barbary War.....	1803
Tecumseh War.....	1804
War of 1812.....	1812
Algierine War.....	1815
First Seminole War.....	1817
Second Seminole War.....	1835
Mexican War.....	1846
Civil War.....	1861

What Shall We Name the Baby?

BOYS.

Abner, father of light.
Adin, luxurious.
Albert, noble, bright.
Allan, a hound.
Alonso, willing.
Alvin, beloved by all.
Arnold, strong.
Aubrey, ruler of spirits.
Basil, royal.
Bertram, bright raven.
Brian, strong.
Cecil, dim-sighted.
Clarence, illustrious.
Claude, lame.
Clement, mild tempered.
Cuthbert, renowned.
Cyril, lordly.
Donald, proud chief.
Douglas, a Scotch chief.
Duncan, brown chief.
Edgar, a protector.
Edmund, a defender.
Egbert, bright eye.
Elbert, illustrious.
Eldred, terrible.
Ellis, God my salvation.
Elmer, noble.
Ernest, earnest.
Ethan, firmness.
Eugene, well born.
Evan, gift of God.
Frederic, ruler.
Geoffrey, a protector.
Gerald, strong.
Girard, amiable.
Guy, a leader.
Harold, a champion.
Homer, security.
Horatio, worthy.
Hubert, handsome.
Jerome, holy name.
Jotham, upright.
Kenneth, defender.
Kenneth, a leader.
Llewellyn, like a lion.
Maurice, dark colored.
Meredith, sea protector.
Norman, a northman.
Oscar, a warrior.
Pierre, a rock.
Reginald, strong ruler.
Roderick, rich in fame.
Roger, quiet, peaceful.
Ronald, famous.
Roy, a king.
Victor, conqueror.
Vivian, lively.
Walter, a ruler.

GIRLS.

Ada, happiness.
Adele, a princess.
Agatha, kind.
Beatrice, making happy.
Bertie, or
Bertha, bright.
Blanche, fair.
Camilla, attendant.
Clarice, illustrious.
Celeste, heavenly.
Cora, daughter.
Dora, a gift of God.
Edith, a rich gift.
Edna, pleasure.
Elsie, noble birth.
Elinor, light.
Ethel, or
Evelyn, noble.
Eulalie, fair speech.
Evelyn, life.
Florence, blooming.
Gertrude, all truth.
Grace, favor.
Gladys, happy.
Ida, Godlike.
Irene, peaceful.
Jeanne, gift of God.
Jessie, firm.
Laura, a laurel.
Letitia, gladness.
Lisa, worshipful.
Lillian, a lily.
Lois, good.
Lucia, or
Lucille, born at break of day.
Mabel, lovable.
Madeline, from Magdala.
Marion, star of the sea.
Marguerite, or
Marjorie, a pearl.
Maude, a heroine.
May, name of month.
Millicent, sweet singer.
Mildred, mild.
Mina, resolute.
Myra, she who weeps.
Myrtle, a flower-love.
Nora, honorable.
Nathalie, a gift.
Patience, resignation.
Pauline, petite, little.
Phyllis, a green bough.
Rosalie, little rose.
Ruth, friendship.
Sibyl, a prophetess.
Stella, a star.
Victorine, victory.

PAY YOUR DEBTS.

(Cumberland Presbyterian.)

1897

No man can command respect in a community if he fails to pay his debts. But a minister must command more than respect; he must have the unquestioning confidence of the people as the accredited representative of Christ and the Church. No sort of failure more quickly attracts attention than a failure to meet your promises to pay. Promptness and reliability in business matters command respect. This is the thermometer by which many people on the street will measure you and your piety. How can a man stand as a messenger of righteousness and life when the people know he either will not or cannot pay his grocer's bill? If in this very earthly matter he fails, how can he hope to be trusted and followed in heavenly matters? Therefore a Church should provide liberally for the support of its pastor, so that he may command the respect and trust of business men; and the pastor should conscientiously live within his income. The Church cripples itself when it pays its pastor so meagerly as to place him in financial straits; but however inadequate his salary, he would better work with his own hands or starve than become a chronic borrower or asker of credit.

Area of Oceans.

Pacific.....	71 millions square miles.
Atlantic.....	35 " "
Indian.....	28 " "
Antarctic.....	8 1/2 " "
Arctic.....	4 1/2 " "

Gout and paralysis are traceable to Livers that do not act out all their functions.

Inland Seas of the World.

NAME.	SIZE.	DEPTH.
Caspian Sea.....	178,000 sq. miles....	250 feet.
Sea of Aral.....	30,000 " "	100 "
Dead Sea.....	300 " "	200 "
Lake Superior.....	32,000 " "	1,000 "
Lake Michigan.....	22,400 " "	1,000 "
Lake Huron.....	21,000 " "	1,000 "
Lake Erie.....	10,815 " "	204 "
Lake Ontario.....	6,300 " "	336 "
Lake Nicaragua.....	6,000 " "	300 "
Salt Lake.....	1,875 " "	1,400 "

4 Nécessité d'une loi maritime pour régler les rapports
rants. Paris, 1862, page 7.

5 The Eliza Ann, (1 Dodson's Reports, 244.)

6 Calvo Derecho Internacional, tom. 2, page 151, § 603.

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Most Northern Point Reached By Arctic Explorers.

YEAR.	EXPLORERS.	NO. LATITUDE.
1607—Hudson		80d 23m 00s
1773—Phipps (Lord Musgrave)		80d 48m 00s
1806—Scoresby		81d 12m 42s
1827—Parry		82d 45m 30s
1874—Meyer (on land)		82d 09m 00s
1876—Markham (Nares' expedition)		83d 07m 00s
1878—Payer		83d 21m 00s
1881—Lockwood (Greely's party)		83d 21m 00s
1886—Dr. Nansen		86d 14m 00s

Religious Denominations.

Estimated number of English-speaking religious sects, forming communities throughout the world:

Episcopalians.....	29,200,000
Methodists of all descriptions.....	18,650,000
Roman Catholics.....	15,500,000
Presbyterians of all descriptions.....	12,250,000
Baptists of all descriptions.....	9,250,000
Congregationalists.....	6,150,000
Free Thinkers.....	5,250,000
Lutherans, etc.....	2,800,000
Unitarians.....	2,000,000
Missionary sects.....	2,000,000
Of no particular religion.....	17,000,000
English-speaking population.....	124,130,000

Estimated Number of All Creeds.

1. Christianity.....	477,080,153
2. Worship of Ancestors and Confucianism.....	256,000,000
3. Hinduism.....	190,000,000
4. Mohammedanism.....	170,884,372
5. Buddhism.....	147,900,000
6. Jainism.....	14,000,000
7. Shintoism.....	7,188,000
8. Polytheism.....	117,081,639

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