

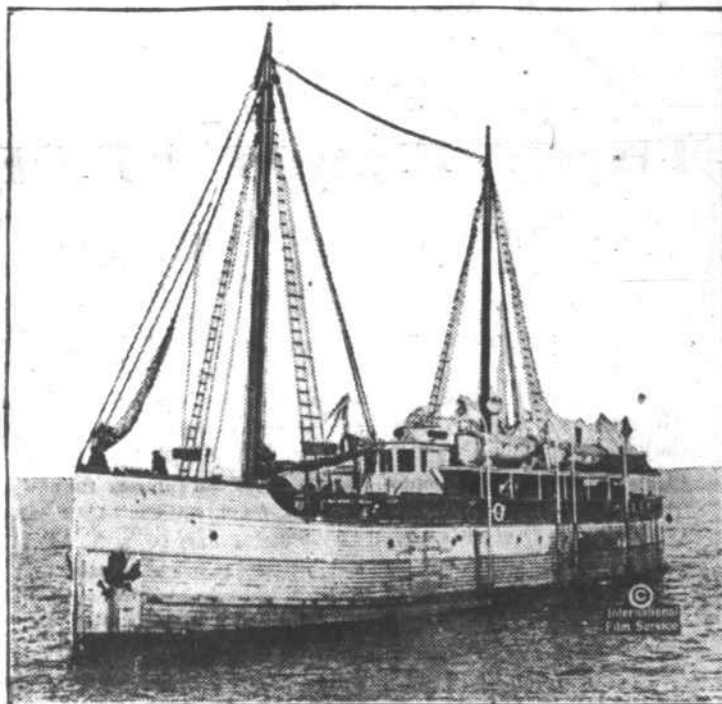
1—Soldiers of the American expeditionary force in France singing hymns at their Sunday church service. 2—The main church of Velo d' Astico, Italy, destroyed by Austrian shells. 3—First photograph of wounded members of the "Battalion of Death," the heroic organization of Russian fighting women, in a Petrograd hospital.

ASSEMBLED IN DUBLIN TO SETTLE THE DESTINY OF IRELAND



Group taken at Trinity college, Dublin, Ireland, at the fifth meeting of the Irish convention. At the meeting the chairmanship was taken by Sir Horace Plunkett, who is shown seated in center of first row, eighth from the extreme left. These are the men who are trying to solve the problem of government in Ireland so as to satisfy all.

VESSEL THAT CARRIED ALLEGED SLACKERS



This is the vessel that was overhauled and boarded off lower California, and from which two alleged draft riot leaders and seven "slacker" suspects were taken and locked up in San Diego.

MASS AT ALTAR OF SNOW



In the shadow of the lofty mountains of the Carso at this impressive white altar of snow a priest is celebrating a military mass. His congregation is made up of Italian soldiers, who are battling in the snow-clad mountains to wrest lands peopled by Italians from the dominion of the Austrians. A broad ray of the sun was shot down through the snow-covered mountain peaks and has beautifully illuminated the altar in front of which the priest is praying.

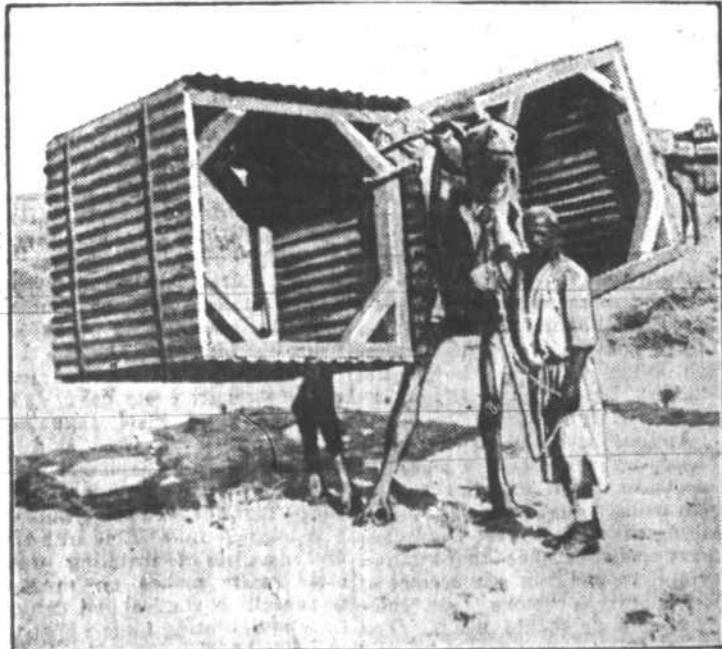
**War Weddings Decline in Glasgow.**  
War weddings are on the decline, if one is to accept the figures regarding irregular marriages in Glasgow as conclusive. In 1915 all records were broken, the number of couples whose weddings were legalized by the sheriff exceeding anything hitherto known. Last year there was a drop, though the total for the year was still considerable, and far in advance of normal times. The present year shows a further decrease. One day, for instance, there were 22 civil marriages in the county buildings, bringing the total for the year so far to 1,440. At the same date last year the total was 1,700.

**Good-by Leather Shoes.**  
The leather shoe is becoming so expensive that it will soon be out of the reach of all but the rich; therefore, according to Andrew H. King, writing in Metallurgical and Chemical Engineering, its place is to be taken by shoes with soles of rubber and uppers of canvas. The properly made rubber sole, into which ground cotton waste and leather dust are incorporated, will outwear two or three leather soles and will not slip on wet pavement.

**Could Not Break Wife of Smoking.**  
Trenton, N. J.—Because he could not break his wife of smoking, Joseph Magee sued for a divorce, which was granted. Magee declared that his wife had also admitted that she was a thief.

**No Longer Curious.**  
Steuenville, O.—George Androskey, fifteen, of Mingo Junction, was curious to know what would happen if he dropped a lighted match into a supposedly empty whisky barrel. He put his right eye to the bung hole to see. When the barrel exploded a part of George's nose was blown off and he will lose the sight of the eye.

"WATER WAGON" A LOAD FOR CAMELS



Camel belonging to British troops operating on the Palestine front carrying water-tank linings out of action. The water problem is one of the most serious of those that confront the British in that field of conflict.

CURFEW FOR YOUNG GIRLS

**Keeping Late Hours With Soldiers Causes Passage of Ordinance at Montgomery, Ala.**

Montgomery, Ala.—Uniformed lovers and bishing maidens will no longer wend their way through the tree-lined streets of Montgomery after 9 p. m. A curfew bell will sound at nine o'clock. From that hour until 11 p. m. any young girl found on the street will be arrested. If convicted

of "keeping late hours" she will be subject to a fine of \$25. It is explained the ordinance was made necessary as a result of soldiers camped near by persisting in remaining in town in the society of young ladies later than the city fathers regarded proper.

Steuenville, O.—George Androskey, fifteen, of Mingo Junction, was curious to know what would happen if he dropped a lighted match into a sup-

INTERNATIONAL SUNDAY SCHOOL LESSON

By REV. F. B. FITZWATER, D. D., Teacher of English Bible in the Moody Bible Institute of Chicago. (Copyright, 1915, Western Newspaper Union.)

LESSON FOR OCTOBER 14.

RETURNING FROM CAPTIVITY.

LESSON TEXT—Ezra 1. GOLDEN TEXT—The Lord hath done great things for us: whereof we are glad.—Psalms 124:2.

Israel went into captivity because of her sins. The time of her disciplinary process was about to end, as its purpose was now accomplished: namely, the cure of Israel's idolatry. Ever since the Babylonian captivity the Hebrew people have been worshippers of the one God. Monotheism has stood forth as a vital characteristic. The main reason for the Jews' maintenance of racial identity in spite of their national dislocation and the breaking up of their social ties, is the unity of their faith, around the one God.

I. The Proclamation of Cyrus (vv. 1-4).

(1) The Time of (v. 1). The first year of Cyrus; that is the first year after his conquest of Babylon.

(2) How It Was Brought About (v. 1). The Lord stirred up his spirit. The Lord often uses very unlikely agents in the accomplishment of his purposes. There is nothing too hard for him. He can readily use a henchman to bring the matter to the king's attention. Daniel was still the influential prime minister of Babylon. From his study of the prophecies of Jeremiah (Jer. 25:12; Isa. 45:1; compare Daniel 9:2), he knew that the time was near for the return of the people to their own land, so he likely brought the matter to the attention of the king and persuaded him to thus favor his people.

(3) Its Contents (vv. 2-4).

(a) A confession of the true God (vv. 2, 3). He acknowledges him to be the God of heaven, the Most High, the Supreme God, a God of goodness. He declared, "He has given me all the kingdoms of the earth," and that God had with authority laid upon him the charge of building him a house at Jerusalem.

(b) A Generous Permission to Israel (v. 3). All who desired to go up to Jerusalem and build the Lord's house were permitted to go. He even commanded the blessing of the Lord to be upon them.

(c) A Positive Co-Operation (v. 4). None were obliged to go up, but a positive obligation was laid upon those who did not go up to render assistance to those who did. They were to aid in the building of the house of God by giving money, beasts and goods. It was more than a free-will offering, an obligation in addition thereto. The obligation was even wider than the people of Israel. The heathen were asked to render aid.

II. Response to the Proclamation of Cyrus (vv. 5, 6).

(1) By Israel (v. 5). Strange to say the decree of Cyrus was not met with great enthusiasm. Only a small number, chiefly from Judah and Benjamin, returned (v. 5). For most of them it meant giving up business interests, for they had settled down to the regular callings of life. Besides the sacrifice of business interests it involved great risks as to the future. The entire company, including servants, was about fifty thousand (2:64). Of this company we note the following divisions; first, chiefs of the fathers of Judah and Benjamin, that is magistrates; second, priests and Levites, leaders in religion; third, skillful artificers, head workmen.

(2) By Their Neighbors (v. 6). This response was apparently more hearty than that of the Jews themselves. Their neighbors gave freely of gold, silver, beasts and goods. God had not only graciously disposed the heart of Cyrus toward his people, but they found peculiar favor from their neighbors, so that their wants were abundantly supplied.

III. Restoration of the Sacred Vessels (vv. 7-11). These vessels had been carried away to Babylon many years before. Little did Nebuchadnezzar realize that he would put into safe keeping the vessels which would be needed at this time. They were carefully numbered and turned over to the proper officers. Except for their desecration in Belshazzar's feast, they were none the worse for having been carried away. These were brought up to Jerusalem from Babylon.

Stand by the Faith.

Are we serving God and the church as well? Are we getting ready? Are we putting our whole trust and confidence in the Lord? We must be careful not to secularize the church while we are trying to religionize the world. One of the chief dangers we of the clergy meet is that while we try to win men, the men of the world may win us. We must, first of all, subordinate everything to building up the ideal of the Christ and his church. There is no better way to build up and to stand by faith.—The Bishop of Colorado.

What We Are Here For.

We are not put here just to enjoy ourselves and do only what pleases us. God wants us to forget our own selves; that is, not to think first and foremost of ourselves, but to be busy thinking what we can do for others, to help them, or to make them happy. And the Bible tells us, you know, that "Christ pleased not himself." He never thought what would make him happiest or most comfortable, but what he could do for someone else.—Kate S. Gates.

Poverty.

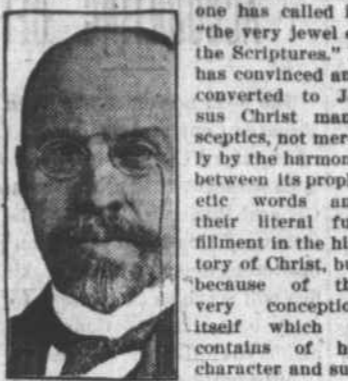
Poverty is only contemptible when it is felt to be so. Doubtless the best way to make our poverty respectable is to seem never to feel it is an evil.—Bovee.

He Suffered for Us

By REV. JAMES M. GRAY, D. D., Dean of Moody Bible Institute, Chicago.

TEXT—He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed.—Isaiah 53:5.

This 53d chapter of Isaiah is one of the most wonderful in the Bible. Someone has called it



John Wilmot, Earl of Rochester, was one of the most brilliant and licentious nobles of the dissolute court of Charles II, but he was laid aside by a fatal disease.

In the hope of breaking the monotony of the sick room he began the reading of books, and happened one day to pick up the Greek translation of the Old Testament. His eyes fell on this chapter which he read carefully several times.

"Where did this man, Isaiah, obtain a conception as this?" he exclaimed. Putting aside the question of the reality of the career he describes, how did he or how could any human being, unaided by the divine, come to the knowledge of such a character?

Thus he pondered, and the problem would not be driven from his mind until he himself was driven to admit the divine inspiration of the book and to accept the Lord Jesus as his Savior. Bishop Burnet who knew him well, testifies that if ever there was a case of real repentance on earth that of John Wilmot, Earl of Rochester, was one.

But the fact which convinced him is the same that must convince any man who will deign to fit the same consideration. As some one has poetically said, mortal man could as well create a sunbeam as he could create the conception of such an one as Christ, without the assistance of the Holy Spirit.

II.

This chapter furnishes one of the clearest evidences of the vicarious nature of Christ's sufferings,—in other words, that he died in our stead. In its few verses there are no less than 11 asseverations of this truth: "He bore our griefs;" "he carried our sorrows;" "he was wounded for our iniquities;" "he was bruised for our peace was upon him;" "by his stripes we are healed;" "the Lord laid on him the iniquity of us all;" "for the transgression of my people was he stricken."

We read in Roman history of Regulus who had been delivered to the Carthaginians as a hostage. Subsequently he was sent back to Rome to persuade the senate to a certain course under a pledge that if they would not comply he would return to Carthage and yield up his life. The story is that he himself advised the senate not to comply with the conditions of the Carthaginians and then voluntarily returned to Carthage and suffered death under torture. In fact his sufferings and death were substituted for the vengeance the Carthaginians would have taken upon Rome itself if they could have done so. Thus we perceive that the idea of substitution is not unknown to history. Why then should finite man presume to question the ways of God in such a case, instead of submissively receiving and confidently reposing upon the great fact of the substitution of his only begotten Son in the place of a guilty race?

III.

The language of this chapter is peculiar in that though it was composed more than 700 years before Christ, yet so much of it concerning him is written in the past tense. The prophet seems to have had a vision of the retrospect in which his nation would engage when, after their acceptance of Jesus as their Messiah and Savior in the latter days, they will consider his earthly history and reflect upon the part they had taken in his rejection.

Some of you have read Charles Dickens' "Tale of Two Cities," and recall Sydney Carton. The man who so heroically surrendered his life to the guillotine in order that the life of Charles Darnay might be spared to his wife and child.

Up until that time the associates of Sydney Carton had not regarded him very highly. He was slovenly in dress, dissolute in habits, aimless in life. But as he stands on the platform before the jeering crowd, awaiting the signal for the ax to fall upon his head, there dawns across his mind a vision of the sanctuary made for him in the hearts of Charles and Lucy Darnay and he sees their children and children's children, making annual pilgrimages to that spot and their tears as they recount the story of his sacrifice.

It is much like that that Isaiah pictures contrite Israel. They are looking back upon him whom they pierced. "Ah," say they, "we hid our faces from him." We did esteem him stricken, smitten of God and afflicted. But he was wounded for our transgressions. He was bruised for our iniquities!"

It is an experience with which every converted man be Jew or Gentile, must have some acquaintance. And he who claims to be washed from his sins in the Redeemer's blood and yet feels no blame for his rejection and crucifixion, has yet to learn the meaning of that passage which speaks of our crucifying him afresh and putting him to an open shame.

ROWAN MOTOR COMPANY.  
Passenger—Mail—Express  
Daily Except Sundays.  
No Steamer on Sundays.  
Lv Murfreesboro ... 7:50 am—1:10 pm  
Lv Como-Maplton... 8:10 am—1:30 pm  
Lv Sears Wharf ... 8:40 am—2:00 pm  
Lv Winton ... 9:50 am—3:00 pm  
Ar Tunis ... 10:10 am—3:20 pm  
Lv Tunis ... 10:40 am—6:05 pm  
Lv Winton ... 11:00 am—6:25 pm  
Lv Sears Wharf... 12:05 pm—7:25 pm  
Lv Mapleton-Como 12:35 pm—7:50 pm  
Ar Murfreesboro ... 1:00 pm—3:15 pm  
URIAH VAUGHAN, Mgr.

WELLINGTON AND POWELLVILLE RAILROAD.  
SOUTH.  
No. 1—Leave Washington (R. F. & P. R. R.) 4:20 a. m.; leave Richmond (A. C. L.) 8:15 a. m.; leave Weldon (A. C. L.) 11:25 a. m.; leave Wilmington (A. C. L.) 7:40 a. m.; leave South This November 23rd, 1914  
Rocky Mount (A. C. L.) 12:55 p. m.; arrive Ahoakie (A. C. L.) 2:43 p. m.; leave Norfolk (A. C. L.) 3:40 p. m.; leave Suffolk (A. C. L.) 5:05 p. m. Arrive Ahoakie 5:15 p. m.  
Wellington & Powellville R. R.  
No. 1—Leave Ahoakie 6:25 p. m.; leave Powellville 6:39 p. m.; leave Cremo (Branding) 6:53 p. m.; leave Holly Grove 6:55 p. m.; leave Askewville 7:00 p. m.; arrive Windsor 7:30 p. m.  
STEAMER.  
Passenger—Leave Windsor 2:30 p. m.; leave Howard 3:30 p. m.; leave Steels 3:45 p. m.; leave Blanchards 4:45 p. m.; leave Sans Soucie 5:15 p. m.; arrive Plymouth 6:30 p. m.  
NORTH.  
STEAMER.  
Passenger—Leave Plymouth 7:00 a. m.; leave Sans Soucie 8:30 a. m.; leave Blanchards 9:00 a. m.; leave Steels 10:00 a. m.; leave Howard 10:30 a. m.; arrive Windsor 11:00 a. m. Wellington & Powellville R. R.  
No. 2—Leave Windsor 8:50 a. m.; leave Butler's 9:02 a. m.; leave Askewville 9:17 a. m.; leave Holly Grove 9:23 a. m.; leave Cremo (Branding) 9:29 a. m.; leave Powellville 9:41 a. m.; arrive Ahoakie 9:56 a. m.  
A. C. L.  
No. 2—Leave Ahoakie 11:06 a. m.; leave Suffolk 12:21 noon; arrive Norfolk 1:25 p. m.; leave Ahoakie 10:50 a. m.; leave South Rocky Mount 12:50 noon; arrive Wilmington 6:50 p. m.; leave Weldon 5:00 p. m.; leave Richmond 7:45 p. m.; arrive Washington (R. F. & P. R. R.) 11:50 p. m.  
Connections—No. 1 with A. C. L. R. R.; No. 2 with steamer line, with A. C. L. R. R. and Norfolk Southern Ry.  
Horton Corwin, Jr. President and Treasurer, Edenton, N. C.  
W. O. Pruden, Secretary, Edenton, N. C.  
R. C. Holland, Auditor, Edenton, N. C.  
R. G. White, T. A. Edenton, N. C.  
W. M. Corwin, Supr., Ahoakie, N. C.  
W. M. Sutton, Gen. Frt. and Pass. Agt., Windsor, N. C.

Printing  
Are You in Need of  
Tags  
Cards  
Blanks  
Folders  
Dodgers  
Receipts  
Envelopes  
Statements  
Bill Heads  
Invitations  
Packet Heads  
Letter Heads  
Call at this office  
Good Work Is Our Specialty

Do You Use Good Paper When You Write?  
We Can Print Anything and Do It Right.  
You May Talk to One Man  
But an advertisement in this paper talks to the whole community.  
Catch the Idea?

TRAVEL VIA ALBEMARLE STEAM NAVIGATION COMPANY.  
Flying on the Queen of North Carolina Streams, the CHOWAN RIVER; also on MEHERRIN, BLACKWATER RIVER, BENNETTS and WICOCON CREEKS, and the ALBEMARLE SOUND.  
Two Big Steel Steamers Carolina and Virginia  
STEAMER VIRGINIA. From Franklin, Va., Mondays and Fridays. For Tunis, N. C., and intermediate points.  
STEAMER CAROLINA. From Murfreesboro, N. C., Mondays, Wednesdays and Fridays, for Tunis, N. C., and Edenton, N. C., and intermediate points.  
From Murfreesboro, N. C., Tuesdays, Thursdays and Saturdays, for Tunis and Murfreesboro, N. C., and intermediate points.  
For Further Information, Apply to W. M. SCOTT, General Passenger Agent, Franklin, Virginia.

YOUR AD In This Space Will Increase Your Business