

FRANKLIN TIMES.

JAS. A. THOMAS, Editor and Proprietor.

THE COUNTY, THE STATE, THE UNION.

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NUMBER 3.

CHURCH DIRECTORY.

METHODIST.
Sunday School at 9:30 A. M.
GEO. S. BAKER, Supt.
Preaching at 11 A. M., and 8 P. M., every Sunday.
Prayer meeting Wednesday night.
G. F. SMITH, Pastor.

BAPTIST.
Sunday School at 9:30 A. M.
THOS. B. WILDER, Supt.
Preaching at 11 A. M., and 8 P. M., every Sunday.
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THE SUNDAY SCHOOL.

LESSON XI, FIRST QUARTER, INTERNATIONAL SERIES, MARCH 12.

Text of the Lesson, John 12, 1-11. Memory Verse, 1-7—Golden Text, John 12, 25—Commentary Prepared by the Rev. D. M. Stearns.

[Copyright, 1899, by D. M. Stearns.]
1. "And as Jesus passed by He saw a man which was blind from his birth." In Acts 11, 3, we see a man lame from his birth who was healed through Peter and John. These cases of infirmity from birth are suggestive of the truth that we are all sinners by birth, by nature the children of wrath (Eph. 2, 3). The cases of infirmities which come after birth are suggestive of the after manifestations of the sin that we born in us.

2. "And His disciples asked Him saying, Master, who did sin, this man or his parents, that he was born blind?" The meaning of John's friends is brought to mind "whoever perished being innocent, and many such like words (Job 17, 7), but when the Lord summed up the matter He said that these men had not sinned. He said Him right things (Job 31, 7). While it is true that whatever a man sows that shall he also reap, yet we cannot judge from seeing one sick or deformed that therefore they are reaping from some sowing, for whom the Lord loveth He chasteneth, and if we endure chastening God dealeth with us as with sons (Heb. 12, 6, 7).

3. "Jesus answered, Neither hath this sinned nor his parents, but that the works of God should be made manifest in him." This man's blindness was not the result of any special sin on the part of his parents, but of the sin of Adam, which he did not say that his parents were sinners needing a Saviour, but He does say that this affliction of having a blind son was a judgment upon them, but rather an occasion for God to be glorified. There are many nowadays who think that a blind or lame or sickly child is an affliction upon the parents for some sin against God.

4. "I must work the works of Him that sent Me while it is day. The night cometh when no man can work." A carpenter wants material on which to use his tools and show his skill, a doctor or a surgeon wants patients, and the worse or more hopeless the case the more credit to the physician for bringing a cure and health. Our Lord often repeats the truth that all His works are commanded by and from the Father who sent Him, and more than once it is written that as the Father sent Him so He sends us. It is equally true that as God wrought in Him so He will work in us, for which we are commanded to work. We are also told in the same connection that it is God that worketh in us both to will and to do. It was His hand which prepared all the good works we are to walk in.

5. "As long as I am in the world I am the light of the world. He that saith he is light, and hateth his brother, he is in darkness until the day of judgment." We must remember that the life is the light, and the life is the which men see and read. Words may amount to but little, but a holy life is unsearchable. Not live the Christ life nor do His works, but if we are willing and yielded He will give us the life and the works. "But said, 'I live, yet not I, but Christ, liveth in me.'"

6. "When He had thus spoken, He spat on the ground, and made clay of the spittle, and He anointed the eyes of the blind man with the clay." Sometimes He works just by a word, sometimes by a touch and the light comes as here. He uses means, but whether by a word, a touch or other instrumentality it is God who worketh. In the clay we have the dust of the ground and His spittle, and the life of God and something of God. Is not a saved sinner just that—something human, something divine? And we are His workmanship prepared for good works.

7. "And said unto him, Go, wash in the pool of Siloam (which is by interpretation sent). He went his way, therefore, and washed and came seeing." How soon in this gospel does Jesus speak of Himself as sent of God. How suggestive, therefore, of Siloam of Him who was and truly the sent One! The clay is to be washed off into Siloam. He who made the clay and use it receives it back to Himself. The clay is to be washed off into Siloam. Some of us stick so close to people's eyes that they cannot see.

8. "The neighbors, therefore, and they which before had seen him that he was blind said, Is not this he that sat and begged?" Formerly blind, he begged for food, holding out his hand to every passer-by for the alms they might be pleased to give, but now upright, with opened eyes, seeing like other men and enjoying what he saw as none others did, for he had never seen before. He is in a new world—the sun, the sky, the trees, the flowers, the faces of his friends, but best of all a little later, the face of Christ.

9. "Some said, This is he: others said, He is like him, but he said, I am he." Whatever others knew of him he did not know, he could say, "One thing I know—that whereas I was blind, now I see" (verse 25). He might argue, and so they asked him out. Had the consoling joy of possessing what he never possessed in all his life before, and they could not gain it nor take it from him. Argument is not profitable; possession is.

10. "Therefore said they unto him, How were thine eyes opened?" And when he told them they would not be persuaded, but asked his parents, and their questions went on, all to no profit. The weapons of our warfare are spiritual, casting down reason or imaginations (II Cor. x, 4, 5, margin).

11. "He answered and said, A man that is called Jesus made clay and anointed mine eyes, and said unto me, Go to the pool of Siloam and wash. And I went and washed, and I received sight." He told a simple, straightforward story and he stood to stand, insisted that the man named be of God, or he could not work such miracles, for it had never been heard of before that one born blind should have his eyes opened. The Pharisees were so blinded by their own pride, that they could not be so convinced by the Sabbath day and so incensed by this man who paid no attention to their traditions that they would not listen to the man's story of his eyes being opened, and so they asked him out. Then Jesus found him and said, Doest thou believe on the Son of God? The young man, never having seen his benefactor, said, Who is he, Lord, that I might believe on Him? Being told that He was talking with him, he said, Lord, I believe. And he worshipped Him (verses 36-38). The goodness of God brought him, and thus another was added to the Lord.

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Hall's Cataract Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75 cents per bottle, paid by all druggists.

OLD REVIVAL METHODS.

"YE MUST BE BORN AGAIN."

Sinners Want to be Wafled to Heaven on Flowery Beds of Ease.

Dr. Kingsbury in Wilmington Messenger.

Many are the afflictions of the righteous; but the Lord delivereth him out of them all. Psalm 34:19.

One of the northern Methodist Advocates has much contempt for the old revival methods of his own church, including the class meeting and the "mourner's bench." It proposes instead "a spirit of consecrated ingenuity, of zealous inquiry, of holy zeal, which will devise fresh methods of securing conversions; modern revival helps and appliances adapted to the spirit and life of today." If the old were in use as formerly the things sought in this paragraph would be realized. It is like talking of the higher Christian graces and sanctified power without the work of the Holy Spirit in the soul in regeneration and sanctification. It is astonishing to see a paper of the kind a pooh-poohing of the means that have proved so wonderful in the last hundred and fifty years in building up the Church of God and in leading so many immortal souls in the way of life. But the new doctors propose new quackery and scoff at the long tried old remedies that cured hundreds of thousands of sufferers. Some new thing is sought after, and the "old time machinery," that is repudiated by that particular northern Advocate is sent into the lumber room and new fads and new plans are resorted to. And the old song runs, "old time religion is good enough for me." That writer says the old revival methods are "obsolete," and out of touch and are not "the right means to be used." Perhaps it has a patented article, a new device the result of destructive criticism—an ingenious religious nostrum, by which man lost may be brought to a saving knowledge of the truth. It may be it will suggest "Christian Science" as the proper substitute for old Methodist theology, or "Theosophy" as a sure antidote to sin and prompt relief for the ill to which flesh is heir. Religious empiricism is not dead yet. "Ye must be born again." So said the Master. Perhaps a new system although may be discovered that will work on the fallen in their souls as wonderful changes and results as hypnotism—the old mesmerism of a hundred years ago—works on the physical man. There is no telling what ingenious empiricism may not discover for the sinners that they may be wafled Heavenward "on flowery beds of ease."

AN IDEAL OF COUNTRY LIFE.

Baltimore Sun.

A correspondent of the Chicago Record living at Ganges, Michigan, gives an attractive picture of country life in his neighborhood. He shows that intelligent and public-spirited people can free country life of its most conspicuous disadvantages and bring to the country most of the things which people ordinarily go to live in the cities in order to enjoy. This man lives nine miles from the nearest railroad and the same distance from the smallest village. And yet this truly rural neighborhood has good graded roads, free schools, and a circulating library, owned by the State, which is reinforced four times a year by consignments of books from the State library. Each winter there is a course of lectures, costing \$125 for five lectures. There is a mail daily and often during part of the year, a local telephone connecting the farmhouses of the neighborhood with each other and communicating with Kalamazoo, Lansing and other towns. The people own pianos and other musical instruments, have horses and carriages to enable them to enjoy social intercourse. In nearly every school district there is a literary society in which both parents and children participate and engage in music, recitations, readings and debate.

Such a picture of country life is charming. It requires in any fertile farming district only the enterprise and intelligence of a few leading men to reproduce all these things. There is at least one such farming community in Maryland, that at Sandy Spring, Montgomery county, and perhaps others. But there should be many more, and with the improvement in roads which is bound to come they should be general.

Responsibility for Wrong-Doing.

In the absence of other explanation, it is generally assumed that some men are of a "criminal nature," that they inherit their criminal proclivities, but this leaves out of account altogether the good men who go wrong, and they are not an inconsiderable number of those who engage the attention of the courts and of social scientists. The good man who goes wrong has not, so far as is known, inherited any disposition to crime; he has been well trained, knows the difference between right and wrong, and is not infrequently a teacher of ethics, and yet, in spite of all these helps to right living, he betrays a trust, robs his friends or commits some other offense not only against law, but against the principles of morality. The first impulse is to denounce such a man in unmeasured terms, to punish him without mercy. The punishment may be necessary as an example to others, yet it is also desirable to learn something of the reasons for his fall that we may by this knowledge help other good men to keep in the straight and narrow path. The prayer breathed by all Christians asks that we be delivered from temptations, an aspiration that recognizes the dangers of temptation. Those who utter the prayer are bound by it to help their weaker brothers by keeping temptation from them. Do they do so? The answer is to be found in almost every case of defalcation and breach of trust by men of good reputation, who apparently have had little excuse for wrong-doing. The history of one case is repeated in nearly all. The defaulter was trusted with large sums of money, far beyond his meager salary; he had established such a good reputation that no one thought it necessary to put any guards or checks about him; his accounts were left unaudited, or if an auditing committee examined them at all, if there was any deficiency in you, you'll introduce me."

Just then the door opened and in came the pretty woman, all smiles. She greeted the local familiarly, remarked that he didn't seem overburdened with business and struck him for \$10.

"I've found the loveliest chaff fish, dear," she went on—"you know we need one so badly. They're selling them out today—only \$2.70—silver plated and every thing."

"My dear," said the local, "I want to introduce our Traveling Passenger Agent—Mr.—"

"Most charmed, I'm sure," said the Chicagoan, bowing very low, "I had no idea that—"

"Didn't know I was married eh?" suggested the local, "only came off two months ago. You must come and dine with us before you leave. We're a bit of a flat up on Fifteenth street."

"Yes, do—you must, really," said the pretty brunette. "We shall be so glad to have you. Good-bye."

Five minutes later the proprietor of a refectory some few doors up the street opened a part for which the Chicago man paid his money without a murmur.

Home Talk.

Take heed to your conversation at home. What is its tone? Do you give quarter to criticism and censoriousness? Do you say harsh things about people. Do you impeach the motives and discount the doings of the more prominent and active people in your community? Have you unkind things to say of the minister, the doctor, the teacher, the grocer, the next-door neighbor? Look out. The measure of injustice which enters into the conversation in some home is amazing. The habit grows insidiously, and does not willingly loosen its hold. What an atmosphere in which to live! What chance is there for the growth of respect and confidence toward society and the church? That boy was wide open eyes and ears. That girl is amazingly susceptible to impressions just now. You do not want them to grow up to distrust everybody and everything, and to look upon the world as a hollow, painted mockery. There is much goodness and realism all about you. Talk about that. Quote the good words people speak, the good deeds they perform. Let the conversation of the home inspire confidence in virtue, manliness, righteousness and all things that are of good report.—Epworth Herald.

more than fair to recognize that the man may have been tempted to his first offenses by the neglect to maintain proper safeguards about him—such safeguards as auditors of accounts and examiners are supposed to provide.—Baltimore Sun.

PAID FOR THE WINE.

And Said Seyer a Word About the Cost of the Bottle.

"Isn't she a gem?" said the Traveling Passenger Agent to the Local Freight Agent. "Just see the action will you—clean a steper as ever I saw, head well up, groomed to a hair—by George, old man," continued the Chicagoan, enthusiastically, "she's a thoroughbred down to the ground."

"Yes," responded the local, gazing critically at the handsome brunette as she crossed the street—"yes, she isn't bad looking, is she?"

"Bad looking?" cried the traveling passenger agent—"why, you darned idiot, she's the sweetest maid I've seen in a year." Gave me just the suspicion of a glance as she went by, too," and he pulled his blonde mustache meditatively—"say old man who is she?"

"New comer?" said the local—"only been here a couple of months—lives in a flat up on Fifteenth street."

"Know her?" inquired the other interestedly.

"Slightly," replied the local.

"Run across her nearly every evening on my way home—took her to supper once or twice."

"Go on," said the Chicagoan.

"Fact," said the local, "devilish good company, too."

"By thunder, she's coming back this way," said the Traveling Passenger Agent, who had kept his eyes occupied in a diligent search for another glimpse of the fair one whose charms had so delighted him—"why she's coming here, and if there's any decency in you, you'll introduce me."

Born on Monday is fair of face; Born on Tuesday, full of God's grace; Born on Wednesday, sour and sad; Born on Thursday, merry and glad; Born on Friday, worthy given; Born on Saturday, work hard for your living; Born on Sunday, you will never want.

The Right of a Wife.

The common law which formerly governed marital rights in this country has undergone more changes than any other, and by a recent Supreme Court decision in Indiana takes another forward step. The law used to regard the husband and wife as one, but the husband as that one.

But all that has been changed in most of the States by statutes which have left little of the common law in force. The case in point is peculiarly interesting by reason chiefly of broad application. The husband kept a shoe store in which his wife worked as clerk or saleswoman for \$7.50 a week and saved and invested her money. When the amount of her savings reached \$1,700 her husband's business fell off, and she loaned money to him until it was all gone. Then he made an assignment for the benefit of his creditors. He also owed his wife one year's wages, making her claim \$2,378. The assignee refused to pay her because he said that a husband could not make a valid contract to pay his wife for services. The Circuit Court gave judgment against the plaintiff on this ground, but the Appellate Court reversed the judgment, saying that had the service been of a domestic character then there would be no consideration to support the contract. That would be against public policy. But the labor performed by the appellant was not of that character. She was under no obligation to leave her home and clerk for her husband, and she did so under contract that she should be paid for it. The money which was paid to her, and which passed again into his possession was about that contract, and her claim for it all is good.

This reasoning grows out of justice and common sense. The wife gets what is due her, and the creditors are not injured, for they are no worse off than if the husband had employed another person instead of his wife to work in his store.

ANCIENT SUPERSTITIONS.

THE UNLUCKY DAYS.

The Ancients Had a Long List of Days to be Feared.

In ancient times the heathen were so superstitious with regard to certain days that they were pointed out in their calendars with different colored characters to mark the lucky ones and the unlucky, and all classes arranged the details of their daily life with reference to these marks.

We of the present day claim to be free from all this, but many there are who will not begin a journey nor piece of work on Friday, nor cut the hair in the last quarter of the moon, and who are very much frightened if the soft rays of Luna chance to fall upon the face while they are asleep.

Friday is never under a ban; even with regard to the weather, there is an old saying which declares that

Friday's moon, Come when it will, comes too soon. In countries where capital punishment is in vogue Friday has nearly always been "hangman's day."

There are many superstitions connected with New Year's day, one that is still firmly believed by many of the devout is that of opening the Bible at random and putting the finger on any chapter contained in the two open pages. It is believed that the luck or unfortunateness of the coming year will in a greater or less degree be foreshadowed by some of the lines.

Again, others believe that it is very unlucky to take anything out of the house on New Year's morning before taking something in; the old rhyme which expresses this belief runs as follows:

Take out, then take in, Bad luck will begin; Take in, then take out, Good luck comes about.

Generally some particular attributes given them which tell us that the child:

Born on Monday is fair of face; Born on Tuesday, full of God's grace; Born on Wednesday, sour and sad; Born on Thursday, merry and glad; Born on Friday, worthy given; Born on Saturday, work hard for your living; Born on Sunday, you will never want.

BLOODY AFFAIR AT COLUMBIA.

Dispensary Constables Shoot a Man and His Wife.

COLUMBIA, S. C., Feb. 25.—Four State constables charged with the enforcement of the dispensary law met at six o'clock this evening to the residence of John Stewart, a respectable citizen, and a clerk in one of the biggest mercantile establishments in the city, for the purpose of searching it to see if there was any whiskey in the house. They went with a search warrant, but were met at the door by Mrs. Stewart. She sent for her husband, who, on arriving, indignantly refused to permit the search. The constable stated that he had been informed that he had been selling whiskey contrary to the law and were determined to make the search. Words followed and finally upon Stewart following Constable Crawford the latter slapped him. Stewart ran into the house. His wife had come out on the piazza. From the doorway Stewart opened fire on the constables. Crawford returned it, and shot Mrs. Stewart just below the heart. The woman was dangerously wounded, but not killed. She is lying in a critical condition at the city hospital. Stewart was also badly shot in the mouth, his tongue being nearly severed. In the confusion that followed Constable Crawford was shot through the left wrist. The sheriff and several policemen arrested the constables and carried them to a magistrate's office. The news of the shooting spread all over the city, and 1,500 400 or 500 infuriated men were in front of the office making a big demonstration. The constables were kept prisoners in the magistrate's office all night guarded by the sheriff and his deputies. The local military companies were ordered out and kept the crowd pressed back. There is no danger of a lynching, but public sentiment is wrought up to a high state, and should Mrs. Stewart die, as is probable, feeling will run higher.

A Well-kept Diary.

Not long ago, in Europe, a man died at the age of 73, who began at the age of 18 to keep a diary, which he continued to keep for 52 years. It is now published and is a most striking commentary on the life of a mere worldling. His life was not consecrated to a high ideal. In the book he left he states that in 52 years he had smoked 628,715 cigars, of which he had received 43,692 as presents, while for the remaining 585,023 he had paid about \$10,433. In 52 years according to his book-keeping, he had drunk 28,058 glasses of beer, and 26,058 glasses of spirits, for which he spent \$5,350.

The diary closes with these words: "I have tried all things; I have seen many; I have accomplished nothing." A stronger sermon could not be preached than to put this testimony against that of the missionary apostle Paul: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day."—Tim. 4:7-8.

A Terrible Spectre.
"Owe no man anything"—Rom. xiii 8
By ANNE C. MORROW.

Debt leads to extravagance, luxury, defaulting, embezzling, dishonest failure, bankruptcy, and through these to untold suffering.

The command of God, the example of Jesus Christ, the verdict of philosophy, political economy and common sense are all agreed against the contraction of debt.

John Randolph sprang from his seat in the House of Representatives and said in piercing tones: "Mr. Speaker I have found it," and in the stillness which followed added: "I have found the philosopher's stone.—Pay as you go."

Horace Greeley wrote: "Hunger, cold, rags, hard work, contempt, suspicion, unjust reproach, are disagreeable; debt is infinitely worse than them all. If it had pleased God to spare my sons to be the support of my declining years the lesson I should earnestly have sought to impress upon them is: Never run into debt, avoid pecuniary obligations as you would pestilence or famine. If you have but fifty cents and can get no more for a week, buy a peck of corn parch it and live on it rather than owe any man a dollar. Greeley's life was a commentary on his words.

Benjamin Franklin said: "Think what you do when you go in debt; you give another power over your liberty. If you cannot pay at the time, you will be ashamed to see your creditor, you will fear when you speak to him, you will make poor pitiful, sneaking excuses and by degrees you will spend your money in downright lying, for the second vice is lying, the first is running into debt. Poor Richard says: 'Lying rides upon Debt's back.'"

The word "mortgage" is derived from two words, meaning death-grip. "Sin and debt are the devil's mortgages on the soul, and he is always ready to foreclose. Be indebted for nothing but love, and even that be sure you pay in kind, and that your payments are frequent."

"The wages of him that is hired shall not abide with thee all night until the morning—thou shalt love thy neighbor as thyself." Lev. 19:13, 18.

To oppress the poor by indebtedness to them is a sin which cries to God for vengeance. Jas. 5:4.

Jesus set the example "to owe no man anything" when he wrought a miracle to pay his taxes. Matt. 17:27.

"The borrower is servant to the lender." Prov. 22:7.

"Be thou not one of them... that are sureties for debts." Prov. 22:26 B. V.

"Better is the poor that walketh in his integrity, than he that is perverse in his ways, though he be rich." Prov. 28:6. R. V.

BLOODY AFFAIR AT COLUMBIA.
Dispensary Constables Shoot a Man and His Wife.

COLUMBIA, S. C., Feb. 25.—Four State constables charged with the enforcement of the dispensary law met at six o'clock this evening to the residence of John Stewart, a respectable citizen, and a clerk in one of the biggest mercantile establishments in the city, for the purpose of searching it to see if there was any whiskey in the house. They went with a search warrant, but were met at the door by Mrs. Stewart. She sent for her husband, who, on arriving, indignantly refused to permit the search. The constable stated that he had been informed that he had been selling whiskey contrary to the law and were determined to make the search. Words followed and finally upon Stewart following Constable Crawford the latter slapped him. Stewart ran into the house. His wife had come out on the piazza. From the doorway Stewart opened fire on the constables. Crawford returned it, and shot Mrs. Stewart just below the heart. The woman was dangerously wounded, but not killed. She is lying in a critical condition at the city hospital. Stewart was also badly shot in the mouth, his tongue being nearly severed. In the confusion that followed Constable Crawford was shot through the left wrist. The sheriff and several policemen arrested the constables and carried them to a magistrate's office. The news of the shooting spread all over the city, and 1,500 400 or 500 infuriated men were in front of the office making a big demonstration. The constables were kept prisoners in the magistrate's office all night guarded by the sheriff and his deputies. The local military companies were ordered out and kept the crowd pressed back. There is no danger of a lynching, but public sentiment is wrought up to a high state, and should Mrs. Stewart die, as is probable, feeling will run higher.

The late Benjamin H. Browster, President Arthur's attorney general, whose face was terribly disfigured by scars, was once engaged in a case as attorney for the Pennsylvania railroad, and the opposing counsel, in his closing speech, made a most brutal attack on him. "The dealings of the railroad," he said, "are as tortuous and twisted as the features of the man who represented it." Mr. Browster gave no outward sign that he felt this cruel blow until he had finished his argument. Then he said: "For that first time in my life the personal defect from which I suffer has been the subject of public remark. I will tell you how I came by it. When I was five years of age I was one day playing with a young sister when she fell into an open grate where fire was burning. I sprang to her assistance, dragging her from danger, and in doing so I fell myself, with my face upon the burning coals. When I was picked up my face was as black"—and his fingers traced his antique scars—"as that man's here."