# Scrap Book

Comfort in Noise.
In the winter of 1903 there was much suniety at Washington lest Burnside should be captured at Knoxyllie. One day a report came to the White House that there was beavy firing in the di-rection of the latter city. Lincoln, who had been waiting during long hours for some news, now expressed his ant-infaction and when asked why he found any comfort in his meager mes-sage answered: "A neighbor of mine in Menard county named Sally Ward had a large family of children. Whenever she heard one of them yelling in some out of the way place she would say. Thank the Lord, there's one of my young ones not dead yet!" So long as there was firing in the direction of Knoxviile Burnside was not cap-

LOVED I NOT HONOR MORE.
Tell me not, sweet, I am unkinde,
That from the numerie
Of thy chaste breast and quiet minde
To warre and armes I flee.

True, a new mistress now I chase— The first foe in the field— And with a stronger faith imbrace A sword, a borse, a shield.

Yet this inconstancy is such As you, too, should adore. I could not love thee, deare, so much Loved I not honor more. —Richard Lovelace.

He Put Him Off, All Right.

"Now, see here, porter," said he brisk-ly, "I want you to put me off at Syra-cuse. You know we get in there about 6 o'clock in the morning, and I may, oversieep myself. But it is important that I should get out. Here's a five dolhar goldpiece. Now, I may wake up hard. Don't mind if I kick. Pay no at-tention if I'm ugly. I want you to put me off the train no matter bow hard I

fight. Understand?"
"Yes, sah," answered the sturdy Nu-bian. "It shall be did, sah!!"
The next morning the coin giver was

awakened by a stentorian voice call-ing, "Rochester!" he exclaimed, sitting up, "Where's the parter?"

Hastily slipping on his tronsers, he went in search of the negro and found him in the porter's closet, huddled up, with his head in a bandage, his clothes

torn and his arm in a sling.
"Well," says the drummer, "you are a sight. Why didn't you put me off at

Wha-at?' gasped the porter, jump ing, as his eyes bulged from his head.
"Was you de gemman dat give me a
five dollah goldpiece?"

"Of course I was, you idiot!"
"Well, den, befoah de Lawd, who
was dat gemman I put off at Syracuse?"

Stout Hearted Demetrius,

I remember also to have heard this spirited saying of that stoutest hearted of men. Demetrius. "Ye immortal gods," said he, "the only complaint which I have to make of you is that you did not make your will known to me earlier, for then I would sooner have gone into that sint of life to have gone into that state of life to which I now have been called. Do you wish to take my children? It was for you that I brought them up. Do you wish to take some part of my body? Take it. It is no great thing that I am offering you. I shall soon have done with the whole of it. Do you wish for my life? Why should I hesitate to remy life? Why should I hesitate to re-turn to you wint you gave me? What-ever you ask you shall receive with my good will. Nay, I would rather give it than be forced to hand it over to you. What need had you to take away what you did? You might have received it from me. Yet, even as it is, you can-not take anything from me because not take anything from me, because you cannot rob a man unless be re sists."-Seneca

A Danbury gentleman ate two mines pies before retiring Sunday night and about 2 o'clock the next morning was picked up by eleven baldheaded angels and pushed through ten yards of lead

The Lord's Prayer in 1300. The following was the form of the Lord's Prayer in the year 1300:

"Fader our in hevene. Haleweyed be thi name, Come thi kingdom, Tai will be don as in hevene and in earth, Oor uch dayes bred give as to day, And forgive us one dettes, as we forgiven our dettource, And lede us not into temptation, Bote delivere us of yet.

venting a Language.

A German merchant, dining with a Chinese mandarin at Hongkong, was enjoying a roust when the disquieting thought struck him that he might have been dining off a cut, as he had been told that the Chinese are cuts as well as rats. He determined to find out.
But, unjuckily, the Chinaman did not speak German, and the German did bot understand Chinese, so the German pointed at the dish, saying, "Misu.

The Chinaman shook his head in negation and then answered "Rowwow!" with a polite smile, indicating satisfac-tion with the progress in conversation.

Sandie, the Match Boy.

"Please, sir, buy some matches," said a little boy with a poor, thin blue face, Ms feet bare and red and his clothes only a bundle of rags, although it was very cold in Edinburgh that day. "No, I don't want any," said the gentleman. "But thee re only a penny a box," the little fellow pleaded. "Yes, but, you see, I don't want a box." "Then I'll gl'e ye two boxes for a penny," the boy said at last.

"And so, to get rid of him," says the

gentleman who tells the story in an English paper, "I bought a box, but then I found I had no change, so I

then I found I and no change, so I said. Til buy a box tomorrow.

"Oh, do buy them tomicht," the boy pleaded again. Til rin and get ye the change, for I'm very hungry," So I gave him the shilling, and he started away. I walled for the boy, but no boy came. Then I thought I had lost no shill the said to the boy and the shill the shill the shill the said my shilling, but still there was that for the boy's face I trusted, and I did not like to think badly of him.
"Late in the evening a servant came

and said a little boy wanted to see me.
When the child was brought in, I
found it was a smaller brother of the
boy who got the shilling, but if possible still more ragged and thin and ore still more ragged and thin and poor. He stood a moment diving into his rags as if he were seeking something and then said, 'Are you the gentleman that bought matches frage Sandle? 'Yes,' 'Weel, then, here's fourpence oot o' yer shillin'. Sandle canna coom. He's no weel. A cart ran over him and knocked him doon, and he least his because and he weet the said of and he lost his bonnet and his matche and he lost his bonnet and his matches and your elevenpence, and both his legs are broken, and he's no weel at a', and the doctor says he'll die. And that's a' he can gie ye the noo,' putting fourpence down on the table. And then the child broke down into great sobs. So I fed the little man, and then I work with him the Scotter.

sobs. So I fed the little man, and then I west with him to see Sandie.

"I found that the two little things lived with a wretched drunken stepmother. Their own father and mother were both dead. I found poor Sandie lying on a bundle of shavings. He knew me as soon as I came in and said, 'I got the change, sir, and was coming back, and then the horsesaid, 'I got the change, sir, and was coming back, and then the horse knocked me down, and both my legs are broken. And Renty, little Reuby! I am sure I am dyin!' And who will take cure o' ye. Reuby, when I am same? What will ye do, Reuby? "Then I took the poor little sufferer's hand and told him I would always take cure of Reuby. He understood me and had his strength to look at me as

and had just strength to look at me as if he would thank me. Then the ex-pression went out of his blue eyes, and in a moment-

"He lay within the light of God. Like a looke upon the breast, Where the wiefest cause from troubling And the weary are at rest."

The Candidate and the Lady.

A political candidate, after affection-ntely kissing and praising an assort-ment of eleven children and marveling much at the resemblance they lore to a matronly lady, who blushed the while, then requested with a by-the-way air that she would mention to her husband that Mr. So and so had called. "Alas," said the lady, "I have no hus-band!" "But these children, madam; you surely are not a widow?" "I feared you were mistaken, sir, when you first came up. These are not my chil-dren; this is an orphan asylum?"

Infinity of Truth.

I do not know what I may appear I do not know what I may appear to the world, but to myself I seem to have been only like a boy playing on the senshore and diverting myself in now and then finding a smoother peb-ble or a prettier shell than ordinary. while the great ocean of truth lay all undiscovered before me. - Sir Isaac

Must Hold Up Something.
"Down in my state," said the late Senator Vance of North Carolina, "our courts are particular about forms and ceremonies. For example, in a court in Asheville a soldier who had been battered considerably in the war was brought in as a witness. The judge told him to hold up his right hand.
"'Can't do it, sir,' said the man.
"'Why not?"

'Got a shot in that arm, sir.'

"Then bold up your left."
"The man said that his left arm had been amputated.
"Then, said the judge sternly, 'you

must hold up your leg. No man can be sworn, sir, in this court unless he holds up something?"

The Wife as a Conscience.

You may think you had a conscience and believed in God, but what is a con-science to a wife? Wise men of yore erected statues of their deities and con sciously performed their part in life before those marble eyes. A god watched them at the board and stood by their bedside in the morning when they woke, and all about their ancient cities, where they bought and sold or where they piped and wrestled, there where they piped and wrestned, there would stand some symbol of the things that are outside of man. These were lessons, delivered in the quiet dialect or art, which told their story faithfully, but gently. It is the same lesson, if you will—but how harrowingly taught—when the woman you respect shall weep from your unkindness or blush with shape at your misconduct. To with shame at your misconduct. To marry is to domesticate the recording angel. Once you are married, there is nothing left for you, not even suicide, but to be good.—R. L. Stevenson.

Out to Develop.

A little girl whose father is addicted to amateur photography attended a trial at court. This was her account of the judge's charge: "The judge made a long speech to the jury of twelve men and then sent them off into a little dark room to develop."

The Rich Do Not Whistle.

Very rich men never whistle: poor men always do. Bird songs are in the heart of the poor man.—Stephen B. El-

Here is an ancient joke: "An Englishman and a Frenchman engaged to fight a duel in a dark room. The English-man fired up the chimney and brought down the Frenchman, who had taken refuge there." As told in France, the Englishman is up the chimney.

## THE SUNDAY SCHOOL.

Lesson IX.-Second Quarter, For June 2, 1907.

THE INTERNATIONAL SERIES.

Text of the Lesson, Ex. iii, 1-14-Men ory Verses, 2-4-Golden Text, Ex. iii. -Commentary Prepared by Rev. D. M. Stearns.

Koppright, 1967, by American Press Association.] Another forty years had passed since the day when Moses supposed that the time had come for God to deliver Israel by his hand, and during these forty years he had been alone with God. away from all the wisdom of Egypt (Acts vii, 25, 30). He knew enough of the purpose of God concerning Israel when he was forty years of age to lead him to renounce all that it might mean for him to be acknowledged as the son of Pharaoh's daughter and all the pleasures of Pharaoh's court and cast in his for with the people whom God had purposed to make a blessing to all the nations of the earth. He had respect unto the recompense of the re-ward; he endured as seeing Him who is invisible (Heb. x), 24-27). But in-stead of walting God's time he thought stead of waiting God's time he thought he knew the time, or it may be that God would have delivered them forty years carrier than He did if they had not refused Moses, saying. Who made there a ruler and a judge's exets vil, 35; though the former seems correct. Moses' rejection by its brothren led to his departure to the land of Midhm, where he a well he found a wife in

to his departure to the land of Midam, where by a well his found a wite in Zhiporah, the thrughter of Jethro, the priest or prince of Midam (ii, 15-22), and when issued did accept him as their deliverer he, like Joseph, was harried to a gentle bride. These are forcestadewings, and when bened shall in days to come receive their long rejected Jesus then we shall understand. The bendangs of Prize Largescal, but The bondage of letter lacrowed, but God heard their cry and their grouning and, looking upon them, remembered his coverant with their fathers (il. 23-25. Moses and been learning many things never taught in the schools of Egypt. Joseph learned similar things in prison and as a slave. David in Adultan, Faul in Arabia, John the Baptist in the wilderness. To know God we must learn from Him alone in His school.

When God's time comes to work things happen, us we say, suddenly, like the fire that fell on Sodom, like Joseph's cellverance from the prison. Joseph's coliverance from the prison, like the deliverance from Egypt of next week's lesson. Things go on in the ordinary routine, the commonplace, everyday life; then there comes the time when God's clock strikes the hour, and the event foreseen by Him from all eternity becomes an actual occurrence. David was, as usual, keeping the sheep, not expective as institutions. the sheep, not expecting an invitation to meet Samuel, but God wanted him and sent for him A bush burning was perhaps not an

unusual sight, but a bush burning and not burned up was something out of the ordinary. It may be that Moses saw that burning bush some time before he thought anything of it (God is so patient; but as it caught his atten-tion again and again he thought that it was strange that so small a bush should burn so long and said to him-self, "I will turn aside and see this great sight and see why this bush does not burn up" (verse 3). This was what the Lord wanted, and when He saw that Moses turned aside to see then He called him by name from the midst of the bush (verse 4). In Deut. xxxviii, 16, the Lord is spoken of as "Him that dwelt in the bush," and Joseph is described 96 one "separate from his heathers." seph is described of one from his brethren."

We must be separated unto God before we can know Him as a consuming fire, a fire in us for purification, for life, for service. By His Spirit, in His word, by every event in our daily life, ordinary and otherwise. He has some-thing to say to us and is ever seeking to gain our attention, but by selfishness or disobedience we so often miss His message. Having obtained the at-tention of Moses, He called him by name, and promptly the answer came, "Here am 1.

Here am 1.

I know only one other similar saying to that in verse 5, and it is found in Josh, v. 15. This is to Moses, about to lead the people out of Egypt; that is to lead the people out of Egypt; is and the people out of Egypt; that is to Joshin, about to lead the people into the promised land. As I understand it, the word to each one was; This is my affair, my business, holy ground. I will use you, but you must never think that you have any responsibility be-yond that of obedience, and always consult me about everythem. I note

yond that of obedience, and always consult me about everything. I infer this from Josh 1, 3, where we read that every place they trod upon was theirs. But in these two cases God says. This is mine, not yours. All depends upon who God is and what He can do hence in verses 6, 14, 15, Moses is told who sent him. When he asks in verse 11, "Who am I that I should go and that I should go and that I should go and should go and that I should bring forth?" he is talking from himself, proudly and foolishly, for until we have learned our emptiness and nothhave fearned our empthess and noth-ingness we are not ant to be used by God. The Lord had said. "I have seen. I have heard. I know, I am come down to deliver" (verses, T. St. He speaks as the faithful, covenant keeping God and says what He will do as such, so there is nothing for Moses but to go along with Hun.

Whi we are nothing and can do nothing when God says, "Certainly I will be with thee," "Now, therefore, go, and I will be with thy mouth and teach thee what thou shall say" (iii. 12; iv, 12), why should we lessitate one moment? Compare Isa, xii, 10, 13; Jer. 1, 7-9; Matt. xxviii, 20, and be strong.

### LEGAL NOTICES.

the property.

J. M. WAY, Clerk,

NOTICE

Having qualified is Administrately on the 2-cate of W. G. surrate, deceased, before W. G. surrate, decipt county, notice is lorgely given that all persons baring stains another such carties are notified to present them to the understgined, duly retried, once before the what of May 1988 or this notice will be pleased in barrot their recovery, and all persons owing said esting will oune forward and make immediate settlement.

The 9 day of may, 1997.

FLOKA SURRATI.

Admix

LAND SALE.

By virtue of the prover vessed in row by an east of the Superior Cross of Mandelphi crosses in the special percending contribed M.A. Klosel w Mandelph Completeral, I will on the M. de

is if each and the balance on the side, the title to be a lating to a manufacture to paid.

1 A SPENCE, commissioner

O. T. HATCH,

LAND SALE.

LAND SALE.

By virtue of an order of sale general by the size that court of Randolph county on the set on of Julian Garner and Worth Saxter states, which save and Worth Saxter states, which save and Worth Saxter states, which save and Worth Saxter states, and the court house of Julian Garner and Worth Saxter states, and the court house of Julian Saxter states, and the court from the saxter states, and the saxter states of Julian 1967, it is allowing men extra virtue and so that a few and bearing and on the bank of Uwharriver at a red sak on a shoot, thence too the saxter states of the saxte

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