

Church Directory.

St. Athanasius Episcopal Church.
the Reverend John Benner Gibble, Rector.
Services:
Every Sunday, 11:00 a. m. and 7:30 p. m.
Holy Communion: First Sunday, 11:00 a. m. Third Sunday, 7:30 a. m.
Holy and Saints Days, 10:00 a. m.
Sunday School, 9:30 a. m.
The public is cordially invited. All pews free.

Christian Church.

Corner Church and Davis Sts.
Rev. A. B. Kendall, Pastor.
Services:
Preaching every Sunday, 11:00 a. m. and 7:30 p. m.
Sunday School, 9:45 a. m. Jno. R. Foster, Supt.
Christian Endeavor Services, Sunday evenings at 7:15
Mid-week Prayer Service, every Wednesday at 8:30 p. m.
Ladies' Aid and Missionary Society meets on Monday after the Second Sunday in each month.
A cordial invitation extended to all.
A Church Home for Visitors and Strangers.

Burlington Reformed Church.

Corner Front and Anderson Sts.
Rev. J. D. Anselm, Pastor.
Sunday School every Sabbath, 9:45 a. m.
Preaching every 2nd and 4th Sabbath, 11:00 a. m. and 7:30 p. m.
Mid-week Service every Thursday, 7:45 p. m.
A cordial welcome to all.
Parsonage 2nd door east of church.

Presbyterian Church.

Rev. Donald Melver, Pastor.
Services every Sunday at 11:00 a. m. and 7:30 p. m.
Sunday School at 9:45 a. m.
Prayer-meeting, Wednesday at 8:00 p. m.
The public is cordially invited to all services.

Front Street M. E. Church, South.

Rev. T. A. Sykes, Pastor.
Preaching every Sunday morning and evening.
Sunday School, 9:30 a. m.
Prayer Service, Wednesday evening.

Macedonia Lutheran Church.

Front Street.
Rev. C. I. Morgan, Pastor.
(Residence next door to Church.)
Morning Service at 11:00 a. m.
Vespers at 3:30 p. m.
(No services on third Sundays.)
Sunday School 9:45 a. m., every Sunday.
Teachers' Meeting, Wednesday 8:00 p. m. (at parsonage.)
Woman's Missionary Society (after morning service on fourth Sundays.)
L. C. Bs., Saturday before third Sundays, 3:00 p. m.
L. L. L., third Sundays at 8:00 p. m.

Baptist Church.

Rev. S. L. Morgan, Pastor.
Preaching every Sunday 11 a. m., 8 p. m.
Sunday School, 9:30 a. m.
Sunbeams, second and fourth Sundays, 3:00 p. m.
Prayer Meeting, Wednesday 8 p. m.
Church Conference Wednesday before first Sunday in each month
Communion, first Sunday.
Woman's Missionary Society, first Thursday 3:30 p. m.
Ladies' Aid Society, first Monday 3:30 p. m.

The Methodist Protestant Church.

East Davis Street.
Rev. Thomas E. Davis, Pastor.
Parsonage next door to Church)
Services:
orning, 11:00 Evening, 7:30.
Prayer meeting Wednesday evenings.
Ladies' Aid and Missionary Societies every Monday afternoon after first Sunday in each month.
Sunday School 9:45 a. m.
Rev. R. M. Andrews, Supt.
Excellent Baraca and Philathea Classes. You are invited to attend all services.

Webb Avenue M. E. Church,

Rev. B. T. Hawley, Pastor.
Preaching every first Sunday at 11 a. m. and p. m., 7:30 second Sunday at 7:30 p. m.
Sunday School every Sunday morning at 10 a. m.
John F. Idol, Supt.
Everybody Welcome.

SHOWS PILATE WAS A POLITICAL JUDGE RULED BY PRIVILEGE

Washington, Apr. 13.—The speech by Senator Owen in the senate on Wednesday replying to Senator Jones' attack upon Theodore Roosevelt was so clear and logical a reputation of the Jones attempt to show similarity between the conduct of Pontius Pilate and the character of popular government advocated by Theodore Roosevelt and progressives, that it not only made Senator Jones' speech appear ridiculous but effectively disposed of all similar attempts to use Pontius Pilate as an example of the judge who yields to popular clamor.

This Pontius Pilate precedent was not selected by Senator Jones until it had been used by many other reactionaries in an attempt to create prejudice against the Roosevelt doctrine of recalling court decisions within the state which deny to the people of the state the social justice they demand and prevent the enforcement of moral sentiment.

Because the Pontius Pilate incident has been so used, Senator Owen's speech is an important contribution to the serious discussion of the reforms so greatly needed for it presents truth as a substitute for misrepresentation and intelligence for an attempt to begof public judgement.

Senator Jones was discussing the election of Senator Lorimer, whom he favors. Senator Owen said in reply:

Mr. President: Regardless of the question as to whether Mr. Lorimer was guilty of personal corruption and regardless of whether or not Mr. Lorimer knew of corruption in the legislature of Illinois, I believe, provided always that there was established by competent evidence proof of corruption in the purchase of a single vote in obtaining this seat for Mr. Lorimer, that the election should be declared void. In no other way can the power of corruption be so effectually and adequately checked in electing senators under the present system.

The senator from Washington has ventured to repeat the precedent of Pontius Pilate delivering Christ to be crucified as an example of the folly of permitting the judgement of the common people to prevail over the decision or conduct of an upright judge. This Pontius Pilate precedent has been repeated many times in the public press recently as an argument against the progressive program of the "rule of the people" in this country. This argument implies that Pontius Pilate was a fair example of an upright judge who was compelled to yield to the clamor of the unthinking people to "the inflamed opinion of the multitude," as the senator from Washington says I take issue with the senator Washington in his apparent interpretation of the Pontius Pilate precedent. I believe in the recall of such a judge as Pontius Pilate.

Mr. Jones—I will say to the senator that he and I might not be far apart on that proposition, I am myself in favor of the recall the initiative and referendum within proper restrictions, within state lines, but do not think that question was at all involved in what I said.

Mr. Owen—I should even prefer the recall of the unjust judgement of Pontius Pilate rather than to allow stand his criminal judgment of yielding innocence to murder.

Mr. Jones—It seems to me the senator fails to appreciate just the position I took. My position is that Pontius Pilate should not have yielded at all, but should have sacrificed his office and his life if necessary to avoid the conviction of a man who he thought was innocent.

Mr. Owen—I agree with that view of the senator from Washington but the fact is that this judge did not do that. This wicked judge sent to death the innocent prisoner at the bar before him, and the common people are charged with his political crimes by those using the Pontius Pilate precedent.

Mr. Jones—The only difference between Pontius Pilate and myself on that proposition is that I am not going to yield to the clamor.

Mr. Owen—I congratulate the senator from Washington on having established an important difference between himself and Pontius Pilate. In the first place Pontius Pilate was not an upright judge. He was a stand-pat ple-counter-politician, from the house

of Tiberius Caesar, serving as governor in Judea under the patronage system of the Roman empire.

Mr. Jones—The only fault that I have to find with Pontius Pilate's standpat proclivities is that when it was necessary to standpat he became a progressive.

Mr. Owen—He had but little conception of justice or mercy, or of the progressive movement of today, which stands for equal rights to all, but he well understood how to standpat with the political machine in Rome and in Jerusalem that gave special privilege to him and his allies at the expense of the common people. His master Tiberius, under whom he was trained, found amusement in having men and wild beasts fight to the death in the arena at Rome for his entertainment. When Jesus Christ was brought before Pontius Pilate and Pilate found no wrong in him, the chief priests falsely charged Christ with seeking to be "King of the Jews," and threatened Pilate, as an officeholder. "If thou let this man go thou art not Caesar's friend. Whosoever maketh himself a king speaketh against Caesar."

Then it was this governor, this political judge from Rome, the direct product of political patronage, yielded the innocent prisoner at the bar to be crucified in the face of justice and the prayers of his own good wife to save him self from possible inconvenience or misrepresentation at Rome. And he sufficiently a villain that he wrote a false title and put it on the cross; "Jesus of Nazareth, the King of the Jews."—John xix, 19.

This unspeakable scoundrel who ended his base career by suicide, is held up by the standpaters who use the Pontius Pilate precedent, as a model judge who wanted to do right, and the common people are charged with being to blame for his unspeakable crime.

The common people were not responsible for the death of Christ They, in reality, admired and loved Christ. It is of record in St. Mark, xii, 37, that "the common people heard Him gladly"; and throughout the Scriptures it is manifested that great multitudes of the common people surrounded Jesus and hung upon his teachings which, though not recorded, were so engrained in the memory of those same common people who heard him, that the wonderful prophecy of Christ, after 1900 years is still verified. "Heaven and earth shall pass away, but my words shall not pass away." Matthew, xxiv, 35.

The chief priests had soldiers employed to watch the grave of Christ to keep the common people from removing the body, and the common people, the fishermen, the sailors, the laborers the farmers of Judea, instead of condemning him to death, treasured his words in their hearts although they could not read and could not write, and treasured these words so faithfully that they were handed down from generation to generation until they have converted the whole world to the wisdom and beauty of his teachings.

And I remind the senator from Washington that the essence of the doctrine of Christ is the moving force now of the progressive movement in America and throughout the world. It is the doctrine of the brotherhood of man; the doctrine of altruism; the doctrine of service. It is a doctrine which was utterly opposed to the system of government in Judea in the days of Pontius Pilate, which Christ expressly criticised and condemned. He opposed the exercise of unjust authority by the rulers over the people, and advised his followers to the contrary in the following words:

"But it shall not be so among you; but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant."—Matthew, xx, 29-27

This is the doctrine of the progressive movement in the United States. That the people shall rule and the official shall be a servant, and not a ruler. The truth is the people did not exercise the power to rule in Judea. Himself in speaking to his disciples, reminded them of this fact; "Ye knew that the princes of the Gentiles exercise dominion over them and they that are great exercise authority upon them."—Matthew xx, 25.

In reality, Pontius Pilate and Herod were "the princes of the Gentiles," who exercise the dominion over the common people, and Annas and Caiaphas the chief priests, the captains of the temple and the elders were those who exercised authority over the common people.

Christ was not condemned to death by the common people, but

was sent to his death at the hands of the Roman soldiers by the chief priests and scribes of the hierarchy at Jerusalem—the misrepresentatives of the common people. Christ himself said:

"Behold, we go up to Jerusalem, and the Son of Man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn Him to death, and shall deliver Him to the Gentiles (the Roman soldiers) to mock and to scourge, and to crucify Him."—Matthew, xx, 18-19.

At the very time that this prophecy was made Christ entered Jerusalem, and the common people met him with great enthusiasm.

"A very great multitude spread their garments in the way; others cut down the branches from the trees, and strewed them in the way, and the multitudes that went before, and that followed, cried, saying, 'Hosanna to the Son of David, blessed is He that cometh in the name of the Lord; Hosanna in the highest.'"—Matthew, xxi, 8-9.

And it was with this enthusiastic following of the common people behind him that:

"Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money changers. . . . and said unto them, 'It is written my house shall be called the house of prayer, but ye have made it a den of thieves.'"—Matthew, xxi, 12-13.

The "den of thieves" was a part of the political machine of Jerusalem.

"And when the chief priests and scribes saw the wonderful things that he did . . . they were sore displeased."—Matthew xxi, 15.

It was not the common people who condemned Christ, as the senator from Washington erroneously believes. It was "the chief priests and the elders" who "were sore displeased" and who took counsel against Jesus to put him to death (Matthew, xxxvii, 1).

It was the "chief priests and elders" who were guilty of the unspeakable infamy of bribing Judas Iscariot with thirty pieces of silver to betray Christ (Matthew xxvii, 3).

Jesus was not accused by the common people. He was accused by the chief priests and the elders (Matthew, xxvii, 12). It was "the chief priests and elders" that seized Jesus in the garden and led him to Annas and then to Caiaphas the high priest,

W Norfolk & Western

Table with columns for dates (JUNE 11, 1911), No. 22, No. 24, and various station names (Lv. Charlotte, Lv. Winston, etc.) with corresponding times.

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Rates in same proportion from all other stations. Tickets will be on sale May 5th, 6th, 7th and 8th, with final return limit May 16th, or if you prefer to stay longer, by depositing your ticket and paying a fee of fifty cents you can have final limit extended until June 5th, 1912.

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North State Life Insurance Co. of Kinston, N. C. R. J. Sellars, Mgr. Burlington, N. C. Let's Get Acquainted!

Shows Pilate Was Judge

Continued from preceeding page where the scribes and were assembled (Matt. 57).

It was "the high priest charged Christ with and it was the priests who declared him guilty, (Matthew xxii and worthy of death.

It was "the chief priests of the temple, elders who seized Christ in the garden and to whom (Luke xxii, 52)

It was they who took him and brought him to the high priest's house (Luke xxii, 54) It was the chief scribes who stood and accused him before Herod (Luke xxiii, 10)

Mr. President, the were responsible for the fixation of Christ were political judge, the of a despicable standpat patronage, and the maticians of the hierarchy usalem, who had worm selves into authority, not the common people responsible.

The common people gladly. The common threw their clothes branches in the street to ride over, and shout na, and when Pilate yielded to the demand machine politicians of of the reactionaries natives of Jerusalem, Christ over to the Herod for crucifixion, mon people followed weeping and with sorrow.

If the people of Judea the power which had gated to the machine of Jerusalem they would permitted Christ to be Let us hear no more of this Pilate precedent. had been true that the common people of been as ignorant and thirsty as the standpat of Rome and Jerusalem dered Christ under law, still no parallel to be drawn between worthy of this description the common people of States of America. hundred years ago th

Whitsett

We take pleasure in fishing the following

The hon. Dr. Henry Louis Smith, Pres. Dr. Henry Louis Smith, Monday, Hon. Edward J. Justice, Ex-Speaker, Graduating, Contes

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