

THE SOUTHERN RAILWAY COMPANY

An Ambition and a Record

THE needs of the South are identical with the needs of the Southern Railway; the growth and success of one means the upbuilding of the other.

The Southern Railway asks no favors—no special privilege not accorded to others.

The ambition of the Southern Railway Company is to see that unity of interest that is born of co-operation between the public and the railroads; to see perfected that fair and frank policy in the management of railroads which invites the confidence of governmental agencies; to realize the liberality of treatment which will enable it to obtain the additional capital needed for the acquisition of better and enlarged facilities incident to the demand for increased and better service; and, finally—

To take its niche in the body politic of the South alongside of other great industries, with no more, but with equal liberties, equal rights and equal opportunities.

"The Southern Serves the South."



INTERNATIONAL SUNDAY SCHOOL LESSON

(By E. O. SELLERS, Acting Director of the Sunday School Course in the Moody Bible Institute of Chicago.)
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LESSON FOR APRIL 8

JESUS RAISED LAZARUS FROM THE DEAD—EASTER LESSON.

LESSON TEXT—John 11:17-27, 42, 44.
(Read 17 to 44.)

GOLDEN TEXT—Jesus said unto her, I am the resurrection, and the life.—John 11:25.

This lesson occurred about two months before the crucifixion, Jesus being in Bethanara at the time of this call (See John 10:40; 1:28). There are four recorded cases of resurrection from the dead: Jairus' daughter (Matt. 9), the son of the widow of Nain (Luke 7), Lazarus, and also Jesus after his crucifixion (John 20).

I. The Lesson of Unbelief. Bethany, the home of Lazarus, is on the southeastern slope of Mt. Olivet, two miles from Jerusalem. Christ and his disciples were on the east side of the Jordan, having been driven there by the hostility of the Jews (John 10:31). He purposely delays his stay in that place that this event might give an opportunity for the manifestation of his wonder-working power. This delay was in face of his supernatural knowledge that Lazarus' sickness had been fatal, for he said plainly to his disciples, "Lazarus is dead." Philosophers have often called death a sleep, but always one from which there was no awakening; hence the skepticism of these sisters is not surprising. (1) They limited the power of Jesus to his person—"If thou hadst been here." (2) They also limited his power to a certain place, "If thou hadst been here" (v. 21).

II. The Lesson of Pain. The suffering of these sisters produced sacrifice and self-devotion. Suffering brings blessing to others. It is also a means of self-culture. Suffering drives us to the Christ, and reveals to us the unrealized side of Christ's character (v. 25). Jesus is often never more kind than when he seems to be least kind. In the midst of her skepticism and pain Jesus gave Martha a new and glorious thought about the resurrection. "I am the resurrection and the life." If we desire that, all we have to do is to get Jesus himself (I John 5:12). Resurrection has to do with the body, and life has to do with the spirit (John 17:3). All will ultimately experience resurrection, but only those who believe on him receive life (John 3:36). There is a resurrection of life and there is a resurrection of damnation (John 5:29). Martha answered, "Yea Lord, I believe that thou art the Christ, the Son of God." It is all-important that we should really believe that (John 20:31; I John 5:1-5).

III. The Lesson of Love. Love always manifests itself in deeds. Martha secretly and quickly arose and left the waiting friends to go and meet the waiting Master. "The Master is come." He still comes, and calls to us, and, if, like Martha, we spring up gladly to meet him, he will fill our lives with blessing and joy. Jesus came to these sisters individually (vv. 21, 28). He had entered the danger zone in order to be there (v. 8), and it was Thomas, the doubter, who wanted to accompany him (v. 16). "Jesus wept," not with the wailing of professional mourners, but with the silent, grief-stricken sisters.

IV. The Lesson of Power. Jesus had let natural causes work to their fullest extent. Coming to the tomb, Jesus said (v. 39), "Take ye away the stone." It was four days after the death of Lazarus before he came forth. Jesus was soon to die and rise in three days after his entombment. The stone had to be removed from the tomb of Lazarus; it rolled itself away from the tomb of Christ. The restrictions which Christ placed upon his exercise of power, viz., that he allowed Lazarus to die, to be buried, and his body to reach the point of putrefaction, and not to come forth until Jesus himself, in his body, was present at the tomb, emphasizes the lesson of the restraint of power for the glory of God. Out of such extreme circumstances of seeming impossibility God manifested his glory (Rom. 8:28).

Browning has given us a wonderfully imaginative picture of his renewed life on earth:

And oft the man's soul springs into his face
As if he saw again and heard again
His sage that bade him rise,
And he did rise.

The effect of the miracle was twofold. Many who were present believed on Jesus, others did not.

Some went to the Pharisees to relate what they had seen, only to meet with rebuff.

The remainder of the chapter is occupied with the plotting of the Pharisees against Jesus, and from this grave there stretches the shadow of a cross upon the path of Jesus.

This miracle ranks next to Christ's own resurrection as a demonstration of immortality.

Are we on resurrection ground? Has the stone been rolled away?

The resurrection of Lazarus proves that our existence is not merely a dream, but a real existence.

CONFEDERATE VETERANS MET

In response to order of Commandant, the camp U. C. V. met in Brevard, April 1st.

Called the roll, forty accounted for.

Elected J. M. Thrash delegate to reunion at Washington, D. C., also B. J. Wilson should he decide to go.

Ordered tribute of respect prepared by committee, T. L. Gash, B. J. Wilson and J. M. Hamlin in honor of J. M. Glazener be recorded and published.

A committee consisting of T. L. Gash and B. J. Wilson was ordered to prepare a suitable tribute to Maj. W. E. Breese also L. W. Brooks and J. M. Souther to offer same to M. L. Orr.

The Adjutant was ordered to secure miniature flags which are to be placed upon the graves of our departed comrades on "Memorial Day" in May. Further instructions will be given in a future order by commandant.

Adjourned sine die.

T. L. GASH, Secretary.

EXAMINATION FOR POSTMASTER AT THE DAVIDSON RIVER OFFICE

The United States Civil Service Commission will conduct an examination at Hendersonville on April 14 at 10:30 o'clock for the purpose of selecting a postmaster at Davidson River postoffice.

Applicants must be 21 years old if male or 18 if female and must reside in the territory supplied by the office. Further information can be had at the Davidson River office.

The compensation for the last fiscal year was \$189.

Mrs. Edna Strickland has resigned the postmastership after a service in this capacity for four years.

Easter in Other Lands

OF ALL annual festivals among Christian nations, Easter seems to have made the most serious impression, and the customs connected with its first celebrations to have lingered the longest. Europe, with its many nations, and, therefore, many peoples, has ever been the scene of various ceremonies distinctly belonging to the separate countries, with the Latin church always in the lead in the matter of picturesque symbols and processions.

Strange customs, sometimes combined with elaborate ceremonies, are found oftentimes in the rural districts, where the people have not free access to the towns, and simplicity of living does not question the difference between truth and tradition.

In Brittany many interesting customs are observed. It is a land of legends. The very people, quaintly dressed as they were a thousand years ago, suggest legends and traditions.

When the faith of the Nazarene was first preached to their ancestors they held the mammoth stones which abound in the fields and countryside in deep veneration.

The church united stories of wonderful stones with the word of Christ, so that its teaching might sooner develop converts. Fete days were held in high esteem, and many queer beliefs and associations became entangled with the festivals.

On Easter morning at the Church of St. Cronley, in the village of Finistere, Brittany, every man, woman and child of the vicinity is in attendance. The women and children are in their best frocks and snowiest caps, and the men are leading the cattle to the door of this church, which would do credit to a city of size.

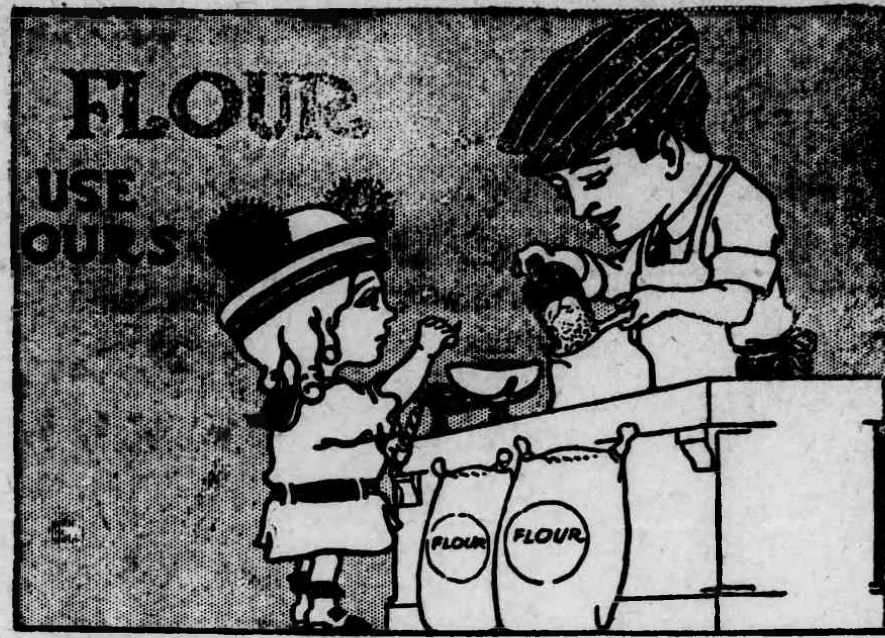
There the priest receives the men and animals, and while the women cluster around, gravely listening, the cattle are blessed and the care of St. Cronley invoked in their behalf. This saint is a great favorite all over Brittany; and, like so many traditions of the Bretons, his story is connected with the giant stones. It appears that he was a bishop of Rome come up to the province to convert the heathen.

He was hunted by wild men until death seemed near, when suddenly every pursuer was turned into a stone, and so they stand today, one group forming a regular border along the road from Carnac to Kerlescant.

Mounting many of these stones are crucifixes and on Easter morning the little processions passing through the fields and along the road to the nearest church stop and rest a few moments and offer up an Easter prayer. In scattered communities, where there are few towns, an Easter service is often held in the fields, and a sermon preached from a wayside shrine, set in one of the historical stones.

New Kind of Easter Eggs.

When the eggs have been boiled hard and cooled, write names or draw flowers, rabbits and the like on them with a stub pen dipped in melted wax. Then drop the eggs carefully into a dye that can be boiled, and let them boil two minutes. Wipe each egg with an oiled rag, and you will have some very active souvenirs with which names or designs upon colored backgrounds.



WHEN you hear your neighbor say that "So-and-so" carries the finest grade of flour—the kind that makes good bread and good cakes—you naturally get interested. Flour is the most important article of food in the household. We carry only brands that have stood the test of years and that we can fully vouch for personally.

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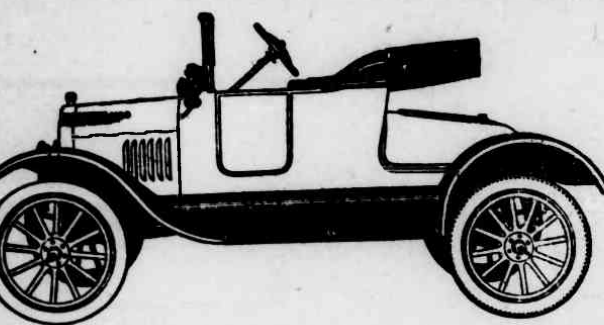
—a modern steel skyscraper or a small bungalow, you want perfect plastered walls and ceilings. No matter how beautifully you may decorate, the effect is lost if the walls are unsound and marred. The impression is given that the building is poorly constructed and therefore its SELLING VALUE IS SERIOUSLY DISCOUNTED.

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City Market

S. F. ALLISON, Proprietor
PHONE 47

New or renewal subscriptions (beginning January 1) will cost \$1.00 for one year, 60 cents 6 months, 35 cents 3 months, 25 cents for 2 months.

Auditorium

Saturday, April 7

"Hulda, the Silent," an interesting drama of love intrigue and sacrifice.

"The Laugh of Scorn," a pretty little drama featuring Ben Wilson and Edna Hunt.

"Her Steady Carfare," a comedy with pretty little Betty Compson and Ray Gallagher.

Tuesday, April 10

"For the Stars and Stripes," a thrilling episode of "Pearl of the Army."

"Krazy Kat at Looney Park," one of those funny Krazy Kat comedies.
Also scenic pictures and another comedy.

Thursday, April 12

A two part drama, Pathe News and a comedy will be the program.

Friday, April 13th

The annual play given by the students of Brevard Institute, entitled "Much Ado About Nothing."

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