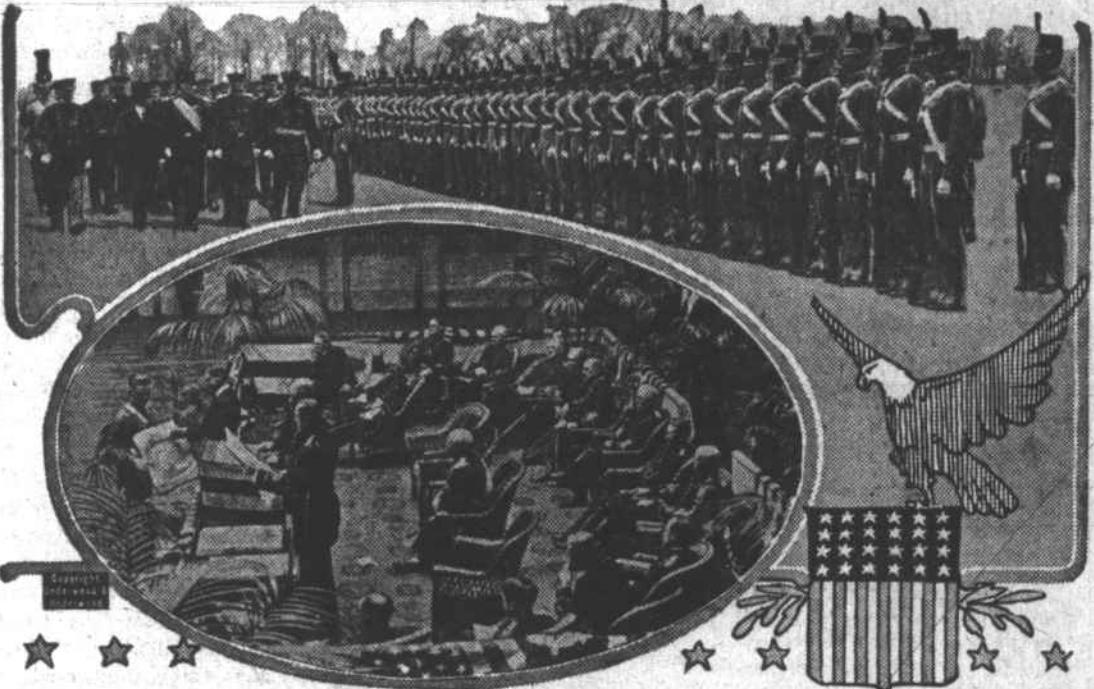


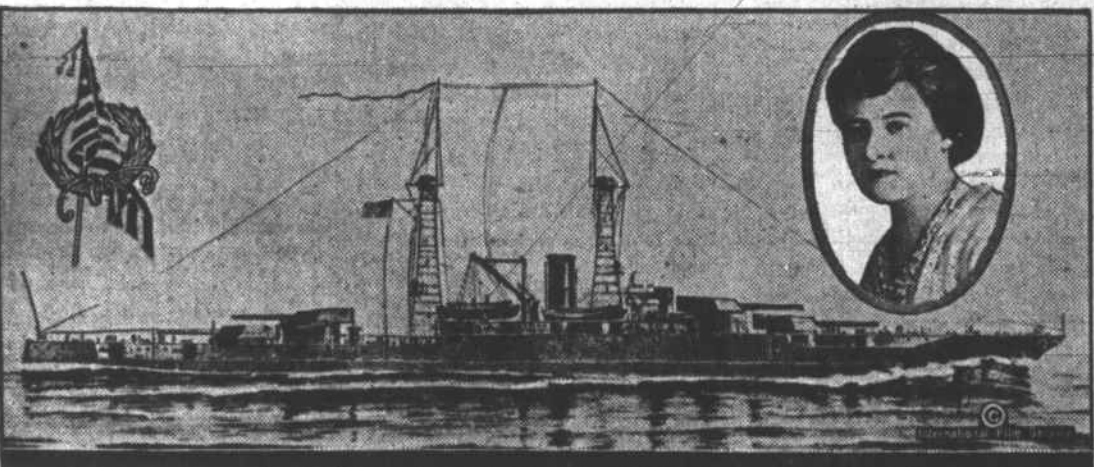
1—Scene at the Mineola, Long Island, government aviation field, showing some of the machines assembled there and the new hangars just built. 2—Miss Sally Simpson, a graduate of Smith college and Oxford, who is organizing the mobilization of students of girls' colleges for the National League for Woman's Service. 3—The Hungarian house of parliament at Budapest, in which city there has been revolutionary rioting. 4—The machine gun mount invented by Willis M. Lawrence and offered to the government; it is shown operating at 90 degrees for defense against airplane attack.

WEST POINT CADETS OF 1917 CLASS GET DIPLOMAS



Secretary of War Baker awarding diplomas to members of the class of 1917 at West Point Military academy, and, above, the review of the cadets by Mr. Baker, Major General Scott and others. The class was graduated two months earlier than usual owing to the war.

AMERICAN DREADNAUGHT NEW MEXICO IS LAUNCHED



The new United States dreadnaught New Mexico, which was launched at the New York navy yard Monday, and Miss Margaret C. De Baca, daughter of the late Governor De Baca, who was its sponsor. The New Mexico is a sister ship of the Idaho, under construction at Camden, N. J., and the Mississippi, recently launched at Newport, News, Va. She will have a displacement of 32,000 tons and a speed of 21 knots. Her armament will consist of 12 14-inch guns, 22 five-inch guns and four 21-inch torpedo tubes. Her complement will be 1,066 officers and men.

BRITISH COMMISSION IN WASHINGTON



Arrival of the British war council commission at the residence in Washington provided for its occupancy, and A. J. Balfour and Secretary Lansing photographed at the Union station as the commission arrived.

GUARDING WHITE HOUSE



Guards at the gates of the White House have been provided with telephones connected directly with the White House switchboard. Each gate is in instant communication with all the forces which guard the president.

INTERNATIONAL SUNDAY SCHOOL LESSON

(By E. O. BELLER, Acting Director of the Sunday School Course of the Moody Bible Institute.) (Copyright, 1917, Western Newspaper Union.)

LESSON FOR MAY 13

JESUS THE TRUE VINE

LESSON TEXT—John 15:1-11. GOLDEN TEXT—I am the vine, ye are the branches.—John 15:5.

This lesson chronologically follows that of last Sunday. Christ had risen with his disciples from the supper table (14:31), and the remainder of his discourse may have occurred in an upper room, or in the courtyard of the house before they left the city, or on the way to the garden of Gethsemane.

I. THE ABIDING LIFE (vv. 1-4). Under the figure of the vine Jesus teaches spiritual truth by natural analogy. The vine is composed of roots, stem, branches, tendrils, and fruit. There is no separate life: the branches are one with the vine, Christ is the head of that body which is the church to its least member. The life lived by the Christian is Christ's life humanized, the purpose of which is fruit bearing. Discipline is in order to fruitfulness. "He (My Father, the vine-dresser) cuts away any branch on me which is not bearing fruit, and cleans every branch which does bear fruit to make it bear richer fruit" (Moffat's translation). Paul tells us that "no chastening for the present seemeth to be joyous but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." The Word is the cleansing agent (17:17). Verse four suggests a double abiding—we in him, and he in us—the branch depending upon the vine for life, and the vine depending upon the branch for fruit. Jesus had just been talking about his approaching death, and his disciples were full of anxiety. He tells them not to be troubled, and by this figure assures them, that, though he would leave them, he would still be joined to them. Although they had been made clean, they are taught that the only way to keep clean is by "abiding," which is to be continued through the eternal spirit after his decease and ascent to the Father. "It is given to us to hold fellowship with both the root that twines itself about the cross and the tendrils which stretch upward to glory."—A. J. Gordon. So long as we think of ourselves, and not of Christ, as the source of power, we shall miss the secret of fruitfulness.

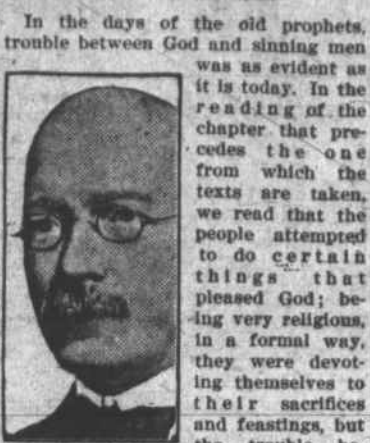
II. The Fruitful Life (vv. 5-8). If we abide in him we will bring forth much fruit. Note the progression: "fruit," "more fruit," "much fruit." If the branch does not bear fruit it is fit only for fuel (Isa. 27:11). "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (v. 7). Our first fruit is to glorify God (v. 8). The vine does not consume the fruit which it produces, though it does exist for its production, thus glorifying God through its fruit-bearing function. The Bible uses many figures to illustrate the intimate relationship between root and fruit. "Without me," emphasizes Christ, "ye can do nothing." The "word" of verse three is equivalent to the word "I" of verse four. "Now ye are clean through the word which I have spoken unto you" (v. 3). Our fruit bearing is for God's glory because it is an expression of his grace and power, and it is made possible through our identification with his dear son. Our fruitfulness attests our Christian character. We have not yet attained perfection in our conduct, but we are making progress. Progressive deliverance from the power of sin is counterbalanced by corresponding fruitfulness.

III.—The Permanent Life (vv. 9-13). "Fruit," "more fruit," "much fruit." Even as the life of Christ has increasingly manifested itself through the ages, so our individual lives are to increase in the fruitfulness which assimilates them to his character and expresses his graces. As the Father has loved him, so has he loved us, and this love he communicates to those who abide in him. The evidence of our abiding is manifested by our joy in keeping his commandments, just as he delighted in keeping his father's commandments. Obedience and joy are correlated terms. The fuller the obedience the greater the joy. Bushnell said: "Heaven is nothing but the joy of a perfectly harmonized being filled with God and his love." Instead of minute, detailed instructions regarding their conduct, the disciples are here presented with love, the governing principle. Love was to be the one sufficient impulse for both divine and human relationships. Our Lord would have the world know his servants by the fruit they bear, which is to be a sufficient badge to identify them in the midst of its wickedness and perversity. The great fact of his love toward us is to be the source and measure of our love toward others. Only love can fulfil the royal law—"thou shalt love thy neighbor as thyself" (James 2:8). "If ye love me, ye will keep my commandments," said Jesus (14:15 R. V.). The evidence that we have this love is in having a heart for his commandments. "I delight to do thy will, O my God." (Psa. 40:8) is the language of a love-filled heart. "Greater love hath no man than this..." said Christ facing the tragedy of the cross. He wanted his disciples to understand something of the measure of that love which was willing to give itself to the death for the life of a rebel world. Presently he laid down his life for his foes (Rom. 5:6-10). But to his disciples he gave the pledge of his continued friendship in his resurrection life to comfort them in the trials which he foresaw would test them. He called them "friends," even as he had called Lazarus "our friend" (11:11). He never calls them slaves because a slave "knows not what his Lord doeth."

The Charge, the Confession, and the Coming

By REV. J. H. RALSTON, D. D. Secretary of Correspondence Department, Moody Bible Institute, Chicago

TEXT—But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear... For our transgressions are multiplied before thee, and our sins testify against us; for our transgressions are with us; and as for our iniquities, we know them... And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord.—Isa. 59:2, 12, 20.



In the days of the old prophets, trouble between God and sinning men was as evident as it is today. In the reading of the chapter that precedes the one from which the texts are taken, we read that the people attempted to do certain things that pleased God; being very religious, in a formal way, they were devoting themselves to their sacrifices and fastings, but the trouble between them and God was not removed. It was fortunate for them that they had some religious leaders that knew things spiritual, and who were faithful in telling the people that they were not doing what was pleasing to God at all.

The people seemed to be wondering why God seemed to pay no attention to their religious activities; then the prophet spoke very plainly: "Your iniquities have separated between you and your God, and your sins have hid his face from you." These were very plain words. The prophet did not say that what they were doing was unwise tactics, was excusable blundering, or was indiscretion, but that what was preventing the blessing of God was their sin.

Charge of Worldliness. If the application of these words were made to the church today, which would be very proper, the charge would not be wise if it were made in the form of details or the naming of peccadillos of improper conduct, but if the church were charged with worldliness, with betrayal of pure doctrine, with robbery as far as withholding offerings to God are concerned, then the charge would attract attention. The church of God today in its sinful condition stands as a buffer between God and the unsaved world. A great load of guilt is on it today on this particular account. It is a misrepresentation of what Christ and his religion are. The world does not today read Christ properly because it reads the perverted message of Christ that the church presents in its life.

But the shortcomings of the church will not redeem any unsaved man, nor be an excuse for not getting right with God. Here every tub must stand on its own bottom. What is wrong with the unsaved man? Simply that he is out of right relationship with God; there is a lack of adjustment. A man can fence all he pleases, and try to throw the blame on God, but ultimately the trouble is with himself. His sins have separated between him and God, and these must be got out of the way. God must be faithful to man, and to show his love he says through his ministers, "Your sins have hid his face from you that he will not hear."

God's Part and Man's. The charging of sin is God's part; the confessing of sin is man's part. Fortunately, the people to whom the prophet spoke heeded his word, and we read that they made detailed confession. Confession is in a way the same thing as repentance, and some men have shown themselves to be strong in repentance, indeed, there is no explanation of their standing before God, except conceding that they knew how to repent. We have David and Peter as examples. Such confession is coming out candidly and accepting the righteousness of the charge of God. God has passed judgment, his charge is made and man must, like one of ancient times, acknowledge the charge in order that God may be justified when he speaks and be clear when he judges. We might note in this part of the confession that the individual says "his sins are multiplied before him"—that is, they are in an exaggerated form, really what they are, as compared with what he has heretofore considered them to be. He concedes, also, that his sins belong to himself. They are, as he expresses it, with him. He acknowledged that while he was pleading extenuation of his guilt, that he knew that he had sinned all the time.

The need of the day in which we find ourselves is confession, national confession, church confession, individual confession. Some nations today are on their knees. They are on their way to true blessing because they are going to get right with God. The organized church is hardly on its feet yet, and it is slipping further and further away from the truth of God, and not until it gets to its knees and confesses its attachment to the world, its departure from truth, its failure to understand its true mission, will it have God's favor.

The Blessing. The inevitable follows confession of sin, namely, blessing. In the text we are told that the Redeemer shall come to Zion. The trouble with the world and with the church and the individual is, that the Redeemer is not present. This coming of the Redeemer may fairly be considered in the first place as a spiritual coming. The ideal situation is expressed by the term Immanuel, which means "God with us," but God cannot be with us if we hold to our sins and do not confess and forsake them. God remains away from nations and churches and individuals as far as his blessings are concerned, who do not confess their sins and return to him.

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WELLINGTON AND POWELLVILLE RAILROAD.

SOUTH. No. 1—Leave Washington (R. F. & P. R. R.) 4:20 a. m.; leave Richmond (A. C. L.) 5:15 a. m.; leave Weldon (A. C. L.) 11:35 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 Ahoskie (A. C. L.) 2:45 p. m.; leave Norfolk (A. C. L.) 3:45 p. m.; leave Suffolk (A. C. L.) 5:05 p. m. Arrive Ahoskie 6:15 p. m. Wellington & Powellville R. R. No. 1—Leave Ahoskie 5:25 p. m.; leave Powellville 6:30 p. m.; leave Creme (Branding) 6:55 p. m.; leave Holly Grove 6:55 p. m.; leave Askewville 7:00 p. m.; arrive Windsor 8:30 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. Passenger—Leave Plymouth 7:00 a. m.; leave Sans Soucie 8:30 a. m.; leave Steels 9:00 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 Creme (Branding) 9:25 a. m.; leave Powellville 9:41 a. m.; arrive Ahoskie 9:55 a. m.

A. C. L. No. 2—Leave Ahoskie 11:06 a. m.; leave Suffolk 12:21 noon; arrive Norfolk 1:35 p. m.; leave Ahoskie 10:50 a. m.; leave South Rocky Mount 12:50 noon; arrive Wilmington 6:50 p. m.; leave Weldon 6:00 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 R. R. 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, Supt., Ahoskie, N. C. W. M. Sutton, Gen. Frt. and Pass. Agt., Windsor, N. C.

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SCRAPS

The streets of two cities in Ireland are paved with marble—Armagh and Kilkenny. Wood suitable for the manufacture of matches has been discovered in the eastern part of the country. Experiments to cool buildings by forcing air through hollow walls with electric fans are being tried in India. A tubular electric flashlight that can be mounted on any revolver has been patented by a Philadelphian.

A cheap imitation of tin foil is made in Germany by coating paper with a mixture of finely powdered metal and rosin and subjecting it to friction. It is believed that the observatory at Peking is the oldest in the world, having been founded in 1270 by Kublai Khan, the first emperor of the Mogul dynasty. The king of England and the German emperor are grandsons of Queen Victoria; the queens of Greece, Norway, Spain, Roumania and the czarina of Russia are granddaughters.

Thawing Pipes With Electricity. Electricity is the only agent which will thaw frozen water pipes without their being dug up. With the action of electricity the pipe can be easily thawed in a short time, the passage of current through the pipe heating it sufficiently to melt the ice. Limit of Dishonesty. Harduppe—"What is your opinion of Flubdub's honesty?" Borrowell—"Mighty poor. He actually came around to my house and stole an umbrella I had borrowed from him."—Life.