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CHURCH DIRECTORY.

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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 I, THIRD QUARTER, INTERNATIONAL SERIES, JULY 3.

Text of the Lesson, I Kings xii, 16-25. Memory Verses, 16-19—Golden Text, Prov. xv, 1—Commentary by the Rev. D. M. Stearns.

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16. "What portion have we in David? Neither have we inheritance in the son of Jesse; to your tents, O Israel. Now see to thine house David. So Israel departed unto their tents." This was the result of the refusal of Rehoboam, the son of Solomon, to make the grievous service of his father lighter for the people, but it was all under God's overruling to fulfill His word by Ahijah the prophet (verse 15 and chapter xi, 30, 31). Because of Solomon's sin in forsaking the Lord and worshiping idols he was to lose ten parts of the kingdom, one tribe only being reserved for David's sake that he might have a light always before God in Jerusalem (chapter xi, 31-36). It was the purpose of the Lord that the 12 tribes should be one nation, a wholly righteous nation, in the land given to their fathers, and His purpose stands unchanged, for the gifts and calling of God are without repentance, and every purpose of the Lord shall be performed, but He sees the end from the beginning and is, through all seeming discouragements, patiently working out His plan (Rom. xi, 29; Isa. xiv, 24; xlvi, 9-11; lx, 21; Ezek. xxxvii, 22).

17. "But as for the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them." Judah was David's tribe, to which he belonged, and the Son of David, who is to restore all things of which the prophets have spoken, is called the Lion of Judah and also the Root of David, for He is David's son as well as David's Lord (Acts iii, 21; Rev. v, 5; xxii, 16). Judah prevailed above his brethren, and of him came the chief ruler (I Chron. v, 2). It was well for Benjamin that they were willing to stay with Judah, even though seemingly absorbed in the one tribe of which the Lord spake.

18. "Then King Rehoboam sent Adoram, who was over the tribute, and all Israel stoned him with stones that he died." This Adoram seems to be the same as Adoniram of chapters iv, 6; v, 14. Perhaps by sending for the tribute Rehoboam was testing them to see if they had really revolted. The result must have thoroughly convinced him, but it was an expensive test for the collector. Not different, however, from that of Stephen, who for the sake of the Son of David was also stoned to death.

19. "So Israel rebelled against the house of David unto this day." In II Kings xvii, 21, it is said that "He rent Israel from the house of David, and Jeroboam drave Israel from following the Lord." Jeroboam might have been blessed and made a blessing if only he had been willing to keep the commandments of God and to walk in His ways. But out of his own heart he devised evil things and established idolatry in Israel from Dan to Bethel (chapters xi, 38; xii, 28, 29, 33).

20. "And it came to pass when all Israel heard that Jeroboam was come again that they sent and called him unto the congregation and made him king over all Israel." Jeroboam was a widow's son and one of Solomon's servants, who had been promoted because of his industry. But when the Lord told Solomon of the division of the kingdom because of his sin then he sought to kill Jeroboam, but he fled to Egypt and was there till Solomon died (chapter xi, 28, 40).

21. "And when Rehoboam was come to Jerusalem he assembled all the house of Judah with the tribe of Benjamin, an hundred and fourscore thousand chosen men." In II Chron. xi, 1, it is said that this army was from Judah and Benjamin, and in both passages it says that the object was to bring the kingdom again to Rehoboam. This, however, was not God's way, and therefore the army was in a sense a vain array of power. We read of another king who hired 100,000 mighty men and paid them a hundred talents of silver, but was not allowed to use them, for they were not in God's plan.

22. "But the word of God came unto Shemarah, the man of God, saying, The name of this man of God signifies "Hearing Jehovah," and a true man of God is one who hears only the Lord and delivers His messages as faithfully as Samuel did the Lord's message to Eli. He that hath My word let him speak My word faithfully is a good message for every man and woman of God (Jer. xxiii, 28). The next chapter (I Kings xiii) is in some respects the greatest "Man of God" chapter in the Bible, for in it the title is used not less than 14 times, and it teaches us that if we turn from what God says to listen even to an angel bearing a contrary message we may be set aside as witnesses. Compare Gal. i, 8.

23. "Speak unto Rehoboam, the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the remnant of the people." The messages of God are plain, and those for whom they are intended are clearly designated (Deut. xxvii, 8; Hab. ii, 2). See also Hag. ii, 4, and note carefully the beginnings of all the epistles; note also in the utterances of our Lord Jesus Christ the persons to whom He is speaking, and you will see among other things that the much misquoted words "The kingdom of God is within you" (Luke xvii, 20, 21) were never said to disciples, but to murderous Pharisees thirsting for His blood, and we must therefore take them as in the margin or the R. V. rather than as in our A. V. text.

24. "Thus saith the Lord, Ye shall not go up, nor fight against your brethren the children of Israel. Return every man to his house; for this thing is from Me." They hearkened and obeyed and did well in so doing, for obedience always brings blessing (Isa. i, 19). Man's goings are of the Lord; how can a man then understand his own way. O Lord, I know the way of man is not in himself; it is not in man that walketh to direct his steps. A man's heart deviseth his way, but the Lord directeth his steps (Jer. x, 23; Prov. xvi, 9; xx, 24). When Laban pursued Jacob with evil intent, the Lord appeared to him and stopped his evil purposes. Even satan had to confess that God had a hedge about Job through which he could not pass. Surely we will be quiet if we believe Rom. viii, 28, 32, and Ps. xxxii, 8.

25. "Then Jeroboam built Shechem in Mount Ephraim and dwelt therein, and went out from thence and built Penuel." Shechem means "shoulder" and suggests Deut. xxxiii, 12, and Isa. ix, 6, 7, and penuel means "the face of God," but Jeroboam knew neither the one nor the other, for he turned away from the face of God and felt that he must manage things if they were to go right, according to his views. The very next verse shows that he did not believe God, and therefore he could not be established. See II Chron. xx, 20, and Isa. vii, 9.

During the summer of 1891, Mr. Chas. P. Johnson, a well known attorney of Louisville, Ky., had a very severe attack of summer complaint. Quite a number of different remedies were tried, but failed to afford any relief. A friend who knew what was needed procured him a bottle of Chamberlain's Colic, Cholera and Diarrhoe Remedy, which quickly cured him and he thinks, saved his life. He says that there has not been a day since that time he has not had this remedy in his household. He speaks of it in the highest praise and takes much pleasure in recommending it whenever an opportunity is offered. For sale by W. G. Thomas, druggist.

ATTEMPTED ANALYSIS OF FRIENDSHIP

I sing of friendship. 'Tis a word
That's very, very often heard,
But little understood.
One holds as friend the useful man
Who at the timely moment can
Do him a deal of good.

Another says a friend is he
Who's ready with his sympathy
And excellent advice,
And yet another deems him one
Who joins straight in the passing fun
And adds his share of spice.

Again, you hear the only friend
Is he who willing is to lend
His money at the call.
But none of these, though fair, will do.
They haven't really got the true,
Descriptive touch at all.

The friends, the bona fide friends,
Are they who, when good luck attends
Upon you for a season,
Do not commence to sneer and flout
And say the whole affair's without
The slightest rhyme or reason,

Who do not lift their eyebrows or
Deal in sarcastic metaphor,
Their lips with envy curving.
Keep them, my boy! Such friends are rare,
But if you have them, know that they're
The sole ones worth preserving.

—David H. Dodge in New York Sun.

A SLEEPY MAN'S SPEECH.

It Electrified the Jury and Won the Verdict For Vest.

When newspaper writers in Washington are "shy" of good stories, they have only to look into the career of George Vest, senator from the great state of Missouri. There the fund of good material is apparently inexhaustible. Walter Wellman has been taking a turn at Vest and finds a story that is worth repeating.

The scene is located in Missouri, of course, and the preliminaries tell how Vest was employed by a man whose dog had been shot by a neighbor. Other eminent counsel attended to all the preliminaries of the fight, while Vest was there, his head sunk down between his shoulders and apparently asleep. Finally his associate nudged him and told him that he must make the concluding speech. He demurred, but seeing he must do something to earn the fee which had been paid him rose and after gazing earnestly at the jury for some minutes began a speech of which this is a stenographic copy:

"Gentlemen of the jury, the best friend a man has in this world may turn against him and become his enemy. His son or daughter that he has reared with loving care may prove ungrateful. Those who are nearest and dearest to us, those whom we trust with our happiness and our good name, may become traitors to their faith. The money that a man has he may lose. It flies away from him, perhaps when he needs it most. A man's reputation may be sacrificed in a moment of ill considered action. The people who are prone to fall on their knees to do us honor when success is with us may be the first to throw the stone of malice when failure settles its cloud upon our heads. The one absolutely unselfish friend that man can have in this selfish world, the one that never deserts him, the one that never proves ungrateful or treacherous, is his dog.

"Gentlemen of the jury," the senator continued, "a man's dog stands by him in prosperity and in poverty, in health and in sickness. He will sleep on the cold ground, where the wintry winds blow and the snow drives fiercely, if only he may be near his master's side. He will kiss the hand that has no food to offer. He will lick the wounds and sores that come in encounter with the roughness of the world. He guards the sleep of his pauper master as if he were a prince. When all other friends desert, he remains. When riches take wings and reputation falls to pieces, he is as constant in his love as the sun in its journey through the heavens. If fortune drives the master forth an outcast in the world, friendless and homeless, the faithful dog asks no higher privilege than that of accompanying him to guard against danger, to fight against his enemies, and when the last scene of all comes and death takes the master in its embrace and his body is laid away in the cold ground, no matter if all other friends pursue their way, there by his graveside will the noble dog be found, his head between his paws, his eyes sad, but open in alert watchfulness, faithful and true even in death."

Then Vest sat down. This remarkable speech he had delivered in a low voice, without a gesture. No reference had he made to the merits of the case in hand. Not a word had he uttered about the evidence. When he finished, judge and jury were seen to have tears in their eyes. The jury filed out, and in a minute or two returned to the courtroom. The plaintiff had asked for $200 damages. The verdict gave him $500, and several of the jurymen wanted to hang the defendant.—Philadelphia Press.

Bitter Wit.

Samuel Rogers, the banker poet, was noted for his bitter wit, for which, however, he had an excuse. "They tell me I say ill natured things," he once observed, in his slow, quiet, deliberate way. "I have a very weak voice. If I did not say ill natured things, no one would hear what I said."

It was owing to this weakness of voice that no candles were put on his dinner table, for glare and noise go together, and dimness subdues the voices in conversation as a handkerchief thrown over the cage of a canary subdues its song. The light was thrown upon the walls and pictures and shaded from the room. This did not suit Sydney Smith, who said that a dinner in St. James place was "a flood of light on all above, and below nothing but darkness and gnashing of teeth."

Trying to Illustrate.

"Mistuh Pinkley," said Miss Miami Brown, "what is dis here diplomacy?"

"Well, I dunno whethuh I kin transparify de question so's you'll see froo it. But ef de lan'lord comes roun foh de rent an I says I ain't gwinter pay, why, I gits put out. But ef I tells 'im ter come roun nex' week, an nex' week tells 'im ter come roun ag'in, an so on, dat's diplomacy."—Washington Star.

Trashy Medicines.

Many such flood the market. Botanic Blood Balm is a conscientiously compounded medicine, the result of forty years practise by an eminent physician. It is the best blood purifier ever offered to the public, and is guaranteed to cure if given a fair trial. Try it for all skin and blood diseases, including catarrh and rheumatism in its worst form. One bottle of it contains more curative and building up virtue than a dozen of any other kind. Try "The Old Reliable." See advertisement elsewhere.

For sale by druggists.

AN UNITED DEMOCRACY.

The Democrats in North Carolina, war or peace, mean to get together in this year of grace 1898. We are really happy in being assured by one of the best informed of Democratic leaders that he has never seen the Democracy in our State so unanimous, so compacted, so resolute for a fight to win. He is not old enough perhaps to remember how it was in 1867 70, when the roistering and pillaging carpet baggers from the North were plucking the old State just from under the harrow of bloody war and the mean plundering and burning bummers, and native whites—inglorious and base scallawags—were cheek by jole, aiding and abetting, the Northern birds of prey in plucking and pocketing. Then there were 90,000 ignorant, superstitious, credulous, freshly freed government runners and civilization builders ready and eager to help on the depraved, traitorous crowd to despoil and curse North Carolina, and to get all the crumbs possible that might fall to their share from the groaning tables of the rich officials that were literally "living in clover," and playing Sir Nabob all the year long. Sambo was efficient and pliant and superserviceable then. Is he really any better now? He runs with the remnant of the same old crowd and believes in "de publikin party." Sambo, like the leopard, never changes his spots or flees his party servitude. He is there to stay, says the Wilmington Messenger.

But, no doubt, we apprehend, the Democracy as to the party being as determined and solid for victory now as it has been since Vance carried the State "in a whoop" in 1876. May the good and grand old State be liberated once more from vandals and incompetents! May the people regain their liberties and their rights!

The fight will be made, we suppose, on the basis of a White Man's government. There will be no faltering here. There will be no evading or hedging or speaking in bated breath. The Democracy means to assert the right of the white man to rule. They will not hesitate here. It will be for white supremacy. The fact has gone forth that the men of the Bryan stock must and shall control in North Carolina. He is a coward and traitor who falters here. Such will be the verdict of the Democracy, we may not doubt. North Carolina is the native home of the white race, and here they will dominate or die. They are resolved to bring back the conduct of public offices into the trusted, safe keeping of men of personal probity, of intellectual capacity and of governmental experience. The civilization of North Carolina, with all of its hallowed traditions, its sacred muniments, its greatest interests demand that the white man shall be masters here and supreme in all branches of government and in all municipal and county matters. It is a pitiful burlesque, a contemptible betrayal of virtue and manhood, of civilization and education to turn over the government of a free people into the hands of half-educated and completely illiterate "savages," as Governor Russell was wont to describe his chief followers.

By the way, since the day that Russell was elected the condition of affairs in all respects has grown more deplorable and serious in our State. The negroes do not behave themselves, as a whole, with half the decency and good order that they did under the rule of the real white men. They have been far more indecorous, presuming, and even insolent and provoking than they were before the advent of the present dynasty of political vagrants, wicked trespassers, violent and unprincipled advisers. The general tramplers upon the safeguards of liberity and the foundation principles of free, constitutional government, have had a wide sweep. Under the iron hoofs of remorseless invaders the sacred right of home rule has disappeared.

It is high time for a change. The white men must bring it about. It will surely come. If it does not come in 1898, it will surely come in 1900.

The Bryan race is restive and resolute. When they are fully aroused and united in purpose they are invincible.

A Clever Trick.

It certainly looks like it, but there is really no trick about it. Anybody can try it who has lame back and weak kidneye, malaria or nervous troubles. We mean he can cure himself right away by taking Electric Bitters. This medicine tones up the whole system, acts as a stimulent to liver and kidneys, is a blood purifier and nerve tonic. It cures constipation, headache, fainting spells, Sleeplessness and Melancholly. It is purely vegetable, and a mild laxative, and restores the system to its natural vigor. Try Electric Bitters and be convinced that they are a miracle worker. Every bottle guaranteed. Only 50 cents a bottle at Aycocke Drug Company's drug store.

TURN ON THE LIGHT

Raleigh Post.

Mr. J. W. Bailey is the editor of the Biblical Recorder, the organ of the great Baptist church communion of this State. His position as such editor gives any assertion he may make on either a secular or church matter importance. He is also a member of the Board of Commissioners of Agriculture, appointed by Governor Russell. A statement that he will make, as such member, specially one referring to the character or conduct of officials of that department, will attract attention. Therefore, the resolution he introduced yesterday at the third day's meeting of the Board touching the Chairman, and Immigration Agent, who is Mr. John R Smith, Governor Russell's erstwhile Superintendent of the Penitentiary, followed by the serious charges against Mr. Smith based upon information obtained from the Governor," presents a startling condition of affairs. It but illustrates the serious mismanagement which characterizes this Butler-Russell Administration. When a gentleman himself, the creature of this administration, can bring such charges involving the utter recklessness of the Chief Executive in the administration of his office, as exercised in the appointment of and retention in important positions of men so woefully unfit, is humiliating to every true North Carolinian. That it will arouse the good people to a sense of the shame and disgrace which has been brought upon the State by the advent to power of Governor Russell and his henchmen we can have no doubt.

We will not believe that a Government and a combination which attained to power by fraud, as charged by members of the party to which he and it belong, who have disregarded every sense of obligation to the decencies requirements of the position and power assumed, can fail to receive the rebuke of a righteously indignant and outraged people. A very large majority of the people want decent, honest, intelligent government. They know they have not got it, nor had it, since the corrupt combination was inaugurated in January, 1897. The episode at the meeting of one of the important executive departments yesterday, precipitated by the indignant outburst of one of the members therefrom, lends emphasis to the disgraceful situation, expises to large view the calamity that has befallen the State.

The charges of flagrant corruption as well as gross scandals which have characterized the management of certain institutions, made by members of the party in power, are equal to anything that aroused the honest people in the early seventies. It is simply a repetition of the same misdeeds following a return to power of the same element—elements at once vicious, ignorant, vindictive, corrupt, degrading all that it touches and scorning all that can honor and elevate. All such is well canculated to stagnate one's indignation." It will arouse, we can but feel, the resentment of every honest man.

Verily, when the wicked rule, the people mourn.

Was it Providential?

Norfolk Virginian and Pilot.

On Monday a physician was called to see a widow lady who was sick and had three children depending on her for support, and had no means of ministering to their needs, nor to buy medicine. Soon after the doctor left the house and was in a deep study of her sad case, he met a gentleman who asked him if he knew of any one in distress, as he had promised his dying mother that he would never work on Sunday, and if he should have to do so he would donate it to some poor person, and that he had made $15 by working on Sunday and wanted to carry out his promise. The doctor told him of the case he had just left and the gentleman immediately bought provisions and sent them to the lady, but refused to allow his name to be used when they were delivered. It can truly be said in this case that the ways of Providence are mysterious.

The man who looks at everything through money never sees very far.

Love is the sunshine of the soul, provided you don't keep it bottled up.

It was simply "Hobson's choice" that resulted in the brilliant achievement at Santiago.

The ills that never come are the fountains from which flow the bitterest streams of human wretchedness.

Do you know how to wash? Well then you know how to dye, that is if you use Putnam Fadeless Dyes. Just boil the goods with the dye, that's all. Sold by A. C. Privett & Co., Pilot, N. C.

SOUTHERN HOSPITALITY.

Winston Sentinel.

Southern hospitality has become proverbial. It manifests itself upon all proper occasions. It is not stiff and formal, nor is it of a dress parade character. It is but the outward expression of geniality and warm heartedness—a desire to make everybody within our gates feel thoroughly at home. Such hospitality is a revelation to those who come from sections where it does not exist—where cold formality is the rule and the principle of every man for himself and the devil take the hindmost prevails—where it is business first last and all the time, and where civilities are based largely upon the calculation as to how much can be made out of them—people so frigid that they make a genial, big hearted fellow feel as if he had been put on ice for safe keeping.

The hospitality of the South is not checked by war and the troops are to be congratulated that the points of mobilization are in the South. Wherever there is a camp it is the pleasure of the people to contribute to the comfort of the soldiers and from every point in the South from which volunteers have gone there has been tangible solicitude for the bodily welfare of the men, as well as wishes for their safe return, etc.

We noticed the statement some days ago that along the streets of Jacksonville had been placed barrels of ice water for the benefit of the troops passing there and how much or how slightly this was appreciated by the boys. We thought that alone ought to tell the story of Southern hospitality.

The women of the South have always been noted for their great kindness and gentleness, as well as for their modesty and beauty, and the following tribute to the kindness of the women of Florida, by the Jacksonville Metropolis, is likewise applicable to the women of all parts of the South where the opportunity for such acts has been presented. The Metropolis says:

"The women all over this state are showing themselves just as patriotic as the men. Before the volunteer troops had been in camp a week the good women set about organizing plans to supply their wants and to make them as contented and as cheerful while away from the loved ones at home as possible. The Jacksonville boys are fortunate, indeed, in having such true friends as the women to look out for their comfort. Most of them are daughters of the women who served in the Southern soldiers in the war between the states and proved their devotion by acts of heroic self sacrifice to a cause they believed in.

"Such kindly acts of the women as are now being manifested encourage men to do their whole duty. They feel that they have loved ones at home who have a pride in them and that would be disheartened if we recreant to the sacred trust assumed. A brave man had rather die on the field than to bring dishonor to his people."

The Alum Heart.

Many people are suffering from some form of heart disease who have no idea of the cause of it.

Any disturbance of the digestive organs affects the heart action, and therefore every food which interferes with digestion is responsible where there are symptoms of this character.

It has been discovered that the use of baking powder made from burnt alum coagulates the blood very rapidly, which interferes with its free flow through the arteries and valves of that organ. Formerly alum was used as a specific for children's croup, but owing to its tendency from the causes named to produce heart failure, physicians no longer employ it.

In face of such facts and in view of the overwhelming testimony of scientists as to the poisonous character of this drug when used for food purposes, can there be any excuse for the ignorance or unconcern which permits any one to take from the grocer a package of alum baking powder, simply for the sake of saving a few cents in price?

It is a healthful sign that many states are limiting by law the sale of the alum baking powder, simply for the sake of saving a few cents in price?

It is a healthful sign that many states are limiting by law the sale of the alum baking powder. Very soon it will be prohibited in all states, or treated as poison, as it should be. But for such laws how are the alum powders to be known by consumers?

Where alum powders are not branded as such nor their sale prohibited by law, it is better to avoid the use of any new or doubtful brand until it has been analyzed. The purity of all powders may be suspected if they are sold at a price lower than the price of the best standard brands. We know the Royal to be a first-class cream of tartar powder, and if consumers insist upon having that brand they will be sure of a pure, healthful article. In view of a recent reported case of poisoning of a whole family living near Logansport, Indiana, from the use of alum powder, it behooves every one to use extraordinary care in purchasing their supplies. We do not hesitate to recommend the Royal to all who are in doubt as to the powder they have been using, as the United States Government tests placed that brand at the head of all the tartrate powders.

JOB WORK!

You can get all kinds of Letter heads, Bill heads, Note heads, Envelops, Business cards, Visiting cards, Posters, or anything in that line, done at short notice and on the best material at the TIMES Job Office.

PROFANITY.

W. J. P. in Clinton Democrat.

For the last few weeks the writer has been brought into closer contact with the world probably than during any period of his life. He has been disgusted, if not surprised, to find how general is profanity, and how specialized for its use.

If he could in this article say a word that would lessen the evil, he would rejoice. He would write for all the people—for all the thoughtless boys, girls, women and men who unconsciously take the Lord's name in vain and for those who consider profanity a privilege and mign of manhood.

My friends, consider how [illegible] the habit is and how [illegible] it. No one respects [illegible] because you employ [illegible] because you ask the Lord to damn [illegible] it is not nice. The great evil [illegible] usually the greatest sweaters.

Then consider if what [illegible] the profane man [illegible] come a member [illegible] false sweaters [illegible] great [illegible] wicked [illegible] the most degraded [illegible] and [illegible]

What a [illegible] even a [illegible]

[illegible]

[illegible]

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