State Library

THE FRANKLIN TIMES.

JAS. A. THOMAS, Editor and Proprietor. THE COUNTY, THE STATE, THE UNION. SUBSCRIPTION: $1.00 Per Year, Strictly in Advance.

VOL. XXVIII LOUISBURG, N. C., FRIDAY, JANUARY. 13, 1899. NUMBER 47.

CHURCH DIRECTORY.

METHODIST.

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.
Prayer meeting Thursday night.
FORREST SMITH, Pastor.

Professional cards.

DR. S. P. BURT,
PRACTICING PHYSICIAN,
Louisburg, N. C.
Office in the Ford Building, corner Main and Nash streets. Up stairs—front.

B. B. MASSENBURG,
ATTORNEY AT LAW.
LOUISBURG, N. C.
Will practice in all the Courts of the State Office in Court House.

C. M. COOKE & SON,
ATTORNEYS-AT-LAW,
LOUISBURG, N. C.
Will attend the courts of Nash, Franklin, Granville, Warren and Wake counties, also the Supreme Court of North Carolina, and the U. S. Circuit and District Courts.

DR. E. S. FOSTER. DR. J. E. MALONE.
DRS. FOSTER & MALONE.
PRACTICING PHYSICIANS & SURGEONS,
Louisburg, N. C.
Office over Aycocke Drug Company.

SPRUILL & RUFFIN.
ATTORNEYS-AT-LAW,
LOUISBURG, N. C.
Will attend the courts of Franklin, Vance, Granville, Warren and Wake counties, also the Supreme Court of North Carolina. Prompt attention given to collections, &c.

THOS. B. WILDER,
ATTORNEY-AT-LAW,
LOUISBURG, N. C.
Office on Main street, over Jones & Cooper's store.

T. W. BICKETT,
ATTORNEY AND COUNSELLOR AT LAW.
LOUISBURG N. C.
Prompt and painstaking attention given to every matter intrusted to his hands.
Refers to Chief Justice Shepherd, Hon. John Manning, Hon. Robt. W. Winston, Hon. J. C. Buxton, Pres. First National Bank of Winston, Glenn & Manly, Winston, Peoples Bank of Monroe, Chas. S. Taylor, Pres. Wake Forest College, Hon. E. W. Timberlake.
Office in Court House, opposite Sheriff's.

W. M. PERSON,
ATTORNEY AT-LAW,
LOUISBURG, N. C.
Practices in all courts. Office in Neal Building.

W. H YARBOROUGH, JR,
ATTORNEY AT LAW,
LOUISBURG, N. C.
Office on second floor of Neal building Main Street.
All legal business intrusted to him will receive prompt and careful attention.

DR. D. T. SMITHWICK,
DENTIST,
LOUISBURG, N. C.
Office in Ford's Building, 2nd floor. Gas administered and teeth extracted without pain.

DR. R. E. KING,
DENTIST,
LOUISBURG, N. C.
OFFICE OVER AYCOCKE DRUG COMPANY.
—:o:—
With an experience of twenty-five years is a sufficient guarantee of my work in all the up-to-date lines of the profession.

HOTELS.

HOTEL WOODARD,
W. C. WOODARD, Prop.,
Rocky Mount, N. C.
Free Bus meets all trains.
Rates $2 per day.

FRANKLINTON HOTEL
FRANKLINTON, N. C.
SAM'L MERRILL, Prp'r.
Good accomodation for the traveling public.
Good Livery Attached.

OSBORN HOUSE,
C. D. OSBORN, Proprietor,
Oxford, N. C.
Good accommodations for the traveling public.

MASSENBURG HOTEL
J PMassenburg Propr
HENDERSON, N. C.
Good accommodations. Good fare. Polite and attentive servant

NORWOOD HOUSE
Warrenton, North arolina
W. J. NORWOOD, Proprietor.
Patronage of Commercial Tourists and traveling Public Solicited.
Good Sample Room.
NEAREST HOTEL TO STORES AND COURT HOUSE

THE SUNDAY SCHOOL.

LESSON III, FIRST QUARTER, INTERNATIONAL SERIES, JAN. 15.

Text of the Lesson, John ii, 1-11. Memory Verse, 11—Golden Text, John ii, 11—Commentary Prepared by the Rev. D. M. Stearns.

[Copyright, 1898, by D. M. Stearns.]

1. "And the third day there was a marriage in Cana of Galilee, and the mother of Jesus was there." The third day's work in Gen. 1 was the appearing of the dry land and its being covered with grass, herbs and fruit trees. It was on the third day that Abraham received Isaac back from the dead in a figure (Gen. xxii, 4; Heb. xi, 19). On the third day Jonah, being delivered from the belly of the fish, started for Nineveh as God's messenger. These, with many other third day stories, are very suggestive of the resurrection of our Lord on the third day, and as, apart from His resurrection preaching, faith, baptism and all ordinances are in vain we cannot wonder that the Scriptures make so much of the truth of His resurrection. It is also most interesting to note that the Bible begins with a marriage in Eden and ends with the marriage of the Lamb, and the first miracle wrought by the Lamb of God was at this marriage in Cana.

2. "And both Jesus was called and His disciples to the marriage." One of the very first institutions in the Scriptures, and the one that expresses most fully our oneness with God and with Christ, the one also that shall usher in the glorious kingdom on the earth. He said of Israel, "I am married unto you" (Jer. iii, 14), and of us who now believe in Him it is said that we are married to the Lord that we should bring forth fruit unto God (Rom. vii, 4). The words used by Adam concerning Eve in Gen. ii, 23, 24, are used in reference to Christ and the church in Eph. v, 30-32, and in Heb. xiii, 4, it is said that marriage is honorable in all.

3. "And when they wanted wine, the mother of Jesus saith unto Him, 'They have no wine.'" There is a want found at this marriage—they have not enough of wine. Whether more people had come than they had expected or whether some one had been mistaken in the quantity needed we are not told.

4. "Jesus saith unto her: 'Woman, what have I to do with thee? Mine hour is not yet come.'" There is neither unkindness nor any lack of courtesy in this word to His mother. There could not be, for God is love, and love is kind, and He was God manifest in the flesh. He virtually said at least this—I will see to it at the right time. The Lord is a God of judgment or discernment; blessed are all they that wait for Him (Isa. xxx, 18).

5. "His mother saith unto the servants, Whatsoever He saith unto you, do it." Thus she placed the matter in His hands and quietly left it there. She directed the servants to Him for all further instruction and withdrew from all further responsibility. She knows it will be attended to, and she leaves it. Do we thus cast every care upon Him, every burden and anxiety, and quietly leave it with Him? We are reminded of Pharaoh's word to the Egyptians, Go unto Joseph; what he saith to you do.

6. "And there were set there six water pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece." The pots were evidently empty, judging from the next verse. When the Lord would use vessels in which to show His power, He requires empty vessels. When He would pay the widow's debt, she was told by the prophet to borrow empty vessels, not a few, and as long as there was an empty vessel the oil flowed to fill it (II Kings iv, 3).

7. "Jesus saith unto them, Fill the water pots with water, and they filled them up to the brim." Now His hour is about come in which He will on this occasion glorify the Father, and He tells the servants what to do. It is always His to command; it is ours simply to obey. From water everything has come, for in Gen. 1, 2, we see nothing but water. In the first seven chapters of this gospel there is much to be learned from the use of this element. In Eph. v, 26, it is an emblem of the word by which we are cleansed.

8. "And He saith unto them, Draw out now and bear unto the governor of the feast. And they bare it." The Son of Man came to minister unto others (Math. xx, 28), and He permits us to be the bearers of His bounties. As He permitted the twelve to bear the bread and fish which He multiplied to the hungry thousands and these servants to bear His wine to the governor of the feast, so He permits us to bear the living bread and water and His love, which is better than wine, to all who will receive it.

9. "When the ruler of the feast had tasted the water that was made wine and knew not whence it was (but the servants which drew the water knew), the governor of the feast called the bridegroom." The water was made wine. He did it, and whether it be by the process of the vine and the grapes or directly, as in this case, it is all equally easy to Him. He is the vine; He is the true wine that maketh glad the heart of man. Not a cup of cold water shall lose its reward; therefore those who give much water now shall have much wine or joy in the kingdom. We are the earthen vessels, and if we fill them up to the brim with the water of His word He will change it to wine in us, and we shall be full of joy. The more sorrow for His sake now, the more joy we shall have hereafter.

10. "And saith unto him, Every man at the beginning doth set forth good wine and when men have well drunk then that which is worse, but thou hast kept the good wine until now." Then it was good wine, the best of wine, which our Lord Jesus made. This testimony is from the ruler of the feast, not knowing whence the wine came. He only makes the best of everything; that which man makes is always inferior. If, as one has said, He keeps His best things for the few, it is not because He is not willing to give His best to many, but rather because only the few are willing to receive them.

11. "This beginning of miracles did Jesus in Cana of Galilee and manifested forth His glory. And His disciples believed on Him." This was His first miracle; therefore all the apocryphal tales of the miracles of His childhood cannot be true. He manifested His glory. How? By changing water into wine or by pointing onward, as in the transfiguration, to the time of His kingdom and glory when as He said at the last passover (Luke 22). He would not drink again of the fruit of the vine until He would drink it anew in the kingdom. His glory must be associated with His kingdom. His disciples, who must have believed on Him before (or they would not have been His disciples), are growing in confidence in and devotion to Him. So should it ever be (II Pet. iii. 18)

During the past two years, Mrs. J. W. Alexander, wife of the editor of the Waynesboro, (Miss.) Times, has, in a great many instances, relieved her baby when in the first stages of croup, by giving it Chamberlain's cough remedy. She looks upon this remedy as a household necessity and believes that no better medicine has ever been put in bottles. There are many thousands of mothers in this broad land, who are of the same opinion. It is the only remedy that can always be depended upon as a preventive and cure for croup. The 25 and 50 cent bottles are for sale by W. G. Thomas, druggist.

THE SUNDAY SCHOOL.

LESSON IV, FIRST QUARTER, INTERNATIONAL SERIES, JAN. 22.

Text of the Lesson, John iii, 1-16. Memory Verses, 14-16—Golden Text, John iii, 16—Commentary Prepared by the Rev. D. M. Stearns.

[Copyright, 1898, by D. M. Stearns.]

1. "Now there was a man" (R. V.). In verses 11, 22, 23, of chapter 2, we read that the disciples believed and many believed, but then we read that Jesus did not commit Himself unto (believe in) men, for He knew what was in man. Then we have Him dealing with this man, a ruler of the Jews, and revealing Nicodemus to himself, that he might know God, for this is greater than riches or wisdom or might (Jer. ix, 23, 24).

2. Nicodemus knew that Jesus was at least sent of God and that God was with him, and his soul was hungering for more of God, and he felt that Jesus had power to help him, yet, being a ruler and Jesus being evidently a very humble person, not having been taught in any of the schools, nor having, like Saul, been brought up at the feet of Gamaliel or any great teacher of the day, he seems to think it wise not to come at first to Him too publicly.

3. Jesus passes by the seeming compliment and, recognizing the longing in the heart of Nicodemus, tells him briefly the only way to see the kingdom for which he longs. To be born of God (1-13) or from above (margin) is the only way. No human wisdom nor royal lineage nor position among men can entitle any one to see or enter the kingdom of God. It must be a work of God in the heart—nothing less than the receiving of the Son of God (chapter i, 12).

4. Nicodemus, though very religious and a ruler of the Jews, was only a natural man and understood not spiritual things. He could only think of a natural birth.

5. A little more fully Jesus now states it, saying that to be born of God means to be born of water and of the Spirit. By calling up three witnesses—Peter, James and Paul—and by comparing I Pet. i, 23; Jas. i, 18; Eph. v, 26; John vi, 63, we learn that water suggests the Word of God, by which the Spirit always works.

6. The flesh is the natural man, the man not subject to nor controlled by God. He may be intellectual, educated, talented, wealthy, a good citizen, moral, philanthropic and in every way all that could be desired as a loving father, son or brother, yet if only that never see the kingdom of God. He that hath the Son hath life, but he that hath not the Son of God hath not life, whatever else he may have (I John v, 12).

7. "Ye must be born again." There is much teaching nowadays to the effect that there is a spark of the divine nature in every one and that it only needs to be developed, but such is not the teaching of the Word of God, which says that the carnal or natural mind is enmity against God, for it is not subject to the law of God, neither, indeed, can be (Rom. viii, 7).

8. We can feel the wind as it blows upon us, but we cannot tell whence it came nor whither its destination. Thus the Spirit moves and works. In the darkness of Gen. i, 2, the Spirit of God moved upon the face of the waters, and God spake, and there was light. So God, by His word and Spirit, shines in hearts and gives the knowledge of Himself, causing life and fruitfulness where all before was waste and void (II Cor. iv, 6, 7).

9. "How can these things be?" The blind was groping for the light and but very dimly perceiving. These spiritual things, so simple to the Spirit taught, were too much for the natural man, even though he be a ruler. I have wondered if one reason why the wisdom of this world dislikes the book of Daniel and would fain have done with it is that there, as perhaps nowhere else, is shown the utter impotence of such wisdom to deal with the things of God.

10. A master of Israel should know something of these things, for in Ezek. xxxvi, 26, 27, it was written: "A new heart also will I give you and a new spirit will I put within you. I will put My Spirit within you and cause you to walk in My statutes." Gabriel was sent from heaven to cause Daniel to know, but here is a greater than Gabriel, and yet Nicodemus does not understand.

11. This is the third verily, verily of our lesson. Only in this gospel do we find the double verily or amen or in truth, and He who uses it is Himself the Truth. He knew all things and all men, even their utmost imaginings. He said through Jeremiah: "I, the Lord, search the heart; I try the reins" (Jer. xvii, 10).

12. There are celestial and terrestrial things as well as bodies, but the glory of the one differs greatly from that of the other (I Cor. xv, 40). The kingdom, although not of this world, is to be set upon this earth and will include the whole world (John xviii, 36; Dan. vii, 27; Hab. ii, 14), but there is a New Jerusalem to come down out of heaven from God, in the light of which the nations of the earth are to walk.

13. What wondrous sayings are here! While He was on earth He was in heaven; He came down from heaven, and does He say that as man He had ascended up to heaven? If so, we must believe it. But what about John xx, 17, "I am not yet ascended to my Father?" That was in His resurrection body.

14. Our Lord Jesus never made light of or in any way discounted any record in the Scriptures, but spoke of them as realities. Here He refers to the incident of Num. xxi, 6-9, where the people, dying from the bite of fiery serpents, were to look upon a brazen serpent which Moses, at God's command, lifted up upon a pole high enough for all to see, and when any dying one beheld the serpent of brass he lived.

15. The Israelites bitten were as good as dead unless they looked. They were utterly helpless. Nicodemus was as helpless to save himself as a bitten Israelite; so are we. When a bitten and dying one looked where he was told, he saw the resemblance of that which was causing his suffering and probable death, but it was fastened to a pole and thus in the place of death to itself.

16. In Jesus Christ on the cross for our sins we see the love of God as it never was seen elsewhere. We see the fulfillment of Gen. iii, 15, 21; Ps. xxii; Isa. liii, and every other Scripture concerning His sufferings and death. We are not asked to understand it nor to grasp its full significance, for that would be impossible, but, like the bitten Israelite, we are asked to behold Him and believe He is for me. Then we are assured that through Him we have life and can never perish. All who are helpless and turn to Him and simply receive Him are born of God. It is evident from chapter xix, 39, that Nicodemus received Him, and the secret disciple became the bold confessor.

O. W. O. Hardman, when sheriff of Tyler County., W. Va., was at one time, almost prostrated with a cold. He used Chamberlain's cough remedy and was so much pleased with the quick relief and cure it afforded him, that he gave the following unsolicited testimonial: "To all who may be interested, I wish to say, that I have used Chamberlain's cough remedy and find it invaluable for coughs and colds." For sale by W. G. Thomas, druggist.

The man who is in love with himself has no fear of being jilted.

BRYAN SPEAKS AGAIN.

He Discusses Old and New Questions in Chicago.

CURRENCY STILL AN ISSUE.

He Explains Why Sixteen to One is the Best Issue.

"THOU SHALL NOT STEAL."

A Biblical Injunction for Imperialists to Remember—Colonial Policy Rests on Doctrine of Vicarious Enjoyment, and Not Religious Duty.

CHICAGO, January 7.—The third annual banquet of the Andrew Jackson League was held at Tremont House tonight, and on this occasion, as on the two former, William J. Bryan was the guest of honor.

The banquet hall of the hotel was turned into a sea of bunting caught up with festoons of smilax. Life-size portraits of Jackson and of the guest of the evening were hung at opposite ends of the hall, these being the only portraits used in the decorations.

Mayor Carter Harrison, of Chicago, acted as presiding officer. A large number of prominent men from other States were present, and made speeches. Mr. Bryan made the closing speech. It was as follows:

"The Democracy of the nation is still defending Jeffersonian principles with Jacksonian courage and has no thought of departing from the principles enunciated at Chicago in 1896. That platform will live in history as the hour when the money changers were driven from the Democratic temple. There will be no turning back. The platform will be added to as new conditions force new issues into the arena of politics, but nothing will be subtracted from it. Events have vindicated every position taken by the platform. Arbitration was advocated in that platform and arbitration is stronger to-day than it was in 1896 That platform denounced government by injunction and the sentiment against government by injunction is increasing. That platform denounced the trusts and declared them to be a menace; that menace is greater to-day than ever before. That platform warned the people that a conspiracy was on foot to give to the national banks a monopoly of the issue and supply of paper money; that conspiracy is now known to everyone.

"That platform denounced international bi-metallism as a delusion and a snare and its condemnation has been justified. That platform pointed to independent free coinage as the only means of restoring the double standard; who doubts it now? That platform named 16 to 1 as the proper ratio and that ratio stands to-day as the only ratio at which bi-metallism is possible.

"Other platforms have been forgotten, but that platform is fresh in the memory of friend and foe, because it was clear and positive upon every public question. To those who believe in equality before the law the Chicago platform is still an inspiration; it is a terror only to those who seek to use the government for personal and private ends. It has been attacked at two points, but the attacks will not harm it. Some who opposed the platform in 1896 have promised to return to the party on condition that the party will drop the money question and confine the fight to the trusts. The offer will not be accepted. What confidence would the people have in our sincerity if we should declare against trusts in general, but enter into a treaty of peace with the greatest of all trusts—the money trust? If we should attempt to centre the fight upon the trusts Republicans would adopt as strong an anti-trust plank as we because no party would dare to defend the trusts. In such a fight the trust magnets would be found supporting both parties and contributing liberally to both campaign funds, provided the trusts were guaranteed the privilege of naming the Attorney General and the judges. The trusts opposed the Democratic party in 1896 because the Chicago convention took the party out of the hands of the Wall street crowd and adopted a platform which percipitated the plutocracy which the party had held in solution for several years. The gold Democrats had an opportunity to crush out the trusts during Mr. Cleveland's administration, but they did not do it. The gold Republicans are having their opportunity now, but they are not improving it. The trusts will fall when the gold standard is overthrown and not until then. The gold standard means falling prices and falling prices will create trusts more rapidly than any gold standard party can destroy them.

"The second point of attack is the ratio. Why insist upon 16 to 1? they ask. I reply, first, because it is the best ratio, and, second, because its opponents have no other ratio to offer. No free coinage law can be enacted until a ratio is agreed upon, because the ratio is a part of the law. Suppose we had a majority in Congress favorable to bi-metalism but differing as to the ratio. Some would favor 16 to 1, some 24 to 1, some 32 to 1, and some higher ratios; how could we make progress under such conditions? Affirmative relief is necessary and those who favor remedial legislation must secure a majority in both House and Senate for some definite proposition. The goldbugs understand this; they know that an ambiguous platform is equivalent to a gold standard platform. Mr. Cleveland was elected in 1892 upon a platform which declared for the use of gold and silver as the standard money of the country, and for the coinage of both gold and silver without discrimination against either metal or charge for mintage, and yet Mr. Cleveland found no difficulty in supporting the single gold standard. The Democratic party will not return to the days of uncertainty and evasion. When the opponents of 16 to 1 agree upon another ratio it will be time enough to compare the merits of the new ratio with the merits of the old ratio. But they will not be permitted to suspend the party in mid air, out of the reach of 16 to 1 and out of sight of anything else. To surrender the ratio is to accept the gold standard as final. The Chicago platform was good when it was adopted, it grows better with age. It was strong in 1896; it is stronger now.

"But enough of old issues; what of the new questions? Our party cannot ignore the issues raised by the war. It must speak out against militarism now or forever hold its peace. A large standing army is not only an expense to the people but it is a menace to the nation and the Democratic party will be a unit in opposing it. A woard in regard to imperialism. Those who advocate the annexation of the Phillippines call themselves expansionists but they are really imperialists. The word expansion would describe the acquisition of territory to be populated by homogeneous people and to be carved into States like those now in existence. An empire suggests variety in race and diversity in government. The imperialists do not desire to clothe the Filipinos with all the rights and privileges of American citizenship; they want to exercise sovereignty over an alien race and they expect to rule the new subjects upon a theory entirely at variance with constitutional government. Victoria is Queen of Great Britain and Empress of India; shall we change the title of our executive and call him the President of the United States and Emperor of the Philipines? The Democratic party stood for the money of the constitution in 1896; it stands for the government of the constitution now. It opposed an English financial policy in 1896; it opposes an English colonial policy now. Those who in 1896 were in favor of turning the American people over to the greed of foreign financiers and domestic trusts may now be willing to turn the Filipinos over to

[CONTINUED ON SECOND PAGE]

The trankness with which a 17-year-old girl refers to herself as an old maid is certainly amusing.

Incompatibility of temper always means that both parties have the same kind of temper and plenty of it.

A pessimist says that the only way to avoid trouble, escape hardships, dodge calamities and all that sort of thing is to die young.

I had the rheumatism so badly that I could not get my hand to my head. I tried the doctor's medicine without the least benefit. At last I thought of Chamberlain's Pain Balm; the first bottle relieved all of the pain, and one-half of the second bottle effected a complete cure.—W. J. HOLLAND, Holland, Va. Chamberlain's Pain Balm is equally good for sprains, swellings and lameness, as well as burns, cuts and bruises. For sale at W. G. Thomas' drug store.

POLYGAMY IS WRONG.

"Therefore Shall a Man Leave His Father and His Mother and Shall Cleve Unto His Wife—not wives—and They Shall Be One Flesh."—Gen. ii:24.

Roberts, the Mormon, recently elected to Congress, says:

"Polygamy is not adultery, for were it so considered, Abaham, Jacob and the prophets would not be allowed in the Kingdom." He further argues that "God approves, strikingly approves" of it.

That warrants the proposition that Goll "approves, strikingly approves," of what he permits. If that be true, then God approves of the deception and lies of which Abraham, Isaac and Jacob, etc., were guilty.

Abraham lied (Genesis. 20). It is thus proven that God approves of deception and lying, because these men committed such acts? Why God permitted such conduct, yet retained these men as his servants and inheritors of His blessing is another question. But that He did so is not to be denied. The simple point is, that mere historical records of things existing or done are not proofs that they were right nor that God approved of them.

The Bible shows that God created one man and one woman to be husband and wife. The original law—which God never changed—links these two and no more. In Genesis ii, 24, we read: "Therefore, shall a man cleve unto his wife (not wives) and they shall be one flesh." From that, no law of God has varied. Our Lord Jesus confirmed the law, in his teachings. Matthew xix., 4-9: Mark x., 6 9. A man was to cleave unto "his wife"—not wives.

Taking a concordance, we find that in the great majority of records, the one man and his wife are mentioned. In Genesis iv., 79, we read that Lamech had two wives. Not long after that (Genesis vi., 5: "God saw that the wickedness of men was great on the earth." Noah and his three sons had each one wife. In this divinely ordained marriage association the race began its new career, after the flood. Coming down to the time of Moses, we find God's law unchanged. The literal reading of Leviticus xvii., 28, is; "And thou shalt not take a wife to another to be a rival to her," or "thou shalt not take a woman," etc. The idea is, that a man having one wife was forbidden by the law of God to take another wife or woman to be rival of the one wife.

Later still, when God spoke of a King for Israel (Deuteronomy xvii., 17.) He said: "Neither shall he multiply wives to himself." Solomon was notably disobedient to this law, as was David, his father, and all Bible readers know of the sorrows which came upon their kingdom.

The law, as it really existed from beginning to end of God's revelations, may be summed up in Paul's words (I. Corinthians, vii., 2): "Let every man have his own wife, and let every woman have her own husband."

Nowhere in God's Word is there any approval of Mormonism, ancient or modern. The fact that some Bible characters did have a plurality of wives is not evidence of God's approval, any more than that the existence of any crime is evidence of His approval of crime. Why he permits men to violate His laws is not the question here. The simple protest is against the claim that God approves of Mormonism, or any other monstrocity of evil, because such things seem to agree with historical records of the Bible. We know that though God did not approve of Israel's clamor for a king (I. Samuel vii., 5-8), yet He arranged to let the nation have its way. So, also, if a man took two wives, in violation of God's law, God demanded that he should treat both well (Deuteronomy xxi., 15). But so he only governed the evil, without approving of it.—Rev. H. H. Hawes, D. D., in Richmond Dispatch.

Every time Satan closes a door he opens a larger one.

The blunt man often makes the most cutting remarks.

Distance is often responsible for lasting friendships.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constant failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease, and, therefore, requires constitutional treatment. Hall's Catarrh cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials free. Address,
F. J. CHENEY & CO., Toledo, O.

ROYAL BAKING POWDER
ABSOLUTELY PURE
Makes the food more delicious and wholesome
ROYAL BAKING POWDER CO., NEW YORK.

TAX ON LEGACIES.

All Personal Estates Exceeding $10,000 in Value Are Liable.

Correspondence of The Observer.

Asheville, Jan. 2.—From information received at this office, it appears that the fact is not generally known or understood that there is an internal revenue tax on legacies and distributive shares of estates, where the decedent died on or after June 13, 1898, leaving a personal estate, the whole amount of which exceeds in value $10,000. This tax accrues where passing from any person on or after June 13, 1898. No tax is due unless the whole amount of personal property passing from the decedent exceeds in value $10,000. All legacies or property, passing by the laws of any State or Territory, to husband or wife of the person died possessed, shall be exempt from tax or duty. The tax must be paid by the executor or administrator before its distribution to the legatees.

The fact that all, or a part, of an estate is represented by bonds of the United States does not exempt such an estate from tax under the internal revenue laws. If the collector finds it necessary, in order to obtain the facts respecting liability to legacy taxes, where the records are insufficient, he can exercise the authority vested in him by the Revised Statutes, and may summon the executors, administrators or other persons he may deem proper to appear and testify under oath.

H. S. HARKINS, Collector.

A NUISANCE. A PEST AND A MENACE

Such Are the Virginia and North Carolina Negro Soldiers at Macon, Ga.

Atlanta Journal.

We congratulate the War Department on its determination to muster out at once a regiment of negro volunteers from Virginia, and another from North Carolina.

Both these regiments are stationed in Macon, and we do not hesitate to say that a more utterly vicious and worthless set of ruffians never served under the flag of the United States.

A number of soldiers in these regiments have met richly-deserved deaths by reason of their assaults upon the person or property of citizens of this State. They have been a nuisance, a pest and a menace ever since they were located in Macon. When they passed the bounds of toleration the good men of that community attended to them properly, but they have annoyed and disgusted the decency of Macon to an unprecedented degree.

The Journal has asked for weeks past why such regiments were not at once mustered out. They should never have been mustered in. They must have been gathered from the scums of the lowest order of population in the States to which they are credited, and it is hard to understand how the administration has kept them saddled on the government so long. However, we will go far toward forgiving the offence because the atonement of an immediate mustering out is offered.

Ironical Ifs.

Chicago News.

If you can't have what you like try to like what you have

If a man would get along smoothly he should do his level best.

If you trust to luck for happiness you'll be in luck when you get it.

If a man has common sense he seldom makes use of it in a love affair.

If a man ever indulges in mature deliberation it's when he has a note to meet.

If you think you resemble a great man say nothing. The resemblance may cease the moment you open your mouth.

Exposure to rough weather, dampness, extreme cold, etc., is apt to bring on an attack of rheumatism or neuralgia; chapped hands and face, cracked lips and violent itching of the skin, also owe their origin to cold weather. Dr. J. H. McLean's Volcanic Oil Liniment should be kept on hand at all times for immediate application when troubles of this nature appear. It is a sovereign remedy. Price 25 cents, 50 cents and $1.00 a bottle.

SHOULD SHUT OUT THE NEGRO.

Representative Skinner Wants Him Disfranchised—A Republicans Predictions.

Washington, Jan, 6.—Representative Harry Skinner favors disfranchising the negro in North Carolina. He would do it himself, according to his statement to me to-day, and he says should the present Legislature in North Carolina fail to enact proper legislation on this subject there is no hope, and the Democrats should be held responsible. I asked him if there was any news that he would like for the people of North Carolina to know, or if he had any message he would like to send to the folks at home. "You may say for me," said Mr. Skinner, "that the present Legislature should disfranchise the negro in North Carolina. It should never let the opportunity pass, and if it does, it must be held responsible."

I repeated this conservation to a prominent North Carolina Republican, who is here to-night, and he listened with interest. "You say for me," said he, "that Representative Skinner, within a short time after the negro is disfranchised in North Carolina, will openly declare himself a member of the Republican party, Put that down on the record, for I know whereof I speak." There are others, Mr. Skinner's friends, who say that he is sincere in his statement, and that he would like to vote for a bill to send all of the negroes out of the State.

To Erase Ink Stains from Paper.

Unsightly ink stains upon valuable manuscripts or books need not remain if a little care taken to remove them. Make a preparation of one part of citric acid, dissolved in ten parts of distilled water. To this add two parts of concentrated solution of borax, and brush the ink stains over with the preparation, applying it with a fine camel's hair brush. Any excess of moisture should be removed by means of a piece of blotting paper.

Some Cooking Rules.

Demorest's Magazine.

Nothing fries crisp that is wet.

Egging and breading should be done fifteen minutes, and flouring immediately before frying.

A frying basket should not be allowed to touch the bottom of a kettle.

A hot, clear fire is indispensable to success in broiling.

A gridiron or wire broiler should be cleaned thoroughly every time it is used.

A broiler should be heated hot and rubbed with suet, or other fat, before the meat is put on it.

All broiled meats should be served as soon as they are cooked.

The same broiler must not be used for meats and fish.

To make light, flaky piecrust all the ingredients must be very cold as well as properly compounded.

Rub the top of cake with a little dry flour, and the icing will adhere more readily.

Trust Defiance of Law.

New York Journal.

The chief factors in the anarchistic influence in this country are the trusts. The trusts defy the laws intended for their suppression or regulation. For the purposes of business these combinations of capital habitually treat the the law without respect. They dodge its blows as a prize fighter does those of his antagonist. They buy legislation that they want, prevent by purchase the enactment of other laws which are not in their interest, and let it be known that if money and the perverse ingenuity of hired attorneys can avail, they will not submit to the laws authority. Yet the trusts are ever foremost in the demand that the people shall respect the law and that infractions of it, which take other forms than those in favor with these millionaire anarchist, shall be punished sternly in the interest of imperiled public order.