

FRANKLIN TIMES.

JAS. A. THOMAS, Editor and Proprietor.

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G. S. HARRIS, Supt.
Preaching at 11 A. M., and 8 P. M., every Sunday.
Prayer meeting Wednesday night, G. F. SMITH, Pastor.
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THE SUNDAY SCHOOL.

LESSON XII, FIRST QUARTER, INTERNATIONAL SERIES, MARCH 19.

Text of the Lesson, John 1, 1-16. Memory Verses, 14-16—Golden Text, John 1, 11. Commentary Prepared by the Rev. D. M. Stearns.

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1. The mission of the scribes and Pharisees, who ought to have been the faithful shepherds of the people, brings to mind the words of the prophets, notably in Jer. xxxiii and Ezek. xxxiv. Unfaithfulness and unbelief seem to prevail in all ages in the professing people of God. By the gate of Eden, with its sword and sacrifice, by the gate and door and veil of the tabernacle He taught the people the only way of access to Himself. He now reminds them of it and says that all other ways are invented by those who would rob God of His honor.

2. The true shepherd accepts God's way and knows no other. Like Noah building the ark, or Moses the tabernacle, he has no suggestions to make, but simply obeys God implicitly. He does not appoint himself to office, but God calls him and appoints him, as He did Moses and Joshua and Samuel, Isiah, Jeremiah and Ezekiel, the apostles and all who are willing to be wholly subject to Him.

3. His voice is recognized as the voice of one in authority, and He is followed and trusted. He said to Moses, "Thou hast found grace in my sight, and I know thee by name (Ex. xxxiii, 17). Through Isiah He said, "Fear not, for I have redeemed thee, I have called thee by thy name, thou art mine (Is. xlii, 1)."

4. A great many people who bear His name and seem to be doing His work do not understand this, for they complain of not being able to accomplish what they wish nor get where they desire to go. There must be a misunderstanding somewhere, for when we follow where He leads we do not need to worry. He goes before us and He will not leave obstacles in the way of those whom He leads.

5. Sheep must be wiser than people, for while sheep will not follow a stranger many who call themselves Christians follow those who do not follow Christ and yet think they are in the right way. They do not seem to know the difference between His voice and that of strangers. His own His voice. It is true from the beginning and forever settled in heaven (Ps. cxli, 89).

6. "They understood not." It seems a comparatively simple parable in the light of the prophecies we have returned to, but it was all dark to those unaccustomed to it, something very strange. How sadly He says even to His disciples, "Do ye not yet understand? How is it that ye do not understand? (Mark, xvi, 9, 11)."

7. Now He says plainly, "I am the door of the sheep." The gate of the garden of Eden, the gate and door and veil of the tabernacle, the door of Noah's ark, the entrance to the city of refuge, were all typical of Him who is the way and the only way. There is none other name given under heaven among men whereby we may be saved (Acts iv, 12). Christ told men to look unto Him and they would be saved. Christ is God, and when we receive Christ we receive God. "The Son has left out of order that blessed truth, 'Him that cometh unto Me I will in nowise cast out' (John, vi, 37)."

8. All before Him or beside Him were thieves and robbers. I take it that the expression "All that ever came before me" has the same thought as in Ex. xii, 8, "Thou shalt have no other gods before me." The first thief and robber was Satan, who tried to take Adam and Eve away from God.

9. Again He says that He is the door, and He speaks of safety and plenty. Not only is He the door of life, but He is our salvation and our food. He said, "He that eateth Me, even he shall live by Me" (John vi, 57). Any one may enter in and find in Him salvation and rest and peace and plenty.

10. He desires to give life and life abundantly, while the thief seeks only to destroy. The father of all the thieves is called the adversary, who goeth about seeking whom he may devour (1 Pet. v, 8). Christ is our life. When we receive Him, we have life, and when we eat Him all in Himself we have abundance of life.

11. He says, "I am the Good Shepherd." Elsewhere He says, or rather is spoken of as the Good Shepherd, and the Chief Shepherd (Heb. xiii, 20, 21; 1 Pet. v, 4). As the Good Shepherd He gives His life for us that He may save us. As the Chief Shepherd He works in us the things which are pleasing to God. As the Chief Shepherd He will reward us at His coming for the service we have permitted Him to accomplish in us.

12. The hireling thinks more of his own life than the welfare of the sheep. He is not one with the Good Shepherd, though professing to serve Him. This and the next verse are fully set forth in those chapters in Jeremiah and Ezekiel, already referred to. Let ministers everywhere be pastors, teacher or Christian worker, Am I one with the Good Shepherd in self-reliance and self-denying labor, seeking nothing for myself, but only the welfare of those with whom He brings me in contact?

13. "Because he is an hireling." There may be Christians in all positions, even as missionaries on the foreign field, whose principal thought is their position and their salary rather than the salvation of souls and the glory of God.

14. He knows His sheep, and they know Him. The Lord knoweth them that are His, and in the judgment He will make no mistake. He will weigh our actions and regard our thoughts and is ever ready to show Himself strong on behalf of those who trust Him (II Chron. xvi, 9). He ever keeps a list of those who think upon Him (Mal. iii, 16).

15. The Father is wholly occupied with His Son, and the Son is wholly occupied with the Father and with seeking the welfare of all whom the Father has given to Him. They understand each other perfectly. They would have us as one with them, as they are with each other.

16. "Other sheep I have." Until after His resurrection there was no command to preach except to the Jews, but now the command is to go into all the world, to every creature, that all who will may be saved. The worker must not be discouraged because all who hear do not believe. All that the Father giveth Him shall come to Him. He shall see of the travail of His soul and shall be satisfied, and He shall not fail nor be discouraged (John vi, 37; Isa. liii, 11; xlii, 4). May the frequent repetition of these and other texts in those seasons be helpful to the reader as to the writer. I do believe God.

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THE DEW FLOWER.

A STRANGE WHIM OF NATURE.

It Blooms in Death Valley and Hugs the Sand for the Few Moments It Has to Live.

In the lower eastern part of the state of California is a trackless waste of hot sand and known as Death valley. Across it, bleaching in the sun, are scattered the bones of ambitious white men and horses that have essayed to pass over its torrid bosom in early days.

A few stunted shrubs, a rotted prairie wagon, a stretch of telltale bones and a sea of sand make up its scenery. Rising from the Panamint mountains, almost lost in the haze, and all around hovers the awful desolation that mates with barrenness and silence.

Yet in the midst of it all there is a brief moment at the dawning when this heat ridden spot becomes as rich and beautiful as an ocean of tinted satin undulating and billowing into space.

The Dew Flower of Death valley is one of nature's strangest whims. When the sun goes down at night-time on the hot waste, it would seem that no flower of God's creation could live upon it. But before morning the heavy dews wafted by the winds from the mountains fall in misty showers upon the parched plain. An hour or two before sunrise the moist sand, with its undercurrent of warmth, gives life to the dew flower, and when the light begins to glow in the east myriad tiny pink flowers burst into bloom, hugging the sand for the few moments they are destined to live.

The first rays of the sun come slanting across the field and, as though a hot breath had touched the garden, the colors fade and the dew flowers wither and disappear mowed down like wheat before the reaper.

In five minutes the sand takes back its pallid color, the heat waves begin to coil upward in the hot air and the picture painted by nature's brush is gone.

A few courageous and fortunate men who have crossed this valley of death have witnessed this remarkable scene and told how in 24 hours one can experience all its pleasures at the rising of the sun and its horrors and heat during the day.—New York Journal.

A Constant Guest.

Did you ever observe that the manners of even the best mannered families are a little improved by the presence of company? Do you not realize in your own case that you are less apt to give short answers, to be contentious, to speak sharply, to give way to selfish silence, to be moody, or unreasonable, or disagreeable, when there is a guest in your household? Especially is this not so if the stranger is one of dignified and noble bearing, of high position and character, of sweet and winning manner, and very especially if it is one whom you love, and who loves you?

Now this thought seems to suggest a possibility of your wearing these "company manners" always for always you have, or may have, such a guest with you—One who is more majestic in bearing than the kings of the earth, yet more tender and loving than a mother. One who is "crowned with glory and honor," yet bears Himself towards you with matchless tenderness; one whom surely you must love, since He so loved you as to give His life for you. There can be no doubt of His willingness to abide with you, for He Himself has promised, "Lo! I am with you always; even to the end of the world."

Nearly Two Billions of Appropriations

Baltimore Sun.

The country was scandalized when the Fifty-first Congress appropriated in its two sessions as a billion of dollars. Various items of extravagance on a large scale were pointed out, and the country was hardly satisfied with the explanation of Speaker Reed that "this is a billion dollar country."

Because a man, or a country, can stand a certain amount of waste is no reason, it was argued, for entering deliberately upon a policy of waste and higher taxes. But in comparison with the appropriations of the present Congress those of Speaker Reed's first Congress

must seem moderation and economy itself. The aggregate of appropriations of the Congress now about to expire is estimated at \$1,600,000,000, exclusive of the \$115,000,000 proposed to be appropriated for the construction of the Nicaragua canal. The war with Spain—an unnecessary war—accounts for over a hundred millions of the total, but all expenditures are on the exaggerated scale, and the vast extent of the total outlay is due rather to the reckless policy of the party in power than to any particular event of the last two years. The protectionist idea of spending one man's money for another man's profit is at the bottom of the war and the various increase of expenditure that follows it.

Old Man's Prayer.

In one of our city hospitals, recently, the physicians were getting ready to perform an operation. The patient, an old man, was stretched upon the operating table, and when at length all was in readiness, one of the physicians approached with chloroform. The old man raised his hand and said: "Wait a moment." Then, folding his hands and closing his eyes, he began repeating the prayer which he used to say at night, at his mother's knee:—

"Now I lay me down to sleep,
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take,
And this I ask for Jesus' sake."

The doctors bowed their heads reverently and waited, and when he had finished, he looked up calmly and said, "I am ready."

Skilful and tender fingers did their work, and after a time the eyes of the old man slowly unfolded again. As he took in the familiar surroundings, a look almost of disappointment crossed his face and then he said, softly, "As Thou wilt, Lord."—Ex

Prophecy for 1899.

The following prophecy for 1899 has been made by Farmer Porter Smith, who is known as a prophet in the State of Wyoming. He predicted a great many of the events of the last year. He always writes his prophecy the first month of the year, and boasts that he has not failed for 90 years to correctly prophesy the coming event. He says:

My prediction this year is a big European war with France and England involved with Russia.

The Queen of Holland will marry and the Crown Prince of Germany will be betrothed.

There will be cabinet changes and several cabinet officers will resign their portfolios.

There will be a month of record breaking weather during the year and a great deal of rain will fall all over the United States.

There will be several important international marriages witherto unknown honors bestowed upon American women.

A new cabinet office will be created.

The army will be reorganized and a more important post created for the head of the army.

One man will control the American tariff and there will be a great wheat sensation in early fall.

I see an overthrow of the Spanish Government, which will be adjourned without open war.

The President of France will resign.

Queen Victoria will die and the Prince of Wales will be crowned with great magnificence.

The King of Denmark will die and the Dowager Empress of China will be disgraced throughout Europe and Asia.

A wave of prosperity is coming for the United States, financially.

A new political party will be founded and there will be five presidential candidates in the field, including the Prohibitionists and the Populists.

The Government will take control of the cables and canals that are being built in the colonies.

Carriages will run without horses in every city in the United States.

Women will dress like men, in derby hats and ulster, and there will be no big sleeves.

Three of the famous old men of the United States will die and Europe will lose her oldest queen.

Preserve this until the first day of 1900, and I will give you a penny for every misstatement.

"THE LORD IS MY SHEPHERD"

I SHALL NOT WANT.

He Maketh Me to Lie Down in Green Pastures. He Leadeth Me Beside the Still Waters.

This twenty-third Psalm is like a harp, whose strings being touched, awaken sweetest melodies that thrill the heart with joy and gladness. It is one of the brightest gems in the golden setting of God's blessed Word. The very first verse contains a volume in the sense of strength, protection, rest and love it imparts. "The Lord is my shepherd." The Lord, the creator and preserver of all things; whose voice is heard in the tempest, whose smile is seen in the rainbow, whose finger touch kindles the watch-fires that gleam on the brow of night; who paints the clouds with amber and gold, and drops the purple veil of twilight overland and sea, bringing rest and peace to all the world; "The Lord is my shepherd."

What does a shepherd do? He leads his flock in the morning light, out over hill and plain, through the barren and waste places to green spots, where is abundant herbage; he guides them by cool streams, where they may refresh themselves, and quench their thirst; he watches unceasingly, and when they are weary, lifts the tender ones to his bosom, folds his arms about them; shelters them from the storm and tempest, and brings them safely to the fold again. So does our shepherd—the Lord, the Saviour—lead His own. So does He guide our trembling feet over the rough and stony paths of life; so does He bring us into sunny places where we may feed on the word of His promises; so does He give us water of life to quench our thirst, and when storms and tempest overtake us, He puts His arm around us, saying, "Lean on me," my child; find rest and shelter here on my breast. Is there one of us who would fear to trust Him while we hear the whisper of that divine voice within us?

It is said of the Alpine shepherds, that, as the sun sinks to rest behind the distant snow-capped peaks, and the silver mist comes creeping over the valley and up the mountain side, the shepherds on the lower cliffs call to those above them. "Praise be to God, good night," and they in turn take up the parting salutation—"Praise be to God, good night"—a note of adoration and thanksgiving for the mercies of the day.

So, looking back over our past life and recognizing God's hand as He has led us gently, so tenderly, so lovingly—not always as we would choose, but as seemed best to Him, we can say with the Psalmist, "My cry, 'runneth over.'"—De Lan, in Christian Work.

Thank God For Mother.

After one of the hard fought battles of the war, a Confederate chaplain was called hastily to see a dying soldier. Taking his hand, he said:

"Well, my brother, what can I do for you?"

He supposed, of course, the fellow would want to cry to God for help in his extremity; but it was not so.

"Chaplain," said he, "I want you to cut a lock of hair for my mother; and then, chaplain, I want you to kneel down and return thanks to God for me."

"For what?" asked the chaplain.

"For giving me such a mother. Oh, she is a good mother. Her teachings are my comfort now. And then, chaplain, thank God that by His grace I am a Christian.

What would I do now if I were not a Christian? And thank Him for giving me a dying grace. He makes this hard bed feel soft as downy pillows are." And, oh, chaplain, thank Him for the promised home in glory—I'll soon be there."

"And so," said the chaplain, "I kneeled by his bed with not a petition to utter, only praise and thanksgiving for a good mother, a Christian hope, a dying grace and an eternal home in glory."

For some time, I have suffered with rheumatism and tried every imaginable remedy, without effect. Mr. F. G. S. Wells advised me to try Chamberlain's Pain Balm, and I have used it and feel sure that one more bottle will make my cure complete.—A. P. KORTZ, Claremore, Ark. Sold by W. G. Thomas.

GAMBLER'S TRICKS.

IT'S HUMAN NATURE.

People Like Being Humbuzzed so Much that they Hate to be Undeceived.

"I tell you," declared the reformed gambler, "that there are people in this country who insist upon being humbled. Nine out of ten of the men who are caught know that they are going up against some kind of a bunco game. They have read all about it, but it is the infernal egotism of the average man that leads him into the trap. He knows that others have been caught, but he's too smart for anything of that kind, don't you see?"

"I was at a country fair in Iowa exposing the tricks of gamblers. My graft was in selling a little book that I had on the subject. There was a pretty lively gang there from a back township, and when I showed them how the shell trick was done one big fellow insisted that he could locate the elusive pea and was bound to bet on his proposition. I told him that I was out of the business, but that he was mistaken. Then they set up a cry that I was a fraud and afraid of my own game. I went over the whole thing again and showed them how they were fooled but I must give the fellow a chance or they would wreck my whole outfit.

"At last, just to save myself, I let him put up his money and tendered it back to him after I had won. Then it took three other men to keep him from whipping me because I took him for a squealer. One or two others insisted on having a try at it and never turned a hair because of their losses. When it came to three card monte, it was the same. Each of half a dozen men was sure that he could pick the card, and despite my warning would have a try at it, and some of them two or three tries. When they were cleaned out, there went a chorus of 'draw' and 'draw' and they chased me three miles into the country before it was dark enough for me to escape."—Ex.

Forty Years of Calf Raising.

Having had experience in raising calves for the past 40 years I have learned some facts of value although they are not wholly in accord with many writers on the subject. I always leave the calves with the cow until they are two weeks old, by which time they have made some growth, have gained in strength and have a good appetite for their feed. I then move them to a dry, warm place and keep them without milk over one or two feeds. After that I give them milk fresh and warm from the cow and have never had any trouble getting them to drink by the second or third feeding without putting anything in their mouths to aid in sucking. I feed fresh milk from the cow until it is a little softened. One would be surprised at the rapid growth calves make on this feed. When I am short of milk I boil cow or hay or bluegrass and pour the tea thus made into the milk. This has a rich feed value. At about six to eight weeks old I begin to feed clover hay, bluegrass or some similar coarse feed.—Joseph Allen, Butler Co., Oh.

Put Your Name On Your Gate.

Why don't our farmer friends put their names on the front gates of their places? If they would do this it would not only be a great convenience, but it would make driving and wheeling through the country much more pleasant and interesting. How often the question is asked when two or more are driving along the country road together, "Who lives there?" or "Whose place is that?" The person asking the question may know the locality fairly well and yet not know who lives in each place. Of course, strictly speaking it may be nobody's business who resides here or there through the country, but could it certainly do no harm to have little signs up on the gate posts giving the information, and there is no doubt it would gratify a very natural and a very general curiosity if it were done. Then, too, it would be a great convenience, as any one will admit who has walked or driven back a hundred yards or so from the farm house only to find that he had struck the wrong house and at the same time the wrong dog.—Ex.



Help Your Pastor.

Breakers and Dangers Ahead.

Wilmington Messenger.

It really looks as if the liquor selling question was more dangerous to democratic solidity and harmony in North Carolina than the gold question was in 1896. Great excitement prevails in some communities over the dispensary and it appears as if personal dislikes and party bickerings would grow out of it. This is very unfortunate for the future success of the party as well as for the peace and happiness of towns. The moral aspect of the question impresses many sensible people, but the strange thing is, that a large number vote for a dispensary upon moral grounds, while another equally intelligent number vote against the dispensary upon strictly moral grounds. Senator Osborne was under sharp fire because of his course relative to a dispensary for Charlotte. He was vindicated by the senate by a vote of 31 to 23. In his speech closing the debate he said:

"My God has not told me that the dispensary is a good thing; he is silent on the subject. Whether a church member should run a dispensary and sell liquor for hire I confess my mind cannot grasp."

The writer of this would say that he has not touched liquor or wine or beer or cider or any kind of intoxicant for nearly twenty-six years, and is not remotely to be suspected of leaning towards the bibulous. On the other hand in 1881, he voted for the temperance movement and would do so again, but he has never been able to give the dispensary business in such a favorable light as to justify him in making an entire community responsible for selling liquor and helping to make drunkards, or to vote "blood money" to the public schools. He has never been disposed to abuse or think evil of any moral men who could not view the question in the same light. It is a question that is very unfortunate at this time for the harmony of the party and the success of the White Man's party in 1900—a most important election indeed. The Messenger is very anxious to see the party heartily united, and striving to put the state upon the great highway of peace, prosperity and safety. After the most strenuous and exciting campaign of 1898, it will be most unfortunate in every way if the fruits of the magnificent victory should be lost in any particular by reason of jits and bickerings and personal antagonisms.

The amendment to the constitution is to be voted upon, and if lost by party division it will be a reproach and evil that will not down. It will raise an issue hereafter more far-reaching and exciting than any that has occurred. Let us have peace in the party. A man who calls himself a democrat and a white man and who would be willing to defeat the amendment and raise again in North Carolina the question of negro supremacy is treacherous and an enemy.

A Rejected Plan.

The plan by which some of the republican leaders proposed to put in operation the provision of the fourteenth Amendment which relates to representation in Congress, seems to have come to naught. In fact, it is a plan which, if it has fangs in its tail for the North, the West and the East.

This the Republican leaders have discovered, for there is no provision made in the pending census bill to secure the information necessary to put the provision of the fourteenth amendment in operation. This provision, bluntly stated, is to base representation in Congress on the number of men who actually vote, and not on population. On this basis Massachusetts would lose at least one congressman, if not more, and nearly all the states would have to make some sacrifice in their representation. In this view of the case, the Republican leaders have thought it prudent to abandon a plan which contains so much promise of trouble in the wrong quarter.

The measure introduced in the house for the purpose of financing the scheme on the census has been defeated in committee, and the census bill now in conference between the two houses is an ordinary amendment which has nothing sensational about it. As usual, experts want to lead it down with all sorts of proffering uncertainty and unnecessary information, but these are harmless.—Atlanta Constitution.

Success in Life.

In order to be successful in life there must be but one object of pursuit. Let that object be what it may, it must exclude everything else. You must be oblivious of everything except the goal of your desires—the means of your aspirations; and, if the object you are pursuing be a laudable one, victory will be yours. There is a great deal of truth in the time honored aphorism, "Where there's a will, there's a way," and a fixed and invincible purpose determines to a considerable extent, whether men are to be great or insignificant. "I will be marshal of France," once exclaimed a French officer, and he was. When told that the Alps made it impossible to take artillery Napoleon answered: "There shall be no Alps; impossible can only be found in the dictionary of fools."

The key of success is a thorough preparation for and an indomitable perseverance in the accomplishment of any undertaking; and these characters who have made their names conspicuous in theology, agriculture, journalism, and, in fact, any business or profession in life are those that have best all their energies in the accomplishment of one object.

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