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JAS. A. THOMAS, Editor and Proprietor.

THE COUNTY, THE STATE, THE UNION.

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LOUISBURG, N. C., FRIDAY, MARCH 17, 1899.

NUMBER 5.

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.
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Preaching at 11 A. M., and 8 P. M., every Sunday.
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THE SUNDAY SCHOOL. FEAST AND FAST DAYS.

LESSON XIII, FIRST QUARTER, INTERNATIONAL SERIES, MARCH 26.

Text of the Lesson, a Comprehensive Quarterly Review—Golden Text, John 8: 12—Commentary Prepared by the Rev. D. M. Stearns.

[Copyright, 1896, by D. M. Stearns.]
LESSON XIII.—Christ the True Light (John 1: 1-14). Golden Text, John 1: 4, "In Him was life, and the life was the light of men." Three of the leading words in this gospel and also in John's epistles are light, life and love. Each is fully seen in Christ. We are all naturally darkness, but He is the true light. He gave Himself for us and gives Himself to us, and when we receive Him He becomes to us both life and light. Inasmuch as He is the Creator of all things how great is the life and light!

LESSON XIV.—Christ's First Disciples (John 1: 35-46). Golden Text, John 1: 36, "Behold the Lamb of God." He remained on earth till He had finished the work the Father gave Him to do. He was the great atonement, and by His life had shown us the life men ought to live. Now He wants all the time till He shall come again, those who will not only let Him say them, but who will follow fully in His steps and let Him reproduce in them by His Spirit His own life and glory of God.

LESSON XV.—Christ's First Miracle (John 1: 1-11). Golden Text, John 1: 11, "And His disciples believed on Him." At this feast and by this miracle He manifested forth His glory. He always encourages His disciples to patience and faithfulness by thoughts and glimpses of His glory. Christ and His Father are one in the case of Abraham and Jacob, Moses and Joshua, Isaiah, Ezekiel and Daniel, Peter, James and John and Saul of Tarsus.

LESSON XVI.—Christ and Nicodemus (John 3: 1-16). Golden Text, John 3: 16, "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." No natural man, however moral or religious, can understand the things of God. He must first receive a nature capable of understanding these things. He must be born from above.

LESSON XVII.—Christ at Jacob's Well (John 4: 1-12). Golden Text, John 4: 14, "Whoever drinketh of the water that I shall give him shall never thirst." While religious, moral people must be born again, and in this lesson it is believing without seeing or feeling, just believing His word because it is His word.

LESSON XVIII.—The Nobleman's Son Healed (John 4: 46-54). Golden Text, John 4: 53, "Jesus said unto him, Thy son liveth." He is himself believed and his whole house. In each chapter the way of life and of discipline is set forth as believing, and in this lesson it is believing without seeing or feeling, just believing His word because it is His word.

LESSON XIX.—Christ's Divine Authority (John 5: 17-37). Golden Text, John 5: 19, "This is indeed the Christ, the Son of the world." In the last lesson a dying boy was healed, now it is a helpless man who had been suffering for 38 years, but it is the same all powerful word that does it, the word by which all things were created. All things were created by Him and for Him. He only knoweth the Father, and He is himself believed and his whole house. All judgment has been committed to Him and likewise all power.

LESSON XX.—Feeding the Five Thousand (John 6: 1-14). Golden Text, John 6: 15, "I am the Bread of Life." He is the Bread of Life, the mighty God, who is all sufficient. He can work for us, as we can for Him. He will let us be His fellow laborers, but the work and all provision for it and all the glory of it are wholly His. He can work for us, as we can for Him, or He may take what we do and bless and multiply it.

LESSON XXI.—Christ at the Feast (John 6: 15-37). Golden Text, John 6: 27, "If any man thirst, let him come unto Me and drink." Bread and water represent that which our bodies need for sustenance, and one of the great promises is "Bread shall be given him, his waters shall be sure" (Gen. xxiii, 16). While we would not think much of such a diet it is the most nutritious of all our food, and all the bread and the fountain of living waters. The Jews kept the feast, but knew Him not. We may be very religious, but if we are not in fellowship with Him, we are not in fellowship with the Father. The Christian must be ready to spend and be spent.

LESSON XXII.—Christ Feeding from Sin (John 6: 38-51). Golden Text, John 6: 38, "If the Son therefore shall make you free, ye shall be free indeed." Those who think they are all right, may like these self-righteous Pharisees be all wrong. If a man think himself to be something when he is nothing, he deceiveth himself. These blind Pharisees were sinners and did not know it. The poor woman was a sinner and knew it. A sense of sin is necessary before one can enjoy the forgiveness of sins.

LESSON XXIII.—Christ Healing the Blind Man (John 9: 1-11). Golden Text, John 9: 25, "One thing I know, that whereas I was blind, now I see." Not only do all things work together for good, so that they may bring forth more abundance of glory to God, but all things, all events, all circumstances, give God an occasion to show forth His glory, the deaf and the blind, all give the Lord an opportunity either to be glorified in healing them or in manifesting special grace by showing forth in their infirmities His meekness and patience under trial, for the ornament of a meek and quiet spirit is in the sight of God of great price (1 Pet. 3: 4).

LESSON XXIV.—Christ, the Good Shepherd (John 10: 1-16). Golden Text, John 10: 11, "I am the Good Shepherd, the Good Shepherd giveth His life for the sheep." In no sense a hireling, never seeking His own will, nor His own glory, but always the glory of His Father and the good of the sheep for men and women are the sheep of His pasture, and children are His lambs whom He gathers with His arm and carries in His bosom (Ps. 81: 1; Jer. 31: 10). When we are willing to forget and deny self and live only for Him and for others, we will prove in our daily life that we have His Spirit. All self seeking and self pleasing are contrary to His Spirit. We are saved by abiding in Him, we grow by continuing to behold Him, and we shall be like Him when we see Him as He is (John 1: 20, 30; II Cor. 13: 1; John 14: 9).

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OPPORTUNITIES.

POOR BOYS WHO HAVE WON FORTUNES OR DISTINCTION.

Aim High Young Man. But Always Depend Upon Your Own Efforts If You Wish to Succeed.

When, in an effort to incite the ambition of the young or to encourage them to effort, instances are cited of poor boys who have won fortune or distinction for themselves by their own unaided efforts, the usual reply is that times have changed; that there is no longer opportunity for the lad with no capital or influence. But the same thing was said in the sixties, when the rich and influential men of today began their business careers. Few of the millionaires of to-day thought at the outset that they could attain their present position. They aimed only at a competence, but fortune smiled upon them and they attained more than they sought. Money is not the only measure of success in life, but great fortunes so commonly attend successful effort in any calling that one may be excused for taking it as the best measure. There are occasionally great artists or great writers who do not become famous until after they have ceased their labor, and consequently get no money reward therefor, but they are the exception, at least in our day and generation, and outside the professions success is properly measured by the money returns of effort.

It is true that the aggregation of capital in corporations intended to do the work of individuals, the increased use of costly machinery in the arts and more recently the formation of gigantic trusts seem to close the avenues to success in individual effort, but they do not do so; they only change the direction of the forces that lead to fortune. The corporations and trusts have no ability in themselves—even capital is helpless if not wisely directed—and inventors and managers who can devise new means of serving the people efficiently are always in demand. Just how the poor young man of to-day is to enter into competition with great corporations and succeed in spite of them cannot be foretold; if it could be would have no opportunity to reap the benefit thereof, for he would have tens of thousands of individual competitors, but that the way is open there is no reason to doubt.

Thirty years ago no one could have gone into the business of making locomotives without large capital, for the business was in the hands of rich firms and corporations provided with labor saving machinery which in itself cost millions of dollars. Yet one of the largest firms engaged in locomotive building to-day is composed in part of young men who thirty years ago were without capital and without any prospect of becoming members of the firm. Their skill as draughtsmen, mechanics and inventors won them their places in the firm and served as an offset to capital. The oil business has been the foundation of several great fortunes. Twenty years ago it seemed to a young man engaged in the retail trade to be in the hands of great monopolists, but he attended faithfully to his little branch of the business, learned how to improve the product, extended his trade until he commanded consideration, and to-day he is an associate of the men who control the output of the country. The influences could be multiplied almost indefinitely.

It is true that we cannot succeed in business by pursuing the methods of one hundred years ago; that more capital is required to begin business than before the days of machinery; but it is also true that capital is an almost unlimited amount if at the service of any young man who has proved by his works that he can make profitable use of it. For one who succeeds many will fail; the prize may not be as numerous as before, but they are more valuable, and it is quite certain that the opportunities for advancement exist to-day as they did when the journeyman was able to set up in business for himself with no other capital than his knowledge and his kit of tools. The poor boy of to-day will be the capitalist of the next generation.

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Senator Fritchard's Blast.

In an interview, Senator Fritchard gives through the Post's Washington representative, the plan of campaign which his party is to adopt in this State in opposition to the Suffrage amendment to be voted on in August of next year. He relies mainly upon the assumption that Gov. Russell's has been an able and economical administration; that there was no negro domination in this State. These assertions, and they are only assertions, constitute the gist of his paper, upon both of which the people passed last November, and determined in direct opposition to the views of the Senator.

The other point suggested by the Senator is the unconstitutionality of the proposed act. This is a matter which must be decided by the Supreme Court of the United States. Gentlemen learned in the laws of national as well as of State reputation, have concluded that the provisions of the act applying to the qualifications for suffrage are not obnoxious to the Federal constitution.

There is one thing certain, the experience of this people with unlimited negro suffrage, whether the Senator calls it negro domination or what not, cannot be continued. The law as passed is a conservative measure intended not to oppress the negro, but, to protect him, by denying him the power to control the destinies of this State to his own ruin as well as the ruin of all other interests. Senator Fritchard knows that the Government of this State, in 1868-70 and 1877-78, was essentially the creation of the one hundred thousand or more negro voters. He knows, as all the world knows, that during these two periods strife and debauchery in public affairs were the rule. Without these negroes, no such could have occurred. To prevent a recurrence of even "good government" the Senator affects to trust as obtained the past two years, and to preserve order and good government in truth along honest and intelligent lines, the pending constitutional amendment is proposed.

If the Senator believes that it is unconstitutional and that the Supreme court will so declare, he should not manifest so much concern over its adoption by the people. The people are sick of the turmoil and destructive tendencies incident to the unbridled exercise of the suffrage by the horde of ignorant and easily misled negroes. They are making an honest effort, in kindness rather than with a spirit to injure or oppress, to relieve the State of such evil. They the white people, will not be deterred from making this honest attempt to at least rob a great evil of its severest sting and power to do damage by a selfish, if not disloyal, threat that the Supreme Court will construe the act unconstitutional. They will do their duty, leaving the court to do its duty when occasion arises—Raleigh Post.

They were Farmer Boys.

There are some foolish enough to laugh at the homely virtues of farm life. They are fortunately, few and they are, fortunately, growing fewer, but it is well sometimes to look at the list of great men who come up from the farm—not all of them, for that would fill volumes, but some of the most notable ones that flash into the mind in a moment.

Nearly three fourths of the men who have been chosen by the people for the great offices of the nation are men who were familiar with wooded hills and cultivated fields. For example: Washington, Lincoln, Grant, Garfield, Hamlin, Greeley, Tilden, Hayes, Blaine, Harrison and many others equally conspicuous. Henry Waterson spent his early life in rural Kentucky. Marat Halstead was born and lived in Ohio. Jay Gould spent his early years on his father's farm in New York. Whitcomb spent his youth in a village, dividing his time between farm employment and his studies. Whiteley Reid was a boy on an Ohio farm. The reader can add names by the score of successful professional and business men of his own acquaintance whose foundation for success was laid on the farm.—Christian Work.

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ROYAL BAKING POWDER

ABSOLUTELY PURE
Makes the food more delicious and wholesome

The Report of the President of the University.

The third annual report of President Alderman, made to the University trustees, contains many interesting facts as to the growth of that great institution. The following facts appear: There are 18 professors, 3 assistant professors, 11 instructors and assistants and five officers. Total number of students 840, divided as follows: Academic students 362, professional students 147, summer school 149. Eighty-five counties are represented and 14 States. Ninety-three per cent of the students are from North Carolina—a wonderful record of service to the State. The University leads the South in the number of academic students. Nine hundred and ninety-nine students have attended the University proper excluding summer schools since last General Assembly. Nine young women have been enrolled. No serious sickness among the students and no serious violation of college discipline. Preachers to the University were chosen as follows: December 3-10, 1898, Dr. Peyton H. Hoge, Wilmington; February 4-11, 1899, Rev. R. R. Swopes, Baltimore; April 1-8, Dr. S. B. Turrentine, Charlotte; April 30, Rev. Junius Millard, Baltimore.

It was shown that the income of the University was practically consumed in the business of teaching, barring the running expenses of the plant. No adequate margin is left for repairs, growth and expansion.

Praise Your Wife.

"How do I look?" asked a young wife, who stood before her husband dressed to attend a party with him.

He raised his eyes from the paper he was reading, looked at her critically, and said: "All right. You'll do." Her heart sank and her lips quivered, but he did not know it. She was conscious of looking at her best, and she wanted a word of praise, of admiration from her husband and she failed to receive it.

Why was she so grudging of his praise? Ask the average man who answers his wife in that way when she asks his opinion, as she invariably does, and he will tell you that she always looks well-dressed in good taste and above criticism. But why doesn't he say that to her? Or, rather, why does he not make a little love like speech on such an occasion? Even the courteous remarks he would bestow on the costume of an ordinary acquaintance are withheld from his own wife.

There was a husband—he is dead now—who used to say to his wife "My dear, you are charming this evening"; or, "I love you best in that blue dress of yours." He was a poor stick of a man in the way of worldly success, but his widow canonized him for just those loving tributes, given to her with a lover's deference after many years of wedded life.

"Oh!" said a disappointed woman, "