

THE ROANOKE NEWS.

JOHN W. SLEDGE, PROPRIETOR.

A NEWSPAPER FOR THE PEOPLE.

TERMS:—\$1.50 PER ANNUM IN ADVANCE

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NO. 11.

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IN GILGELD.

Have you a burden on your heart With which you've vainly tried to part Many a weary year? Have you within your heart a void Left by a friend who once enjoyed Communion with you here? And can you find no peace, No welcome, sweet release? Not e'en a brief Respite from grief, To give the spirit ease? Go then, upon the wings of prayer And search the realms of heaven so fair? For shelter from all harm, And you may hear that sweet reply, In accents like an angel's sigh, "In Gilgeld there is balm."

In Gilgeld there is balm to heal The heartaches and the cares you feel And give you rest instead. No matter what thy trouble is Remember, how much more was His With thorns upon His head. Close thine thy misery, He knows thy misery, And he will lean With humble mien, To set the captive free. Then do not hesitate, but go And tell Him all your tale of woe, And feel the mighty charm That makes the sinner's soul rejoice—Go hear from His own gentle voice, "In Gilgeld there is balm."

—Ed. B. Moss.

BEARING GOOD FRUIT.

The Truth of the Gospel

Bringeth forth Fruit.—Colossians, i., 5, 6.

N. Y. Herald.

Every tree that was designed to be fruit bearing will accomplish its mission, but in its wild state it will produce very poor fruit. It may be a beautiful, symmetrical and vigorous tree, but the apples or pears which load its branches are quite useless for domestic purposes.

The intelligent farmer recognizes the fact that he can change the character of his wild trees and force them to produce something of marketable value. In the course of a few years he can so alter the complexion of affairs that he will have a profitable orchard. He may possibly throw a few bushels of compost about the roots in order to give them a better opportunity, or in the language of modern psychology, furnish them with a new environment, but something more is necessary. The roots are perfectly willing to do their proper work, and the sap runs through the ordained channels with freedom and avidity, but the apples are still poor and small and bitter.

Then he purchases at some nursery a number of slips from a famous kind of fruit bearer, whose apples are rosy and large and luscious. With his knife he loafs off the branches of his apple tree to the trunk and grafts thereon these purchased slips. The roots of the wild tree do not object to the change, for they send the sap to heal the wound and seem to be proud that the substitution has been made. In good time the useless wild apple tree becomes the king of the orchard and its fruit repays the farmer for all his trouble.

Human nature is also wild. Left to itself, unchecked by restraints, unimpelled by lofty aspirations, it is vigorous, and in many respects admirable, but it does not produce the best results of which it is capable.

Man has an unmeasured, if not an immeasurable, capacity for self development, and it may be true, for aught we know, that with time enough he might gradually evolve into a philosopher and a saint, but it is also true that by furnishing with certain ideas and hopes and motives you can give him at once what it would require ages to acquire. In like manner it may be possible for the wild apple tree to change its character and by slow improvement produce the kind of fruit which the farmers force it to bear in three or four years by the process of grafting.

Now, religion supplies us with the incentives which are necessary to the best quality of manhood. It takes our cup of passions and recklessness and crude ambitions in hand, appeals first to the brain and then to the heart, places before us an ideal, tells us we are quite able to accomplish great things and of making our lives valuable to ourselves and to the community, and then commands us to fight the good fight like a champion without fear and without reproach.

The man who is not conscious of an obligation to leave something better in the world at his death than was to be found there at his birth does not understand the highest purpose of life. Every one's years and example and character ought to count for something. It may be more or it may be less, but it should be something. A purely selfish life, even when it is crowned with a kind of success, such as wealth or literary achievement or fame in any of its shapes, is worth less in the way of general happiness than the life of the humblest artisan who has made the most of his environment and the best of himself.

The object of religion then, is to draw

out your finer qualities, and that is most effectively done by giving you ideas, moral principles and such convictions as will represent a noble present and a hopeful future, for you must have a future in order to have a present. Say what you will, a belief in immortality is necessary to a thoroughly developed and symmetrical soul.

Well, which of the many systems of religion which prevail in different quarters of the globe will serve you best? Will you go to Buddhism for this divine impulse, or to Confucius or to Zoroaster, or to Mohammed, or to Christianity? Remember, we have no prejudices either for or against any of these movements. We stand outside of them all, determined to judge with absolute impartiality. We look with a critical eye, because very important interests are involved in our decision. We have only one rule to judge by, and that must be applied relentlessly. The rule is this—Whatever system of religions thought produces the best results is the one for us to adopt.

We shall not wait long before reaching a conclusion. A Christian civilization, with all its faults, is the highest yet known; a Christian public opinion is the fairest and most just; a Christian manhood is closest to the ideal. These facts are indisputable.

Throw your mere creeds to the winds for they are a snare and a confusion. They have done more harm than good. You have no use for them, and they are only an impediment. But take the words of the Teacher, and incorporate them into your life. Begin with that love for your kind which makes every sufferer your neighbor; convince yourself that there is a meaning in all the events of life and that a kindly Providence would overrule them for your good; look forward to a life beyond, in which loved ones will meet. These truths are all you need. They will make you a good father, citizen, patriot, friend and man. A life based on them will be the best life that the human mind can conceive.

Christianity rests solely on the fact that it can do more for us than any other religion known to man. There is no mystery in it. It helps us to live honestly and to die bravely, therefore we defend and support it.

RAM'S HORN BLASTS.

Some of the 'Figs and Thistles' Plucked for Our Readers.

Time is an island of Eternity. Long prayers shorten devotion.

A godly life is a living prayer that will never end.

All that God requires of any of us is our prayerful best.

The rest of Christ is only for those who are tired of sin.

God's work should always be done in a Christlike spirit.

The best aim to have in this life is to aim for Heaven.

The devil always leads the man who hesitates about doing right.

When we are living to do good we can depend on God and angels to help.

Every man has as much right to kill himself as he has to live a useless life.

The man who votes to sustain a wrong is helping the devil, whether he knows it or not.

The devil was more anxious to destroy Job's influence for good than he was to destroy his property.

God never calls anybody to a work that can be done with head and hands without any help from the heart.

The devil will not care who does it preaching, so long as his plans are adopted for raising the money to run the church.

No church is ever made a bit stronger by having an unrepentant sinner with a pocket full of money walk up and join it.

It won't do any good to pray for the South Sea Islander as long as you won't speak to the man who lives in the next house.

There are parents who let their children read books about pirates and cut-throats, and then wonder why they will not join the church.

If the whole truth could be known about the goodness of God, some of the stilted people in the world would shoot themselves to death.

Lilly Langtry, the actress, claims to be only forty one years old.

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THE STINGIEST MAN.

Charlotte News.

Stingy men have been stumbling blocks in all ages. They have always lived. But the man who would tell a lie on sixty days time rather than tell it for each, and the man who had plenty and would go hungry have been retired by a gentleman living about thirty miles from this city. He goes to church regularly, sits on the front seat always, but pays nothing on the pastor's salary or in the church collections. His pastor tells all that is known of this man's clostetness, and he says that when he gives out 'Old Hundred' to be sung in any of the services, this stingy man will sing 'Ninety and Nine,' in order to save one cent.

It should be in Every House.

J. B. Wilson, 371 Clay st., Sharpsburg, Pa., says he will not be without Dr. King's New Discovery for Consumption, Coughs and Colds, that it cured his wife who was threatened with Pneumonia after an attack of 'La Grippe,' when various other remedies and several physicians had done her no good. Robert Barber, of Cookport, Pa., claims Dr. King's New Discovery has done him more good than anything he has ever used for Lung Troubles. Nothing like it. Free trial bottles at W. M. Cohen's drugstore. Large bottles 50c. and \$1.00.

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THE DRIVEN SNOW.



Butterfly bows are very popular this season, and are seen on almost everything.

In Holland an attempt is being made to pass a bill allowing women to be elected to Parliament.

HE WAS SCARED.

He took things Seriously When He Saw the Same Girl Four times.

There is a private hotel in Cincinnati composed of four houses in a block. Doors have been cut through the partition walls, so that the four comprise one great tenement. It is a very swell tenement, of course, but inasmuch as it is a hive of people, it is a tenement just the same.

Well, according to The Tribune's story, the other day a book agent was coasting along that rocky shore of houses. He put into one another, only to the beaten and to be put to sea again. But he was not discouraged. He kept on patiently and at last he came to the swell tenement, which calls itself a private hotel.

Now, this estimable book agent had one bad habit. He would now and then take a drop too much. On this particular day in question he had not been doing well financially and as a solace to his soul had indulged in a number of beers. He was calmly superior to the world as he walked up the steps at the first door of the hotel and rang the bell.

A very pretty little maid in cap and apron answered the bell. She dismissed him politely but firmly. They did not want any books at that house. The agent tipped his hat gayly and put out to sea again. The same little maid, however, passed through the connecting door and answered the bell a second time. She smiled at his blank look and at the backward glance he gave her as he went down the steps, disconsolate. He was still shaking his head in amazement when he pulled the third bell.

Once again the little maid appeared at the door. This time she was grinning from ear to ear: "My God!" gasped the agent. Then he fled.

But he was a conscientious man and he felt that he must do his duty. He stood for some time in the street mopping his forehead industriously before he could summon courage for the next ascent. Finally he went up the steps of the fourth door, climbing them fearfully, as a man might climb them in a dream. He had realized suddenly that the day was frightfully hot, that the beer within him was frightfully cold, and that between the two he was likely to perish speedily. His agitation was very great.

"If I see her again," he muttered, "if I see her again I'll quit drinking for good. She's forty times worse than snakes. That grin on her—my, what a grin!"

But when the door opened he saw her just the same. There she was, slight and pretty, and coolly dressed as ever. There, too, was the grin. It rippled over her whole face and puckered up the corners of her mouth. He felt that the end had come.

"I beg your pardon, ma'am," he said, as steadily as he could. "I beg your pardon very much, but—if you don't mind—would you be good enough—oh, hang it!—I say, missy, how many of you are there, anyhow?"

The maid let go of the grin and it slipped away from her into a saucy little laugh.

"I think," said she, "you had better go home and take some tea. There are a great many of me—a great many, indeed."

"You are right, ma'am," he replied, with a gesture, "you are—"

But she had shut the door in his face.

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