

Orange County Observer.

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HILLSBORO, N. C., THURSDAY, MAY 2, 1907.

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McCORMICK and WALTER A. WOOD

MOWERS AND RAKES

FOR SALE BY

H. W. & J. C. WEBB

PRICES GUARANTEED

J. S. SPURGEON, President.

P. C. COLLINS, Cashier.

CHAS. A. SCOTT, Vice-President.

THE BANK OF ORANGE

Desires an account with every man, woman and child in Orange County. To new enterprises we will be glad to extend such accommodations as is consistent with conservative banking. We claim to be the Financial Bureau of Information for Orange County, and will gladly furnish information.

FOUR PER CENT. INTEREST PAID ON TIME DEPOSITS.

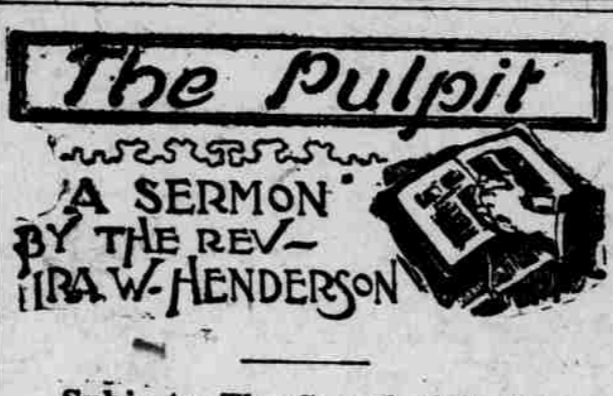
DEPOSITS FROM \$1.00 UP TAKEN.

TAX SALE

Having complied with Section 80 of the Machinery Act, and under the provisions of Section 2890, Revised Code, I will sell for cash, at the court house door in Hillsboro, N. C., on Monday, May 20, 1907, at 12 o'clock, the following described lots, parcels and tracts of land, to satisfy the State and county taxes, and legal costs for the year 1906.

- S. W. ANDREWS,**
Sheriff of Orange County,
ENO TOWNSHIP.
- J. W. Cates, 100 acres land, Eno River, \$4.28
 - E. L. Cates, 53 acres land, Eno River, 5.03
 - J. B. Green, 50 acres land, Eno River, 2.43
 - James M. Riley, 169 acres land, Eno River, 9.16
 - Joseph H. Shields, 200 acres, Eno River, 6.77
 - Mary E. Wilson, heirs, 30 acres, E. R., 2.01
 - James Borland, (Col.) 1 lot University Station, 6.34
 - William Burroughs, (Col.) 42 acres, E. R., 2.16
 - William Sims, (Col.) 42 acres E. R., 6.33
 - LITTLE RIVER TOWNSHIP.**
 - C. C. Gray, 217 acres land, Meredith, 9.37
 - E. T. Riley, 45 acres N.B.L.R., Lorenzo B. Waggoner, 61 acres N. B. L. R., 2.01
 - Sine H. Bullock, 20 acres, O. A. CEDAR GROVE TOWNSHIP.
 - J. A. Aldridge, 91 acres land, Riley land, 4.57
 - Mrs. Susan Pope, 40 acres land, L. R., 2.22
 - Ben F. Smith, 26 acres Back Creek, 4.45
 - M. R. Thompson, (Non resident), 2.43
 - Ed. McCully, (Col.) 4 acres, J. A. and R. A. Thompson, 160 acres land, 5.90
 - HILLSBORO TOWNSHIP.**
 - W. J. Fore, 166 acres land, Hillsboro, N. C., 2.05
 - James Newman, 1 town lot, Hillsboro, N. C., 4.55
 - Sophia Vaughn, 26 acres land, William Austin, (Col.) 1-2 acre West Hillsboro, 3.18
 - Jeff Adams, 1 town lot, Hillsboro, 2.07
 - Manda Beverly, 1 town lot, Hillsboro, 2.07
 - Nelson Bain, Sr., 1 town lot, Hillsboro, 1.85
 - Mulberry Coleman, Est., 47 acres land Eno, 2.98
 - Pink Coleman, 1 acre race track, 1.17
 - Joe Compton, 1 town lot, H. B. Joe Dunnegan, 2 acres land fair ground, 3.92
 - Harriet Holt, 3 acres, 1.17
 - Mandy Holeman, 12 acres race track, 1.62
 - Martha Johnston, 1 town lot Empie Moore, 4 acres land Brownsville, 2.53
 - William McPherson, 1 town lot 1-3-4 acres, 4.26
 - Albert Powell, 1 acre Brownsville, 3.68
 - John Powell, 1 acre Brownsville, .93
 - Eliza Ruffin, 3-4 acres, 4.41
 - Mag Soipes, 1 acre, Brownsville, 2.00
 - Bella Wilson, 10 acres land, William Williams, 2 acres Slats Ridge, 1.62
 - W. W. Wheaton, 1 acre fair ground and 1 town lot, 5.06
 - Elmer Wilkerson, 12 acres Eno road, 1.29
 - Ann Warren, 5 acres, Roxboro road, 1.15
 - CHEEKS TOWNSHIP.**
 - J. E. Dodson, 54 acres Howard land, 2.01
 - D. W. Mayland, 89 acres land, W. P. Thompson, 147 acres land, Rudin, 9.02
 - COLORED.**
 - Peter McCully, 13 acres land,

- Mill Cr., 3.92
- Sam Smith, 2 acres Cheeks crossing, 2.00
- J. W. White, 13 acres M. G., BINGHAM TOWNSHIP, 5.74
- D. A. Albright, 192 acres H. C. Basil Andrews, Est., 58 acres land, P. C., 8.44
- Adelaide Carter, 30 acres, H.R., 1.22
- Geo. M. Cates, 34 acres C. Cr Lucy A. Dodson, 74 acres land D. H. Dodson, 50 acres, 4.32
- Nancey Cates, 20 acres land, 3.30
- William L. Cates, T. C., 2.43
- Thos. W. Thompson, 87 acres, Tom Cr., 1.13
- F. P. Thompson, 65 acres Tom Cr., 4.09
- A. H. Nicks, 155 acres Tom Cr W. Fletcher Thompson, 143 acres land, 4.65
- 5.03
- Currie Waggoner, 113 acres Collins Cr., 13.29
- 6.96
- S. F. Martin (Col.) 119 acres land, T. C., 3.55
- Sandy Morrow, 14 acres T. C. Monroe Oldham, 12 acres land T. C., .84
- 3.82
- L. H. Stone, 34 acres, T. C., 3.41
- Geo. Thompson, 22 acres T. C W. J. Turrentine, 50 acres T. C., 1.36
- 3.45
- Frank Turrentine, 12 acres, J. Alvis Wilson, 13 acres Toms Cr., .95
- 1.06
- CHAPEL HILL TOWNSHIP.**
- Thos. L. Cates, 102 acres land M. C., 7.56
- Gorghons, Head Fraternity, Hall, C. H., 3.30
- Ella Pendergrass, 26 acres land B. C., 1.57
- S. N. Pickett, 1-2 acre N.C.H. Mrs. D. C. Shields, 2.43
- Saunders heirs, 1-2 acre C. H John Smith, 20 acres west C.H. 2.43
- 3.30
- COLORED IN CHAPEL HILL.**
- Chas. Brewer, 1 town lot, C.H. William Brewer, 1 town lot, C.H. H. B. Brewer, 1 town lot, 5.61
- 4.22
- 2.60
- Fred. R. Barbee, 4 acres M. C. Aaron Crow Est., 115 acres B.C. E. B. Caldwell, 1 town lot, W. C. H., 5.55
- 6.71
- 1.00
- 1.13
- 7.33
- 2.61
- 3.99
- 3.30
- 5.72
- 5.47
- SOME SUGGESTIONS ABOUT BUILDING.**
- Prof. W. R. Graham, of the Ontario Agricultural College, who has been at the head of the poultry experiments for a number of years, lays down some very pertinent points in building poultry houses and in the inside arrangement. It is his opinion that every hen should have at least six square feet of floor space and that each bird of the Plymouth Rock, Wyandotte and such breeds, require about nine inches and perch room; Leghorns, etc., about eight inches; Brahmas, ten inches Roosts should be made low and near the ground. The reasons are that heavier breeds cannot fly up on high roosts and lighter breeds frequently injure the soles of their feet in jumping from high perches. When dropping boards are used they should be moderately low down to admit of cleaning. They should be made of matched lumber and should be twenty inches wide for one roost and three feet for two perches, the first being placed eight or ten inches from the wall. Most poultrymen like perches two inches square with the corners slightly rounded.
- Nests are usually made from ten to twelve inches square. Ground floors are more in favor than board floors and cost less. Houses with a straw loft are cool in summer and dry in winter.
- IN TEXAS, TOO.**
- "It takes twenty-eight hours to bake an elephant's foot."
- "Gee! I'm glad we don't live in Africa; my wife never kept a cook that long."—Houston Post.



The Pulpit
A SERMON
BY THE REV.
IRA W. HENDERSON

Subject: The Gospel of Christ.

Brooklyn, N. Y.—Preaching at the Irving Square Presbyterian Church, on the theme "The Gospel of Christ, a Partial Message to Its Messengers," the Rev. Ira Wemmell Henderson, pastor, took as his text Romans 1:16, "For I am not ashamed of the gospel of Christ." He said:

The last and perhaps the greatest privilege which our Savior has given unto us is contained in that command which, it is reported, He gave to His disciples nineteen centuries ago: "Go ye into all the world and preach the gospel to every creature." Paul writing, as we have seen, to the Church at Rome, but a few years after the death of the Master, has given to us a record of his personal and profound conviction of the worthiness of the good news of the Christ.

This, the opinion of the pre-eminent evangelist of the Apostolic Church, still stands unchallenged. Through all the schisms of the centuries the Gospel has come down to us as pure and beautiful in its message; as strong and as potent in its power for good, as it was when first our Master preached, with His own dear lips, the message of salvation and abounding love.

To-day, as we stand just within the threshold of another century, with the memories of mighty eras lingering in our hearts, let us glance over the achievements of the church of the living God. Let us, as we stand at the parting of the ways, when to go forward is to accept new responsibilities and to receive renewed opportunities for service, look critically at the field before us. Let us determine what course, as Christians, we must pursue. Let us consider the message of the church to the men of to-day. Let us decide, as God may give us power, our duty as the messengers of the risen Lamb of God of whose gospel we are not ashamed.

About the year of our Lord the thirty-second a certain Pharisee, Saul by name, journeyed from Jerusalem to Damascus, "breathing out threatenings and slaughter against the disciples of the Lord." His intent was to bring bound to Jerusalem all Christians whom he might find at Damascus. While on his way and when but a few hours distant from Damascus the spirit of God came upon Saul and a marvelous conversion, worthy of the mission and of the magnitude of the man, took place. Saul's question, "Lord, what wilt thou have me to do?" was the mainspring of action in his life. In the answer of our Lord came a prophecy of that work of evangelization which was destined to change the political aspect of the world, and to do much to ameliorate the social conditions and surroundings of human kind.

Paul was the first world-evangelist. His mission was to sow the seed in all the first century world. And so in the outpouring of a grateful heart—a heart thankful for success as a spiritual seaman—Paul declares, "I am not ashamed of the gospel of Christ."

This same gospel it is which claimed the allegiance of Paul and which holds the fealty of men in every clime to-day, which has taught men the principles of right living and of eternal truth. To the influence of the gospel is due that esteem for woman which has raised her from a chattel to her rightful position as a fearful factor in society. To the gospel is largely due that beneficent scheme of education and that grander conception of the liberty of the individual.

The words of Christ foretold the doom of slavery. The eternal principles of the new commandment could not be hostile to a system of human chattelhood.

The gentle teachings of the man of peace have entered into hearts in every epoch and in every land, strengthening and mellowing the individual character and life. Wherever the example of the Christ is followed there is prosperity and peace and purity of heart. Widely spread

throughout a people it has made of that nation a mighty and a moving element in the political history of the world. Applied to the lives of men and women in whose hearts the love of God's law was uppermost it has given to us our Luther, our Wesley, our Lincoln, our noblest and our best.

But it is within the space of the past century and a half that the true mission of the gospel has been comprehended and advanced. Little more than a century is it since our first plans were considered to send Protestant missionaries to the East. To-day we have the missionary of Christ in every land. The message of salvation through the Son is reaching round the world.

But let us for the moment forget the things which are behind and look rather upon the present condition of humanity. Let us consider our duty as those who are "not ashamed of the gospel of Christ," to carry that gospel into every acting, longing soul. What application has the gospel to the needs of to-day? How can we make it a force in the lives of men and of nations.

We find ourselves confronted by diverse and distracting social conditions. The tendency of the times is toward congregation in large cities. The olden country life becomes distasteful, and men in the rush to gain a livelihood flock to the cities. Let us take as an example the City of New York. Here are some of the richest of the rich, the poorest of the poor; palaces, hovels; luxury and extravagance, penury and destitution; costly cathedrals erected to the glory of the living God, and beneath their very steeples disreputable dives dedicated to all that is bestial in man. Commercialism is the watchword. The city, as the land, is money wild. The spirit of combination is abroad, and we see huge gatherings of untold capital to control the industries of the world. Capital fears labor and combines against it. Labor distrusts the concentration of wealth and attempts, with but moderate success, to protect itself from its fancied enemy. The immensely rich live their lives with but small care for or thought of the wretched existences worked out by their fellows in the slums. Vice shows its evil head at every turn. There is in New York a single square, within the bounds of which reside over 2000 human beings, who live under the most distressing conditions. To our shores have come multitudes from every European nation, from nearly all the countries of the world. We have our "little Italy," our German colony, our French quarter, our Chinatown. Upon the same page of a daily newspaper we may read heart burning accounts of the unutterable misery of multitudes of our poor, and the story of how one man is attempting to control the supply of the diamonds, or the gold, or the steel, or the rubber, or the railroads of the earth.

Thus, in briefest, are described some of the conditions that make the social problem so disconcerting. Let us consider now our duty as men and women who love our Lord to carry His gospel of light and of life to a world that is so sorely in need of it.

The prime duty of the church, here as elsewhere, is to instill into the hearts and minds of men the necessity and the joy of the presence of the saving power of the Holy Spirit in the individual life. That's the spiritual function of the church. The ethical duty of the church is to impress upon mankind the true relation of man to man and to God.

In order to impart her fullest influence it is necessary that the church be filled, individually and collectively, with the deepest grace and the noblest love for man. By the exercise of the true principles of the Christ ideals in the commonplaces of life, the charge of inconsistency must be nullified. As a body and as individuals the church must be a brotherhood which, measured by its own ideals, is worthy. To the church do the people look for the purest, the most unselfish leadership. That the depth of the spiritual life within the church is a sure indication of the height of the morality of the people is demonstrated by the ages past. Upon us as Christian men devolves the privilege so to mold the national mind that the law of the universal brotherhood of man may become the law of our national and international life. We must convince the poor of their duty to the rich; we must convince the wealthy of the dignity of labor. Ours is the obligation to hasten the millennium of peace through the universal application of the law of love. To accomplish this purpose we must obey, in our daily lives, that command of the

Master, "Thou shalt love the Lord thy God and thy neighbor as thyself."

The church must exercise her prerogative as the natural leader in all moral reform. That reform which has not the support of the church must sooner or later fail. She must insist on a clean public conscience as the logical sequence of her demands for purity in the private life. It is not the province of the church as an ecclesiastical body to claim temporal supremacy over the government of the city or the nation, but it is her duty as composed of voting individuals to demand, and to enforce the demand, that municipal and national government be undefiled. The politics of our large cities will be only so bad as the church cares to allow. In a country where the citizen is king and the ballot alone is supreme strenuously to maintain the honor of the sovereign people should be the high aim of the church.

The church must, however, keep strictly in mind the prime object of her existence. Her mission it is to preach the good news throughout the world. In the cities is her mission most difficult to fulfil. Here, by reason of the multitudinous obstacles that beset her path, she must use extraordinary measures to reach the people. It is not enough that the spiritual needs of the immediate congregation of any church be ministered unto. That the pastor preach regularly twice upon the Sabbath, that the exercises of the Sabbath school progress without interruption, that the prayer meetings occur as is their wont, that the church be prompt in her financial affairs, is not enough. A yearly contribution to missions in the foreign fields and the support of a city missionary do not constitute the whole responsibility of any church.

The grace of the gospel is for all men. Unto all men must the tidings be told. To the unhearing and the unseeing must the inspiration of the Father be carried. Christianity must be proven a practical force in the common life. For the Christ life is practical life written large. As the only correct system of right living, as the ultimate scheme of salvation must the gospel be presented to the people. To them we must show that the promises of Christ are real, that Christianity is a synonym for brotherly love, for the deepest consecration, for the highest purity of life and motive, that Christianity is Christlike.

The church must carry to the multitudes of the unsaved a gospel unswayed by her own insincerity and inconsistency. Her creed must be simple, her differences dismissed. Her forces must move in unison toward the common end. Sect and party strife must be eliminated. It may be that the great divisions always will exist. Always the Catholics and the various Protestant denominations. But like a mighty army in which the different regiments have each their duty and their position under a common generalship, so must the church in waging the peaceful battles of the moral war march, side by side, sect by sect, creed by creed, in full panoply and with solid front, forward to the victory under the common leadership of the King of Kings, who is Christ the Lord.

And now a word upon the manner of the preaching of the good news. The gospel should be preached attractively. Water street missions and Salvation Army rooms may suit the preferences of that class to whose spiritual natures the workers may wish to appeal. Wonderful is their influence and to them be all honor. The average self-supporting poor man, however, does not care to feel under any obligation to the richer portion of the community for his spiritual sustenance. He feels, and all too sadly with some justification, that the mission—the very name of which is distasteful to him—has been established so that he may have no cause to intrude his unwelcome presence upon the mother church. May God speed the day when the church will see her duty in this matter. The poor, whose only sin is poverty, whose piety is often more genuine than that nurtured in a protected home, should be given substantial opportunity to worship. The Moody revivals prove that the common people respond eagerly and in force to the appeal of the man in whom they can see and imagine only love. The common people heard Christ gladly when the learned scorned Him.

We often speak of the wilfulness of those who listen to our discourses upon the duty of every man to accept Christ as the personal Savior,

and who do not heed our words. Generally we console ourselves with the thought that we have done our duty at any rate. Perhaps we have. But are we justified to say that Christ has been rejected. May it not be that the rejection has been, not so much of Christ as of our presentation of Him. Might it not be that another man with a different personality, with a different manner of expression, with a something in his nature that would bring him heart to heart with his listener, would convince this sinner, over whom we have tried and failed, of his absolute dependence upon the God who gave him life. The whole power of the body of Christ must be exerted to save men. Too often men are unconvinced because of our non-appealing presentation of the truths of the Bible story. Unto all people must the church of the twentieth century address herself. To all men must the gospel be preached.

But this gospel of the Christ is not merely a system of ethics, not merely a scheme of life. It is more. St. Paul tells us that he is "not ashamed of the gospel of Christ, for," says he, "it is the power of God unto salvation to every one that believeth." Through it we know not only what God expects of us, but we have a knowledge of the nature of our heavenly Father. Christ came to preach the kingdom. The outworking in practical life of the principles of the kingdom will make such conditions as we have discussed impossible.

With the entrance of Christ into the heart man will become right toward God. Being in harmony with God he will be in harmony with his brethren. Let us apply ourselves, then; steadfastly to spread the gospel of salvation.

The gospel of our Lord and Savior Jesus Christ is the urgent, the immediate need of this world. Within its principles are contained the solution of all our most perplexing social problems. Let us bring our wandering brethren back from the distant country into the father's home. For ourselves let us strive to attain unto that perfectness which was in Christ. Enthroned Christ in the hearts of men and the law of love, which is the ruling force in the kingdom of our God, will sway mankind. Then will come peace and happiness and joy. For then shall have come to pass the beginning of the endless life within God for us all.

Save men to Christ and you have saved the world.

The church is confronted with the most stupendous problem with which she has had to contend since the days of the apostles. But with the problem God has given us the power unto victory. His gospel is our shield, our buckler, our guide. He doth lead, we need but follow. Let us then as men who are "not ashamed of the gospel of Christ" go forth to carry that gospel unto every needy soul. Let us live the Christ life that we preach. Let the church, striking out boldly into new fields. Praying for divine guidance and trusting to the omniscience of divine love, let us find our duty and live up to it.

"Lift up your eyes and look on the fields, for they are white already to harvest."

Are you ashamed of the gospel of Christ?

FATTENING CHICKENS.

The fattening of chickens can be hastened in many ways, but the part grain diet is the safest method. If only a small number of fowls are to be fattened, quick results can often be obtained by feeding them on baked johnny cake or corn meal, with an occasional scrap of beef containing fat, or pork cracklings. It would be too much trouble to feed a large number of chickens on such a diet. Heavy mash feeding exclusively should not be tried by novices, as the fowls are often not in condition to stand it. It doesn't pay, as a general rule, to try to fatten old hens. When they have completed their service for you, it is better to dispose of them at once. If it is desired to fatten old hens, however, they should be confined closely and fed a ration similar to that they received when laying. If more corn and meat foods are added, be careful not to give them too much, as old hens cannot stand as much heating food as young chicks, says Journal of Agriculture.