

If there are any aspirants for town offices, they are ominously silent. Perhaps the calm is just before the storm.

The Bulletin wants to send a large number of its young lady readers to the Jamestown Exposition. Write us for terms.

The Bulletin will give several free trips to the Jamestown exposition to those who will spend a few days securing subscriptions. All who would like to secure these free trips should write us for terms.

While Secretary Taft is down looking after the big Panama ditch, his friends are busy launching his 1908 presidential bid. How would Colonel Bryan like to trot the race with the competent War Secretary?

The ter-centennial commemorating the first permanent English settlement within the territory of the United States will open April 26th at Jamestown Va. President Roosevelt will be there the opening day and will press the button which will formally open the big show.

John Temple Graves comes forward and advises Col. Bryan to nominate T. Roosevelt for the next president. Perhaps the Hon. John thinks if the people have twice denied the presidency to the gallant colonel, he should at least have the honor of NAMING the next president.

The little democratic papers of the state are busy telling their readers there is no split in the party in the state, but on the contrary all the party leaders are as harmonious as young birds in the nest. Come to think of it perhaps there is no "split," but there was something like a great shaking up during the session of the legislature.

The Bulletin proposes to do what no other paper has ever done in Randolph county. Soon after passing its second mile post it proposes to change from an eight column folio to a six column quarto. Its success in nearly two years just passed warrants this evidence of prosperity and we trust our friends will help along the good work by more liberal patronage.

The trial of Harry K. Thaw for killing Stanford White was concluded last week, the jury disagreeing on a verdict. As a sensational trial it held the center of the stage for several weeks. It can hardly be said that the case was tried according to the law and evidence but was really a battle between two great criminal lawyers, Jerome of the State and Delmas for the defense. Since the jury failed to agree, the whole case will be fought over again. The total cost to the State and defense has already reached nearly half a million dollars.

A Fine Record.

The Republican party of North Carolina can point with just pride to the excellent record made in the recent legislature by the twenty-eight Republicans of that body—four in the Senate and twenty-four in the House. Like a band of Spartans they stood as sentinels guarding the interests of the people of the entire State. While small in number, they often held the balance of power, and were able to defeat much reckless legislation. Not a breath of scandal or a charge of negligence of duty attaches to a single Republican member of that body. Many leaders both in the Senate and in the House on the majority side were heard in the legislative halls and in private conversation to compliment the Republican members for the splendid record which they had made.

The great need of the State today is for a majority of such men in the legislature.—Shelby Aurora.

The Price of Health.

"The price of health in a malarious district is just 25 cents; the cost of a box of Dr. King's New Life Pills," writes Ella Slayton, of Noland, Ark. New Life Pills cleanse gently and impart new life and vigor to the system. 25c. Satisfaction guaranteed at Ashboro Drug Co. Standard Drug Co.

OUR FOREIGN LETTER.

By A. M. STACK.
No. 16.

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That is indeed an affecting scene which one may witness down in the old city of Hebron. It carries the mind across the chasm of centuries and recalls the covenant made by God with Abraham. The sight is a pathetic one which would touch a heart of stone, for it is one born of love, sorrow and religion.

When Abraham was a stranger and a sojourner among the sons of Heth, the shadow of a great sorrow fell upon him in the death of Sarah. With money which was current with the merchant, he purchased the cave of Machpelah and buried therein the body of his wife. Afterwards he was placed by her side. Isaac and Rebecca followed. Years later the mummy of Jacob was brought up from Egypt to sleep with his ancestors. By his side Leah was laid. (His beloved Rachel sleeps on the highway near Bethlehem).

When Abraham, "the friend of God," had finished his course his body was laid to rest in Machpelah by his sons Isaac and Ishmael, who not only loved their father but appeared to cherish for each other a brotherly love. But, in the process of after ages, the descendants of Ishmael embraced a new religion founded upon hate, and which was in the nature of a protest against that of the Jews. This religion they planted in Canaan by the power of the sword, and they also possessed themselves of the promised land itself. Into their possession passed the cave of Machpelah. Around it was erected a stone wall fifty feet high, and within the wall and over the cave was erected a mosque which was dedicated to Mohammed. The fanatical Moslems reverence the tomb of Abraham as a most holy shrine, and they allow no Jew to enter the sacred enclosure under penalty of instant death. But around the inclosing wall the children of Isaac assemble, read their scriptures and wait over their unhappy lot. So great is their love for their great patriarchal ancestor, that they eagerly put their hands through a small hole in the wall in order that they may feel the air within. Their humiliation is complete and their lamentation is in the nature of a religious service. In the powerlessness of death Abraham can give no help to a posterity who have rejected the promised Messiah.

The treatment and sad lot of the Jews of Palestine suggest some questions regarding the covenant that the seed of Abraham should possess the land of Canaan. Did it embrace all of his seed or only those through Isaac? If Ishmael was not within the promise, why are his descendants in possession of the Holy Land and so cruelly mistreating the posterity of Isaac? If the descendants of Isaac have forfeited their rights under the covenant, then why should the land be under a worse people? But those matters I leave to the preachers. The sorrowful wail of the Jews at Hebron shows further that Fortune sometimes puts the "bottom rail on top." When Sarah had attained that age when hope of offspring was abandoned, she still sought to remove the reproach of barrenness as far as possible. To that end she licensed Abraham to obtain her children by her Egyptian handmaid. But, as soon as her hopes were about to be realized, the very natural feeling of a wife asserted itself, and she no longer treated Hagar with kindness. And after Sarah was miraculously blessed with a baby boy, in her old age, she one day caught the rude little Ishmael mocking her beloved Isaac. That was more than a devoted mother could tolerate, and she made Abraham send Ishmael and Hagar away into the wilderness of Beersheba. Starvation and death were about to claim the little outcast, but God heard his cry, blessed him and promised to make of him a great nation. That promise has been fulfilled, as the cities and countries of northern Africa and western Asia fully attest—great in numbers, great in war and great in the propagation of a powerful, albeit a pernicious, religion. So intense was Sarah's dislike for the little progenitor of the modern Arabs, that she plainly told her husband that Ishmael should not be heir with her dear little Isaac. But the mills of Fate grind out strange grist. Today the descendants of Ishmael are in possession of Sarah's and Isaac's tomb, and

will not even allow their posterity to approach the cave which contains their ashes without a forfeiture of life.

Christians, like the Jews, are not allowed to enter the enclosure. On account of this and other reasons, very few tourists to the Holy Land visit Hebron. It is eighteen miles from Jerusalem, has no hotel and no accommodations. The town is dirty and the people filthy. The town's chief interest is its past.

Nearly midway between Hebron and Jerusalem lies Bethlehem. Its population is Christian. The people are of lighter complexion than the other natives and are descendants of the Crusaders. They are cleaner, more energetic and more prosperous than the Mohammedans. They are engaged mainly in the manufacture of curious and beautiful articles in olive wood, coral and mother of pearl. It must do the heart of old "Santa Claus" good to visit Bethlehem, for there he can find ten thousand things that will tickle the little folks—and grown people, too. Many interesting names and events are connected with the little city, but the greatest interest centers in the place where Christ was born. Over the cave stands the church of the nativity, and a flight of steps lead down into the chapel of the nativity. It is lighted by thirty-two lamps which burn night and day. A small garrison of soldiers is stationed nearby, and one is on guard all the time. The reason for the presence of these armed men I will explain at another time.

The spot where the Savior of mankind was born is marked by a large silver star in the center of a white marble slab. Inscribed on it in Latin are these words: "Hic de Virginitate Maria Jesus Christus natus est." (Here Jesus Christ was born of the Virgin Mary). The manger wherein he was laid was moved to Rome years ago and placed in the church of Santa Maria Maggiore. There is a substituted manger where the original was. The walls of the cave are decorated with beautiful tapestry, pictures and other ornaments befitting the birth place of a God. One instinctively feels that one is on hallowed ground, for the very place itself suggests that something wonderful once occurred there.

But unquestionably, Jerusalem is the most interesting place in the Holy Land. In its associations it is the most sacred place on earth. It is dear alike to the Jew, the Christian and the Mohammedan. It is the religious center of the world. The holy city has passed through many vicissitudes. It has been partially destroyed more than thirty times, totally destroyed five times, and razed to the ground twice. Hadrian once plowed it up and sowed it down with salt as a mark of his contempt for the religions of the Jews and the Christians. When Christ from the Mount of Olives, beheld the beautiful city below him and wept, he uttered that memorable prediction (Luke xix:43-4) which was literally fulfilled some thirty years later when Titus the Roman general, utterly destroyed the temple and the whole city, not leaving one stone upon another. In commemoration of the event the Arch of Titus was erected in Rome, and among the many pictures carved on the arch may be seen one of the golden candlesticks.

After that destruction of Jerusalem, those who rebuilt again, instead of removing the DEBRIS, would simply level it over and build on the ruins. Today the pavement of the streets in some places is ninety feet above the original foundations.

The fine stones which Solomon put in his temple, his own mansion and in the other structures with which he beautified the city lie buried many feet beneath the present city. The stones for the temple were made ready before being brought to the site, and neither hammer nor axe nor any iron tool was heard while the temple was in building (I. Kings vi:7). Centuries later, when the stones could not be seen and no quarry found, people began to doubt what the Bible said on the subject. But, like many other scriptural statements, verification was accidental. An American gentleman was one day strolling about Galgotha and the "tombs of the Kings," when his dog jumped a rabbit. Molly cotton tail made straight for the city and disappeared in a small hole under the wall near the Damascus gate. The dog disappeared, too. The owner called his dog but it was gone. At the small hole he called loudly for his faithful canine, but no response. He procured a tool and

began digging and soon discovered the mouth of a vast cavern. With lighted candles he sought his dog. He found that the cave reached 1,000 feet under the city and was a quarry from which had been taken an enormous quantity of stones answering the description of those used by Solomon. The signs of the picks, the places for the earthen lamos, and unfinished stones may still be seen. In this underground quarry large numbers of men worked for years, shut out from the light of day. Solomon did things on a grand scale. He sent 30,000 men from their families to Lebanon; 10,000 each month; he had 70,000 "that bore burdens," 80,000 "hewers," and 3,300 overseers (I. Kings v:13-18). There can be no doubt that he oppressed his subjects. He was a high roller in his day.

Under the southeast portion of the temple area were his stables, and the place is an interesting sight today. He had 40,000 stalls of horses and 12,000 horsemen (I. Kings iv:26). From his warnings against wine the old fellow must have experienced its pangs. He kept at peace with other nations by marrying a daughter of Pharaoh and the daughter of every other fellow who was likely to give him trouble. He rather avoided the marrying act. He took unto himself 700 wives and 300 quasi-wives. Even with that number, the old sinner had his own brother murdered because he asked for the beautiful Shunammite girl as a wife (I. Kings ii:13-25). Solomon had more sense generally than the balance of us, but he was a mighty big fool about women. It must have been a rare sight to see him out shopping with his wives. No doubt it required the exercise of all his wisdom to keep down suspicion of partiality in the purchase of Easter hats. His wives got the better of him at last and accomplished his undoing. All in all he was a pretty tough citizen and the Bible writers do not shield him. After his death his subjects demanded of Rehoboam a change of policy, and upon his refusal to lighten their burdens the ten tribes seceded from the confederation. Those places in and around Jerusalem which are associated with the life and death of Jesus Christ are the most interesting of them all. The great Temple in which he debated and routed the Scribes and Pharisees is entirely gone. Over its site is the Mosque of Omar, and within the mosque is the bare rock upon which Abraham was about to sacrifice Isaac. Some little "red tape" and fees are required to enter, and shoes must be removed or large slippers put on over your shoes. It was about this spot that Jesus taught and confounded those who were such sticklers for the letter of the law and the traditions of the elders. Often at the close of the day, after what must have been tire-some discussions, he retired to the quiet village on the eastern slope of the Mount of Olives. In Bethany he sought rest from the strife of Jerusalem, and there performed some of his marvellous works and delivered many lessons of divine love and wisdom. Today the fragment of the house of Mary and Martha is shown, and the tomb of Lazarus may be seen. Twenty-six steps of stone lead to a vaulted chamber, twenty-two feet below the surface of the ground, which is excavated in the solid rock.

The depth and peculiar structure of the tomb show the appropriateness of Christ's words when, with a loud voice, he ordered Lazarus to "come forth." Between Bethany and Jerusalem is the Mount of Olives, upon which Jesus spoke the wonderful words of life recorded in 24th and 25th chapters of St. Matthew. Upon it he passed many a night in rest and prayer (Luke xxi:37) and from its summit he ascended to heaven (Acts i:9 and 12) after his resurrection. On Olivet today are churches, convents and an Arab village of persistent beggars. At its western base near the Kidron, is the beautiful Garden of Gethsemane, filled with flowers, shrubs and olive trees. It was the scene of agony the evening preceding the crucifixion. Here the arch traitor of all time betrayed the innocent blood with a kiss. The traditional spot is marked by a stone in a wall.

When Christ was arrested at Gethsemane he was carried before Annas, the ex-high priest, who sent him bound to his son-in-law Caiaphas, the high priest in whose house the Sanhedrim had assembled. Today there is no vestige of the house in which that judicial farce was enacted, but the record of the trial will ever remain. The arrest was il-

legal because the court sat at night contrary to Jewish law. The court was incompetent on account of prejudice. The presiding high priest acted as prosecutor, to his temple and "rent his robes." Others buffeted, struck and spat upon the prisoner and there was no reprimand from the bench. The judges themselves "had sought false witnesses against Jesus to put him to death." Their witnesses failing them, they sought to convict by cross-examining him. (This method of procedure survives in Turkish courts today). As a matter of course, the Sanhedrim unanimously convicted him of blasphemy, the punishment of which under the law of Moses was death by stoning. But the Romans had taken from the Jews the power of inflicting the death penalty (John 18:31). Hence they went to Pilate to get the conviction sanctioned and the penalty inflicted. But the Roman knew no such crime as blasphemy, and Pilate declined to execute the sentence. The chief priests, elders and scribes, crafty and hypocritical, then shifted their grounds and preferred the charge of seditious treason and sedition. Pilate three times acquitted the accused of those charges. But he temporized and vacillated until the mob said he was no friend of Caesar if he allowed their victim to go. That frightened the Procurator, for he was afraid of losing his job. He then took his seat in a place called the "Pavement" (John 19:13), and finally delivered Christ over to be crucified. The pavement may be seen today as it was at that time. Over it now stands the church of the Sisters of Zion. In the face of the smooth stones are carved lines and holes for games, something like "fox and geese," "roly-poly," checkers, etc. Here the Roman soldiers played and passed away the time. From this place he was carried to Calvary and crucified.

But where is Calvary? Since the day of Constantine (more than 1,500 years) tradition has pointed to a rock, over which is the Church of the Holy Sepulchre, as the Gethotha or the Mount of Crucifixion. But tradition isn't worth much in Palestine—it breeds too many sites for the same event. Both topography and the Bible are against tradition in this instance. The surface of the earth about the venerable old church will not fit the Bible description. The church stands within the walls and near the center of the city, while St. Paul says that Christ suffered "without the gate" (Heb. 13:12), and St. John says the place was "nigh to the city" (John 19:20). The great majority of Protestant christians believe that the hill above the grotto of Jeremiah, north of the city, is the true Galgotha. It is just "without the gate" (Damascus), is "nigh to the city," and looks like "a place of a skull" (Matt. 27:33). It was the place where criminals were executed and two thieves were executed with him and is at the juncture of two old public roads, on which probably passed those who "reviled him, wagging their heads" (Matt. 27:39). Close by this hill is a garden, and in the edge of the garden, in 1882, Gen. Gordon excavated and discovered a rock-hewn tomb, unfinished within, answering exactly in its structure and location the words of St. John (19:41), who was an eye witness of the crucifixion. JERUSALEM PALESTINE.

Epworth League Rally at Trinity April 25-27.

In accordance with the plan of work suggested by the Greensboro District League Conference last September, an Epworth League Rally will be held at Trinity, N. C., on Friday and Saturday, April 25-27, for the southern part of the district. A session will be arranged for Thursday night. The full programme will be published in next week's Bulletin. We are anxious to make this rally as interesting and profitable as possible, and therefore desire a large attendance from all the Leagues and churches south of Greensboro. The preachers have already been requested to appoint or have elected delegates to represent their respective churches, and to send in the names of such delegates to Rev. B. F. Hargett at Trinity as soon as elected. We want four delegates elected by every League; Senior, Junior, Boys' and Intermediate Leagues are each entitled to four delegates. In addition to these delegates elected, the preachers in charge will please appoint at least two persons from every church that has no League, so that the territory may be thoroughly represented. It is earnestly hoped that the brethren will enter heartily into the work of this rally, and help to make it a great success, and a blessing to the Epworth League cause in the Greensboro district. A. T. BELL, Pres. Greensboro Dist. League.

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