

**AN ANCIENT LETTER
FROM THE WAR ZONE**

Paul, a Prisoner in Rome, Writes to the Church at Philippi—Sunday School Lesson for Feb. 13, "Humbled Are Exalted."—Phil. 2:11.

(By WM. T. ELLIS.)

Most of the places that figure in the daily dispatches from the war zones might almost as well be on the moon, so far as the average reader's sense of their actual location goes. In a general way, everybody knows that the Allies have established a center at the port of Salonica, Greece; and others, less numerous, have a vague geographical sense of the news that the Central Powers are expected to make a drive down the great highway from Kavalla to Salonica.

When we recall, however, that all this is located on the map of the Apostle Paul's journeys, and that Salonica is his Thessalonica, to whose Christians he wrote two letters; and that the apex of the present Balkan military situation is exactly where Christianity first invaded Europe, in the person of the great missionary apostle, we see a new light. It was from the other side of the Aegean Sea, that Paul caught a vision, in a dream, of a man crying "Come over unto Macedonia and help us." That same Macedonia, of which Salonica is the chief city, is today a center of the world war.

On the main road between Salonica and Kavalla, a road now worn into ruts and hollows by the passage of the big guns, and about ten miles inland from the sea, there is a little village and an ancient ruin. That ruin is Philippi, the once proud city that bore the name of Philip of Macedonia. Famous for its gold mines, famous for its battles, famous for its prosperity in olden times, Philippi is most famous as the city where the Apostle Paul first preached the Gospel in Europe. There may be great events in the vicinity of Philippi during the present war, but nevertheless the place will always have its highest honor from the fact that here Paul established his first church, and the one which he seemed to love best of all. All the stately cathedrals and churches and chapels and monasteries in Europe and America trace their beginnings back to the landing of Paul at Philippi.

None of the war literature that has come out of this neighborhood in recent months is comparable in interest and importance with an old letter, first preserved in Philippi and soon shared with the entire Christian fellowship, written by Paul while he was a prisoner in Rome. A noble passage from this letter, which still glows and throbs with the warm personal friendship of the writer for the recipients, has been selected by the International Lesson Committee for study this week by the Sunday schools of the world. We can imagine with what peculiar interest the lesson will be read by many British mothers and children whose husbands or fathers and brothers or sons are at present within ten miles of the ancient homes of the people to whom the original letter was written.

If today's local color of the lesson is dramatic, what shall we say of the background during the years 61 and 62, when the epistle itself was penned? And these circumstances need to be borne in mind for a clear understanding of the message written by Paul. The author was in a prison in Rome, chained to a soldier. Proud and heartless Nero, the madman, was on the throne. All the pomp and glory of that luxurious and ostentatious age lies behind the letter.

With Paul in his imprisonment was Timothy, the beloved. The Christians at Philippi, newly out of heathendom, but with tender memories of their brave teacher, had sent to the apostle in prison one of their number, Epaphroditus, who had borne a gift of money and many messages of love, and these had touched the hearts of the imprisoned heroes. Epaphroditus himself had fallen ill in Rome apparently from the dreaded Roman fever. His life had been despaired of, but the prayers of the church had saved him. So he was sent back to his fellow church members at Philippi with this loving letter of counsel from the Apostle who, in his prison in Rome, recalled the time he had been a prisoner at Philippi, having been arrested on the trumped-up charges of fortune telling grafters. An earthquake had opened the doors of the Philippi prison while Paul and Silas were singing hymns in the night. On that very night the jailer and his family were converted. Such were the facts behind the letter.

A choice fragment of the letter has been chosen for the present lesson. It reveals the writer's solicitude over dangers of discord that threatened the church at Philippi, and gave the Apostle's remedy. He applied the highest resources of the Christian faith to meet the needs of every untoward situation. The troubled

church, and the troubled life, can find no clearer path to peace than a reverent, open-minded and repeated study of these 11 verses from Paul's great letter to the Christians in old Philippi. I from the American Standard Revision:

"If there is therefore any exhortation in Christ, if any consolation of love, if any fellowship of the Spirit, if any tender mercies and compassions, make full my joy, that ye be of the same mind, having the same love, being of one accord, of one mind; doing nothing through faction or through vainglory, but in lowliness of mind each counting the other better than himself; not looking each of you to his own things, but each of you also to the things of others. Have this mind in you, which was also in Christ Jesus; who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied Himself taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross. Wherefore also God highly exalted Him, and gave unto Him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Nobody can doubt that the world war is bringing a new order of civilization. How shall we make ready for this? By a new state of mind, and only so. Thus these old words of Paul become more pertinent and timely than any newspaper editorials or legislative debates. Things can be held together in the ominous tomorrow only by a new and nobler way of thinking. Military preparedness is, from all standpoints, less important than spiritual preparedness. The most practical counsel for the people alive in this year of 1916 is Paul's exhortation, "Let this mind be in you which was also in Christ Jesus."

A rare program for a Christian life is compacted by Paul into the few sentences of the lesson. First, he wants church unity, of the kind which comes from likemindedness. Any other kind is vain. A church with one mind—and that the mind of Christ—is free from all danger of schisms and strife. The proposed World Conference on Faith and Order cannot surpass Paul's program for real Christian unity.

In two pregnant phrases the Apostle strikes to the root of the new world order that the gospel is bringing to pass: "Not looking each of you to his own things, but each of you also to the things of others. Have this mind in you, which was also in Christ Jesus." In this Christian unselfishness lies the only hope of human brotherhood. Not by laws imposed from without, but by an inspired spirit within is the made-over social order to come. Once people are fired by the mind of Christ, all the ills of society will disappear, for selfishness will have gone to its own place.

In a time when arrogance, assertiveness and force were even more rampant than today, Paul held up the picture of a Christ whose glory was that He had made Himself of no reputation, literally, had emptied Himself and had assumed a slave's task, all for the glory of God. As did the Master, so should the disciple do. It is the eternal mystery of sacrifice, the triumph of which has been demonstrated. As Thomas A. Kempis cried: "When Thou, O my God, wouldst show Thy love for the world Thou gavest it Thy Son. When Thou wouldst show Thy love for Thy Son Thou gavest Him a Cross." Whereupon T. H. Darlow comments, in his wonderful little book, "The Print of the Nails," "We can only say, 'Herein is love'—we have no other words to use—'Herein is love, and awful consolation and almighty healing and hope.'"

THE BIBLE AND LYNCHING.

God's Warning Against Avenging Ourselves—The Future of the Lyncher.

Rev. D. H. Tuttle, in The Charlotte Observer.

Permit me space in your columns for this communication, which I trust will be worth while to some just at this time when all loyal citizens of the good (?) Old North State feel hurt at heart because of the Wayne county lynching.

Lynch-law is the act or practice by private persons of inflicting punishment for crime without due process of law, and is committed in the hot and hasty spirit of revenge. To lynch a criminal is a far greater crime than any for which men are lynched, and it can never be justified on the ground that some other criminals failed to get full justice in the courts. If one man or one community has the right to set aside law and order in their own interests then

all others have, and so we would quickly reduce civilization to savagery. Lynch-law is premeditated; its manner of execution arranged for and its administration cruel in the extreme. Lynch-law is crazy; often not sure as to the guilt of its victim. In 1914, four persons were lynched that were afterward found to be innocent.

The lynchers of those persons were most certainly murderers of the first degree. Crazy again because it knows not at what crime to limit its vengeance. In 1915, there were 69 lynchings in the United States—11 for assault; murder, 17; killing officers of the law, 9; clubbing officers of the law, 4, two men and two women; poisoning stock, 3; stealing hogs, 2; insulting women, 3; entering women's rooms, 2; wounding a man, 2; stealing meat, 1; burglary, 2; robbery, 1; looting, 1; stealing cotton, 1; charged with stealing a cow, 1; furnishing ammunition to man resisting arrest, 2; beating wife and child, 1, white; charged with being accessory to the burning of a barn, 1. In this list we find 19 different offenses for which persons were lynched. In the light of these facts what is it that one suspected of crime may not be lynched provided the injured party can secure two or more neighbors to assist him? It is as if vengeance was greedy. The white-winged dove of mercy was never at a lynching, and in the working out of God's unvarying law of retribution will not be at the bedside of the dying lyncher. The Bible says that men love darkness rather than light because their deeds are evil: John 3:19. The lyncher's time for action is the night time; midnight or after. At the bar of his own conscience he is convicted of being afraid to do his deed in the daytime. Nevertheless his lawless deed was not hid. God saw it. God will follow each lyncher through life's day, and all along God will ply the lash of condemning conscience.

With God are the means of punishment and in their use the way of the transgressor is made hard. God has said, "Be sure your sin will find you out." Officers of the law may never discover you, but still you know in bitterness of soul that your sin has found you out, and is disturbing your life. Already some are wishing that they had not been there; that the unlawful shedding of blood that night was not chargeable to them. But it is. Next morning they washed faces and hands, but that negro's blood cannot be washed from their conscience—it will dry there. Had the criminal been left in the hands of the law the future of each lyncher would have been brighter than it now is. As the case now stands the poor negro's chance of eternal life, poor as it is, is better by far than that of any of his slayers. He had confessed his crime, and submitted himself to punishment in one form. Will any one who aided in that lawless taking of human life ever confess it? Will he to save his soul from a deathless death in "outer darkness" ever turn State's evidence and bring his partners in crime to light and to the earthly punishment that awaits them? Will any, or all of them ever come to believe and confess that it would be better to make an "open breast" of the whole awful crime and take the punishment of an earthly tribunal, than to hide the crime in their uneasy bosoms for life's short day and then meet face to face the Judge from whose eternal sentence there can be no appeal: II Thess. 1:7-10; Rom. 2:6-11. The case of the lyncher is almost as hopeless as that of a suicide. The lyncher can repent but will he? As I think of the perpetrators of that terrible lynching, or any other, the words of Jacob to Simeon and Levi, come into mind:

"Simeon and Levi are brethren; instruments of cruelty are in their habitations. 'O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united; for in their anger they slew a man, and in their self will they digged down a wall (broke prison locks.) 'Cursed be their anger, for it was fierce; and their wrath, for it was cruel. Gen. 49:5-7."

The crime that called forth this strong language is recorded in Gen. 34th chapter. Two great sins are chargeable to all lynchers: (1) They defy Almighty God by setting aside the Government which He has ordained, and commands all men to respect. Rom. 13:1-3. To resist human government is to resist the ordinance of God, "and they that resist receive to themselves damnation." (2) The Wayne county and all other lynchers invade the divine right to the exclusive use of vengeance. Vengeance is a divine instrument of most awful punishment—so terrible that God forbids men to use it. "Vengeance is mine; I will repay, saith the Lord." Rom. 12:19.

God warns us against avenging ourselves. There is no need of our doing so. If we undertake to get even with bad folks we will get uneven with God. Will not God avenge all wrong? Has He ever failed to punish

sin? Men may learn how to handle electricity, dynamite, and deadly poisons so as not to destroy human life, but God alone knows how to handle vengeance, where and when to use, and how to stop its terrible tide of fiery destruction. Lynching is unbridled vengeance and those who snatch it from God's hands will find that they have done so to their own undoing for "whatsoever a man soweth that shall he also reap." Burlington, N. C., Feb. 3.

RESPONSIBILITY LOCATED.

Charlotte Observer.

Rev. D. H. Tuttle contributes to The Observer some thoughtful remarks on the subject of lynching, treating the matter from the standpoint of the Bible. His definition of lynch law is brief, but all-embracing and there can be no contention against the proposition that "if one man or one community has the right to set aside law and order in their own interests, then all others have, and so we would quickly reduce civilization to savagery." The call to the lynchers to "mark time" seems to have been heard also in Georgia, where the lynching fever has run riot in the recent past. Governor Harris, as a last resort, will ask the Legislature to make changes in the law by which additional power would be given the Governor to check the lynching spirit. It appears that under the present laws the Governor can do nothing until the civil authorities appeal to him, and, as The Savannah News sagely remarks, "the civil authorities have little chance to appeal until after the lynching has taken place." The News makes a deliverance on conditions in Georgia that might be regarded as pertinent to North Carolina, the State that emerged from one entire year without a lynching only to enter a new one with a broken record. The argument as applied to Georgia, suits North Carolina—in fact, suits all States—as well. "There has been a great deal said to the effect that the courts are not doing their duty," continued The News. "That cannot refer to judges, but only to grand juries. Judges do not get a chance to preside at trials of lynchers because grand juries do not indict them because no evidence is presented upon which to base an indictment. Make it possible for the Governor to remove any sheriff who fails to make arrests in lynching cases and, even then, would there be trials of lynchers? Most likely not; for it would be less important in the eyes of lynchers for a sheriff to lose his job than for twenty or thirty or a hundred men to be charged with murder, premeditated murder, the penalty for which is hanging."

The News argues that it all comes back in the end to public sentiment; and so long as people are afraid or for any other reason unwilling to give evidence against lynchers, it is going to be difficult to prevent lynchings. "The people themselves must give aid to sheriffs, must be willing and anxious to give evidence before grand juries to rid the State of this ugly evil that has brought more criticism upon Georgia than all the other violations of the laws of the State in the last 10 years," says The News. "It may be a terrible admission, but it must be admitted that the Governor and the Legislature and the sheriffs' forces have so far been unable to stop lynching and are likely to fail to stop it in the future unless a healthier sentiment against lynching grows up all through the State. This is not to say that there is not already a strong desire to rid Georgia of the evil, but that the desire has not been backed up by the willingness of individuals to give testimony against lynchers." After all, is it not the bare, unvarnished fact that public sentiment, itself, is responsible for the prevalence of lynching?

NOT THE ONLY ONE.

There Are Other Albemarle People Similarly Situated.

Can there be any stronger proof offered than the evidence of Albemarle residents? After you have read the following, quietly answer the question:

Mrs. R. D. Thompson, Schoolhouse St., Albemarle, says: "My back ached and my kidneys were sore. The action of my kidneys was irregular and I had dizzy and nervous spells. I used Doan's Kidney Pills and they immediately relieved me. I continued taking them and soon began to feel better and stronger in every way." (Statement given March 4, 1912.)

On March 23, 1915, Mrs. Thompson said: "I take Doan's Kidney Pills occasionally and I always receive very good results. I could not recommend anything equal to Doan's Kidney Pills for backache and kidney disorders."

Price 50c, at all dealers. Don't simply ask for a kidney remedy—get Doan's Kidney Pills—the same that Mrs. Thompson had. Foster-Milburn Co., Props., Buffalo, N. Y. f10-2t

CASTORIA
For Infants and Children.
The Kind You Have Always Bought
Bears the Signature of *Wm. D. Galt*

Business Cards.

DR. C. L. BELL,
Veterinarian.

All Domestic Animals Treated.
Office and Hospital Moose's Liv-
ery Co. Office Phone, 47.

R. Ray Ingram
LAWYER.
Office Over Hall's Pharmacy.
je17-3m

W. H. CRITZ,
Dentist.

Office Over Allen Clothing Store.
Phone 245.

ALBEMARLE, N. C.

ZEB B. SANDERS
Attorney-at-Law
OFFICE IN JAMES BUILDING.
ALBEMARLE, N. C.

J. D. SPINKS
Civil Engineer

Surveys, Plans, Estimates, and
General Engineering.
Office second floor Trust Bldg.
ALBEMARLE, N. C. jy9-3m

O. Delma Ritchie,
Attorney-at-Law.

Practice in the courts. Civil cases a
specialty. Loans on real estate.
Office at Residence. Phone 191

DR. G. M. FEAGIN
DENTIST
ALBEMARLE, N. C.

Office: Room No. 2, Trust Building.
Office hours: 8:30 A. M. to 12 M.;
1:30 to 5:30 P. M.

DR. J. F. LATON
ALBEMARLE, N. C.

ROOMS 6 AND 8 TRUST BLDG.
Telephone 21.

I make a specialty of medical and sur-
gical practice of the eye, ear, nose,
and throat. Glasses fitted scientific-
ally at reasonable charges. Certain
diseases treated with electricity.
m18-3m

J. C. WRIGHT
Attorney and Councillor-at-Law
ALBEMARLE, N. C.

Office in the second story of the
brick building next north of the
Court House.

W. C. FITZGERALD
DENTIST
ALBEMARLE, N. C.

Office in Central Hotel Building
North corner, first floor.

**URIC ACID
SOLVENT**

50 Cent Bottle (32 Doses)
FREE

Just because you start the day worried
and tired, stiff legs and arms and muscles,
an aching head, burning and bearing down
pains in the back—wears out before the day
begins—do not think you have to stay in
that condition.

Those sufferers who are in and out of
bed half a dozen times at night will ap-
preciate the rest, comfort and strength
our treatment gives. For every form of
bladder trouble, scalding pains, or weak-
ness, its action is really wonderful.

Be strong, well and vigorous, with no
more pains from stiff joints, sore muscles,
rheumatic suffering, aching back, or kid-
ney or bladder troubles.
The Williams Treatment conquers kidney
and bladder diseases, rheumatism and
all uric acid troubles, no matter how
chronic or stubborn. If you have never
used The Williams Treatment, we will give
you one 50c bottle (32 doses) for your own use
free. Contains no alcohol or habit-form-
ing drug. Does not affect the heart.
Send this notice with your name and
address, and 10c. to help pay
distribution expenses, to The Dr.
Williams' Medicine Company, Dept. 31721
New Post Office Block, East Hampton,
Conn. You will receive by parcel post a
regular 50c bottle (32 doses), without charge
and without incurring any obligations. One
bottle only to a family or address.

CHICHESTER PILLS

DIAMOND BRAND

LADIES!
Ask your Druggist for CHICHESTER'S
DIAMOND BRAND PILLS in RED and
Gold metallic boxes, sealed with Blue
Ribbon. TAKE NO OTHER. Buy of your
Druggist and ask for CHICHESTER'S
DIAMOND BRAND PILLS for twenty-five
years regarded as Best, Safest, Always Reliable.

SOLD BY ALL DRUGGISTS
TIME
TAILED
**EVERYWHERE WORTH
TESTED**

Hall's Pharmacy, Albemarle, N. C.

RUB OUT PAIN
with good oil liniment. That's
the surest way to stop them.
The best rubbing liniment is

**MUSTANG
LINIMENT**

Good for the Ailments of
Horses, Mules, Cattle, Etc.

Good for your own Aches,
Pains, Rheumatism, Sprains,
Cuts, Burns, Etc.

25c. 50c. \$1. At all Dealers.

ALL FOR ONLY \$1.10

Subscriptions may be new or renewal
Write or call at this office



Only because of a very special arrange-
ment with the publishers of McCALL'S
MAGAZINE can we give you the benefit of
this money-saving club offer. McCALL'S
is the Fashion Authority and Housekeep-
ing Helper of more women than any other
magazine in the world.

Come in or write to see a sample copy.
All the latest styles and fancy work
every month; also delightful stories and
articles, besides regular departments in
cooking, home dressmaking and house-
keeping that lighten household and save
money. Loved by women everywhere.

Don't Miss This Offer

FREE McCALL PATTERN
Each subscriber for this Great "Money-Saver"
will get a dress from her first copy of
McCALL'S. We will send you a copy of
a latest McCALL dress pattern, FREE,
when you begin sending a sample copy to
the McCALL office in New York City.
Don't miss this offer.

SAVE ALMOST HALF

New 1916 model Sewing Machines
(equal to best made) at direct prices
which mean a big saving. Spotless
machines are in use in every state
in the union. The new models are modern
up-to-date machines with many of those con-
veniences which add so much to the comfort
of the lady who does her own sewing such
as automatic bobbin winder, automatic feed,
ball bearing stand, quick adjusting tension
etc. Under our 30-day free home test our ma-
chines must make good to your personal satisfac-
tion. They have to sell themselves or they come
back at our expense. 20 year guarantee given.
No agents nor middlemen is the explanation
of our low direct prices of \$13.95 up to \$27.98
attachments included. Don't fail to write
for new Spotless catalog which illustrates
and describes Sewing Machines and general
supplies for the home, field and shop at rock bottom prices. Write to-day.
THE SPOTLESS CO., "The South's Mail Order House"
RICHMOND, VA.



622 Shockoe Lane

We Sell Direct to You

The Shepherd Patent Buhr, Grist and Feed Mill—no agents or dealers. We
save you from \$25 to \$50 on each mill. Frames made of steel and iron.
Best Pebblestone Buhrs. Write today for circular and prices. Remember
a written guarantee with each mill.

The Shepherd Mill Manufacturing Co.
Thomasville, N. C. 41