

One of Charlotte's Finest

"And you say the folding bed shut up on you last night?" asked the boarding-house lady.

"Sure I did," replied the new boarder.

"You must have experienced great discomfort?"

"Not at all, ma'am. You see, I used to be a policeman, and I'm used to sleeping standing up."

ONE OF CHARLOTTE'S FINEST insurance offices is at "Insurance Headquarters."

MORE WATER "And the name is to be"—asked the nurse minister as she approached the patient with the precious armful of fat and loaves.

Augustus Phillip Ferdinand Codrington, Chesterfield Livingston Strickland.

MORE WATER "Turn me," turning to the sexton: "Give me more water, Mr. Hawkins, if you please."

MORE WATER "I needed in Bilwother and then the changes will get better rates which will be good news at "Insurance Headquarters."

C. N. G. Butt & Co (INCORPORATED.) Insurance Headquarters.

THE Matchless Steel Range

Combines Quality, Economy and Workmanship.

The Lids, Centres and Anchor Plates are arched and ribbed to prevent warping. A "Guarantee Bond" the strongest ever offered with each Range. The principle difference between the "Matchless" and other high grade Ranges, is the PRICE.

J. M. McCausland & Co 221 South Tryon St.

Gas Ranges

\$10.00 Deposit, Balance Monthly. THE GAS CO

The Only Eyes You'll Ever Have! see the ones you've got now. If you spell them, you can't have them replaced. If they give you any trouble, take it in time. Call at my office, and let me see whether proper glasses will not give you comfort. If you don't need them, I'll say so. Bring your optical work to me.

DR. SAM LEVY, Eye Sight Specialist, 6 E. Trade St.



WE ARE A BLUE RIBBON WINNER

When it comes to supplying everything your horse wears. You certainly ought to see how thoroughly we are equipped to supply your horse with the NEW HARNESS FOR THE NEW YEAR

Everything for his toilet, too. Curry combs, brushes, harness dressing, blankets. When you come to examine you'll probably be surprised at the uniform good quality of everything we handle. You'll be still more surprised at the extreme moderation of our prices.

ARNOLD M. SHAW No. 32 East Trade St.

N & W Norfolk & Western

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W. B. Nevill, M. F. Hester, Gen. Pass. Agt. Trav. Pass. Agt. Roanoke, Va.

Sunday School Lesson Young Peoples' Topic

HELPING THE WORLD TO SEE

The International Sunday School Lesson For March 15 is, "Jesus Heals a Man Born Blind." John 9:1-41.

By WILLIAM T. ELLIS.

The head of one of the greatest corporations in the world told his directors, a few days ago, that his own eyes had been opened, and his sense of moral responsibility to the public, to the stockholders and to the employees had been quickened by President Roosevelt's reiterated precepts upon commercial venality. That unexpected testimony to the influence of the recent moral awakening in this western world could be duplicated in many other equally unlikely quarters.

The simple truth is, many blind eyes have lately been opened by the extended influence of the same Power that healed the blind man in old Jerusalem.

Evidence of this modern miracle is all about us. Railroads and corporations which a decade ago gave and received rebates without a qualm or a question now perceive the immorality, as well as the illegality, of the practice. Until recently, trust funds were freely used for speculative purposes, and no voice was raised in protest.

"Corruption funds," more euphemistically titled, were part of the normal expenses of most great corporations; and the unholy alliance between business and politics was accepted as natural and inevitable by even good men.

The sale of liquor was regarded as an unavoidable factor in modern life; and the slogan, "The saloon must go," was looked upon as the cry of fanatics.

Now, behold, how all these things have changed! The eyes of the blind have been opened, and they have seen a great light. The Power responsible for these present-day wonders is the same as the Power which sent the blind beggar of old on his way, confident and rejoicing. We do not study the ancient miracle airtight except we see its analogy and continuance in our own land and time. The mighty Lord Jesus is still helping the world to see.

"The Light of the World."

The occasion of this lesson is the healing of the man born blind; but its theme is the declaration of the Healer, "I am the Light of the world."

This brings its consideration down to our present-day life, where we may feel the insolation of the irradiating presence of the contemporaneous Christ, shedding His beneficent light into earth's dark and needy places. Over the hospitals, asylums and schools, which are the footprints of Christianity's progress, may be inscribed, "I am the Light of the world."

There is nothing small about that assertion of Jesus. He was not "The Light of Asia" or "The Light of the Jews," but the Light of the whole world. Today we see Korea achieving a new national consciousness as she enters into a knowledge of Christ, and we see the applicability of the truth, and China, baffled in her endeavor to find light from a neighboring pagan nation, turns, in her eager quest for knowledge, to America and England.

Where she may find the Light that illumines nations. Japan has found, and is now confessing, that the light of purely secular education is proving only darkness; her deepest present need is for the true Light. Just now, as probably never before, a survey of the whole earth reveals that:

"The morning Light is breaking."

The method of light transmission is akin to that of a certain style of glass, which, its owners claim, "projects day-light into dark interiors." The light is received by prism broken up and carried in any direction desired. So the Light of the world is received into individual lives—as in the case of the blind man—and by them transmitted. Men and women are the mediums upon which the Lord now depends for extending His influence and increasing His discipleship.

Quibbling Instead of Helping.

There are some people who are interested in sociology as a science, but who have no time to help individuals. They had prototypes in the disciples who saw in a blind beggar only a fine theological point for discussion:

"Teacher, who did sin, this man or his parents, that he was born blind?" The reply forever put a check upon hasty and censorious judgments, for neither of the dread alternatives which the hearers had considered the only possible explanations was true. The man represented not sin, but opportunity. Instead of saying, "Serves him right," of the needy one, we do more wisely to say, "Let me serve him aright." It is not criticism and counsel that the world's suffering ones need, but comfort and service.

A tendency of good people is to quibble in the presence of a need, instead of attempting the most direct means of remedying it. While various forms of temperance organizations squabbling as to which was the better—the liquor traffic growing apace all the while—the Anti-Saloon League came along and said, as it bared its fighting arm, "This one thing I do. And I'll work with anybody who will help drive out the saloon, regardless of his creed, color, politics or position." The result is the astonishing anti-saloon victories of the past two years.

Righteousness Raises a Row.

There are always vested interests, prejudices, positions or reputations to be disturbed by every big good deed. The healing of the blind man—it was on the Sabbath—brought the ecclesiastics out from their seclusion, humming like a swarm of angry bees. The healing had created a sensation. There were plenty of people in Jerusalem who would have preferred to see the man remain blind, rather than to have him healed on that day, or in this heterodox way.

A sad fact (to which Father Tyrrel, in London, and Abbe Loisy, in Paris, can bear present and personal testimony) is that most reforms have had to overcome the opposition of the Church, at least as represented by its "leaders." The intolerance, bigotry and arrogance of entrenched religious officialdom, in all branches and names of Christianity, is one of the gravest spectacles of history. There are in New York today officials of a certain denomination who recently made a great bluster and pretence over some criticisms of one of their subordinates, thinking much of the critic, when all the while they had personal knowledge that the essential criticism was true. They had to give the denomination's good name, even if they did chuck truth and honor overboard.

Jewish officialdom cast out the enlightened man for insisting on the simplest and greatest truth of his experience. Goaded by his insistence upon the obvious, they snarled (for the name-calling fashion is modern). "Thou wast altogether born in sin!" Theologians do not resort to that style of "argument" as much as they used to do, although the average church quarrel produces more venomous charges and countercharges than a ward political fight.

Standing by What One Knows.

The centre of all this disputation held to one clear course: he could not follow the professional debaters, but he had too much hard sense to let them argue him out of a realized experience. His is the program for faith. He had obeyed Christ, and thus found a great deliverance. Thenceforth he kept the straight path of witness-bearing. His single answer for all arguments, and against it they were powerless, was "One thing I know, that, whereas I was blind, now I see." For that testimony he was willing to be cast out of the synagogue: he would not deny his Healer.

That is the sort of testimony that breaks hearts in rescue meetings and wins men from sullen sin to shining saintliness. Go down to Water Street Mission in New York or to the Pacific Garden Mission in Chicago, or to the Salvation Army barracks anywhere, and you will hear no eloquent sermons, but men and women saying "I know." There is where you find make-over men, snatched from the gutter and the prison gate, telling of the Power that redeemed them. Their witness wins converts. The man whose Christianity has run too much to head would do well to spend a few nights in a rescue mission. Between times let him ponder the story of the blind man whose refrain was, "One thing I know, that, whereas I was blind, now I see."

This note of certitude and vitality is forewarned of the greatest needs of the Church, with her constant temptation to formality. A congregation of men and women who have been saved from spiritual blindness, and saved to a new and beautiful life, and who know they have been saved and are ready to say so, is bound to be a transforming force in any neighborhood. They, like Him who saved them, are lights of the world.

NEWS AND NOTES.

General Booth, of the Salvation Army is growing blind.

Cambal's recently deposed Rev. Alexander McLoughlin, on one of the Solomon Islands in the South Seas.

Sir Oliver Lodge, the eminent English scientist, whose defense of the claims of Christianity has given him distinction, claims to have received messages from the members of the Physical Society.

Thirty representatives of American Foreign Mission Boards recently met in New York and took further steps looking toward complete Christian unity and federation in non-Christian lands. Russia, as a mission field, in pursuance of this policy, was left to one church. It was agreed that there are 500,000,000 persons in non-Christian lands who are America's share of the mission field.

On a single Sunday last month 319 persons were received into the membership of Calvary Methodist Episcopal Church, New York.

In many of the Sunday-schools in France a week-day session is held on Thursdays, which is the day-school holiday. Needlework and other manual occupations, singing and games are part of the program.

Money is a talent to be stewarded, regardless of its amount. There are probably more poor persons misusing their income than there are rich. Shiftlessness, waste, extravagance, selfishness, is as possible on a fifteen-dollar-week income as on a hundred times that amount. Many of us are excusing our neglect of the needy, our marks about what we would do if only we were rich. Whereas the only true test of what we would do if we were rich is what we are doing now.

Of all things unlovely the least lovable should be money. For it, above all other objects of human affection has the quality of dwarfing and distorting and making hideous the souls of those who love it. The Book of supreme wisdom does not hesitate to declare, sweepingly and unqualifiedly, "The love of money is the root of all evil." The possession of money is often dangerous; the love of money is always deadly.

Money is not to be dispensed: it is one of the most useful tools of civilization. But it must be kept in its place as a tool, and never be allowed to become a master. We wisely speak of money as means: that is all it is, a means to an end; not an end in itself. We should seek to earn money not for what it is, but for what it will buy.

The man who owns money is often fortunate; but the man who is owned by money is always pitiable.

Many of life's debts may be paid with money; but the greatest can be paid only with life.

Every body who has any money has enough to share with a needier than himself. It may be written down unqualifiedly that the claims of charity and religion upon one's purse, in this day of brotherhood, are as real and urgent as the claims of the grocer; but systematically and promiscuously, every man should by aside a share of his income, for the world's need, thus proving himself to be a citizen of the twentieth century, and not an anachronism.

Money that is transmitted into character becomes eternal riches.

All money takes to itself wings; it is for the possessor to teach it which way to fly.

SEVEN SENTENCE SERMONS. God is whatever you need him to be.—McNeill.

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The life of every man is a diary in which he means to write one story and writes another; and his humblest hour is when he compares the volume as it is with what he vowed to make it.—J. M. Barrie.

Look up and not down; Look forward and not back; Look out and not in; And lend a hand.—Edward Everett Hale.

We may always be sure, whatever we are doing, that we cannot be pleasing God if we are not happy ourselves.—Ruskin.

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WHAT IS THE USE OF MONEY?

Terce Comment on the Uniform Prayer Meeting, Terce of the Young Peoples' Society—Christian Endeavor, Baptist Young Peoples' Union, Epworth League, etc.—For March 15 is, "The Wise Use of Money," Tim. 6:17-19.

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Recent months have been prolific of spoken and printed counsel upon the use and abuse of money, and the shortcomings of the custodians of the same. A better bit of advice than any of these preachers which have chanced to come under my eye is a paragraph in a letter written some two thousand years ago by a wise man of the world to a young friend who had been called to a position of responsibility. Here it is, a single compact sentence: "Charge them that are rich in this present world, that they be not high-minded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, that they be ready to distribute, ready to sympathize; laying in in store for themselves a good foundation against the time to come, that they may lay hold of the life which is life indeed."

The writer of that sentence was the Apostle Paul, and its recipient his beloved Timothy. The present timeliness of the counsel is almost startling. "Charge them that are rich that they be not high-minded." Why, that is the very thing that has brought about the present business calamities. The rich have been "high-minded," arrogant, disdainful of the public, thinking only of themselves and apparently caring not for either God or man. Now their high-mindedness has been brought low. Many of them, in the "big" schemes which have ever lured them, wish earnestly that their eyes had not been so closed; by their own fatness that they could not perceive that nobody ever gets above the need and obligation to be brotherly and considerate. He who will not think of the poor in his pride must think of them in his humiliation.

Money is something useful, when possessed for a season, to show men what fools they may become by its abuse.

The one thing certain about riches is their uncertainty. There are plenty of living commentaries on that text to be found haunting the offices of Wall Street brokers, sitting in corridors of the big hotels, pouring out their tales of woe into the ears of whomsoever they ever lured them, wish earnestly that their eyes had not been so closed; by their own fatness that they could not perceive that nobody ever gets above the need and obligation to be brotherly and considerate. He who will not think of the poor in his pride must think of them in his humiliation.

Riches do not last, nor can they buy any of the better things that do last. Life's choicest possessions—health, love, honor, usefulness—may belong to the poorest man.

When a man becomes rich enough to own an automobile he is likely to ride away from church that toward it. That is to say, "wealth leads men to get their hope on "the uncertainty of riches" rather than upon God. Prosperity is seldom conducive to spirituality. It is when we are down that we look up. The bulwark of religion has ever been the poor people. And poverty, along with peace with God, is more to be coveted than all the wealth of a Rockefeller.

There is one kind of riches which money can buy, and that is good works. Undoubtedly the possession of wealth increases a person's possibilities of service. There are many noble, helpful deeds that money can do—ranging from the purchase of a wheel chair for a cripple to the erection of great hospitals and colleges.

Therefore Timothy was to exhort the rich to be "rich in good works," "ready to distribute," "ready to sympathize." The modern view of wealth is that its possession can be justified only by a proportionate service to society.

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here is not an easy task. There are so many good things to eat that you feel like trying them all. But it is easy to select groceries of good quality however. In fact you cannot choose any other kind here for we haven't any. So come and get your groceries here. If you are tempted to buy more than you need they'll keep any way.

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Established 1898. French Cleaners, Steam Cleaners, and Dyers of Ladies' and Men's Garments of Every Description. MRS. J. M. HESTER, Manager. Mail Orders Receive Prompt Attention. Phone 246.