

COOK WITH GAS, LIGHT WITH GAS, HEAT WITH GAS

We Are Selling Our Stoves AT Reduced Prices..

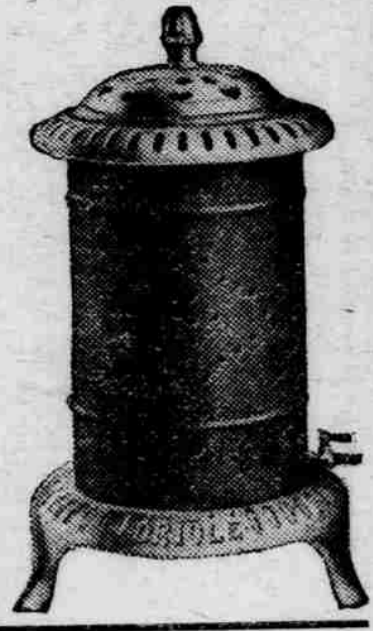
If you have a Creepy Chill in your Bath Room or Bed Room you need a Gas Heater.

Stoves:

- A \$30 One For \$25.50
A \$25 One For \$21.50
A \$18 One For \$15.25

HEATERS:

- \$2.50, \$4.50 and \$5.00



Let our Solicitor H. G. Williams Call on You F. M. STACKENWALT, Mgr. Southern Gas Co. Oxford, N. C.

COOK WITH GAS, LIGHT WITH GAS, HEAT WITH GAS

Taxes Must be Paid

It matters not whether you be an individual or a corporation, whether you be a large or small tax payer, you must settle now or collections will be forced.

S. C. HOBGOOD, Sheriff of Granville County

SALE OF LAND.

Pursuant to an order of sale made by the Superior Court of Granville county in the special proceeding, entitled, 'Mary B. Gooch and others vs. Frank Meadows and others.'

Beginning in the middle of the Roxboro road corner on a small red oak on the South side of said road and running thence S. 11-2 W. 1650 ft. to a rock on the North side of a creek; thence S. 53-4 W. 65 ft. to beech; thence S. 19-2 W. 594 ft. to Hickory; thence S. 8 W. 270 ft. to a rock, corner of Oakley, Jones and Meadows; thence S. 71-4 E. 2710 ft. to black gum and rock; thence S. 2-1-4 E. 338 ft. to a rock and stump on the side of the 'Shoo Fly' road; thence up the road N. 6 E. 2210 ft. N. 7-3-4 E. 375 ft. N. 42-1-4 E. 210 ft. N. 11-4 E. 655 ft. N. 3-4 E. 920 ft. to cross roads at Culbreth; thence the Roxboro road in a Westerly direction 3169 ft. to the beginning, containing 291 acres, more or less, and being 'The home place of the late John J. Meadows, deceased.' Time of sale 12 o'clock M. This December 3, 1913.

B. S. ROYSTER, Commissioner.

SALE OF LOT OF LAND

By virtue of the power of sale contained in a certain deed of trust executed to John W. Hays, trustee, by Ottaway Lee and wife Nancy Lee, on the 23d day of December, 1889, and duly recorded in Deed Book 32, page 317, of the office of Register of Deeds of Granville county and at the request of the holders and owners of the bonds secured thereby, I shall, as executor of John W. Hays, deceased, on SATURDAY, JANUARY 17, 1914,

sell to the highest bidder, by public auction, for cash, at the court house door in Oxford, the following described tract of land: Lying on the south side of the Oxford-Henderson road and bounded as follows: Beginning on the south side of the Oxford-Henderson road, at Joseph Fuller's northeast corner, thence with Fuller's line about 280 feet to Mitchell's line; thence east with Mitchell's line about 335 feet to Angeline Witche's line; thence north with Witche's line about 210 feet to the road; thence west with the road about 30 feet to Bridger's line; thence south with Bridger's line 70 feet to a stone; thence west with Bridger's line about 30 feet to a stone; thence north with Bridger's line about 70 feet to the road; thence with the road about 250 feet to Fuller's corner; the beginning, containing about 13-4 acres. Time of sale 12 o'clock noon. This December 13, 1913.

B. K. HAYS, Ex. of John W. Hays, dec'd.

J. T. CRITCHER, Livery and Feed Stables.

Up-to-date turn outs at your command day or night. Call us when you want to ride. Phone 55-A

THE development of the business of the UNION BANK during 1913 has been especially gratifying, but we have not yet reached the point where we are willing to stop and rest.

We hope and intend to place many new Accounts on our books between now and New Year's Day. May we expect that yours will be one of them? It would be a pleasure to us and we will use every endeavor to make it a pleasure and satisfaction to you

THE UNION BANK J. S. BRADSHAW, Cashier. MAIN STREET OXFORD, N. C.

CHRISTMAS DON'T'S

Don't tell people that you do not expect to receive any presents. You know you do. Don't forget that the clerk who has been working long hours for many weeks is human. Don't, if the present you are sending away was expensive, fail to remove the price tag. Don't hunt for price marks on the presents you receive. Don't wait till Christmas for the purpose of being kind. Don't let your left pocket know what your right pocket gives for friendship, for love or for charity. Don't be grouchy merely because some delivery boy happens to prod you with the corner of a box that is twice as large as he. Don't let yourself suppose when you go into the place where Christmas shopping is being done that you are the only one who is in a hurry.



Don't present your Christmas gift as if you were conferring a favor. Don't give merely for the purpose of creating the impression that you are generous.

JESTS and JINGLES of the CHRISTMAS SEASON

Dear Santa Claus: My mother she says what she wishes you'd bring me On Christmas is a heart that's kind And—oh yes, the wish to mind, And happy smiles for every day And goodness that won't wear away.

Dear Santa Claus, please won't you bring These all on Christmas—everything My mother wishes that you would! And—and a sled that's strong and good, And I would like to have a gun— The kind that shoots—an iron one.



My father told me if I'd write And ask you for it that you might Bring me the wish to study well And learn to read and write and spell, And thankfulness for limbs that's straight And youth and health that's simply great

Friend Santa, bring them all and I'll Be good and cheerful all the while; But if I can't have everything My parents say they wish you'd bring, And if I can't have only one, Why, please, I'd rather have the gun. GEORGIE.

A Preference. 'Bobbie, would you rather find your Christmas present in your stocking or on a tree?' 'I'd rather have it on a tree, 'cause there's more room there.'

King Solomon. 'King Solomon had a great head, all right.' 'Certainly. He was the wisest man who ever lived.'

Independence. 'Well,' said the good man, patting little Willie on the head, 'have you written to Santa Claus?' 'No,' replied the child. 'I heard papa and mamma talkin' about what they were goin' to give me, one night when they thought I was asleep, and if old Santa doesn't want to stop here without gettin' invited he can drive on.'

Joy Ahead for Him. Don't forget that the clothes you are not going to wear any more may look mighty good to somebody.

Child's Reasoning. 'Mamma, Santa Claus isn't married, is he?' 'I don't know. Why do you think he isn't, dear?' 'Cause if he was Mrs. Santa wouldn't let him stay out that way at night.'

No Room for Any More. 'Goin' to hang up your stockin' Christmas, Mickey?' 'Now.' 'Better. You might git it filled.' 'It's filled now.' 'What with?' 'Holes.'

His Gift. He gave the girl a pair of skates, And now his heart is full of hate; He merely stands around and waits And inwardly rebels at Fate, While one more favored far than he is or may ever hope to be, Knelt where she stands, so fair, so sweet, And fastens them upon her feet.

TO BE A TIME OF JOY FOR HIM

This Little Story Shows Just What a Lot of Good Things the Bachelor Misses at Merry Christmas Time

'My wife has been questioning me for the past three weeks about what I would like for Christmas.' 'Well, I suppose you told her?' 'Yes. The first thing I thought of was an umbrella. I really need an umbrella, because it is quite a distance from my house to the train, and I have to walk it. A nice umbrella would come in handy on rainy days. Then there are some books I would like very much. I gave her a list of them as nearly as I could at the start, and have been adding to it day by day as I happened to think of something else in that line. I mentioned cuff-buttons and studs for full-dress occasions, and I gave her to understand that if she didn't feel like troubling herself over the matter I would be glad to take the money she had set aside for me and buy myself some cigars. Last night I had occasion to look into a closet we don't use much, and there I found my present, all ready to be placed before me on Christmas morning.'

'Of course, then, she hadn't adopted your suggestion as to the cigars.' 'No. I'm going to be made glad with a beautifully worked sofa pillow.'

At Christmas Time By S. E. KISER



Along the road to Bethlehem Three weary wise men slowly fared, And wondering shepherds gazed at them, And bowed the heads which they had bared— Three wise men who had journeyed far Rode slowly o'er the hills that night, Still following their guiding star Whose constant beams were broad and bright.

At Christmas time they heard a voice That sweetly sounded far on high; 'Rejoice, ye sons of men, rejoice! The words rang clearly from the sky. The trembling wise men paused to hear The song that angels sang to them, And ceased to doubt and turned from fear. That Christmas night in Bethlehem.



We hurry through the busy days And in the market-place contend; We strive to win in shameful ways, Forsaking brother, wronging friends; We foster greed and cling to pride, We have no time for being kind, We rudely push the lame aside, And give no guidance to the blind.

We madly struggle after gain, Forgetting all the Master taught; We worship riches, and disdain To heed the message that He brought— Yet, even so, at Christmas, love Assails our hearts and chastens them And brings us glad remembrance of That holy night in Bethlehem.



We cease a little while to hate, We turn a little while from sin; We greet the stranger at the gate, And reaching forth we lead him in, And, happily remembering The babe that in the manger lay, We still acknowledge Him our King, As they did, that first Christmas day.

Three shadowy wise men slowly fare Along the shadowy highway still, And shadowy shepherds watch them there And see the star blaze o'er the hill, And men, wherever men may dwell, Still hear the message borne to them; That God still reigns and all is well, The star shines on o'er Bethlehem.



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Subscribe to the twice-a-week Public Ledger now.

KEEP YOUR EYES OPEN

Little Story of What an Observant Boy Accomplished.

Ingenious Lad Invents Paper Box for His Mother to Take Medicine Without Any Confusion—Idea Soon Became Popular.

A great many boys are always looking forward to the time when they will grow up and be able to do something big, but they overlook the chances they have to do something worth while when they are still boys. Here is a little story of what an observant boy did:

It often happens that people have to take two different kinds of medicine alternately, and endless ways have been tried to remember which comes next. Sometimes they take No. 1 at the odd hours and No. 2 at the even



Box for Medicine Bottles.

hours, and sometimes they put the spoon in the one to take next, or they place one to be taken in the morning in a different glass from the one to be taken at night.

On ingenious boy who saw his mother always forgetting which of the little bottles of pills to take next noticed that there were two of the bottles in pasteboard box, lying side by side. They each had a number on them, but there was no way to be sure which number his mother had taken last.

Then he had an idea. He pasted a little slip of paper on the cover of the box and wrote his directions on it.

As the little box inside slipped out of the cover it was easy to put the cork of one bottle toward one end and the cork of the other at the other end. After taking a dose from bottle No. 1 she just pushed the cork into the cover first, so that the cork of No. 2 was toward the end with the arrow mark, and she always knew that was the one to take next.

A druggist that saw this simple little trick had labels printed for all his boxes, and it proved so popular with the doctors that used those medicines that they made the boy a present of a bicycle for his invention.

If you keep your eyes open and think about things you never know when you may hit upon some useful thing like this, which others will pay you for. A girl that stooped to fix a broken shoe lace and tried to pull it through the hole with a hairpin invented the surgeons' needle that is used today all over the world for sewing up wounds. Some boys that built a fire upon the sand with seaweed found the secret of making glass.

AMUSEMENT IN A MAGIC BOX

Balls and Paper Men Made to Jump About in Fantastic Manner—Static Electricity Is the Secret.

A novelty which affords much amusement is the magic box. It is 4x6x2 inches, made out of wood with a glass cover and lined with foil. The directions for operating the box are as follows: Rub the pane of glass with the little leather cushion and the balls and paper men will begin at once to produce their performance, jumping about in the most fantastic



Magic Box.

manner. The only thing necessary is to keep the box and leather cushion clean and dry, which is done best by cleaning the pane of glass before using, with a piece of dry cloth, says Popular Electricity. Static electricity is the secret of the odd movements.

In a Predicament. The teacher was reading the history of England to some of the little pupils. When she came to the statement that Henry I. never laughed after the death of his son she noticed one of the little girls had raised her hand and seemed very desirous of attracting her attention. 'Well, Amy,' said teacher, 'what is it?' 'Please, ma'am,' said little Amy, 'what did Henry I. do when he was tickled?'—Harper's Bazar.

It Was Hard to Tell. The Music Teacher—Johnny is improving daily in his violin playing. Johnny's Mother (gratified)—Is that so? We didn't know whether he was improving or we were just getting more used to it.—Winnipeg Town Topics.

Leg a Tease. Why should a man troubled with gout make his will. Because he will then have his leg at ease (legatees).

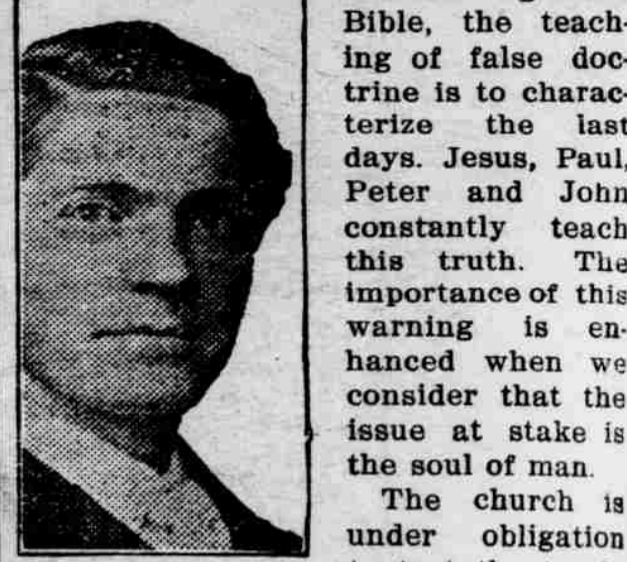
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Subscribe to the Twice a Week Public Ledger Now.

False Teachers and Teaching

By REV. WILLIAM EVANS, D. D. Moody Bible Institute, Chicago

TEXT—1 John, Chapter 4.



According to the Bible, the teaching of false doctrine is to characterize the last days. Jesus, Paul, Peter and John constantly teach this truth. The importance of this warning is enhanced when we consider that the issue at stake is the soul of man. The church is under obligation to test the teachings and doctrines offered to her, for there always have been, and always will be, men who are desirous to utter any new fancy that seizes them, or to dispute any accepted doctrine of faith which they themselves are not willing to accept. There is need of caution, therefore, against a too ready acceptance of any prophet or teacher. Sincerity in a teacher is not sufficient; earnestness and fervor are no guarantee of the truth of the message delivered; perspiration is not inspiration, and it is not a sufficient ground of acceptance of a man to simply say, 'He believes what he preaches.'

Fortunately, it is possible for the true Christian to make such discernment. Paul, in 1 Cor. 12, and John, in his first epistle, second chapter, clearly state this fact. It may be true that some Christians have the gift of the discernment of spirits in a special way; it is nevertheless true that all Christians may be able to discern the false from the true.

Not only is such a test possible, but it is obligatory. A careful study of the seven letters in the book of Revelation enforces this truth. In apostolic days false teachers 'went out' from the church, but in these days they 'stay in' the church when oftentimes they should be put out. We should be careful lest in our attempt to be hospitable to all truth we entertain the devil unawares.

In the chapter we are considering, the apostle tells us that the point to be proven about teachers is, 'Are they of God?' That means from whence is their message derived, from God or from the world. Satan is an imitator. He has a church (Rev. 2:9); a ministry (1 John 3:10); and gives power to work signs (2 Thess. 2:9).

The proof that a man's teaching is divine in its origin is settled by his attitude towards Jesus Christ (4:2,6). In all things he must hold to the Head (Col. 4:9). Names and sects and parties fall; Jesus Christ is in all. All professing Christian teaching must be judged by its relation to Jesus Christ. Belief in the incarnation or Virgin birth is a sign that a man's teaching is from God (4:2,3; 5:1). There must be the belief that the historical Jesus is the anointed Savior of the world; this fact of history must be also a fact of faith. There can be no dodging this question: 'Jesus is anathema' or else 'Jesus is Lord.' We may make all the progress in the doctrines of Christ possible, but we must be careful that our progress is in the truth, and not away from the truth. There is an advance, even in the doctrine of Christ, which is not progress but apostasy (2 John 9).

The next point to be settled with regard to Christ is the acceptance of his Deity (2:18-28; 4:5, 15, 16; 5:5, 20). True Christian doctrine acknowledges Jesus Christ not merely as Divine, but as Deity, and as such he is worshipped. The Babe in Bethlehem's manger was God manifest in the flesh, in him dwelt all the fullness of the Godhead. That teaching is false which separates the Christ from Jesus. 'This is he that came by water and by blood'—these words deny that teaching which states that some form of Deity came on Christ at his baptism and left him at the cross. Jesus Christ cannot be divided; he is 'the same, yesterday, to day and forever.'

It is vital that a teacher from God be sound with regard to the nature of the redemptive work of Christ. John is emphatic about this (compare 2:12; 3:5, 4; 9:10,14; 5:6). Jesus Christ gave his life as a ransom for our sins; we are reconciled to God by the death of his son; Jesus Christ is the propitiation for our sins; he is the Savior of the world. All this means that Jesus Christ took our place and our sins up on himself, that his death was in our stead. It is not enough to say that Christ's death exerted a moral influence upon mankind, or that it was an example of self-sacrificing love, or even that God needed, by such a tragedy, to give the world an illustration of his anger against sin. Of course, Christ's death is the supreme manifestation of God's love, and it does show his anger towards sin, but it goes further than that. It has a relation to the sin of man. Christ in his death paid the wages of sin; the atonement settles the question of sin's guilt and redemption: 'Who, his own self, bore our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye are healed.'

The church is under obligation to test the teachings and doctrines offered to her, for there always have been, and always will be, men who are desirous to utter any new fancy that seizes them, or to dispute any accepted doctrine of faith which they themselves are not willing to accept. There is need of caution, therefore, against a too ready acceptance of any prophet or teacher. Sincerity in a teacher is not sufficient; earnestness and fervor are no guarantee of the truth of the message delivered; perspiration is not inspiration, and it is not a sufficient ground of acceptance of a man to simply say, 'He believes what he preaches.'

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