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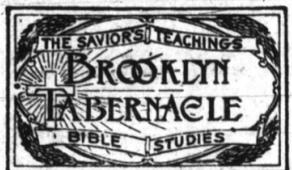
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**ARRAIGNED AS A BLASPHEMER**  
Matthew 26:57-68—November 27  
"Who when he was reviled, reviled not again."  
1 Peter 2:23

We cannot do better at the opening of this study than quote the words of Mr. Chandler. He said: "Many remarkable trials have characterized the judicial history of mankind. The trial of Socrates, before the dicastery of Athens, charged with corrupting the Athenian youth, with blaspheming the Olympic gods and seeking to destroy the constitution of the Athenian Republic, is still a sublime and thrilling chapter in the history of a wonderful people."

"The trial of Alfred Dreyfus is still fresh in the memories of men. The French Republic is still rent by contending factions. His friends say that Dreyfus was a Prometheus who was chained to an ocean-girt rock while the vulture of exile preyed upon his heart. His enemies still assert that he was a Judas who betrayed, not God nor Christ, but France and the Fatherland. But these trials, one and all, were tame and commonplace compared with the trial and crucifixion of the Galilean peasant, Jesus of Nazareth."

#### In Defense of the Jews

It is not for us to say that the Jews were wholly excusable in their course of injuries toward Jesus in causing his crucifixion by the Romans. On the other hand, it is proper for us to consider everything that could be thought of calculated to mitigate the severity of our judgment regarding the injustices there practised. And it is proper also that we should consider what, from their standpoint, would seem to be extenuating circumstances. This is everywhere recognized as just treatment. The attorney, defending a criminal who has plead guilty to the charges against him, is considered to do only his duty by his criminal client when he presents whatever in the circumstances of the case would tend to prove that the culprit had cause, or thought that he had a reason for his misdemeanor.

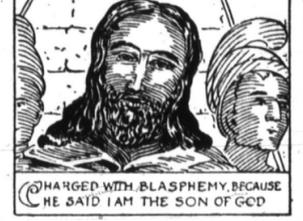
Viewing the Jewish people of nearly nineteen centuries ago from this standpoint we get a more reasonable view of the situation than is otherwise possible. We harken first to St. Peter's words respecting the transaction. He said, "I wot that through ignorance ye did it, as did also your rulers." Had they known, they would not have killed the Prince of life (Acts III, 15-17). The Jews did not for one moment suppose that the great Messiah, foretold to be their Prophet, Priest and King—like unto Moses, but greater; like unto David and Solomon, but greater; like unto Melchisedek, but greater—would appear as "a man of sorrows and acquainted with grief." Although those very words were written of him by the Prophet, they were hidden from their eyes of understanding by the glorious things related of him in other prophecies. They saw not, understandingly, the sufferings of their nation as being those which will ultimately inure to their advantage. The prophetic descriptions are not concentrated; nor collected, but scattered, "here a little and there a little," so written that they could not be understood at the time; nor were they understood even by the Lord's disciples until after his resurrection from the dead, when he explained them, and, subsequently, by the holy Spirit, en-

ings of the "Body of Christ" began—the sufferings of "the Church, which is his Body"—filling up the measure of the afflictions of Christ, which are behind (Colossians 1, 24). As soon as the "Church, the Body of Christ," shall have finished the bearing of the cross, after him, following in his steps to the end of the journey, then the Kingdom glories will be ushered in. Israel's blindness will be turned away and the blessing of the Lord will begin to fill the whole earth.

The Jews, who caused the crucifixion of Jesus, certainly did so in much the same spirit which led St. Paul—then Saul of Tarsus—to cause the stoning of St. Stephen. As Saul was forgiven, so Israel is to be forgiven; as the Scriptures declare, "The Lord will pour upon them the spirit of prayer and supplication," and then they will see, with the eyes of their understanding, "him whom they pierced and they will all mourn for him" (Zechariah XII, 10), and their mourning will be turned into joy; for,



IN THE COURT OF CAIAPHAS, WHEN HE WAS REVILED, HE REVILED NOT AGAIN.



CHARGED WITH BLASPHEMY, BECAUSE HE SAID I AM THE SON OF GOD.

as Joseph forgave his brethren, so will this great antitypical Joseph of the throne of earth freely forgive those who caused his crucifixion.

#### Politics and Selfishness as Religion

The Jews are not so different from other people now, nor were they then. History indicates that some of their highest offices were held by irreligiousists for their political influence; thus the chief-priests, at the first advent of our Lord, was a Sadducee, who wholly disbelieved in the promises of God to Israel, including a disbelief in the resurrection of the dead. Similarly today there are high-priests, both amongst Jews and Christians, who disbelieve, and yet hold high positions. Amongst Christians there are D. D.'s who are unbelievers and many of the most notable rabbis amongst the Jews also declare themselves thorough unbelievers. We are not claiming that such unbelieving Christians and Jewish ministers would lightly espouse and support an unjust procedure against an innocent man. We do not know about this. It has yet to be tested, perhaps. We do know, however, that when faith in a Divine Revelation and in a Divine supervision of human affairs is lost the natural effect is that the losers of the faith become more and more policy-men and consider policy the extreme of human wisdom, particularly in the guidance of affairs of Church and State.

Taking history for it, that the leaders of Judaism at the time of our Lord were Higher Critical unbelievers (Sadducees), we can readily see that their policy was to curry favor with the Roman Emperor and to seek to hold the common people in subjection to themselves. To these, then, it must have seemed almost a calamity that a poor man, although of noble birth, of the family of David and the Tribe of Judah, should gather about him a handful of nondescript fishermen, tax-gatherers, etc.; that he should pronounce himself a king and declare the setting up of his Kingdom to be near, and that by the exercise of some supernatural power for the healing of their diseases he should attract the "common people" to his standard, but not the learned. We can well imagine their reasoning that, if this thing, the popularity of Jesus, continued to increase, it would shortly reach the ears of the Roman Emperor, and then all their claims for imperial favors would be discounted and they would be rated as a nation of rebels.

The riding of Jesus into Jerusalem, just before the Passover, on an ass, after the manner of the kings of Israel and surrounded by a multitude shouting, "Hosanna to the Son of David who cometh in the name of the Lord," capped the climax, so to speak, and convinced these unbelieving Jews, politicians, occupying religious offices, that it would be far better that one innocent man should die than that the whole nation should be turned into turmoil and wrecked by the Romans in consequence. How many American preachers, judges, officials, etc., would in this enlightened day be inclined similarly to decide such a matter? And is not this the policy which always prevails in monarchies? Fancy such a commotion in the capital of Germany, Italy, France, Austria, Russia, Great Britain, the United States. Fancy that after such a parade, mimic though it might appear, the adored one should go to the temple and execute a long-neglected law and, in thus exercising his religious rights, suppose that he should drive out the money-changers and merchants from the outer precincts of their chief religious Cathedral! What would be done to such a person today? Do we not know that in the most civilized lands he would be arrested and imprisoned, and in the more savage lands he would be beat-

in or executed? When, therefore, we view the situation from this standpoint we lose any spirit of antagonism which might have been ours; it turns to sympathy—that a religious nation should allow itself to get into the hands of politicians to such an extent.

#### Brought Before Caiaphas

It was very courageous on the part of St. Peter that, after having smitten off the ear of the High Priest's servant (though the wound was healed by Jesus), he followed his Master into the Court of that high-priest to see what would be done. The arraignment was at night, although it was contrary to Jewish Law to try a prisoner at night for any serious offense. But there was an excuse. This was a special case; haste was necessary, because whatever would be done must be done quickly; the very next day the unbelieving officials perceived that Jesus had great influence with the common people. They believed him to be a brilliant but harmless fraud. He had committed no crime, but he was a disturber of the peace, and they felt fully justified in taking his life. The Feast of Passover was at hand and would last a week and it would be contrary to their Law that any execution should take place during that week. Besides, they feared the amount of influence which Jesus might exercise during the week, when there would be from one to two millions of people in and around Jerusalem from all over Palestine. They had already determined that their action must be short, sharp and decisive. This was decided before the arrest was made. They were ready and waiting at that midnight hour to carry out their murderous designs, for the good of their nation, as they thought.

The examination was merely a preliminary one to get together such evidence as at the morning Tribunal could be rushed through rapidly at a prearranged session.

#### He Was Charged With Blasphemy

They had difficulty in finding a charge. For what had Jesus ever done except acts of kindness and correction and hope? Blasphemy was a serious charge under the Jewish code. They would charge him with that as being the easiest to prove. He had said, when near the Temple, "Destroy this Temple, and I will rear it up in three days." "But he spake of the temple of his Body." Some of those who heard him understood him to speak of the literal temple. This they charged was blasphemy, because it took years to build the temple, and for Jesus to rebuild it in three days would mean a claim on his part of Divine power. But the charge did not seem sufficiently strong, even for those who had premeditated his murder. They wanted something to give a color of justice, at least, to their findings. So the chief-priest thought to get Jesus to commit himself in their presence and said, I adjure thee by the Living God, to tell us whether thou be the Christ, the Son of God. Jesus replied that this was true and that they would yet see him in heavenly glory and power at the right hand of Divine favor. This, the High Priest declared, was sufficient proof of blasphemy. "Behold, now ye have heard his blasphemy. What reply ye?" And the council answered that he was worthy of death. The rabble in the Court, hearing the commotion, felt at liberty to abuse this prisoner, as they had done others. They showed their contempt of him by spitting upon him. They derided him by smiting him and saying, Prophecy, tell who smote thee. "He was reviled, yet reviled not again."

#### SNAKES WERE HARD TO KILL

Reptiles From Brazil Were Frozen Stiff on Shipboard but Revived When Put in Warm Water.

A naturalist once told how, in a thicket on a mountainside he saw a man kill a rattlesnake. He beat the life out of it with a club and continued the pounding until it was mangled beyond recognition. When the naturalist remonstrated the man said: "Boss, you can't kill a rattlesnake too dead."

On one occasion a boat bound for the United States from Rio de Janeiro touched at Pernambuco, where the mate drove a bargain with a snake dealer for a half-dozen reptiles of various sizes.

The mate had them in a cage on deck, and charged a sailor with the duty of washing it out with sea water every evening. All went well as long as the weather was mild, but on the night before the gulf stream was crossed the sailor left a quantity of water in the cage and, about 30 hours from port, a biting gale struck the ship.

All hands were busy with the storm, and the snakes were forgotten. When the mate thought of them and went to look after their condition, he found them frozen stiff, and apparently as dead as the proverbial doornail.

The dealer for whom the mate had brought them came on board the following day. He professed great disappointment over the loss of his intended purchase, but offered to take the snakes away as a kindness to the mate. He gathered them in his arms like so much firewood and carried them home. But a rival dealer afterward told the officer that plenty of warm water had reanimated the snakes, and that they had been sold to various museums not a bit the worse for their "death" by freezing.—Harper's Weekly.

#### Genius and Goodness.

Under heaven there is but one thing we ought to bow to—genius, and only one thing before which we ought to kneel—goodness.—Victor Hugo.

### The Doctor's First Question

"How are your bowels?" This is generally the first question the doctor asks. He knows what a sluggish liver means. He knows what a long list of distressing complaints result from constipation. He knows that headaches, bilious attacks, indigestion, impure blood, and general debility are often promptly relieved by a good liver pill. We wish you would talk with your own doctor about this subject. Ask him at the same time if he approves of Ayer's Pills. Do as he says. J. C. Ayer Co., Lowell, Mass.

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#### WHAT THE STRING WAS FOR

Forgetful Citizen Thought It Meant His Wife Wanted Something, So He Did Not Register.

The well-meaning citizen is sometimes so busy that he forgets to register until he is reminded of the fact, when he hustles around to the polling place and gets his name down. A hint of this human weakness is contained in a little parable told by John Smith in the Buffalo Express: Bunker was in the habit of wearing a thread around his finger to remind him that he was to do an errand for his wife; and his acquaintances were wont to joke him pleasantly on the subject. On that particular day, as he was leaving the office for home, one of the boys, seeing the thread, asked: "Well, what is it this time?" "Oh, just a little—er—well, what was it for today, anyway?" said Bunker. "Let me see, now—what does she want—a steak—ice tickets—pay for something—telephone to some friends of hers—go to the employment agency for a girl—what could it have been? I'll just stay here until I remember." So there he sat until the time for the last train out approached. When he reached home he was in a state of worry. "Ada," he called, "what did you want me to do in town today? I've been worrying for three hours what this thread was for." "Why, Stephen," she replied, "you asked me yourself to put that on to remind you to register on your way up from the train."

#### BEST RATTLESNAKE REMEDY

Strychnine is the Only Positive Antidote for a Big Injection of the Poison.

Strychnine is probably the only positive antidote for a big injection of rattlesnake toxin, a bite or rather stroke such as a four-foot snake would inflict on the fleshy part of the body, as the calf or thigh. For such a bite, carrying as it does half a teaspoonful or more of venom deep into the flesh, all ordinary cures are unavailing. Hypodermically injected, however, in sufficient quantities surely to kill the patient were he not suffering from the snake poison, strychnine is a certain counteractant. The greatest danger is said to be in administering too little strychnine. As a matter of fact but few even of skilled physicians have enough knowledge of the subject to be able to act with any assurance in administering strychnine in such cases. That rattlesnake poison and strychnine are exact opposites has been shown by experiments in which animals dying of strychnine inoculations have been cured by injections of the snake venom.—Popular Mechanics.

#### A Hard World.

"It's a hard world," said the aviator, who felt that he was not appreciated.

"Yes," replied the colleague, "The world would be much easier for our business if it could have been made of rubber and inflated."

#### QUICK EYES OF THE WOMEN

They Have Extraordinary Faculty for Seeing Many Things and Taking in Every Detail.

Women have the most extraordinary faculty for seeing a great many things at once. For instance, they will remember every detail of a person's dress, manner, and personal appearance, even to the color of the hair and eyes, after a mere glimpse. This power is rare with men in general, though some have cultivated it. The gift belongs pre-eminently to women, however, who will often, without effort, take away the most vivid impressions of people they have traveled with for a short time only and have never spoken to, or of people they have met by chance in the street.

Women's eyes need to be as keen as they are kindly. In her household all depends on them. Woman is the first to notice any little rift within the lute of home life, and failure in the health of those she loves and has the care of, any lapse from the accustomed, any trouble unexpressed that is making any one unhappy. More delicately balanced, more sensitive than man, her nature receives impressions which to those of a different, perhaps coarser, fiber would simply have no existence. Her intuition is at times divine.

The eyes of a good woman! How gently, how clearly, how truthfully they look out on life! How pleasantly on those they guard! Happy the homes that dwell in peace and security beneath the loving care of a true woman's eyes.

#### FINGER PRINT WAS ENOUGH

Guilty Peach Thief Thought It Was a Picture of His Corduroy Trousers, and Confessed.

All his ripe peaches had departed, disappeared, deserted. Some thief in the night had played havoc among the forbidden fruit, and Professor Pumpernick could find no clue but a finger print left on an unripe specimen. Nevertheless, it was something, and he had his suspicions. Forthwith, the professor made an enlargement and shortly after met the suspect. "Ah, Jake," he said, "did you know someone robbed my garden the other night?" "Did 'em, zur?" returned Jake innocently. "Yes," nodded Professor Pumpernick; "but the thief left his mark behind, so I'll easily trace him." He produced the enlargement. "Do you see that?" Jake's knees began to quiver. Then he burst into floods of anguish. "I see it ain't no good, zur!" he sobbed. "I took the peaches right'n'er. But—it—it fair licks we 'ow yer got that piter of my corduroy trousers."—Answers.

#### A Restricted Sphere.

Judge Bancroft Cox, in a speech in Cleveland against universal suffrage, concluded with this smiling peroration:

"Hail, then, to woman—woman, the morning star of our youth, the day star of our maturity, the evening star of our old age. Bless our stars, and may they ever continue shining—in their proper sphere."