BULLY JOURNAL & a six colum

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THE JOURNAL.

HARPER. - - Business Manager.

SEW BERNE, N. C., APRIL 7 1889.

Entered at the Post office at New Berne, N. as second-class matter.

BLESSED ARE THE PEACE MAKERS. The moral sense of the age is opposed to war. The disposition to leave to arbitration questions disturbing the peace of nations is

sition as it does now. neficent influence of Christianity Advocate.

and civilization. But, the blessed words of our Divine Redeemer are not limited man came in town to finish his pletely within two months, to nations. They go with healing on their wings to every community where there are harrassing kind; but he was poor, and in doing anything more. Why can't dissensions, to every home imbittered by cruel estrangements, get a class in French. A few and to every heart that is stormtossed and anguish riven.

noble, what more Christ-like than the side of a hill, in a thick pine Mrs. De Bl to be a peace maker? Such a man or grove, he pitched his tent, where are too lazv. woman is always welcomed as an angel of light; a ministering spirit conduct made a great deal of talk. sent as an embassador from the One morning after a terrible thunof Earth.

But, if the divine benediction rests on the peace makers, the denunciations of heaven are no less positive against those who break the peace. They are described as "broilers," "busy bodies, "stirrers of strife," "back biters"-and from all, such Christians are required to separate themselves.

Without partiality, with "nothing to extenuate and naught set down in malice," we commend but he sturdily refused their of to all the cultivation of charity, so that we may realize that "blessed are the peace makers, for they shall be called the children of God."

THE TWO DOGS WERE HERESY.

BY REV. A. G. HAYGOOD, D. D. In the woods, in a remote part of the Indian Territory, Bishop Pierce, twenty years ago, found a graduate of Yale College living in a rude hut with two dogs. He had ran away from his kind; he did not love men; he sought to escape humanity and his obligations. When a man makes up his mind that he don't want to be "taxed"in labor or money for others he should take to the woods-minus the dogs.

While people live in communities the stronger should help the weaker and in proportion to their strength. There is no other reason or worth in being stronger, except that the stronger bear more than PER CAP-ITA part of life's burdens. The PER CAPITA guage of duty is pure heathenism, nay, the good heathen knew better-it is pure beastism. Hungry wolves won't divide, they will fight fires.

Taxing A. to educate B's children-whether B. can't or won't don't matter-is not a peculiar sort thing, but the commonest thing in the world. A is taxed to treat B's son in the lunatic asylum: primarily to care him, secondarily o protect people from burt. A is taxed to put B's son in jail; also, on occasion to hang him. A is apon occasion to hang mind B

and one day, unless he be alone, not one hour, without being taxed in some way for B or C or some member of the human family from A to Z.? If Chesar don't tax him, Got will. Humanity is made on this plan and Christianity carries it. Out of self-acerifice grows the

church of Him who "em self" for others, the least deserving

a pound of cure." at be made in advance Requiar adver

Unless ignorance-as some seem jackets and turned sor vice," as history seems to "teach again be. by example," it is cheaper for A to be taxed to educate B's children whether B won't or can't don't change A's interest in the case) now than to be taxed to jail, or hang them by and by.

The United States government, the most skeptical. It is sent free.

If it is a hundred years of experi
J. O. Gibson, Meridian, Miss., writes: after a hundred years of experi-

in the most economical and Chris-tin manner. The orthodoxy of Z. T. Halberton, Macon, Ga., writes; tian manner. The orthodoxy of Z. T. Halberton, Macon, Ga., writes, steadily gaining favor throught orthodoxy at its best. The true me to try B. B. B. To my utter astonchristendom. Never before has barbaric orthodoxy is-have no ishment every ulcer quickly healed." diplomacy held so honorable a ponot a neighbor-not even a dog.

Never Get Into Debt.

studies at the office of one of our best lawyers. He was well educated, intelligent, agreeable and order to support himself, tried to you attend to it yourself? scholars came, and the thing did that's why. You arenot pay, After a while he paid his landlady, left his boarding it is the female mosquito that What more honorable, what more house, and took to the woods. On stings. he cooked his food, ate, slept and studied. Of course, his strange friends hunted him up.

from choice," answered the young man. "I could not see my way clear to pay for lodgings, and I am resolved never to be in debt. I know too well the danger of being in debt; my scanty income will carry me through the summer, when I hope better times are coming."

Gentlemen offered to aid him. fers, got through his studies, and railroad? has now a large business, which handsomely supports him.

Was not that pluck? And did he not well think that the danger of being in debt is a serious danger? 1 wish more people thought so. Getting loose in money matters is often the beginning of ruin. When a boy or a young man falls into the habit of borrowing money, spending freely, having things oharged, neglecting to pay, and not keeping his promise, he is in a bad way. He forgets, lies, loses his self-respect, and is slowly but surely letting himself down, down, down. The history of many a man shows how far down it may be. even to robbery and murder. Two of the worst murders ever committed in Boston were done by respectable men to hide their debts. One killed his intimate friend because he could not pay a debt which he was owing him. The bank he was in of a few thousand to pay his debts with. Both did their work coolly, and apparently without any twinges of conscience.

Both were above all saspicion They had borne a character fair to the world; but there was a weak spot, a screw loose, a canker at the cere. They were loose in their monen matters. Debts were dogging at their heels. They had lost their uprightness; and, having lost that, the devil can tempt a soul to do anything.—Child's Paper.

I was troubled with chronic catarri which, it may be, only B treads.

If A is a good citizen he cannot my nose. Before the second bottle of my nose. Before the second bottle of Ely's Cream Balm was exhausted I

sell" for others, the least deserving and because they were "lost."

The agreement prevails on the lowest plane, self-interest. A can't afford for b's people to die of small pox. A's people might "catch it" and A taxes himself for when he would have sold his birth-reaching and shape and shape themselves into characteristics I Who remembers when he would have sold his birth-reaching. quarantide. If he is too ignorant right for a rocking house, and his to consent, the rest of the alphabet new suit of clothes for a number? "levy" on him. If A can prevent Who forgets the ewest faced girl, B's people taking small pox he is older than himself, against whose an idiot not to try to do it. According to the Gospel of "Poor griefs away! Who recollects the Richard"—mightier with many thought of being a circus rider ap-than the Gospel of the Son of God, peared greater than to be a Presi-"An ounce of prevention is worth dent; and how jealously he watched the little fellows that were apangled to think, is "favorable to spiritual- and desired to become like them? ity," A can no more afford for B's It memory preserve not these ca-children—whether they be white prices, or semething similar, the or black, red or yellow-to grow up boy is lost in the man. Happy in ignorance than he can afford for visions! they come but once and them to eatch and spread small- go quickly, leaving us ever to sigh pox. If "ignerance is favorable to for a return of what can never

Severe Cases of Blood Potson Thousands suffer from blood poison, who would be cured if they gave B. B. B. (Botanic Blood Balm) a trial. Send to the Blood Balm Co., Atlanta, Ga., for book of wonderful cures, that convince

ment has decided that "it is "For a number of years I suffered uncheaper to educate an Indian than told agonies from blood poison: Several prominent physicians did me little if any good. I began to use B. B. B. with very little faith, but, to my utter Society should protect itself and surprise it has made me a well and

barbarism is this: "God bless me physicians, and then went to Hot and my wife, my son John and his Springs. I returned home a ruined wife—us four and no more." And man physically. Nothing seemed to do it is "liberal orthodoxy"—barbaric me any good. My mother persuaded

Benj. Morris, Atlanta, Ga., writes: wife - no son-no daughter in law, ... I suffered years from syphilitic blood poison which refused to be cured by all The Yale College hermit was not treatment. Physicians pronounced it This is right. It shows that the strictly orthodox—the two dogs a hopeless case. I had no appetite, I world is advancing under the beulcerated and my breast a mass of running sores. In this condition I commenced a use of B. B. B. It heated Not many years ago a young every ulcer and sore and cured me com-

Honeymoon Over.

DE BLANK-No, I don't feel like Mrs. De Blank-Because I can't;

De Blank-Remember, my dear,

Mrs. De Blank-Yes, the males

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