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Sunday School Lesson

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LESSON FOR MAY 27

ISAIAH, THE STATESMAN AND PROPHET

LESSON TEXT—Isaiah 6:1-12.
GOLDEN TEXT—Here am I, send me—
Isaiah 6:8.

REFERENCE MATERIAL—II Chron-
icles 26:22, 32:20; Isaiah 1:5; 7:1-17; 8:1-4;
8:17; 11:1-10.

PRIMARY TOPIC—Isaiah Who Was
Ready.
JUNIOR TOPIC—Isaiah's Call to Serv-
ice.

INTERMEDIATE AND SENIOR TOPIC—
Isaiah's Work for His People.
YOUNG PEOPLE AND ADULT TOPIC—
Isaiah, the Statesman and Prophet.

I. Isaiah's Vision of the Lord (v. 1-4).

No one's ministry will ever be fruit-
ful until he has had a vision of Jeho-
vah. The scope of his tasks and the
power to perform services will be lack-
ing until he sees God.

1. He Saw the Lord on His Throne
(v. 1). The prophet's gaze penetrated
to the very throne of the eternal. We
need not so much know things con-
cerning God as to have a vision of
Him, even to see Him on His throne.
Surely now, as perhaps never before,
with the awful darkness settling down
upon the world and the foundations of
culture and civilization, institutions
and governments are tottering, we
need a vision of the enthroned Lord.

2. He Saw the Seraphim Above. (vv.
2, 3). Whatever form or rank these
things have, they clearly are ministers
of the Most High. Their standing in-
dicates that they were in readiness to
do His bidding. Their equipment with
six wings shows the celerity with which
they executed His will. In the Divine
presence they find different uses for
wings. One pair was needed to veil the
seraph's head from the "intolerable ef-
fulgence" of the glory. One pair veiled
the feet, which had been soiled in the
execution of the commission. The third
pair was suspended in midair, yalle
waiting to depart on any errand which
the Lord willed. All ceaselessly cried,
"Holy, holy, holy." The supreme at-
tribute of Jehovah is holiness. It is
for this that His creatures worship and
adore Him. The treble repetition
doubtless refers to the trine God. Holy
is the One who created us, holy is the
One who redeemed us and holy is the
One who sanctifies and keeps us. From
the position of God's throne they see
the whole earth filled with His glory.

3. He Saw Manifestations of Maje-
sty (v. 4). As the holy ones cried the
very door posts moved and the temple
was filled with smoke. Smoke indi-
cates the Divine presence in anger
(Ex. 19:8; 29:18). This indicated that
the selfishness, idolatry and ingrati-
tude of Israel provoked God's anger.

II. Isaiah's Conviction of Sin (v. 6).

When the prophet got a vision of
the holy God he was smitten with a
sense of sin. This is always true. The
reason that men think well of them-
selves is that they have never seen
God. Face to face with the Lord,
Isaiah saw himself as wholly vile. He
realized that he had sinned in speech
and, if in speech, then in heart, there-
fore the cry of despair. He was not
only guilty himself, but was living in
the midst of an unclean people.

III. Isaiah Cleansed From Sin (vv. 6, 7).

Having been convicted of sin and
having made confession of it, a burn-
ing coal was taken from the altar to
purge away his sin. His penitential
gulf was forgiven and removed. Those
unclean lips were refined by fire and,
with pure speech, he expressed the
holy thoughts of God. Only fire from
God's altar can purge us from our sins.

IV. Isaiah's Call.

God did not call the prophet until
after he was cleansed. The purged
soul is the soul ready for the Lord's
service. Indeed, the "unconvicted, un-
forgiven and uncleaned soul cannot
even hear the Divine call for service.

V. Isaiah's Dedication (v. 8).

Following the cleansing from sin
there was the quick response for ser-
vice. The one purged and sanctified
and made meet for the Master's use
readily responds to the call of God.
They did not inquire as to the issue,
did not desire to see the end from the
beginning, but with freedom came for-
ward to serve.

VI. Isaiah's Commission (v. 9-13).

The previous outlook was not prom-
ising. He shrunk back from the re-
sponsibility and instantly cried, "How
long, Lord?" The people were steeped
in selfishness and the Lord assured
him that their blindness and sin, though
long, would not continue for-
ever. The people would go on in sin,
to be taken captive and the land be
made desolate.

Economy.

The regard one shows economy is
like that we show an old aunt who is
to leave us something at last.—Shen-
stone.

Conscience.

The worm of conscience is the com-
panion of the owl. The light is shunned
by sinners and evil spirits only.—
Schiller.

Neighborly Love.

Love your neighbor, yet pull not
down your hedge.—George Herbert.

THE COMMON HEART

By DOUGLAS MALLOCH

THE Lord has made us much alike,
And made us all akin;
Three meals a day, and work and play,
And night to slumber in.
We're high and low, we're rich and
poor,
And think we are apart;
But, in our pain, our joy again,
We have the common heart.

The Lord has made us much alike,
However else it seems;
The poorest man has still his plan,
His visions and his dreams,
And, if humanity shall rise,
Together we must start,
The high and low together, so
We have the common heart.

The Lord has made us much alike
And made us like to Him,
Build not so high the shadows lie
Another's path to dim.
All you can suffer He can feel,
And tears of sorrow smart
The eyes of all, as hotly fall
Upon the common heart.

The Lord has made us much alike—
Think not of clan nor class,
But understand and shape the land
Remembering the mass.
Grant rich or poor the rightly his,
There lies the statesman's art—
With justice thrilled, the nation build
Upon the common heart!
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Uncommon Sense

By JOHN BLAKE

DON'T BE SCARED

FEAR has done more harm in the
world than drunkenness—which is
saying a good deal.

The sooner you eliminate fear from
your make-up, the sooner you will get
where you are trying to go.

The man who has the best chance in
the world is the man who is afraid to
be scared—who has learned to fear
fear.

The fear that saps a man's purpose
and leaves him trembling and helpless
on the threshold of life has many
forms.

There is the fear of the rich and
powerful—too common, even in this
day when the rich and powerful can
do little harm to their fellows.

There is the fear of poverty—a real
fear, and one which is harder to shake
off than all the others.

There is the fear of what other peo-
ple will say, the fear of being ridic-
uled—the commonest and perhaps the
most mischievous form.

Get them all out of your system.

Remember that the rich and the
powerful, of whose greatness you
stand in awe, are only human beings,
and that they have little reason for
worrying to injure you, even if it were
possible.

Get rid of the fear of poverty by
thrift and frugality, which will enable
you if necessary to live on little, and
give you a reserve to tide you over
if the loss of a job temporarily strands
you on the beach.

As to the fear of ridicule, forget it
altogether. The opinion of other peo-
ple is more negligible than you sup-
pose. And those who would ridicule
you because you are working hard and
with a purpose are moved more by
jealousy than any other motive.

As soon as you discover that other
people can be afraid of you, you will
cease to be afraid of them. Then your
fears gradually will subside.

Fear is instinctive in most of us. It
is one of the results of the desire for
self-preservation that is as old as the
race.

But it is always a handicap. The
thing that you should be most afraid
of is fear—the fear that makes you a
weak, pultry creature, with your facul-
ties paralyzed, and all the elements of
progress that are in you terrified into
inaction.

(Copyright by John Blake.)

Progressive.

A better tomorrow is born of a good
today.—Boston Transcript.

Has Anyone Laughed At You Because —

You pack your trunk at the
last minute?

Why not? You haven't asked
anyone else to pack it for you.
You value your vacations, you
enjoy them so much you don't
want to infuse them with work.
If you are on a business trip you
want no interruptions either.
You know the folks who begin
to pack a week before they leave.
They never can do anything you
ask them to do because "I must
pack." "I must throw those
things in my hat trunk, etc., etc."
You on the contrary, pack when
there is nothing else to do but
pack. You save time and pack
when you have to only and don't
spoil your days with it.

SO

Your get-away here is:
You never let business interfere
with pleasure.
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HE WON A PRINCESS

ONCE upon a time there was a
princess so beautiful that dozens
of suitors came to her father's court
to seek her hand. The king was
rich and powerful, but he loved his
daughter so much that he let her have
her own way in everything.

Jem was an orphan lad who cleaned
the pots and pans in the kitchen. His
post was an humble one, but Jem was
strong, brave and determined to make
himself something in the world.

That evening the palace was full of
music, light and gaily dressed lords
and ladies. All the princess who came
courting wore gorgeous suits, and so
many were there that their horses
stood four deep in the stables.

Behind a big palm Jem hid himself
and looked in wonder at the scene of
magnificence. As midnight sounded



His Post Was Humble.

there was a blast heard from without,
a noise as of tramping feet grew loud,
the doors of the big ballroom flew
apart and there on the threshold stood
a great brown dwarf. His eyes were
green, his face wrinkled, and his long,
black hair hung in curls around his
huge head.

"I have come for my bride!" he
shouted in a loud voice. "I am the
king of the Thousand Isles and no
human dare brave my power. Let
the princess come with me and make
no resistance, lest I destroy this whole
castle at once with my men."

The king was shaking with rage.
"Arrest and cast into prison that
impudent clown," he cried to the
guards.

"Put out the lights," screamed the
dwarf. "Seize the princess and bear
her off to my car."

"What's in a Name?"
By MILDRED MARSHALL
Facts about your name; its history;
meaning; whence it was derived;
significance; your lucky day
and lucky food

AMY

AMY, signifying beloved, is derived
from the Latin "amo," to love.
There is an adjective amabilis, mean-
ing lovable, which gave rise to the
feminine proper name Aimable, much
used in early times, probably through
some complimentary allusion to the
quality which is an admirable if
sometimes rare feminine possession.

The first Aimable known to history
was the Norman heiress of Gloucester
who so strongly protested against
accepting even a king's son without a
name. On English lips, her name be-
came Amabel, which has been hand-
led down practically unchanged in
English families. France adopted the
name, after placing the stamp of her
language upon it, and long honored a
Saint Amata or Almee. She had
many namesakes, so there can be lit-
tle doubt that Norman families are
responsible for pretty simple Amy.

England liked the name and adopt-
ed that spelling, but France has al-
ways clung to Almee. About the end
of the Seventh century, the masculine
counterpart was given a religious
significance by Saint Alme, or Amatus,
a hermit of Valais, and later bishop
of Sion, who was persecuted by
Merovingian kings.

Amicia was evolved by the English
from Almee and served as an affect-
ed form of Amy, just as Edythe and
Alys are used by ultra-smart young
ladies today for Edith and Alice. The
most notable instance of the adoption
of Amicia was the daughter of the
earl of Leicester, who brought her
county to the fierce old persecutor,
Simon de Montfort, and left it to the
warlike earl who imprisoned Henry III.
Her sister carried Amicia into the
Flemish family of De Roye where
straightway it became Amice.

Amy's lucky gem is the carnelian,
which gives courage and confidence to
its wearer, and preserves her from
injury or accident. Singers are espe-
cially fortunate in possessing a
carnelian since it is said to have
great potency in promoting strength
and clarity of voice. Friday is Amy's
lucky day and 6 her mystic number.
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Mother's Cook Book

The only reason a road is good, as every
wanderer knows,
is just because of the homes, the homes,
the homes to which it goes.

FOOD FOR THE CHILDREN

FOR the first two years of a child's
life the food problem is not com-
plex as his main diet is milk. At three
months of age strained orange juice
may be given, a teaspoonful at a time
between feedings to great advantage,
supplying fruit acid and vitamins
which are invaluable for growth.

As the child grows he may eat more
and more the food of the adult, but
the wisest course to follow is simplicity
of food, no mixing of several varieties,
even if enjoyed by older palates.

Oatmeal, whole wheat and cereals
which add bulk and furnish the de-
sired energy are best for breakfast.
Toast, egg and a cup of hot milk or a
glass of cold, depending upon the sea-
son and taste of the child, is another
good breakfast. For dinner, vegetables,
very little well-cooked meat and a
simple dessert is the wisest plan.

Steamed pudding with rich sauces
and ice cream with sauces should be
avoided. A pudding like the follow-
ing is good and easily digested:

Prune Pudding.

Take one cupful of prunes, remove
the stones and put through the meat
chopper, add one-half cupful of sugar,
two eggs well beaten, three cupfuls of
milk, one-half teaspoonful of orange
extract—or a little grated rind is bet-
ter. Cut a thick slice of bread into
small dice (the bread should be but-
tered), stir into the mixture and pour
into a baking dish. Bake slowly until
the custard is set and the bread is
brown. This will take an hour and a
quarter.

Blueberry Pudding.

Butter slices of bread and lay into a
baking dish, cover with canned blue-
berries poured over hot, add another
layer of buttered bread and more ber-
ries until the dish is full. Set away
to chill. Serve with cream and sugar.
If put into a mold it may be turned
out on a platter and garnished with
whipped cream.

A nicely baked apple with or with-
out cream and sugar is a fine dessert
for a child. Tapioca pudding, rice pud-
ding, prune whip, gelatin puddings of
various sorts are all good for the little
people as they are easily digested.

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