

Professional Card

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DR. R. F. YARBOROUGH
PHYSICIAN and SURGEON
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Office in Yarbrough & Bickett building. Night calls answered from T. W. Bickett's residence, phone 74.

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Sale of Town Lot.

By virtue of the power contained in a certain agreement executed by George Hart and wife to J. W. King, as recorded in the office of the Register of Deeds for Franklin county book 156, page 471, I will, on Monday, the 20th day of June, 1910, at the hour of twelve o'clock, noon, sell at public auction at the court house door in Louisburg, N. C. to the highest bidder for cash, a certain lot or parcel of land situated in the County of Franklin, State of North Carolina, and in the town of Louisburg, on the River road, bounded as follows, to-wit: On the north by the lot of C. W. Ford, on the East by the Colored Cemetery lot on the South by the River road and on the West by the lot of Henry Portis, and containing one half an acre, more or less. This the 19th day of May, 1910.
J. W. KING, Trustee
W. H. Yarbrough, Jr., Att'y.

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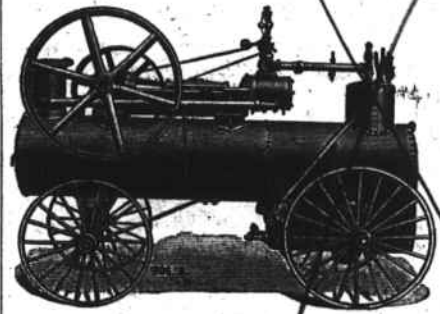
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THE SUNDAY SCHOOL.

Lesson XIII.—Second Quarter, For June 26, 1910.

THE INTERNATIONAL SERIES.

Text of the Lesson, Matt. xiii, 24-32, 36-43—Memory Verses, 37, 38—Golden Text, Matt. xiii, 43—Commentary Prepared by Rev. D. M. Stearns.

In the second phase of this present age, the mysteries of the kingdom set forth in the parable of the tares of the field, our Lord so plainly states that both will grow together until the harvest, and that the harvest is the end of the age, that it is impossible to understand how any one believing His word can look for a kingdom during this age in which the will of God shall be done on earth as it is done in heaven. The expression "the end of the world" (verses 39, 40, 41, 42, 43, 44, 45) is literally "the end of the age" or "the consummation of the age" and is translated by the latter phrase in the Rev. Ver. The end of the planet on which we live is nowhere foretold, but even Peter, who describes in strong language the purification which will take place, says, "Nevertheless we, according to His promise, look for new heavens and a new earth wherein dwelleth righteousness." He also tells us that as the world in Noah's day perished by water the present world is reserved unto fire (II Pet. iii, 5-7, 12).

In this parable the good seed is not the word of God, but those in whom the seed of the word has found good soil and whom our Lord calls "the children of the kingdom." In I Cor. iii, 9, they are called "God's tillage." In John xii, 24, our Lord taught that if we would bear fruit we must be content to fall into the ground and die. It is for Him to say where we are to be planted, for the field is His, although at present occupied by an enemy. The sower of the good seed is the Son of Man; the other sower is the enemy, the devil, and he sows his own children, professedly religious people like Cain (John viii, 44; I John iii, 10-12). Outwardly they look like wheat and no doubt think that they are wheat, but the story of Cain shows where they stand and why he and Abel both came to worship God, but only Abel came in God's appointed way, revealed to Adam the way of sacrifice (Gen. iii, 21). Cain brought the best he had, but there was no confession of guilt, no sacrifice, no shedding of blood. The multitude of such today are tares, not wheat; children of the wicked one, not the children of God. Their end is the furnace of fire where there shall be walling and gnashing of teeth. The language is fearful, but it is never used in reference to the openly wicked, only in reference to those who profess to be what they are not, the deceived ones of the devil (Matt viii, 12; xiii, 42, 50; xxii, 13; xxiv, 51; xxv, 30; Luke xiii, 28). See also what is written of those who hear the gospel, but obey it not. In II Thess. i, 7-9; John iii, 18, 36.

From the time when the devil deceived Eve by making her believe that he would do better for her than God, up to the very end of this age, when he will persuade people that to make a living they must join the union of this or that nature, or, in other words, receive the mark of the beast (Rev. xiii, 17), he has been a most persistent deceiver, destroyer, liar, murderer. See in Rev. xiv, 9-11; xv, 2-4, the doom of all who worship the beast and the bliss of all who prefer death to the prosperity of the devil. Jas. i, 12; Rev. ii, 10, are good words of strong consolation. We must not think of the taking away of the church as the end of the age, for following that great event for which the righteous wait or should be waiting, the coming of the Lord to the air for His saints (I Thess. iv, 16-18; I Cor. xv, 51-53; Tit. ii, 13; I Cor. i, 7; I Thess. i, 10), the man of sin shall be revealed, the antichrist, with his companion the false prophet, and the age will run on for some years during the time of the great tribulation, the time of Jacob's trouble, when the sealed ones of Israel shall be preserved and a great multitude of redeemed gathered from all nations. Then at the crisis of iniquity, when the devil shall have done his worst, the Lord Jesus shall come with all His saints for the overthrow of all His enemies, the conversion of Israel and the establishment of His kingdom. It is then that, according to verse 43 of our chapter, "the righteous shall shine forth as the sun in the kingdom of their Father." Compare Dan. xii, 1-3; Zech. xiv, 4-5; I Thess. iii, 13; II Thess. i, 10. Then shall the devil be shut up in the pit for 1,000 years, while his companions the beast and the false prophet shall go to the lake of fire (Rev. xix and xx).

How fearful will be the ending of this evil age when the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity, but what a comfort to know that His people shall be hidden safely during the time of the indignation (Isa. xxvi, 19-21). When we attempt to consider the suffering of our Lord Jesus Christ as the sinner's substitute, the indescribable agonies of Gethsemane and Calvary, we get some faint idea of God's hatred of sin, the nature of sin and of the wrath of God. If we are not truly children of God redeemed by that precious blood, the wrath of God will be our portion, no matter what our religious profession may be, for it is the blood that maketh atonement for the soul, and without the shedding of blood there is no remission (Lev. xvii, 11; Heb. ix, 22).

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