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NOTICE
The State of North Carolina to Ricky Burrows and Dallas Burrows, Jenie Fuller and Perry Fuller greeting: You and each of you are hereby summoned to appear before the undersigned Clerk of Superior Court of Franklin county, at the court house in Louisburg on the 19th of August, 1910 and answer the petition of Wm. H. Edwards and others filed in this court asking for the sale of land devised by H. Wiley Edwards to his heirs at law, for petition between the four living brothers and the children of three deceased sisters and one deceased brother. And let said Ricky Burrows and Dallas Burrows, Jenie Fuller and Perry Fuller take notice that if they fail to answer the petition above mentioned within the time above mentioned the petition will then apply to the court for the relief demanded in the petition. Herein fail not. Given under the hand of the clerk and seal of the Superior court of Franklin county, this July 19th, 1910. J. J. BARROW, C. S. C. T. T. Hicks, Atty. for Petitioners.

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THE SUNDAY SCHOOL.

Lesson VI.—Third Quarter, For Aug. 7, 1910.

THE INTERNATIONAL SERIES.

Text of the Lesson, Matt. xix, 1, 2, 13-26—Memory Verses, 13-15—Golden Text, Matt. xix, 14—Commentary Prepared by Rev. D. M. Stearns.

We have but one lesson in this far-reaching chapter which also looks out to the kingdom, when the twelve apostles shall sit on twelve thrones judging the twelve tribes of Israel (verse 28). According to the harmony, there should come in the sequence of events between the last lesson and this one the whole of Luke x to xvii and John vii to xi, but the opening verses of our chapter give a suggestive summary if taken in connection with Mark x, 1. "Great multitudes followed Him, and He healed them there; and as He went He taught them again." He was ever teaching them of the kingdom and showing them by His healing all manner of disease something of the nature of a kingdom in which the inhabitant shall not say, I am sick, and the people that dwell therein shall be forgiven their iniquity (Isa. xxxiii, 24). Christendom of today, however, has no more use for kingdom teaching than it has for our Lord's teaching on divorce (verses 3-12), and can this be wondered at when from so many pulpits it is declared that there never was a literal Adam and Eve, completely setting aside the Adam and Eve facts as stated by our Lord in verses 4, 5. Why profess to honor Jesus even as a good man and set aside His plain teaching as if He knew nothing? Surely this evil age must be fast drawing to a close, and the kingdom must be drawing nigh. Will you be there?

From the story of the little children onward this lesson is also found in Mark x and Luke xviii, and it is the first lesson since that on the transfiguration which is recorded by the three. To see the force of this we must consider what we have just noted concerning the large portion recorded only by Luke and John. In a very recent lesson we had some teaching concerning the children, but now we have a contrast in the little children and the rich young ruler between such as enter the kingdom and such as cannot. They brought these little ones—in Luke they are called infants—that He might put His hands on them and pray. The apostles are so out of harmony with the mind of Christ that they actually rebuke those who brought them. Jesus was much displeased and uttered the memorable words which have ever since been a comfort to multitudes of mothers' hearts. "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of God." "And He took them up in His arms, put His hands upon them and blessed them" (Mark x, 14, 16). I like to associate with this act and these words of His the words of Zech. viii, 5. "The streets of the city shall be full of boys and girls playing in the streets thereof." For, while that refers to Jerusalem on earth when it shall have become a holy city, is it not true that all true earthly joy is but a faint suggestion of the joys of the kingdom? Receive His word, receive Himself, as simply and unquestioningly as a little child.

Now mark the contrast. Here is a young man, a ruler, very rich, having great possessions, morally very good for he thought he had kept the commandments from his youth up, and certainly very earnest, for he came running and knelt to Jesus with his question. "Good Master, what good thing shall I do that I may have eternal life?" That he might see himself and his real need the Lord set before him the commandments, for the intention of the law is to bring us all guilty before God (Rom. iii, 19) that we, seeing our guilt and our helplessness, may be willing to be justified freely by His grace. The law as a whole not seeming to affect him, in his self righteousness he fancied he had kept all, our Lord brought him face to face with the first one. "Thou shalt have no other gods before Me" by suggesting that he give all that he had to the poor and thus transfer his treasure to heaven, then die to sin and follow Jesus, for, as one has said, "He who bears his cross is on his way to his execution." That ended the interview, and he went away sorrowful.

He was unconsciously an idealist; his wealth and his morality and probably his standing among men were more to him than Jesus Christ and the eternal; hence our Lord's statement that it was next to impossible for such to enter the kingdom. Rich people such as Abraham, David, Zacheus and others have been saved, so that "literal poverty is not essential to salvation, but poverty of spirit, a consciousness of guilt and helplessness and nothingness before God certainly is (Isa. lxvi, 2; Luke xviii, 13, 14; Matt. v, 3; Tit. iii, 5, 6). This stirs a question in Peter's mind: "Behold, we have forsaken all and followed Thee. What shall we have, therefore?" (Verse 27). Then comes our Lord's reply concerning the kingdom with which we began the lesson. Compare His words in Luke xxii, 29-30. "Ye are they who have continued with Me in My temptations. And I appoint unto you a kingdom, as My Father hath appointed unto Me: that ye may eat and drink at My table in My kingdom and sit on thrones judging the twelve tribes of Israel." The promise for us is in Rev. iii, 21.

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