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It is the best Tonic, Alterative, Blood Purifier and Nervine ever offered, and we have the signed testimony of hundreds of living witnesses to prove it. These witnesses testify to the marvelous curative powers of this great remedy in cases of Eczema, Scrofula, Old Sores, and all troubles resulting from impure, impoverished and Poisoned Blood.
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SUNDAY SCHOOL.

Lesson VI.—Third Quarter, For Aug. 6, 1911.

THE INTERNATIONAL SERIES.

Text of the Lesson, Jer. xxvi, 7-19. Memory Verses, 13, 14—Golden Text, Pa. xxvii, 1—Commentary Prepared by Rev. D. M. Stearns.

Jeremiah was a faithful messenger of the Lord God of Israel and coveted only the approval of Him who sent him. He was therefore hated by the false prophets and by all who would not submit to God. The Lord told him that it would be so when He called him to be a prophet and said: "Speak unto them all that I command thee; be not dismayed at their faces. They shall fight against thee, but they shall not prevail against thee, for I am with thee, saith the Lord, to deliver thee" (Jer. 1, 17, 19; xv, 20).

After he had been eighteen years a prophet (compare Jer. 1, 2; II Chron. xxxiv, 1) and Jehoiakim was now king, his brother Jehoahaz having reigned only three months (II Chron. xxxvi, 1-4), the word of the Lord came again to Jeremiah saying, "Speak all the words that I command thee to speak unto them; diminish not a word" (Jer. xxvi, 2). Because of Jeremiah's faithfulness in delivering the Lord's message against the city and the temple the priests and the prophets took him and gathered the people against him to put him to death (verses 7-11). The reason of their hatred is seen in the description given of them in previous chapters. "A wonderful and horrible thing is committed in the land—the prophets prophesy falsely, and the priests bear rule by their means, and My people love to have it so." "Every one, from the least even unto the greatest, is given to covetousness; from the prophet even unto the priest, every one dealeth falsely." "Both prophet and priest are profane; yea, in My house have I found their wickedness, saith the Lord" (Jer. v, 30, 31; viii, 10; xxiii, 11). See the same state of affairs described in Isa xxix, 13; xxx, 9-13.

With such an alliance against God on the part of the people and their teachers we cannot wonder at their persecution of such a man of God as Jeremiah. It has always been so, and the Lord Jesus when on earth said that it would be so throughout this age also (Matt. x, 16-18; John xv, 18-21; xvi, 1-3). We cannot be faithful to God and on good terms with the world, lying in the wicked one. Back of all our persecutors of the people of God we must see the great persecutor and destroyer, the father of lies.

In verses 12 to 15 we have Jeremiah's defense, and his only plea is, "Of a truth the Lord hath sent me unto you to speak all these words in your ears." He did not fail to exhort them to amend their ways and their doings and to obey the voice of the Lord their God, and then he added, do what you please with me, but know that if you kill me you will kill an innocent man.

The princes and the people then took Jeremiah's part against the priests and the prophets because he had spoken in the name of the Lord their God, and they recall the fact that in the days of Hezekiah the Prophet Micah was a faithful witness for the Lord of hosts against Jerusalem, but that Hezekiah, instead of killing him, repented before the Lord, and the Lord kept back the evil which otherwise would have come upon them. Micah told them plainly that they judged for reward, taught for hire and divined for money, yet professed to lean upon the Lord (Mic. iii, 11). Hezekiah knew this to be all true, and he humbled himself before God and repented.

The last part of our lesson chapter tells of another true man of God who prophesied as Jeremiah did, and when Jehoiakim sought to kill him he fled into Egypt, but the king had him brought back out of Egypt and put to death. The difference in the fate of these two men makes us think of James, the brother of John, whom Herod killed with the sword, and Peter, who was saved from a similar fate by an angel (Acts xii). It is always a gain for a true child of God to die, but it is sometimes better for the people of God on the earth and for sinners who may through them be saved to continue yet awhile here. (I Phil. i, 20-26).

Jeremiah was a prophet of the Lord for forty years until Judah was fully carried captive in the days of Zedekiah, and he seems to have had to contend with lying prophets all the way through, to one of whom the Lord told him to say, "This year thou shalt die, because thou hast taught rebellion against the Lord." So he died that same year (chapter xxviii, 15-17). We can always safely leave ourselves in the hands of the Lord, but we cannot do otherwise than believe and obey Him. The illustration of the Rechabites, who obeyed Jonadab, their father, in the matter of drinking no wine, having no vineyards and building no houses, as recorded in chapter xxxv, was a very striking object lesson and a stinging rebuke to God's disobedient people, but they did not lay it to heart.

What an old story it is, but what a sad story, that people will profess in words to be the Lord's people, but in their lives deny Him by covetousness and worldliness and self seeking and pleasing, as if they could deceive God, who reads the heart, and to whom all things are naked and open.

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Every mother's son of us has relatives he doesn't like.
Nothing short of a driving rain will move the end-seat hog.
The man who never does any work is always planning a vacation.
Every man has some sort of kick coming against his home town.
The ice man is perfectly willing to let his customers take the cake.
When in doubt it is sometimes best to sidestep your doubt and go ahead.
A woman can dress to look cool in hot weather, but it's mostly a bluff.
Our idea of a true friend is one who will listen to your talk when you don't say anything.
When a man begins to sympathize with himself it's a sign he has outlived his usefulness.
The man who is down and out should go in and get the elevator chauffeur to take him up.

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Greenville, N. C.

STATEMENT
Grand United Order of Odd Fellows
Nashville, N. C.

Condition December 31, 1910, as shown by statement filed

Amount of Ledger Assets December 31st of previous year	\$10,413.56
Income—From Policyholders	28,006.70
Disbursements—To Policyholders \$24,345.00; Miscellaneous \$2,162.44	26,507.44
ASSETS	
Mortgage Loans on Real Estate	3,054.01
Cash in Association's Office	8,678.81
LIABILITIES	
Total	11,732.82
Death Claims due and unpaid	2,180.00
Total Liabilities	\$2,180.00
BUSINESS IN NORTH CAROLINA DURING 1910	
Claims unpaid December 31st, 1909	No. 23 Amount \$2,250
Claims incurred during the year	No. 167 Amount 23,875
Claims paid during the year	No. 177 Amount Not Given
Claims unpaid December 31, 1910	No. 19 Amount
Total amount premiums or assessments collected or secured during the year in North Carolina	\$28,310.55

President J. R. CATUS Secretary P. A. RICHARDSON
Home Office NASHVILLE, N. C.
Attorney for Service, Local Business Manager or Organizer for N. C., Local State of North Carolina, Insurance Department, Raleigh, March 30th, 1911.
I, James R. Young, Insurance Commissioner, do hereby certify that the above is a true abstract of the statement of the above named lodge, a fraternal order of Nashville, N. C., filed with this department, showing the condition of said order on Dec. 31st, 1910. Witness my hand and official seal the day and date above written.
JAMES R. YOUNG, Insurance Commissioner.

JOB PRINTING NEATLY DONE

At
The Franklin Times Job Office.