THE SUNDAY SCHOOL

by Rev. D. M. Stearns,

(Convright, 1907, by American Press Association.) We have but one lenson antigned us except in the South. It is fortuin the two chapters xill and xiv, but note that the uegro children of this In the two chapters xill and xiv, but we must endeavor to get an idea of the contents of the two. Last week we left Abram in a bad way, wandering from God, fearing he might be killed, en-couraging a lie and being reproved by a beathen king. How biessed it is that though we forget Him and wander we stray, and when we turn back to Him ashamed of our wanderings He is always ready to receive its, John vi, 37, trying to keep the editors of the Him ashamed of our wanderings He is basis (nest) (nestions like this instead of always ready to receive us. John vi, 37, "Him that concerve us. John vi, 37, "Him that concerve us John vi, 37, "Will Abram returning to God and to his star at Bothel and again calling on the name of the Lord. If through temptation we ever wander from God, let us quickly return, for if we confess form size the lock of the silent suftemptation we ever wander from God, let us quickly return, for if we confess our sins He is faithful and just to for-give us our sins, because of our advo-cate (I John I, 9: II, 1). He who taught us to forgive seventy times seven prac-tices the same Himself, and what a wonder it is that He so watches over the senate of the United States. In His wandering children that if any one dares to touch them He at once stands up for them (chapter xil, 17). Abram and Lot have now grown so

would take what Lot did not choose. How this must have exulted Abram, but specially the God of Abram, in that eyes of the heathen, and that is the one thing the children of God are on earth for, to magnify the name of the Lord, that He may be known. Lot did not know God as his uncle

Abram did, but was more apt to think of himself and his own welfare, so he took advantage of his uncle's offer, probably with great alacrity, and was soon settling himself in the cities of the plain toward Sodom, not seeming to consider the wickedness of the people of Sodom, though he doubtless knew it (verses 12, 13). Lot lifted up his eyes, like so many now, just high enough to see something which appeared to be to his advantage, regardless of what God had to say about it. We do not read of Lot building an altar or calling on the name of the Lord.

This separation of Lot from Abram (verse 11) was a good thing for Abram and his servants, but it was a bad day for Lot when he went away from Abram. There are those who, being so-weak in themselves and not knowing how to lean upon God, seem specially to need some godly person ever near them to counsel them and keep their eyes upon the Lord. Blessed are all who are willing to be separated from all that is not of God that they may live as near to Him as possible and This separation of Lot from Abram live as near to Him as possible and walk humbly with Him. Nothing sepa-rates from the world like the conscious rates from the world like the conscious and enjoyed presence of God, for so Moses believed and taught and David also (Ex. xxxiii, 16; II Sam. vii, 23, 24), and the Spirit, through Paul, empha-sizes the same great truth (II Cor. vi. 17, 18). On the other hand, as we choose the world and the gratification of self, we lose that fellowship with God which is our high privilere. One God which is our high privilege. One or the other we are choosing always, and as you read this will you not lift up your heart and say to Him who reads the heart with His eyes as a flame of fire searching every part, "Lord, what dost Thou see my heart choosing and longing for?"

To stop at verse 13 would be to miss a most important part of the lesson, for after Abram had humbled himself and given Lot the first choice, instead of given Lot the first choice, instead of insisting on his rights as the one whom God had called and to whom He had given the land, then the Lord said to Abram, "Lift up now thine eves," and, commanding him to view the whole hand, recassured him that it was all given to him and to his seed, which would be as numerous as the dust of the seet forever (14.17). Abram the earth, forever (14-17). Abram might justly have insisted that Lot bad no say in this, that all his wealth and prosperity were due to being with his uncle and that he must make his men behave themselves or else get away back to Haran or somewhere else. To-

Beveridge and the Children.

LESSON VII, FIRST QUARTER, INTERNA- member of the Senate of the United TIONAL SERIES, FEB. 17. TIONAL SERIES, FEB. 17. Text of the Lesson, Gen. xill. 1-13. Memory Verses, S. 9-Golden Text, Luke xil, 15-Commentary Prepared by Res D & Starsen taged at the cruel treatment of children anywhere else in the world except in the South. It is fortu-

winter mornings. Asheboro, Feb. 8 1907. the Senate of the United States.

Wonder it is that he so watches over this wandering children that if any one dares to touch them He at once stands up for them (chapter xil, 17). Abram and Lot have now grown so rich that it is impossible for them to the heard-hearted Senate, and the country, instead of the tribbte of a tear, bestowed a knowing smile up in the fervid orator. If by any were at strife in the presence of the inhabitants of the land he said that it must not be, but that they must peace-ably separate. So he gave Lot his choice of all the land and said that he would take what Lot did not choose. regain the 'ground they are losing every day. Do you comprehend? Charity and Children.

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past year, giving us increased facili-ties. The patronage does not now justify the increased expense of op-erating. A small number of ad-ditional lights would enable us to must the increase in expense at the meet the increase in expenses at the present rate, but, unless we can secure this additional patronage we shall be compelled to advance the methods and a state of the state o monthly rate now charged for the service. We earnestly request our patrons

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> Mr. Carl Miller Cox on Wednesday the tocentieth of February nineteen hundred and seven

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STANLY NEWS. Negro Shot At Church Festival--Child

Harnet counties visited Raleigh Inst week to urge legislature to establish a new county to be known dences and extensive improvements Fatally Burned, Stanly Enterpris as Lee, with Sanford as county on the Central Hotel building are

To Our Friends and Patrons: We call your attention to the re-cent advance in fuel and electrical supplies, and the many improve-ments in our plant made during the hours.

At a negro church festival at Kingville, a suburb of Albemarle, Webb Ledbetter was seriously wounded by a shot from a pistol in the hands of Rob Hear». Both are colored. At the same place a few months are a new was build in

can colored. At the same place a few swe months ago a negro was killed in a the row upon a sunilar cocasion Mrs. W. F. Knester, who visited relatives in Stanly a few days ago, is critically ill in a hospital at Col-new Trucker of Albemarke in Colmer, W. A. Tucker, of Albemarle, is in Columbia.

> Cox-Jones. The following cards Lave been issued Mrs. Manley Basil Jones requests the honor of your presence at the marriage of her daughter

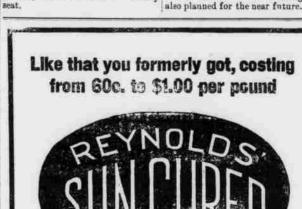
Elizabeth

at half after five o'clock Athome

Character is no more than an

rerfection.

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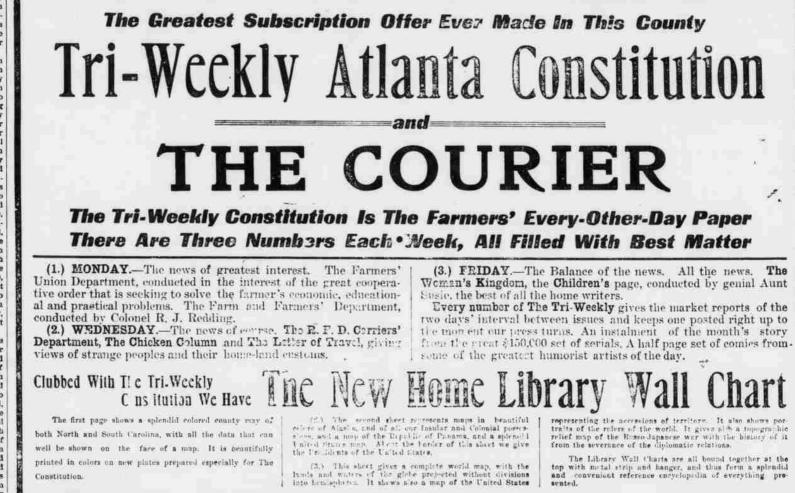


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day the head of the concern would be

only to make the other man go under. Contrast Lot going down into the world and its sinfulness for the sake of gain and Abram going still farther away up to Hebron, which signifies fellowship, and building his altar unto the Lord (verse 18). To Lot it is first business, getting on in the world; but to Abram it is "first the Lord and His rightcourses"

In all the story of Lot we must remember that it is written of him. "that righteous man" (II Pet. II, S), other-wise as we rend of him and his doings we will hardly think that he was rightcous: but, seeing him as such, we will better understand God's dealings with him. In chapter xiv, 12, where we read that he and all his goods were taken by the enemy, we see the uncertainty of riches (I Tim. vi, 17), and God was evidently teaching His unworthy worldly child this lesson, but He had pity upon him and allowed Abram to rescue him. He had been getting on in the world by getting more into the world (compare xill, 12; xiv, 12), but this chastening did not profit him, for, after his return, he gets to be a ruler in Sodom (chapter xix, 1), one who sat in the mate.

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