

THE SUNDAY SCHOOL LESSON.

The International Sunday School Lesson for Next Sunday, July 19, 1914.

BLIND BARTIMAEUS.

MARK 10:46-52.

46 And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimaeus, the son of Timaeus, sat by the highway side begging.

47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou Son of David, have mercy on me.

48 And many charged him that he should hold his peace: but he cried the more a great deal, Thou Son of David, have mercy on me.

49 And Jesus stood still, and commanded him to be called. And they called the blind man, saying unto him, Be of good comfort, rise; he calleth thee.

50 And he, casting away his garment, rose, and came to Jesus.

51 And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.

52 And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

GOLDEN TEXT.

"Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing." (Isa. 35:5-6.)

GIVING SIGHT TO THE BLIND MAN.

The city of Jericho was a rich and important center of trade, situated in the valley of the Jordan about five miles north of the Dead Sea. It was on a highway of commerce between the Mesopotamian countries and the valley of the Nile and therefore brought within its borders men of all classes. A commercial center always presents a cosmopolitan population, combining the best and the worst in the business, intellectual, and moral world. Jericho had its proportion of successes and failures, rich and poor, respectable and outcast. The city is very frequently mentioned in both the Old and the New Testament, and was the home of Jew and Gentile. So far as the public record gives us information, Jesus was in Jericho only once during his public ministry, although he mentions the city in one of his parables. On his brief visit, however, he put upon the Gospel roll the names of Zacchaeus and Bartimaeus, a publican and a beggar, both of whom he blessed with his kindness and love.

THE NEEDS OF THE BLIND MAN.

It is worthy of special notice that in Mark's Gospel the thought which introduces the story of blind Bartimaeus is in the words of Jesus: "Whoever will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." The incident in the lives of the disciples that called forth these words might lead us to suppose that they would be eager to act upon the principle contained in these wonderful words. But not so eager were they to imitate the Master's spirit, and it is not certain that we are pupils more apt in the Master's school of service. The lesson is better learned by the power of a great example, the contagion of a great personality.

By the highway, over which passed warrior, merchant, and pilgrim, sat a famous beggar. His father was doubtless well known, since his name is mentioned along with that of the afflicted son, and his constant appeals for help were heard at the place of greatest advantage. There was nothing for a blind man to do but to beg for a living, and the religious life of the day had nothing better to offer him than a pittance of money and food cast to him by his more fortunate fellow men. The problem before him was to gain his daily bread, and this he did by crying loudly and piteously enough to make passers-by hear him.

No one thought a poor blind man desired anything more than enough food to live on, and the passing throng was content to help feed him, if, indeed, any attention was given him at all.

THE HUNGER OF THE SOUL.

If it is only food that man wants, it is as well to be blind as to have good eyes, for even a blind beggar can live. But it is as true of the blind as of the seeing that "man does not live by bread alone." No one had ever suspected the truth about Bartimaeus, but deep in his heart he desired something more than the feeding of his body. He felt a great longing and a calling for light, even if it was to be had at the cost of the coins and crusts that people threw him. Who would really suppose that even a blind man would be fully satisfied with a favored place of begging?

When Bartimaeus heard one day that Jesus of Nazareth was passing by he threw out the almost frantic yearning of his soul in one long, eager, piteous cry for mercy. Not for crumbs and pennies did he plead, but for mercy suited his case better than anything else. A man is made up of soul hunger, not body hunger. Bartimaeus was unfortunate, not unhappy, and the blessings that made life sweet and joyous to the shouting multitude passing on the highway were just as desirable and imperative in his own soul. We are prepared, therefore, to appreciate the words which he began and continued to cry out: Jesus, thou Son of David, have mercy on me.

THE EFFORT TO SUPPRESS THE BLIND MAN'S CRY.

When we understand what the real hunger of human life is we do not marvel at the insistent cry of the blind man. Nor are we greatly surprised that the multitude thought his plea for mercy an intrusion, for every man is prone to think that his deepest wants are peculiar to himself. But it is disappointing to find the disciples entering into the conspiracy to silence the blind man's request, for only a short time before Jesus had said to them, "Be servants of all men," "I am the minister of every man," "I am the ransom of the many." These words had silenced their ambition, but they had not learned their meaning of love. The disciples doubtless had a new idea of life, but they had no practice in loving the unfortunate. They were as ready to check the blind man's plea as the most ignorant in the multitude. Their attitude toward a man crying for light was just the same as that of a stranger who had never seen the sweet courtesy of the Master's love. But, being associates of the Master, there was strong hope that their spirit would one day be transformed into the likeness of their Lord.

A WORK OF HEALING.

Above the tumult of shouting and singing Jesus hears these penetrating words: "Thou Son of David, have mercy on me." Louder than the praise of angels and redeemed spirits is the prayer of a troubled soul for mercy. To gain access to the high court of heaven nothing more is needed than to cry "mercy." Jesus has an ear peculiarly sensitive to the plea of a troubled heart. He stood still and commanded the blind man to be called into his presence, and they called him. Those who a moment before chided the blind man for his persistence now rush to him with the glad message: "Be of good comfort, rise; he calleth thee." In the presence of the Lord of light and of life the blind man confessed his one great, all-embracing desire: "Lord, that I might receive my sight." His faith saved him. Who can doubt that a more profound blessing than eyesight came to him through his faith? He was made whole, and he followed Jesus with a soul full of light.

If that Mexican election did not go Huerta's way it was plainly Huerta's fault.—Durham Herald.

The elevator boy was complaining Oh, there's plenty of room at the top assured his friend.

Yes, but as soon as I get there somebody calls me down, replied the elevator boy.

MAGAZINE MEN ARE ARRESTED.

Charged with Disclosing Military Secrets in Violation of the S. Law.

San Francisco, Cal., July 10.—Warrants for the arrest of Charles K. Field, editor of the Sunset Magazine; Robert J. Fowler, an aviator; Riley A. Scott, a writer; and Ray S. Duhen, a photographer, were issued today at the request of John W. Preston, U. S. Attorney here. The charge against them all four is the disclosure of military secrets. The penalty is 10 years imprisonment or a fine of \$10,000 for such disclosure if made abroad and one year, or a \$1,000 fine if made in the United States.

In April the Sunset published an article entitled "Can the Panama Canal be destroyed from the Air?"

Reproductions of photographs taken from an aeroplane and showing some of the fortifications of the Canal Zone and of the San Francisco Presidio accompanied the text. As soon as a copy of the number was called to the attention of the War Department it requested Preston to investigate.

STATUTE PLAINLY FORBIDS.

Mr. Field's defense today was that the photographs showed no actual fortifications, only preliminary work for a fort. To this Mr. Preston replied: "By the act of March 3, 1911, Congress made it a violation of a plain statute for a civilian to take or publish photographs of any fortification construction."

Field, Fowler, Duhen and Scott were served with the warrants and taken before United States Commissioner Francis Krull. They were released on their own recognizance.

At a special session of the grand jury tomorrow, the government will present its evidence and ask for indictments.

EDITORIAL OBJECTED TO.

The editorial comment of the magazine on one of the photographs against which the War Department particularly complained, was as follows:

"This is one of the most significant photographs ever published in this country. Below the aeroplane from which the picture was taken lie the Naos Islands, in the Bay of Panama, in which the United States government is mounting batteries of the heaviest artillery in the world to protect the Pacific approach to the Panama Canal.

"On the island, almost directly under the aeroplane, can be seen the emplacement for the most powerful weapon ever constructed, the first 16-inch disappearing gun, which has an effective range of about twelve miles.

"Here is the significance of the photograph: The aeroplane might have come in time of war from a battleship out of range of the big gun, flying a safe height and carrying five hundred pounds of high explosive instead of a camera. Would not a big gun be helpless against such a foe?"

The editor described the circumstances under which the photograph was taken and who took it, adding:

"Shortly afterwards President Wilson issued an executive order forbidding such flights under heavy penalty. The photograph made on this flight probably are the only pictures that ever will be taken of the canal from the air, except for purposes of war."

No recent death in North Carolina has caused as much newspaper comment as that of Major Watlington, who died just a week ago. Papers all over the State knew him and liked him, and he probably knew more newspaper men and politicians than any other North Carolinian. Yet he was stricken ill in a county court house where he sought refuge, and died a day later. Only three white men were present at his funeral, the good minister of the gospel who had charge of the religious rites, the kind-hearted undertaker who did his services gratis, and a brave Confederate Veteran.—Durham Sun.

Supper Postponed.

The supper which was to have been served at the store room of the Durham Traction Company has been postponed till some time in the future.—Exchange.

Has Your Child Worms?

Most children do. A coated, furred Tongue; Strong Breath; Stomach Pain; Circles under Eyes; Pale, Sallow Complexion; Nervous, Fretful; Grinding of Teeth; Fossing in Sleep; Peculiar Dreams—any one of these indicate Child has Worms. Get a box of Kickapoo Worm Killer at once. It kills the Worms—the cause of your child's condition. Is Laxative and aids Nature to expel the Worms. Supplied in candy form. Easy for children to take. 25c., at your Druggist.

Weak Kidneys Often the Result of Overwork.

On several occasions I have been unable to work and suffered severe pains in the back, due to my kidneys. I called on a doctor of Ripon, Wis., but received no relief.

I tried Dr. Kilmer's Swamp-Root which gave me instant relief. I was then able to resume work. Swamp-Root is the only relief I can get from kidney disease which I am subject to in the spring of the year. I am writing this testimonial through my own free will that sufferers of kidney and bladder diseases will know of the wonderful merits of Swamp-Root. I recommend Dr. Kilmer's Swamp-Root whenever I can and always have a bottle of Swamp-Root in my house.

I purchased Swamp-Root of Mr. C. J. Burnside, Druggist, of 292 Main St., Ripon, Wis.

Very truly yours,
THOMAS J. LYNCH,
325 Newberry Street, Ripon, Wis.

I have read the above statement that Thomas J. Lynch bought Dr. Kilmer's Swamp-Root at my store and made oath the above statement is true in substance and fact.

C. J. Burnside.

Subscribed and sworn to before me this 15th day of November, 1911.

F. A. PRESTON.

Letter to Dr. Kilmer & Co., Binghamton, New York.

Prove What Swamp-Root Will Do For You.

Send ten cents to Dr. Kilmer & Co., Binghamton, N. Y., for a sample size bottle. It will convince anyone. You will also receive a booklet of valuable information, telling about the kidneys and bladder. When writing, be sure and mention The Twice-A-Week Dispatch, Burlington, N. C. Regular fifty-cent and one-dollar size bottles for sale at all drug stores.

"That man must be an insidious lobbyist," declared Congressman Grump.

"What has he done?" inquired Congressman Wayback.

"He invited me to share a bottle of grape juice with him."—Pittsburg Post.

Another Death Results from Bubonic Plague.

New Orleans, July 10.—Following the death here today from Bubonic Plague of Leon DeJean, aged 28, a negro, health authorities began an investigation to ascertain if a new focus of infection exists. Although DeJean resided three miles from the Industrial Home of the Volunteers of America, where two cases of plague were discovered, he was employed at a produce house well within the zone first placed under strict quarantine regulations. Dr. William C. Rucker, assistant surgeon general of the Public Health Service, who is in charge of plague eradication work here, stated tonight that he could not determine the existence of a new focus of infection until epidemiological studies had been made.

DeJean was placed under observation in an isolation hospital on July 5, but his malady was not confirmed as plague until today, following bacteriological tests. Two negroes and one white man have died from plague since the contagion was discovered here on June 27. W. W. Wilkinson, a white man, is recovering. No other cases have been reported.

If it would be a paying proposition for the federal government to build good roads through North Carolina it would pay us to do it ourselves.—Durham Herald.

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Praching every First and Third Sabbath at 11:00 A. M. and 8:00 P. M.
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Preaching every fourth Sunday at 11 a. m. and 7 p. m.
Sunday School every Sunday at 9:30 a. m.
Prayer Meeting Wednesday, 7:30 p. m.
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Services:
Every Sunday, 11:00 a. m., and 8:00 p. m.
Holy Communion: First Sunday, 11 a. m. Third Sunday, 7:30 a. m.
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The public is cordially invited. All pews free. Fine vested choir.

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Corner Church and Davis Streets.
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Sunday School, 9:45 a. m. John R. Foster, Superintendent.
Christian Endeavor Services Sunday evenings, 7:30 p. m.
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Ladies' Aid and Missionary Society meets on Monday, the second Sunday in each month.

A cordial invitation extended to all. A Church Home for visitors and strangers.

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Services every Sunday at 11:00 a. m. and 7:30 p. m.
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Prayer Meeting, Wednesday at 7:30 p. m.
The public is cordially invited to all services.

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Rev. Martin W. Buck, Pastor.
Sunday Worship, 11:00 a. m., and 7:30 p. m.
Sunday School at 9:30 a. m. J. L. Scott, Superintendent.
Praise and Prayer Services, Wednesday, at 7:30 p. m.
Christian Culture Class, Saturday at 8:00 p. m.
Church Conference, Wednesday before first Sunday of each month, 7:30 p. m.
Observance of Lord's Supper, first Sunday in each month.
Woman's Union, first Monday of each month, 3:30 p. m.

THE METHODIST PROTESTANT CHURCH.

East Davis Street.
Rev. George L. Curry, Pastor.
Services:
Morning, 11:00 Evening, 7:30
Prayer Meeting, Wednesday evenings.
Ladies' Aid and Missionary Societies every Monday afternoon after first Sunday in each month.
Sunday School, 9:30 a. m. J. G. Rogers, Superintendent.
Good Baraca and Philathea Classes.
You are invited to attend all these services.

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Teachers' Meeting Wednesday, 7:30 p. m. (Pastor's Study).
Woman's Missionary Society, first Thursday in every month at 8:30 p. m.
L. C. B. Society, second Thursday in every month at 8:30 p. m.
Luther League, second and fourth Sundays at 8:00 p. m.
Vespers at 8:30 p. m.

POOR