

**ARE CHILDREN BETTER CARED FOR IN ORPHANAGE?**

The study of whether or not the children who live in orphan homes in North Carolina are better cared for and better educated than children in the average North Carolina home and the average North Carolina schools is well worthy of the best work of the State Department of Welfare, the State Health Department, local health departments, the State Tuberculosis Association one or all combined. Should the question be answered in the affirmative, as it probably will be, the question would immediately arise, are not the children in our homes and public schools entitled to as good care and as good education as children in our orphan homes? This is easily answered in the affirmative. Then it would be necessary to follow this up with another question which is not nearly so easily answered; if not, why not; what is lacking and what is the remedy for it?

The Marion County (Ind.) Tuberculosis Association has done a most interesting piece of work, covering a period of two years, in the nutrition phase of this problem. A brief report of this work in the Nation's Health says:

"The glaring fact brought out is that the children as a rule seem better off physically under the system of training and the diets of the average orphanage than he is under the diet of a normal home and the system of living that goes generally with the average public or parochial school.

"The studies in Indiana show that the child is nearer normal weight for his height after a stay in an orphanage than he is living in a normal home and attending the average school. Almost invariably, according to Miss Mary A. Meyers, executive secretary of the association a lower percentage of children is underweight in the orphanage than in schools which draw their attendance from homes of the middle or higher class. For example, in the largest school in the finest residential section of Indianapolis approximately 40 per cent of its children were underweight 7 per cent or more. Meanwhile a school in the worst residential section of the city, attended only by colored children, was found to have an underweight percentage of only 22 per cent. This general discrepancy was apparent throughout the schools of the city, selected with reference to classes of homes from which the children came.

"Then the Tuberculosis Association decided to study certain groups of children in private schools. Two schools were selected in a part of the city heavily populated by persons of German descent. The families were of the well-to-do sturdy type wherein good food abounds. Between 35 and 40 per cent of the children attending these schools were found to be underweight for their height. Meanwhile the orphanage was studied. Here the children apparently were few from stocks of carefully selected food such as milk, fresh vegetables, bread and butter, fruits and jellies, and followed a well regulated program. In one such home the almost negligible percentage of 3.3 per cent was found underweight. The children of the colored orphan home were weighed and measured and surprisingly enough, only 4.3 per cent of them were underweight.

"The studies stretched out into the county districts surrounding Indianapolis. Schools in small rural centers showed the per cent of underweight children running from 30 to 45.3 and the average for all these rural schools showed 37.7 per cent underweight."

Studies of this kind in North Carolina should be made and the North Carolina Tuberculosis Association offers to donate high-weightage charts to any or all orphanages that will undertake the work.  
Southern Pines, N. C.  
August 6th 1922.

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Because of heavy rainfall much loss of nitrogen fertilizer has occurred from the fields of Richmond Co. only half a crop is the outlook and so County Agent W. H. Barton is pushing his campaign for planting soil improving legumes this fall. The total orders for vetch seed have now reached 15,270 pounds.

**IMPROVED UNIFORM INTERNATIONAL**

**Sunday School Lesson**

(By REV. P. B. FITZWATER, D.D., Dean of the Evening School, Moody Bible Institute of Chicago.)  
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**Lesson for August 17**

**JESUS CLEANSSES THE TEMPLE**

**LESSON TEXT**—John 2:13-22.  
**GOLDEN TEXT**—"My house shall be called the house of prayer."—Matt. 21:13.  
**PRIMARY TOPIC**—Jesus Loves His Father's House.  
**JUNIOR TOPIC**—Jesus and the Temple Traders.  
**INTERMEDIATE AND SENIOR TOPIC**—Right Conduct in God's House.  
**YOUNG PEOPLE AND ADULT TOPIC**—Reverence and Care for God's House.

**I. Jesus Attending the Passover (v. 13).**

He went up to Jerusalem very often to attend the various feasts. Beginning at the age of twelve this custom was habitual with Him to the end of His ministry. He was under the law and therefore He obeyed it (Deut. 16:16), but primarily He went up because it was His Father's house. It is important that all people from their youth up should make the attendance upon the house of God a habit of their lives.

**II. The Temple Defiled (v. 14).**

For the various sacrifices in the temple many oxen, sheep and doves were needed. Many persons came from distant parts of the land; therefore, it was impracticable to bring their sacrifices with them, so they brought money and bought the animals needed. This privilege the Lord had granted to them (Deut. 14:24-26). This exchange was necessary, but when evil men used it as an opportunity for gain it became an offense before God. If Christ were to come to many of our so-called houses of God today He would find them polluted in just as aggravating a way. His purging the temple courts shows the need of purity and order in all matters connected with divine worship.

**III. Jesus Cleansing the Temple (vv. 15-17).**

1. Driving Out the Merchants and Animals (v. 15). Being the Lord of the temple, the very Messiah who should come to His temple, He had the right to cleanse it, to drive out those who polluted it. It is not said that He used the scourge of cords but, at any rate, it was the symbol of authority.

2. His Command (v. 16). "Make not my Father's house an house of merchandise." Merchandise is legitimate in its place. Any use of the Lord's house other than to worship and honor Him is to make it a place of merchandise, to pollute it. There is great danger of a worldly spirit intruding into the domain of religion. Men who unite with the church for temporal interests, men who come to the house of worship with worldly matters uppermost in their thought, ministers who serve as professionals, men who bring their ill-gotten gains to help further the work of the Lord, in fact all who do not behave properly in the Lord's house, are defiling it and therefore all such must meet His judgment.

3. His Zeal (v. 17). He was so completely dominated by the passion to do the will of God that He unreservedly gave Himself to His work. This was according to the prophecy, "The zeal of thine house hath eaten me up." We should take His act as an example to us in the divine service and manifest commendable zeal. This reform did not prove permanent. A few years later He cleansed it again. This shows how quickly the human heart is under the control of sin. The only permanent reformation is that which is wrought in regeneration. The new birth is necessary.

**IV. The Jews Demanding a Sign (vv. 18-22).**

They demanded of Jesus that He show His authority for such behavior. He told them that the only sign that would be given was His death and resurrection. Destroying the temple and raising it up in three days refers to His crucifixion and resurrection. The resurrection is "an unalterable proof of His divine sonship" (Rom. 1:4). Jesus came forth from the grave of His own power. The Jews did not want a sign. They were only finding excuses for their wickedness. Men today who are demanding proof of Christ's divinity do not really wish the proof but are only trying to find excuses for their sins. Jesus had the ability to justify His ways before God and man. After the resurrection the disciples remembered the words of Jesus on this occasion. This shows that no sowing of the truth shall eventually fail. This ought to be a great comfort for Sunday school teachers and Christian workers.

**Lofty Ideals**  
Lofty ideals often live in lowly places.—Western Christian Advocate.

**A Glorious Word**  
"Oh, the depth of meaning in that word 'Saved!' From the guilt of sin, saved from the love of sin, saved from the power of sin, and one day, when He comes, we shall be saved from the presence of sin!"—Exchange.

**Religion**  
The religion of many men partakes of the qualities of a jelly fish. In its own element it floats and lives. On the sands it is helpless and perishes.—Western Christian Advocate.

**EXECUTOR'S NOTICE**

Having qualified as Executor of the last will and testament of Mrs. Minnie L. Winstead, deceased, late of Person County on May 19th, 1924, this is to notify all persons holding claims against said estate to present the same to the undersigned on or before May 19, 1925, or this notice will be pleaded in bar of their recovery. All persons indebted to said estate will please make immediate payment.

This July 8th, 1924.  
C. E. Winstead, Sr.,  
Executor. 7-9, 6ts

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**TO SEE BETTER SEE ME.**  
My next visit will be Wednesday, SEPTEMBER 3rd, 1924

**Gained Ten Pounds**  
Mrs. George S. Hunter, of Columbus, Ga., says she suffered severely with female troubles.  
"I had to go to bed and stay sometimes two weeks at a time," says Mrs. Hunter. "I could not work. My... were irregular and I got very thin. I went from 126 pounds down to less than 100. My mother had been a user of **CARDUI** The Woman's Tonic and she knew what a good medicine it was for this trouble, so she told me to get some and take it. I sent to the store after it and before I had taken the first bottle up I began to improve. My side hurt less and I began to mend in health. I took four bottles in all during the last ten months. Cardui acted as a fine tonic... I am well now. I have gained ten pounds and am still gaining. My sides do not trouble me at all and my... are quite regular. I know that Cardui will help others suffering from the same trouble."  
Take Cardui. E-101

**N. & W. Norfolk & Western Ry.**  
Schedule Effective July 6, 1924.  
a. m. p. m. p. m. p. m.  
\*7:05 \*5:10 lv. Durham ar. \*1:35 \*8:30  
a. m. p. m. a. m. p. m.  
8:15 6:20 lv. Roxboro ar. 12:19 7:19  
8:45 6:50 lv. Denniston ar. 11:50 6:50  
9:05 7:13 lv. S. Boston ar. 11:30 6:30  
9:19 7:27 lv. Halifax ar. 11:17 6:15  
11:40 9:45 ar. Lynchg. lv. 9:05 4:00  
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