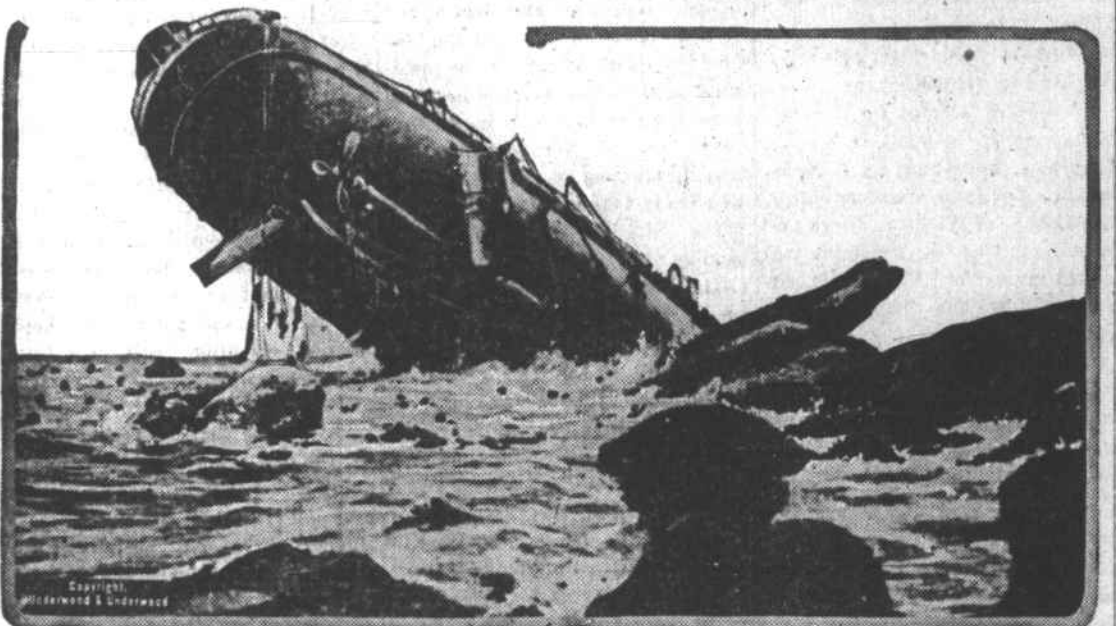


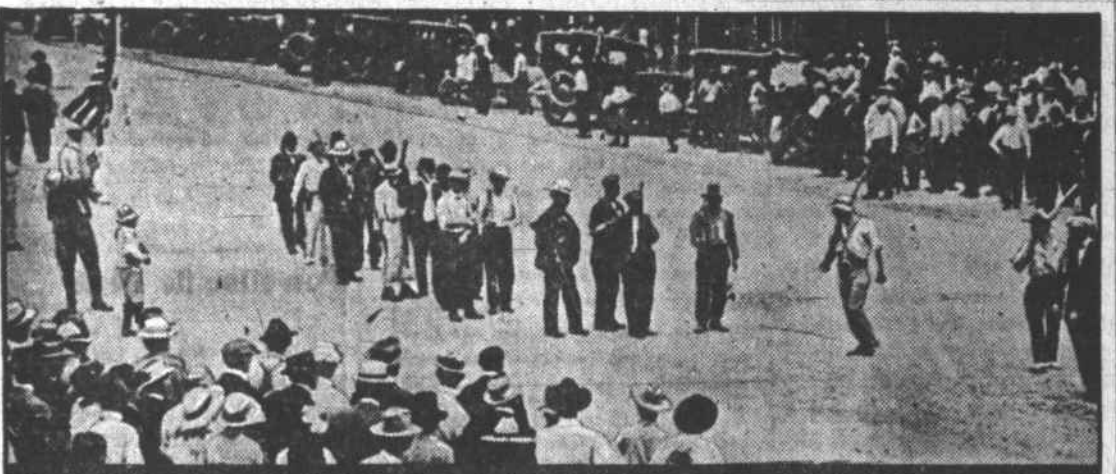
1—Members of the Harvard university regiment digging trenches for practice at Fresh Pond, Mass. 2—John D. Ryan, copper magnate, who has been made director general of military relief in the Red Cross. 3—One of the big French 75's on the west front about to be fired. 4—Design for a proposed medal to be awarded American soldiers who distinguish themselves in France; according to the bill introduced in congress by Representative O'Shaunessy of Rhode Island the medals would be made from two cannon presented to the United States by Lafayette.

BRITISH TRANSPORT TORPEDOED AND ON THE ROCKS



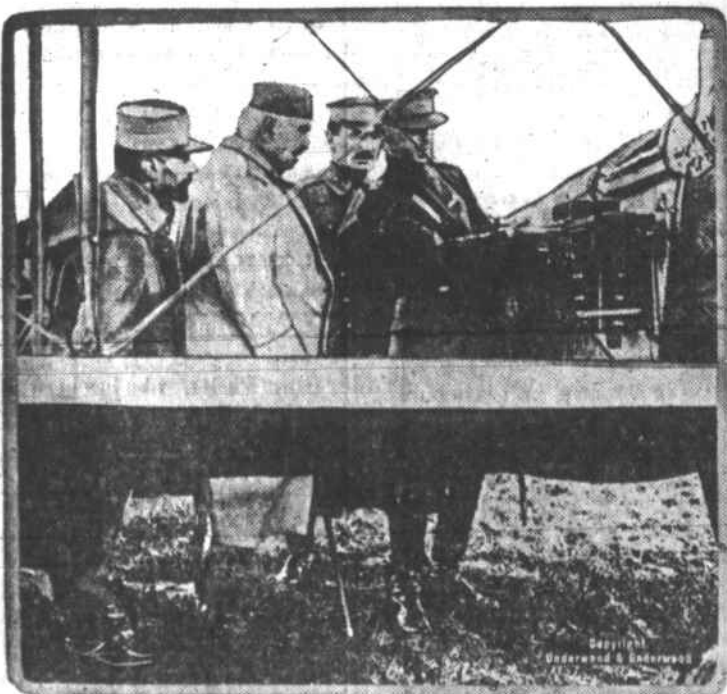
This remarkable photograph shows a British transport on the rocks after being torpedoed by a German submarine in the eastern Mediterranean. The vessel was run on the rocks in an effort to beach her. The men can be seen sliding down the ropes hanging from the vessel.

BISBEE ARMING AGAINST THE I. W. W.



Citizens of Bisbee gathering under arms to deport the members of the I. W. W. who were fomenting strikes in the Arizona copper mines.

MONTENEGRIN KING AT BRITISH FRONT



The king of Montenegro photographed during a recent visit to the British front in Belgium while an aviator was showing him his airplane.

TYPE OF GERMAN PRISONER



Characteristic photograph of a German prisoner taken by the British in a recent drive. He looks happy and relieved, but some of them are decidedly sullen.

INTERNATIONAL SUNDAY SCHOOL LESSON

(By REV. F. B. FITZWATER, D. D., Teacher of English Bible in the Moody Bible Institute of Chicago.) (Copyright, 1917, Western Newspaper Union.)

LESSON FOR AUGUST 5.

MANASSEH'S SIN AND REPENTANCE.

LESSON TEXT—II Chronicles 33:1-20. GOLDEN TEXT—Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.—Isaiah 55:7.

The reign of Manasseh was the longest of any of the kings of Judah. It is strange that a wicked king should have the distinction of the longest reign. This can be accounted for, perhaps, by the fact that the nation was in such a state that their idolatrous corruption needed to go to its fullest development. It seems to be necessary in a world of free beings, that their actions must go to a certain stage of development. It was so with the inhabitants of Canaan before that land was possessed by Israel. Israel was kept in Egypt until the iniquity of that nation was full. In this case doubtless the Lord permitted this to go on until the idolatrous practices would become extremely obnoxious. Another reason why this is done is to show God's long forbearance. He is not willing that any should perish, but that all should come to repentance (II Peter 3:9). And finally, we can account for it on the ground that God permits these things to go on long in order to vindicate his justice when he judges. He does not strike in judgment until all hope of repentance is past.

I. Manasseh's Sin (vv. 1-9). Though he had the example of a good father, he with passionate endeavor gave himself up to the imitation of the heathen about him. This shows that grace is not inherited; a good father may have a bad son. It also teaches us that it is absolutely necessary to bring the grace of God into vital touch with our children, for that grace is absolutely essential to their salvation. Only his grace can counteract the downward pull of sin.

1. He restored the high places which had been destroyed by his father (v. 3). It is thus seen that he sought to undo the good work done by his father.

2. He erected altars to Baal (v. 3). The idols worshiped on these altars seem to have been images of licentious appearance, provoking the indignation of the human passion. Therefore, with this worship was coupled the grossest licentiousness.

3. He introduced the star worship of the Chaldeans and Assyrians (v. 3). He even erected these altars in the house of the Lord, placing them on a level with God himself.

4. He set up Moloch in the Vale of Hinnon (v. 6). He not only encouraged this worship on the part of others, but he even caused his own children to pass through the fire.

5. He practiced magic, witchcraft, and dealt with a familiar spirit (v. 6). So gross were these practices that they did even worse than the heathen whom God had destroyed before the Children of Israel came into the land. It seems to be true always that when those who profess to worship God turn away from him, they indulge in sin in excess of the unbelievers.

6. He rejected the Lord's testimony (v. 10). Doubtless the prophets had again and again admonished him, but he seems to have turned entirely aside from such remonstrances.

II. Manasseh's Chastisement (vv. 11-13). The Lord in grace used the Assyrians to chastise Manasseh, so as to bring him to see his evil ways. He was captured, perhaps while hiding among the thicket of thorns (v. 11), bound in chains and carried to Babylon. This was most humiliating. His hands were manacled, his ankles fastened together with rings and a bar.

III. Manasseh's Repentance. (vv. 12, 13). Fortunately, the chastisement had its desired effect. Manasseh was brought to his senses and turned from his evil ways. The steps in his repentance are as follows:

1. Affliction (v. 12). This was most severe. Bound with chains and dragged to Babylon. While this was severe, it was light in comparison with the sins which provoked it. Many today are groaning under the weight of God's chastisement who have not yet come to realize that the weight is light compared with the offense. Affliction is God's love token (Heb. 12:6). Its primary design is to bring men back to God.

2. Supplication (v. 12). Manasseh had the good sense to cry out to God in this condition. It is the unmistakable evidence that God's chastisement is accomplishing its purpose. We are instructed in James 5:13 in time of affliction to pray.

3. Humility (v. 12). This is a common characteristic of penitent souls. Those who come under the hand of God always recognize it in their humble walk.

4. Forgiveness (v. 13). As soon as God sees the signs of repentance, he turns in mercy to the penitent and grants absolution for sin. No one needs to wait long to receive his forgiveness.

5. His kingdom restored (v. 13). Manasseh not only was forgiven, but he was actually restored to his kingdom. Those who truly repent, God will not only forgive, but he will restore (Psa. 32:3-5).

6. Apprehension of God (v. 13). Through this experience Manasseh came to know God. He not only came to know God as the jealous God, the One who will not tolerate a rival, but he came to know him as a God of mercy. He came to know him in a new way. Happy are those who submit to the chastisement of God, who opens their hearts to receive the new revelation of himself, even though it be through the hand of chastisement.

HIS OWN By REV. B. B. SUTCLIFFE Of the Extension Department, Moody Bible Institute, Chicago

TEXT—Having loved His own He loved them unto the end.—John 13:1.

This text has in it much of comfort, strength and assurance for the Christian.



His Own Property. Christians belong to the Lord in at least a three-fold way. First by gift from the Father. In his prayer in John 17 our Lord says "thine they were and thou gavest them to me." They do not belong to themselves but to him—his own peculiar property, for they are his peculiar treasure.

In the second place they are his own by purchase. He has paid to the uttermost farthing and now can say to them "Ye are not your own, ye are bought with a price." That price was nothing less than his own precious blood poured out on the cross of Calvary. He gave his life for his sheep. He laid down his life as a ransom for them. He was the "merchantman seeking goodly pearls who, when he had found one pearl of great price, went and sold all that he had and bought it." The title to ownership of every Christian is his. They are his own peculiar property.

In the third place they are his by their surrender. As believers go on in their Christian life learning more and more of him, more and more do they surrender themselves to him. Some there are that try to withhold a part of themselves from him, but they are never happy, contented Christians. The fullness of blessing and of power never comes until in fullness of surrender the Christian yields himself unto the Lord, recognizing that he is indeed the property of him who loved him and gave himself for him. The measure of the Christian's daily peace and power is the measure of that Christian's surrender to the owner—the Lord Jesus.

His Own Care.

Peter exhorts the Christians to be "casting all your care upon him for he careth for you." This last sentence might be worded, "It is his business to care for you," and he will care for each one of his own. As they are his property, purchased by such a price, he will guard them from all harm, protect them from all evil and set a hedge round about them against all that might injure them. Sometimes hard things come into the Christian's experience, but these may be the only way he can guard them from danger. He had to guard David from coming to the throne unprepared by allowing many a hard experience to come to him. If this should meet the eye of some child of God passing through deep waters, it may be that the deep waters are just the needed guard.

In the second place they are his own peculiar care to guide. How often would they, like sheep, go astray but for his care in guiding them. Sometimes, 'tis true, he leads them in paths that look from the outside most uninviting, but once in those paths the Christian discovers they lead beside the still waters into pastures green and fresh.

In the third place they are his own peculiar care to provide for. His provision is new every morning and fresh at eventide. It is never old nor stale. His own miss much that he provides by being out of his place. He told the ravens where to place Elijah's food and he told Elijah where to go. Elijah might have delayed, but the ravens would have fulfilled their part. The provision of course would become stale and useless if Elijah was not there to use it. He provides plentifully for all his own, and if any of them grow faint maybe they are missing his provision which is piling up in his appointed place. If your place is at home, do not be surprised if you miss his provision by going to China. And if his place for you is upon some foreign field do not be surprised if you find yourself with little spiritual vigor in America.

His Own Loved.

Having loved his own, he loves them to the end. Christians sometimes are tempted to think his love varies with their own changing affections. But he loves them always with the same unvaried love. Loves them in spite of failure, as the history of Peter so fully shows. Peter thought he would be ready to lay down his life rather than forsake him. But how quickly he was put to shame by the question of a stranger maid. How pitiful the failure as the oaths slipped from his lips! But did the Lord's love weaken? Nay, rather it burned, if possible, a bit brighter in his great heart and flamed out from his eyes, bringing Peter back to the place of bitter tears through which he saw the path of return. In the second place, he loves his own in spite of all backwardness. Think of him walking and talking with Philip for three years, instructing by example and by word all those days; while he was about his Father's business, only at the end to find that Philip had not learned the first lesson, but must needs say, "Lord show us the Father," not knowing "He that hath seen me hath seen the Father." How trying such backwardness is, but to the Great Teacher it did not lessen in any degree his love. The tender passion by which he held Philip was just as deep that moment when his backwardness was revealed as ever it was. Do not allow any hint that his love for you grows cold when you discover how little progress you have made.

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Jumps into the Soup Pot. Pittsburgh, Pa.—When Jasper Cook, negro, waiter in the Hotel Newell, on request of the chef opened a box marked "fresh eels" and saw several large and angry black snakes, with fangs bared, glide out on the floor he promptly jumped in the big soup pot, which fortunately was filled with a Jake-warm mixture. In three seconds after the first snake made his appearance, Jasper was the only human being left in the cookery and he was speechless from fear.

Owl Puts Out the Lights. Durham, N. C.—A few nights ago, about 9:30 o'clock, the electric lights of Morganton, N. C. began flickering and finally went out. It was later discovered that a little insignificant creech owl was the cause of the trouble, losing its life as a forfeit for attempting to light on an insulator and for depriving Morganton of lights for about five hours. The bird was shown on the streets of the town. Its wings were scorched from tip to tip and its body was burned by contact with the live wire. When the owl alighted on the insulator, the current was started racing to the ground and the insulator burst. This live wire was burned in two, and when it fell the current was cut off automatically at the switching station.