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JAS. A. THOMAS, Editor and Proprietor.

THE COUNTY, THE STATE, THE UNION.

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CHURCH DIRECTORY.

METHODIST.

Sunday School at 9:30 A. M. GEO. S. BAKER, Supt.
Preaching at 11 A. M., and 8 P. M.,
Prayer meeting Wednesday night.
G. F. SMITH, Pastor.

BAPTIST.

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THE SUNDAY SCHOOL.

LESSON VIII, THIRD QUARTER, INTERNATIONAL SERIES, AUG. 21.

Text of the Lesson, II Kings v, 1-14. Memory Verses, 13, 14—Golden Text, Jer. xvii, 14—Commentary by the Rev. D. M. Stearns.

1. "Now Naaman, captain of the host of the king of Syria, was a great man with his master and honorable." The verse goes on to tell why, but closes with the sad statement that he was a leper. The Word of God from beginning to end reveals God to us working in and through and for His people and for all who are willing to receive His mercy. Even by those who do not know Him He sometimes works as in this case, delivering Syria by Naaman. All the great and honorable men of Scripture, such as Boaz, the mighty man of wealth (Ruth ii, 1); Mordecai, who was great among the Jews (Est. x, 3), and others lead the believer to say with heartfelt gratitude, "I know a greater and more honorable than all others, and He can heal even lepers."

2. "Brought away captive out of the land of Israel a little maid, and she waited on Naaman's wife." Thus did the Syrians with God's permission, but what about the little maid's father and mother, and what about her own poor little heart? It is very evident that God does not always seek the comfort of His people, but He does always seek the highest good, and the greatest eternal glory of each one. Consider Joseph and Daniel, etc.

3. "Would God my lord were with the prophet that is in Samaria! For he would recover him of his leprosy." But for the love of God manifested through the little maid we might never have had the story of Naaman. The faithfulness of the little boy Samuel and of this little girl are great lessons for all boys and girls. Jesus at the age of 12 was about His Father's business, and it is the business of all who know Him to make Him known to others.

4. "Thus and thus said the maid that is of the land of Israel." So said one to the king, and thus the message of the little maid is passed on to headquarters, even the words of a little boy or girl are worth being passed on and will accomplish God's pleasure if they concern Him or His servants who live unto Him. He will use any vessel that is willing to be used by Him that He may be glorified.

5. "And the king of Syria said, Go to, go and I will send a letter unto the king of Israel." So Naaman departed, taking as a present 10 talents of silver, 6,000 pieces of gold and ten changes of raiment. God gave His Son freely and with Him freely all things (Rom. iii, 24; viii, 32). Those do not know Him who think to buy His gifts, neither do those know Him as they should who bring Him no thank offering.

6. "Now, when this letter is come unto thee, behold I have therewith sent Naaman, my servant, to thee, that thou mayest recover him of his leprosy." Our messages for God often get twisted and perverted by those who hear them, but God will somehow accomplish His pleasure. It is not for us to worry if we have acted according to Jer. xxiii, 28. The little girl had said that the prophet, not the king, would do it.

7. "Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy?" Thus said the king of Israel when he had read the letter and imagined that the king of Syria sought to quarrel with him. True, he was not able either to kill or make alive, but he should have known the God of Israel and His servants, the prophets, and have been able to point people to the one only living and true God.

8. "Wherefore hast thou rent thy clothes? Let him now come to me, and he shall know that there is a prophet in Israel." Thus sent Elisha to the king when he heard that the king had rent his clothes. Here is a man conscious of the fact that he is on earth for God and that God is with him. He has seen the power of God in the dividing of the waters, the healing of the waters and in the miraculous supply of water, in the increase of the oil, the raising of the Shunamite's son and the healing of the pottage. He knows God and feels free to expect whatever will glorify Him.

9. "So Naaman came with his horses and with his chariot and stood at the door of the house of Elisha." A wonderful sight truly to be seen at a poor man's door! It makes us think of the time when all kings shall fall down before Him whom Elisha served, when every high thing shall be brought down and the Lord alone shall be exalted in that day (Ps. lxxii, 11; Isa. ii, 11).

10. "Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean." Thus said the messenger whom Elisha sent to the door, for Elisha thought it not necessary to go himself. He stood like Elijah before God and considered no greatness that was not of God.

11. "But Naaman was wroth and went away and said, Behold, I thought he will surely come out to me." Naaman had it all planned in his own mind just how it ought to be done, for was not he a great and honorable man and did he not deserve to be honored before his soldiers and by this Israelite? Was he not prepared to pay well for all he got and was this any kind of a way to treat such as he? His pride would not stand it, and he went away in a rage.

12. "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?" The water might be as good or possibly better for some purposes, but they were not God's way for his cleansing. Cain's fruits were probably much more attractive than Abel's bloody lamb, but they were not God's way. Good works and a good moral character are very beautiful and all right in their place, but they are not God's way of cleansing the leprosy of sin, and therefore of no avail.

13. "How much rather then when he saith to thee, Wash and be clean?" His servants, wiser than he, thus reasoned with him that he would gladly do some great thing, and why not this simple thing? There are many who would give much money and do many so called good works if thus they could be saved, but simply to receive Christ and depend wholly upon Him and to have all their righteousness count for nothing is too humiliating for some people, and they will not submit (Rom. x, 3).

14. "Then went he down and dipped himself seven times in Jordan, according to the saying of the man of God, and his flesh came again like unto the flesh of a little child, and he was clean." He certainly was not worthy, but he was obedient, and he was cleaned. There is no other way but God's way (Acts iv, 12), and all, without exception, who accept the way (John xiv, 6) are made clean (John xiii, 10; Rev. i, 5, 6; I Cor. vi, 11; Isa. i, 18).

Yellow Jaundice Cured.

Suffering humanity should be supplied with every means possible for its relief. It is with pleasure we publish the following: "This is to certify that I was a terrible sufferer from Yellow Jaundice for over six months and was treated by some of the best physicians in our city and all to no avail. Dr. Bell, our druggist, recommended Electric Bitters, and after taking two bottles I was entirely cured. I now take great pleasure in recommending them to any person sugering with this terrible malady. I am gratefully yours, M. A. Hogarty, Lexington, Ky." Sold by Aycocke Drug Co., druggist.

KEEP QUIET.

REPOSE OF SOUL IS STRENGTH.

Go Into The Habit of Thinking or Speaking Before Acting.

N. N. Herald.

In Quietness and in confidence shall be your strength.—Isaiah, xxx., 15.

In my early youth I watched a game of chess played by two experts, and the lesson I learned has lasted me a lifetime. For a while the chances were even, and it would have been rash to prophesy the results. The victory hung in the balance, and I was breathless. At last I noticed that one of the players was losing his quietness, and then I made a startling discovery that in his case, at least, the loss of quietness was the loss of strength. Impulse and rashness took the place of calm wisdom. He made hasty moves when he should have been especially deliberate. In thirty minutes the end came. The quiet player won and the hasty player was defeated.

From that incident I deduced a general principle has served me a good turn in many an embarrassment and helped me to overcome many a temptation. In life, as in chess, other things being equal, the man who acts slowly, measuring the consequence of what he proposes to do, is apt to gain his end, while the man who is governed by impulse rather than reason does himself very slender justice and fails in the advancement of his ambition. One of the best things in life is to have undisputed possession of yourself, and one of the worst things—indeed it is a positive misfortune—is to let yourself get away from yourself.

I revert again to the Christ. Whatever your theological opinion may be, we must all agree that in character, in the manner in which He met the experiences of life, He serves as our guide as surely as the north star serves the mariner. He furnished a perfect illustration of my text for the quietness of His soul. No haste, no worry, no wild or rash activity marred His career. He could say to the Sea of Galilee, "Peace, be still!" but he had no need to command Himself to be quiet.

The ideal man is not the phlegmatic, the indifferent or sluggish man is like a pile of green wood, from which you can get no blaze. There is in him neither heat nor good cheer.

The ideal man is the man of many passions, impulses, ambitions, but all under control of a central will. If you wish your engine to do good work, you must have plenty of coal in the grate and plenty of steam in the boiler. But you must be master of the steam, for it is omnipotent to do your will if rightly directed and omnipotent to destroy you unless so directed.

There is a great deal of religion in simply keeping quiet. It is the best thing for you to do, and at the same time the hardest. The rash people in the world spend most of their time in regret for what they have done. Friendships have been broken by words which no more represented your real sentiments than a house on fire represents the happiness of the family that lives in it. Domestic misery has been caused by language, hasty and unconsidered language; every syllable of which falsify the true feeling of the person who uttered it. The speaker was simply obsessed, a bad influence threw him into mental chaos, and his words were a blizzard—a cyclone. He could not control it because he had not learned one of the important secrets of success.

More and worse than that. Many a man has made a failure of his career for the same reason. The New Testament is worth studying if you would find the best way to get on in life and to make the most of the varied experiences which come to you.

You are too much like the sea of Galilee in a storm. You need some one at your side to cry constantly, "Be still." But you ought not to need this, for you should be your own ruler and utter the command to yourself.

We are in a state of mind too constantly perturbed and restless. Small things throw us off our balance. We are suspicious, envious, and, last of all, embittered.

Keep quiet. Get into the habit of thinking before speaking or acting. Spend half an hour in serene meditation every day, asking what it is worth while to do, and why is it worth while to do it. Then you will reach the conclusion that there are some things which it is worth your while not to do.

All this is included in the broad idea of religion. It teaches you how to create within yourself a spirit of quietness, to attain that self-poise which is so necessary to happiness, and thus to be at your best when some unusual struggle is at hand.

The laws of the universe will then be on your side, and you will be able to overcome without effort, for the events of life are made harder by the restlessness with which we meet them, and they could do less harm if we would meet them quietly and accept them as quarried marble to cut into shape by the patient chisel of a nature which is determined to be as contented as possible.—GEORGE H. HEPWORTH.

Measures of Capacity.

The following measures of capacity may be found useful to hang up in the kitchen for easy reference:

Four even teaspoonfuls liquid equal one even tablespoonful.

Three even teaspoonfuls dry material equal one even tablespoonful.

Sixteen tablespoonfuls liquid equal one cupful.

Twelve tablespoonfuls dry material equal one cupful.

Two cupfuls equal one pint.

Four cupfuls equal one quart.

Four cupfuls flour equal one quart or one pound.

Two cupfuls solid butter equal one pound.

Two cupfuls granulated sugar equal one pound.

Two and one-half cupfuls powdered sugar equal one pound.

One pint milk or water equals one pound.

One dozen eggs should weigh one and one-half pounds.

Skim milk is heavier than whole milk, and cream is lighter than either, pure milk is three per cent heavier than water.

The following table of proportions is also valuable. Use:

One tablespoonful soda to one cupful molasses.

One teaspoonful soda to one pint sour milk.

Three teaspoonfuls baking powder to one quart flour.

One-half cupful of yeast to one-quarter cake compressed yeast to one pint liquid.

One teaspoonful extract to one loaf plain cake.

One teaspoonful salt to two quarts flour.

One teaspoonful salt to one quart soup.

One scant cupful of liquid to two full cupfuls of flour for bread.

One scant cupful of liquid to two full cupfuls of flour for muffins.

One scant cupful of liquid to one full cupful of flour for batters.

One quart of water to each pound of meat and bone for soup stock.

Four peppercorns, four cloves, one teaspoonful mixed herbs for each quart of water for soup stock.

It is often said of good cooks that "they never measure, they guess." Not so. Long experience has taught them to measure, and measure accurately, by means of that same experience and judgment. This however, is a most risky experiment for beginners, whose pinions are still insufficiently furnished with plumage for independent aerial navigation.—Exchange.

The Wiser of the Two.

"Mary," said Mr. Thomas, when a silence fraught with unpleasant meaning had followed his first altercation with his young wife.

"Yes?" said Mary, interrogatively.

"When a man and his wife have had a—difference," said Mr. Thomas, with a judicial air;" and each considers the other at fault which of the two do you think should make the first advance toward reconciliation?"

"The wiser of the two," said Mrs. Thomas, promptly, "and so, my dear, I'll say at once that I'm very sorry."

It occurred to Mr. Thomas that it might have been as well for him to make the first advance, after all; but he thoughtfully refrained from saying so.

CASTORIA.
Bears the Signature of Chas. H. Fletcher. The Kind You Have Always Bought

HE MISSED NEARLY HALF

SURE SIGN OF INTOXICATION.

A Young Wife's Experiment And The Proof That Followed.

They had only been married three short months, but one day she made a fearful discovery. On a particular evening when he came home she was completely startled when she fancied she detected the odor of liquor upon him. At first she held her breath, she was so frightened. But at length it slowly, but irrefutably dawned upon her. She was almost dazed. Still, and when all indications pointed that way, she refused to believe, and as a last straw, she asked him if he had been to the barber's. He replied that he had not. Therefore, at last, even bay rum had to be given up. She did not have the heart to tax him with it that evening. She trusted him ever so much and she thought how chagrined she would feel, and how shocked and offended he would be if she should proceed on her suspicions and they should turn out to be inaccurate. She resolved to wait, but in the meantime she set about devising a plan whereby she could establish upon any future occasion, beyond cavil, just what the truth was.

She thought over a great many ideas and ways, and means, but came across nothing satisfactory. Just at this junction a dear friend came in. To her after a great deal of preliminary conditioning, she revealed the awfulness of her situation. The very dear friend sympathized heartily and fervently with her in the terrible calamity, but she suggested that it would be a good plan, as the first had observed to be perfectly positive before confounding him with guilt. On being interrogated as to a plan, she replied that she had always heard it said, and she believed such to be quite the case, that a man even slightly intoxicated, could not pronounce words of any length. Her friend was immensely gratified at this idea, which she also averred to have often heard and to retain perfect faith in. Thereupon it was agreed that the bride of a few months should make out a list of words and keep them always at hand, ready for use in any emergency.

As soon as her friend had gone she got down an unabridged dictionary, and made out a list that she thought would give the matter a fair trial. At last, in a couple of weeks, she felt sure again one evening that her husband did not seem just exactly as he generally did. She made no attempt to contain herself any longer, but immediately asked him to read the words she had collected. Her friend happened to call the next day. The young wife was in a state of great agitation and collapse.

"Yes, yes," she sobbed hysterically, "it was just as I thought."

Here a fresh flood of tears choked her utterance. Presently she was able to proceed.

"I gave him this list," she continued. Here she handed it over to her friend. It ran: Phthisis, phylactery, photochromy, hypochondriasis, mulibrity, parachronism, phenakistoscope, piesiosaurus, pococurantism, diatessaron, antinomianism, pseudaesthesia.

"And," she went on while the friend was reading it, "he missed nearly half."

Buying Drinks With Nails

There is an endless number of tricks resorted to by the man with the fearful and everlasting thirst to get a drink after his financial means have become exhausted. a new one comes to the front, and a Pittsburg saloon keeper was the victim. During the early morning the German proprietor of the place seated himself at one end of the bar and read his moring paper while waiting for trade. A glass worker who was known to the proprietor rushed into the place on his way to work and threw something on the bar. It rolled off into the rinse tank back of the bar.

"I threw a dime over there, S—," he said, "but I guess you can find it."

"Oh! that's all right, Jack. What will you have?"

"Give me a 'jigger,'" the man replied.

The glass of cheap whiskey known by that name was served and the man hurried to work.

The same thing occurred twice again during the week, and on Saturday the tank was cleaned out.

"You will find three dimes in that tank," said the proprietor to the woman who was doing the cleaning; but when the bottom of the tank was reached a half dozen tenpenny nails were found. The man had been working the night bartender in the same fashion.

DON'T WORRY.

LEAVE IT WITH GOD.

Way To Treat The Many Perplexing Problems That Vex Christians.

In one of his letters touching a very important event in his life George Fox wrote: "Wherefore I let the thing rest and went on the work and service of the Lord." There is a deep and vital truth of practical living suggested by this fragment of a sentence—a truth which, received and acted upon, goes far to make the mind calm, the heart peaceful and the hands effective. There are a great many conscientious but anxious people who find themselves continually tempted to postpone work until all question can be settled; who attempt, in a word, to anticipate the education of life by grasping at the beginning of those results which come only at the end. For there are a great many perplexing problems must be worked out. The man or woman who want to settle them in advance will fail alike of the settlement of the question and the doing of the task. It is through the active putting forth of one's power that light continually streams in on the question which concerns what one ought to do. In any education the understanding of the ultimate ires of things must be postponed, those uses are revealed only when the educational process is are to close. This is preeminently true of the supreme education, a process which we call life. There are thousands of questions weighing upon every sincere and conscientious mind which cannot be settled by any amount of thinking, but which in a way settle themselves as we slowly but faithfully do the duty which lies next. This comes very near being the whole philosophy of life, which is in no sense a settlement of ultimate questions, but which is always primarily the doing of the thing that presses to be done. He who is able to do faithfully and heartily that which lies in hand soon the road to the settlement of all the final questions. He is working his way through the experience which is to be, from the spiritual side, one of the great sources of personal illumination. To learn to leave things with God, and to do one's work as if God could be trusted, is to gain a poise and full-heartedness which permit one to pour out his whole strength without anxiety, worry and distraction.

Marrying for Love and Marrying for Money

In the marriages of the present day young men marrying for love but sentiment would appear to enter less into the calculation of a man of mature years, and yet no union based upon anything but love can be a permanently happy one. In this degenerate age men frequently marry for money, position or in order to add to personal comfort or convenience. As regards women, a dreadful old cynic once observed that at sixteen a womay marries for love, at twenty for position, at twenty five for money, and at thirty neither money, love nor position enters into the matter, the only question then being, where is the man? This cynic evidently saw with jaundiced eyes the world of to-day, and understood society as it is, with all its artifically, hypocricy and selfishness. In olden times parents were only too glad to have their daughters marry the man they loved, and money, show and position were quite secondary considerations. It is a sad and regretable condition of affairs when marriage becomes a mere contract in which the man seeks for wealth, position or advancement, and in which the woman, recognizes her helpless and dependent condition, accepts the situation, marries for love when she can, but marries for anything else sooner than become an old maid.

Mr. A. C. Wolfe, of Dundee, Mo., who travels for Manser & Tibbetts, Implement Co., of St. Louis, gives traveling men and travellers in general, some good advice. "Being a Knight of the Grip," he says, "I have for the past three years, made it a rule to keep myself supplied with Chamberlain's colic, cholera and diarrhoea Remedy, and have found numerous occasions to test its merits, not only on myself, but on others as well. I can truly say that I never, in a single instance, have known it to fail. I consider it one of the best remedies travelers can carry and could relate many instances where I have used the remedy on skeptics, much to their surprise and relief. I hope every traveling man in the U. S. will carry a bottle of this remedy in his grip." For sale by W. G. Thomas, druggist.

Gems from Emerson.

Cast the bantling on the rocks,
Suckle him on the she-wolf's teat,
Wintered with the hawk and fox,
Power and speed be hands and feet.

To believe your own thought, to believe that is true for you in your private heart, is true for all men—that is genius.

We but half express ourselves, and are ashamed of that divine idea which each of us represents. It may be safely trusted as proportionate and of good issue, so it be faithfully imparted, but God will not have his work made manifest by cowards.

It needs a divine man to exhibit anything divine.

Truth is handsomer than the affectation of love. Your goodness must have some edge to it—else it is none. What I must do is all that concerns me, not what people think. This rule, equally arduous in actuality, may serve for the whole distinction between greatness and meanness. It is the hardest, because you will always find those who think they know what is your duty better than you know it.

It is easy in the world to live after the world's opinion; it is easy in solitude to live after your own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude.

[illegible]

[illegible]

Discovered by a Woman

Another great discovery has been made and that too by a lady in this country. Disease fastened its clutches upon her and for seven years she withstood its severest tests, but her vital organs were undermined and death seemed imminent. For three months she coughed incessantly and could not sleep. She finally discovered a way to recovery by purchasing from a bottle of Dr. Kings New Discovery for Consumption and was so much relieved on taking first dose that she slept all night and with two bottles has been absolutely cured. Her name is Mrs Luther Lutz. This writes W. C. Hamnick & Co., of Shelby, N. C. Aycocke Drug Co., drug store.

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