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By virtue of an order of re-sale made
by the Superior court of Franklin
county in the special proceeding entitled R.A. Moore, Adm'r of J.W. Moore,
dec'd vs Mabel Moore and others, heirs
at law, the undersigned commissioner
will on Monday the 2nd day of May.
1910, it being the first Monday in said
month, at about the hour of twelve
o'clock, noon, offer for sale at public
auction at the Curt House door in
Louisburg, N.C., o the highest bidder
for cash, a certain tract or parcel of
land situated in Cypress Creek township, Franklin county, North Carolins,
adjoining the land of E. W. Moore, J.
C. Matthews and Mrs. S. A. Moore,
and containing twenty-five acres, more
or less. The purchaser will be required to make a decosit of twenty per
cent of his bid as gausantee of good
faith spelling the confirmation of the General Mérchandise

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## THE SUNDAY SCHOOL.

For April 17, 1910.

THE INTERNATIONAL SERIES.

Text of the Lesson, Matt. xi, 1-19. Memory Verses, 4. 5-Golden Text, John v. 36—Commentary Prepared by Rev. D. M. Stearns.

After the commission of last lesson toth Jesus and His disciples departed and went through the towns preaching the gospel and healing everywhere See verse 1, with Mark vi. 12, 13; Luke ix. 6. We may imagine the result from such a passage as Matt. iv. 24. in Luke vii. 16-18, we read that after Jesus raised the widow's son to life the people glorified God, saying that a great prophet is risen up among us and that God bath visited His people. And this rumor of Him went forth throughout all Judea and throughout all the region roundabout. And the disciples of John showed him of all these things. This explains how, according to verse 2 of our lesson, John heard to the prison the works of Christ. We learn from chapter xiv that John was put in prison because he had fearlessly rebuked sin in high places, a danger-ous thing to do if one's own comfort is considered when the powers that be are in league with the devil. So Micaiah, son of Imia, found it when for speaking the truth he was put in prison and fed on the bread and water of affliction. Zechariah, son of Jeholada. was stoned to death because he testified that the people were in trouble cause they had forsaken the Lord (11 Chron. xviii, 25, 26; xxiv, 20, 21). The hatred of the world, however, is not strange, for the devil is the god of this age, and he is the great adversary of God and man. But when one is suffering for righteousness' sake and our God, whose we are and whom we serve, seems not to hear us and sends no deseems not to hear us and sends no de-liverance then it becomes very perplex-ing to any but the strongest faith. See Joseph as slave and prisoner. Martha and Mary with a sick and dying broth-er and John the Baptist seemingly neglected and forgotten. In reply to John's question by his two disciples Jesus in that same hour wrought many miracles and said to the messengers. miracles and said to the messengers "Go and shew John again those things which ye do hear and see" (verses 3-6; Luke vii 20, 21). He also said as much as "Do not be offended, John, if I do not come to see you, and do not think it strauge if I do not release you." We must remember His words you." We must remember His words in John xvi. 1-3; isa. i. 10.

The messengers from John having departed. Jesus said to the multitudes concerning John that he was the one foretold by Isalah and Malachi as the messenger who would prepare the way of the Messiah (Isa. xl. 3; Mai. ill. 1). He also said that among them that are born of women there hath not risen a greater than John the Baptist (verse 11). We remember that Gabriel said, "He shall be great in the sight of the Lord," be shall be filled with the Holy Ghost, "bhall go before Him in the spirit and power of Elias" (Luke 1, 15-17)—not great in the sight of men, but ready to testify or suffer or die that God men testify or suffer or die that God may be glorified. In connection with John's greatness our Lord added, "He that is least in the kingdom of heaven is greater than he" (verse 11). This has perplexed many because, perhaps, they have not noticed that Jesus did not say "the least in heaven." but the least in the kingdom of heaven, or kingdom of God (Luke vii. 28), which means the kingdom to be set up on this earth when Jesus shall be king over all the earth. When the kingdom comes John himself shall be greater than he ever was when here in humilia tion. The least in the glorified body like Jesus Himself (1 John III, 2), shall be greater than the greatest here in a mortal body. There is more light for us upon this in due time, but let us consider the greatness of being "like Him" and so continually behold Him as to e more like

The kingdom suffering violence everse 12) evidently refers to the violence which John was now suffering and which Jesus, the King, was soon to suffer at the hands of the riners. See Luke xvi. 16. R. V. They killed the herald and also cruelly murdered the King. They they violently pressed against the kingdom and caused its postponement till He shall come ngain in His glory. Stephen summed it up in his discourse when he said, stiff necked and uncircumcised in heart and cars, ye do always resist the Holy Ghost-as your fathers did, so do ye, Which of the prophets have not your fathers persecuted? And they have sinin them which shewed before of the coming of the Just One; of whom ye have been pow the betrayers and murderers" (Acts vil. 51, 52).

John the Baptist came in the spirit and power of Elijah, and had they received him and the Messiah whom he bersided the kingdom would have Fruits come (verse 14; but, having acted as they did, the real Elijah must come to herald the return of Christ in glory (Matt. xvil. 10-13). Let those receive

it who cap.

They said that John had a demon, and Jesus they called a glutton and a winebibber and a friend of publicans and sinners. We must not therefore think it strange if we receive similar treatment and are numbered with trans gressors, reviled and persecuted for His sake. We must consider Him who ired lest we become weary. He giveth power to the faint, and to them that have no might He increaseth

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