

The Knocker.

One of the exchanges remarks that this is the day of boosters and boosting. A great majority of our people are desirous of seeing their town grow. Everybody watches the census report just to see how big they have gotten. The thought of advancement seems to be in the popular mind.

But also we have a sort of counter irritant in every community that we commonly speak of as the knocker. We always have had him, possibly always will. He is with you there in your town, and possibly he has a mission to fill.

But whether he is of any use or not, you have him, and should be able to take care of him. Any movement for improvement and betterment in your community will bring him to the fore, and it often happens that your local knocker is the very one who should be the biggest booster in your town.

It often happens to, that your knocker is not a pessimist at heart but simply knocks for lack of understanding. He works against his own interest, against the interest of his fellow townsman, because he really doesn't know what is best for him. This often happens just because people do not put forth any effort to become better acquainted with those about him.

The business men in a certain little city feel the need of a new bridge across the river, but the farmers on the other side of the river have been told, by some politician perhaps, who wishes to carry their favor, that such a bridge would be an enormous tax, and those farmers are almost to a man against the bridge proposition just because they do not understand, they have not stopped and seriously considered the situation, they have not realized that the bridge across the stream will bring them nearer to the town, to better markets, to closer fellowship with those of the other side of the stream, and that all these things are of value to them. These men are knocking because they do not understand.

Yes, every town seems to have the knocker, but we can not afford to take him seriously; we must simply go on and ignore him. If you have work to do there in your town, do it. It may require a little nerve, some back bone, and courage, but if a thing needs to be done it will pay you to do it. Throughout this country there are many towns that have absolutely no reason for not progressing, except that there are some few people in the community who hold back—because there some knockers to be reckoned with.

Yes, you have him. It may be that he has retired from active business. He has no children to educate, consequently he is not interested in the betterment of the schools. He is penurious and hasn't bought an automobile, so he doesn't care about spending his hard earned money for street improvement. He doesn't hear very well and so doesn't go to church, so he doesn't feel inclined to contribute to the support of the church. Yes, you have him. There are many such knockers abroad. He is usually selfish, and the selfish person is never the best for the community, but since you have him in some form or other it is necessary for you, the real soldier of advancement, to buckle on your sword and go out and fight the battles of your town and community without paying attention to him. If you can just go on and do things you will be surprised to see how many of the knockers will fall in line, and after while ask to carry the flag or beat the drum.

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SUNDAY SCHOOL.

Lesson XI.—Second Quarter, For June 14, 1914.

THE INTERNATIONAL SERIES.

Text of the Lesson, Luke xviii, 9-14; xix, 1-10—Memory Verses, 19, 10—Golden Text, Mark ii, 17—Commentary Prepared by Rev. D. M. Stearns.

Perhaps there are no people more difficult to deal with or to live with than those who, like the Pharisees, pride themselves upon their own righteousness, which in the sight of God is only as filthy rags (Isa. lxiv, 6) and can in no case entitle one to enter the kingdom (Matt. v, 20). The righteousness which is required by God must be absolutely perfect, an unbroken law, for "whosoever shall keep the whole law and yet offend in one point he is guilty of all" (Jas. ii, 10). The law is so holy and righteous that no sinful man can keep it, and it was never intended to give life, but to prove our guilt, shut our mouths and lead us to Christ, who is God's perfect righteousness and the end of the law for righteousness to every one that believeth.

There is no Saviour or salvation for a righteous man in the Bible—that is, for such as think themselves righteous—but only for sinners.

In connection with the murmuring of the Pharisees when our Lord called Matthew or Levi, the publican, and Levi made Him a feast in his own house, at which a great company of publicans and others were present, our Lord said: "They that are whole need not a physician, but they that are sick. I came not to call the righteous, but sinners, to repentance" (Luke v, 31, 32). On another occasion He said to the chief priests and elders, "Verily I say unto you that the publicans and the harlots go into the kingdom of God before you" (Matt. xxi, 23, 31). To this day there are churchgoers and church members who, "being ignorant of God's righteousness and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God" (Rom. x, 3).

It is indeed a fearful thing to be satisfied with oneself and have no conviction of sin. In the first part of our lesson today the Pharisee did not pray to God, did not ask God for anything, did not seem to need anything, but prayed with himself and told God what a good man he was and how much good he did and how thankful he was that he was not a bad man nor even like that publican. Truly he was well satisfied with his righteousness. The publican had no goodness to prove his righteousness, nothing good to say of himself, but he did have a consciousness of his own sinfulness, and from his heart he said, "God be merciful to me, a sinner." In the margin of the revised version it is, "God be propitiated to me, the sinner." Weymouth has it, "O God, be reconciled to me, sinner that I am." The Lord Jesus Christ, who reads all hearts, the only Saviour of sinners, the only Judge of all men, said that the publican went to his home justified.

I like the definition of justification which I learned in Sunday school when I was a boy, and, if I remember correctly, it read thus: "Justification is an act of God's free grace, wherein He pardoneth all our sins and accepteth us as righteous in His sight only for the righteousness of Christ, imputed unto us and received by faith alone."

In the second part of our lesson we have a rich publican who had a desire to see Jesus, and, though he did not seem to have the same conviction of sin as the poor publican, he, too, was welcomed and saved. He was a prominent man, chief among the publicans. He was not prominent as to his physical appearance, for he was little of stature. He was not what one might call dignified, for he ran and climbed up into a tree. His thought evidently was to see without being seen. How surprised beyond measure he must have been to see Jesus look up and to hear Him call him by name and to hear Him say, "Make haste and come down, for today I must abide at thy house" (verse 5).

Was this something exceeding abundantly above all that Zaccheus had ever thought to come his way, or was it the Saviour's recognition of a desire which He had actually seen in the heart of this man? (Eph. iii, 20; Eph. xi, 5; Pa. cxlv, 19.) I cannot tell, but I do know that the "handfuls of purpose" which the Lord drops for those who seek Him and for those who seek to serve Him are truly wonderful (Ruth ii, 15, 16).

We do not wonder that Zaccheus made haste and came down and received Him joyfully (verse 9). Any one but a Pharisee would if he only understood what it meant. According to John 1, 12, Zaccheus thus became a child of God and according to I John ii, 12, had there and then the forgiveness of his sins—freely justified, as was the other publican. There is only one salvation and one way of salvation for rich or poor. It was foreshadowed in the atonement money of Israel, concerning which it was commanded, "The rich shall not give more and the poor shall not give less than half a shekel" (Ex. xxx, 11-15). That which Zaccheus said he did in verse 8 was part of the evidence that he had become a child of God, for, while no works of ours can obtain or help to obtain salvation, the good works must follow as a result (Eph. ii, 10; Tit. iii, 9). Weymouth translates: "Here and now I give. . . . I pledge myself to repay to him four times the amount."

Report of Grand Jury.

The following is the report of the Grand Jury for May term of Franklin Superior Court, which was made after the completion of their work on Friday May 15th, 1914.

To the Honorable O. H. Allen Judge presiding at the May term, 1914, of Franklin Superior Court.

We the Grand Jury for said term beg leave to submit the following report for said term.

We have passed on all bills which have been given us in charge, and disposed of all matter which have been brought to our attention.

Our Committee has visited the county home, and find that the management is very satisfactory, the inmates well cared for and satisfied, we suggest that the houses occupied by the colored inmates be celled overhead.

We recommend to the county commissioners that a woman be employed to assist Mrs. Williams the wife of the superintendent in attending to and caring for the female inmates of the county home.

We have visited the jail in a body, and find the prisoners satisfied and well cared for.

We recommend that a new floor be placed in the hall of the jail, we have examined the offices of the court house officials and find the records well kept and properly indexed.

We recommend that, owing to the congested condition of the office of clerk of the court, as to records and papers, that more room is needed, and the same condition exists in the Register of Deeds office. We find that the grand jury at the January term 1914, recommended that a safe be purchased for the clerk of the court, and that a commode be placed down stairs, and that neither of these recommendations have been complied with. We recommend that the county commissioners comply with these recommendations.

We have visited the convict camp in a body and find one white, and one colored inmate sick, and one with foot in bad fix from a cut by an axe in his own hands. The sleeping department, we think needs attention, and that it is very unsanitary, and that a negro in that department should have attention, and that he should be removed immediately. We recommend use of lime on inside of sleeping departments. Whereas we find the negro, and white man mentioned above, are unable to work, and are charges on the county, and we

think neither of them will recover under the circumstances, we have recommended to the sheriff that they be turned loose until he may see fit to have them brought back. This release not to be any expense to the county or Louisburg, township.

Respectfully submitted,
F. W. Justice,
Foreman-Grand Jury.

Notice.
I hereby give notice to the public that I have a contract with Frank Byrd, and Anna Byrd. Father and mother of Fred Byrd a minor, employing Fred Byrd for the year 1914, and herewith notify all persons against haring or otherwise laboring him subject to prosecution by law.
W. R. Harris.

6-5-4t-pd.

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