

Improved Uniform International Sunday School Lesson

(By REV. F. B. FITZWATER, D.D., Dean of Day and Evening Schools, Moody Bible Institute of Chicago.)

Lesson for August 8 THE GIVING OF MANNA

LESSON TEXT—Exodus 16:1-36. GOLDEN TEXT—Jesus said unto them, "I am the bread of life."

1. Lusting for the Fleshpots of Egypt (vv. 1-12).

1. Murmuring against Moses and Aaron (vv. 1-3).

As they journeyed from Elim into the great wilderness, they became conscious of the scarcity of some of the things they had enjoyed even in Egyptian slavery.

2. God's answer to their murmurings (vv. 4-12).

(1) He promised to rain bread from heaven (vv. 4, 5).

His purpose in this was to teach them that man liveth not by bread alone, but by every word that proceedeth out of the mouth of the Lord (Deut. 8:3).

(2) He promised to give them a vision of His glory (vv. 6-10).

This served as a warning and encouragement. Moses and Aaron told the children of Israel that the glory of the Lord should be seen in the morning as a reminder that their murmuring was against the Lord and not against themselves.

(3) He promised them flesh and bread (vv. 11, 12).

"At even ye shall eat flesh and in the morning ye shall be filled with bread."

II. Quails and Manna Given (vv. 13-15).

At the appointed time God gave the Israelites the promised food. He first allowed them to feel their need to show them that man's highest need is not physical food, but living faith and fellowship with God.

1. In the evening the quails came up (v. 13).

Since they desired flesh, He gave them flesh to eat. God frequently caters to the desires of His people, knowing that the best way to teach them is to allow them to be filled with their own folly.

2. In the morning God gave the manna (vv. 14, 15).

The Israelites did not know what it was. They therefore exclaimed, "What is it?" Moses told them that it was the bread which the Lord had given them to eat.

III. The Responsibilities of the Israelites (vv. 16-31).

1. They must gather a certain rate daily (v. 16).

The purpose of this was to test their faith. They must look to Him for their daily bread (Matt. 6:11).

2. Every man must gather for himself (v. 16).

This teaches us the important lesson that every man must appropriate Christ for himself.

3. They must not gather in excess of one day's supply (vv. 18-20).

That which was in excess of a day's supply became corrupt. The Christian must use what gifts the Father bestows upon him. Christian grace and Bible truth must not be hoarded up—they are good only when put to use.

4. The manna must be gathered fresh every morning (v. 21).

This was to be done early before the sun was up. So must we seek Christ, who is our manna, every day and the first thing in the day (John 6:57).

5. The manna must be eaten to preserve life.

They were in a wilderness, so could live only by the eating of the food which God gave. It is so with Christ (John 6:53).

6. Due consideration should be given to the Sabbath day (vv. 22-31).

A double portion was to be gathered the day before so as to keep inviolate the Sabbath day.

IV. Manna Kept as a Memorial (vv. 32-36).

This was to be kept as a reminder of God's favor in feeding them in the wilderness, even for supplying them with bread for forty years until they reached the promised land.

To Give All

The love of the base spirit is the desire to take all it can. The love of the nobler spirit is the desire to give all it can.

Infection of Excellence

If one life shines the next life to it must catch the light. It is the infection of excellence.

Best Preparation

Doing good in this life is the best preparation for the life to come.

IN MEMORY

OF MRS. JULIA ANNE WHITMIRE

Daughter—One of 13 children born to Uncle Jackson and Aunt Polly Gillespie of East Fork, N. C.,—of which number five boys, viz: H. C. Gillespie of Brevard, N. C., Tom Gillespie of Lancaster, Ohio, Joe and Steve and Bascomb of East Fork, N. C., and Lizzie Cooper of Jackson County, N. C., still live.

Aunt Julia Anne was soundly converted to the Christian Religion when only ten years old and joined the Methodist Church to which she pledged her faith and continued a consistent and faithful member till the grim reaper, Death, claimed her.

The following "script" in her own handwriting was found among her valuable papers: "I professed religion and joined the Methodist Church in my 10th year, at Davidson's River old Camp Ground—which has always been a sacred spot in my memory—and when from Earth I shall rise to soar up to my Home in Heaven, down I will cast my eyes once more, to where I was first forgiven."

She first married J. A. Phillips, who was slain at Kinston, N. C., during the Civil War; to this union was born a daughter, Tina; who married H. E. Whitmire, of East Fork, N. C. Aunt Julia Ann then married R. T. Whitmire and for many years resided in the Upper Little River Valley. To this union was born three boys: Lon, Whitzel and Joe, and one daughter, Alice. Years ago the family moved to Texas. There her husband died.

Through all these years fraught with life and death, Aunt Julia Anne, with the gentleness and love of an angel, served her day and generation, as "a Mother in Israel." She fed the hungry, nursed the sick, scattered sunshine and comfort to those in distress—as none but a mother filled with love, can do. She lived every day as though it was the last day and she lived the last day as she had lived all other days.

"Blessed are the pure in heart for they shall see God."

On June 29, 1926, in her 85th year at her home at Midland, Texas—"The Great Lone Star State," having fought a good fight, having kept the faith, she folded her mantle of livery about her form, bade farewell to friends and time, and passed to her reward in the undiscovered country from whose borne no traveler ever returns. Her body was consigned to Mother Sarah at Midland, Texas, and her soul committed to God who gave it.

May the Blessings of a Heavenly Father comfort the bereaved family.

—T. T. L.

MUSICAL HOG CALLING NOT A LOST ART

Raleigh, August 2.—Musical and effective hog calling is not a lost art among the farm folks of North Carolina if the performance of the 52 contestants in this feature event at the State Farmers' Convention last week is a real indication.

Great volumes of sound, punctuated by appealing lower tones and convincing facial expression were used by each of the contestants. So realistic did the callers make their efforts that the 1,500 observers gathered in front of Pullen Hall began to look around apprehensively fearing that perhaps a great herd of swine would come rushing over the campus and sweep them from their feet. It was impossible for the judges to select the three prize winners at the first trial held at midday on Wednesday, July 28, so a second contest was held for the ten selected in the first occasion.

At the second contest, a greater crowd had gathered. The news had gone abroad over Raleigh that there were some real hog callers at the College and the visiting farmers were joined by a great number of town people. The final selection was announced at the evening meeting and J. C. Nichols of Durham was awarded first prize of \$25 as the champion caller of the Convention. Second prize of \$15 was won by J. H. Sprinkle of Route 7, Winston-Salem and third prize of \$10 was awarded to H. G. Bundy of Elizabeth City.

The officers of the convention stated that this contest brought a new note of informality and fun into the convention proceedings and the farmers themselves voted that it must become an annual event. The ladies, not to be neglected in such fun, made a request that, next year, prizes be offered for successful chicken callers. The fund of \$50 used as prizes for the contest was donated by the American Limerican Company of Knoxville, Tennessee.

BE CAREFUL WITH FIRE

There is this about fire, when it loose you cannot whistle it back again. Unless it is stayed by enormous toil of men, or halted by natural obstacles, or drenched by rain, it will burn until it no longer finds materials for consumption.

Look at the ghosts of trees that rise from old scars on our mountains where forest fires have been. Nature will replant, but slowly. Men who were careless with fire put to naught her toil of a century.

Be careful with fire and then be more careful than ever. All this greenery, this coolness, this delightful beauty, may be blackened and made hideous by a single careless act.

The homes and industries of tomorrow may never be, if so much as a spark falls in this mid-summer tinder. Be careful with fire. You cannot whistle it back.

Sydney Marks has returned to a London prison from which he escaped two years ago, declaring that he prefers jail life.

NOTICE OF SALE

Under and by virtue of the Power of Sale contained in a certain deed in trust bearing date of Jan. 12, 1925, from W. R. Kimzey and his wife Roberta Kimzey to the undersigned Trustee, securing certain indebtedness therein named, which deed of trust is of record in book 18 at page 333 et seq. of the records of deeds in trust of Transylvania County, and default having been made in the payment of said indebtedness whereby the power of sale contained in said deed in trust has become operative and all notices required by said deed in trust as to said default having been given and said default not having been made good;

Now therefore, the undersigned Trustee will on Saturday August 21, 1926 at 12 o'clock M. at the Court house door in Brevard, N. C. sell to the highest bidder for cash the following lands to-wit:

Situate, lying and being in the Township of Dunns Rock, in the County of Transylvania, and State of North Carolina, adjoining the lands of S. P. Verner, S. C. Morris, Mrs. J. H. Mull, and Mrs. L. M. Puett and others and more particularly described as follows, to-wit:

BEGINNING on a small Blackgum, the S. C. Morris corner, and runs with his line South 51 degrees West 33 poles to a Locust on the Southbank of Carson's Creek; thence South 33.1-2 degrees west 51 poles to a Locust, S. C. Morris' corner; thence with Morris' line North 80 degrees West 60 poles to a Poplar at a Branch in the Mull line; thence down and with the Branch, North 4 degrees West 41 poles to a Maple; thence still down and with the Branch, North 22.1-2 degrees West 36 poles to a stake in the Island Ford Road; thence West with said road 5.1-2 poles to a stake in a Branch; thence down and with the center of said Branch a North direction 9.1-4 poles more or less to a double willow stump on the bank of said branch; thence same course leaving the branch 9.1-2 poles to stake in the center of Carson's Creek, opposite an alder standing on the Southwest bank of said Creek; thence up and with the center of said creek 50 poles more or less to a stake in the center of the creek and in the center of the Public road, Puett's corner; thence a Northwest direction with the road 10 poles to a stake at the mouth of a branch, Verner's corner; thence with the Verner line South 59 degrees East 46 poles to a stone on the South bank of a branch, Verner's corner; thence with the Verner line North 61 degrees East

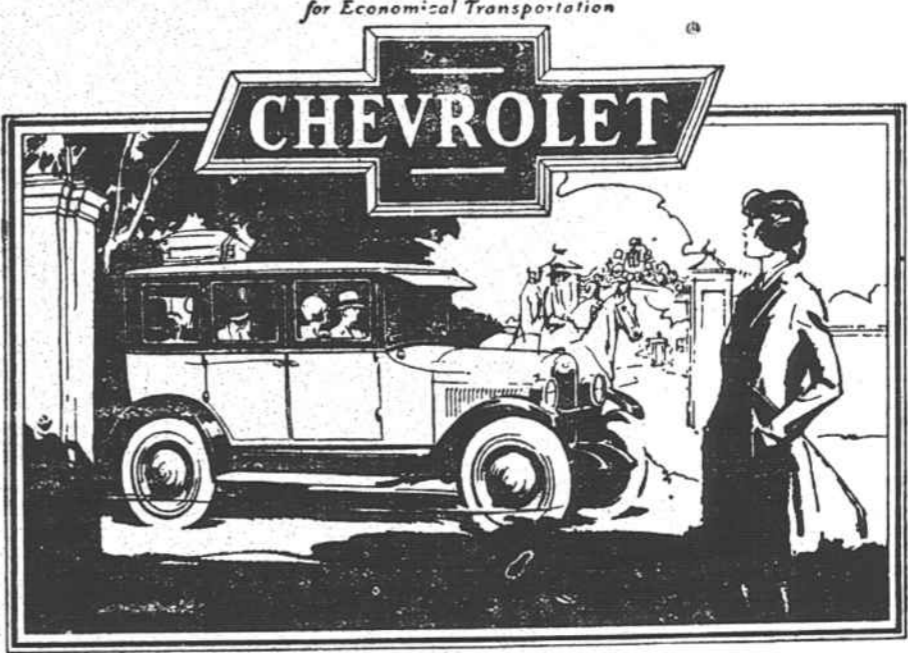
26 poles to a Sourwood; thence South 44 degrees East 17 poles to a white oak; thence North 32 degrees East 9.1-2 poles to a Spanish Oak; thence North 63 degrees East 8 poles to a Black Oak; thence North 70 deg. East 62.1-2 poles to a Stake in the center of the Mill Hill road; thence along and with the old Mill Hill road a Southeast course 20 poles to a stake at the S. C. Morris corner; thence leaving the road and running with the Kimzey and Morris' line, South 75 degrees West 16 poles to a

Post Oak; thence South 40 degrees West 16 poles to a Blackgum; thence South 39 deg. West 30 poles to a stake near a double Red Oak; thence South 81 deg. West 32.1-2 poles to the beginning, containing sixty nine acres more or less.

Said sale to satisfy the power of sale contained in said deed in trust, interest, cost of sale etc.

This the 20th day of July 1926. D. L. English. TRUSTEE 29-5-12-19

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