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**SUNDAY SCHOOL LESSON**  
By HAROLD L. LUNDQUIST, D. D.,  
Of the Moody Bible Institute of Chicago.  
Released by Western Newspaper Union.

**Lesson for June 16**  
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**LEARNING ABOUT THE KINGDOM**  
LESSON TEXT—Luke 9:23, 24, 42-48.  
MATTHEW: 11:4; 11:20, 21.  
MEMORY SELECTION—Thy kingdom come. Thy will be done in earth, as it is in heaven.—Matthew 6:10.

Following Christ calls for the best in man. Weak-kneed and watered-out religious philosophies and activities have no right to call themselves Christian.

Let us put away these insipid imitations of Christianity, which so often masquerade under its name, and face our time with a call to discipleship which demands every fine, noble, manly and womanly quality.

I. Denial of Self (Luke 9:23, 24).  
A cross—that speaks of pain, suffering and death. We may as well face it. The Lord never intended it to be an easy thing to follow him. A man must lose his life for Christ if he is to win it.

Note that the cross we bear does not refer to the trials or vexations of life. We should bear those as Christians, but there is something else in mind; namely, the complete denial of self-will, and the eager desire to do only God's will. And note also that this is required of every true Christian, not just of a few who are especially "consecrated."  
-Do you qualify? If so look at the next point.

II. Humility of Heart (Luke 9:46-48).  
The world looks up to the great, the mighty, and the rich. The disciples had caught that fever and were quarreling about who was to be greatest. What a tragic and disgraceful picture! But is it any different in the church today? Men are still determined to be "Mr. Big."

The follower of Jesus sees beyond the false earthly standard of greatness, and in humility ministers to the little child. And lo! he has received and served Jesus Christ himself, and has become greater than all the would-be great ones. Those about him may not see it, but God does, and in due time others shall also know of it.

III. Determination of Purpose (Luke 9:57-62).  
Following Christ is more than singing glibly or carelessly, "I'll go where you want me to go, dear Lord." The one who starts out with him is to count the cost (Luke 14:28-33). He must expect the same treatment as Christ (II Tim. 3:12) and be willing to take it gladly (John 15:20; I Pet. 2:21).

We ought to make this plain to professed believers. Tell young people the truth and you will see that they are ready to respond to it. They are willing to give themselves sacrificially for causes of this earth—why not for Christ?

Christianity is considerate and courteous, and our Lord is not here suggesting any neglect of the duties or amenities of life. The point is rather that the Lord must have first place whatever else may call for second thought.

IV. Prayer of Faith (Luke 11:1-4).  
The one who is to follow Jesus must know how to pray—and to pray in faith. He must know how to hold up the world to God, and get things from God for this needy world.

There is no one who can teach us to pray better than Jesus, for he practiced what he preached. He prayed. It was seeing him pray that led the disciples to ask him to teach them to pray. Jesus taught his disciples a model prayer. This prayer opens with a recognition of God as Father, followed by a reverent petition that his name may be hallowed; that is, that he may have glory as his will is done and his kingdom established in the hearts of men. Those who have that attitude are ready to ask for the supply of daily needs, and above all, forgiveness of sin and deliverance from temptation.

Note that verse 4 is not the prayer of the unsaved for forgiveness and regeneration, for that is all of grace (Eph. 2:8). "The man outside (of the kingdom) gets his forgiveness with no condition; but once he is in the kingdom of the Son of God's love, he lives within the laws of that kingdom. Then he does not get forgiveness unless he is ready to forgive, unless he has forgiven" (Morgan).

V. Recognition of Christ (Luke 17:20, 21).  
The disciples thought of the kingdom in terms of "when"; they should have asked "what," or even better "who," for the kingdom was present and operative right then because the King was there.

That is the true meaning of "with in" (v. 21), which really means "in your midst." It does not mean that the kingdom of God was within the hearts of the Pharisees, or within the social order, but that in the person of the King, the kingdom itself was in their midst. They rejected him, and so also his kingdom. What about us? Is he your King? Or do you also reject him?

1946							1946						
SUN	MON	TUE	WED	THUR	FRI	SAT	SUN	MON	TUE	WED	THUR	FRI	SAT
2	3	4	5	6	7	8	9	10	11	12	13	14	15
16	17	18	19	20	21	22	23	24	25	26	27	28	29

**LOOKING AHEAD**  
By GEORGE S. BENSON  
President—Harding College  
Scary, Arkansas

**Why Argue?**  
Ever since V-J Day, which most Americans look upon as the end of World War II, we have all recognized a high clamor of communistic propaganda. With sound reasoning, a great many well-meaning people have tried to oppose it on the street corners, to no avail. It is like arguing with a headline in yesterday's newspaper. To be really effective, our opposition must go deeper, much deeper.

There are not many things that I like less or fear more than concentration of political power, government by men rather than by law, and official favoritism for individuals and cliques; and I'm not alone. I am convinced that an overwhelming majority of Americans feel the same way. Consequently I hope these few remarks may improve the measure of protection for us all.

**Time for Action**  
Wordy arguments never contribute much to the world's progress or to any people's store of knowledge. In fact, taking a stand in opposition to another man's harangue serves without fail to dignify the harangue and call attention to it. Debating a false philosophy always helps it and, unless opposition is well handled, there's a danger of giving more help than hindrance.

The propaganda machine we hear so plainly has been chattering away for two decades. Promotions, good and evil, ride on the wings of news, and news is necessary. Publishers, columnists and radio commentators chronicle real happenings, day by day. Don't blame them. They perform an essential public service.

**Find the Source**  
Of course there must be a few publishers who are unpatriotic, and writers who would stir up a revolution if they could, but these are not the nation's chief danger. When news is really poisoned, the job is done by those who make news, not those who print and broadcast it. Let us know the truth because the truth will make us free; free from our political enemies as well as other kinds.

Journalists tell me that news articles have value (i.e. deserve prominence) in proportion to the number of people interested. Thus persons in positions of power make news because a lot of people are interested in what these men think and say and do. If the rulings they decree or the opinions they express seem socialistic, there's nothing honorable for news men to do but tell the people. It's their country.

**Starve It Out**  
Radical propaganda undoubtedly does this nation damage. I believe a big majority of Americans are wholesome people, love their country and understand what makes it the world's best place to live and most influential power. Just the same, poisoned news gains converts. And so long as men in power wish to gain more power, the campaign for collectivism will be carried on.

At its source is the best place to quiet the voice of socialist promotion. Men who hanker to boss the schools, control hospitals, limit production and eternally fix prices ought to be put where their every word and deed does not make news—out of power. There is a sure way: Stop the flow of revenue out of the Treasury into the hands of such appointed "rulers." That will start immediately and effectively to solve the problem of collectivist propaganda.



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**Faison News**  
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Reporter  
Subscription Agent

**WELLS-KING**  
Miss Hildegarde King, daughter of Mr. and Mrs. Robert Marion King of Faison, became the bride of French Carr Wells, a student at State College, Raleigh, son of Mr. and Mrs. J. W. Wells of near Teachey on June 1, in the Presbyterian Church of the Covenant in Wilmington. Dr. Joseph M. Garrison officiated. Music was furnished by Mrs. L. A. Crawford, church organist, and Miss Ruth McPherson of Graham.

The bride entered with her father and had Miss Leslie Sawyer for maid of honor. The bridegroom was attended by Henry Forlaw, best man, and Eddice R. King, the bride's brother, of Mt. Olive and Southworth.

The bride wore a white lace gown. Her fingertip veil was attached to a Dutch style cap with seed pearls. She carried a bridal bouquet of white flowers centered with an orchid.

The maid of honor wore a pink marquisette gown and carried a bouquet of mixed flowers.

The bride attended Louisburg College and Woman's College. She is employed in the trust department of Security National Bank in Greensboro. The bridegroom received his discharge in October after serving three and a half years in the Army.

For a wedding trip to Virginia, the bride changed to a black linen suit with black and white accessories, and wore the orchid from her bouquet. Upon their return they will make their home in Greensboro.

**Faison Sesame Club**  
Names Officers  
The new officers of the Sesame club of Faison were installed in a very impressive ceremony by Mrs.

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Cartoon and Short  
Thursday  
"In The Bag"  
FRED ALLEN — Radio Star  
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Fri. & Sat.  
"Code of The Lawless"  
KIRBY GRANT  
Chap 2 JUNGLE RAIDERS  
Owl Show  
"My Name is Julia Ross"  
Excellent Mystery & Cartoon

**Mrs. Alie Rivenbark**  
Mrs. Alie Rivenbark, 81, wife of A. Rivenbark, of Wallace, died at her home Friday night after an illness of several weeks. Funeral services were held at Pinhook Church Sunday at 3 p. m., conducted by the Rev. N. E. Gresham, pastor. Burial was in the church cemetery.

Surviving are her husband; five sons, L. Rivenbark, P. Rivenbark, Clyde, Clute and Don Rivenbark, and a daughter, Annie Rivenbark, all of Wallace.

**Edgar M. Johnson**  
Edgar M. Johnson, 86, died early Friday morning at his home in

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