

CHURCH DIRECTORY.

METHODIST EPISCOPAL CHURCH, SOUTH.
Rev. D. Vance Price, pastor.
Services every Sunday at 11 a. m. and 8:00 p. m.
Sunday School at 9:30 a. m.
Prayer meeting Wednesday night at 8:00.
Epworth League Sunday evening at 6 o'clock.

PRESBYTERIAN CHURCH.
Rev. D. P. McGheachy, pastor.
Services every Sunday at 11 a. m. and 7:30 p. m.
Sunday School at 9:30 a. m.
Prayer meeting Wednesday evening at 7:30 o'clock.

BAPTIST CHURCH.
Rev. G. H. Church, pastor.
Services every Sunday at 11 a. m. and 7:30 p. m.
Sunday School at 9:30 a. m.
Prayer meeting Wednesday evening 7:30 o'clock.

REFORMED CHURCH.
Rev. W. H. McNairy, Pastor.
Services First Sunday in each month at 11 a. m. Second and Fourth Sundays at 11 a. m. and 7:30 p. m.
Sunday School at 9:45 a. m.

ST. JAMES EPISCOPAL CHURCH.
Rev. J. S. Moody, Rector.
Services Second Sunday in each month at 11 a. m. and at Chapel of Rest at 4 p. m. On the Fourth Sunday at 11 a. m. Chapel of Peace 4 p. m. and St. James 8:00 p. m.
Sunday School at 9:45 a. m.

THOUGHTS FOR SUNDAY.

Going Shares.

Parish Visitor.

A girl carrying a great bunch of gorgeous autumn leaves transferred to a downtown car from one just coming in from the suburbs. She had evidently been holidaying that afternoon, and was bringing back with her into the crowded, clamorous city just a touch of the glory of the hills. Looking at her sweet restful face, one knew she was the kind of a girl who always carried back into other lives something of her pleasures and her privileges.

Said a gray-haired mother the other day, "I tell my daughter I am starting my college days over again with her."

It was a good deal of a struggle for that family to maintain the daughter during the four years that a university course would mean but every day she was bringing home with her some of the mirth and fun, and something of the thought and inspiration she found in the college halls. She could do nothing to make the financial burden less in the home, but the sacrifice was lightened by her thoughtfulness in sharing the good things of her life with others.

There are some people who, unlike the girl with the autumn leaves, and the young college student, seem to absorb all the privileges of travel and culture, to listen to the best concerts, to have leisure for music and reading, and then close down upon all they have received like a steel trap.

In so doing they not only deprive others of pleasure, but they lose much joy themselves. It is wise to remember that nothing good is truly our own till we have shared it with another.

I Will Not Say.

Parish Visitor.

The story of a little Boer boy who refused to betray his friends even on the threat of death is told by Major Seely, M. P., as an illustration of deeply rooted love of freedom and of country. It happened during the Boer war.

"I was asked," said Major Seely, "to get some volunteers and try to capture a commandant at a place some twenty miles away. I got the men readily, and we set out. It was a rather desperate enterprise, but we got there all right. I can see the little place yet, the valley and the farmhouse, and I can hear the clatter of the horses' hoofs. The Boer general had got away, but where had he gone? It was even a question of the general catching us, and we not catching the general. We rode down to the

farm house and there we saw a good-looking Boer boy and some women. I asked the boy if the commandant had been there, and he said in Dutch, taken by surprise, 'Yes'. 'Where has he gone?' I said, and the boy became suspicious. He answered, 'I will not say.'

I decided to do a thing for which I hope I may be forgiven, because my men's lives were in danger. I threatened the boy with death if he would not disclose the whereabouts of the general. He still refused, and I put him against the wall, and said I would have him shot. At the same time I whispered to my men, 'For heavens' sake don't shoot.' The boy still refused, although I could see he believed I was going to have him shot. I ordered the men to 'Aim. Every rifle was levelled at the boy.

"Now," I said, 'before I give the word, which way has the general gone?'

"I remember the look in the boys' face—a look such as I have seen but once. He was transfixed before me. Something greater almost than anything human shone from his eyes. He threw back his head and said in Dutch, 'I will not say.' There was nothing to do but to shake hands with the boy and go away."

Outwits the Surgeon

A complication of female troubles, with catarrh of the stomach and bowels, had reduced Mrs. T. S. Austin, of Leavenworth, Ind., to such a deplorable condition that her doctor advised an operation; but her husband fearing fatal results, postponed this to try Electric Bitters; and to the amazement of all who knew her, this medicine completely cured her. Guaranteed cure for torpid liver, kidney disease, biliousness, jaundice, chills and fever, general debility, nervousness and blood poisoning. Best tonic made. Price 50c at J. E. Shell's Drug store. Try it.

The Every-Day Woman.

Parish Visitor.

She is not a genius, this plain person who keeps the wheels of life moving. Just a well balanced friend who goes on her daily rounds. Geniuses are often eccentric and can do great things, but some of them don't like to peel potatoes nor put on a patch. We never feel afraid of the every-day woman, for she does not criticise our English nor ask us the reason why we do things thus and so."

As a rule, this plain woman does not aim to be brilliant or great. She is no smarter or richer than we are and is a real obliging friend. She is like ourselves, and enjoys the common joys of life, and "weeps with those who weep." She is full of sympathy, and we don't hesitate to tell her our troubles. My lady is not always "consumed with cares," and is willing to cook a good dinner for the chance guest without grumbling.

I am afraid that the plain, commonplace people in our life are not half appreciated. We could never do without them. The beautiful woman is admired, the woman of intellect is respected; singers, inventors, philanthropists, are praised, but what of the plain toiler in the calico gown?

Abraham Lincoln voiced our sentiments when he said: "The Lord must have liked the common people well, or he would not have made so many of them."

The Very Best Remedy for Bowel Trouble

Mr. M. F. Borroughs, an old and well known resident of Bluffton, Ind., says, "I regard Chamberlain's Colic, Cholera and Diarrhoea Remedy as the very best remedy for bowel trouble. I make this statement after having used the remedy in my family for several years. I am never without it." This remedy is almost sure to be needed before the summer is over. Why not buy it now and be prepared for such an emergency? Sold by J. E. Shell, Dr. Kent's Drug Store & Granite Falls Drug Co.

A Chicago renter tried to kill his landlord to avoid paying his rent. If this custom becomes general, landlords will have livelier time dodging renters than the latter now experience in dodging landlords.

THE SUNDAY SCHOOL

LESSON XII, SECOND QUARTER, INTERNATIONAL SERIES, JUNE 17.

Text of the Lesson, Luke 12, 28-32. Memory Verses, 30, 31—Golden Text, Luke 12, 35—Commentary Prepared by Rev. D. M. Stearns.

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In each of the three gospels which record the lesson of today the transfiguration story is immediately preceded by our Lord's saying concerning some standing there who would not taste of death till they had seen the kingdom of God (verse 27). We cannot but believe therefore that the transfiguration and its accompaniments were the fulfillment of our Lord's saying. Peter's comment upon it in II Pet. i, 16-18, and his frequent references to the sufferings and the glory (I Pet. i, 11; iv, 13; v, 1) confirm this. In last week's lesson we heard our Lord foretell His sufferings and heard Peter rebuke Him for the thought. Then our Lord said that His followers "must be prepared to suffer with Him, to deny self, take up the cross daily and follow Him. But for their encouragement He said that, though He was now with them in humiliation; He would come again in glory and reward every man according to his works (Matt. xvi, 27). The transfiguration was a sample of His glory, His kingdom in miniature, to encourage those who were following Him in His humiliation to be content and even rejoice, to be partakers of His sufferings, knowing that when His glory should be revealed they would be glad with exceeding joy (I Pet. iv, 13). Abraham was sustained by the assurance of the city. Moses by the recompense of the reward, Paul by the glory to be revealed and our Lord Himself by the joy set before Him (Heb. xi, 10, 16, 26; xii, 2; Rom. viii, 18).

The Lord Jesus was in constant and conscious touch with His Father in heaven. Knowing that He came from God and would return to God, He gave Himself up wholly to the will of God and ever lived to please His Father, trusting Him for every word and work. In Him dwelt all the fullness of God, but as a rule the glory was concealed within that mortal body. On this occasion as He talked with His Father the glory shone through, and His face shone as the sun, and His raiment was white as snow, white and glistening. Compare Rev. i, 13-16; xix, 12. After Moses had been forty days with God in the mount his face shone, but that was reflected light. This light seen in Christ was from within, for He was God manifest in the flesh.

In all the Bible story only two men besides our Lord are recorded as having fasted forty days, and here they are with Christ alive and well and talking with Him concerning His approaching sufferings as the great sin bearer, by virtue of which they had already enjoyed hundreds of years, as we count time, in the presence of God, one of them over 1,400 years and the other nearly 900. The death and resurrection of Christ must have an importance in the eyes of the redeemed in glory which they do not seem to possess to many of the redeemed on earth. See Rev. v, 9, 10; vii, 14; xii, 11; xiv, 4, and compare with reference to what they should be to the redeemed on earth, Rev. i, 5, 6; Gal. ii, 20; iii, 13; Eph. i, 6, 7; I Pet. i, 18, 19; iii, 18, etc. We are surprised to see the three favored disciples heavy with sleep in the presence of such glory, but does not this and the fact that they actually slept in the presence of His sufferings in Gethsemane strikingly set forth our inability to grasp eternal realities except by the Spirit of God? Do we not all sadly confess our indifference to the things unseen and eternal except the Spirit quicken us and teach us? And when we attempt to speak of heavenly realities are we not apt to talk as foolishly as Peter did on this occasion (verse 35) unless the Spirit speak through us? For the natural man cannot understand the things of God (I Cor. ii, 11-14). Moses and Elijah and all the prophets spoke of Christ by the Spirit (I Pet. i, 11), as it is written, "To Him give all the prophets witness" (Acts x, 43), and now from the cloud is heard the voice of the Father, saying, "This is My beloved Son, in whom I am well pleased; hear ye Him." With verse 35 compare Matt. xvii, 5. This testimony from heaven may well cover all His public ministry, while that at His baptism covers the thirty years of His life at Nazareth. In all His life on earth He always pleased the Father.

When His kingdom comes it shall be seen that He will have with Him His risen and translated saints represented here by Moses and Elijah, and Israel on earth shall be a righteous nation, represented here by the disciples. The King of kings with His church glorified and Israel in their own land shall possess the whole earth and fill it with His glory, and His will shall be done on earth as in heaven, and the kingdom on the whole earth shall be the Lord's. Wars shall cease, every high thing shall be brought low, and the Lord alone shall be exalted in that day (Isa. ii, 4, 11; 17). The sight of this glory made them fall on their faces in fear, as it afterward did John in Patmos; but His loving hand and His gracious "Fear not" are ever the same (Matt. xvii, 6, 7; Rev. i, 17). They saw no man any more save Jesus only with themselves (Mark ix, 8), and thus we are to go on day by day, occupied with Him and His grace and glory till we see Him face to face. So shall we be transfigured, for that is really the word in Rom. xii, 1; II Cor. iii, 18, which in the A. V. is rendered "transformed" and "are changed." If there were more transfigured saints there would be more wanting to be like them and like Him.

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Approved: L. T. NICHOLS,
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BIDS WANTED.

Bids are invited for macadamizing a part of the public road Southeast of town of Lenoir, in accordance with plans on file in the Registers office, Lenoir, N. C. By order of the Board.

J. L. Miller, Clerk.

May 11th, 1906.

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