

**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. McGeachy, 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.

to the bones and studied the marrow. The next day when he reported the teacher said: "Very well sir." That was the real beginning of that careful system of study which made him one of the world's greatest naturalists.

Ask any great mathematician, and he will tell you that nothing pleased him better when in school than to get hold of a really hard problem and work on it for a week if need be. Ask any great writer or speaker, and he will tell you that he has pored over his dictionary and rhetoric for days and days, and nights, too. A famous musician once said to the writer: "Do you know that when I was at the conservatory I often practiced eight or nine hours a day?"

Hard work! Of course it is, but who that has a grain of pluck would not rather work hard and become skillful than to be such a poor workman that he never would have any work to do. If you have the true spirit of a learner, you will be thankful for corrections. It hurts to be criticized. I know it does; but who that has any spirit would not rather be criticized while learning than go on blundering all through life? The dead and useless limbs must be pruned away if the tree is to grow and be fruitful. When the pruning hook comes to you, don't dodge and flinch, saying you would rather always be a scrub and bear sour, little, knotty fruit than stand some smarting just now.

**THE SUNDAY SCHOOL**  
 LESSON XIII, SECOND QUARTER, INTERNATIONAL SERIES, JUNE 24.  
 Text of the Lesson, A Comprehensive Quarterly Review—Golden Text, John vii, 46—Commentary Prepared by Rev. D. M. Stearns.  
 [Copyright, 1909, by American Press Association.]  
**LESSON I.**—The two foundations (Matt. vii, 15-20). Golden Text, Jas. i, 22, "Be ye doers of the word and not hearers only." God is a God of truth, Jesus Christ is the truth, the Spirit is the Spirit of truth, but there is an enemy who is the father of lies, and there is no truth in him. Deceit and lying are peculiarly his own. This enemy has many followers who talk well, but they are all talk. They say and do not.  
**LESSON II.**—Jesus and the Sabbath (Matt. xii, 1-14). Golden Text, Ex. xx, 8, "Remember the Sabbath day, to keep it holy." There is a religiousness which is for man's approbation and yet thinks to please God. Such was that of the Pharisees, for all their works they did to be seen of men (Matt. xxiii, 5). They perverted the Lord's days and feasts by using them for their own ends, and thus made idols of them. Jesus by His good works on the Sabbath days sought to enlighten them and give the day its right place for God and man.  
**LESSON III.**—Jesus' power over disease and death (Luke vii, 1-17). Golden Text, John xi, 25, "Jesus said unto her, I am the resurrection and the life." Power over all the power of the enemy, all power in heaven and earth, are His (Luke x, 19; Matt. xxviii, 20), and this Jesus illustrates two phases of that power—the one dependent upon the faith of the centurion and the other seemingly without faith on the part of any one; just His own compassion for the widow.  
**LESSON IV.**—Jesus, the sinner's friend (Luke vii, 36-50). Golden Text, Luke vii, 50, "Thy faith hath saved thee. Go in peace." Here we have a self-righteous Pharisee, a sinner, but he did not know it, and a poor sinner who was very conscious of it and truly penitent. The sinner becomes truly saved and goes her way with the assurance of sins forgiven, while the self-righteous man continues in his sins because he knew not that he needed a Saviour.  
**LESSON V.**—The parable of the sower (Mark iv, 1-20). Golden Text, Luke viii, 11, "The seed is the word of God." The Pharisees who hated Him having decided to kill Him, He then began to teach in parables that the willfully blind might not see. This first parable and also the second, our next lesson. He explained when alone with the disciples so fully that they had in them the key to all parables and to His purpose during this age of His rejection.  
**LESSON VI.**—The parable of the tares (Matt. xiii, 24-30, 36-43). Golden Text, Gal. vi, 7, "Whatsoever a man soweth, that shall he also reap." The seed of last lesson is in this one; those who receive that seed thus become the children of God. During this age tares and wheat, the ungodly and the godly, grow together till the end of the age at the return of our Lord. The zeal of the devil in sowing his tares should incite the children of God to more zeal.  
**LESSON VII.**—A fierce demoniac healed (Mark v, 1-20). Golden Text, Mark v, 19, "Go home to thy friends and tell them how great things the Lord hath done for thee." From Gen. iii the conflict is on between the Lord and the devil for man and his inheritance, the earth, but when God became incarnate in the Son of Mary it would seem as if the devil sought to imitate this. The mystery is that, having such power, as is manifest in this lesson. He should tolerate the devil at all, but his time will come.  
**LESSON VIII.**—Death of John the Baptist (Mark vi, 14-29). Golden Text, Eph. v, 18, "Be not drunk with wine, wherein is excess." Here is a seeming victory for the devil in his being permitted to accomplish the death of John the Baptist, but it is only as far as human sight can see and for a brief period. The real gain was John's (Phil. i, 21, 23). He had the victory in being faithful unto death (Rev. ii, 10). They buried his body, not himself.  
**LESSON IX.**—Feeding the 5,000 (Mark vi, 30-44). Golden Text, John vi, 32, "My Father giveth you the true bread from heaven." The hungry multitudes, famished in body and soul, suggest the condition of the whole earth even today. The disciples "Send them away" is the expression of most believers, but the Lord's "Give ye them to eat" is the word for each believer now as then.  
**LESSON X.**—The gentle woman's faith (Mark vii, 24-30). Golden Text, Matt. xv, 28, "Great is thy faith; be it unto thee even as thou wilt." Here is another case of demon possession, a helpless little girl delivered by her mother's appeal to Jesus. There are still many demon possessed children and the very same Jesus, but where are the humble, trustful, persistently believing mothers taking their right place before Him?  
**LESSON XI.**—Peter's great confession (Matt. xvi, 13-28). Golden Text, Matt. xvi, 16, "Thou art the Christ, the Son of the living God." The sufferings of Christ and the glory that shall follow (1 Pet. i, 11) are set forth here in connection with His first reference to His church, and we are taught that as the members of His body, the church, we must be content to walk with Him in self-renunciation and humiliation.  
**LESSON XII.**—The transfiguration (Luke ix, 28-36). Golden Text, Luke ix, 35, "This is my beloved Son; hear him." There is a reward and a glory which will far more than compensate for all the suffering we may be called upon to endure here for His sake. It will not be until the resurrection of the just, for then only will the kingdom come.



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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.  
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**THOUGHTS FOR SUNDAY.**

**Just As I Please.**

Parish Visitor.  
 I heard a girl say recently: "I'm not going to take music lessons of Miss Hayne any more; she is too exacting. She is always trying to make me hold my hands a certain way, and makes me play it over and over until I get it just so. I'm going to take lessons from Miss Brown. She lets you do as you please, and never worries you because you haven't your lesson."  
 Do you suppose you will ever hear of her as a great musician—or any kind of a musician?  
 A lady of my acquaintance remarked: "I will not study under Miss Harvey, for she criticizes me, and I won't stand it. I am just as intelligent as she is."  
 Do you think you will ever hear of that lady as a great scholar?  
 I knew a bright boy who quit school right in the middle of the term last winter, and when I asked him the reason he answered: "Oh, the lessons are getting kind of hard, and I don't see any use in a feller workin' so hard for nothin'."  
 Do you ever expect to hear of that boy as a great lawyer or doctor, teacher or preacher?  
 I heard another boy who was hired to sweep the schoolhouse say: "ain't going to sweep the dirt off the porch, 'cause I'm only hired to sweep the room."  
 Do you imagine you will ever hear of his securing an important position.

Of course you do not. You never expect to hear of any of these people again. Now let me tell you my boy, my girl, something you have been told often before: no one will ever amount to anything who is not willing to be taught, and to work hard after he is taught. The teacher who is the most exacting is your best friend. Love and thank the one who makes you do work over and over until it is just right.  
 Perhaps you remember the story of Agassiz and the fish. When Agassiz was a boy, one day his teacher gave him a fish and told him to study it. In an hour or two he came back and reported that he was done. The teacher asked him what he had learned, and he described the arrangement of the fins and scales, and such other things as he had noticed. Without a word of advice the teacher ordered him to take that fish and go and study it. He kept it until the next day, dissected its flesh, studied its organs, and came back and reported what he had learned. The teacher again ordered him to study the fish. He took it home and studied the bones, even cut in-

The sincerest tribute that can be paid to superiority is imitation. The many imitations of DeWitt's Witch Hazel Salve that are now before the public prove it the best. Ask for DeWitt's. Good for burns, scalds, chafed skin, eczema, tetter, cuts, bruises, boils and piles. Highly recommended and reliable. Sold by J. E. Shell, Dr. Kent and Granite Falls Drug Co.

**Personal Dealings.**

Exchange.  
 Many years ago Mr. Gladstone heard of two young men in the village who had become notorious for their drinking habits, and he determined to make an effort to save them. He invited them to see him at the castle, and there, in "the Temple of Peace," as his library was called, he impressively appealed to them, and fervently asked God to sustain and strengthen them in their resolve to abstain from that which had hitherto done them so much harm. The sequel cannot be told better than in the language of one of the men concerned, who says: "Never can I forget the scene, and as long as I live the memory of it will be indelibly impressed on my mind. The Grand Man profoundly moved by the intensity of his solicitation. My companion is now a prominent minister, and neither of us has touched a drop of intoxicating drink since, nor are we ever likely to violate an undertaking so impressively ratified in Mr. Gladstone's library."

"Sir Henry Irving once said: 'What is the good of lawyers treating and honest and sensitive witness on the witness stand as though he were a sneak thief? A young man in my company was a witness in a case of robbery. He had seen a thief snatch a young girl's pocket book and make off. Well, the thief's lawyer cross-examined my young friend shamefully. He roared at him, shook his fist at him, raved at him. And at what hour did all this happen?' the lawyer sneering asked toward the end of the examination. 'I think'—my friend began, but he was at once interrupted. 'We don't care anything here about what you think!' said the lawyer, with a sort of contempt. 'Don't you want to hear what I think?' said my young friend, mildly. 'Certainly not,' the lawyer roared. 'Then,' said my friend, 'I may as well step down from the box. I'm not a lawyer. I can't talk without thinking.'"  
 The less people know about each other the politer they are to each other.