

# Your Chance HAS COME

What remains of our Summer Men's and Youth's Suits we will sell at

## ONE-HALF PRICE CASH

No alterations made. Shis sale does not include blue serge and black suits and will close September 10, 1911.

Manhattan Shirt and Oxford Shoe sale will close same date.

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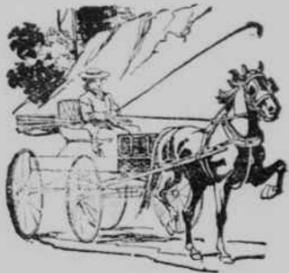
We have them in every size, and you will be surprised to know how cheap we are selling them. Also

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Will also make special prices for next 60 days on any Single or Double Driving Harness, Summer Lap Robes or Riding Saddles. This is an opportunity to save some money. All stock new and up to date.

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Virginia.

## SUNDAY SCHOOL.

Lesson XI.—Third Quarter, For Sept. 10, 1911.

### THE INTERNATIONAL SERIES.

Text of the Lesson, Dan. i, 8-20—Memory Verses, 8, 9—Golden Text, Rom. xiv, 21—Commentary Prepared by Rev. D. M. Stearns.

The study of prophecy should be to every child of God most fascinatingly attractive, for "to Him give all the prophets witness," and "the testimony of Jesus is the spirit of prophecy" (Acts x, 43; Rev. xix, 10). The Lord has told the prophets all that He intends to do, and prophecy is therefore a light in a dark place to show us the way we are going (Amos iii, 7; II Pet. i, 19-21). Our blessed Lord is just the same as when on the way to Emmaus, and the same evening in the midst of the disciples He opened to them in all the Scriptures the things concerning Himself (Luke xxiv, 25-27, 44-46), and He still loves to do so.

In one of His discourses He mentioned the prophet Daniel, and the prophet Ezekiel also mentions him by name (Matt. xxiv, 15; Ezek. xiv, 14). Ezekiel and Daniel were both among the captives in Babylon for their good and the good of others (Jer. xxiv, 4-7). They were the Lord's messengers, and in them was seen the wisdom and power of the true and living God as contrasted with the wisdom of this world. I find it helpful to my own soul to watch God working and to remember that He is as ready now to work for His glory in those who are wholly His as were Daniel and his friends.

Notice in verses 2, 9, 17, of our lesson chapter that it was the Lord who gave the king of Judah into the hands of the king of Babylon. He also brought Daniel into favor with the prince of the eunuchs and gave to him and his friends knowledge and skill in all learning and wisdom. "Whatever the Lord pleased that did He." "He doeth according to His will in the army of heaven and among the inhabitants of the earth." "He worketh all things after the counsel of His own will" (Ps. cxxxv, 6; Eph. i, 11).

These young men were chosen to stand before the king of Babylon (verse 5), but they never forgot that they always stood before a much greater King, even the Lord, the King of Israel (Zeph. iii, 15). Their beautiful names signifying God is my Judge, Jehovah is gracious, who is as God is, Jehovah my keeper, might be covered by idolatrous names, but what men might call them did not affect their standing before God.

Even in the matter of eating and drinking we are to glorify God and not be conformed to the age in which we live (I Cor. x, 31; Rom. xii, 1, 2), so Daniel purposed in his heart that he would not defile himself with food offered to idols (verse 8). In this matter God wrought for them, not only giving them favor with those set over them, but also causing them to thrive better on their plain food than did the others who ate the portion of the king's meat (verses 9, 14, 15).

It is not so much the food we eat, either as to quantity or quality, as the blessing of God upon it. On one occasion our Lord taught that "not that which goeth into the mouth defileth a man," and so Paul wrote, "I know and am persuaded by the Lord Jesus that there is nothing unclean of itself" (Matt. xv, 11; Rom. xiv, 14). Ordinarily we are to eat what is set before us, asking no questions, but in Daniel's case it was a matter of sanctioning idolatry or standing for the true God, and when with us under any circumstance it becomes a question of God or the devil there is only one thing to do. We cannot drink the cup of the Lord and the cup of demons (I Cor. x, 21).

We are not to imagine that God gave them knowledge and skill in all learning and wisdom (verse 17) apart from study on their part, whether it was the wisdom of Egypt or the wisdom from above, which is first pure, then peaceable, gentle and easy to be entreated (Jas. iii, 17). Some of us can almost imagine with what relief and joy they would turn from the books of Egypt to the book of the law of the Lord and how there would be fulfilled to them, "Blessed are they that hunger and thirst after righteousness, for they shall be filled." The natural man can grasp the wisdom of this world, but the things of God knoweth no man, but the spirit of God. In his understanding of visions and dreams also he would doubtless profit by the experience of Joseph and the ability given to him and to others.

With what sublime confidence in God he said to the king in connection with his first dream that if time was granted to him he would show the interpretation and how gloriously God honored his faith by revealing to him the secret in a vision of the night (chapter ii, 16-19). See in chapter ii, 28, 29, 47, how he honored God, who revealed to him the secret, and how because of this the king honored God also as the God of gods and a Lord of kings.

So God was glorified in Daniel. "And Daniel continued" (verse 21). There is a most profitable meditation in those words, and we are reminded of Acts xxvi, 22, "Having therefore obtained help of God, I continue unto this day." Paul believed Moses and the prophets just as Daniel did, and in Dan. ix, 2, he tells us that he had been studying the word of the Lord by Jeremiah, the prophet.

## RED TAPE IN GERMANY.

A Railway Ticket, a Controversy and a Delayed Train.

In an account of the duchy of Teck and its inhabitants by the Rev. S. Barling-Gould an amusing experience is thus described by the author:

"We are wont, we Englishmen, to grumble at red tapism, but with us it does not go beyond the government offices. In Germany it is everywhere. I had an instance of it between Ober Lennigen and Owen. I had asked at the former place for a third class ticket to Owen and had stepped into a third class carriage. On these branch lines nearly every one travels fourth. I counted twelve compartments fourth, nine third and three second. There was no first class compartment. Before reaching the next station—in fact, a mile from Ober Lennigen—the inspector came round.

"'Hah, you have a fourth class ticket and are in a third class compartment! The fine is 6 marks.'

"I explained and offered at once to pass into an inferior carriage or pay the difference.

"'That will not do. You have infringed the law and must pay 6 marks.'

"I get out at Owen and will explain matters to the station master.

"I did so.

"'The fine is 6 marks,' said this latter peremptorily.

"'But,' said I, 'I demanded a third class ticket and was given one for which I had not asked. This was an oversight of the clerk.'

"'You should have examined your ticket.'

"The train was delayed five minutes while the matter was thrashed out on the platform, the travelers craning their necks out of the windows of their respective carriages, looking on and listening with lively interest. At last reluctantly the station master yielded. I must pay the difference.

"'What is it?'

"'One penny!'

## MADE THE GUESTS PAY.

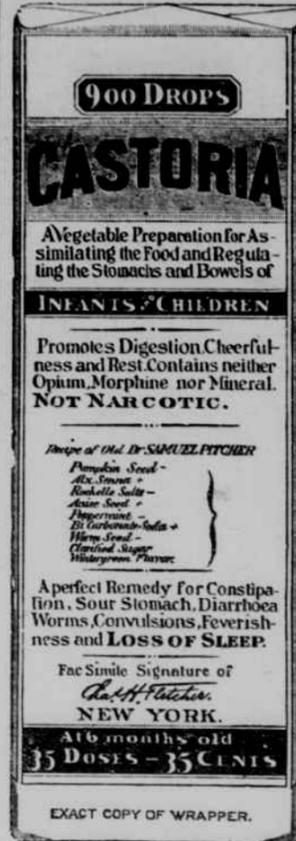
Demanding Tips For the Servants at the Court of Napoleon III.

"Before we left Compiègne at the conclusion of our visit at the court of Napoleon III," writes Mme. de Hegermann-Lindencrone in Harper's, "when we were taking our morning tea we were interrupted by the coming in of the major domo, who handed us a paper. We were not unprepared for this visit, as we had been told by one of the guests who had been here before that every one was expected to remain in their rooms until this important personage had made his rounds in order to collect the pourboire. I say pourboire because what one generally gives separately is lumped into one sum. This paper, which he handed to us almost at the point of his halberd, proved to be a *glia scritto* receipt for 600 francs—our pourboire!

"We were rather a subdued party in the train. The conversation mostly turned on the subject of pourboires. The hussier decided the exact amount that each ought to give. For instance, he knows an ambassador ought to give 2,000 francs. For a minister of state 1,000 francs suffice. Unofficial people like ourselves cannot be expected to be out of pocket more than 600 francs. As for the poor nobility of France, they escape with 500! Some were of opinion that it was pleasanter to give en masse in one big sum than to give in dribbles, others thought it more satisfactory to hand one's offering personally to the different servants, but we all with one voice voted the officious beadle an imposition."

## The Stickleback Legend.

The stickleback is one of the species of fish that build nests. There is a legend that the stickleback builds a nest because during the deluge it pulled the tow out of the bilge hole of the ark, and if it had not been for the hedgehog, who plugged up the leak with his own body, Noah and his sons would have had an exciting time baling out their boat. When Noah found out who had done the deed he ordered as a punishment that the culprit should be compelled each year to build a nest, while other fishes would have an easy time of it.



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# Are You a Woman?

TAKE

# CARDUI

# The Woman's Tonic