State Library

THE FRANKLIN TIMES.

VOL. XXVII. LOUISBURG, N. C., FRIDAY, JULY 23, 1897. NUMBER 23.

Methodist Church Directory.

Sunday School at 9:30 A. M.
GEO. S. BAKER. Supt.
Preaching at 11 A. M., and 7 P. M., every Sunday.
Prayer meeting Wednesday night.
G. F. SMITH, Pastor.

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The Primal Pair.

Gen. 2: 21–22.

When Adam from his sleep awoke
A radiant creature met his eyes
Whose beauty on his vision broke
As breaks the morn neath tropic skies.
With wonder Adam stood transfixed—
Another day had just begun—
She crossed his vision just betwixt
The dawn and rising of the sun.
"'Tis Morn," said he, "in human guise:
Fair morn, my homage pray receive."
The vision blushed, cast down her eyes,
And said, "I am not Morn but Eve."

—Ex.

THE CHARACTER OF KNOWLEDGE.

Written for the North Carolina Christion Advocate by Mr. G. S. Baker, Jr., of Louisburg, N. C.

Knowledge, however acquired, is Truth, and Truth is Light. Truth is often difficult to find, covered up, as it is, by deceptive dross and shining only when discovered and held as a possession of self. Falsehood, ignorance and a multitude of beliefs stalk abroad oftentimes transformed by a plausible, though mendacious guise, into a seeming likeness to Truth, deceiving those who care not, cannot, or fear to tear aside the lying, truth evading mask.

To know is not to believe to know, for uncertainty holds no place in the definition of Knowledge. Knowledge is Truth and Light, while a Belief, a holding, may be a Falsehood which is Darkness. Many so called wise men and great thinkers in all ages as, for example the Atheist are in reality the most densely ignorant of the human race, for their laborious structures are built upon Falsehood; each block, it may be, garnished by false coloring into a desceptive likeness to truth. But this, their belief, the sum total of their spiritual knowledge may be placed at naught, for it does not contain the elements of Truth. Too narrow and contracted to look beyond this present life, they shut themselves out from the all important Truths, and in denying or disbelieving a spiritual and eternal self, place themselves on a level with the brute. Facts and experiences one may have beyond the average, book-learned and lettered he may be, and yet unless these possessions be handled with such care that they yield Truth, he were no wiser than his ignorant neighbor, and in more danger, for Falsehood may result, which, with regard to knowledge, is a minus quantity, while a scarcity of facts tends only to produce zero.

But what is the test for truth? How are we to know? Are not, after all, all of our conclusions wavering with uncertainty, and proped by belief? Have we absolute knowledge about anything? Is not all belief? Is there really any knowledge for man? First, concede that man has a mental machine worked on correct principles. If this is not true then nothing absolute and complete is anything to man. Valueless and meaningless is all. Then nothing matters. Arguments and conclusions are worthless. Thought, a humbug, and light darkness. Creation a void and man himself a myth, a nothing. So if we begin at all we must begin with the concession, "There is man," and in it is included "Man has a mind worked on correct principles." Grant this one truth, "There is man." Let this be known. And upon it, as a foundation, a structure can be built with Truth, that will rise into the very gates of heaven. Take then this first truth, use it, look anywhere at anything and say "What else can I know? What second truth may I add?' All about us are evidences of an intelligence unlimited. There is nothing but what in itself is a revelation of an all-wise one, of a God. Chance? No, there is no chance. That is but a term invented by ignorance to cover unexplored and unknown regions. All is the fulfillment of Law, emanating from an omniscient mind, from a God. This is to every correctly thinking individual a Truth, not a belief. The man who cannot see God in the beautiful, complex, harmonious, nature is truly an uninformed and blinded soul. Man himself is an earthly revelation of the great God. He contains within him the most distinct image of the Creator, for he is God's greatest work, and as such reveals most clearly the attributes of the Maker. The real, the spiritual man, towers above all other of earth's products, for it reaches out towards God and has intellectual perfection (which includes moral perfection) for its goal. The unspiritual or uncultivated soul walks the earth with downcast eyes seeing only the matter under his feet, turning to the right and to the left amid his cheerless, unhopeful environment, unconscious or unmindful of the beauty, the grandeur, the liberty, the peace, the light, the life that lies above him.

Inherent within each man are a few God given germs of Truth. Facts and phenomena, gathered through the senses, are added to these, the whole compared and arranged so that they yield new truths give more light. The comparing, relating and combining of acquired data is reasoning. Reasoning then is a path to knowledge. Is it the only one? May theologians and some scientists hold that "Feeling" too is a source of knowledge. But with this psychological deduction stand before an earnest, fearless search for Truth? Will it bear an honest test? Was it ever satisfactory to the thinking mind? True that whatever arguments be used in endeavoring to place reason sole ruler upon the throne of knowledge, must be conceded to have their origin in cold reason alone. But nevertheless could the result be a dethroning of Feeling as coruler we would predict an easy, peaceful state of mind in contrast to the restless uncertainty of the defender of a dual source of knowledge. First, we learn of some misfortune. In a case of this sort of grief or regret is a feeling which follows knowledge, but has no voice in causing it. Again, "Something which at first excites pain may afterwards excite pleasure and "vice versa." Why? Because to-day you may have a certain mental state which we may call A. A. then, is a result brought about by means of the entire body of self-appropriated truths, combined by "reason," each having more or less weight in bringing about the present state of mind A. To-morrow new experiences, new truths, new light has been added, and A, which yesterday was delight or pleasure has become A–n x l=B which may represent a frame of mind upon which the same cause may have as a result, pain, hatred, fear, or any opposite to a former experience. Showing feeling to result from knowledge in this case and not cause it. Lastly, to make the case a general one. I quote from an eminent Psychologist, "And all feeling must be mental since a mental life only is immediately experienced by us as conscious life." Feeling then is a state of consciousness a mental state, and a mental state is a result brought about by comparing and combining self-appropriated truths, and this process is itself reasoning. But, can we by reasoning learn to know heaven, to know God? Or must we, if we discard feeling as a source of knowledge close the book of revelations and in despair say, "God and heaven, all that is of value to the living soul is unknowable." No. We have the power to know God and heaven through reason and through reason alone. We should rather seek for it, cultivate it and use it. Narrow as is our reasoning faculty, yet it has the strength when concentrated upon properly focused rays to reveal to us the almighty Creator, the ideal state, clear, bright and real, not to be doubted. The decaying leaf, the blooming flower, the grain of sand, the universe or any one of its atoms or phenomena are facts which, through reason, reveal to us truths. Their origin we know is from an omniscient mind, their end for the best. The first is God. The second, with reference to man, is heaven, the result or culmination of his all-wise plan.

How important then is it for man to get knowledge, that he may thereby transcend his material environment, that by grasping the threads of truth so acquired, lift himself from the unreal, from the temporal, and rise into the ideal, the eternal, the spiritual, the only real. Existence of the soul here in the material shell in the material sense is of no importance. That is, mere state of being, mere struggle for bodily wants, for applause, in itself as an end amounts to nothing. The only real, worthy, and lasting effort of man is that which will cultivate within him the eternal; for think, each being to-day is a soul, a spirit, floating in eternity. The earth, all matter, time and space, are but adjuncts of our material existence to be used by the undying soul, during its short sojourn here, as best it may, in its onward march. Friends and relatives are but part of our earthly environment. Each living soul is alone with God, guided by God, answearble to God, and never to die. The whence, the whither, the wherefore, we know not, except in its broadest sense that is, that the Alwise wills it, and it is good. Were it explained what man would understand? The solution even now exists, but who can read?

God. Eternity. What can reason teach us of these? What is the lesson of the decaying leaf? Is it not that of death, destruction? No, the leaf is not destroyed, reason teaches us that it only changes its form to reveal new beauties, new uses. It is never destroyed and material though it may be, and useless as matter to the spiritual man, yet it lives and teaches the priceless truth, that of change in adaption to new needs. Progress and advancement were impossible without change. The lesson is that of indistructibility, eternity, change, God's laws, God's wisdom, God himself. Reason brings us knowledge which includes love, harmony, beauty in their broadest sense, and these are all eternal, for they are manifestations of our undying spirits, of our Godlike attributes. Reason teaches us that eternity must be real, else nature would not instill it in the intellect of all truth accepting beings, else the word itself would not have been conceived by thinking man. Reason will not accept this existence as the beginning and the end. For not one of the intellectual man's highest ideals is ever reached here, and not one can ever be reached while he is in his present state. No end is reached here; we rise higher and higher it is true, but with each step new needs, new longings, new aspirations reveal themselves. Heaven, perfection itself, is the only goal, eternity the only field. God has given man intelligence, he were untrue did he not use it, and using it must know, through reason, that an Alwise Creator with attributes of love and mercy (which must needs follow from consciousness of all truth) would not place within man aspirations and longings for that which is of value and give him only that which is worthless; temporal existence with its earthly accompaniments. No, his aspirations and longings will be satisfied but not here. Happy then he cannot be in his present state. Content he may be; that is, willing to patiently await God's will. Willing to grope his way slowly along the dimly lighted and labyrinthian paths of knowledge. Encouraged here and there by divine flashes of light that almost enable him to rise out of his earth prison, almost reveal to him the image imperfect, blurred and mixed with the earthly though it may be, of that which he yearns for. Truth lights him on and in him is a hope, a belief, a knowledge that all is well. A knowledge, because he knows that God is Alwise and the plans of an Alwise one are for the best, the best is good, is well.

Alone must man fight the battle, struggle as best he can to rid the "me" of earthly shackles to rise upward into light, into love, into the ideal, freed from matter, from time, from space, into harmony with God, in obedience to law. This is the end we struggle for here. This is the end we may approach, but not reach here.

Man alone with God, a never dying soul, already entered upon eternity. Should he fear? No. Fear belongs to ignorance and ignorance disappears before knowledge. Therefore get understanding and fear not, for knowledge is truth, and truth self realized becomes consciousness, and consciousness exists so long as there is a "self" and "I," and accompanies self as a comforter, a blesser and a guide through the endless journey of eternity.

Man, although he must work out his own destiny, struggle alone in the boundless sea of universes and atom, yet the divine, the eternal love within him is not left without at least one vent. He may shed abroad the hardly earned self-acquired truths to partly light the way for those who will or can follow How careful should man be with this his greatest power. Careful that his should be a real light, truth, and not a deceptive one, falsehood, which is in reality darkness. Ignorance is oftentimes seemingly content to go through this life guided by untruth, or with only the feeble rays of a poorly snuffed candle, seeking therewith to translate the difficult and thought taking directive inscriptions. Oftentimes loosing itself, oftentimes interpreting incorrectly, oftentimes misleading others. The wise by studying, watching, communing, reasoning and waiting, are blest with a stronger light, then truth sheds abroad its illuminating rays.

Truly knowledge is power. Cultivate it, and religion, love obedience, beauty, all that is good, will be added. Knowledge enables man to weigh all things and give to them their proper value. Knowledge is the power, here on earth, that enables man to unlock the doors of eternity. Feeling is a resultant, and a motive force that urges one to action.

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NOTICE.

By virtue of the power given in a certain mortgage deed executed on the 24 day of March, 1884, by Washington Hawkins and Rotena Hawkins his wife, to S. C. Vann and duly recorded in Book 64 Page 313, in the office of the Register of Deeds of Franklin county, and default having been made in the payment of said mortgage debt, I will on Saturday the 17th day of July, 1897, sell for cash at public auction, at Franklinton, the following tract of land lying and being in Franklin county, State aforesaid, and in Franklinton township and described and defined as follows, to-wit: Beginning at a rock in S. C. Vann's line running thence n. 13° w. 11 poles 21 links to a rock Washington Hawkins' corner, thence along said Hawkins' line n. 79° e. 24 poles 19 links, thence along D. T. Ward's line S. 42° e. 17 poles 11 links, thence S. 85° w 9 poles 5 links, thence S. 1° w. 13 poles 11 links to a rock on Louisburg road, thence along said road s. 89° w 46 feet, thence n 8½° w. 13 poles 13 links to a rock, W. H Mayfield's corner, thence w. 10 poles 24 links to the beginning containing two and three-fifths acres more or less and known as the Mills Mayfield lot. This the 14 day of June 1897.

S. C. VANN Mortgagee.

R B. WHITE, Attorney.

NOTICE OF SALE.

By virtue of the power given in a mortgage deed, on the 1st day of July, 1896, by Joshua P. Hill, to W. P. Webb, President Bank of Louisburg, and which is registered in Book 104, pages 482, Register's office of Franklin county, the undersigned will, on Monday, August 2nd, 1897, offer for sale at the Court House door in Louisburg, to the highest bidder for cash, a certain tract of land in Louisburg Township, containing 200 acres, the same being the land bought of W. M. Person, Trustee, by Joshua P. Hill.

W. P. WEBB, Mortgagee.

If your neighbor's chickens bother you, quietly introduce them into a pie-pot for your own delectation.

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Richmond "	8 56	9 05
Norfolk via S A L	8 35 pm	9 05am
Portsmouth "	8 45	9 20
Weldon "	11 28 pm	11 55 am
Henderson "	12 56am	*1 39 pm
Durham "	*7 32	*4 09
Leave "	*5 20 pm	*11 10 am
Ar Louisburg "		† 3 30 p. m.
Lv Louisburg "		† 10 00 a. m.
Raleigh "	*2 16 am	*3 34 pm
Sanford "	3 35	5 03
Southern Pines "	4 22	5 55
Hamlet "	5 10	6 53
Wadesboro "	5 54	8 11
Monroe "	6 43	9 12
Charlotte "	8 30	10 25
Chester "	8 10 am	10 47 pm
Columbia "		6 00
Clinton "	9 45 am	12 10 am
Greenwood "	10 35	1 07
Abbeville "	11 05	1 40
Elberton "	12 07 pm	2 41
Athens "	1 15	3 45
Winder "	1 59	4 30
Atlanta (C depot C. time)	2 50	5 20
NORTH BOUND	402	38
Atlanta via S A L (C time)	12 00 am	7 50 pm
Winder "	2 40 pm	10 42
Athens "	3 16	11 26
Elberton "	4 15	12 33 am
Abbeville "	5 15	1 40
Greenwood "	5 41	2 09
Clinton "	6 34	3 05
Columbia (C N & L R R)		7 00
Chester (S A L)	8 13	4 33
Charlotte "	10 25	8 30
Monroe "	9 40	6 05
Hamlet "	11 23	8 15
Wilmington "	25 30 am	*12 30pm
Southern Pines "	12 14	9 20 am
Raleigh "	*2 16	11 35
Ar Henderson "	*3 28	*1 00
Durham "	*7 32	*4 09
Leave "	*5 20 pm	*11 10 am
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Lv Louisburg "	—	† 1 45 p. m.
Weldon "	*4 55 am	*3 00 pm
Richmond (A C L)	8 15	6 50
Washington via Penn RR	12 31pm	11 10
Baltimore "	1 43	12 48 am
Philadelphia "	3 50	3 45 am
New York "	6 23	6 53
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1:00 A. M. Connects at Greensboro for all points for North and South, and Winston-Salem and points on the Northwestern North Carolina Railroad. At Salisbury, for all points in Western North Carolina, Knoxville, Tenn., Cincinnati, and western points; at Charlotte, for Spartanburg, Greenville, Atlanta and all points South.

4:05 P. M. Daily. Connects at Durham for Oxford, Clarksville and Keysville except Sundays. At Greensboro, with the Washington and Southwestern Vestibuled (Limited), and the New York and Florida Short Line (limited) train for all points North, and with main line train No. 12 for Danville, Richmond and intermediate local stations; also has connection for Winston-Salem, and with main line train No. 38 (fast mail) for Charlotte, Spartanburg, Greenville, Atlanta and all points South; also Columbia, Augusta, Charleston, Savannah, Jacksonville, and all points in Florida. Sleeping car for Atlanta, Jacksonville and at Charlotte with sleeping car for Augusta and Jacksonville.

11:10 P. M. Daily. Ex Sunday. Connects at Selma for Fayetteville and intermediate stations on the Wilson and Fayetteville Short Cut daily; Goldsboro for Newbern and Morehead City, daily except Sunday; for Wilmington and intermediate stations on the W. & W. R. R. Daily.

Connects at Selma for Wilson, Rocky Mount, Tarboro and local stations on Norfolk and Carolina Railroad, arrives at Goldboro 12:05 P. M.

9:00 A. M. Daily Ex Sunday. Connects at Durham for Oxford, Keysville, Richmond; at Greensboro, for Washington and all points north.

3:14 and 9:00 P. M. Daily. For Goldsboro.

TRAINS ARRIVE AT RALEIGH, N. C.

9:14 P. M. Daily. From Atlanta, Charlotte, Greensboro and all points South.

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