

MARION PROGRESS

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MARION, N. C., AUG 4, 1910.

The South.

"The South is like a sleeping giant who is just beginning to stretch his limbs, and rub his eyes, and manifest other symptoms of awakening. The opportunities here for growth and development are without parallel anywhere, and this is peculiarly true of manufacturing enterprises. The plains of the provinces of Ontario and Manitoba in Canada are unsurpassed for wheat growing, and other forms of farming, but it is in the South that the big opportunities in other lines exist. The United States is destined to be the greatest nation on the earth, and the South will be the nation's garden spot."—Ex.

Sutherland's Eagle Eye Salve

Is a creamy snow white ointment put up in air tight screw cap tubes. Will cure any case of sore eyes and will injure eyes of a babe. Sold everywhere 25c.

How the Gorilla Walks.

The gorilla has not only a crouching habit, but he walks on all four of his legs and has the motion of most quadrupeds, using his right arm and left leg at the same time, and alternates with the left arm and right leg. It is not exactly a walk or a trot, but a kind of ambling gait, while the chimpanzee uses his arms as crutches, but lifts one foot from the ground a little in advance of the other. He does not place the palm of the hand on the ground, but uses the back of the fingers from the second joint.

A Clean Salve

Is desirable. Dr. Bell's Antiseptic Salve is a creamy snow white ointment and guaranteed for all skin diseases, such as eczema, salt rheum, chaps, etc. 25c.

A Cupid Prescription.

"Well, then, how must I make love?" "First you must believe that there is no one in the world but me." "I've got that far already." "Next you must make me believe that there is no one in the world but you."—Life.

\$100 Reward, \$100

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

Address F. J. CHENEY & CO., Toledo, Ohio. Sold by Druggists, 75c. Take Hall's Family Pills for constipation.

The River Jordan.

The Jordan's course is a straight line is only sixty miles. Along its stream it measures 218 miles.

Life on Panama Canal

has had one frightful drawback—malaria trouble that has brought suffering and death to thousands. The germs causing chills, fever and ague, biliousness, jaundice, lassitude, weakness and general debility. But Electric Bitters never fail to destroy them and cure malaria's troubles. "Three bottles completely cured me of a very severe attack of malaria," writes Wm. A. Fretwell, of Lucama, N. C., "and I've had good health ever since." Cure Stomach, Liver and Kidney Troubles, and prevent Typhoid, 50c. Guaranteed by J. W. Streetman.

Genius.

Genius at first is little more than a great capacity for receiving discipline.—George Elliot.

The Cause of Many Sudden Deaths.

There is a disease prevailing in this country most dangerous because so deceptive. Many deaths are caused by it—heart disease, pneumonia, failure of the spleen, apoplexy are often the result of kidney disease. If kidney trouble is allowed to advance the kidney-poisoned blood will attack the vital organs, causing catarrh of the bladder, brick-dust or sediment in the urine, head ache, back ache, lame back, dizziness, sleeplessness, nervousness, or the kidneys themselves break down and waste away cell by cell. Bladder troubles almost always result from a derangement of the kidneys and better health in that organ is obtained quickest by a proper treatment of the kidneys. Swamp-Root corrects inability to hold urine and scalding pain in passing it, and overcomes that unpleasant necessity of being compelled to go often through the day, and to get up many times during the night. The mild and immediate effect of Swamp-Root, the great kidney remedy is soon realized. It stands the highest because of its remarkable health restoring properties. A trial will convince anyone. Swamp-Root is pleasant to take and is sold by all druggists in fifty-cent and one-dollar size bottles. You may have a sample bottle and a book that tells all about it, both sent free by mail. Address, Dr. Kilmer & Co., Binghamton, N. Y. When writing mention reading this generous offer in this paper. Don't make any mistake, but remember the name Swamp-Root, and don't let a dealer sell you something in place of Swamp-Root. If you do you will be disappointed.

Silence!

The instinct of modesty natural to every woman is often a great hindrance to the cure of womanly diseases. Women shrink from the personal attention of the local physician which seem indelicate. The thought of examination is abhorrent to them, and so they endure in silence a condition of disease which surely progresses from bad to worse.

It has been Dr. Pierce's privilege to cure a great many women who have found a refuge for modesty in his offer of FREE consultation by letter. All correspondence is held as sacredly confidential. Address Dr. R. V. Pierce, Buffalo, N. Y.

Dr. Pierce's Favorite Prescription restores and regulates the womanly functions, abolishes pain and builds up and puts the finishing touch of health on every weak woman who gives it a fair trial.

It Makes Weak Women Strong, Sick Women Well.

You can't afford to accept a secret nostrum as a substitute for this non-alcoholic medicine of KNOWN COMPOSITION.



BROOKLYN TABERNACLE BIBLE STUDIES

MOUNT TABOR'S PARABOLIC VISION.

Matthew 17:1-8; 14-20—July 24.

"This is my beloved Son, in whom I am well pleased; hear ye Him."

SIX days after our Lord's words concluding our last study, he took Peter, James and John, three of his favorites among the disciples, into a high mountain. There he was transfigured before them; that is to say, his appearance changed, his face shone like the sun, his garments were white like the light. Then the vision grew as Moses and Elijah appeared to be holding conversation with the transfigured Jesus. The impulsive St. Peter, boldly inquired whether or not it was the Master's will that they build three tabernacles; one for him, one for Moses and one for Elijah, on the top of the mountain. One of the evangelists says, "He knew not what he said." Another account shows that the three disciples were for a time overwhelmed by something like drowsiness but later became fully awake.

It was on this occasion that they heard a voice from the heavens, saying, "This is my beloved Son in whom I am well pleased; hear ye Him." It required our Lord's kind words and touch to relieve the Apostles of their fright, and looking up they saw no one but Jesus. His transfiguration had vanished, and it was the Master, just as before. If, momentarily, they thought that Jesus had entered into glory, they now perceived that they were mistaken. Another account tells us that as they were coming down the mountain side Jesus charged them that they should not tell the vision to any one until after his resurrection from the dead. He thus explained to them that the whole matter was a vision, an apparition. "This was a fulfillment of what he had told them in his last words of our lesson of a week ago. 'There be some standing here which shall not taste of death till they see the Son of man coming in the Kingdom.' These three disciples had been standing in his presence at the time those words were uttered, and now they had seen the Son of man in his Kingdom glory—in vision. The reality of that vision has not yet come to pass, although it is surely nigh, even at the door.

St. Peter himself declares that they accepted the vision as a corroboration of our Lord's assurance of his coming Kingdom. In his Epistle he says, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus, but were eye witnesses of his majesty [his kingdom], when we were with him in the holy mount." (I Peter 1:16, 18). Yet the Apostle proceeds to tell us that this vision, helpful as it was at the time, became secondary as he came to a better understanding of the prophecy which more particularly describes our Lord's second coming and Kingdom. He says, "We have a more sure word of prophecy [a more sure evidence than the vision] to which we do well to take heed as unto a lamp that shines in a dark place until the day dawn—until the Millennium morning dawn.—I Peter 1:19.

Before leaving the story of the transfiguration, which symbolized our Lord's Kingdom glory, we note his gracious words to the affrighted disciples, "Arise, and be not afraid." On several occasions he thus addressed them. It would appear that by nature many of us have a consciousness of our own imperfections and a realization of our unworthiness of Divine favor; and fears are likely to grasp us and torture us. This is because we do not know our heavenly Father. The more we learn of him the more does the love of God cast out fear from our hearts, and assure us that he who created us is sympathetic towards all who are striving for righteousness. He is a great God, not a little one. True, he will not give his greatest blessings to any except those who come into harmony with him, but, on the other hand, he is not a demon that he should be feared as such. He takes no pleasure in the suffering of his creatures and will not permit that any should suffer eternally, therefore his provision that all shall have, through Christ, an opportunity for regaining perfection and eternal life, and that whosoever will not avail himself of this great privilege must die the second death—must be annihilated.

While Jesus and the three favored Apostles were in the mount of transfiguration, supposed to have been Mount Tabor, at the foot of the mountain there was a man whose son was a lunatic, whom he had brought that the Lord might expel the demon. The Apostles had already been out as the Lord's representatives, in various parts of the country of Palestine, curing the sick and expelling demons in his name, so they agreed to cast out this demon but could not. The Revised Version speaks of the sufferer as an epileptic. Indeed, all higher criticism disputes that there is such a thing as possession by evil spirits. It is a common saying today among the Higher Critics that what our Lord and the Apostles mistook for demon possession was merely insanity, epilepsy, etc. Of course the word disease is broad enough to cover any kind of ailment, whether it be a direct affection from the Adversary, or an indirect one through heredity. In either case there is loss of ease, dis-ease, discomfort. We, however, have more confidence in the wisdom of the Lord and his chosen Apostles and mouth-pieces than we have in all the Doctors of theology and Doctors of medicine in the whole earth. We therefore accept this narrative just as it reads, that Jesus rebuked the "devil" and cast him out of the boy, who was cured from that very hour.

The disciples who had been unsuccessful in casting out this demon, called the Master away from the hearing of the multitude and asked him why they had failed when they attempted to cast out the demon. He replied, "Because of your little faith." Another account says that he stated, "This kind cometh not out except by fasting and prayer." In other words, the lesson to the Apostles was that their greatest power would result from their living very near to God, living lives of self-denial and prayer. Of course, fasting to be seen of men is not here incited, nor do we suggest that the works of penance on the part of disciples would make them more efficient in the understanding of the Lord's mystery; rather the thought is, the nearer one lives to God the more of the Divine power may be exercised by and through him.

It is perhaps difficult for us to understand our Lord's reference to their having little faith, for they surely exercised considerable faith in making an attempt to cast out the demon. Faith, to be successful, must be backed by spiritual power; and our Lord assures us that even with a small amount of faith we would be able to remove a mountain and nothing would be impossible. We are not to suppose that our Lord meant that his followers should try to remove mountains as a diversion, nor as a proof of their faith, for by so doing they would be seriously interfering with the interests of others who would have no right to do. We assume therefore that the thought must be that if in the fulfillment of the Divine command it should be necessary to have a mountain removed, and if the commission had been given to one of the Lord's followers to remove the mountain, and if he could exercise the faith to obey the command, the result would correspond to the faith exercised. All that the majority of us could do would be to exercise as much faith as possible and ask the Lord for more, and also seek to cultivate a greater degree of faith.

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CAROLINA, CLINCHFIELD & OHIO RAILWAY CLINCHFIELD ROUTE In effect May 5th, 1910 Eastern Standard Time.

Table with 2 columns: Station, Time. Southbound No. 5 No. 3. Stations include Danto, St. Paul, Speers Ferry, Johnson City, Erwin, Altapas.

Table with 2 columns: Station, Time. Northbound No. 6 No. 4. Stations include Spartanburg, Thermal, Marion, Spartanburg.

Table with 2 columns: Station, Time. Northbound No. 3. Stations include Altapas, Erwin, Johnson City, Speers Ferry, St. Paul, Danto.

Through train service daily between Danto, Va., and Spartanburg, S. C., making connections between all points north, east, west and south. The Carolina, Clinchfield and Ohio Railway, "Clinchfield Route," reserves the right to vary from the time shown above without notice to the public. Patrons are requested to apply to nearest agent for definite information or to CHAS. T. MANDEL, T. P. & P. A. J. J. CAMPION, Vice-Pres. & Traffic Mgr. Johnson City, Tenn.

Notice—Sale of Valuable Timber Lands.

By virtue of a decree of the Superior court of McDowell county rendered on the 18th day of July 1910 in the special proceeding entitled W. J. Goforth et al. vs. E. G. Goforth et al., the undersigned Commissioner will sell at public auction for cash at the court house door in Marion, McDowell county, N. C. on Monday, September 5th, 1910 the following described land:

FIRST TRACT—Beginning on a stake and post on the ridge in the old marked line, and running west 41 poles to a stake and post on the side of the public road; and in the old marked line; thence north with said old line 202 poles to a dead chestnut and post on the old corner on top of a ridge; thence east 41 poles to a stake and post, an old marked corner; thence south 202 poles to the beginning, containing about 24 acres.

SECOND TRACT—Beginning on a small white oak and post on the old line of this tract, 20 poles north of the old rock corner, the beginning corner, and running west 100 poles to a stake and post on the old marked line; thence north with same 64 poles to a stake and post on the edge of an old field near Maccolombs church; thence east 100 poles crossing the branch to a stake and post on the old line; thence south with same 64 poles to the beginning, containing about 40 acres.

THIRD TRACT—Beginning on a split oak (now down) and post on the side of a ridge, the beginning corner of the rock house 100 acre tract and running south with the line of said tract 20 poles to C. G. Morris' line; thence east with C. G. Morris' line 9 poles to his corner; thence south 90 poles with C. G. Morris' line to his corner; thence west with C. G. Morris' line 9 poles to a stake in the line of said 100 acre rock house tract; thence south with said line 11 1/2 poles to a chestnut oak (now down) and post on the old corner; thence east with the old line by the "loose pine" 174 poles to a stake; thence north 60 poles to a stake in the creek; thence west with the old marked line 96 poles to a stake, a corner of Wm. Patton 100 acre tract; thence north with marked line of said tract crossing the creek, 100 1/2 poles to a stake on a ridge near a creek, thence west with the old line 90 poles to a stake and post on the side of the public road; thence south 20 poles to a stake in the public road; thence south 20 west 14 1/2 poles to a dogwood and post on the ridge; thence south 166 poles to the beginning, containing 200 acres more or less. This 18th day of July 1910. W. T. MORGAN, Commissioner.

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CONDITIONS

Have a friend send in the nomination coupon (found elsewhere in this issue) or send it in yourself. This will count for 500 votes. Then you are to raise votes by getting cash subscriptions to The MARION PROGRESS as follows:

Table with 2 columns: New Subscriptions, Renewals. One Year—\$1.00 500 votes, 6 Months—50c 200 votes, 3 Months—25c 50 votes. One Year—\$1.00 250 votes, 6 Months—50c 100 votes, 25c Renewals Do Not Count.

The Contest is now open and will end September 30th, at 6:00 p. m. Only three months in which to work.

Further Particulars Will Be Sent All Contestants

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