

HOPE FOR THE SICK.

A VICTIM OF LA GRIPE.

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A Tobacco Grower's Profit

is dependent upon a properly balanced fertilizer.

Potash

and other fertilizers for tobacco growers.

AND HILLSTONES

Moore County Grif.

FURS

John White & Co.

Dropsy

Remedy for water retention.

MONEY IN CHICKENS

Profitable investment in poultry.

PERUNA

Dr. J. C. Foster's Kidney and Bladder Remedy.

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THE ORIGIN OF SURNAMERS.

They Were First Used in Normandy Before the Conquest.

Neither Hebrews, Egyptians, Assyrians, Babylonians, Persians nor Greeks had surnames and in the earliest period of their history the same may be said of the Romans, says the Waverley Magazine. In course of time, however, every Roman citizen had three names—the praenomen, or personal name; the nomen, or name of the gens or clan, and the cognomen, or family name, as Publius Cornelius Scipio. Conquerors were occasionally complimented by the addition of a fourth name, or agnomen, commemorative of their conquest, as Publius Cornelius Scipio Africanus.

OUR REGULAR WEEKLY SERMON

Graphic Portrayal of the Beauty of Holiness and the Joy and Comfort of Right Living.

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FACTS FOR SICK WOMEN TO CONSIDER.

Peruna is the medicine that holds the record for the largest number of absolute cures of female ailments. It is a blood-purifier, acting directly on the mucous surfaces. The perfect combination of the two ingredients in what produces such wonderful results in curing catarrh. Send for testimonials, free.

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A noted astronomer once said: "I have searched the stars, but I find no God." A noted philosopher said: "If there is an infinite personal God, He is unsearchable." Materialistic science and rational philosophy have formulated the creed of agnosticism, viz.: that God is unknown and unknowable. It sounds conservative, modest and wise. But it is not really new. One of the ancients wrote in the Iliad: "Canst thou, by searching, find out God? Canst thou know the Almighty unto perfection? Zophar, the Naamahite, was a clever agnostic. The Hebrew sages were to be sure in the secret things belong unto the Lord our God."

If God be the Infinite, Eternal and Absolute, it is impossible to comprehend and explain Him. There must always be dimensions of mystery unknown and unknowable in Him. The astronomer never expects to find the walls of the universe. There is always the unknown beyond. If space and time stagger the imagination, can we ever hope to bring the eternal God into the range of human conception? We are all agnostics. Even Christians worship at the altar of the super-knowable God. It is no discredit to the atheist that he cannot tell the day of God's birth. We are not talking about God and know His diameter and circumference. He is unknowable.

But because we cannot know all, shall we rest content to know nothing? The atheist is aware that he knows nothing at all. Does he therefore break his instruments and content himself to abide in ignorance? He knows in part. He will know more, though he never knows it all. So, concerning God, there are things that may be known. The mystery of the unknown is the very charm of eternity. The ages will ever clothe themselves with new garments of mystery.

How, may we know God? God is a spirit and may be spiritus sanctus. John says: "I have seen the spiritus sanctus, calls it an addition to our senses." All our inventions are extensions to our senses. There is auto-seeing, auto-hearing, auto-feeling. Tyndale said: "The silence of the world is a picture, and pass on, while another will study it by the hour? Why will some people leave the music hall, while others are held spellbound by the symphony? Because some things are artistically discerned and others are not. There must be the subjective faculty to appreciate objective genius.

Why do some men go through life without any sense of reverence, worship and prayer, while others bow and adore? Because God is spiritually discerned. The natural man perceives not the things of God, neither can he know them. He is lacking the soul's telescope, microscope, spectroscopic etc. Natural devices cannot discover a spiritual God.

The study of man himself presents a faint analogy of this truth. Science studies the human body; articulates the skeleton; knows the nervous system; explains the organization. But does the anatomist discover the soul? Does he find that sovereignty—the will, the magistracy—the conscience, the artist—the imagination, the orchestra—the emotions, the librarian—the memory? They are all there; but the instruments of physical dissection do not discover them. They are mentally discerned. When spiritual men, as such, pronounce upon physical science, they become fools. And men materialize as they know the spiritual things they likewise turn out folly. One qualification cannot constitute authority upon all things.

It is sometimes said that religion speaks in a language of its own—a foreign tongue. This is true, but it is not the case. Every new idea demands the garment of a new word or phrase. Every science creates its own nomenclature. We might find a hundred volumes written in our native tongue and yet not understand what the writers meant. Spiritual things must express themselves in spiritual terminology. Instead of quarrelling with the introduction of new terms, we should as true students learn their meaning and so widen our apprehension.

The condition of learning spiritual truth is laid down by Jesus. "He that will to do His will shall know the teaching." There must be right attitude first, and then the experiment of action. Openness of mind is the condition of spiritual apprehension. Prejudice distorts and blinds the judgment. It is the chief factor in our limitations. It is the handicap upon honest examination and experiment. Prejudice shuts the theologian out of nature's science. Prejudice blocks the truth of the materialist. Religion is governed by law. Let a man obey the laws of nature and nature will unfold its mysteries to him. Let a man put himself in alignment with spiritual realities and the spiritual world will discover itself to him. "He that cometh to God must believe that He is, and that He is the rewarder of them that diligently seek Him."

There must be the best of experiment. Here is a stumbling block. Men have their own wills and hesitate and halt at doing the will of God. The chief difficulties concerning religion do not rise out of intellectual embarrassment so much as they do in the domain of the will. Yet without these men cannot know.

The means of knowing are twofold. St. John says, "That which we have heard, that which we have seen and handled with our hands declare we testify you." There is the matter of the senses. The things we have heard. There is tradition in science. Some things have been worked out, tested and proven. They are accepted as axiomatic by the consensus of all students. He that doubts the testimony of tradition would shake all systems of tradition and his foundations. Some things come to us with the "starry" mark of the centuries. He who discards all religious tradition ignores the past and begins anew. That makes a man's doctrine become the man of faith and the obsolete. The man of faith receives what has been proven and builds thereon. The skeptic only examines the foundations, sometimes without even laying new ones.

But there are some personal experiences. When Mrs. J. C. Foster was first appointed of \$50,000 for his telegraph venture the committee having the deciding vote was undecided. Mr. Morse took him to his hotel, showed him some money and said: "I made him go into a dim room and then he said: 'I see the instrument according to the code. He returned and voted for the appropriation, saying, 'I have seen—I have handled the instrument, and it will do what is claimed for it. And any man may experiment with the wires of our religious and traditional claims to comfort, wisdom, peace, rest, hope, love, prayer, etc. And only when we thus know will we be effective witnesses of truth. Jesus said: "We speak that which we know and testify that which we have heard. With such knowledge becomes the key of the unknown and leads us into deeper knowledge.

The purpose of learning to know God is to obtain the life eternal. When Kepler, the astronomer, after many failures, finally discovered the laws of planetary motion he fell upon his knees and cried: "I thank Thee, O God, that I am thinking Thy thoughts over after Thee. This knowledge made him partner with the thought of the eternal God. So every true explorer mentally discerned puts us into partnership with God. We learn to think His thoughts; to will His will; to love with His love; to live His life. And His life is eternal. There is a life beyond this life. The only true God, and Jesus Christ whom Thou hast sent, is the life eternal."

The range of things thus knowable is very wide. Only a few of them may be suggested. We may know the forgiveness of our sinsfulness through the exercise of our conscience and our inability to overtake what we know to be the ideal. But when we accept the overtures of divine grace and yield to the incoming and invarking of God's Holy Spirit we experience a peace and power which are the subjective evidences of our being loosed from our sins. This is the first thing in Christian knowledge.

Next "we know that we have passed from death unto life." Such a transition is made on all planes of life. A new climate helps some men to pass from death to life in body. Education enables men to pass from death to life mentally. Society sometimes causes men to pass from death to life morally. The development of latent genius makes men pass from death unto life. So the touch of God's spirit awakens new ideas, affections and possibilities, and the love of a spiritual society evidences a passage from death unto life.

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Mrs. Rosa Adams, niece of the late General Roger Hanson, C. S. A., wants every woman to know of the wonders accomplished by Lydia E. Pinkham's Vegetable Compound.

"DEAR MRS. PINKHAM:—I cannot tell you with pen and ink what good Lydia E. Pinkham's Vegetable Compound did for me, suffering from the ill peculiar to the sex, extreme lameness and that all gone feeling. I would rise from my bed in the morning feeling more tired than when I went to bed, but before I had used two bottles of Lydia E. Pinkham's Vegetable Compound, I began to feel the buoyancy of my younger days returning, became regular, could do more work and had more energy than I had been able to do before, so I continued to use it until I was restored to perfect health. It is indeed a boon to sick women and I heartily recommend it. Yours very truly, Mrs. ROSA ADAMS, 519 13th St., Louisville, Ky."

Any women who are troubled with irregular or painful menstruation, weakness, lameness, displacement or ulceration of the womb, that bearing-down feeling, inflammation of the ovaries, backache, general debility, and nervous prostration, should know there is one tried and true remedy, Lydia E. Pinkham's Vegetable Compound. No other medicine for women has received such wide-spread and unqualified indorsement. No other medicine has such a record of female cures.

"DEAR MRS. PINKHAM:—I am very pleased to recommend Lydia E. Pinkham's Vegetable Compound for womb and ovarian disorders from which I have been a sufferer for years. It was the only medicine which was at all beneficial, and within a week after I started to use it, there was a great change in my feelings and looks. I used it for a little over three months, and at the end of that time I suffered no pain at the menstrual period, nor was I troubled with those distressing pains which compelled me to go to bed, and I have not had a headache since. This is nearly a year ago. I always keep a bottle on hand, and take a feeling strong, and I never have that tired out feeling any more."

"I certainly think that every woman ought to try this grand medicine, for it would prove its worth. Yours very truly, Mrs. EMILY DANFORTH, 205 De Soto St., Memphis, Tenn."

FREE MEDICAL ADVICE TO WOMEN.

Don't hesitate to write to Mrs. Pinkham. She will understand your case perfectly, and will treat you with kindness. Her advice is free, and the address is Lynn, Mass. No woman ever regretted having written her, and she has helped thousands.

Best for the Bowels

Cabarets

SANDY BATHING

CHICKENS EARN MONEY if you give them help. You cannot do this unless you understand them and know how to care for their requirements, and you cannot spend your money and labor learning by experience, so you must buy the knowledge required by others. We offer this to you for only \$1.00. You need them to pay their own way even if you merely keep them as a curiosity. In order to handle them profitably, you must know something about them. So meet this want we are selling a book giving the experience of those who have successfully reared chickens, and we will give you a copy of it free of charge. The book contains everything you need to know about chickens, from the selection of the best breeds to the care of the birds, and how to raise them for profit. The book is written in plain, simple language, and is illustrated with many beautiful pictures of the different breeds of chickens. It is a book that every poultry raiser should have. The price is only \$1.00. Write for it today. Address: **Dr. J. C. Foster, 113 Leonard St., New York City.**