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EVERYONE WILL GO TO HIS OWN PLACE

SUBJECT OF MORNING SERMON BY REV. D. W. DODGE

JUDAS EXAMPLE

"The Place From Which Judas Fell That He Might Go to His Own Place."

Rev. D. Witherspoon Dodge, pastor of the Central Presbyterian church, preached a very strong sermon on Sunday morning to a large and attentive congregation. The sermon was rather unusual since it dealt with a phase in the life of Judas in a way that is striking. The subject of the sermon was, "Everyone Will Go to His Own Place," and the text was: "The place—from which Judas fell away that he might go to his own place." Acts 1:25 (Revised Version.)

The sermon in part is as follows: The point upon which the sermon turns is the repetition of the word, "place." This word, you will notice, occurs twice in the text. In its first use, it refers to the place in life which Judas held; in its second, it has reference to his place in death. We may learn profitable lessons not only from the good characters of the Bible by way of example, but also from its bad ones by way of warning. Let us then look first at

The Place of Judas in Life.
It was first of all a place of honor. The members of the cabinet of President Wilson recognize with propriety that they hold places of honor in our government. They are called to administer the affairs of one of the greatest nations in the world. And they are but a very few out of the millions that make up the population of our great nation. All of these points have relevance for the position which Judas filled. He was called as but one of twelve men out of the vast multitudes that followed Jesus Christ; he was called into the company of the greatest character who ever walked this earth, "the holiest among the mighty and the mightiest among the holy, who lifted with his pierced hands empires of their hinges, turned the stream of centuries out of its channel, and still governs the ages." (Richter) And the kingdom into whose affairs Judas was called to have a share in their administration, was a kingdom that is to have no end, since all of the kingdoms of this world are to become the kingdom of the Lord and of His Christ.

The place of Judas was also a place of opportunity. Such is life for every young man, as Judas was, who is not overcome by laziness or blindness by indifference. He had an opportunity to learn, while other young men of the day were in the schools of the rabbis busy with the Talmud and the Targums, the law and the prophets, Judas had the opportunity to learn from the lips of Him who was the fulfillment of the best in all of these old sacred writings. While the youth of Greece and Rome emulated the writings of their wise men embodied in the works of Aristotle and Plato, Socrates and Cicero, Judas could hear Him speak who spoke as never man spoke. And ever more than the opportunity to hear the words of Jesus, was the privilege of association with Him, in contact with the choicest spirit and the noblest personality that was ever clothed with our common flesh. Jesus Christ not only spoke the truth, He was the Truth.

This gave Judas the further opportunity to become something or somebody. He must have been a very common man as were all of the other disciples when they were called. Probably he was just an ordinary citizen of the village of Kerioth, just as James and John and Peter were fishermen from other cities of Galilee. And just as Jesus made of the suffering, wobbling, impetuous Peter the "rock" upon which His church was to be built, so Judas might have become an honest, upright and noble soul, handling down to the future ages the record that has given immortality to the names of the other disciples.

He had also the opportunity to gain the "unspeakable riches of Christ," "the treasure in heaven" and the "inheritance that is incorruptible, undefiled and that fade not away," as "heir of God and joint-heir with Jesus Christ," but instead, he got but twenty-five dollars and the bitter remorse which made him throw even that away.

The Defection of Judas.
From such a place, Judas fell away. He turned aside from this place of honor and of opportunity, just as the Israelites of old turned away from Jehovah to worship the golden calf. The emphasis of the text is clearly upon the man himself as the agent in his sad and miserable choice. We do not read that God pushed him away. Neither is there any mention of Jesus leading him astray. Carie was right when he said that there is no record in all the centuries of Christianity of Jesus Christ ever having led astray a single soul that put his trust in Him. Judas and Judas alone is responsible for his fall. Go to the record of his crime as told in the Gospels and see how clear this is. We read there that it was he who covenanted with the rulers to deliver up Jesus; he himself chose to leave the supper in the upper room that he might go to the discharge of his diabolical crime; he led the mob which came with swords and staves to arrest Jesus; he put upon the face of Jesus the traitorous kiss of betrayal, and after the deed was done, he him-

self-confessed, "I have betrayed innocent blood."

This record should clear God of all responsibility for the deed of Judas. Let no doctrine of predestination implicate the holy and righteous God in a crime so foul. Whatever the truth about predestination may be—and with our fallible human minds and limited knowledge we shall never know its ultimate secret here below—the fact is just as clearly stated in the Bible, and proved by observation and experience, that man's will is free, as that God's is. There is no responsibility except in the exercise of freedom; and without responsibility, there is no morality. And without morality, there is no such thing possible as human character and destiny. Let us be sure then that a moral God has constructed a moral universe. Let us know that man's will is free as God's is, and that by this dread gift of freedom which God has bestowed upon man in the interest of morality man may oppose God's will, rebel against it, and even defeat it for the present. To be sure man cannot defeat God's purpose. That—His purpose of righteousness—will surely one day come to pass. But God's present will, man may defeat. For what does Jesus say about this? He says, "It is not the will of your Father in heaven that one of these little ones do perish,—physically, mentally, morally and spiritually,—through man's wicked opposition to the righteous and merciful will of God. What does Peter say? "Not willing that any should perish, but that all should come to repentance." God predestins no soul to hell; if any goes there, he goes by reason of his own obstinate choice. The ethical difficulty in the way of any such kind of heartless and wicked predestination, no matter what the logical antinomy may be, is absolutely insuperable.

But it is perhaps more important to note what caused Judas to fall away than to pursue further the fruitless discussion of the relation between eternal sovereignty and human freedom. It was money which was the bitter root of the deed of Judas. "The love of money is the root of all evil." For thirty pieces of silver, Judas delivered up his innocent Lord. This is all that Jesus was worth to Judas. He played Jesus off as a pawn in his chess game of life to protect his aspirations after a monetary kingship. O, the peril that lurks behind the almighty dollar! Here is the true yellow peril of all nations, and of every individual. Money was the only thing that could corrupt the apostolate of the companions of Jesus. The love of money is the ultimate anti-christ, the choice of the material and its short-lived pleasures over the spiritual and its eternal values. Well was it that Jesus cautioned His disciples so many times against the peril of riches. Well would it be for us today if we heeded Him!

The Place of Judas in Death.
After forfeiting such a place in life, we should not be surprised at the candor of Scripture to the effect that "he went to his own place." There must be a place for each man different from every other place in the future world. He could not well have simply the place of a common thief; for he not only stole; he stole in order that he might betray innocent blood, the innocent blood of the Son of God. Nor for the same reason could he go merely to the hell of the murderer; he must have a lower hell than he. No other words could so well describe the justice of the righteous order in the spiritual world than those of the text, "He went to his own place."

Each one of us has his and her own place in that world beyond the grave too. We may outrun justice here, cheat civilization and get a "pull" with some one in authority which assigns us to a place for which we are in no wise fitted. This frequently happens in our political world. But it does not happen over there. Our place there is determined by our spiritual fitness for it. Absolute justice is done. There is no such thing as special privilege there.

For some theology for centuries, getting its conceptions more from Milton's "Paradise Lost" than from Dante's "Inferno," than from the Bible taught that there were just two separate apartments in the world to which we go after death. Into one of these, all of the good went; and it was called heaven. Into the other, all of the evil went; and it was called hell. The state of happiness and of misery of the respective dwellers in those two worlds were about equal.

This is not the teachings of the text, nor of the Bible as a whole. For each one has his own heaven, and each one goes to "his own place." So taught Jesus: "The first shall be last, and the last shall be first," and between the first and the last, is an infinite number in an ascending and a descending scale between the extremes of misery and happiness. The principle upon which God has constructed His universe is not a dualism. This is a pagan notion, having its birth-place in Persia where the religion of Zoroaster flourishes. This is God's world, all of it; and the principle which we manifest everywhere is that of variety in unity. Perfect life is the unity; harmony with that life according to its degree makes possible the infinite variety, every where observable. The definition of the scientist that "life is adaptation to environment," is a perfectly correct one. In that world to which we are to go, our happiness or our misery will depend upon one thing: our adaptation to the spiritual environment in which we shall find ourselves. It will be the survival of the fit. If, like the faithful scholar at school, we have made profitable use of our opportunities, we shall be fitted to stand the searching examination that shall be made of us, and each one will reap his own reward. If we are not "fitted for service above," if we have developed no appetite for spiritual things; if we have not been reconciled with God till we have His wondrous peace in our hearts; if we

CHEDDAR NEWS

Mr. and Mrs. John Watson of Pelzer spent Sunday with Mr. and Mrs. Bob Bryant.
Mrs. Curtis Copeland returned from a week's visit to Pendleton last Friday.
Mr. and Mrs. Reid Campbell of Eureka were guests of Mr. and Mrs. John A. Mahaffey Saturday and Sunday.
Miss May Holland and Mr. Clyde Holland are very ill with diphtheria.
On next Saturday night, October 23rd, there will be a Fiddlers' convention at Cheddar in the school auditorium. We cordially invite every man in Anderson county or any other county, who can play a fiddle to be present on this occasion. We ask everyone who wishes a few hours of amusement to come and enjoy the fun with us. An admission of five and ten cents will be charged.

No Wonder He Kicked.
A well dressed artist was once engaged upon a sacred picture. A very handsome old model named Smith sat for the head of St. Mark. Artist and model became great friends, but when the picture was finished they lost track of each other.

One day the artist, wandering about the London Zoological Gardens, came upon the old model with a broom in his hand, looking very disconsolate. "Halloo, Smith," said he; "you don't look very cheery. What are you doing now?"
"Well, I am not doing much, sir and that's a fact. I'm engaged in these gardens a cleaning out the elephants' stables, a nice occupation for he as was one of the twelve apostles, isn't it, sir?"—Philadelphia Public Press.

have thrown away our opportunities in life as Judas threw away his then we shall each go to that place corresponding to our spiritual capacity.

Let this last thought inspire us to more earnest effort to make our calling and election sure. If we will, we may have a large place in that world to which we go. The mansion that Christ is preparing for us as we send the materials ahead in the shape of heavenly treasure, will be, if we will it, most beautiful and glorious. God has set no limit to the size and the beauty of the place which we may inherit. "According to thy faith, as thou wilt, so be it done unto thee."

NO INDIGESTION, GAS, OR STOMACH MISERY IN FIVE MINUTES

"Pape's Diapepsin" for sour, acid Stomach, heartburn, dyspepsia.

Time it! In five minutes all stomach distress will go. No indigestion, heartburn, sourness or belching of gas, acid or eructations of undigested food, no dizziness, bloating, foul breath or headache.

Pape's Diapepsin is noted for its speed in regulating upset stomachs. It is the surest, quickest and most certain indigestion remedy in the whole world, and besides it is harmless.

Millions of men and women now eat their favorite foods without fear—they know Pape's Diapepsin will save them from any stomach misery. Please, for your sake, get a large fifty-cent case of Pape's Diapepsin from any drug store and put your stomach right. Don't keep on being miserable—life is too short—you are not here long, so make your stay agreeable. Eat what you like and digest it; enjoy it without dread of rebellion in the stomach.

Pape's Diapepsin belong in your home anyway. Should one of the family eat something which don't agree indigestion, dyspepsia, gastritis or stomach derangement at daytime or during the night, it is handy to give the quickest, surest relief known.

IF SKIN BREAKS OUT AND ITCHES APPLY SULPHUR

Use it like a cold cream and dry Eczema eruptions right up.

The moment you apply bold-sulphur to an itching or broken out skin, the itching stops and healing begins, says a renowned dermatologist.

This remarkable sulphur made into a thick cream effects such prompt relief, even in aggravated Eczema, that it is a never-ending source of amusement to physicians.

For many years bold-sulphur has occupied a secure position in the treatment of cutaneous eruptions by reason of its cooling, parasitic-destroying properties and nothing has ever been found to take its place in relieving irritable and inflammatory affections of the skin. While not always establishing a permanent cure, yet in every instance, it immediately subdues the itching irritation and heats the Eczema right up and it is often years later before any eruption again manifests itself.

Any good druggist will supply an ounce of bold-sulphur, which should be applied to the affected parts like the ordinary cold cream. It isn't unpleasant and the prompt relief afforded is very welcome, particularly when the Eczema is accompanied with torturous itching.

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- 6 lb Rio Coffee (25c Quality) for \$1.00



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