

# The Abbeville Journal

BY W. W. & W. R. BRADLEY.

ABBEVILLE, S. C., WEDNESDAY, NOVEMBER 7, 1906. ESTABLISHED 1844

## \$10.00 and \$12.50 Suits.

We're safe in saying that more men buy Suits at these prices than at any others.

The advance in prices of woollens, trimmings and cost of manufacture have all combined to make it difficult to get GOOD SUITS at these prices.



We realized these conditions months ago and prepared for them. To-day we show the finest assortment of \$10.00 and \$12.50 Suits that it has ever been our privilege to offer our trade.

The fabrics are new and handsome, the tailoring is perfect, the cut is correct—there is nothing wanting.

Hold on to your money until you see our \$10.00 and \$12.50 Suits.

A look will tell the story.

## H. G. ANDERSON & CO.

## Dargan's 5 & 10c Store.

### STOVE TALK!

"THE PROOF OF THE PUDDING IS IN THE EATING."

So is the proof of the Stove the cooking.

We have Stoves that cook so beautifully that the Pudding will be better eating, if the name on that Stove is ENTERPRISE.

It's easy enough to make claims. Any body who can buy newspaper space can do that. But in these days the people demand FACTS, and its FACTS we have to show, when we make claims for ENTERPRISE STOVES.

HERE'S A ROUSING STOVE BARGAIN.

Every Saturday and Monday during NOVEMBER we will give absolutely FREE, with every ENTERPRISE STOVE sold for cash, the following list of goods: 2 pots, 2 skillets, 2 griddles, 1 tea kettle, 1 waffle iron, 2 stove pans, the stove pipe, 2 pot covers, 1 cover lifter, 1 scraper, 1 spoon, 1 fork, 1 dish pan, 1 coffee pot, 1 set knives and forks, 1 set of cups and saucers, 1 cake cutter, 2 pie plates, 1 rolling pin, 1 salt box and 1 broom, in all 52 pieces. The size of the above have to depend on the size of the stove. Cut this out and bring it with you. Remember ENTERPRISE STOVES have 15 years guarantee on the fire backs. Prices \$9 to \$50.

## Dargan's 5 and 10c Store.

Great happiness came into the home of S. C. Blair, school superintendent, at St. Albans, W. Va., when his little daughter was restored from the dreadful complaint he names. He says: "My little daughter had St. Vitus' Dance, which yielded to no treatment but grew steadily worse until as a last resort we tried Electric Bitters; and I rejoice to say, three bottles effected a complete cure." Quick, sure cure for nervous complaints, general debility, female weaknesses, impoverished blood and malaria. Guaranteed by Speed's drug store. Price 50c.

**DR. J. A. DICKSON,**  
SURGEON DENTIST.  
GOLD FILLINGS; CROWN AND BRIDGE WORK A SPECIALTY.  
A GOOD PLATE... \$3.00  
AMALGAM FILLINGS... \$1.00  
OFFICE OVER BARKSDALE'S STORE.

**DR. G. E. CALVERT,**  
SURGEON DENTIST.  
At Dr. Killingsworth's office.  
August 16, 1905.

**KILL THE COUGH AND CURE THE LUNGS**  
WITH **Dr. King's New Discovery**  
FOR CONSUMPTION, COUGHS AND COLDS.  
Price 50c & \$1.00 Free Trial.  
Surest and Quickest Cure for all THROAT and LUNG TROUBLES, or MONEY BACK.

## DEITY DECLARED.

### THE TRINITY EXPLAINED.

The True and Complete Foundation of Theology Laid.

A LECTURE BY REV. R. F. BRADLEY, TO THE SECOND PRESBYTERY OF THE A. R. P. CHURCH, BRADLEY, S. C., OCT. 20, 1906.

When Christopher Columbus was born the map of the world covered only Europe and a part of Asia and Africa. The rest of the world was a blank. This little world had its hippogriffs on the north and its chimera on the south and it was so narrow east and west that if the Mississippi river and its Missouri tributary had been stretched across it, a great serpent it would have been necessary to coil itself up in order to get its full length upon it.

And yet small as this world was it had been the stage of human action for fifty four hundred years. It had seen the rise and fall of five great empires and witnessed the greatness of heroes, the wisdom of sages, the sayings of seers, the coming of the son of man and the development of civilization.

It had the aggregate of human knowledge and wisdom that the world had then. It was a world of mystery and wonder, a world of the unknown, a world of the divine. It was a world of the divine, a world of the divine, a world of the divine.

Every effort of philosophy has failed to explain the mystery of the Trinity, because it is a mystery that cannot be explained by the methods of philosophy. It is a mystery that cannot be explained by the methods of philosophy. It is a mystery that cannot be explained by the methods of philosophy.

While we seek a knowledge of this mystery, we will find ourselves in a world of mystery. We will find ourselves in a world of mystery. We will find ourselves in a world of mystery.

Christopher Columbus was considered an intrepid visionary by the world. He was a man of vision, a man of vision, a man of vision. He was a man of vision, a man of vision, a man of vision.

In all the preaching of Paul to the Jews among the gentiles, he did not remember the word of God, usually there was bigotry and judgment and persecution, but the Bereans were more noble than the others. In Thessalonica in that they received the word with all readiness of mind and searched the scriptures daily whether those of the apostle and the result was that the were convinced out of their own scriptures that the gospel was true and many of them believed and honorable women which were Greeks, and of men not a few.

The Jews persecuted Paul for preaching the gospel when he was in Thessalonica. He was a man of vision, a man of vision, a man of vision. He was a man of vision, a man of vision, a man of vision.

Now I ask you to take your shoes off of your feet because you are approaching holy ground. You are now entering upon the greatest privilege possible to men in this world.

Like Moses at the burning bush and in the desert of the rock at Sinai you will see not only the darkness and the smoke that enveloped the Mount and the flames that came from the top, but you will see the light that filled the temple and not only the clouds and darkness that are about the eternal throne, but the light that is the glory of the Father.

This postulate should be made as lucid as it is true, that without the knowledge of God there can be no theology and as the knowledge of God is imperfect theology is necessarily imperfect and correspondingly the science of the Greek words, Theos, God, and Logos, speech; speech concerning God, the science of theology, then may be defined to be the knowledge of God. Now Chrysostom in the valley of Nile is no more dependent on its foundation for support than all true theology is dependent on a knowledge of God for support.

Paul and Calvin were both much interested in the study of the divine essence and the Trinity of the divine persons, but they were too busy as they thought to learn the truth of deity with an imperfect knowledge of God, and with a very meager knowledge of God they wrote much of Him.

On the narrow foundation of the Trinity in truth, indeed on the bare statement of the Trinity in truth, the whole structure of the Trinity and the remainder had no foundation in the word of God or in the knowledge of God, but was built upon a foundation of sand. Once again and again we find them arguing a fallacy because of their imperfect knowledge of God concerning whom they were reasoning.

In the 6th century of the world it was a late time to lay the true and complete foundation of the Trinity for the first time, but it could not be done sooner, because men did not know God and they did not seek to know Him.

It is a surprise that men have not learned to seek a greater knowledge of God, but the time of this ignorance is at least to be ended and now it is their privilege to search the scriptures and learn all that they testify concerning God.

Pope says the proper study of mankind is man, but the proper, the profitable and the indispensable study of the theologian is the deity.

In a remote age Zophar said to Job, canst thou search out the secret of the Almighty unto perfection? And Job could not find him out, but if Zophar should ask his question today, the answer would be "No." No man has seen God at any time, the only Begotten Son which is in the bosom of the Father, He hath declared Him. Here the scriptures plainly and expressly teach that Christ hath declared God and it is not only our privilege but it is our bounden duty to know the God that made us and to know Him as perfectly as Christ has declared Him.

The Son says the Father is the blessed and only potentate, the King of kings and Lord of lords, who only hath immortality, dwelling in light which no man hath seen nor can see. This is just the kind of description we should expect to hear of deity and yet I put Him far above man. It does not put Him so far away that man can not see His character and read His eternal history. In the great features of His being, we know Him today as grand and as glorious as eternally itself will reveal Him.

"How poor, how rich, how abject, how august, How complicated, how wonderful is man! How pining wonder He that made him such."

And yet we understand man and we understand deity through the revelation of Jesus Christ.

If we would learn concerning God and understand the mystery of the Trinity, human philosophy must be laid aside and we must seek our knowledge solely in revelation. It is a surprise that men have not learned the relation of God's qualities to His being because they sought it where it could not be found.

The world by wisdom knew not God and the world and the church will both fail to know Him by philosophy. You can call it

glory that God is bound by His love so that He can not do otherwise than help the fallen.

Satan by his evil character and total depravity is no more securely bound to his evil work than God is bound by His infinite love to save every fallen creature that can be saved consistently with His justice and holiness.

The second quality in the Trinity of qualities is light and the second person in the Trinity of persons is the Son and the Son is the divine impersonation of light. "In the beginning was the word and the word was with God and the Word was God. In Him was life and the life was the light of men. He is the light of the world, the true light that lighteth every man that cometh into the world. He also turned His light upon the heavens and revealed deity, for no man hath seen God at any time, the only Begotten Son which is in the bosom of the Father, He hath declared Him.

It is in this light only that we are now able to study the Trinity and learn about the great subject the things that have been revealed and which belong to us and to our children. He has given us His word as a lamp to our feet and a light to our path, the man of our counsel and the guide of our life and command us to search the scriptures, because they testify of Him.

The law is light and the commandment is a lamp; and with this divine lamp we should search all traditions, and all practices, and all theologies until we see them as the God of truth and the Word of God, a light in the divine light directs. To the law and to the testimony if they speak not according to this word, it is because there is no light in them.

The body politic and society and the church need walk in no darkness unless they love darkness rather than light, for the God of light is dispensing His light like the sun sending down His rays from the sky. He says: "I am come a light to all men, whoever believeth on me should not abide in darkness. I am the light of the world, he that followeth me shall not walk in darkness, but shall have the light of life."

The third quality of the Trinity is fire. "Our God is a consuming fire." The third person of the Trinity is the Holy Ghost which will burn the wicked like fire. The Holy Ghost is the impersonation of God's holiness or of the consuming fire of God's nature against every thing that is evil.

John said to the Jews, I indeed baptize you with water unto repentance, but he that cometh after me is greater than I whose shoes I am not worthy to bear. He shall baptize you with the Holy Ghost and with fire. And when the day of Pentecost was fully come and the Holy Ghost was given unto the apostles, there appeared unto them cloven tongues like as of fire, and it set upon each of them. In both these quotations fire is spoken of in connection with the Holy Ghost. And the Saviour warned men against blaspheming against the Holy Ghost—Saying—All manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, he shall be forgiven, but whosoever speaketh a word against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come. Commentators do not seem to understand why a sin against the Son of man will be forgiven, but a sin against the Holy Ghost will not be forgiven, may it not be because it is a sin against the person who represents God's holiness, whose nature is fire and who can not do otherwise than burn against the wicked? We are taught to pray to the Father for forgiveness and the Saviour forgave sin on earth, but God's nature is fire and the Holy Ghost is fire and the fire will burn the wicked.

Here again we see the importance and the indispensable necessity of studying the Trinity and learning the nature of the divine persons. The idea has been advanced that the Holy Ghost is the love of God, but the Holy Ghost is not the love of God, but the Holy Ghost is the fire of God's holiness and it is not His nature to forgive but to maintain and vindicate God's holiness and to be a consuming fire to the wicked both in this life and in that which is to come.

Now let us see the importance and the indispensable necessity of studying the Trinity and learning the nature of the divine persons. The idea has been advanced that the Holy Ghost is the love of God, but the Holy Ghost is not the love of God, but the Holy Ghost is the fire of God's holiness and it is not His nature to forgive but to maintain and vindicate God's holiness and to be a consuming fire to the wicked both in this life and in that which is to come.

Having learned the nature of the Trinity and the nature of the divine persons, we can understand the name of God as we never could before, for His name and His nature are the same. The name of God is Father, Son and Holy Ghost, and the nature of God is Father, Son and Holy Ghost, and the name of God is Father, Son and Holy Ghost, and the nature of God is Father, Son and Holy Ghost.

When Moses asked God to show him His glory the Lord passed by and proclaimed the name of the Lord. The Lord God merciful and gracious, long suffering and abundant in goodness and in truth, keeping mercy for thousands, forgiving iniquity, transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children and the children upon the fathers, unto the third and to the fourth generation. No particular divine person is mentioned in this name, neither Father, Son or Holy Ghost, but the qualities of the divine persons stand out in it and the footsteps of each divine person can be traced through it and distinguished from the others, as well as the mosaic of the face of the Indian could be distinguished from the face of the lion.

We can readily recognize the person that is gracious and we also find the quality of holiness and who will by no means clear the guilty.

Now hear these words and look for the qualities of the Trinity in them.

"The Lord bless thee and keep thee. The Lord make His face to shine upon thee and be gracious unto thee. The Lord lift up His countenance upon thee and give thee peace."

This is the blessing of the old testament with which Aaron and his sons were commanded to bless the people and while the name Lord only is used in the blessing, it is used three times, it suggests that each person of the Godhead participated in this blessing and each person of the Trinity can be recognized in it by name but by the nature of the blessing that He bestows upon the people.

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To the Trustees of Abbeville Episcopal Church.

Gentlemen:— It's common sense that we tell you. It will cost less dollars to paint your church with L. & M. Paint, because more painting is done with one gallon of L. & M. than with two gallons of other paints, and the L. & M. Zinc makes the L. & M. Paint wear like iron.

Any church will be given a liberal quantity free whenever they paint. 4 gallons L. & M. mixed with 3 gallons Linseed Oil will paint a moderate sized house.

Actual cost L. & M. about \$1.20 per gallon. J. E. Webb, painter, Hickory, N. C. Writes, "houses painted with L. & M. 15 years ago have not needed painting since."

Sold by P. B. Speed.

Letter to W. C. DuPre.

Abbeville S. C.

Dear Sir: A pound of good meat and no bone is worth more than a half-pound of meat and a half-pound of bone; but there are, as you say, a great many people who won't pay more than a certain price by the pound. Give 'em bone; that's right; give 'em plenty of bone!

There's no better school than experience; cost is high; but the lesson is never forgotten. Let a man paint two houses alike, same size; one Devco, the other that \$1.50 paint. He buys 10 gallons of each, and pays \$3 a day for labor—\$3 a day is \$3 a gallon, easier reckoning. The \$1.50 paint; and has two gallons left of Devco, 12 gallons \$1.50, \$18; 3 gallons \$1.75; \$14; \$4 more for "cheap" paint.

He pays \$3 a gallon for painting 8 gallons \$24; 12 gallons \$36; \$12 more for painting "cheap" paint. He'll buy the less-gallons paint after that. If people are slow to learn, it's because they keep on buying "bonemeat. Give 'em plenty of bone."

Yours truly

P. B. SPEED

P. S. P. B. Speed sells our paint.

Famous Strike Breakers.

The most famous strike breakers in the land are Dr. King's New Life Pills. When lives and howls go on strike, they quickly settle the trouble, and the purifying work goes right on. Best cure for constipation, headache and dizziness. 25c at P. B. Speed's the drugist.