

PARK

Greenville South Carolina.

"A merry Christmas and a happy New Year" to my Pickens County Friends for their liberal patronage which has enabled me to make 1910 one of my most successful years. YOUR Patronage is appreciated.

During 1911, with the help of Henry McKenzie and Burt Wood, I shall try to give you our best service. Soliciting a continuance of your trade for

1911

I am,

Yours Truly,

A. K. PARK.

West End. Greenville, S. C.

"More Goods For Less Money"

THANKS.

We thank our friends and Customers for their patronage during 1910.

"Pure, Fresh Drugs."

"You get What You call for" and "One price to all" Has made lots of friends for us.

Hoping to have the pleasure of serving you during 1911 and wishing you all a happy New Year, We remain,

Very Truly,

Keowee Pharmacy.

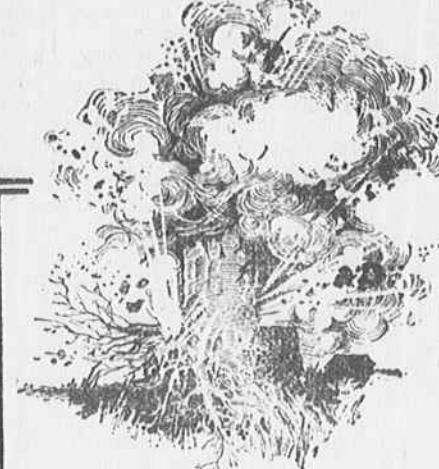
VESTA

Is The Brand, if you want high class, Cake, Rolls, Loaf or Biscuit for Christmas. Try our Vesta Flour. It is the best made out of Wheat, 100 per cent pure patent, and costs you no more than common Flour. Drop in and let us fill your bin for Christmas Fruits and ALL kinds of Good things to eat. New Lot of Shoes just arrived, all Sizes. Full line Dry Goods, Hats, Caps etc.

W. B. Freeman,

"At the Old Stand"

FARMING with DYNAMITE



At GREENVILLE, S. C. On Dec. 3 at 11 a. m.

THE DU PONT POWDER COMPANY
will give a DEMONSTRATION of
Stump Blasting
AND
"PLOUGHING with DYNAMITE"
(Subsoil Blasting)

on the farm of _____ who has kindly granted permission to make this demonstration on his property.

Every Farmer
and all others interested are invited to attend.

THE RACE OF 1909 & 1910

Have Come to a close and each of them have been well run, but we expect to make 1911 a banner year.

We desire to thank our friends and customers for the liberal patronage during the past year and shall do it in our power to merit a continuance of the same for 1911.

CRAIG BROS
One-price Cash Merchants

Soda water of Different Makes.
Phone 45

FOR THAT REG OF
HOT TOM

THE DRINK THAT REACHED THE SPOT
Pickens Bottling Works
R. L. Davis Proprietor

BROOKLYN TABERNAACLE BIBLE STUDIES

THREE TEMPTING QUESTIONS.
Matthew 22:15-22; 34-46.—September 13.
"Render unto Caesar the things that are Caesar's; and unto God the things that are God's."

THE Pharisees and Sadducees of our Lord's day were the leaders of religion. They had formed a trust or federation, so to speak, and rarely made an attack upon each other, although their doctrines were directly opposed. The Pharisees acknowledged God and the prophets the Law, and believed in a future life by a resurrection from the dead, and in a coming Messiah to exalt their nation and through it to bless the world. The Sadducees believed nothing of the kind—they were agnostics. They were making the best of the present life, doubting any existence. The Pharisees opposed Jesus because he did not acknowledge God, but criticised them, and showed the hypocrisies of their claims to holiness and holy in the keeping of the Law, and reproved them for their unpathy with the poor and less pretentious.

But even as a fraud they would not have bothered themselves only that they perceived that he was gaining an influence with the people which they feared might, sooner or later, lead to some disturbance of the peace and unfavorably influence the conduct of the Roman Empire in the Jews. So while the Sadducees and Pharisees both opposed Jesus, the Pharisees were for different reasons.

The Pharisees of Jesus into Jerusalem, and the crying of the multitude, "Hosanna to the Son of David," the Messiah! awakened envy in the minds of the Sadducees. But in the Sadducees it produced a fear that the common people would become so aroused as to involve their nation in some strife with the Romans. The Pharisees strove to turn away the sympathy of the people from the Teacher, and, to this end, sought to catch him in his words by putting questions. "Is it lawful to give tribute to Caesar?" "Is it lawful to give tribute to Caesar?" "Is it lawful to give tribute to Caesar?"

They reasoned as would say, it is not unlawful, they would have been arrested as a leader of sedition and thus compelled to answer the question. They reasoned further that if Jesus should answer "Yes" to Caesar he would thereby alienate the sympathy of the people from the Teacher, and, to this end, sought to catch him in his words by putting questions. "Is it lawful to give tribute to Caesar?" "Is it lawful to give tribute to Caesar?" "Is it lawful to give tribute to Caesar?"

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Next, the Sadducees, the agnostics, tried to entrap the Great Teacher by asking one of their stock questions. Seven different brothers in turn asked the same woman and all died before she did. To which of them will she be in the resurrection? They did not ask, To which will she be in heaven or Purgatory or eternal torture, for neither Jesus nor the Jews held such teaching. The Pharisees and Jesus taught the resurrection of the dead, and it was against this teaching that the Sadducees aimed their sarcastic question.

Note the majesty of the Master's answer: "Ye do err, not knowing the Scriptures, neither the power of God!" You do not understand the Scripture teaching respecting such questions, and you are ignoring in your question the great Divine power which, at that resurrection time, will be exercised and will straighten out all the difficulties of the situation. Then the Great Teacher proceeded to inform them that such as would (gradually) attain to the resurrection, such as would get a complete raising up out of sin and death conditions, would "neither marry nor be given in marriage," but would be sexless, as are the angels. Thus the supposed great and unanswerable question of the Sadducees fell flat and their ignorance was exposed.

Next, one of the Doctors of the Law endeavored to entrap the Lord on a question of the relative importance of the Divine commandments, asking which Jesus considered the great one of all. The Great Teacher promptly divided the ten commandments into two, according to the Law (Deut. 6:5), and answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." This is the first and great (chief) commandment. And the second is like unto it—"Thou shalt love thy neighbor as thyself." On these two commandments hang all the Law and the Prophets. What could the Lawyer say to such a summarization of the Law? He had none, and left to say. He was answered as never before.

The Great Teacher asked the Pharisees, "What think ye of the Messiah? Whose Son is he?" They answered, "The Son of David." The Teacher then queried, "How then doth David in spirit (prophetically) call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand till I make thine enemies thy footstool? If David then calleth him Lord, how is he his Son?" Of course the question was too deep for the Pharisees. The Great Teacher could answer all of their questions, but they could not answer his. How beautifully clear we see it to be that the Messiah, according to the flesh, was born of the lineage of David, but that God's purposes were not fully accomplished in the Messiah of the flesh—that he lay down his flesh, sacrificially, and was raised from the dead to the plane of glory, honor and immortality, "far above all angels, principalities and powers." We perceive that in the days of his flesh he was the Son of David, but that in his glorification he is David's Lord, for David will receive through him. In due time, not only resurrection from the dead, but also the blessings of participation in the Messianic Kingdom. The Father of the Messiah in the flesh will thus become the son of the Messiah of glory, whose earthly life is to be the restitution price for the whole world, including David. Thus it is written, "Instead of thy fathers shall be the children, whom thou mayest make princes (rulers) in all the earth."—Psa. 45:16

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