

The Abbeville Press and Banner.

BY HUGH WILSON.

ABBEVILLE, S. C., WEDNESDAY, NOVEMBER 3, 1897.

ESTABLISHED 1844

W. D. Barksdale & Co.

With their store greatly enlarged and improved and a full stock of General Merchandise are ready to show great bargains in all lines.

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A very nice line of 5c Calicoes, 5c Outings, 5c Homespun. A great variety of Outings from 5 to 10c per yard. See our line of 10c figured Worsteds, the best in the city. Sattines, Wool Henriettes, Serges and Mixed Goods. Standard Drills at 5c per yard. Sea Island and Heavy Homespun, all yard wide, at 5c per yard. Flannels, all colors. Twilled Red, all wool flannels, for 12 1/2c. The best medicated at 25c; all other cheap. Canton Flannels way down. Come and see them.

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We have new things in this line and have nearly everything a person might want. Also in Agate Ware we have a nice stock at lower prices than formerly. Something new—COPPER BOTTOM Coffee pots. We have just added and gotten in a line of the famous "New Lee" Cook Stoves and have all sizes and kinds in stock. Every stove guaranteed, and cheap, too.

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W. D. Barksdale & Co.

A Success Real and Lasting.

Sermon by the Late Rev. Robert A. Lee.

Likewise also the chief priests mocking said among themselves with the scribes, Let Christ the King of Israel descend now from the cross that we may see and believe. St. Mark, xv. 31, 32.

Nothing succeeds like success. So the world believes and declares, and in accordance with this principle it acts. The world demands of every man who seeks its favour but one thing, that he be a successful man; the world demands only this one thing, but this one thing it never remits. The world is ready and waiting and eager to crown him who has achieved success. It has its text-books and its lives of industry and perseverance, by following which one may win success, and be rewarded by its favor. It points us to the great apostle of success in this country, Benjamin Franklin, and to his maxims of Poor Richard, and to the example of successful men in every walk of life. And the world bestows everything, all that it has, upon him who learns the lesson, who achieves success. Nothing that this world has does it keep back from those who win success in business, science, art, and literature. But the world has little, has nothing, for him who fails. To every man who crosses the stage of existence the world applies this test—successful, or unsuccessful. On the first it bestows its favor; on the second, its indifference and neglect. Now, I do not mention this fact to criticise, or to condemn it. This exact meting out of rewards only to those who are successful lies at the basis of our commercial and industrial progress; it is that which gives value to industry and integrity and perseverance. It is a part of the present order and constitution of things in which we all share, and which we do not change if we would.

I do not mention, then, this recognition by the world of those only who are successful to condemn it. I mention it because I wish to speak to you of a success, a kind of success, that this world does not recognize, that indeed so long as the world remains what it is, the world, it cannot understand, and upon which therefore it bestows no rewards. I have been speaking to you of that success which the world recognizes, because I wish to speak to you of that success which the world does not recognize, but which is of greater worth, which is real and lasting.

I have said that the world applies to every man the test, successful, or unsuccessful. We have in our text today an account of the application of this test to Jesus Christ. "Likewise also the chief priests mocking said among themselves with the scribes, Let Christ the King of Israel descend now from the cross that we may see and believe." These chief priests and scribes said, This man who is hanging on the cross has had a marvelous life, full of wonderful works, but it is all about to be of no avail, because he does not save himself, and they said to our Lord in the words of the text, Crown that life of marvelous achievements which you have lived with complete success by saving yourself and coming down from the cross; then we will accept you; yours will be a life of the fullest achievement, of the grandest success, and you will be our ruler and king. "Let Christ the King of Israel descend now from the cross that we may see and believe." I suppose this was a genuine offer; while they did not expect Christ to accept the challenge, had He done so, had He come down from the cross, they would have accepted Him, not as a spiritual Saviour, that they could not do, but as their king. Had Christ come down from the cross, had He saved Himself, the world would have hastened to hail Him a successful man. Christ did not accept the challenge; He did not save Himself and come down from the cross. The world had therefore no opportunity of accepting Him as a temporal sovereign; the world applied to Christ the test successful, or unsuccessful—and He failed to stand it. Therefore, as the world views it, Christ was not a successful man; because He was not a king and statesman ruling over nations, because He accomplished nothing in science, or art or literature. But was the life of Christ unsuccessful? Tested by the world's principle, it appears so. But is this test a final one? Is there not a success that may be lacking in all the elements of what the world calls success, and yet is greater than the sum of these elements combined?

Jesus Christ appeals to the world neither as author, scientific discoverer, statesman, or man of wealth; but was not He something that is more than all of these? His success was achieved, not in finance, or art, or in any of those fields in which the world is ready to applaud success, but it was achieved in a field which the world does not regard at all, and in a field wherein success is most rare and most difficult, the field of morals and religion. The world made its offer of success to Christ, but He refused it. He died on the cross; His life seemed to close in absolute failure. Failure as His life was declared to be, Jesus Christ to-day means more, is more, to the world than the life of any other man who lived at His time, or at any other time, however brilliant and successful that life may have been. Jesus Christ today is more to the world than the Roman emperor who lived when He died; He is more than all the victorious generals of Rome, more than all the valuable legislation that we owe to Rome. He is more to the world today than the art and philosophy of Greece, more than that old religion of Judaism whose officials, the priests and scribes, are, in the words of our text, taunting Him and offering to receive Him, if He will but come down from the cross. Why is this? Christ is more to the world to-day than its successful men, because He has given the world not a success such as they gave it, but in His life a moral and religious success and achievement, such as the world apart from it has never known. Christ is more to the world than all its successful men, because He has always been, and is to-day, the most tremendous moral power and influence the world has ever known. Not a success as the world esteems it, but a success before which that of the world's great men fades into nothing. Said Napoleon Bonaparte on one occasion: "Alexander, Cæsar, Charlemagne, and myself founded great empires, but upon what did the creations of our genius depend? Upon force. Jesus alone founded His empire upon love and to-day millions would die for him." Jesus Christ, then, did not come down from the cross; He did not accept the world's offer to become one of its successful men. But He did achieve a success, He does exercise an influence and power in comparison with which what the world recognizes as success is as nothing.

But once again, what is the secret of this influence that Christ exercises? Lacking everything that the world considers as essential to success, why does His life and memory so transcend that of any other man, that of all other men? I have said the success of Jesus Christ is not in art or science, in any department of human knowledge or experience, but is in that moral and religious power which in all the ages, He exercises. What is the secret of that moral power which Christ exercises, that influence which He has to-day to make men better, to save them from their sins, to enable them to lead an upright life? How does Christ exercise such a power as that through all the ages? Christ exercises a moral power, a power to make men pure and true and upright, because He was Himself a moral man; Christ exercises a religious influence, an influence upon men to make them believe in God, trust God and love Him, because He was Himself a religious man. My friends, no other explanation is adequate, no other is possible, no other is conceivable. Did you ever know a man to exercise an influence for good upon those around him who was not himself good? The influence, then, that Christ exercises today upon the lives of men comes from Himself, from what He is, His character.

You may ask, How does Christ exert this influence, through what channels? Allow me to say, then, in passing, that this power which is brought to bear upon the lives of men comes through the Church, which the Bible declares is Christ's Body, the company of those upon whom this influence is being exerted, who are not those, then, who have been saved, but those, as the Bible expresses it, who "are being saved," who therefore are being rightly righteous and holy, but are becoming so, are being transformed into the Image of Christ. I answer further that this influence upon the lives of men comes through the sacraments, the divinely appointed means of grace, and it comes through the gospels, the records of the life of Christ; and it comes through modern civilization, which in its highest and best phases, is the product of the religious life and character of Him who hung on the cross.

The success then which Christ achieved is not that which the world applauds and rewards, but, is that which is of the greatest and most lasting worth; it is a success two-fold; first in Himself, He was a perfect moral and religious man; secondly in us, He reproduces this character. Now, my friend, allow me to ask, are you a successful man? Have your efforts in life been crowned with success? With success as the world counts success—wealth and fame? If so, I have nothing to say that will detract from, that will lessen what you have, what you have been able to accomplish. The gifts the world has to bestow are worth our efforts, our honest efforts to win. I have nothing, then, to say against that which you have accomplished; but allow me to ask, Is that prosperity that has crowned your efforts all? Is it all that your life is to bring forth; is it to be the sole fruit of your stay on this earth? Is your life simply to win this prosperity, and is it to fail of that other success of which I have been speaking? Let me tell you of a man who was successful as the world counts success, a man who lived at the time when our Lord was crucified, when His life seemed to end in failure. That man, who was emperor of Rome when our Lord died, stood at the very pinnacle of human greatness. He ruled, not the city of Rome, not Italy, but the world, for Rome embraced the then known world. While to him living at Rome, divine honour and worship were being paid throughout the confines of the vast empire, Jesus Christ was dying on the cross. Yet to-day that Man Who died on the cross, Who failed as the world counts failure, you know and revere; but that other man who succeeded, succeeded beyond the wildest dreams of fancy—you could not tell me his name without referring to some work on history. My friends, you who are successful, you who are striving to win success, allow me to say this, That which you have won honorably and honestly, that which you may be destined to win of life's rewards, however great it may be, allow me to say that it is not all of life and of living. The Roman emperor had all of life's gifts; Christ had none of them, but He had something that that emperor did not have. See to it that while success crowns your life, you do not fail of that success which Christ had, the development, the achievement of moral character.

But again, perhaps my friend, you have not succeeded in life. Perhaps you have not won the gifts and rewards that life has to bestow. Perhaps the world has put you down as a failure. If so, the probability is that your life is a failure, for the world is very accurate, is very impartial, in its judgments. It does not often place the wreath on the wrong brow, or fail to place it where it is deserved. Let us accept then the world's verdict that your life is a failure. The world has also decided that the life of Christ was a failure. But we have also seen that while from the point of view of the world Christ was a failure, yet because of what He was, His character, He has made the grandest achievement in the history of our race. My friend, let me ask this: That life of yours, at one with the life of Christ in failure, does it partake at all of that real success which belongs to the life of Christ? the success of character, of moral achievement? Has your life of failure developed in you character? Have you made an honest and manly fight against adverse circumstances? Has your long struggle sweetened and purified your life, made you more unselfish, more thoughtful for others, more conscious of your dependence on God? In a word, has your life of failure purified and deepened your character? If so, while you share in Christ's failure, you share also in His success. The world's verdict is true—your life is a failure; but I tell you, at the same time it is a grand success.

But perhaps your life of failure has not developed in you that achievement, that moral success, of which I have been speaking. Perhaps failure and adversity have but embittered you; you feel like rebelling against fate and life. You, perhaps, have lost hope for the future; your faith in man and in God is well nigh gone. If so, let me tell you of One who suffered adversity as you perhaps are incapable of suffering, upon whose devoted head was poured out the wrath of God; Who, being innocent, died a condemned criminal. Yet out of all the adversity and disaster that came upon Christ, there sprang perfect peace, joy, love of man, faith in God, faith in man. My friend if your life has been a failure in the eyes of the world, see to it that it is not a moral failure. Make that adversity that has overwhelmed you minister to the development of your character, to your moral good. So did Christ; and Christ exists to-day, and the Church is in the world to-day to enable you to do this very thing, that you, among all the changes and chances of this mortal life may become meet to be "partaker of the inheritance of the saints in light."

REGISTRATION NOTICE.

Old Certificates of Registration are Void—Everybody Must Register.

The Books of Registration will be Opened on the First Monday in December next and kept open for Three Successive Days for the Registration of Voters Entitled to Registration under the Constitution—For the Information of the People Attention is Called to the Following Provisions of the New Law, Approved the Fifth Day of March, 1896.

THE BOOKS OF REGISTRATION SHALL be opened by the Boards on the first Monday in April, 1896, at the Court House in each County, and kept open for at least six consecutive weeks. They shall be opened again at the Court House on the first Mondays in June, July, August and September, A. D. 1896, and kept open continually for at least one week in each of said months. They shall be closed thirty days before the general election in 1896. After general election in 1896, the Books of Registration shall be opened on the first Monday of each month of the next Court House and kept open for three successive days in each month until thirty days before the election in 1898, when they shall be closed until the said general election shall have taken place. The offices and books must be kept open from 9 o'clock in the forenoon until 5 o'clock in the afternoon.

The Board of Registration is the judge of the qualifications of all applicants for registration up to January 1st, 1896. Up to January 1st, 1896, every male citizen of this State and of the United States, twenty-one years of age, who is not an idiot, is not insane, is not a pauper supported at the public expense, and is not confined in any public prison, and who has not been convicted of burglary, arson, obtaining goods or money under false pretenses, perjury, forgery, robbery, bribery, adultery, wife seduction, non-support, receiving stolen goods, breach of trust with fraudulent intent, embezzlement, sodomy, incest, assault with intent to ravish, miscegenation, larceny, or crimes against the election laws, and who shall have been a resident in this State two years, (except ministers, members of organized churches and teachers of public schools, and they after six months residence in the State), a resident in the County for six months, and in the polling precinct four months, and who can read any Section in the Constitution of 1868, or can understand and explain any section of said Constitution when read to him by the registration officer or officers shall be entitled to register and become an elector upon application for such registration. If any person has been convicted of any of the crimes above-mentioned, a pardon of the Governor removes the disqualification.

In case any minor who will become twenty-one years of age after the closing of the Books of Registration and before the election, and is otherwise qualified to register, makes application under oath showing he is qualified to register, the Boards shall register such applicant before the closing of the books. Any person whose qualifications as an elector will be completed after the closing of the Registration Books but before the next election, shall have the right to apply for and secure a registration certificate at any time within sixty days immediately preceding the closing of the Registration Books, upon an application under oath to the facts entitling him to such registration.

The registration of voters must be by polling precincts. There must be a Book of Registration for each polling precinct and for each township, or parish, or city, or town of less than five thousand inhabitants, or ward of cities of more than five thousand inhabitants. Each elector must vote in the polling precinct in which he resides. If there is more than one voting place in the polling precinct, the elector may vote at any voting place designated on the registration certificate. The Boards must designate in the registration certificate the voting place in the polling precinct at which the elector is to vote. If there is more than one polling precinct in the polling precincts, the Boards shall designate on the certificate the voting place selected by the elector.

Old certificates of registration are void. Every man who may desire to exercise the right to vote must apply for Registration.

J. D. CARWILE,
S. S. BOLDS,
W. A. LANIER,
Board of Supervisors of Registration.

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OUR LINE OF STAPLE AND FANCY GROCERIES this season surpasses any stock heretofore kept by us. Our Fall Stock has been carefully selected and every department is "brim full" of the "best goods" of the latest and newest brands placed on the markets of the world.

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Sept. 8, 1897.

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