

Serials
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Baptist Historical Record

OUR CHURCH HISTORY

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Baptist Historical Record

Published by Walter M. Lee, Pastor Immanuel Baptist Church, Westminster, S. C.
Preserving and Presenting Data of Baptist History.

BAPTIST NEGLECT OF HISTORY.

Dr. Benedict says: "Of Roger Williams less is known than of some others because no efforts were made by his early biographers to collect facts concerning him. His opponents were more disposed to obliterate his name than to record his life."

It was more than 100 years after the foundation of the Providence church when Rev. John Stafford collected the fugitive traditions concerning the origin of the church.

We know very little concerning the early years of the First Baptist church of Charleston, S. C., the first southern Baptist church.

How long shall we neglect our history?

Goodness is its own reward. But it brings others.

God's business is every man's business.

CONDENSED EXCERPTS FROM THE REPORT ON THE PRESERVATION OF BAPTIST HISTORY.

Southern Baptist Convention Minutes, 1927.

Baptists have been deplorably careless in preserving the records of their life and work.

Fire and flood and ravages of war have destroyed their historical sources.

The loss of other records is due to the inexcusable indifference and carelessness of our churches and people.

Such dereliction is a species of sin.

All our records should be extant and intact. Something has been preserved—less has been classified and collated.

Much is gone forever.

We need a historical society in every state, in every association, and in every church.

A history of every state, association, and church should be written.

We have been slipshod and slovenly in taking care of the history we have made.

A Southern Baptist Encyclopedia should be published.

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What Is a Christian Steward?



At the end of an intense though brief public ministry Jesus Christ left behind Him a handful of disciples. But He left more than that. The air of Palestine was permeated with a new ideal of life. Property is not a sordid thing; it is a messenger of the covenant intercepted in its royal ministry by human covetousness. Pentecost restored it to its rightful place in the kingdom of God.

Whatever was the financial program of the Pentecostal church it was no formal attempt to balance the property holdings of its members. It was a stewardship and not a communism of possessions. Jesus Christ had exalted the brotherhood of men. But the men of His nation hated and crucified Him.

Stewardship means more than hospitality; it must go farther than gifts and offerings.

The first Christians in Jerusalem were Jews; this we must not forget. They had already tithed their possession in acknowledgment of the divine ownership; they also had paid the customary second tithe to provide for the expense of the Jewish feasts of Passover and Pentecost. But the real test of stewardship was to come; they must recognize the unmeasured emergency of the present hour, prove the meaning of Christian brotherhood. To provide bread for the hungry, their goods and possessions must now be turned into money. But here was an opportunity which had come once in the generations, and might never come again even though they impoverish themselves. The Jerusalem Christians would enrich the world for all the coming generations.

The possessors of lands and houses sold them, brought the prices of the things that were sold and laid them at the apostles' feet and distribution was made unto every man according as he had need. Such fidelity of stewardship, more than the preaching of the apostles, more than the miracles which were wrought, proved beyond controversy that the spirit of Jesus was alive in the world. Mutual love knit that multitude of men, recently strangers to each other, into one heart and one soul.

The black perfidy of Ananias served only to emphasize the new fact of brotherhood. The only compulsion was this: God's ownership. All other was the outflow of faith and loyalty. Such was

the noble record of the first believers. In the annals of Christian stewardship it means the undimmed classic. To the Jewish Christians, stewardship was a natural evolution. It came as the logical result of their ingrained habit of tithing.

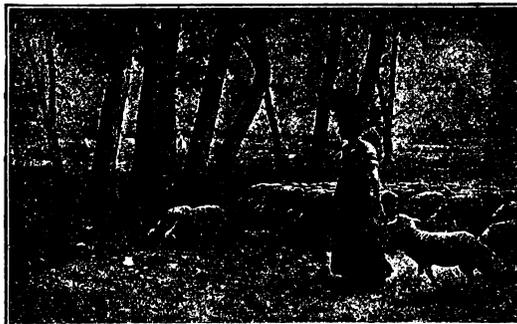
Stewardship acknowledges God as the sovereign owner of property and income, and affirms that possession, under Him, is the pledge of faithful administration. Stewardship claims no rights of ownership, but it cannot honorably alienate the duty of trusteeship by transferring its administration to the collective body of society; the man himself is responsible to God.

Stewardship is not "giving." It is the recognition that God is the owner of all economic value, and therefore that private property can be no other than a sacred trust. Stewardship is the attitude of a Christian toward his possessions. It is the Christian law of giving. The stewardship of privilege, of opportunity, of experience, of education, of artistic habit, of mental and spiritual gifts, the whole inclusive stewardship of personality is indeed the Christian life. In the wide sweep of the Christian movement, stewardship is the heart of missions. The church is steward of the higher human values.

In stewardship is found one compulsion: "That stewards must be found faithful." Intelligence is surely demanded, for without intelligence, stewardship becomes a dull foolishness peculiarly reprehensible.

Stewardship may survive ignorance, but it can never survive the violations of faithfulness to His business. We do not stand alone in stewardship; we are co-workers with God. Christian stewardship is nothing less than a partnership with God, in which God furnishes all the capital.

I believe there are three outstanding facts of stewardship. First, to be a true steward we should be a faithful servant of our Master. Then, secondly, we should give our time to the Lord, by spreading the gospel of Jesus Christ at home. Then, thirdly, because as Christian stewards we should give one-tenth of our earnings to the Lord. God gives to us that we might give to others. We as God's stewards keep giving out and God will keep pouring out the blessings to us. We all should accept God's challenge he gives out and and prove Him.



LIFE'S TESTING

*To walk in the crowd while the world elbows by
In its hurry and haste, its sorrow and sigh,
While maddened Ambition and Hope's fading dream
Flash out in the eyes where the grass lights gleam,
Yet still keep the calm of God in the heart,
Means more than the peace that the world can impart.*

*To meet disappointment and yet trust the Hand
That points through the darkness to Canaan's bright land,
While millions are drinking from earth's chalice gold
And sharing its bounties a hundredfold,
Needs courage that faith alone can inspire,
And only the heaven-born soul may desire.*

*To hold fast when Hope's latest sunbeam has set,
Through Grief's bitter rain, with lashes all wet,
To stand and endure the shattering blast,
When love dreams are riven and daydreams are past,
This, this is the testing, oh, spirit of mine,
That models the clay into fashions divine.*

For the Quiet Hour

"The Choice of Children's Books."

ONE day recently, an aunt, one of those family-institution aunts to whom everybody takes his troubles, said to me: "Why is it that our children are still being told stories and given story books which are full of pernicious rubbish? I've just returned from visiting my nieces, who are usually so thoughtful about the welfare of their children that I expected something better in their nurseries; but, instead, I found their little ones immersed in the old tales of fear, cruelty and wicked step-mothers. Moreover, these stories were in the most wonderfully illustrated books! In choosing the books, great interest had been shown in the artists who had made the pictures, but open indifference toward the stories."

"That answers the 'Way,'" I ventured.

As yet, few of the best story books are "wonderfully illustrated," and consequently lose the opportunity to capture the indifferent purchaser. Of course, this indifference is not intentional. Devoted mothers would shudder at the thought of bringing harmful playmates into the lives of their children; and yet, through the careless purchase of books, they often introduce their little ones to vicious company!

"Christian Progressiveness."

"SEEK ye first his kingdom, and his righteousness, and all these things shall be added unto you." Were Jesus here today, he would never object to the material things about us—the transportation systems, the great buildings, the comforts of home and city. It would be only the inequalities which would trouble him. He would want us to build railroads, factories and houses, but He would want us to do these things in the interest of the entire group, and not for ourselves alone. Jesus is anxious for each of us to have more and more, but He wants us to see that our brothers have it, too. As no loyal member of a family builds himself up at the expense of his brothers or sisters, so no truly religious man will build himself up at the expense of his community, his wage-workers or his customers.



"Satan's Bright Lights."

IN the fruit-growing districts, the growers have been bothered almost continually by insect pests of different kinds. These insects menace the harvest, and, if not destroyed, may spoil an entire crop.

To save the fruit, the farmers in some places have used acetylene lamps. When properly placed and lighted, they attract the insects by the thousands. As the insects fly into the bare flame, their wings are singed, and, not being able to fly, they fall into troughs of water covered with a film of petroleum, which kills them.

As the fruit growers know the habits of the insects, so Satan knows how young people may be led into sin. The bright lights of evil resorts are attracting thousands of young men and women today. Entering these places of sin, their consciences are seared, their characters are blighted, and they fall into vice and sin, which leads to their downfall and eternal loss.

The haunts of Satan are well lighted. The lights are those which dazzle and blind the eyes to the awfulness of sin and its results.

"A Good Tonic."

FORGIVENESS is a healing medicine. It is the essence or oil of love.

"The Children's Health."

GIVE the children an abundance of outdoor exercise, clean fun, and frolic. Make them regular in their habits, feed them only on plain, nourishing food, and they will seldom complain of a lack of appetite. But if they are kept overtaken in school work, confined closely to the house the rest of the time, fed upon rich or highly seasoned food, allowed to eat between meals and late in the evening—then you need not expect them to have good appetites. On the contrary, you may expect they will be pale, weak and sickly.

Don't cram the children with food when they don't need it or have no appetite—this course is slow murder. If they have no appetite, see to it that they take exercise in the open air. Keep them from reading the exciting literature which so much abounds in the book stores and libraries. Sickness is the most expensive thing on the face of the earth. There may be instances where it makes people or children better, but generally it makes them selfish, sad, misanthropic, nervous, and miserable. An important means of keeping children happy and good is to keep them well.

"The Teacher the Background."

A MIGHTY peak sat robed in clouds, far above the valley, magnificent, serene. A photographer came and studied this peak. Finally, near at hand, he discovered a slim pine tree, towering against the sky. "If you take the picture from there," protested the peak, "it will be but the picture of a tree, and I shall be nothing but background."

"True," said the photographer, "but do you know that only the truly great can afford to be in the background?"

The teacher, like the mountain in this parable, makes a mistake to think himself relegated to insignificance, because he is not in the forefront of the class discussion. A noted teacher once gave an outline talk on "How to Gain Your Point." One of the divisions was: "Keep yourself in the background."

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**THE BAPTISTS OF BALDWIN COUNTY,
GEORGIA.**

The first Baptist church founded in Georgia was Kiokee, established 18 miles northwest of Augusta in 1772. By Kiokee and her daughters the Georgia Baptist Association was organized in 1784. Out of this body came the Hepsibah association in 1794. The bounds of the Hepsibah covered Baldwin county when the capital was removed, in 1807, from Louisville to Milledgeville. It was about the year 1807 that lots were laid out in Milledgeville by the state commission and donated to the various denominations. Recorded tradition indicates that the Baptists built a house of worship on their lot which was used for a time, and later was converted into a printing office.

Rev. James McDowell, later missionary to Florida and founder of the First Baptist church of Jacksonville, is said to have been among the first pastors at Milledgeville, about 1809.

Laid out in the year 1803, Baldwin county was organized in 1805 and separated from Wilkinson in 1808. The land sold at from 9c to 25c per acre. Immigrants had entered the county long before the county was laid out and organized, and Baptists were numerous among the early settlers. With the location of the capital at Milledgeville in 1807, stage roads made the little city a center of trade and travel. The town also early became an educational center.

The Baptists of the county had superior cultural advantages as compared with many other sections of the state.

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Rev. Lorenzo Dow included the county in his tours thru the state and Dr. Adill Sherwood preached in it long before he became pastor in its capital town.

It was in Laurens county in 1829, just after the completion of the state building in 1828, that the Baptist state convention met and received the Josiah Penfield gift to ministerial education, which led to the founding of Mercer University.

Pastors at Milledgeville have included some of the best men in Georgia Baptist history.—Adiel Sherwood, J. H. Campbell, C. D. Mallary, S. B. Daniel, N. A. Bailey, Edward Butler, A. J. Beck, J. D. Chapman, John A. Wray, Lamar Simms, J. F. Singleton, etc. Such men have furnished high ideals to the county and state.

(Concluded on Page 8)

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BIBLES

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PIONEER PARK

A BEAUTY SPOT IN EASY REACH OF GREENVILLE

T. OREGO LAWTON

Greenville, S. C.



Left: Representatives of 18 different religious communions broke bread together in the gardens of the consulate in Jerusalem. Center: Pana, an Australian convert; the idol, in his left hand, he worshipped in his savage days, and with his tomahawk he kept his enemies at a respectful distance; now he pins his faith to the Bible. Right: Photo shows one of the oldest churches in Australia, St. Matthew's Church, Windsor. It was built on Hawkesbury River, in 1817.

MONEY AS A BY-PRODUCT

MUCH of the usual tithe-talk revolves about money; the money we owe; the way it should be paid; and, most of all, how it will come rolling in to the church's coffers as the tithers increase in money and prosperity.

All of which is true enough. But money is not the first or the greatest result of accepting the tithe obligation. Money is only a by-product of tithing.

All Christians agree that a man's life consisteth not in the abundance of things which he possesseth. But neither does it consist in the abundance of things which he bestows on worthy causes. Life goes deeper than that.

The average Christian, and, I think, the average minister, think about giving to religious work as a sort of piety-thermometer. Like reading the Bible, or taking time for prayer, the more of all this we do, the better.

In this view there is no thought of method. So most appeals for money to help Christian enterprise ring the changes of "generosity," "cheerfulness," "liberality." Nothing is said about obligation, except in the most general way.

But when we think of the tithe as being God's plan for taking us into partnership, we are not dealing with the vague idea of being a better Christian. It is something definite, like joining the church. Either I am a church member or I am not. Either I pay the tithe or I don't.

That is all as it should be. The trouble comes when the harassed pastor or church committee see, as they do in the first moment of looking at the tithe, that here is a door of escape from all their woes. Instead of trickling streams, they see golden tides of gifts flowing into the church's reservoirs.

The tithe does produce revenue, but that is not its chief glory, nor even that it produces larger revenue than the old absence of method. The tithe's chief glory is that it is absolutely in accord with the program of our faith.

Jesus came to change men's center of gravity. Instead of self, others. Instead of being served, serving.

Now, money is personal, in a most intimate sense. It serves the possessor in a thousand ways. He is protected in his possession.

Well, if as a disciple of Jesus I put His authority first as a Golden Rule Christian, must I not make my money turn Christian also?

The only way to do that is to admit God's first claim on it, as He has on me. In other words, to pay Him the tithe. Not as a money-getter for the church, but to make me a Christian all the way through.

In my work, I am not to consider myself first, but my Master.

And in my use of money, I am under the same loving obligation, which is, in a word, to put God first.

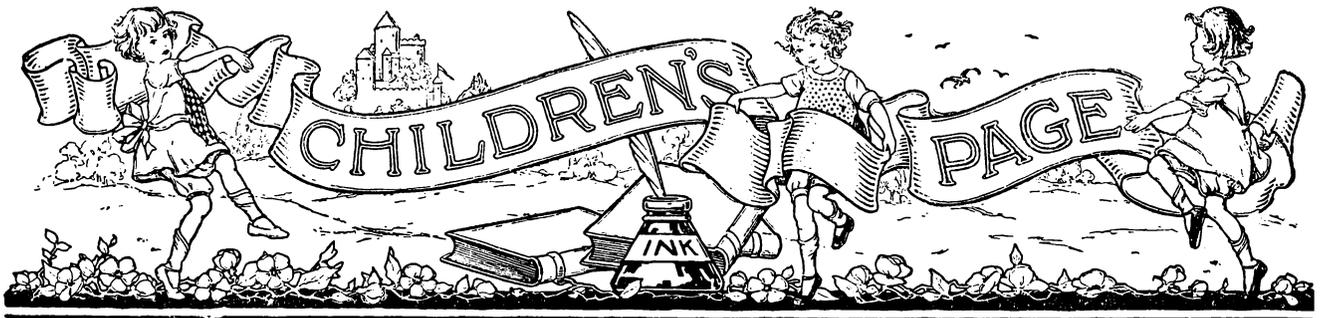
The world has tried for centuries to run its affairs on the principle of "looking out for Number One," and has made a poor job of it.

Christ's program shifts the emphasis: "Seek ye first the Kingdom of God." Of course, "all these things shall be added unto you."

But that is not the main product of Christianity. The Kingdom is the great object and outcome. The Christian's well-being is its inevitable by-product. So is it with the tithe. Obedience, here as elsewhere, produces blessing both spiritual and temporal.

IS IT A SQUARE DEAL

For you to neglect the church when you would not live in a community without the church? If the church is the backbone of any community; the center of all our best life, thought and development; the greatest builder of private and public conscience; the soul's school for a character that will live through eternity; the giver through its membership of more than 80 per cent of all charity; and the place where your children receive their religious education—is it a square deal for you to let others carry on this work without your support? Think it over.



BLACKIE'S QUEER ADOPTION

BLACKIE was a big, glossy black hen and the beloved pet of little Betty Lynn. And now for over three weeks, old Blackie had been mothering a setting of eggs, with the result that she had only two baby chicks to show for her trouble, so Mrs. Lynn, Betty's mother, decided to give the baby chicks to another hen with a brood of ten children, making twelve in all. Some mother hens have as many as fifteen and eighteen to look after.

Somehow old Blackie couldn't get over the loss of her babies. Perhaps she was to blame herself that she did not get more chicks from the setting of eggs which Mrs. Lynn had placed under her. If a mother hen does not keep the eggs warm and turn them often they will not hatch.

However, Blackie was despondent and would sit outside the other mother hen's coop and coax the baby chicks under her own wings. So Mrs. Lynn shut Blackie up in the big barn, hoping there she would soon forget about her babies.

Now it happened that Betty and her twin brother Billy were playing outside the barn when suddenly they heard a queer noise which seemed to come from inside the barn and they became very frightened. They decided to see what was taking place so they opened the barn door and peeped in.

"Oh—oh—!" they gasped, and then they ran to the house as fast as their feet would carry them, and went in search of their mother, who was busy in the milk room separating the cream so she could make the butter for father to take to town the next day.

"Oh, mother—mother—come quick!" Betty called excitedly and at the same time jumping up and down and frantically waving their arms. Rover, the dog, was also barking loudly and seemed much interested. Betty and Billy could run much faster than their mother, so they were in the lead.

"What ever is the matter?" asked the mother anxiously as she followed the children to the barn.

"Look and see for yourself, mother," said Billy as he ran towards the barn door. Upon

opening the door, Mrs. Lynn, too, was astonished at what she saw. Old Blackie was occupying Tabby's bed, and was looking very cross and determined, pecking savagely at the mother cat who stood close by with her back humped up and trying her very best to drive the hen from her place. Old Blackie was just as determined to stay on the nest, and she showed it by the ruffled condition of her feathers.

"What's all this fuss of fur and feathers about, I wonder," laughed Mrs. Lynn as she tried to remove the hen, but old Blackie pecked Mrs. Lynn just as furiously as she had the cat. Finally, however, Mrs. Lynn succeeded in lifting the hen from the nest of straw, and then the children gave a scream of surprise and laughter, for there were three soft furry kittens in the bed. Tabby's babies were only one week old and their eyes had not yet been opened. They were black and white in color. The little kittens seemed to know their mother because they cried, "Mew! Mew! Mew!" They did not want a mother who wore feathers.

"You poor wronged mother," said Mrs. Lynn as she gently smoothed old Blackie's ruffled feathers, "since you miss your babies so much that you have to adopt old Tabby's kittens in their stead, you surely deserve to have your own babies back, even if they are only two in number."

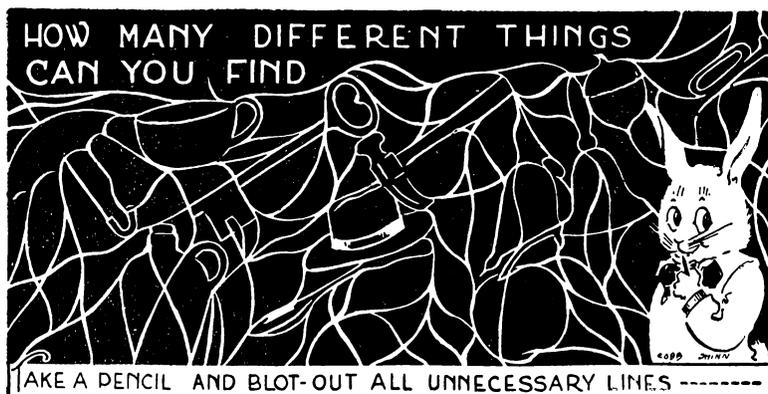
"Mother," said Billy thoughtfully, "what do you s'pose made old Blackie take Tabby's babies?"

"I think," replied Mother Lynn, "that it is just the strong mother instinct or love in the old hen. See, even animals and birds have this mother love—but old Blackie is an exception to the regular rule."

"Anyway," said Betty a short time after, when Blackie had her own baby chicks back, "old mother Blackie is about the proudest and happiest mother there ever was."

Then mother went back to her work in the milk room, packing and arranging the crocks of fresh butter and Betty and Billy went about their play.

Before the summer was over the kittens and chicks had grown to be as large as their mothers. Tabby and her babies were a great help on the farm where they kept the barn free from rats and mice. These pests do much damage each year.



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(Concluded from Page 5)

Among the leading spirits whose lives and labors were for good in the county were such men as I. B. Battle, R. Gunn, Wm. H. Stokes, Benjamin Roberts, Asa Duggan, Gov. William Rabun, etc.

Choopee and Black Springs churches have had a cultured and competent leadership and constituency. Their age and their fruitage demand attention and respect. The county churches formerly surpassed in aristocracy, culture and organic strength.

Baldwin Baptists have been allied from the beginning with the missionary and progressive branch of the Baptists.

Camp Creek and Mt. Olive churches are ancient in Baptist history, but their affiliations have been with those who opposed missions and an educated ministry. They have reaped what

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they sowed, Mene, Tekel is their lot. Old Ramah in Wilkinson County is of their type.

Founded about the year 1817, Camp Creek severed connection with the missionary element in 1837, when she and Mt. Olive went out because they were not of them.

Yet among the good citizens of Baldwin may be mentioned many of the Camp Creek families, viz., the Iveys, Sharps, Coopers, Rutherfords, Lewises, Davises, Joiners, Blacks, Wests, Fullers, etc. Many have moved away and many others have joined the missionary branch. Dr. Sherwood and Dr. J. H. Campbell piloted the Milledgeville church thru the period of schism and disturbance. Doubtless the influence of these ministers was deeply felt in the county in the anti-missionary discussions of 1826-1840.

• Mt. Olive has given some fine families to the county, among them being the Moran, Ennis, Allen, King, Whittaker, Willis, and other families. The "old time" Baptists had many admirable traits. They often disciplined members for not paying notes, for taking the homesteads, and for petty meanness of various types. These old time sterling traits are not to be despised, but are to be commended. But the old time Baptists did not buy up the time. They can influence movements very little now, except in furnishing a stabilizing factor. The methods and activities of the churches today are different from the days of 150 years ago, when the first Baptists came into the section from the north and east. There is evolution even in church life and polity. Some innovations have been

All new things are not good—yet “still stands God’s ancient sacrifice, a humble and a contrite heart.”

Associational activities and records of former days in this section differed much from those of today. Organized benevolence was in its infancy. Statistics were meagre, and little detailed information is given. The association met, had an introductory sermon, enrolled delegates, elected officers, appointed correspondents to other associations, appointed a preaching committee and much of the time was given to preaching and hearing the word. Queries were often introduced involving cases of disorderly polity. Business was transacted slowly, and much time was taken in intermission. Union meetings were provided for, and sometimes preaching tours were arranged for itinerant ministers. Credentials were examined and new churches were received. Circular letters were read and ordered printed. Then it was time to go home, and it was a long way home, often over muddy and rough roads.

Baldwin Baptists have been loyal to the dear old historic Washington Association, which now has about 6,000 members in its churches. The Baldwin churches have aided and not impeded its programs and purposes. In 1840-1850 the association sent her missionaries into the counties of Montgomery, Telfair, and further south. Baldwin Baptists helped to send the first Bibles to the sections around McRae, Vidalia, Alma, Tifton, Waycross, etc. The gospel must keep going. Let us send it.

There is always song and merriment in the Father’s house. The Christian—the son who knows he is a son—is so deeply conscious of his Father’s goodness that he is “always rejoicing.” He gives thanks in everything. He carries within his breast a merry heart.

But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. For your Father knoweth what things ye have need of, before ye ask him.—Matt. 6:8.

Observe how Paul was constantly reaching out after friendships. If he had not been a friendly man he would not have written those immortal letters of his, and the world would have been poorer.

Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?—Isaiah 58:6.

LOVE THAT LIFTS THE WORLD.

Most of life is simple. Our duty is generally plain. Our path is marked out for us by common sense, by judgment, or by the experience of the race. But there are crises when the way is not so clear. Then, if we are wise, we pause and ask if there is not some law to apply in this case. As a matter of fact there are three laws, each of which is capable of very general application to human conduct.

The first is rather difficult to define, but is deducible from such a piece of literature as the Fifteenth Psalm. It has been called “The Gentleman’s Psalm.” And it describes an admirable character, “a very perfect gentle knight.” What do we get out of such a psalm? The picture of a man who always acts with due consideration for the rights and feelings of others. The second law may well be called the philosopher’s law. Immanuel Kant long ago put it into specific form: “So act that if the principle of your conduct were to become universal, the result would be beneficent.” This has been called the principle of universal conduct.

The third law, and incomparably the greatest, is the law of Christ. He gave many advices, many directions, but only one commandment. He criticizes no other law, but He offers this as the completion of every other. The sum and substance of Christ’s social message is, “Thou shalt love thy neighbor as thyself.” When Christ speaks of love He speaks of love as a motive, not merely as a sentiment. The love of Christ helps us to see in others our kinsmen. It embraces the whole race within its wide sweep. This is love that would lift the world to God; it is love that lifts burdens which others turn away from; love which transforms lives, homes, cities, states.

A man’s conception of worship really reaches his life. Let him lose his reverence for God, and his reverence for man, however much he may boast of it, will in that measure go down; the two commandments belong to one another, and are absolutely inseparable. Increase of true reverence towards God always means increase of real beneficence towards man, for there is a deep and mysterious sense, as well as a sense limited by the creation, that man is made in the image and likeness of God, so that when God is most feared, loved, and honored, man is blessed by the increase of religious conviction and emotion.

In regard to the Great Book I have only to say it is the best gift which God has given man. All the good from the Saviour of the world is communicated to us through this Book. But for this Book we could not know right from wrong. All those things desirable to men are contained in it.

G. H. BAILES DEPARTMENT STORES

GREENVILLE, S. C.

ANDERSON, S. C.

SENECA, S. C.

THREE STORES WITH ONE AIM—SERVICE

Everything to Wear For Men, Women and Children

THREE GOOD RULES

A FEW days ago we came across some sensible rules which Edward Everett Hale once gave to a high school graduating class, and we thought it might be well to pass them on to our readers.

First of all this great man urged that his hearers be out of doors for some definite portion of every twenty-four hours. This will conduce to good health and mental sanity. It may be worth while, however, to say that the fresh air and sunshine are better taken afoot. The automobile covers a lot of ground, but it does not give the rider the exercise that brisk walking or active participation in some outdoor sport would do. And this fresh air exercise should not be a matter of chance but should be a part of the regular daily routine.

His second rule was that every person ought to rub elbows with his fellow men. No one can do his best work alone and by himself. There are some men who are always in their study or office. They may map out splendid programs and lay wise plans for public welfare, but unless these individuals come in contact with others their efforts will result in dismal failure. No matter how wise a man is, or how good his intentions, if he wants to really be of assistance to his fellows, he must find out by actual contact just what his fellows are like. A man may sit in his arm chair and guess what other people are thinking about, but his guess will be much nearer the mark if he gets down amongst his fellow-mortals. This applies to business, it applies to politics, it applies to home life, it applies to the church.

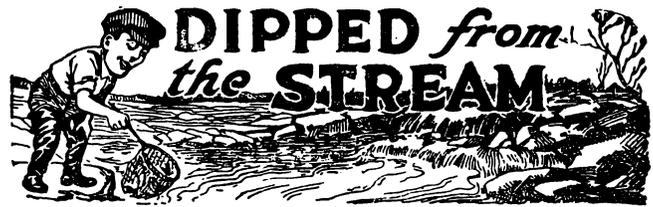
His third rule was to spend some time every day with some one who knows more than he does. Most of us probably would rather spend our time with those who know less than we; but increase of knowledge and mental development come rather from listening than from talking, rather from learning than from display of our wisdom. "He that walketh with wise men shall be wise." This was said a long time ago, but it is just as true now.

Sometimes our circumstances may prevent us from associating with living men who have keen minds and a wonderful grip upon the big things of life. But we have the opportunity to commune with the wise men of all ages who have written great books. We can talk with Socrates or Plato. We can listen to the music of the poets of the long-buried past. We may keep step with John and Paul and even our Lord Himself.

There is no excuse for us if we live a small life.

If thou workest at that which is before thee, following right reason seriously, vigorously, calmly, without allowing anything else to distract thee, but keeping thy divine part sure, if thou shouldst be bound to give it back immediately; if thou holdst to this, expecting nothing, fearing nothing, but satisfied with thy present activity according to Nature, and with heroic truth in every word and sound which thou utterest, thou wilt live happily. And there is no man who is able to prevent this.—Marcus Aurelius.

Success lies not in achieving what you aim at, but in aiming at what you ought to achieve, and pressing forward, sure of achievement here, or if not here, hereafter.



First Dog—"How'd you lose your tail. Too much waggin'?"

Second Dog—"No—too much automobile."

* * *

Absent-minded Professor—"Have you seen my hat anywhere?"

Pupil—"You've got it on your head, sir."

Absent-minded Professor—"I thank you. Only for you I should have gone off without it?"

* * *

Foreman—"Here, now, Murphy, what about carrying some more bricks?"

Murphy—"I ain't feeling well, gov-nor; I'm trembling all over."

Foreman—"Well, then, lend a hand with the sieve."

* * *

Customer—"You sold me a car about two weeks ago."

Salesman—"How do you like it?"

Customer—"I want you to tell me everything you said about the car all over again. I'm getting discouraged."

* * *

A Russian was being led off to execution by a squad of Bolshevik soldiers on a rainy morning.

"What brutes you Bolsheviks are," grumbled the doomed one, "to march me through a rain like this."

"How about us?" retorted one of the squad. "We have to march back."

* * *

"You might as well admit your guilt," said the detective. "The man whose house you broke into positively identifies you as the burglar."

"That's funny," said the burglar.

"What's funny?" asked the detective.

"How could he identify me when he had his head under the bedclothes all the time I was in his room?"

* * *

A well known minister, famous for absent-mindedness, once met an old friend in the street and stopped to talk with him. When about to separate, the minister's face suddenly assumed a puzzled expression.

"Tom," he said, "when we met was I going up or down the street?"

"Down," replied Tom.

The minister's face cleared. "It's all right, then. I had been home to lunch."

* * *

A farmer's mule had just balked in the road when the country doctor came by. The farmer asked him if he could give him something to start the mule. The physician said he could and reaching into his medicine case gave the mule some powder. The mule switched his tail, tossed his head, and started on a mad gallop down the road. The farmer looked first at the flying mule, then at the doctor. "How much did that medicine cost?" he asked. "Oh, about 15 cents," replied the physician. "Well, give me a quarter's worth quick—I've got to catch that mule."

For the BUSY BUSINESS MAN



THE PATH OF SUCCESS.

I will not worry.

I will not be afraid.

I will not give way to anger.

I will not yield to envy, jealousy or hatred.

I will be kind to every man, woman and child with whom I come in contact.

I will be cheerful and hopeful.

I will trust in God and bravely face the future.

Read them again. They are worth while.

Cut them out and paste or pin them where you will see them often. About all there is in life worth striving for is suggested in these few lines.

Houses, lands, bonds, automobiles are fine possessions. But far more precious still to anyone, in any station, are the measures of the mind and soul—composure, courage, cheerfulness, tolerance, kindness, hope—all these and faith in something higher than what the eyes see and the hands hold.

About the best method of climbing higher is to remain on the level.

If the practice of economy is not popular, the results of it are viewed with tremendous satisfaction.

ADVERTISING NOT A "FIFTH WHEEL."

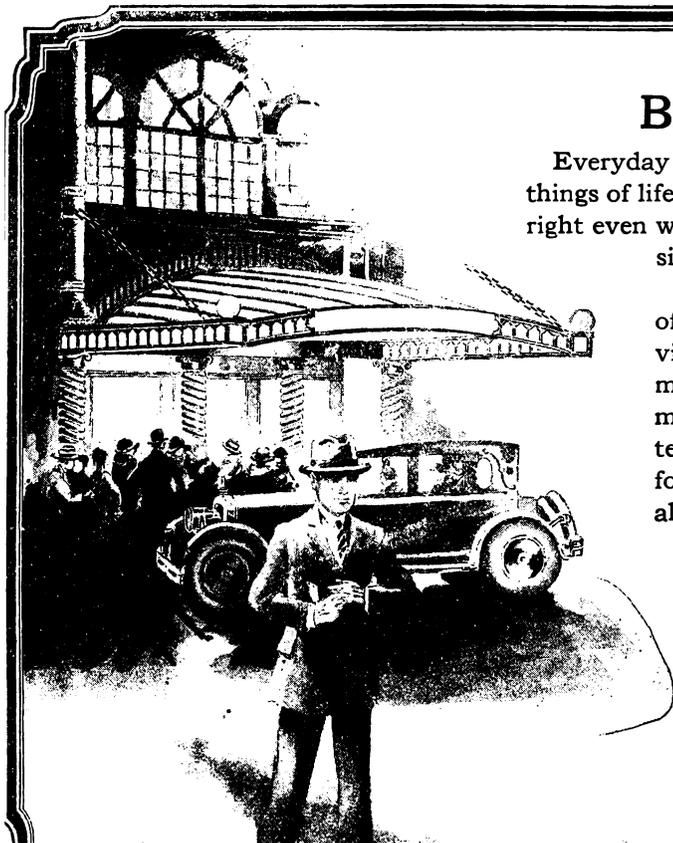
There is no magic in advertising. A lot of concerns seem to think so, and this has kept back the success of advertising as much as anything I know of. So many officers of concerns, even the president, the sales manager, and, I am sorry to say, the advertising manager, seem to think that advertising is some sort of magic power; that it is something outside of the business itself. It is looked upon as a sort of fifth wheel; that while the machinery could run without it, perhaps it might make the machinery run a little better if it were attached. Advertising is a part and parcel of the business. We can do without some of these efforts, but they are a part of the machine, and the machine does not run so well without them, and sometimes does not run at all.—O. C. Harr, advertising manager National Lead Company.

STUNT ADVERTISING.

When Tom Morgan, secretary of the Pennsylvania Retail Clothiers Association, wanted some novel form of invitation to a clothier's convention, he had miniature phonograph records made up containing an announcement of the meeting of the accompaniment of the attention call on the bugle. The records were mailed out in envelopes bearing the words, "Try this on your Victrola." Results were excellent.

Wisdom is the thing a man gets after he has run his knowledge through the mill of experience.

Some men wear down on the grindstone of life



Bravado or Courage?

Everyday courage — the courage to do right in the little things of life and in the big things; courage to stand for the right even when all those about us seem to be on the other side — that is real courage.

Military courage is not enough. The courage of war is not mighty enough to win peace-time victories. In war men move in masses. Regiments march as one man. But in peace heroes move forward in groups, sometimes in groups of ten or twelve, sometimes in groups of three or four, and sometimes the hero must move forward alone. That is a higher type of courage.

And what is the source of such courage? Where can it be acquired and how obtained? You can get it deliberately, just as you can deliberately strengthen the muscles of your body through exercise. The place is in the church. With the help of the minister and members of the church you can find the courage to do right in the face of temptation. Turn your back on worldly pleasures and temptations. Come to church.

T. H. ENNIS

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Convince yourself of its superiority.

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W. E. SMALL, President

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Incorporated under the laws of the State of Georgia

Capital Stock, \$500,000

Surplus and Reserve for the protection of policyholders, over
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WORKMEN'S COMPENSATION