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Baptist Historical Record

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Preserving and Presenting Data of Baptist
History.

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will place no value
on anything  may
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except in relation to the
Kingdom of Christ 

BAPTISTS OF COCHRAN AND BLECKLEY COUNTY.

The old Georgia Baptist association was the
first body of its kind in Georgia and was estab-
lished in 1784. The Hepsibah association in 1794
took over its southern parts and extended south-
ward as far as Laurens county and old Pulaski.
The Ebenezer association, formed in 1813, took
over the southern portions of the Hepsibah, hav-
ing as its southernmost churches Providence in
Wilkinson, Richmond in Twiggs, Evergreen in
(Concluded on Page 4)

Cochran Banking Company

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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 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 of 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 molds 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."

(Concluded from Page 1)

Pulaski, Mr. Horeb (later Anti-Missionary), Trail Branch (later Anti-Missionary), Sugar Creek (later the Eastman church), and other bodies on the southern borders.

After the Indian purchase of 1802 Baptists rapidly settled on the western side of the Ocmulgee. The old Houston association and the Ebenezer divided the territory now covered by Pulaski and Bleckley counties, the former having the northern churches and the latter taking the more southern. The Hawkinsville church was at first located in Hartford and was removed across the river in 1842. Hawkinsville rapidly became a trade center and a river mart. Roads led from Hawkinsville all over south Georgia. Hartford was a center of operations for the army in the first quarter of last century. Cochran was located on the old Indian trail named the Oochee trail that led from the Indian settlements of western Georgia toward Augusta. Twiggs and Wilkinson were settled much earlier than the northern portions of old Pulaski.

Seventy-five years ago Longstreet was the well known aristocratic center of middle Georgia. Old Richland, Providence, Evergreen and other churches were centers of gathering for the wealthy planters and their families and slaves. Jeffersonville and Cochran were either unknown or were but incipient villages or settlements. With the passage of the new highway through the Longstreet section, that portion of the county is coming back again into its own.

Longstreet was a great social and religious community, when Revs. C. D. Mallery and A. T. Holmes, and Jesse Campbell preached as pastors and evangelists in the churches. Dr. Mallery had been pastor at Augusta. Dr. Campbell had been educated under Dr. Ardiel Sherwood, the educational leader of Georgia Baptists, and A. T. Holmes was among the princes of the Georgia Baptist pulpit. Cochran territory was still in the primeval woods and forests. But with the opening of the territory with the coming of the railroad about the close of the Civil War, the wire grass came into prominence, the lumber and turpentine business forged forward into notice and remuneration, the pine lands were considered with more favor and incoming tides of population from the older portions of Georgia and from the Carolinas soon cleared away little patches around the cabins and began planting corn and cotton.

One-room huts with split log floors and stick and dirt chimneys were lighted with fat light-wood fires, and conditions were primitive and pleasant. Fishing was good in the county and people did not have to go to Florida to fish. Education was held in little esteem and a suspicion was held against all cultural innovations.

In the days of Burrell Dykes' grist mill, Johnson's blacksmith shop, Stanley's buggy shop and the old mule-power pump which pumped water into the railroad tank, Cochran was in its incipency as a city. Bro. Stanley went to Hawkinsville in 1869 to seek aid in building the first church house for Cochran Baptists. The little church had just come into being. Its members

were poor, and its founder was but a wiregrass preacher who had had his training in Providence church in Lower Wilkinson. He said an education for a preacher was not worth as much as his old clay pipe, and perhaps it was worth very little among his parishioners at that time. Yet by degrees Cochran Baptists came to desire a better equipped ministry and with the coming of W. R. Steely, G. R. McCall and Brethren Edge and Bush and Ramsay their taste improved perceptibly with age. No more cultured and refined gentleman could be found in south Georgia than Rev. W. S. Ramsay.

The good old Willis, Walker, Cook, Roebuck and Mullis families had been firm supporters of the churches up to this time.

(Concluded on Page 6)

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and lumber.

TELEPHONES 66 AND 143

COCHRAN, GA.

Dr. P. A. Jessup came to the church at a prosperous period. The good lumber in the pastorium was selected by him and his co-workers, and Bro. Willis did some good work in the first church and pastorium buildings. It has stood with the passing years.

Pastors Graham, Smith and Carpenter were strong men, though there were periods when the Baptists did not increase much in membership. The incoming of the Whipple family gave added strength to the church in the early days. They have proven to be a source of aid in many ways.

Simms, Bisby, Hamilton and Tilly were the next pastors. Lamar Simms was beloved all over Georgia. He had his troubles at Cochran and some of his personal experiences with the members would be luminous and entertaining if narrated at this late day. Brethren Parks, Walker and Garner saw new growth in the church, and especially was the pastorate of Dr. Garner blessed with a new building and an increase in membership. He did a good work at Cochran. Walter M. Lee preached at Cochran for six years. More or less growth accrued during his incumbency. It was a pleasant association and he had the co-operation of the people. The present pastor, Dr. Frank Cochran, has entered into the labors of the foregoing and is building a spiritual church of increasing promise. His scholarship, faith and vision are meeting with gratifying rewards.

The introduction of the Sunday school normal work during recent years has given added impetus to Sunday school work. The men's class has taken on new growth and much improvement is noted in the school. The establishment of the agricultural college has added to the congregations, and the happy management of that great institution is a matter of gratification to the people of Cochran. The writer was pastor when the first two students enlisted in the school and he has the names of the first two students in his papers, SOMEWHERE. Some miscreant disturbed his papers and he has lost the names temporarily.

The Mill mission was established several years ago and has during its existence proved to be a blessing to the mill district.

During the first 55 years of the life of the Cochran church 744 members were added. Of these 110 were added during the pastorates of Fann, Steely, McCall and Edge; 162 under Bush and Ramsay; 243 under Jessup, Graham and Smith; 63 under Carpenter, Simms, Bisby and Hamilton; 80 or more under Tilly, Parks and Walker; 145 under Dr. Garner; 312 under Walter M. Lee (271 of which are included in the above); and the figures of the recent years are not at hand. But the recent meeting under Dr. Carl Minor was a refreshing and beneficial season. Dr. Minor endeared himself in no small way to the members. His praise is heard on every side.

Advancement is noted in this great and good church in many ways. The pavement of the sidewalk, the removing of the wilderness of rose bushes, the planting of a flower garden in its place, the painting of the pastorium, etc., all

make the church property blend into the beautiful architectural ensemble presented by the elegant homes, the courthouse and the illuminated white way. When a new hotel is located in the section there will be no more beautiful city scene in the South. Cochran, Sylvester and Tifton are among the most beautiful cities in Georgia.

Some masterly planning has been done to make Cochran what it is today. It is a long shot from the old days of H. Harrell, C. G. Goff, J. C. Dunham, Dr. Morgan, Tom McVay, E. Cook, Sr., Peter Peacock, B. B. Dykes, William Mullis, Tip Coley, L. A. Gilbert and H. C. Fuqua to the present day. Moses McCall, Sanders, Wynn, Seals and the other old teachers would not know Cochran today.

The Baptists began as a small body and struggled along with much difficulty. Divisions came into the church early. A split sent off a second church, which struggled along until it died on the banks of the big ditch. By the way, this old ditch was used for the first baptism at Cochran, and some of the older members were buried there in Christ. The Big Ditch is the oldest and most respected thing in Cochran. It overflows and washes away a few chickens occasionally. It is a landmark with a history. If the Big Ditch could talk it could narrate some interesting things. As its waters flow on from day to day, so flows the current of life in Cochran, sometimes clear, sometimes a little muddy, and sometimes overflowing in joy or sorrow.

No more fruitful or happy years have been spent in the life of the writer than were spent in the two prosperous and beautiful cities of Rochelle and Cochran, seven in the former and seven in the latter. A more generous type of citizens and a more noble type of people cannot be found in the South.

On a recent visit he found the fields laden with a rich harvest. Though he was nearly stalled on the hills between Gordon and Jeffersonville on his return trip and would have been compelled to sleep in the woods if he had not put on chains, yet the old Buick went on until it was rained out down on Big Sandy. After a short stay of 15 minutes in a farmhouse, where a hat was left, the old Buick climbed the slippery hills toward Gordon. Between Athens and Royston a heavy storm of wind and rain drove the party into a hayhouse full of alfalfa. Then the sun came out and the party soon came in sight of the mountains north of Lavonia. The Buick swept into Westminster with the pan dragging underneath the car, but everything else was intact. Home sweet home and rest was then the order of the day.

Little self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptations—these are the silent threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves.

Repentance often comes from the fear of God. But it is truer and deeper when it comes from loving God, and so turning from evil.

ROCHELLE BAPTIST CHURCH.

This worthy, well-organized and competent body of believers was constituted in 1887-88, the exact date being unknown. The records have been lost, but Revs. T. B. Fuller and J. C. Andrews constituted the organizing presbytery. The charter members were thirteen—L. F. Nance, the godly and beloved deacon; R. J. Nance, W. O. Nance, Ella E. Nance, F. R. Yancey, Isaac Daniels, Amanda Daniels, Lauretta Huff, A. M. Bailey, Rev. W. A. Ashley and wife, Reese Coleman and Mrs. Georgia Blackshear.

The first place of meeting was a storehouse located at the present site of W. G. Brown Company. Services were later held at the schoolhouse and in the Methodist church until 1892, when services were transferred to the Baptist meeting house, which was in course of construction at that time, but was incomplete for some time thereafter.

L. F. Nance was the largest contributor to the first new building, his gift being \$400. Jimmie Mashburn gave shingles, E. J. Jackson sawed and gave framing, S. B. Reid gave \$5, and Drury Reid, D. F. McCrimmon, Tom Warren, J. C. Ausley, J. T. Lee, Mr. McCaskill, J. S. Crummey and P. H. Coffee also gave varying amounts toward the construction of the frame house of worship.

The list of pastors includes the following: Revs. J. C. Andrews, J. T. Lee, H. P. Jackson, J. D. Norris, J. F. Culpepper, J. W. Powell, F. M. Blalock, J. M. Skelton, S. B. Cole, J. H. Cowart, Walter M. Leek, J. W. Kesterton, J. E. Taylor, etc.

W. O. Nance and C. W. Ashley were the messengers to the association in 1888, when the church was received into the Little River association. The church had only 15 members in 1888. Under the five-year pastorate of Rev. J. T. Lee the church grew to 48 members. Under the first pastorate of H. P. Jackson the church grew to 66. During his second pastorate it grew to 135. The church had 154 members when Bro. Powell was pastor. Under Bro. Cowart's pastorate the number was 158.

At the close of the pastorate of Walter M. Lee the membership numbered 283. This pastorate lasted seven years.

The clerks of the church at first were W. O. Nance, C. W. Ashley, L. F. Nance, A. J. Nance, J. T. King, R. E. Lee, S. B. Reid, W. J. Williams, J. H. Crummey, L. D. Rhodes, Victor R. Sutton, etc. The first superintendents were L. F. Nance, J. N. King and Rev. J. T. Lee. Among the active deacons for many years were L. F. Nance, J. N. King, G. W. Holliday, S. R. Fenn, J. P. Doster, C. F. Holton, Louis Cross, J. R. Clements, etc.

The new building was begun, completed, paid for and dedicated under one pastorate. Work was begun in April, 1917. The building committee was composed of S. B. Reid, chairman; S. R. Fenn, Z. W. Lasseter, J. N. King, J. D. Fitzgerald and Walter M. Lee. J. N. King did most of the clerical work and general oversight. He managed it ably and satisfactorily.

The contractor went into bankruptcy, but the bonding company paid over \$7,000 to finish the church.

Sister C. C. King removed the first shovelful of dirt at the laying of the foundation. Bro. L.

F. Nance read the scripture. The last work on the church was finished May 1, 1918. The pastor, Walter M. Lee, preached the dedicatory sermon in April, 1919. A debt of \$3,000 was collected just before he ended his pastorate. The largest givers to the building fund of the new church were J. N. King, W. B. Owens, J. P. Doster, S. R. Fenn, S. B. Reid, Z. W. Lasseter, Dr. C. F. Cooper, J. H. Crummey, J. D. Fitzgerald, G. W. Holliday, Mrs. C. D. McRae, L. F. Nance, L. D. Rhodes, J. M. Owens, Men's class, T. E. L. class, Henry Mashburn, the W. M. S., D. T. Sutton, Baxter Sutton, W. G. Brown, etc.

The women of the church have had a remarkable development. When the pastorate of the writer began there were no trained Sunday school workers. Numbers were graduated in the normal work. Some of the best workers of the association have been furnished by this church.

The church has been loyal to the word of God, loyal to its pastors, loyal to their duty and loyal to a clean life.

It has developed into one of the best organized churches of the state. The music of the church is better than is usually found in small churches. The spirit of co-operation is good. The prayer meetings have always been well attended. The moral and spiritual life of the town has been influenced powerfully by the church.

The writer spent seven of the most fruitful and happy years of his life as pastor.

The period of deflation following the World War made progress difficult for the church, but the fidelity of the membership during the illness of two beloved pastors showed their true metal. No more loyal and devoted a membership can be found in the state of Georgia. The development and growth of the church has been wonderful. Trained workers have gone out from the church to the highest positions of leadership in the many avenues of service. Teachers and musicians now in other states have received their early training in this church. The present pastor is popular and very active in promoting the cause of the Master. He has the love and following of a clean cultured and competent body of believers.

While many deaths have occurred to weaken the membership, and while we feel a deep loss when we remember our friends who have gone on before us, we feel deeply grateful to God for the privilege of having served in a humble way to promote the work of the kingdom of God in this beautiful little city of Wilcox.

At the basis of the development of the Rochelle church is to be found the excellent work done in Sunday school normal work ten years ago. The records of 1917-1918 reveal the following as being at work on the courses of study.

GRADUATES AND STUDENTS IN NORMAL DEPARTMENT.

Graduates.

Mrs. Baxter Sutton, Miss Carrie Minnie Wells, Miss Lorena Wells, Mrs. Carrie Laidler, Mrs. Lamar Jordan, Mrs. J. T. Tye, Mrs. Roscoe Lee, Miss Sara Lou Fenn, Miss Alberta Richie, Mrs. J. A. Gordan, Miss Pauline Doster, Faustine Lasseter, Max Lasseter, Lillian Lasseter, Walter M. Lee and Mrs. Reid Doster.

HOW TO PRAY

Mrs. W. B. Owens, Gold Seal Graduate.
Mrs. Z. W. Lasseter, Blue Seal Graduate.
Part Graduate, Having Passed Examination on a Portion of the Course.

Evelyn Fenn, Frances King, Lizzie Simmons, W. S. Childs, Miss Ethel Lee, Miss Ola Holliday, Mrs. Walter Brown, Mrs. J. N. Britt, Mrs. Walter M. Lee, Mrs. Belle Player, Mrs. J. P. Futch, Mrs. J. W. Holliday, Miss Pearl Rainwater, Miss Grace Ragan, Baxter Sutton, Lamar Jordan, Mrs. Roy Jordan.

Normal Students Now Taking the Course.

Mrs. Walter Blackshear, Mrs. T. Z. Fenn, Mrs. Henry Mashburn, Mrs. S. R. Fenn, Mr. J. L. Henderson, Mrs. C. W. Doster, Mrs. C. D. McRae, Mr. Noah Cobb, Miss Annie Brown, Mrs. W. S. Childs, Rev. J. T. Lee, Miss Annie Minnie Lee, Mrs. A. B. Bush.

The Rochelle church has furnished some of the best workers of the entire association to various departments. The Sunday school, the W. M. S., and the B. Y. P. U. of the association have been supplied by trained workers from this church. Quite remarkable have been the work of the W. M. S. and the Y. W. A. and the G. A. and Sunbeam workers of this church, as compared with many churches of the same size in the state. Trained leadership has been at the bottom of the superior success.

Old citizens of the county remember the old Midway church that formerly stood on the Owensboro road a mile and a half from town. It was in a way the predecessor of the Rochelle church, and had as its founders (1881) Revs. Redding Dope, G. W. Murray, J. W. Mashburn, and O. D. Mulky. The Lovett, Mixon, and Smithhart families were among the members. E. B. Mixon gave the land for the church. Revs. D. E. Hunter and S. J. Adams served as pastors 1884-86. After its disorganization, a portion of its membership entered the Rochelle church.

To come out all right, go to it with both feet and both your head and heart.

"Thou Shalt Love Thy Neighbor as Thyself"

When we are admonished to love our neighbor as ourselves, the command at once suggests the wisdom and necessity of looking into the question of how, after all, we really do love ourselves. In putting His admonition in that form, the Master evidently intended to put us at once right up against that question. Clearly, if our love for ourselves is not a fine, strong, clean, noble thing, we can not even understand what it is that Jesus is talking about, much less measure up to the thing which He asks us to do.

If I do not think well of myself, if I do not cherish in my own soul the sentiments and ideals that will allow me to think well of myself, there will not be much chance that I shall have that esteem and respect for my fellow man, without which anything like real love toward him would be impossible. I cannot love my neighbor except as a noble, unselfish affection is an instinct of my own soul. Evidently, Jesus intended to teach us that the task of loving our neighbor, difficult as it is, has been preceded by the harder task of growing a soul that would make it possible.

AS a man's interests multiply and deepen, so should his prayers grow richer and more inclusive. There is no exercise so fascinating as prayer for others in ever-widening circles, for we take part in the formation of the spiritual atmosphere in which the others live and breathe, and at the same time we set free currents of spiritual energy for them.

We should count a day wasted which did not include an unselfish act. So must we regard prayer as barren which does not seek to serve the needs of our fellow members in the family of God, whatever happens to our own. If the only obstacle to effectual prayer is the individual selfishness, intercession is the conquest of this obstacle. It is true here, however, as everywhere, that he who loseth his life shall save it. Intercession is the way to lasting happiness. The happy people are they who find their lives by sinking them in the world's work and the world's problems.

Make a list of persons and groups of persons for whom you wish to pray. Let it include your fellow Christians in home and church, as well as those to whom God is a stranger. Do not try to pray for them all at one time or every day, but remember that God's will toward them all is good. He wills that all shall find life in Him. Let your prayer be a real attempt to join your will to His and you shall have the supreme joy of knowing that you are working for Him. Such prayer is never without answer, for "prayer is an activity of will and mind and feeling which makes us the natural channel through which good effects flow to those for whom we pray." We rise from our knees in the spirit of Jesus—My Father worketh hitherto and I work. We dare to believe that we have become channels for God's infinite pity and helpfulness.

An excerpt from one of General Lee's orders to his army: "Soldiers! We have sinned against Almighty God. We have forgotten His signal mercies and have cultivated a revengeful, haughty and boastful spirit—God is our only refuge and our strength. Let us humble ourselves before Him. Let us confess our many sins and beseech Him to give us a higher courage, a purer patriotism, a more determined will; that He will convert the hearts of our enemies; that He will hasten the time when war with its sorrows and sufferings shall cease, and that He shall give us a name and place among the nations of men."

The properly conducted church school is a very important feature of religious work, because it serves the young people at a time when they are most impressionable and, particularly, because it affords them opportunity for an intimate acquaintance with that monument of splendid literature, the Bible. Both as literature and as inspiration, the Bible has a value with which no other work can be compared, and every activity that expands and popularizes the knowledge of it is extremely worth while.

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SUPREME
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TIRES, TUBES AND
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SERVICE STATION
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is not to let anyone be any better to us than we will be to them. We believe in fair and legitimate competition, and always paying full, legitimate market value for your products. We appreciate our relations as neighbors and friends. Your confidence and loyalty will be sufficient stimulus for us to give you a fair, square and honest deal.

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NO OLD GOODS

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ROCHELLE, GA.

VISSCHER'S PHARMACY
Prescription Druggists

THE REXALL STORE

Rochelle, Ga.

Phone No. 7

We have served you for 20 years. Call again.

Mr. Grumbler

*He grumbles when it's windy,
And he grumbles when it's dry;
He grumbles when in public,
And he grumbles on the sly;
He grumbles at his neighbors,
And he grumbles at his foes—
He grumbles, grumbles, grumbles—
Grumbles everywhere he goes!
He grumbles in the morning,
And he grumbles late at night;
But his grumbling, grumbling, grumbling,
Never grumbles things aright!*

—Adelbert F. Caldwell.

C. S. CLEMENTS

Rochelle, Ga.

FANCY AND STAPLE
GROCERIES

Quick Delivery

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.

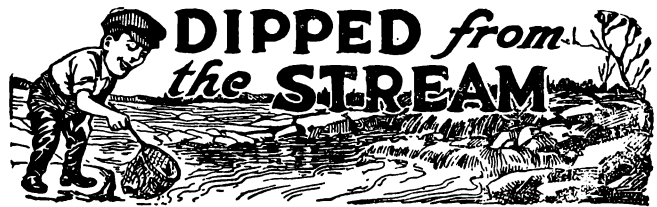
His third rule was to spend some time every day with some one who knows more than he does. Most of us probably would rather spend our time with those who know less than we; but increase of knowledge and mental development come rather from listening than from talking, rather from learning than from display 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, guv-nor; I'm trembling all over."

Foreman—"Well, then, lend 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."

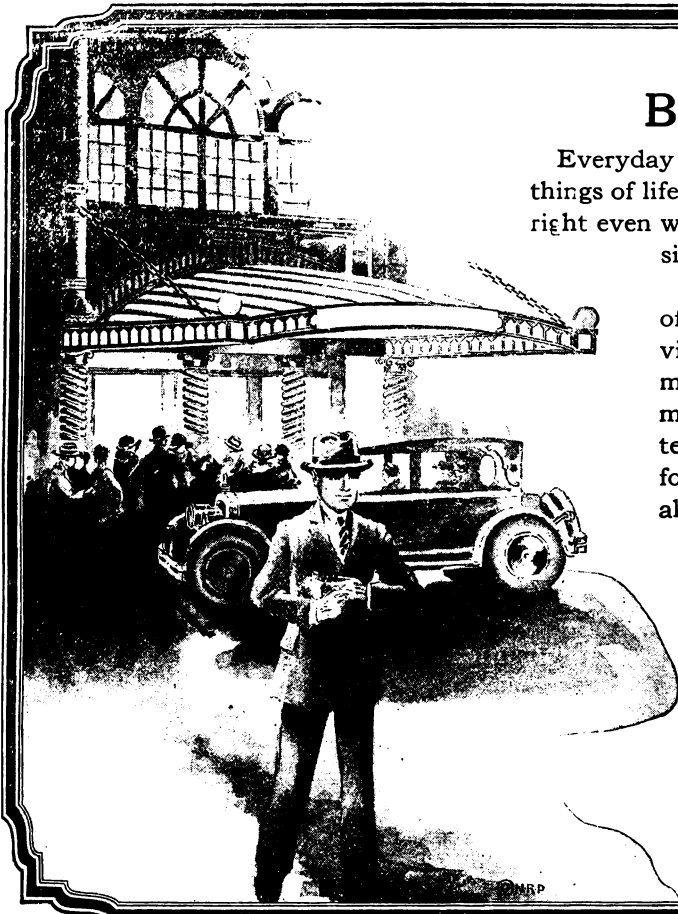
There is no magic in advertising. A lot of concerns seem to think so, and this has kept back the success of advertising as much as anything I know of. So many officers of concerns, even the president, the sales manager, and, I am sorry to say, the advertising manager, seem to think that advertising is 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. Harn, 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.

My friends are little lamps to me,
Their radiance warms and cheers my ways,
And all my pathway dark and lone
Is brightened by their rays.

I try to keep them bright by faith,
And never let them dim with doubt,
For every time I lose a friend,
A little lamp goes out.
—Elizabeth Whittemore.

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has opened to the public its new, fresh, up-to-date stock of Dry Goods, Clothing, Shoes, Hats, etc., and cordially welcomes the Baptists and other good people of this section to come in and inspect qualities and prices.

Our 30 years' experience and wide acquaintance justify our claims to the good will of the public.

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Surplus and Reserve for the protection of policyholders, over
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