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Baptist Historical Record

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Preserving and Presenting Data of Baptist History.

BAPTISTS OF TIFT COUNTY.

There were perhaps a few Baptists in Georgia as early as 1750. The first Baptist Church was that on Kiokee Creek, founded in 1772. The old Georgia association was organized in 1784. The Hepsibah absorbed the southern churches of the Georgia in 1794. The Ebenezer took over the southern churches of the Hepsibah in 1814. Then as Baptist churches were formed southward toward the Florida line from 1830 onward they were enlisted under the fellowship of the old Houston association, which at times reached the Florida line in its missionary expansion. From 1830 to 1860 was a period of pioneer evangelization in South Georgia. Many traveling preachers from the upper sections entered at times the new country and preached in the settlers' cabins.

When the Indians were driven from the territory west of the Ocmulgee and the trails of the white man's army entered for the first time

the primeval pine forests of the sections now occupied by Pulaski, Dooly, Crisp, Wilcox, Macon, Worth, Tift and Turner counties, a most beautiful and fertile land was opened for settlement by the anxious pioneers who had long coveted this promising and lovely region.

The luscious winegrass pastures were a gold mine to the cattle owner. Very soon, therefore, after the evacuation of the territory by the Indians, cattle and sheep were transferred from the eastern bank of the Ocmulgee to the west, or Indian side, and this virgin soil was converted into the pasture land of the white settler.

Many of these early settlers were of Baptist belief and parentage.

The Houston Association.

Messengers from nine churches met at Beulah meeting house in Houston county, October 9, 1830, and were organized into an association under the name of Houston.

A division on missions occurred in the Houston association in 1839 when certain churches withdrew. In 1842 plans were laid by the missionary branch for employing an associational missionary. In 1843 the first collection was taken for this purpose and in 1844 Rev. J. H. Reaves labored for some time in destitute sec-

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THE BANK OF TIFTON

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JUST AS I AM

IN His book He says, "and if I be lifted up from the earth, will draw all men unto me." He was cruelly lifted upon the cross and the place of skulls was ornamented by His cross. Many saw His cross on that day. Some were there because they had been designated as executioners, others were there in order to make sure of the consummation of the order of execution and to revel in their hatred in His torment. His friends were there to pity Him in their helplessness, and the passerby looked toward the cross because he happened by that way.

There was a drawing when He was lifted up, but not such a drawing as He meant, nor as occurred during the centuries, nor as you and I have experienced in our Christian careers. Ever since the day of crucifixion He has been drawing men to the cross. He has drawn us to the cross. He draws men to the cross because the cross is the greatest revelation of love the world has ever seen. Here we see that God is love, and it is God's love that draws us, for only God's love can save us.

He, in deed, is for me, but I am also for Him. For just such helpless and sinful persons as I am He was given. I am for Him with my sins, and just because of my sins am I for Him. I am drawn by Him because I am a sinner. Without my sin He could not draw me, but with my sins He draws me. The greater the burden of sin, the more He draws. He will take me just as I am. If Christ is for me surely it must be true also that I am for Him, and by the help of the Spirit of God I shall be for Him.

Just as I am, and waiting not
To rid my soul of one dark blot,
To Thee, whose blood can cleanse each spot,
Lamb of God, I come! I come!

RELIGIOUS SERVICE.

The religious home has a valuable opportunity of training the youth to participate in religious life. Every gift, social help, or church support should not be given as the offering of a single member of the family, but by the effort of all should become the offering of all. This service shall extend beyond the church, into the community, the nation, and the world. Family councils on this phase of life bind the whole group together and offer occasions for learning in terms of loving, unselfish service.

THE HOME OPERATING AS A COMMUNITY.

The home that shall be this ideal training center for social life must be organized as a social community. There every member shall share, according to his ability, in the guidance of the family life, and shall receive from every member a returning contribution. There shall be no rules except those made by the will of all, and all affairs shall be governed by the participation and consent of all. Each member shall learn lessons in judgment and in choice by the very act of judging and choosing. Each one will learn to rule as well as ruled.

HEROES BY SERVICE



TRUE man is brave, manly, courageous, resolute, valorous; but no man becomes a hero by seeking to become one. No man has the qualities of a hero because he desires to be regarded as a hero. Heroes do not know that they are heroes. They are the first to depreciate their worth. What they have done is for some higher, holier purpose or motive. And the purpose is service for country, for home, for mankind, for God.

He who would be a hero must pass through the crucible of self-renunciation, of service, of devotion to duty when self calls to ease, indulgence, pleasure. He must forget himself in his devotion to his cause or aim. That purpose may be the rescue of a soul from drowning or fire, and the rescuer becomes a hero in the eyes of beholders; but he had no thought of it. He had but one purpose—to save the imperiled soul.

When Arnold Winkelried, the Swiss soldier, charged the Austrian phalanx and grasped with his outstretched arms ten spears, he became a world hero, but he did not know it. His motive was to save Switzerland. He died in his deed, but he broke the Austrian ranks, and his comrades, emboldened by his devotion, won the day.

The long, persistent efforts of Paton, Williams, Livingstone and many other devoted missionaries in the dark lands of earth, demonstrated them to be heroes of God. But they did not know it. Love to God and devotion to duty were the motive power. Wonderful were the works of Jesus, but never as a hero. The secret of them all is found in His night session with the Father. The sense of His own effort is expressed in His own words, "I can of mine own self do nothing."

God calls for service today as ever of old, and the noblest heroes will be those who, as in ancient times, feel themselves to be greatly honored by being privileged to subscribe themselves as "bondholders of Jesus Christ." In Him was their all. They were the slaves of infinite love. Seek that service; leave the appraising of our worth to God.

ABUNDANT PARDON.

Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.—Isaiah 55:7.

Our thoughts are the rudder of our life. Let us then always steer straight.

Don't bury your talent; invest it and the Lord will bless it and you.

Have a purpose. Then plan and plug.

FAULTFINDING AND DOING

IT IS easier to find fault than it is to take hold and do better. It does not take any particular amount of brains to pick at things. A common house fly has brains enough to find out any sore spot that a man has. It does not take special preparation of mind and heart to criticize severely. A green pupil is more apt to be severe in his judgments than is the sage man who is his teacher. A man does not have to agonize in prayer to fit himself for a critic's place. It does not require him to lie awake at night planning and praying as good work often does. A man can bark himself into a prominence that his abilities never would lift him to.

Everybody has heard of the man who was elected to an eldership in a church in Scotland. A friend who knew him well said, "Surely you won't accept the office." "I think I will," said the man. "But," said his friend, "you cannot visit, you cannot pray with people, nor do any of the things an elder is expected to do." "Even so," said the man, "but you see, in the session I could aye object." No doubt of it at all. By doing nothing but object he would at once make himself a conspicuous member of the session. The man who knows absolutely nothing often feels able to sit on a throne of judgment and apportion condemnation to all that come before him.

PRAYER.

Prayer has its effect in our own character. It lifts us out of the realm of selfishness into a position where we can see the world as Jesus saw it.

Prayer is not so much a matter of getting things for ourselves as it is a matter of seeing what God wants with us, and of letting Him direct us in the way of righteousness and usefulness.

Prayer connects us with the source of all prayer, making us the channels through which the power of God flows to bless the world. It connects us with every enterprise of God's kingdom and every worker in His vineyard. We thus become a part of God's working plan.

Prayer makes the humblest soul a factor in the greatest enterprise that the world has ever known. Just what victories are due to obscure and unknown workers we may never know, but God has a way of keeping records and issuing rewards that means that no worker will be overlooked.

As there is no babe cradled and rocked that has not its mother, in the ordinary course of life, to overhang it by night and by day, to kiss it as it sleeps, and to cover it with smiles and caresses when it wakes, so every creature that is born into life has a God whose ever watchful soul broods tenderly over it by day and by night, and who intersperses it in His own radiant thought and feeling.—Becher.

Prayer without watching is hypocrisy; and watching without prayer is presumption.

TRUST IN THE LORD

THE highest and best for humanity is in God. In Him they live and move and have their being (Acts 17:28). He is the One who has made us, the One who understands and cares. He is the One who has made provision for our eternal welfare, the One who supplies our every need according to His riches in glory by Christ Jesus (Phil. 4:19).

Men may trust in men. But the Bible tells it, "It is better to trust in the Lord than to put confidence in man: it is better to trust in the Lord than to put confidence in princes" (Ps. 118:8, 9). "He that putteth his trust in me," says the Lord to Israel, "shall possess the land" (Is. 57:13).

To trust in the Lord means to receive that which He has promised, that which you are needing—His benefits. "Therefore let no man glory in men," says the Apostle to the Corinthians—and to us. "For all things are yours." (I Cor. 3:21).

There are about thirty thousands promises to the child of God, and shall he come short of any of them? Not if he trusts in God. It is up to the believer to make the promises of God his own! It is up to him to appropriate them. They are for him if he but trusts in the Lord.

To trust in the Lord is the all-important thing. As before, men may trust in men; they may trust in wealth, they may trust in their own strength or wisdom, they may trust in anything outside of God—only to fail. But those who trust in the Lord shall have good success—not what the world may call success, but the Lord calls success. What the Lord calls success is good success. Good success is that which brings us nearer to God, that which makes us wholly dependent upon Him. To be wholly dependent upon Him means to "possess the land." "Blessed are the meek: for they shall inherit the earth" (Matt. 5:15); and Heaven is theirs also.

"They that trust in the Lord shall be as Mt. Zion, which can not be removed, but abideth for ever" (Ps. 125:1).

"Blessed is the man that trusteth in the Lord, and whose hope the Lord is: for he shall be as a tree planted by the waters, and that spreadeth her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit" (Jer. 17:7, 8). Ah, yes, the trusting child is fruitful, ever green, ever youthful, not anxious, nor oppressed though he be oppressed.

"The Lord redeemeth the soul of His servants; and none of them that trust in Him shall be desolate" (Ps. 34:22).

Flash powder makes a more brilliant light than the arc lamp, but you can't use it to light your street corner because it doesn't last long enough. Stability is more essential to success than brilliancy.

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THE GLOBE

Westminster,

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(Concluded from Page 1)

tions, for which he was paid the sum of \$13. It is very evident that the spirit of liberality was in its initial stages of growth.

It should be noted that during the period of spiritual coldness and barrenness which prevailed from 1830 to 1842, the churches of the body had been admonished many times to pray for more workers in the harvest and for the refreshing of revival seasons. Special days of fasting and prayer were set, and God answered these prayers. In 1846 Rev. J. J. S. Miles traveled 150 miles, visited six churches and preached 18 sermons, for which he was paid \$13. In 1845 Rev. Perry Hobbs labored in the destitute regions on the east banks of the Flint river, and Rev. J. S. Lunsford evangelized the territory on the west bank of that river. They received a dollar per day for the time they were on the field. Rev. David Ryals, in the same year, 1845, labored ten days in mission work for which he was paid \$10. In 1846 Rev. John Howell traveled 1,479 miles, preached 154 sermons and received \$115.20. From 1850 to 1860 Rev. I. B. Deavers, Rev. H. C. Hornady, Wiley F. Willis, Jas. I. Mathis and Thomas Aldridge traveled throughout the southern portions organizing churches, preaching and baptising, sometimes interrupted by floods, sometimes laid low with malarial fever, enduring persecution from sinners, and criticism from false brethren, who reviled them and accused them of preaching for money. The above named men of God were

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THE THORNLESS ROSE

AT THE flower show, a new rose was exhibited. A large, long-stemmed, fragrant rose—that stood out regally among the other flowers. A rose that was a novelty, not only because of its size and perfume and color, but because it was thornless. One wonders if the other roses were jealous of the newcomer that attracted so much attention, and if they were ashamed of their old-fashioned thorns? Or if they nodded their lovely heads, quite complacently, and said: “A rose should have thorns. A rose isn’t a rose, really, without them!”

One hopes that the roses were proud enough—the old-fashioned roses—to be glad that they had thorns. For the rose and the thorn do belong together! The fact that they belong together is the great legend of the flower world—and life’s largest allegory.

Perhaps the rose is the most beautiful flower of the garden. So much beauty cannot go unchallenged. The thorns are needed to give that beauty the zest, the fineness, just as the beautiful things of the soul and the heart and the spirit, too, must have their thorns! The sunlight never looks so golden as when it lies across a dark place. Life is made precious by contrasts.

A thornless rose maybe would seem too sweet, too pretty, too passionate, to be interesting. Just as a life of smiles, without one single tear, would seem shallow. Just as an old face, unwrinkled and too tranquil, seems to lack character. A thornless rose might become cloying and saccharine. Thorns and roses—yes, it’s true—do belong together! Separate them and you’ve lost something vital. For a rose without a thorn is far too easy to gather, and to hold. Gardening, in an acre full of thornless roses, would lack the gallantry of adventure, and the thrill of striving.

FAITH RESTS ON GOD’S PROMISES.

Faith claims God’s promises, and brings forth fruit in obedience. Presumption also claims the promises, but uses them as Satan did, to excuse transgression. Faith would have led our first parents to trust the love of God, and to obey His commands. Presumption led them to transgress His law, believing that His great love would save them from the consequence of their sin. It is not faith that claims the favor of Heaven without complying with the conditions on which mercy is to be granted. Genuine faith has its foundation in the promises and provisions of the Scriptures.

Not because we see or feel that God hears us, are we to believe. We are to trust in His promises. When we come to Him in faith, every petition enters the heart of God. When we have asked for His blessing, we should believe that we receive it, and thank Him that we have received it. Then we are to go about our duties, assured that the blessing will be realized when we need it most. When we have learned to do this, we shall know that our prayers are answered.

A GREAT ADVENTURE

TWENTY years ago two young men went out to the Painted Desert of Arizona to preach the Gospel to the Navajo Indians. They went without the backing of any missionary society, depending solely on prayer, and personal correspondence with friends to support them. They did not know a word of the language, and were entirely ignorant of the characteristics of the strange and interesting people to whom they went. All they knew was that in the heart of that desert were human beings living in superstition without a knowledge of Jesus Christ.

Today, after a short quarter of a century, these two men and their families are reaping the fruits of a most wonderful adventure. The Navajos are the aristocrats of all the western Indians, and they are entirely nomad, having no villages or towns or settlements.

Fifty years ago there were only 8,000 Navajos in America. Today there are 35,000. The mission which these two young men started is now under a missionary board, but these workers in the field cut and saw their own lumber, mine their own coal, make their own brick for the mission buildings, and dig their own calcimine from the arroyol. They have two hospitals, 45 miles apart, with a staff of physicians and native Navajo nurses, who are deeply spiritual Christians. They are establishing community centers in the Painted Desert, to which Indians are invited, and where they can find facilities for bathing, washing their clothes, baking bread in modern ovens, and sewing on sewing machines.

One of these young men has completed a grammar and dictionary of the Navajo language, which is the beginning of a literature for a people who twenty years ago had never seen their own tongue in the printed form. This is a great adventure. There is nothing more dramatic or thrilling in all American history.

THE “SONG IN THE NIGHT.”

In one of his most alluring spiritual sketches, the late Dr. J. H. Jowett described the attitude of the soul which, though almost overwhelmed by the number of its enemies, suddenly experiences fresh courage and assurance, which find expression in a note of splendid confidence in God. Such experiences naturally come at a time when the usual worldly surroundings have shrunk into the background.

The harassed soul is beset by many temptations, ambitions, avarice and some even viler; and often the hours pass sleeplessly, until the tossing on the pillows becomes monotonous. Then, suddenly and silently, there comes into the darkness the comforting knowledge that God never forsakes those who place their confidence upon Him. And upon the worn and wearied one descends the blessing of restfulness. The foundations of security are strengthened and even rebuilt by such experiences, and the “Song in the Night,” with its delightful sequence, is an episode never forgotten.

GIVING ALL

THE missionary was telling the Indians in the reservation up in the great Northwest country about the offer of salvation. One of the old braves listened attentively, a look of interest lighting up his stolid face. This was something he needed and desired, but how was he to secure it? He was only a poor Indian, with no worldly wealth to offer in exchange. Finally he came to the missionary and said:

"Indian give gun, belt, and dog for salvation."

"No," answered the good man, "the Lord cannot accept that offering."

The Indian went home disappointed. Several days passed. His longing for this wonderful thing of which he had never heard before grew stronger. Back he came to the missionary a second time:

"Indian give gun, belt, dog, pony and wigwam," he offered.

But the minister replied: "No! my friend, the Lord cannot accept these."

Very sorrowful the old man turned away, but after a time returned again.

"Indian give gun, belt, dog, pony, wigwam, squaw, papoose," he said, feeling sure that this sacrifice would be accepted.

"No," the missionary said, "the Lord cannot accept these for your salvation."

Again the supplicant went away, but soon he was back again.

"Indian give himself," he offered humbly, and there on his knees, he found the Christ.

Have we mastered this lesson? It is the surrender of ourselves the Savior asks. Then in giving all we gain all. Will you let Him have His way with you?

MAKING OUR RELIGION CONCRETE.

The genuine article in Christian unselfishness is not to be confused with a feeble, flabby sentiment of good will which never gets itself effectively expressed in action, a "love" which is directed towards everybody in general, but does nothing for anybody in particular. A story is told of an artist busy in his studio and thinking hard while he painted. The subject of the picture on his easel was a poor, thinly-clad woman, hugging a small child to her breast, and sorely battered by storm and tempest. Suddenly, he flung down his brush, exclaiming to himself, "Why don't I go myself and help such folks, instead of just painting pictures of them?" He was as good as his word, and Alfred Tucker spent the rest of his life in the mission field.—E. S. Wood.

Thousands that are capable of great sacrifices are yet not capable of the little ones which are all that are required of them. God seems to take pleasure in working by degrees; the progress of the truth is as the permeation of leaven, or the growth of a seed; a multitude of successive sacrifices may work more good in the world than many a large one.—George MacDonald.

FOLLOWERSHIP

MUCH—but not too much—has been said and written about a trained leadership. We are frequently told that the prime need of the nation is a qualified leadership. Given a strong, capable leader and the success of your enterprise is assured.

It has occurred to me that some consideration might well be given to the importance of followership; in fact, I think one might make out a case on behalf of a trained followership as the greatest need of both church and state today.

The more thoroughly all phases of our life are democratized, and the more intelligent the multitudes become, the more responsibility rests upon the majority who must always be followers rather than leaders. Effective following requires quite as high a quality of character as effective leading. I am minded to mention briefly some characteristics of a good follower:

1. A good follower is one who has such concern and passion for the cause as to be willing to forego his personal ambitions if he can advance thereby the enterprise which is everything to him. I have seen a batter come to the plate with a home run in his system and yearning to knock the ball over the fence and see his name at the head of the column next day; but when the manager signaled for him to bunt lightly, go out on first, and advance his teammate one base toward home, he cheerfully tucked away his home run for another day and followed the manager's judgment. After all, is not the great need of the hour a multiplication of good followers?

2. A good follower is short on criticism and long on boosting. If the whole truth were known many a successful leader owes his success to the boosting of loyal associates. He has accepted the manifest confidence of his followers as sufficient evidence that he possesses the requisite qualities of leadership, which, left to himself, he would not dare to believe. I would not minimize the importance of leadership, but I would suggest that success in these democratic days lies largely in the possibility of growing followers who are large enough in their Christian manhood to give themselves unreservedly to the obscure places in the interdependent tasks of the church.

3. A good follower is one who has many "assists" to his credit, although little may be said about them. The sport writers have a way of reporting the "assists" in a baseball game. The first baseman is credited with a "put-out," but the shortstop who was quick enough to get the ball to him on time is credited with an "assist." How greatly we need today a body of ministers and laymen who are gifted in the fine art of assisting!

The spirit and attitude of a leader has much to do with developing the right sort of followers, but that is another story. Maybe the big business of a leader is to be so genuine, magnanimous, and unselfish as to render certain a loyal, devoted body of followers.

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(Concluded from Page 4)

among the first preachers in the county. They met much opposition to missions and education in their tours.

In matters of doctrine there has never been any great difficulty, except in connection with the doctrine of missions. By some, missions and ministerial education were denounced as human inventions and schemes that were irreconcilable with the simple institutions of the primitive gospel of Christ.

It was claimed that the preacher needed no education, since God gave him by inspiration, at the moment of delivery both the text and the discourse.

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TIFTON,

GEORGIA

With the formation of the Mercer association in South Georgia out of the Georgia constituents of the old Georgia-Florida confederacy, influences of a better kind and of a more liberal type began to converge upon Tift county Baptists from the south.

The virgin pine forests of Tift held within their borders at first an undeveloped type of Baptists. As another writer well says, it is a young county and all its advances have been recent: "Tift county is one of the youngest counties of the state in point of development and organization, yet on account of its loam soils named for the city of Tifton, its salubrious climate, unexcelled transportation facilities, school system and recent agricultural development is one of the best known counties in the state. The agricultural development of the county is only 20 years old, yet it is today one of the leading plant shipping centers of the United States, a leading tobacco market, cotton market, peanut market and is shipping honey and cured pork products all over the United States from farm factories of these products."

Yet with the arrival of the railroad and the felling of the forest a better and higher type of people came in. Dr. P. A. Jessup, the educational leader and statesman of South Georgia Baptists, saw the dawn of a new era during his pastorate at Tifton. He was the prime leader in the foundation of Norman Park Institute, and aided in the development of advanced ideas throughout the county. Brookfield, Mt. Zion, Omega, Zion Hope and other points as well as Tifton and Sylvester felt his influence. The present place of strength and prominence in the

Tifton church was well set forward toward its present place of strength and prominence in the state. This church now has nearly 700 members. It has enjoyed the leadership of some of the noblest spirits in the Georgia ministry. The political and educational influence of the Baptists has been for high ideals in Tift county. No town in the state has a more finished elegance than Tifton. Its architectural beauty is unsurpassed by any city of its size in the south. The county can boast of superior educational facilities as is shown by its five consolidated schools with motor bus transportation for pupils and a school within two miles of every farm not in the consolidated districts. Several months free school in every rural school. The South Georgia A. & M. College located in the geographical center of the county along with the Georgia Coastal Plain Experiment Station. County agricultural agent employed full time to give services to the farming industry. Tifton high school on southern accredited list. Tift is modern in taste, style, culture and industry.

Yet the undeveloped and unsettled condition of the section between 1830 and 1860 saw few churches planted in her bounds, although the missionaries of the old Houston did enter and attempt to evangelize the county. A survey of the work of some of these missionaries will be seen in the following list of new churches joining the Houston.

The churches which united with the Houston from 1830 to 1860 are in part as follows: In 1830, Shiloh, in 1831, New Hope in Irwin; in 1833, Mt. Ariel in Dooly and Pindertown in Lee; in 1836 a newly constituted church, Antioch in Pulaski; in 1838, Ft. Early and Hepsibah, in Dooly, and Ozias in Irwin; in 1839 Harmony in Dooly; in 1843 Friendship and Camp Creek in Dooly, and Mt. Olive and Corinth in Sumter; in 1844, Beersheba in Sumter, Mt. Zion in Irwin, Bethany in Irwin, Mt. Carmel in Stewart, and Hawkinsville in Pulaski; in 1845, Antioch and Mt. Calvary, in Dooly; in 1847 Fellowship in Macon Cedar Creek in Pulaski, and Mt. Pleasant in Telfair, in 1848 Bethany in Sumter, recently constituted; in 1849 Mt. Horeb in Dooly; in 1850 Friendship in Irwin, Ryal's Meeting House in Clynch, and Fellowship in Ware; in 1851 Piney Grove in Lee, and Macedonia in Irwin in 1852 Union Spring in Dooly and Ozias in Irwin; in 1853, Rock Springs in Houston, and Thundering Springs in Lee; in 1855, Bethel in Dooly, Red Oak in Worth and Piney Grove in Coffee; in 1856 Shiloh in Dooly, Willacoochee, and Bethesda, in 1857, Magnolia, in Clynch; Blue Springs in Pulaski, and Liberty in Dooly.

Toward the latter part of the period, the association reached its greater degree of geographical expansion, stretching from Houston county to the Florida line and across both the Flint and Ocmulgee rivers.

The Mell association is now one of the leading Baptist bodies in the state. Tifton church has furnished many noble, competent men and women to help bear its responsibilities and forward its work.

Wondrous advance has been made in the last three decades in this county and association. It is both refreshing and instructive to survey the results of this growth. Influences from the southward have been prominent in the early life of the Mell. The Mercer association has had an extensive influence in the bounds of the Mell.

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.

We are such babes that we can not stand alone; but when the Lord's right hand upholds us, we are like brazen pillars which can not be moved.

You can't shave with a handsaw. Neither can you promote love of country by ferocity or frightfulness. It takes justice, mercy and godliness educated into a people to do that.

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THE DEMAND UPON YOUTH

SEE THE GREAT WORLD of nature now frowning upon me, now smiling. Everywhere is evidence of immeasurable forces at work; of inexorable laws to which I must conform and which will either serve or thwart me in my career.

Science has patiently pried into the very heart of nature's secrets and forced from her the truths by which I must govern my life. From her I can learn the laws in accordance with which I must live and work if I would achieve health of mind and body.

I must master the principles that govern in the world's enterprises and its work. I must come to understand its vast array of machines, its rich mines, its forests, its crops, its markets, its trading and buying and selling. If I don't master these things, I shall go about my work blindly and fail to achieve what I might be and do.

I must come to know the world in which I am to live. I must have a mind open to a knowledge of the great world about me, if I would be worthy of my high origin and my great destiny. I must treasure my time and use it to the end that the years which lie ahead may yield me the largest and richest rewards, while I in return exert my powers to repay my debt to those who have made ready my opportunity.

THE BOY AND HIS FATHER.

No one can fill the place as teacher for the boy as capably as can his father. Problems must be met and explained only in the atmosphere of affection and reverence. The father must understand his boy, not from a psychological viewpoint alone, but from a viewpoint of reverence and respect for the functions of life. On that basis let the father give him clean, clear facts. The boy is not ignorant; he lives in the world of men and will receive enormous and twisted facts unless his father gives him the truth, not as his general knowledge would present it, but as it appears after a safe and sane study of the most reliable books.

The boy needs personal contact with his father; he needs time and thought; he needs personality. The boy needs "developed masculinity." In his early years, his mother is his teacher, then he has a woman's guidance in school, a "dear sister's" influence in church school. He needs his father's association in walks, games, and work. "To live with the boy is to find the youth with you. But it is hard work discovering your young men if you lose your boys."

THE ATTITUDE OF PRAYER.

The external attitude of prayer is that of the bent knee, closed eyes, and bowed head. These positions have on the worshipper a very marked effect in bringing about the religious attitude of mind. Such attitudes lead to greater ability of concentration; the closed eyes serve to shut out all distracting visual stimuli; the bowed head and bent knee result in a feeling of humility and reverence. These factors work unitedly to produce a religious emotion.

Eight Rules For a Happy, Holy, Healthy Christian Life

(1) Consecrate (set apart) your life for your Lord. Do this definitely. Tell Him you lay yourself, your all, at His feet. You have been bought with a great price and belong to Him. Make it real.

(2) Criticize yourself every night before retiring. After you have done this, sincerely and honestly, you will not have much time or heart for criticizing others.

(3) Confess your sins daily. Start the day with a clean record. "If we confess* * * He is faithful to forgive." Don't flatter yourself that you have not sinned, for the sins of omission are just as great, and often greater, than the sins of commission.

(4) Commit your ways unto the Lord. Practice the habit of following His leading every day. He knows the way. You do not. He cannot fail.

(5) Be content with your lot. "Godliness, with contentment, is great gain." It is not what you have, outside of Christ, but what you are that counts.

(6) Cast your cares upon Him. You will have cares, but you need not carry them, for "He careth for you."

(7) Covet earnestly the best gifts. He knows what gifts to give and when and how to bestow them.

(8) Be concerned for the souls of people. What other reason would He have for leaving us here? Why not take us to be with Himself?

R e m e m b e r

you belong to Christ. Do not allow anyone to tell you what or where your field of service is to be. Wait on the Lord, follow these rules and you will give joy to His heart and be a happy Christian.

SPURGEON'S ADVICE TO BOYS.

When I was just fifteen, I believed in the Lord Jesus, was baptized, and joined the church of Christ. This is twenty-five years ago, and I have never been sorry for what I then did; no, not even once.

I have had plenty of time to think it over, and many temptations to try some other course, and if I had found out that I had been deceived or had made a gross blunder, I would have made a change before now, and would do my best to prevent others from falling into the same delusion.

I tell you, boys, the day I gave myself up to the Lord Jesus, to be His servant, was the very best day of my life. Then I began to be safe and happy; then I found out the secret of living, and had a worthy object for life's exertions and an unfailing comfort for life's troubles.

Because I wish every boy to have a bright eye, a light head, a joyful heart, and overflowing spirits, I plead with him to consider whether he will not follow my example, for I speak from experience.

Many a man has lost dollars because he has kept his mind centered on dimes and nickels.

OUR FRAGILE HEARTS

SOME TIME ago, at a meeting of missionary leaders, the thing which impressed a visitor with a sense of dismay was the number of references to the fragility of heart which seemed to prevail among the group of workers whom those leaders represented.

"She ought to be asked to do that piece of work differently—but it would break her heart to be criticized." "That woman is usurping the work of another department, but her heart would be broken if we told her so." "Yes, we know that phase of the work is no longer advisable, and should be brought to an end; but the woman who is in charge of it has never done any other kind of work or taken an interest in anything else, and we can't break her heart by taking it from her." Even the acceptance of an invitation to hold a convention in a certain place was urged "because those people's hearts would be broken if we refused."

What is the matter with our hearts? Are they really as fragile as all this? Do hearts like bones, grow brittle with the passing years, and snap at the slightest shock, and refuse to knit again? Seriously, is there not something wrong with our work, if what it brings us after years of service is a heart so sensitive that everybody has to be afraid of breaking it and driving us out of the Master's service, by telling us honestly what is best for the work we are supposed to love?

Let us try to get down to the bottom of these fragile hearts of ours, and ask ourselves what is really the deepest feeling that dwells there. Is it love for the Lord's work? If it is, we should be thinking first of the needs of that work, the way in which He can best be served. Then the thing that is best for the work would be the thing that would give us joy, and not pain, even though it meant changing our way of working to meet the requirements of a changing time, or even giving it over altogether into other hands than ours. If not, then is it really the work we love or is it our own pleasure in doing it?

These are searching questions, and may not be comfortable ones to ask ourselves; but every servant of the Christ must ask them some time or other, and be judged by the answer. We are falling short if we cannot answer as we ought. The least in the Kingdom of God is supposed to be greater than John the Baptist; yet he met this test, when he said of his Successor, "He must increase, but I must decrease." We are less than the least in the Kingdom if we cannot say as much. The work, the wonderful, glorious work, must be our passion, not our own doing of it in our own particular way. If the work is truly first with us, our hearts will not be broken so easily; we can see the workers pass, even ourselves, while the work goes on triumphantly down the ages. Surely it would be a far greater grief to any of us to reach the life beyond, and there discover that the work had ever suffered or been hindered because of our fragile hearts!

How much would you be worth if you lost everything you had?

WHY MEN FAIL

THERE is a cause for everything! Nothing ever "just happens." If a man is promoted to a better job, there is a cause. If a man loses his job, there is also a cause.

There are many causes that lead to failure. Here is a list of the most common causes:

1. Finding fault with the other fellow, but never seeing your own.
2. Doing as little as possible and trying to get as much as possible for it.
3. Spending too much time showing up the other fellow's weak points and too little time correcting your own.
4. Slandering those we do not like.
5. Procrastinating—putting off until tomorrow something that we should have done day before yesterday.
6. Deceit—talking friendly to the other fellow's face and stabbing him in the back as soon as he turns around.
7. False belief that we are smart enough to reap a harvest of pay before sowing a crop of honest service.
8. Disloyalty to those who have trusted us.
9. Egotism—the belief that we know all and no one can teach us anything.
10. Last, but not least, lack of the necessary training and education to enable us to stand at the head in our line of work.

Look this list over and check yourself up on it. If none of these causes for failure apply to you, then you are to be congratulated, because you are a success!

REGULARS AND RELIABLES.

In this day, when attendance at the services of God's House is extremely fitful and uncertain in the case of a great majority of church members, it is well to know that there are men and women whose seats in the Sunday school and whose pews in the church are never left vacant. To them churchgoing has become as necessary a habit as eating three meals a day. And it is not merely a habit performed automatically, without any real or living joy in attending the services. They can say with David: "I was glad when they said unto me, let us go into the House of the Lord." In fact, to them there is no joy or satisfaction exactly like it. They are in their appointed places because an inner spiritual need drives them—a need just as compelling as the bodily hunger that drives them to their daily meals.

Every victory over the natural reticence and timidity that is hindering really worth-while accomplishments increases our capability and places us one step higher in the scale of achievement.

This earth is all right as long as heaven is over it.

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