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JOHN THE BAPTIST WAS SUBJECT OF SERMON

LARGE CONGREGATION AT THE METHODIST CHURCH LAST SUNDAY NIGHT.

Before a large congregation of Masons and their friends Rev. H. B. Browne delivered a fine sermon at the Methodist church in this city Sunday night, the occasion being the 101st anniversary of Kershaw Lodge, No. 29, A. F. M., and the Festival of St. John, the Baptist. Mr. Browne's remarks were based on historical facts in the life of the great Prophet and were highly instructive and entertaining and greatly appreciated by the Masons present.

The order of exercises, with Mr. Geo. A. Rhame, as musical director, were as follows:

1. Voluntary
2. Hymn No. 3
3. Prayer by Rev. J. C. Rowan.
4. Voluntary.
5. Scripture Lesson
6. Voluntary—Evening offering
7. Hymn No. 187.
8. Sermon by Rev. H. B. Browne.
9. Hymn No. 78
10. Prayer by Rev. J. C. Rowan

The officers of this lodge are R. T. Goodale, W. M.; N. R. Goodale, S. W.; W. M. Young, J. W.; W. Gelsenheimer, Treas.; C. P. DuBose, Secty.; J. R. Goodale, S. D.; T. J. Lipscomb, J. D.; F. D. Campbell, E. J. McLeod, Stewards; J. J. Goodale, Tyler; Past Masters, F. L. Zemp, Jao. W. Corbett, S. R. Adams, C. H. Yates, J. B. Wallace; Chaplain, Rev. H. B. Browne, Rev. J. C. Rowan.

Mr. Browne's Remarks.
"There came a man sent from God whose name was John."—John 1:6.

We assemble here to celebrate the anniversary of John Baptist's natal day. In responding to the very courteous and brotherly invitation of Kershaw Lodge, No. 29, A. F. M., to deliver the oration on this occasion, I beg your sympathetic and intelligent hearing, as we shall note some of the larger things that made John Baptist a great ambassador from God to men.

To be an ambassador from one great country to another, with the seal and signet of highest authority, is no ordinary epoch in any man's career. He becomes the mouth-piece of the government he represents. Not only has he great honor, but great power—power to negotiate, to adjust, to arrange, to harmonize, to administer affairs of State in equity and justice.

The Divine credentials gave John a good start—a royal introduction to the sons of men. He had no apology for his coming, for God sent him. He called himself a voice, and that voice was God's voice. He delivered the message that the King commanded him to bear to a needy world. And when he had finished his work, he returned from whence he came—he went back to God.

"The parents of John were of priestly lineage," says the Standard Bible Dictionary, "and he was the child of their old age. Though a priest, Zachariah, his father, had little sympathy with the worldly and corrupt Sadducee class in Jerusalem. His home in the 'hill country' of Judea was characterized by the best type of Jewish piety, in which the ardent hope of the speedy fulfillment of Messianic prophecy was no insignificant element. In this home John passed his childhood. As the son of a priest, he must have been well versed in the traditional learning and, especially, well acquainted with the Scriptures. The portentous expectations awakened by his birth were probably not unknown to him, and must have driven him to profound meditation upon the problem of Israel's 'salvation.' The death of his parents when he was still a youth may have been the occasion of his withdrawal into the deserts, instead of taking up the active work of a priest. In these solitudes he retreated and pondered over the problem of the age, feeding his soul on the sterner aspects of the messages of Old Testament prophecy, giving less attention to those of a different cast. That he had any direct communication with the Essence is improbable, though he must have known of them. John was self-reliant; he learned his lesson at the feet of no human teacher. His doctrine was formulated by himself in the years of solitary communion with God and the message of Scripture in the wilderness. At last he broke the silence, and began to preach. He came forth, not for self-aggrandizement, not to organize a new sect, or to inaugurate a new political movement, but to proclaim a great message and issue a great summons. Clad in simplest garb, itself suggestive of the prophetic order, using the plainest speech, with no fear of man before his eyes, his strong earnest words soon created a profound impression. No such voice had been heard in Israel for centuries. The crowds came from far and near, and the excitement was intense."

In speaking of the defeat of Herod Antipas by Aretas, King of Arabia, Petra, Josephus the Jewish historian, turns aside to say that some of the Jews looked upon the defeat as a Divine judgment on Herod for his treatment of "John who was called the Baptist, for Herod slew him who was a good man, and had commanded the Jews that they should practice virtue, both in respect to righteousness toward one another and piety toward God, and that they should come together in a Baptism. For Baptism would thus appear acceptable to him, not when they used it as a request for the forgiveness of certain sins, but as a purification of the body after the soul had been thoroughly cleansed by righteousness." And he goes on to say that Herod feared lest John's popularity might lead to some political disturbance, and so he thought it best to forestall any such thing by putting John out of the way. He therefore sent him to the castle of Machaerus, where he was executed. This notice in Josephus is of great importance, for back of the somewhat vague generalities of the Jewish historian must have been facts substantially the same as are recorded, more in detail, in the four Gospels.

These two saints. In those English lodges which have adopted the union system of work, the dedication is to "God and His Service," and the lines parallel represent Moses and Solomon. . . . The two parallel lines, which in modern Masonic lectures are said to represent St. John the Baptist and St. John the Evangelist, really allude to particular periods in the sun's annual course. At two particular points in this course the sun is found on the zodiacal signs of Cancer and Capricorn, which are distinguished as the summer and winter solstices. When the sun is in these points, he has reached respectively his greatest northern and southern limit. These points, if we suppose the circle to represent the sun's annual course, will be indicated where the parallel lines touch the circle. But the days when the sun reaches these points are the 21st of June and the 22nd of December, and this will account for their subsequent application to the two Saints John, whose anniversaries the church has placed near those days.

In reviewing the life of John Baptist, it will be helpful to emphasize a few of the more marked characteristics of his short but eventful career. Let us look, therefore, into some of the larger things that made him truly great.

Courage.—Possibly no man mentioned in Masonic, ecclesiastical or political history has possessed quite that peculiar type of courage that John had. It is comparatively easy for one to boast of courage at long distance—but John was courageous at short range—man dealing with man, face to face. And whether the man was king or peasant, churchman or politician, soldier or tradesman, John spoke the Words that brought the whole population to the open place of large expectancy. No one could mistake his meaning. The arrow went straight to the mark. This, too, has characterized freemasonry. Not always popular, it has often been under the ban of the church and has been oppressed and denounced in councils of state. But the voice of masonry has ever spoken out the burning words of profound conviction, and has demonstrated a courage that commanded the respect of, and left the deepest impress upon, the passing centuries.

John Was No Respector of Persons.—He did not trim his messages to accommodate his auditors. If the king was guilty, he did not hesitate to rebuke him in strongest terms. If scribes, pharisees and men of high estate from governmental or church circles came with curious questions—he met them on the same level—man to man. And this was in the day when class distinction was at its zenith. The so-called aristocracy had elevated itself to giddy heights, was puffed up beyond measure, and exhibited its pretense of superiority every whitener. John knew no man after the flesh. Every man must needs repent, "change his mind," and adjust himself to the new order of things or be rejected. All this is emphatically true of Masonry. It recognizes no man because of his outward appearance, his wealth or his station. His moral character must pass the severest scrutiny, or he will be rejected. In Masonic lodges kings sit with artisans, princes and noblemen with tillers of the soil; men of every vocation and class—but they must be men of good moral character. Masons "meet upon the level."

Humility.—John's habit of life was of the humblest, simplest style. He was unpretentious in appearance. His abode was the wilderness. His food was locusts, and wild honey from the rocky cliffs. His clothing was of coarse camel hair cloth, girt about with a leathern girdle, and with only sandals to protect his feet. These are the simplicities of life that force men to be real. But he was a man—every inch a man. How nearly the novice resembles this great patron saint every well-instructed brother will at once recall. Neither bare-footed nor shod, naked or clothed, girt about with a girdle, and with nothing offensive or defensive on his person—his appearance is to all intents and purposes that of a perfect upright man and Mason, and is admonished ever to maintain that relation before God and men. And even if he should be in comparatively destitute condition, how vividly does he bring to mind the Prophet of the wilderness.

Truth.—John Baptist was truth incarnated. Every shade of mis-

hood, every form of error, every attempt at deception was met with a trip hammer blow. If it sent him to prison, and to the axe-man's bloc, he did not stop to count the cost. Truth—pure as the air of his wilderness abode, and solid as the granite of Judean hills—on this he stood at all hazards. It was the master-passion of his life. No wonder free masonry honors him. No wonder she reveres his memory and annually celebrates his natal day. Truth must characterize every step that Masonry takes, or she cannot justly claim John Baptist as her patron saint.

The Resurrection of the Body and the Immortality of the Soul.—I close with this query: Where is John now—or, where will be his abode throughout all eternity? He was a man sent from God with a mission to the sons of men. How true he was to that mission we all know full well. His Master declared that he was the greatest of all the prophets—his life-work has the Divine stamp of approval upon it. His career was a short one, and the end came suddenly. The closing scene makes one shudder. In a dark Roman prison—the head severed from the body and exhibited in derision in the king's court—his headless body conveyed by faithful disciples to a grave cut in the side of the mountain six feet due east and west!—Oh, where is he? Let his brethren of the mystic tie sit down and rest awhile, and meditate. Look up at the blue sky above those Judean hills, and contemplate his sudden taking off—and ask, Where is he? As you arise to pursue your journey, note the emblems of mortality round about. Can the headman's axe, the setting maul, the spade, the pick, the coffin, the grave give answer? In mournful whispers they may suggest that John lived in vain. But not so! The ever-green, ever-blooming Acacia marking the place of the temporary abode of his body tells us that John is not dead, but sleeping. John Baptist believed with all his heart in the resurrection of the body, and in the immortality of the soul, and that the trustful, obedient child of the Father of us all shall live forever in the House not made with hands, eternal in the Heavens. For this faith, and for this hope as an anchor both sure and steadfast, Masonry has stood through the ages past, and for this she will ever stand, even until the crowning day.

"There is no death. The stars go down
To rise upon some fairer shore:
And bright in Heaven's jewelled crown
They shine forevermore.
There is no death. The dust we tread
Shall change beneath the summer showers
To golden grain, or mellow fruit,
Or rainbow-tinted flowers.
There is no death. An angel form
Walks o'er the earth with silent tread,
And bears our best loved things away;
And then we call them 'dead.'
'And ever near us, though unseen,
The dear immortal spirits tread:
For all the boundless universe
Is Life—There are no Dead.'

After Many Years.
Dr. W. R. O'Neal, and Messrs. W. H. Boswell and Walter Ray, of Marlet, Fla., were in Camden yesterday, having made the trip in a touring car. Messrs. Boswell and Ray went on into North Carolina for a visit but Dr. O'Neal remained in Camden. He formerly lived here and left Camden forty-six years ago. He is having a good time meeting his old boyhood friends, who in turn are glad to see him. It will be interesting to the citizens to know that he is the fellow who deprived Mr. A. D. Kennedy, Sr., of the sight of one of his eyes by the accidental shot of an old fashioned bow loaded with a nail.

Kershaw's Big Day.
The citizens of our sister town of Kershaw are planning a big day for Wednesday, July 4th, and are advertising the event in the hopes of assembling a large crowd. Kershaw's fine band of 22 pieces will lead the parade. The merchants and business men will have about thirty floats decorated representing their business. The good citizens of Kershaw are preparing a royal welcome for all who attend.

HOG CHOLERA CONTROL
Last of a Series of Articles by M. Ray Powers of Clemson.

Note.—This is the sixth and last of a series of short press bulletins on hog cholera.
As serum is a preventive agent, the injection of hogs affected with cholera is not advisable. While serum in very large doses has some curative properties, it is too costly for use in ordinary hogs.
There are two methods of using serum—the "Serum Alone Treatment," and the "Serum Simultaneous or Double Treatment."

Serum Alone Treatment.
This is a safe treatment and the only one that the farmer can safely use himself. It consists in the injection of serum into the ham or beneath the forearms. The farmer, by observing directions which are furnished with the serum, can easily and safely apply this treatment. The only objection to this treatment is the fact that it only protects the hogs for from three to eight weeks. However, if injected hogs are directly exposed to cholera in the meantime, they will be protected for a much longer time—probably for as long a time as hogs treated by the "Double treatment."

This treatment, owing to the short immunity conferred (unless hogs are exposed to cholera) can be economically used only when cholera appears in a herd or when herds are directly exposed to the disease. Hogs sent to fairs, etc., should receive this treatment before shipment.
Practically all the serum sent out by this Division has been used in herds in which several hogs had died from cholera before its use. I have had under personal observation a herd of hogs treated by the serum alone treatment on April 1, 1912. These hogs were left on infected premises with sick hogs and were again exposed to the disease in June and again in September. Altho over a year has elapsed since the herd was treated, none of the hogs have contracted this disease. This shows the permanence of the immunity conferred by the serum alone treatment on infected premises.

"Serum Simultaneous" or "Double Treatment."
This treatment consists of the injection of a small quantity of virulent blood from hogs affected with cholera and a suitable quantity of protective serum. Virus and serum being injected in different portions of the body. While this treatment confers a more lasting immunity, considerable danger of causing cholera accompanies its use. This method cannot be used safely by stock owners. Those desiring to have their herds treated by this method should employ a qualified veterinarian.

Serum may be secured upon application to the Veterinary Division, Clemson College, S. C. Orders for serum should give the approximate total weight of healthy hogs to be injected. Serum will then be sent C. O. D. at actual cost of manufacture—two cents per cc. Dose for 100 lb. hog, 50 cc. With every order, unless otherwise instructed, a 20 cc hypodermic syringe is sent, for which actual cost, \$2.15, is charged. This syringe may be returned and purchaser will be refunded purchase price, less cost of repairs, if any.

Attention is directed to the fact that the Farm Demonstration Agents throughout the state have been to the College serum plant and have received instructions relative to the use of serum. If your hogs are sick, notify the Local Agent and secure his services.
This Division will gladly send literature, answer questions or give advice in regard to hog cholera.

Cotton Bloom.
Mr. B. Barfield, of Cantey, reports to The Chronicle office that he found a cotton bloom in his farm on Monday, the 23rd inst.

Mr. W. C. Stephens, of near Lucknow, in that part of Lee recently formed from Kershaw, was in Camden Wednesday and showed us a cotton bloom plucked on the 24th. Mr. Stephens says he has forty acres of cotton that will average knee high. It is on that kind of land which formerly sold for not much over one dollar per acre, and is now growing as good crops as can be found in the county.

CITY AND COUNTY NEWS PUT IN CONDENSED FORM

MATTERS OF GENERAL INTEREST SECURED BY OUR REPORTERS.

Mr. and Mrs. Jim Clyburn, of Beaufort, were here Wednesday.

Mr. William Lindsay, cashier of the Camden oil mill, spent Monday in Columbia.

Misses Vivian Yates and Katherine Zemp are attending a house party in Sumter.

Mr. Bratton deLoach was in the lower part of the state last week on legal business.

Miss Maria English, of Columbia, is visiting the family of her uncle, Mr. A. D. Kennedy.

Mrs. David Dixon and daughters, Misses Jennie and Willie, are visiting relatives in Bishopville.

Dr. and Mrs. W. C. Moore have been spending several days with relatives in Chesterfield county.

Mr. Jas. McDowell, of Savannah, has been spending several days in Camden this week with relatives.

Miss Evangeline English, of Columbia, was the guest of Miss Nancy Lindsay during the past week.

Miss Mary Lindsay, of Chester, is visiting at the home of her uncle, Mr. John S. Lindsay, of this city.

Mrs. Edward Eve and children, of Charleston, are visiting Mrs. Eve's mother, Mrs. A. Auerum on Fair Street.

Chief H. L. Watkins, of the Camden fire department, attended the firemen's tournament in Abbeville this week.

Mrs. J. T. Hay, and daughters, Mrs. Bonham Brooks and Miss Joe Lee Hay, of Columbia, are visiting in Camden.

Dr. I. H. Alexander is attending a meeting of the South Carolina Dental Association at the Isle of Palms this week.

Mr. G. A. DeKay presented The Chronicle this week with a squash weighing 11 pounds. It is of the "giant" variety and was not full grown.

Dr. S. F. Braslington this week sold to Messrs. George and Laz. Levkoff his two six room cottages on Mill Street. These are pretty homes in a desirable residence section.

The hour for preaching at the Presbyterian Church has been changed from 11 to 11:15 a. m., and the hour for Sunday School has also been changed from 5 in the afternoon to 10 in the morning.

Mrs. G. H. Lenoir and daughters, Misses Bessie, Kate and Margaret, left this week for an extended trip north. While away they will visit the most interesting Northern cities, and many of the popular resorts.

Mr. and Mrs. J. M. Williams and daughter of Dublin, Ga., were in Camden Friday last enroute to Raleigh, N. C. They were traveling in a "Michigan" touring car. Mr. Williams is president of the First National Bank of Dublin.

Forty-eight dollars to be applied to the Gettysburg fund for the transportation of the old soldiers, was raised on Monday by Dr. W. J. Dunn, but upon reading that arrangements had been made by Gov. Bleck and Gen. Teague for the transportation of the veterans to Gettysburg, he returned the money to the donors.

It is gratifying indeed to announce to the people of Meridian and adjacent towns, that the Council of the Victoria College of Music, London, Eng., has offered to Prof. J. E. W. Lord, F. I. O. C. M., L. V. C. M., the position of honorary representative and local secretary of the college for the city of Meridian. Prof. Lord has accepted this office, and will at once begin his work in the interest of the college, says the Meridian Dispatch. Miss Annette Jones, the popular and efficient organist of the Lyttleton St. Methodist Church is now in Meridian taking pipe organ lessons from this celebrated teacher.

Fine Crop of Oats.
It is stated that Mr. J. R. C. Wray has the finest oat crop in West Wateree. He has five acres of oats from which he expects to realize five hundred bushels.