

Serials
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Baptist Historical Record

OUR CHURCH HISTORY

VOLUME 1.

WESTMINSTER, S. C., APRIL, 1927.

NUMBER 8.

Baptist Historical Record

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

LAURENS BAPTIST ASSOCIATION IN SOUTH CAROLINA.

The Congaree association, formed out of numerous churches in the states of North and South Carolina and Virginia, and dating from 1771, gave birth, in 1789, to the Bethel association; the Bethel, in 1803, gave birth to the Saluda; and the Saluda, in 1825, gave birth to the Reedy River association, which in turn became the mother of the Laurens association. Seventy-five years ago there was decided opposition among the churches of the Reedy River to all types of missions, Sunday schools were very scarce, and ministerial education and support

were sadly lacking. The Laurens association was formed out of the Reedy River in 1896, the first annual meeting occurring at Laurens Oct. 5-8, 1897. In 1848, Rev. W. Hitt was pastor at Bathabara; Rev. T. Robertson was pastor at Warrior Creek; and Rev. W. P. Martin was pastor at Rabun's Creek. Bush River, Beaverdam, and Warrior's Creek were the strongest churches in the Reedy River in 1848.

Warrior Creek and Rabun Creek were the largest bodies in the newly formed Laurens association. The Laurens church in 1897 had only 194 members, and was paying a salary of \$800 and raising about \$2000 per annum for all causes. Clinton church had 120 members and paid \$450 for pastor's salary. No country church at that time paid over \$200 per annum in salary. Among the oldest churches in the Laurens association, if the published dates are correct, are Langston (formerly named Upper Duncan) 1737; Durbin, 1781; Beaverdam, 1790; Betha-

(Concluded on Page 8)

THE LUCAS BANK

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A Message From the Easter Garden

"In the place He was crucified, there was a garden."



THE most beautiful love-lyric in all literature is that garden song in which Tennyson sings "Come into the garden, Maud." John Ruskin, in his comment upon the poem, calls attention to the fact that Maud is an English contraction of the name Magdalene. And then he proceeded in a beautiful way to picture that greatest day of history when Mary Magdalene, led by the higher spiritual love, is drawn to the grave in the garden by the magnetic spirit of the Universal Lover of all mankind.

In a garden stood the Tree of Life, from which man by his sin was expelled; in a garden the Lord of Life appeared restoring the lost gift. Between that mystic Paradise Lost and the coming glory of a Paradise Regained—divine symbols with which the Book of God begins and ends—lies this garden outside the Jerusalem gates where Jesus was buried and where the Christ arose. A garden is one of the most significant symbols with which man's idealism adorns the face of nature. It is a bit of ordered loveliness won from the wilderness and divided from the desert in which man expresses his prophetic hope of a world subdued from savagery and rebuilt through his divine dreams of beauty.

In all its history there were many gardens round about Jerusalem, owned by kinds and men of wealth, creeping close to its walls on every side. It is written of the supreme sacrifice of all time: "In the place He was crucified there was a garden." One can but wonder if through His eyes dimmed with blood and tears, the Suffering One had no glimpse of the garden and grave; if mingled with the memory of the perfume of the alabaster box broken upon His head by Mary of Bethany, there came no wafted fragrance from the flowers near by. Blossoms bloom their bravest about Calvary, and in the nearby garden he who is the Rose of Sharon and the Lily of the Valley shall burst forth in perpetual beauty.

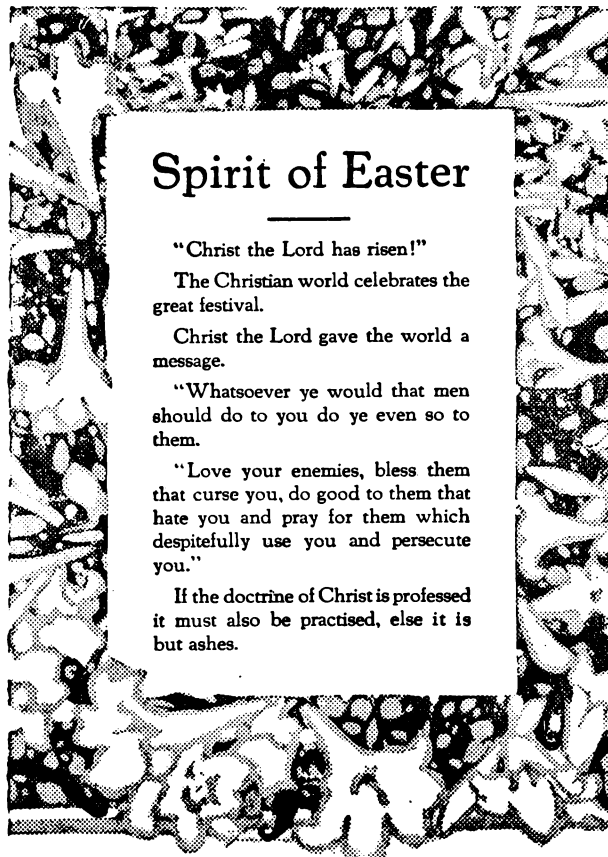
The date in the calendar is significant. It was the vernal equinox when the sleeping germs of the wintry months begin to feel most strongly the call of the conquering sun: "Awake and sing, all ye that dwell in dust." Spring is one of God's prophets; it is an annual resurrection

in which he renews the face of the earth and the hopes of mankind. Nowhere more than in a garden can man find the symbols of recreated life. New life can also be noticed in the streams in the spring of the years when the ripples are exposed after the warm sun melts away the icy coat which protected it during the winter months.

Plants were the first living things made by God. The leaf is the chief crucible of nature when sunlight meets the sap of earth and builds living cells. It is the supreme shield which protects man from atmospheric poison; it feeds on the deadly carbonic acid of the air, building its carbon into cellular tissue and returning its quickening oxygen for the inspiration of animal life. In October we bury the bulbs, which come forth at the call of the conquering sun—crocuses, tulips and daffodils holding their flaming torches in the triumphal procession of life. Paul makes the burial of the dead only a sowing in dishonor and weakness of that which shall be raised in glory and power. Jesus Christ is the first blossom that proclaims an immortal summer, the first fruits of the eternal harvest. He is the only real bridge between eternity and time. His empty grave is Joseph's garden in God's "Amen" to the plea of the lilies, the argument of the roses.

We are today to "walk in newness of life." It is part of God's plan for us. It is one of our obligations and privileges. We

should "live and move in the new sphere of life." How then can we waste our life upon the gross things of the world? Paul is saying to us: "Set our mind on the things that are above, not on the things that are upon the earth." We are to be "dead unto sin but alive unto God through Christ Jesus." The eternal hope is a challenge to live a better life now. Think what it means to try to live now like the Saviour lived. "Every man that hath this hope in him purifieth himself, even as He is pure." Anything less than that, in our prayer and our purpose, is unworthy of our high heritage and calling. Drink deep of your cup of Easter comfort and hope! Rejoice in the joy of reunions and of life yonder! But match these with a sobering purpose, to live worthily, ever more worthily, of such a hope!



Spirit of Easter

"Christ the Lord has risen!"

The Christian world celebrates the great festival.

Christ the Lord gave the world a message.

"Whatsoever ye would that men should do to you do ye even so to them.

"Love your enemies, bless them that curse you, do good to them that hate you and pray for them which despitefully use you and persecute you."

If the doctrine of Christ is professed it must also be practised, else it is but ashes.



PETER'S HAPPY EASTER.

LITTLE Peter had been lying still for a long time, waiting to get well. He had been run over by an automobile and his leg was broken. He did not live in a very pleasant place, so the days crawled by slowly. He lay on the couch near a window which opened toward a dirty alley. One would never know that Spring had come, for not a bird was to be heard. No frogs piped him to sleep at night, and there was no blade of green grass in the whole alley brave enough to push its little green head above the ground.

Peter did not grieve about not being able to see the pussy willows, or any other of Spring's children. But today his large brown eyes looked very wistful. He was missing all the stories and pictures at the kindergarten. Miss Paige, the teacher, had told him what the children were going to do. Today the little brown seeds were to be planted in the window boxes, and this was the day when each child was to have a pussy willow from Miss Paige's home in the country.

In two days Easter would be here, and Peter would have to lie on his couch all day, while Miss Paige's other boys and girls were at church school, singing Easter songs and listening to the Easter story. He knew that they all had been saving pennies to buy an Easter lily for some one who was sick, but now he could not even take part in that. Little wonder that Peter was sad two days before Easter!

Easter Day finally came and Peter watched the children going to church school. It was hard for Peter to be confined in his home. He had not had a caller for the last two days. His mother would sit by his side and read to him and many pleasant hours were spent in that way. In the afternoon there was a knock at the door and Peter's mother announced six visitors to see Peter. A more surprised boy than he was when Miss Paige and five of his little friends entered the room was never seen. Two of them carried a beautiful white Easter lily and set it on the table

where it seemed to lighten the room and fill it with a delicate perfume. Three of the buds had opened up in all their beauty and seemed to nod to the patient.

Miss Paige sat down on the couch beside the boy and told him the story, which the others had heard at church school, of the first Easter—how Jesus had died on the cross to save little boys and girls, and how He rose again on Easter morning, and later ascended to His Father in Heaven. She told him that the Easter lily stood for purity and was a symbol of the life which Jesus led while on earth. No other flower could have been chosen to represent that great day which is commemorated each spring.

The children had brought their flower to him that he might have something to look at and think of until he could be up again. It was many weeks after before the last bud had blossomed and then died.

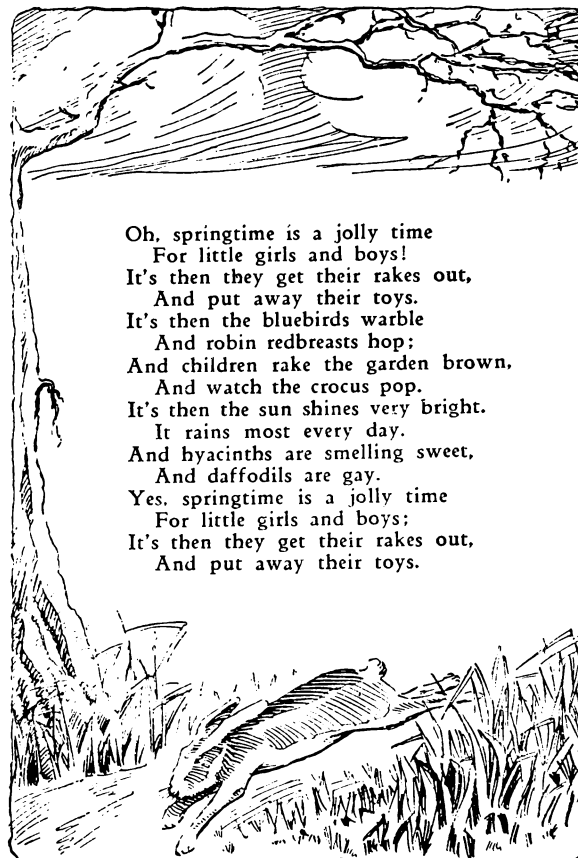
Peter's eyes shone with tears of happiness. To think that although he lived in a humble home which lacked the carpet on the floor and the usual amount of furniture that he had not missed everything after all!

Miss Paige had tried to tell him of the eagerness of Jesus to go where He is asked to come. The Lord is no respecter of person. He loves the poor as well as the rich, the dirty as well as the clean, the haughty as well as the humble, the sinner as well as the saint.

The beautiful lily was his, and the Easter story was something that could never fade from his memory. It had made an indelible impression. He tried to thank Miss Paige, but somehow the words stuck in his throat. Miss Paige saw the smile on his face and understood.

Fearing that he might get too tired with so much company, his guests said "Good-bye."

That night, as Peter lay on his pillow, he thanked the Heavenly Father who had given him kind friends, and fell asleep thinking of Him who said: "Consider the lilies of the field; they toil not, neither do they spin, but Solomon in all his glory was not arrayed like one of these."



Oh, springtime is a jolly time
For little girls and boys!
It's then they get their rakes out,
And put away their toys.
It's then the bluebirds warble
And robin redbreasts hop;
And children rake the garden brown,
And watch the crocus pop.
It's then the sun shines very bright.
It rains most every day.
And hyacinths are smelling sweet,
And daffodils are gay.
Yes, springtime is a jolly time
For little girls and boys;
It's then they get their rakes out,
And put away their toys.

LUCAS AVENUE BAPTIST CHURCH, WATTS MILL, LAURENS, S. C.

Organized with 21 members, on Sept. 4, 1904, in a four-room cottage now occupied by C. R. Landers at Watt's Mill, S. C., no church in the Laurens association has experienced so rapid a growth as the Lucas Avenue Baptist church, formerly known as the Watt's Mill Baptist church. Rev. W. D. Hammett, who led in the constitution, was the first pastor. M. A. Knight was the first clerk, and W. D. L. Baldwin, the first Sunday school superintendent. Beginning in 1905 with a pastor's salary of \$60 per annum, the church now pays \$1500. \$200 were given to other causes than pastor's salary the first year. The membership grew to 63 in 1905; to 81 in 1907; to 120 in 1909; to 150 in 1916; and to 216 in 1921. About 1907 the church began using the union meeting house for purposes of worship. The name of the church was changed to Lucas Avenue Baptist Church in 1909. Pastors of the church since its origin have been: Rev. W. D. Hammett, Rev. C. W. Salter, Rev. J. A. Brock, Rev. J. M. Trogden, Rev. G. C. Hedgepeth, Rev. H. Haydock, Rev. H. C. Martin, and the present pastor, Rev. J. A. Martin.

During the pastorate of Rev. J. A. Martin there has been a remarkable increase in membership from 216 to over 500. The growth began in 1922 with 44 additions, 28 of whom were by baptism. Figures for 1923 are lacking. In 1924, 69 members were added to the roll, 44 of whom were by baptism.

In the year 1925 there was a total of 154 additions, 70 of whom were by baptism. In 1926 there was a still further increase of 62 members, 25 of whom were by baptism. These additions brought the total membership to 475, and with subsequent additions the figures have now passed the 500 mark. There had been an increase of over 100 per cent during the present pastorate—a growth unequalled by any other church in the section or perhaps the state.

The Sunday school has experienced a like growth in constituency, over 500 being enrolled in that organization. The men's class numbers on its roll 150 members, fully organized under an ambitious and capable president, and taught by a teacher of spiritual traits and endowments.

The church is at present housed in an elegant and beautiful edifice of wooden construction, which accommodates with ease the large membership. The large class of men have a roomy and comfortably seated apartment, heated by gas and lighted by electricity, and kept cool in summer by electric fans. The church is picturesquely located on Lucas Avenue, over which paved thoroughfare there pass one hundred cars per hour, going to and from Laurens to Spartanburg and other points north.

The mill village at Watts Mill is beautifully located and well laid out by the landscape gardener, and its streets are kept in good order by the competent force under control of the mill management. A neat pastorium is provided for the pastor and his family next door to the church, and the entire ensemble presents a pretty picture to the passer-by on the paved highway.

The house of worship, built by Brownlee and Creamer, contractors, has recently received extensive additions in Sunday school apartments, bringing the total value of the plant to about \$12,000. The pastor for whom the pastorium was originally built is reported to have died before he was able to enter it for his residence. (Bro. Compton).

Among the first workers in the W. M. S. of the church were Mrs. J. A. Marler and Miss Marie Brownlee (Mrs. Creamer).

Among the clerks who have served the church during the last twenty years are: M. A. Knight, J. H. Madden, W. M. Wallace, G. C. Jones, M. A. Wallace, etc. Among the superintendents of the Sunday school have been: W. D. L. Baldwin, J. A. Marler, C. H. Simms, A. B. Allen, etc.

A male quartet adds much to the interest and entertainment of the church worship. An orchestra of several pieces also adds to the beauty of the services. The large choir is well organized and led, and Pastor Martin is beloved and honored by the flock and by the entire community.

Rev. Joseph Addison Martin was born in the section and has resided in the northwest portion of the state all his life. Born Oct. 24, 1861, he has spent 34 years in the ministry, serving at times many town and country churches—among them being Mt. Olive, Princeton, Cross Hill, Turkey Creek, Siloam, Bethany, Columbia, Beulah, Bradley, Waterloo, Mountville, Westminster (Immanuel), Allendale First, and Lucas Avenue. He has led to Christ several thousand souls in his active ministry in the state. Educated in the common schools and in the Theological Seminary at Due West, his studious habits and spiritual habits of thought fit him for pastoral work of the highest type. Trusted and honored for his integrity, beloved and admired for his usefulness, his strong physical constitution promises many years of fruitful labor in his chosen calling. His wife is truly a pastor's wife. His home is the preacher's home. Order, piety, and hospitality are watchwords of this Christian home. The children of the home are occupying positions of honor and trust throughout the state. Some of them are leaders in the religious life of their communities. General consent has it that Rev. J. A. Martin is settled for life in his pastoral paradise at Watts Mills. No more loyal church can be found in the state. An alert and intelligent body of deacons hold up the pastor's hands at Lucas Avenue.

Much has been written concerning the religious and social life of the cotton mill communities of the Piedmont section. The situation at Watts Mills would bear out the statement that the mill authorities appreciate the value and possibilities of religious leadership of the proper kind and give sympathetic co-operation with the pastor and church leaders. The Lucas Avenue church is undoubtedly a positive force for righteousness and culture in the village. With Sunday school normal training and training in soul-winning and in benevolent activities, the church ought to continue to grow in usefulness, fruitfulness, numbers, efficiency, and power.

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SELLING AGENTS

The writer recently held a meeting with the church, and is persuaded that the above is a truthful diagnosis of conditions prevailing, so far as his knowledge extends. The time spent at Lucas Avenue was delightful, the work was a pleasure, and the friends met there shall never be forgotten.

On the board of deacons are the following:

G. H. Steward, J. R. Brownlee, J. E. Outz, J. M. Moore, W. L. Jennings, G. V. Hanna, F. E. Avery, M. H. Boyter, J. H. Holcombe, J. C. Thomas, M. C. Cox, and Brother — Beeman.

CROSS HILL BAPTIST CHURCH.

A survey of twenty-five years reveals a substantial increase in numbers, financial strength, modern equipment, and missionary liberality in the church at Cross Hill. Located in a town which has indicated its appreciation of culture, character, and progress, the church reflects the high ideals of the Baptists of the section. At a cost approximating \$75,000, one of the handsomest church buildings in the South has been erected by the saints at Cross Hill to honor their Lord and His cause.

Founded or organized in the year 1880, the Cross Hill church gradually grew to a constituency of 115 members in the year 1897, when it made its first report to the Laurens Baptist Association. Since that date the church has more than doubled its membership and its general efficiency as a religious body.

With the exception of a short pastorate of Rev. J. B. Parrott, Rev. J. A. Martin was for many years pastor at Cross Hill, immediately after it came into the Laurens association. Rev. J. B. Parrott was pastor in 1902. Rev. J. A. Martin preceded him in the office during a two-year pastorate. He also succeeded Bro. Parrott with a thirteen-year period of service, beginning in 1903 and ending in 1915. The membership numbered but 103 when Bro. Martin came to the pastorate. By the next year the figures were 138. In 1908 the membership stood at 145. At the end of his pastorate the membership had increased to 161 or more. Thus there ensued a gradual, healthful, and cumulative growth, which was both qualitative and quantitative.

Rev. R. G. Lee, who has since become very prominent in pulpit eminence, was the successor of Rev. J. A. Martin at Cross Hill. Bro. Lee has always recognized Bro. Martin as his father in the ministry, and is indebted to him for much instruction and advice. The growth in membership during the incumbency of Dr. Lee was considerable. His evangelistic gifts were even then in evidence. The membership increased to 175. Rev. J. G. Wilson followed Bro. Lee in a four-year pastorate, the net strength of the church increasing to about 200. Rev. W. L. Coker succeeded to the pastorate and witnessed a gratifying growth in the constituency. Rev. E. V. Hudson also succeeded in further increasing the membership to a total of 234, 46 members being added in 1825. Under the present pastorate of Rev. R. H. McKinnon, the growth has been maintained.

With the increase in numerical strength of the church there has been a concomitant in-

crease in liberality and financial strength. Pastoral salary has increased with the years from \$150 per annum to \$1000. A most pronounced improvement in the building equipment of the church took place with the year 1919, when there was planned a house for worship which was to cost about \$60,000, but which has to date cost about \$75,000 to complete. Cross Hill will have one of the handsomest houses for worship in the South, when the building is finished and fully equipped in keeping with its deserts. There is perhaps no community of the same size with so handsome a church building in the state. The writer in his travels over all the Southern states has never seen so costly a building in any town of the size of Cross Hill.

The Cross Hill church has been liberal in its mission gifts, but its liberality has been limited by the demands of the local church and its building program. An aggressive and cultured constituency have promoted all the interests of the kingdom at Cross Hill most admirably. The substantial foundation laid by Rev. J. A. Martin in years past has been an asset of no mean value. When he first entered upon his duties at Cross Hill as pastor, he reconciled all parties who were disgruntled about the location of the proposed building enterprise, the constituency being divided about the location for the new church at that time. The location was fixed to the satisfaction of all concerned, and the church grew in unity to the end of his pastorate. The new building enterprise has had its difficulties, but not altogether the same in character as during Bro. Martin's pastorate. The pastors prior to 1902 were Rev. M. E. Broadus, who helped to erect the first building; Rev. — Seymour; Rev. Thomas Campbell, Rev. J. A. Martin, two years; Rev. — Blanton; Rev. J. B. Parrott; Rev. J. A. Martin, 13 years, etc. A beautiful memorial window in the new building attests the appreciation of the church for the labors of Rev. J. A. Martin.

The Cross Hill church is located in a beautiful rolling country. Laurens County is fertile, picturesque, and promising. Its undulating hills and vales, its grassy meadows, its shady groves, its rolling streams, altogether present to the eye a beautiful panorama of beauty in the spring. The landscape is painted green with oats, rye, clover, and wheat. The Piedmont is noted for health. Its people are noted for hospitality. It is one of the residential paradises of earth.

The lighthouse reared on a sunken reef flings its lurid glare far through a storm air and over a stormy sea, not to teach the mariner how to act with vigor when he is among the breakers, but to warn him back, so that he may never fall among the breakers at all. Even so the end of the lost is revealed in the Word of the door is shut, but to compel us to enter now while the door is open.

Every man's life lies within the present; for the past is spent and done with, and the future is uncertain.

THE HOPE OF THE WORLD

A SWIMMER, hidden in the trough of the sea, barely able to keep his head above the water, may despair at the violence of the waves. He sees no shore; the waters to him are a universe. For what can he hope but a stern struggle against fate, and finally to succumb?

So is he who without God looks out upon the waters of human strife. To him the world is an eternity of struggle, and the lives of men but playthings in the grasp of fate. He sees no haven, and he holds no hope. He can but feebly fortify his soul against the ravages of life, and expect that his end shall mean no more than an adding of a handful of earth to the slime of the angry sea.

But a voyager standing upon the deck of a ship has hope and joy. Buffeted he may be, but not overwhelmed. And beyond the breakers, as he nears the shore, he sees the quiet haven where his world shall rest.

So is the Christian in the midst of the world's turmoil. He knows that evil is but a passing storm in eternity, and that the end shall be peace in everlasting life. His faith in God gives him vision over the waves of strife, on to the haven of the kingdom of God. He grasps at no floating straws of human hopes and schemes; he looks to no gasping surrender of life to fate. For God is not unrighteous to forget his promise of deliverance through the appearing of Jesus Christ in glory and salvation. This hope we have as an anchor of the soul, both sure and steadfast.

SEEING THE SOUL.

A little girl once said to her mother: "Mamma, please let me see your soul." Her mother smiled at the idea and said: "Darling, how will you do that? People say, the soul lies in the eyes. Come here to me." The little one climbed on mother's lap, looked closely into her eyes and said: "Now I have seen your soul; it looks just like a little girl." We must come eye to eye with Christ. His image must be reflected in us. People must feel that we have been close to him. If divine light has shone into our hearts it will again shine out.

Every man's opinion is like his watch—right. Naturally, a man would have no opinion that he did not think right. If you tell him a few times that his opinion is wrong, a strain is put upon his fellowship, particularly so if you tell him bluntly and without just and requisite courtesy. Here is where the broad toleration of Christian charity enters in if men are to compare views and canvass their different opinions and yet remain one in spirit.

When we think of Jesus, one thing strikes us with great conviction and power: John states it very well: "Now before the feast of the Passover when Jesus knew that his hour was come that he should depart out of the world unto the Father, having loved his own which were in the world, he loved them unto the end."

Cultivate the church-going habit.

GOOD CHARACTER

THERE ARE FEW who do not know the difference between character and reputation. A person's inward thoughts and mental habits form his character. It is very necessary that in everything his motives should be pure; also his thoughts and desires. These are all foundation material in character. The Bible says, "As a man thinketh, so he is." What a man thinks on is what he is; but the appearance which he presents to the world, the outward exhibition, gives him his reputation. His character is the reality, which can not be seen by mortal eyes; this is the acting and moving force of his being. It is an awful fact that our invisible thoughts, even if they never find expression in outward acts, are immortal blocks of which character is made. Reputation is but the impression which has been made on other men; it is their thoughts of the person. Character is in ourselves, reputation in others.

Webster says that sincerity means to be clean, pure, unfeigned, frank, honest, true, and virtuous. By this definition we see that sincerity is one of the greatest and grandest characteristics that a man can possess. Upon this stone rests all other stones that are necessary for the building of rounded out character. A man may manifest a degree of honesty, and frankness, and even purity, with no other motive in view than to obtain public favor, but will under temptation react to his own selfish gain.

To have charity is to love, and to have concern for others and the cause of God and the gospel. Not alone the love which human beings have one for the other, but that deeper love of Christ which prompted him to die on the cross for our sins, must also fill the heart of him who has a truly good character. These cords of love bind true character together.

It takes also the useful characteristic, decision, to stand the storms of life patiently through necessities and distresses. Perseverance is another most needful thing in strong character. This brings out good in every other point. As Henry Ward Beecher says, "Let a person's habits be laid, and solidly laid, in truth, honesty, and virtue, and the more he is tried the more he profits by it. The troubles which threaten him only end in letting people know how strong, and real and good he is."

Happiness in this world, when it comes, comes incidentally. Make it the object of pursuit, and it leads us a wild-goose chase, and is never attained. Follow some other object, and very possibly we may find that we have caught happiness without dreaming of it; but likely enough it is gone the moment we say to ourselves, "Here it is!" like the chest of gold that treasure-seekers find.

The church needs men, yes, but men need the church! Its founder believed everybody worth while and planned the church for the help of everybody! Why not participate in its helpfulness?"

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(Concluded from Page 1)

bara, 1790; and Popular Springs, 1794. The minutes of Langston church, if preserved, would be interesting reading.

During the past thirty years there has been rapid development in religious life in Laurens county. The Laurens church has grown to be one of the strongest in the state. Twenty-five years ago practically all the churches had Sunday schools and about 75 per cent had missionary societies. Improvement in church architecture and equipment had a later development. The strong country churches led in mission gifts during the early days of the association. The town churches at first were slow in growth both in numbers and in liberality to mission causes. But about twenty years ago the town churches began to forge to the front in general strength. Rev. J. D. Pitts, pastor at Laurens, exerted a salutary influence for the establishment of all good movements, both as pastor and as moderator of the association. Both the Laurens and the Clinton churches have doubled their mem-

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church in less time than that. The response to the \$75,000,000 Campaign was generous in the Laurens.

— 0 —

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WHY BIBLE SCHOOL?

WE PROPOSE to call attention to one or two facts in connection with the Bible school that occur to the lay mind.

You have heard that "no man ever became extremely wicked all at once." The poet knew that extremely wicked men had never had the benefit of right environment and influences. He knew they had been bad boys and that because of various factors they grew worse until they "became extremely wicked" men. The value of church school training is not a theory. The child's mind is directed to thoughts of love, peace and joy. Influences affecting human mind and character are usually not apparent, not obvious. They come to bear too gradually to be realized. The church school is one of the good influences, one of the most potent of all. It cannot take a perverse nature and transform it in one week, no. But given time it will, just as given time the place of questionable amusement can corrupt a normally good boy.

The majority of parents recognize as a broad generality what has here just been written. But too many who do, do not realize its importance. Or if they do, they do not realize the rule of life it implies. Their children do not attend church school.

Some of these parents will not allow anything to interfere with their pleasures. Others are too indifferent to clean up their children for church services. (Don't let this shock you. If there are such parents, they are distinguished from those whose indifference is ascribable to other reasons, or excuses, as the case may be, only in degree). But because it is the best guarantee that a child will grow into a life of honesty and sweetness, and therefore that his life will be filled with peace and happiness, the parent should see to it that his child gets the inspiration and benefit of religious training. It is the least he can do for posterity.

WHY GO TO CHURCH?

Because the church:

Is the one avenue through which the principles of Christianity are spread.

Insures social stability.

Makes possible the maintenance of schools, libraries, hospitals and homes for the aged and for orphans.

Builds faith in one another and credit, the foundation of business.

Gives to the state the backbone of law and order.

Encourages good habits of living, promoting health, productivity and wealth.

Builds character, an asset superior to money.

Promotes fair play and love to one another without which this world would be a dreary world.

Brings about family unity, an urgent need of our time.

Insures refinement, culture and a deep appreciation of the finer things of life.

Prayer is putting one's self in simple, full touch of heart and spirit and life with our Lord Jesus.

Expect much of yourself.



Doctor: "Did you open both windows in your bedroom as I specified?"

Patient: "No, sir. There is only one window, so I opened it twice."

He: "Now, my dear, since I've fully explained the radio set to you, are there any questions?"

She: "Yes, I am curious to know how often they read the wavemeter."

Grocer: "Don't you find that a baby brightens up a household wonderfully?"

Woman Customer: "Yes, we have the electric light going most of the time now."

Little Joan: "Mummy, what's this funny thing I've found?"

Mother: "That's called a hairpin dear. If you take it to granny she'll show you how it was used."

Professor: "Can you prove that the square of the hypotenuse is equal to the sum of the square of the two sides of this triangle?"

Student: "I don't have to prove it. I admit it."

A small boy went to school for the first time. He came home and was questioned as to his experience.

"Nothing much happened," he said. "There was a woman there who wanted to know how to spell cat, and I told her."

Two battered old wrecks were sitting on a bench in the common when one remarked: "I'm a man who never took advice from anybody."

"Shake, brother," said the other. "I'm a man who followed everybody's advice."

Frank: "I'm getting absent-minded. I sat up till after midnight last night trying to remember what I wanted to do."

Glen: "Did you remember?"

Frank: "Yes, I wanted to go to bed early."

Jones: "Come over as quickly as you can, doctor. My wife has fallen and broken her leg."

Specialist: "Which leg is it?"

Jones: "The left one."

Specialist: "You'll have to get someone else, then. I specialize on the right leg only."

A man attacked by two highwaymen put up a terrific fight. Finally he was overcome and searched. All they found on him was a dime. The bandits were amazed.

"Say," exclaimed one, "you don't mean to tell us you put up a battle like that for a measly dime. Why, we almost had to kill you."

"Well," answered the victim, "the truth of the matter is I don't want my financial condition exposed."

For the BUSY BUSINESS MAN



Misfortune frequently introduces us to our own carelessness.

A man is willing to be pushed to the front, but he resents being shoved.

A thankful heart is not only the greatest virtue but the parent of all the other virtues.

It is a poor religion that is never strong except when its owner is sick.

Industry, economy, honesty and kindness form a quartette of virtues that will never be improved upon.

Get the confidence of the public and you will have no difficulty in getting their patronage. Inspire your whole force with the right spirit of service; encourage every sign of the true spirit. So display and advertise wares that customers shall buy with understanding. Treat them as guests when they come and when they go, whether or not they buy. Give them all that can be given fairly, on the principle that to him that giveth shall be given. Remember always that the recollection of quality remains long after the price is forgotten. Then your business will prosper by a natural process.

HOW TO KILL A WOUNDED CUSTOMER.

When a customer comes in a shop with a complaint he is wounded. If you treat him rudely or suspiciously he is killed.

Every retailer should know this fact and teach to all his sales people—that a customer with a complaint must be treated with extra courtesy and friendliness.

A complaint-bringing customer is hurt. He needs "first aid to the injured."

He has already had one crack from your shop, thinks he has. If you give him another crack, he is lost to you forever.

A complaining customer is at the crossroad. Where he goes, depends on how you treat him. He will become either a dead customer or a live and loyal one.

So, make sure that you have a Red Cross system in your firm, for the special treatment of wounded customers. Don't knock them on the head, as most shops do, when they come in wounded.

ERROR BRINGS PROFITS.

When by a typographical error a Cedar Rapids store announced butter at two pounds for 25 cents it decided to stick to its guns. Something like 1,500 people bought at this price, and, although a loss was suffered on the butter, a noticeable increase in the business of other departments over a normal day was observed.

There is nothing more requisite in business than despatch.



Why I Go To Church

By Dr. Frank Crane

I GO to church because, as a rule, church-goers are the most conscientious, high-minded, honest, kind and law-abiding party of society. Being composed of human creatures, the church naturally is not free from human faults. But, as a rule, the unclean, the brutish, the criminal, and the perverted classes are not church-goers.

I find that all churches stand for certain things which they have in common. In any church there is emphasis upon these things: love for mankind, reverence toward Deity, self-discipline, unselfishness, honesty, conscientiousness, purity, loyalty to conviction, duty to family, and all those traits which go to make up a real man. These things always have been in the church, they always will be, they are those elements against which the gates of hell shall not prevail.

In the church I find the frank acceptance of man's immortality. I like that outlook. Any ethics is impotent when based on man as merely a thinking animal. In the church is the best conception of the nobility of a human being.

SUPPORT THE CHURCH BY REGULAR ATTENDANCE

The Church needs you and you need the church. Regular attendance at church services and participation in its activities will strengthen your character. Nothing in life can take the place of the church.

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W. E. SMALL, President

ATLANTA, GEORGIA

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"If ye love me, ye will keep my commandments" is Christ's acid test. There are many people who call themselves Christians, who feel justified in junking all of Christ's express commands regarding individual salvation for the sake of, as they say, "the unity, love and harmony of the brethren." That is too dear a price to pay for unity. Unity through treason will never amount to much. True unity and true love are found only where loyalty to Christ's commands exists.

Christian love is a fruit-tree. It produces kindness, patience, joy, peace, gentleness, meekness, temperance, liberality and a thousand virtues. No detective service need be employed to seek out the tree. By its fruits, it is known far and wide.

History abounds in incidents of brotherly affection. Upon the sacrificial love of Damon and Pythias, and David and Jonathan, some of our greatest secret orders are built. "Greater love hath no man than this, that he lay down his life for his friend," says Holy Writ. In this life we will often be asked to make some sacrifices for our brother man. The spirit in which we make, or refuse to make, these sacrifices determines the quality of our Christian love.

So long as we love, we serve. So long as we are loved by others, I would almost say we are indispensable, and no man is useless while he is as a friend.—Robert Louis Stevenson.

THE PRIMARY DUTY.

The first and supreme work of every church, every preacher, every Christian, is the winning of souls to the salvation and service of Christ. There can be no substitutes for this work. It is primary, fundamental, supreme. Evangelism comes first in the Great Commission and is the missionary spirit in action. It is the watchword Christ gave his people 1,900 years ago. At that time a crisis confronted the whole world. Roman law, Greek philosophy and Oriental mysticism had all failed. A crisis confronts mankind at all times when they are without Christ. He and he alone is the one adequate hope and help for a sinning, suffering, dying world. Lloyd George is right: "It is Christ or chaos for the world."

"A memorized chapter of Scripture is a course of solid masonry in the foundation of character."

Stop, think and commune with God. There is no subject upon which man is more justified to get stirred up than upon religion itself. Some of us are living in such a simmer of excitement that we can't bear to be alone. We are in too much of a hurry and we are not taking time to commune with God and to rest ourselves in body and soul.

Whoever does a useful thing, and does it well and cheerfully, is contributing to the world's happiness and betterment.