

Baptist Historical Record

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Baptist Historical Record

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

DUTIES OF THE SOUTHERN BAPTIST HISTORICAL SOCIETY.

As gathered from the reports of the committee on historical preservation of the Southern Baptist Convention, the duties of the Historical Society of the convention are as follows:

It is to encourage in every way the preservation of historical data in each state of the convention, organizing a society in each state, encouraging the states in the work of historical preservation, both through the press and by correspondence, and leading the colleges to install fire-proof protection for their valuable historical collections. It is to encourage historical study and research, and the writing of histories of all Baptist bodies and institutions. It is to encourage the marking of historic sites and gather religious relics of historical importance and value.

It is to secure complete files of all the religious press of the South for southern Baptist libraries. It is to collect, index, and arrange the facts of Baptist history for the uses of the historian. It is to gather, care for, and protect in fire-proof safes the materials of Baptist history. It is to lead our people to appreciate the sacrifices and labors of our beloved founders and laborers in large and small places. It is to prepare sketches of individuals, churches, societies, schools and file them for safe-keeping.

Walter M. Lee,
Corresponding Secretary.

THE BAPTISTS OF THE BEAUTIFUL PIEDMONT REGION OF SOUTH CAROLINA.

The Piedmont is picturesque, progressive, prosperous, and promising. Her fertile coves, her white cotton fields, her hard wood forests, her foaming cascades, her winding mountain roads, and her glowing future are being newly recognized.

Religion has been the greatest asset of the Piedmont. Her churches and schools have been the greatest promoters of progress and growth.

Pendleton district formerly covered this lovely region in the foothills. Chauga, Old Liberty, Beaverdam and Perkins Creek churches were in existence in 1818, when the old Tugalo association was founded. Among the earliest min-

isters of the gospel in these parts were Revs. Littleton Meeks, Isam Goss, Dozier Thronton, George Vandiver, R. Pastwood, Francis Callaway, Isaiah Harber, John Cleveland, Thomas Gilbert, etc. Revs. Jesse Mercer and Adiel Sherwood of Georgia often visited the section in attendance upon the sessions of the old Tugalo association whose borders stretched from Seneca River to Gainesville and from the mountains of North Carolina to Hartwell section.

Political and social conditions were unsettled and chaotic after the Revolution. Little religious effort was to be found prior to 1790. Baptists came in rapidly after 1800. Church houses were built of logs, and the cracks were so broad that the winter wind kept the congregation cold. Literature was scarce. Few Bibles were found in the homes. Not every one could read. Illiteracy was great. Few song books could be had. Doctrinal tenets were not regular. The dark howling wilderness called for the gospel.

About 1840 efforts were made to give the dark sections the gospel. The old Tugalo had a vast unevangelized territory in two states. Anti-mission feeling was strong for the larger portion of last century. Pastoral pay was very scant. Little organized benevolence was seen. Education for the ministry was opposed. Schools were poorly manned with teachers. Ignorance and seclusion combined to cast a dark shadow over the region. The Wolf Fork Association did what it could to remedy the situation. The Beaverdam Association in 1887 fell heir to what they did.

O God, the true Light of believers, the eternal Glory of the Just, whose light never setteth, and whose brightness knows no bounds; grant us to live in Thy glory, and to enter into Thine eternity; that as Thou hast brought us through the night and granted us to see the morning, so Thou mayest bid us come to that blessed and everlasting day, where night is no more, and Thou dwellest in light unapproachable, glorified by Thy saints and adored by all them that believe, through Jesus Christ Our Lord, Amen.—W. E. Orchard.

We do not need more national development, we need more spiritual development. We do not need more intellectual power, we need more spiritual power. We do not need more knowledge, we need more character. We do not need more law, we need more religion. We do not need more of the things that are seen, we need more of the things that are unseen.

AVERAGING THINGS UP

AN impressive story is told of a man who prided himself on being a good moral, upright person, expecting to be saved by these virtues. He often said: "Well, I'm doing pretty well, on the whole. I sometimes get provoked and swear, but then I'm pretty honest. True, I work seven days a week when I'm particularly busy, but I give a great deal to the poor, and I don't drink or smoke."

This man, it seems, hired a Scotchman to build a fence around his pasture lot. He gave him very explicit directions as to just how the work was to be done. In the evening when Sandy came in, his employer said:

"Well, Sandy, is the fence built, and is it good and strong?"

"I canna say it is all tight and strong," Sandy replied, "but it's a good average fence, anyhow. If some parts are a little weak, others are extra strong. I do not know but I have left a little gap here and there a yard or so wide, but I made up for it by doubling the rails on each side of the gap. I dare say the cattle will find it a good fence, on the whole, and will like it, though I canna say it is perfect in every part."

"What!" cried the man, not seeing the point. "Do you tell me that you built a fence around my lot with weak places and gaps in it? Why, you might as well have built no fence at all. If there is one opening, or a place where an opening can be made, the cattle will be sure to find it, and will be sure to go through. Don't you know, man, that a fence must be perfect, or it is worthless?"

"I used to think so," said the Scotchman, "but I hear you talking so much about averaging matters with the Lord, it seems to me we might try it with the cattle."

AN EASTERN STORY

IN a certain city there lived a Brahman who was in needy circumstances. One day he received a pot of flour as a present from a merchant. He took it thankfully, and was carrying it to his home, when, on the way, feeling tired, he stopped in the shade in front of a house.

While seated there, resting, he said to himself: "If I sell this pot of flour, I shall get half a rupee for it, with which I can buy a kid. This in a short time will produce me a whole flock. I will then sell them, and get a herd of buffaloes and cows; and thus, in a few years I shall be the owner of about two thousand head of cattle. I will then purchase a large house, which I will furnish elegantly, and marry a beautiful woman. My servants will be very faithful to me, but I shall be harsh with them, and shall sometimes send them away with a kick when they come to speak to me."

While thus thinking and speaking to himself, he stretched forth his leg, as if he was going to kick some one, struck the pot, and broke it into pieces. The flour poured out and mixed with the dirt, and thus all his ideas of future happiness and joy, like those of many another, vanished through his own folly.

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THE SOUL'S STRIFE WITH GOD.

We have in the Bible a strange intermixture of benedictions and woes, of Prophet and Psalmist, New Testament teacher and seer—while their lips drop beatitudes they also pronounce terrible woes. Jesus could utter one of the noblest of beatitudes, and yet there must have been something of the thunder of the judgment in His tones as He spoke of the woes against scribes and Pharisees, or the cities of the busy and populous plain. Our age, too, needs more than soft words.

Isaiah pronounces the woes that already were beginning to gather about the crumbling bulwarks of his morally decadent nation. His people were at strife with God. Terrible is the picture of a nation blind to the uses of adversity, and in a frenzy of spiritual madness, hurling defiance into the face of an angry God.

But is not history repeating itself today? Is not the heart of our world at strife with God? The great things of our civilization are being used in the conflict against God. Israel's woes are even at our door; and unless the church arises to the greatness and the grandeur of her God-given mission, not only will our national perils thicken, but the handwriting of God may be even upon the walls of His spiritual Zion. Happy ye who have taken Jesus Christ as your Saviour and the Light of your life. The unsundered life is always at strife with God.

"An investment in knowledge always pays the best interest"—Franklin.

He who is too busy to think of religion is too indolent to know his loss.

A Song of Thanksgiving: Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! O come, let us sing unto the Lord; let us come before his presence with thanksgiving. For he is our God, and we are the people of his pasture.—Psalm 107:25, 95:1, 2, 7.

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OUR DEFENCE IN DANGER.

"I am with thee; no man shall hurt thee." It was not always so. The divine protection against harm was not always given. Religion does not give man a letter of safe conduct. God, who grants this protection, may at another time say: "I will show him how great things he must suffer for my Name's sake."

But what religion of the right kind can do is to give strength and courage which can transform pain, and lighten suffering. While the Old Testament was greatly concerned with the explanation of the problem of suffering, the problem is scarcely felt in the New. The suffering of Christ made so deep an impression upon men's minds, that they were willing to be identified with Him in pain. Christ had so ennobled suffering that they could even "rejoice that they were counted worthy to suffer for His Name's sake."

We are not saved when we go into the church any more than we are cured when we go into the hospital.

Love stops not to think how much may be given and what may be kept; it gives all.—Webb-Peploe.

The approval of your friends only hurts if your conscience tells you it is not deserved.

Beaverdam Association in South Carolina

Established in 1887 as the successor to the old Fork Association which lay in the fork of the Tugalo and the Seneca Rivers. This noble body of Baptists is now in its fortieth year of existence. The Old Fork contained the following churches in 1884: Bethlehem, Chauga, Hepsibah, New Bethel, New Hope, Pleasant Hill, Return, Rock Springs, Seneca City, Walhalla, Old and New Westminster, Poplar Springs, Rocky Fork, Old Liberty, Mt. Tabor, Corinth and Ft. Madison churches. Among the leaders of the old Fork were such men as Joel Beard, J. W. Stribling, R. A. Matheson, James Bearden, T. A. Perritt, Rev. J. M. Sanders, Rev. Jephtha Head, Rev. W. C. Seaborn, etc. The average of annual baptisms for each church in 1884 was less than five. The total membership of the twenty churches was less than 1200. The entire association gave only about \$170 per annum for missions. Those churches which paid any salary to the pastor at all gave from twelve to seventy-five dollars per year, with the exception of Seneca and Walhalla, which gave \$150 and \$600 respectively. Efforts were being made in 1884 to foster Sunday school work in the body with but feeble results.

Ten years earlier, in 1874, it was the custom of the association to serve the Lord's Supper at the associational meetings. The seminary at Greenville sent its representatives to the association annually. Pastors were urged to make quarterly addresses in favor of Sabbath schools.

Twelve cents per member was considered a high estimate for each member of a church to give for missionary causes, in 1874. The old Fork was in correspondence with the state convention as early as 1874, but little missionary development was in evidence. There was much opposition to missions.

Rev. Nimrod Sullivan was one of the most highly educated men in the old Fork. Born in Greenville county on Laurel Creek, Jan. 12, 1799, of Virginian ancestry, he helped his father, Pleasant Sullivan, raise tobacco in that county as a boy. Securing above an average education, he taught school in various parts of old Pendleton district, lastly near Walhalla. He was considered an able educator in his day. His pupils are scattered from Florida to California. He was a member of the education board of the county in his later years. Many of his pupils rose to prominence in the South. Nimrod had a brother named Kelly Sullivan, who was the father of Rev. J. H. Sullivan, who was a graduate of Mercer. High educational ideals prevailed in the Sullivan family from the times of Pleasant and Nimrod. Rev. Nimrod Sullivan was a pioneer in education in Pendleton district. He was a leader in liberal movements and in missionary operations. He was a close friend of Rev. Joseph Grisham, who was also liberal in sentiment. Pastoral support, world-wide missions and an educated ministry received the approval and support of both of these noble pioneers.

Nimrod Sullivan united with Conneross church by letter in 1850. His facile pen and his excellent vocabulary as well as his deep knowledge of the Bible and of theology were valued and respected in his day. He was usually appointed to write the circular letters of the association.

Along with Andrew McGuffin, Drury Knox, M. Hix, E. L. Sisk and H. N. Hayes and H. M. Barton he was considered among the leading denominational leaders in the hills in his day.

Liquor was sometimes taken in too liberal quantities by some of the ministry, but this cannot be said of Nimrod Sullivan. The little mountain churches usually had less than 100 members each. Chauga church was quite a large church just after the Civil War. It was blessed with several revivals under the ministry of Drury Knox and E. L. Sisk. Rev. L. Chambers, Rev. T. Crymes and Rev. B. Holder were among the ministers of the association in 1773.

Such events preceded the foundation of the Beaverdam association. Above are named some of the leaders and founders and laborers in the hills prior to its establishment.

The environment was less favorable in the section than in many other sections of the state. Progress and advance has been gradual and slow in the hill country. Relics of former times are still manifest.

"PRAISE YE THE LORD!"

"Prayer finds its true sequel in praise." Gratitude to God makes even a temporal blessing a taste of heaven.—Romaine.

O Lord, who lends me life, lend me a heart replete with thankfulness.—Shakespeare.

He who receives a benefit should never forget it; he who bestows should never remember it.—Charron.

God has two dwellings; one in heaven, and the other in a meek and thankful heart.—Izaak Walton.

Gratitude is not only the memory but the homage of the heart.—N. P. Willis.

"The only thing that can properly succeed prayer is praise. Every other tone would be an anticlimax."

How rich they are who are thankful! Ingratitude is impoverishment. Thankfulness glorifies God. Thankfulness is a good spiritualizing force. What a check upon gloom is gratitude.—Dinsdale T. Young.

"Praise preserves us from being envious of others, for by blessing God for all we have, we learn to bless God for what other people have."

"A heart without gratitude is like a grate filled with fuel unlighted, and the room all the colder because of the unfulfilled promise of glow and warmth."

Gratitude to God should be as habitual as the reception of mercies is constant, as ardent as the number of them is great, as devout as the riches of divine grace and goodness is incomprehensible.—C. Simmons.

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Left to right: The stone steps leading up to Mt. Sinai, with the shrine gate in the distance; a feeling of awe and reverence descends on the visitor who inspects the spots of interest, handed down from generations before, where Moses is supposed to have been when reading the Ten Commandments to the Jews; the vast plain of assemblage is a beautiful spot. Center picture shows the modern Jerusalem; the post office on Main street, Jaffa Road, Jerusalem—quite a change from the days told of in the Bible. Picture to right shows Mount Sinai, where Moses received the Ten Commandments from the God of Israel; note the cross on the Mount and the two pilgrims.

CROSS OR CROWN

THINGS are often seen to best advantage when contrasted with their opposites. A slightly crooked line never seems so crooked, nor perfectly straight line so straight as when the two are placed side by side. Jet black never seems so black, nor pure white so white as when seen together.

A devil never seems so devilish as when he stands in the light of an angel, nor an angel so angelic as when she stands in the shadow of a devil.

The howling mob on Calvary never seems so brutally inhuman, nor the worshipping group on Olivet so divinely human as when each is viewed in the light or in the shadow of the other.

Jesus of Nazareth awakened in the breasts of some men the impulse to murder Him. He awakened in others the impulse to worship Him. The men who felt the impulse to kill and the men who felt the impulse to worship, all belonged to the same age and generation. They were born in the same social environment, were reared under the same political system, shared the same racial blood, partook of the same national loyalties, lived in the same cities, went to the same church and drank from the same religious fountain. In spite of all this community of life and interest, they were whole continents apart in their reactions to the person of Jesus.

Wherever the resistless personality of Jesus came in contact with men, some sort of reaction was inevitable. He disturbed men's minds and stirred their souls, not always in the same way, sometimes in opposite ways, but He stirred them. No man could come personally in touch with Him and remain neutral. He was thereafter either friendly or hostile, for Him or against Him.

Julius Caesar! Oliver Cromwell! Napoleon Bonaparte! Theodore Roosevelt! Benito Mussolini! The interesting thing about all such irresistibles is that by the power of their own personalities they make every man they touch a friend or a foe. Where such men tread, there are no neutral zones. In their pres-

ence men instinctively feel challenged to fight or to follow.

Thus it was with the incomparable Man of Galilee. Those who felt the impact of His personality could not remain neutral. They either had to fight Him or follow Him, crucify Him or worship Him.

If they refused to surrender to Him, they made war on Him; if they refused to make war on Him, they had to surrender to Him. "He that is not with me is against me." There was no neutral ground.

If Jesus were among us today, being what He was, saying what He said and doing what He did, would the world want to crucify Him or worship Him? Fight Him or follow Him? The world would do one or the other, probably both.

What would you do? What would I? What we would do, that we are doing. There are in reality no neutrals.

To discuss theories about Jesus in the long ago is one thing; to loyally follow Him in the now is another thing, and a much more different thing.

He who hath known the joy of encouraging some noble youth who is discouraged, the rapture that comes when at least one who hath become long snared and held in the cruel trap hath been freed, the joy of feeling that blind eyes have come to see things unseen, and deaf ears to hear notes that once were unheard, or hath swung wide some dungeon door to lead forth some prisoner of conscience, will know that there is no profession that conceals such hidden springs, receives such hidden messages, is fed with such buoyancy and happiness as the ministry—the Christian teacher who brings Divine truth to men for God's sake and for man's sake.—Newell Dwight Hillis.

That which is given grudgingly is no gift.

The best compliment you can pay the sermon is to bring a friend to hear the next one.

CHILDREN'S PAGE

THE "THANK YOU" KEY.



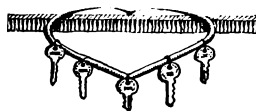
YOU know that the only way to keep gold and silver bright and shining is to use it. Now this "thank you" key gets tarnished very often because folks forget to use it. The Jews have a legend that every morning two angels fly from heaven to earth. Each carries a bag. The first angel puts in his bag all the requests that people make. The second angel uses his bag to carry the "thank you's" that men send to God. And they say that the angel who receives requests flies back to heaven many times each day with his bag full to overflowing, but the angel who receives "thank you's" flies all day long, and at nightfall returns with only a few in his bag.

You remember that when Jesus was on earth He healed ten men of leprosy and only one of them came back to say "thank you." The other nine forgot to use the key of appreciation.

We, too, forget this key. We forget it in dealing with our parents. We forget it in dealing with our brothers. We forget it in dealing with our sisters. No one will ever know how much fathers' and mothers' hearts have been saddened because boys and girls fail to use the golden key of "thank you."

There was once a boy whose father died when he was very small. His mother worked very hard to feed and clothe and educate him and give him a chance in life. She ruined her health by hard work and when he had become a successful man, she was stricken with a fatal illness. While she was dying, her son came to see her, and kneeling down beside her bed, put his arms around her and said, "Oh, mother, what a good mother you've been to me!" His mother looked up into his face and said, "Do you know, my boy, this is the first time you ever told me that?" And then she became unconscious again, and was in that state for three days until she died. The young man never forgot his mother's dying words.

We forget this key also in dealing with God. We are always asking Him for things, and it is right that we should. Is He not our loving heavenly Father? But how many times do we say "thank you" to God when He gives us what we



ask? It becomes a matter of course with most of us. As we open our eyes in the morning after having enjoyed a restful night we should thank God for having spared our lives and permitted us to see a new day. When we have partaken of our morning meal we should not forget that He is the giver of all good and perfect gifts—even the food—and not fail to thank Him. Recognize God also at the noon meal and evening repast. Then before retiring say "thank you" to God for having spared your life that day and ask for a restful night.

A certain section of the country once suffered terribly from lack of rain. The brooks dried up, the cattle had hard work to find drink, the crops were wilted, the grass was scorched, and the people were afraid there would be a famine in the land. So one day they met in the church and prayed for rain. God answered their prayer, and sent them rain.

One small boy was troubled about something. He went to his mother one day and asked her, "Mother, when are they going to have a thank-you meeting?" His mother didn't understand, and asked him what he meant. "Why," he said, "the people asked God for rain, and He sent it. Aren't they going to say thank you to Him for it?"

We ought to gladden the hearts of our parents and God by using the "thank you" key for all the blessings we have received.

A woman with a little boy helped a blind man across a city street one day. When they left him, the woman said to the boy, "I'm glad I'm not blind, aren't you?"

"Yes," replied the boy, "I am, and I'm going to tell God so tonight."

Boys and girls, do we appreciate our eyes. Do we appreciate our hands, our feet, our sense of speech.

Have you ever stopped to think of the thousands of little boys and girls who have not been blessed with a sound mind and a sound body.

Let us use this golden key of appreciation and see how much more gladness it will bring into our lives and the lives of our loved ones.

"In everything give thanks: for this is the will of God in Christ Jesus."

SCHOOL DAYS

School days, school days, how we welcome the sound of the school bell. With our books packed and our straps on or put in a bag, and we take our younger sister and say good bye to her down the street they go. The teacher tells us to be very careful at the corners, to look out for the cars and the trucks when crossing the road. In the classroom we see new friends and have a new teacher. At recess we spin and jump and play. At 1 o'clock we eat a nice lunch, a glass of milk, and a juicy apple. We are so happy to be together again. After a pleasant afternoon we go home and tell all about the nice day at school.

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KNOWING JESUS

THE desire to know Jesus is insatiable, it will not down. The votaries of pleasure seek in vain to drown the insistent call of the soul. Does not the fact of our sinfulness call loudly for the sinlessness of him who died for us, "the righteous for the unrighteous, that he might bring us to God."

We must come into intimate contact with Jesus before we really know him. Does not a six-day camping trip reveal to us more of a man than would a year of simply exchanging greetings as we meet on the busy streets of the city? Does not the intimate contact of the woods either deepen the "true blue" or reveal the "yellow?" We soon discover that religion is genuine or we make the sad discovery that the life slogan seems to be: "When among the Romans, do as the Romans do."

The more we know of the Master the greater seems the contrast between his perfection and our imperfection—his goodness as the mountain of God; our goodness as a molehill of earth! And yet Jesus spoke these wondrous words: "Ye are my friends, if ye do the things which I command you."

Is not knowing Jesus the secret of peace in sorrow? Who has yet sounded the breadth of his pity, the depth of his love? Is this not the secret of success in Christian work; knowing that Jesus is waiting to turn all the power of heaven into a life? Why do some lives seem surcharged with power, while the lives of other professing Christians are powerless? Is it knowing Jesus or not really knowing him that accounts for the difference? The Master said: "And this is life eternal, that they should know thee, the only true God, and him whom thou didst send, even Jesus Christ."

Philips' knowledge and the eunuch's need were joined together by the Spirit as Philip explained the prophecies and their fulfillment in the life, death and resurrection of Jesus. Does not knowledge of Jesus sentence weakness to banishment? Does it not say to discouragement, "No room?" Does it not keep usefulness at the fore and take drudgery from daily toil until we say: "This is my blessing, not my doom?"

ONLY GOOD CHARACTER WILL ENDURE.

We shall take with us into the eternal world only that which we weave into our character. We may make strong, beautiful, good character, no matter what our station in life may be. "If the purpose be noble, it matters little that the thing worked upon be lowly." Honesty, kindness, patience, purity, trueness, and all the virtues that are in our perfect Pattern may be developed in our own lives, if we have the will to practice them. Not high station in the world or in the church will approve us to God, but the faithfulness with which we apply in our life and develop in our character the principles of the truth.

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No, no, it is not "our stars" that makes us underlings, incompetents, and ne'er-do-wells. No star ever did that to any man,—nor did God. If we become such, we do it, to ourselves. If we are failures at important tasks, it is because we have not the spirit to be anything else.

Great thoughts belong only and truly to him whose mind can hold them. No matter who first put them in words, if they come to a soul and fill it, they belong to it, whether they floated on the voice of others or on the wings of silence and the night

Be an optimist. That is, believe that the thing can be done and that you can do it. If you cling to such a vision relentlessly, it resolves itself into a magnet which ever draws toward you the object of your passion.

Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him.—Acts 10:34, 35.

READY FOR THE EMERGENCY.

Expecting children to memorize rules of conduct or a multitude of Bible verses and to depend on these when some sudden temptation or severe trouble comes is a very risky plan. In nine cases out of ten the right verse or precept or the right words of comfort will not occur. "How can we know which facts and rules among all the millions of facts and rules that exist, are the ones to teach our children so that they will be prepared to live most fully the life that is ahead of them?" says Bonnie Worley Wright, in the Child Welfare Magazine.

To be sure there is prayer and meditation to fall back on, but what child, caught in a moral crisis or in a position where choice must be made of two courses, is going to sit down for prayer or meditation or the recalling of Scripture passages, unless the habit of so doing has been inculcated? This same writer goes on to say, "Would it not be more logical if we tried to give them the training in character and individuality that would enable them to search out their own facts and develop their own rules as they come to need them?"

This question could be much improved as follows: Would it not be more logical if we gave them life problems to think on, and helped them to form the habit of deliberating carefully and thoroughly on all sides of a situation, so that when personal problems arose they would unconsciously—almost instinctively—begin at once to deliberate, to marshal reasons for and against and because of constant practice, would quickly make a wise choice?

SPEAK KINDLY

Speak kindly words, for souls around are weary.

Whether on mountain top or in the lowly glen;
And sorrowing hearts are breaking; touch them kindly.
Be thou a helper unto men.

Stand bravely for the right. Let no deception

Betray thy spirit into careless ease or sin;
Ten thousand falter where one soul has courage
Life's everlasting prize to win.

Be wise to shun the wrong, however simple

The world may deem the path you take: the holy way

Leads past earth's tinsel and its proud ambitions;
But then it leads to perfect day.

Speak kindly, then, though in the gloom and darkness

Your head may sometimes pillow on the frigid stone.

Angels will fold their visioned wings above thee:

For kindly spirits never walk alone!

—Robert Hare

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IF YOU CANNOT PAY.

The businesslike governor of a western state says that his state now pays as it goes, and if it does not pay, it does not go. The principle which works well with a state, is equally successful with individuals. One of the most undesirable habits young people can form is that of charging articles, going on the supposition that it will be easier to pay for a new suit or for a gift for a friend in a month or two, than it is at the present time.

So far as personal expenses are concerned, no one can afford anything he cannot pay for when he gets it. Often it is a wise policy for a farmer to go in debt for a farm, or for a young couple to go in debt for their home, but it is not a good policy for young people to run in debt for their clothes or their pleasures. Pay as you go, and if you cannot pay, do not go.

PART OF YOUR EDUCATION.

Disappointments and failures are part of your education. If you always had whatever you wanted till you were middle aged, your first disappointment would crush you. If you always succeeded in everything you tried, till the same age, you would be an intolerable person, tremendously impressed by your own importance, and without sympathy for the unfortunate. Do not let yourself feel injured when you meet with disappointment, or fail in something you have undertaken, for these things are essential parts of your education.

THE BEAVERDAM ASSOCIATION—1887-1927.

At the second session of Beaverdam Association held at Double Springs Baptist Church in the fall of 1888, thirty churches reported a membership of 1961 members. Elder S. Y. Jamison, pastor of the Westminster church, was moderator. On the executive committee was J. W. Stribling, Wm. J. Hix, E. P. Earle, R. A. Matheson and James Seaborn. Among the leaders of the body and among those reporting on various topics were Elder J. R. Earle, J. W. Shelor, S. S. McJunkin, W. T. Grubbs, F. M. Davis, etc. J. W. Shelor was treasurer, and E. P. Earle was his successor in office. E. Y. Jameson was a promoter of all good things. The Women's work had just been organized and set on foot in the Southern Baptist Convention, and the title of the work was WOMAN'S MISSION TO WOMEN.

There was a net growth in membership during the next year so that the total of the churches reached nearly 2300 members. In the year 1893 at the seventh annual session there were 33 churches. The total paid for pastor's salary by these 33 churches was only \$2,426.00. This is less than now paid by some of our individual churches. The total value of church property in 1893 was only \$19,615.00 for all the 33 churches. This sum is less than half of what the Seneca church cost. The 33 churches paid as follows for the following objects: (1893) Foreign missions, \$92; Home missions, \$60; State missions, \$172; Women's missions, \$40; Ministerial education, \$23; church building, \$27. The Seneca and New Westminster churches paid \$300 per annum for salary. Other salary figures were \$9.11, \$25, \$26, \$40, \$60, \$100 and \$200. Five years afterward, in 1898, there were only six W. M. S. organizations in the body. Among the early presidents of the W. M. S. were Mrs. E. T. Marett, Fair Play, Mrs. S. A. Williams, Mrs. Wm. Carey, Mrs. J. R. Earle, Mrs. Mary McGuire and Mrs. J. S. Floyd. The New Westminster church was the first church in the association to provide a pastorium for its pastor. It cost \$1,000, including the lot. In 1898 the total value of church property had decreased to \$17,405 dollars. Some of the buildings had decayed, perhaps, and were not worth so much as they were in 1893. The membership of the churches had grown 200 in net increase in five years. Twenty years ago the largest Sunday schools were located at New Westminster, 213; Newry, 135; and Seneca and New Hope 104 each. All other churches had under 100 in Sunday school. By 1905 the membership had increased to 2809 members and the value of church property had reached twenty thousand. Seneca paid \$400 and New Westminster paid \$350 salary in 1905, the other churches falling below this figure, some of them paying nothing. By the year 1909 the women were giving a total of \$600 to all causes. Up to the year 1910 the following had served as moderators: S. Y. Jameson, two years; J. R. Earle, five years; W. W. Leathers, five years; D. W. Hiott, two years; P. J. Vermillion, one year; A. P. Marett, two years; J. W. Shelor, one year; J. N. Stone, two years; A. P. Marett, three

years. Among the early treasurers and clerks of the Beaverdam were J. W. Shelor, W. W. Leathers, M. C. Barton, J. M. McGuire, J. R. Earle, J. W. Stribling and James Seaborn. About fifteen years ago the first wave of church building struck the association. New buildings began to spring up. The grand total of the women reached \$1000 in 1912 and the work of the women was being emphasized throughout the association. In 1914 the women put up a total of nearly \$2,000. New enterprise in church building arose and Westminster and Walhalla spent some money in this enterprise, some of the country churches having already set the pace and given the example. By 1916 the total membership had reached \$4,469. The women were hard at work. F. M. Lyda had been moderator for several years, 1913-1916. In 1917 the contributions to various causes were as follows: Pastors' salary, \$6,070; State missions, \$849; Home missions, \$833; Foreign missions, \$774; Orphanage, \$617; grand total, \$14,700. Total value of church buildings in 1917 \$87,000. Thus we see that only about ten years ago did the churches of the association begin to realize their opportunities in the kingdom. To the women must be given much of the credit for the awakening. When and how did the new era begin? What led to the new purpose and effort? How account for the somnolence, apathy, lethargy up to 1914-1916?

The advances during the last decade are traceable largely to the women and their missionary operations, to Sunday school normal training, to better pastoral leadership, and increased evangelistic effort. Much is also due to the arrival of the railroad with the concomitant blessings of education and culture.

The introduction of cotton mills has added a feature to the life of the section which has led to its problems and duties. The Piedmont is in a formative era. We are just peering out upon a glorious dawn of better things. Within a generation the aspect of things will be greatly changed. Let us work and pray—let us labor and hope—let us persevere and be strong. God will richly reward our labors.

The Stabilizing Influence in America

THE church is the great stabilizing influence in America. The foundations of the republic were laid and the superstructure built on the great principles for which the church stands and by men who believed in those principles.

The United States is blessed above most nations and largely because of free churches and free schools. The breaking down of the church means the breaking down of our civilization. Therefore the church should be attended and supported by all good citizens. The happiest, most useful citizens are those who believe in the church and attend it. The boys and girls who are deprived of the church and the church school are not given a fair chance.

HENRY WALLACE,
U. S. Secretary of Agriculture.

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