

Baptist Historical Record

OUR CHURCH HISTORY

VOLUME 1.

WESTMINSTER, S. C., JULY 1927.

NUMBER 11.

Baptist Historical Record

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

BAPTIST NEGLECT OF HISTORY.

Dr. Benedict says: "Of Roger Williams less is known than of some others because no efforts were made by his early biographers to collect facts concerning him. His opponents were more disposed to obliterate his name than to record his life."

It was more than 100 years after the foundation of the Providence church when Rev. John Stafford collected the fugitive traditions concerning the origin of the church.

We know very little concerning the early years of the First Baptist church of Charleston, S. C., the first southern Baptist church.

How long shall we neglect our history?

Goodness is its own reward. But it brings others.

CONDENSED EXCERPTS FROM THE REPORT ON THE PRESERVATION OF BAPTIST HISTORY.

Southern Baptist Convention Minutes, 1927.

Baptists have been deplorably careless in preserving the records of their life and work.

Fire and flood and ravages of war have destroyed their historical sources.

The loss of other records is due to the inexcusable indifference and carelessness of our churches and people.

Such dereliction is a species of sin.

All our records should be extant and intact.

Something has been preserved—less has been classified and collated.

Much is gone forever.

We need a historical society in every state, in every association, and in every church.

A history of every state, association, and church should be written.

We have been slipshod and slovenly in taking care of the history we have made.

A Southern Baptist Encyclopedia should be published.

(Concluded on Page 8)

THE NEWRY STORE

Newry, S. C.

NOT HOW CHEAP BUT HOW GOOD

WE TRY TO SHOW COURTESY AND CONSIDERATION ALONG WITH INTEGRITY

CONNEROSS BAPTIST CHURCH

Conneross church in Oconee county, S. C., is, along with Beaverdam, Chauga, and Old Liberty, among the oldest churches in this section. The records prior to 1833 are not available, perhaps being forever lost. The church was established by or before 1812, and according to some accounts, in 1798. It is said that the ancestor of the Alexander family came to the section in 1798. The old Alexander house near the church is said to have been built in that year. Joseph Grisham and Rev. Nimrod Sullivan were among the prominent Baptists associated with the early life of Conneross.

From 1833 to 1836 the following were among the constituents of the body: James Ferguson, and Malissa his wife, Barbara Phillips; Alexander Dedlon, Andrew Seago, Androland Cobb, Noah Abbott, John Ferguson, Thomas Walters, John Adair, Andrew A. Cobb, Henry Head, Father Phillips, Lewis Frick, Francis Mason, Elijah Deaton, Andrew McGuffin, Andrew Ferguson, Edmund Cason, Daniel Stephens, Simon Hobbs, Littleton Fountain, Elie Deaton, Mary Head, Joseph M. Grisham, Esther Denny, Morgan Head, Father Ferguson, Massengale Sisk, Daird Fox, Cinthy Head, wife of Morgan Head, Joseph Sisk, David Fox, Nancy Johnson, Henry and Lucy Chambers, etc., besides many colored members.

Among the churches with which Conneross corresponded in 1833-35 were Holly Springs, Bethlehem, Perkins Creek, Poplar Springs, New Hope, etc. Messengers from these churches often sat in conference and were invited to council.

Elder Cobb, Elder Humphrey Posey, ——— Ballard, James R. Smith, Elder Whitton, Elder Simpson, Elder Baldwin, and Elder Murphree ministered at times to the saints in the ministry about 1833. The pastor seems to have been Elder James R. Smith. Old Father Ferguson, said to have led Morgan Head down into Jordan's likeness, for baptism, also was perhaps a minister. Andrew McGuffin was pastoral supply about 1835-36. Elder Posey held several continued meetings about this time and there were outpourings of the Holy Spirit when he preached. Many were added to the church through his ministry. Prayer and rejoicing and the birth of a new born soul poured out the oil of joy upon the heads of the saints. Stekoe church also sent messengers at times to Conneross. Joseph Grisham was among the early clerks.

The third Sunday in May 1836-1836, the Westminster Baptist church was organized with help of aids from Conneross, among the charter members being Andrew Ferguson, Sr., James and Melissa Ferguson, and a colored woman belonging to Jesse Stribling.

Revs. Andrew Cobb and Andrew McGuffin were sent out in 1836 to visit and aid weak churches in the section. The first gifts to missions were about 1836 when Joseph Grisham gave one dollar, John Ferguson gave one dol-

lar, and Roland Cobb fifty cents. Andrew McGuffin was ordained at the request of Perkins Creek about 1836. He was an influential minister in the early days in the section.

Among members received or dismissed about 1836 were William Peterson, Henry and Lucy Chambers, Nancy Johnson, Washington Abbott, Angelina Head, etc.

A new meeting house was erected about 1836, John L. Ferguson, Roland Cobb, John Adair, John Abbott and David Barton being appointed to raise the money for it. It was let to the lowest bidder.

Some money for home missions was collected, but it was for some reason returned to the donors, because perhaps of dissension. Notes which were unpaid by members of the church were turned in to the church for collection. If not paid the defaulting member was disciplined.

Among members received were Stephen Whitmire and Mary Whitmire, his wife, Elizabeth Beck, Mary Seago, Nancy Abbott, etc.

Bird Abbott was disciplined for non-attendance, and said he had no horse to rise and lived far off, so we see there was some poverty in those days.

Among the ministering brethren between 1836 and 1842 were Elders Henson, Ammon, Kimsey, Smith, McGuffin, Cobb, William King, Perkinsen, J. Grisham, etc. A. A. Cobb was chosen pastor in 1837. Andrew McGuffin was chosen pastor in 1838. Sanford Vandiver was pastor later on. Rev. Findley was ordained to the ministry about 1840. Joseph Grisham was pastor in 1852.

The Fork Association was formed about this time. G. W. Abbott took the church book and refused to give it up. James Abbott was appointed to get it, but it was a long time before the book was given up. There was some dispute about missions, perhaps.

David Butler, Drury Knox, and others succeeded to the pastorate in the fifties. Drury Knox was pastor during the Civil war.

The church book remained out of the hands of the church from 1848 to 1866. Simson Abbott gave it to the church "as a present" in 1866. He did not deem it a special duty, but gave it "as a present." A dispute arose between Conneross and Westminster church about the latter receiving certain members. There was a split in Conneross and some dissension. The church was removed to West Union for a time. It was all perhaps about missions.

Nimrod Sullivan and Brother Collins were ordained to the gospel ministry about 1848. Among the churches of this section in 1848 were Bethel, Chauga, Double Springs, Long Creek, Providence, Pleasant Hill, Perkins Creek, New Hope, Conneross, and Westminster churches. All sent aids when Sullivan and Collins were ordained to the ministry. Westminster delegates were refused seats because of the quarrel mentioned above. Rev. Fendley, Rev. John West, from New Hope, Rev. A. Swofford from Long Creek, Deacons S. Hughes and D. Bearden from



Red Goose School Shoes

Shoes for the growing boy and girl deserve your careful attention and consideration.

Our school shoes are built of the finest material on comfortable foot-conforming lasts.

THE GLOBE

Westminster.

South Carolina

Bethel, deacon Daniel Inman from Double Springs, ordained the above two ministers to their work.

Bro Compton was pastor of the church when it was (on account of the schism), located at West Union. Members at the time the church was located at West Union were Elder J. Compton, James Bryson, Jane Davis, Elder N. Sullivan, Barton Abbott, John Wootson, M. Moss, Sister R. Rusk, H. Huitt, L. Temple, Elijah Collins, J. Adair, W. Robinson, Elder S. Findlay, Elder J. Grisham, etc. The West Union section of the church was the missionary branch of it, doubtless, as it contained the more intelligent and liberal of the members. Mt. Pleasant church was sent out as an arm of West Union. Many slaves were members at this time.

Third Sunday in February, 1849, it was agreed to establish an arm of Conneross at Pickens—old Pickens, perhaps. This was the court house of Pickens county.

Special attention was given to the religious instruction of the slaves, and Joseph Grisham was appointed by the church to teach them. Compton, Sullivan, Grisham, Fendley and Collins were among the ministers who preached at the church at times in these days. Pastor's salary was collected regularly in 1849.

The Westminster church finally joined the West Union association of missionary Baptists and acknowledged her wrong doing toward the Conneross church.

R. B. HONEA

Next to the Post Office Westminster, S. C.
I Buy All Country Produce

I Will Sell for You Anything You Raise

BRING ME YOUR BEANS, OKRA, SYRUP,
HAMS, EGGS, CHICKENS, ETC.

I Have a Market for Produce

R. B. HONEA

Westminster,

South Carolina

The branch of the church at West Union met for the last time in 1852 and was disorganized. Rev. James Sullivan preached among his first sermons at Conneross. Rev. Sullivan was among the best workers in the church for years.

In 1869 the first agricultural society was organized for the purpose of paying ministers of the gospel for their services. This was an innovation for the times, perhaps. Rev. J. S. Simmons was pastor about this time. Each member was required to pay for pastor's salary according to his means.

Rev. A. W. McGuffin was pastor for many years of Conneross. He is buried at his request near the pulpit. Conneross has had a long and

(Concluded on Page 8)

NEWRY BAPTIST CHURCH

Beaverdam Association in South Carolina.

The Newry Baptist church was organized in the year 1894, and for the first few years of life enjoyed an exceptional growth in membership. The spirit of evangelism was paramount, and new born souls came into the flock in large numbers, considering the limited sphere of its operations. The church is most picturesquely located in the beautiful little valley, and nestles among the houses of the mill district with a calm composure, which is illustrative of the sweet influence she has exerted on the minds and hearts of the people of the town for over thirty years.

The glens and dells of the Piedmont of South Carolina are beautiful in their secluded quietude. The valley in which the mill is located was doubtless a paradise of earthly beauty before the whirling wheels and the rotating spindles and hammering looms broke into its solemn sylvan remoteness. It is a place for day dreams, for poetry, and for thought. The fisherman may walk out to Cane Creek and drop in a hook and bring out sun perch and bewhiskered catfish, and the young boy in his glory in the rural surroundings of the place. Cotton mills ought to be located in the country. Town is no place to rear children. And the children are numerous and especially pretty at Newry. Golden curls and rosy faces bespeak the healthfulness of the location.

By the year 1898 the church had a membership of 134 members, counting the 36 who had joined that year. Yet strange to say the church had dismissed 44 by letter, showing the transient character of the mill population. A flourishing Sunday school of 204 members was in operation, showing the possibilities of these mill churches in the proper training of children, when a competently trained force of teachers can be enlisted. Mill churches ought to have the best talent for teachers and for pastors.

When Rev. C. Wardlaw of Seneca was pastor and W. J. Jones was clerk the church gave small amounts to all the causes of the state convention. The membership had dropped to 120. Pastoral support was small.

Forty-six came into the church by letter and by baptism in 1903, but the dismissals were so great that little change in the net membership was noticeable. T. P. Lide was pastor and H. F. Sayer was clerk at the time. W. W. Leathers and W. F. Hodge soon came into office as pastor and clerk. J. F. James was superintendent of the Sunday school of 135 members in 1906. The church had a building sufficient for its needs and the value of the buildings owned by the church was \$2,500. A gradual growth was maintained in spite of the many hindrances. In 1909 Rev. G. F. Fuller was pastor, R. E. Vernon, clerk; and J. H. Cantrell superintendent. Preaching was on the first and third Sundays. The Sunday school had suffered a decline in attendance, though the membership had slightly grown.

Better trained workers were needed in the Sunday school. In 1910, 47 new members were added, 33 being by baptism. The membership was 158. Rev. D. C. Williams was pastor, M. A. Green was clerk, and J. H. Cantrell was superintendent. The ups and downs of life did not disturb the serene soul of the little church, but she kept on baptizing believers and adding to the kingdom. J. M. Mulky and C. E. Gaillard were among the workers in the church. The salary of the pastor was about \$360 per annum. State, home, and foreign missions received gifts regularly. The beginnings of the W. M. S. were seen and small contributions were made by the women. The additions were 37 in 1912. Yet the membership had dropped to 105. But they had gone to help build up another church elsewhere when they departed. The church has done its share in the baptizing of believers. The fruitage of evangelism has been comparatively large in the church. The church seems to have suffered a severe decline in 1914 and 1915, and no reports were sent to the association. Rev. N. G. Wright became pastor in 1916. The membership was only 111. The church was passing through a crisis. Miss Annie Ford was leading the W. M. S., which had been established in 1915. Mrs. C. A. Mattison also began work with the R. A. boys. Rev. J. T. Taylor of Ware Shoals became pastor, S. W. Foster was clerk, and C. A. Mattison was treasurer. Very good offerings were made for missions and the church began its upward way again.

Mrs. C. A. Mattison also established a band of Sunbeams about the year of 1919. The pastorate was reported vacant, but the young people were being trained, as far as was possible under the disheartening circumstances. Lay workers were gradually being enlisted.

In 1922 Rev. W. M. Thompson was pastor, T. M. Elrod, clerk; R. B. Becknell, treasurer; W. H. Hawkins, superintendent; and Mrs. J. D. Tollison president of the W. M. S. The membership had dropped to 112. But Mrs. Mattison was at work with the young people. Mrs. H. M. Dyer was leading the G. A. and a new force of workers was being trained. With the passing days the membership grew, the gifts to missions increased, and a new spirit took hold on the discouraged church.

Bro. Thompson apparently did good work, from the reports we have at hand. C. A. Mattison, J. M. Alexander, and M. E. Owens were at work in the church and did good service.

Nina Abbott was leading the B. Y. P. U. B. L. Moore and Mrs. E. D. Cox soon came into the work of the church as helpers, the first as superintendent and the latter as president of the W. M. S. N. H. Thompson led the B. Y. P. U. The membership started growing. Pastor's salary was increased.

The church assisted the poor and needy. A better day seemed ahead.

Rev. W. H. Harbin is now pastor, J. E. Cox clerk, J. M. Alexander treasurer, B. L. Moore

(Concluded on Page 9)

PHONE 291-F

and Have Hudson's Before Dawn
Delivery

Start Tomorrow Morning

HUDSONS DAIRY

Immaculate Cleanliness, Every Possible Sanitary Measure Safeguards the Purity of Your Milk

No. 19 North Laurens Street

UNITED STATES STORES

Greenville, S. C.

TENTS—TARPAULINS

BED COTS

OWN A LOT IN

PIONEER PARK

A BEAUTY SPOT IN EASY REACH OF GREENVILLE

T. OREGON LAWTON

Greenville, S. C.



Left: Mme. Regina R. Morton, with her old edition of the New Testament; this copy was printed in 1676, and is the oldest edition of its kind in the world. Center: The world's highest stadium, on Mt. Helix, San Diego, Calif.; though used only once each year for Easter sunrise services, it is built for permanency, the walls being constructed of stones and the seats and steps of concrete; it will accommodate about 2,000; a fine dirt road winds around the mount, which is 1380 feet high. Right: This beautiful silver pulpit was given by Rodman Wanamaker, of New York, to Sandringham Parish Church, London.

HOW WE CHEAT OURSELVES

I ONCE heard an old politician, well versed in the ways of men, say that there was "a little larceny" in everybody, meaning that every human being was something of a thief in a small way.

I do not believe this is true. I have known some people who were so honest that they would look up the pronunciation of a word in the dictionary rather than tell their children how to pronounce it when they were not quite sure themselves.

I think most of us will say unhesitatingly that most of their friends and acquaintances are honest, as far as their dealings with other people are concerned.

Honesty is a very common quality—a fine thing for the world, for life would be troublesome were we constantly surmounted with thieves.

But being honest with ourselves is different.

A clerk is dishonest who loafs on the time for which he is paid by his employer.

A lawyer is dishonest who does not do his utmost to give advice to clients which will keep them out of trouble.

A doctor is dishonest who frightens patients into believing that they have something worse than they have, in order to make them doubly grateful to him when they are cured.

And a man is dishonest who does not do for himself what he would do for others—who steals his own time—fools himself with false ideas of how well he is getting along, or allows part of his mind to think vices are not hurting him when the other side of his mind knows perfectly well they are.

The job of being perfectly square with yourself is a hard one, and because it is not always carried out to the letter there is "a little larceny" in everybody—or almost everybody.

A man given a sound body and a sound mind has a duty to perform to himself, which is to make the very best of these remarkable gifts.

If he feeds his mind on trash there is no real nutriment, or wastes his natural powers either in idleness or self indulgence, there is a streak of dishonesty in him, and he will do well to get it out as soon as he can.

If he finds himself continually saying that things which he knows he ought to do are unimportant, he is not mentally straight.

His dishonesty will not injure other people very much, and so there are no laws against it.

But it will injure him a great deal. It will also perhaps rob his family and dependents of a great deal of comfort and happiness that ought by right to be theirs.

So it is worth while to study yourself, to find out where the thievery is going on, and to raise the cry of "Stop, Thief!" in time to put an end to the pedestrations.

The stealing may not be great, but it can grow much worse if permitted to continue.

We are all of us cheating ourselves a little. We cannot help it. We are not yet wise enough to estimate the damage it does.

But we can reduce the cheating to a minimum, and we shall feel better and sleep better for it, and get rid of a great many of those unnecessary worries, which if they continue, will have a direct effect on our health—and a bad effect.

A thief hunt inside our own souls now and then will do no harm. It may be of very great benefit.

—o—
Holding fast to the things that are true, honorable and just is vastly more significant than the increase of material possessions. No national disaster could possibly equal the disaster of a lowering of national standards of obedience to law, love of liberty, regard for human life and devotion to the peace and welfare of the world.

JACK AND THE COLT

HOW Jack wished he might hop into the wagon and go off to town with father that day! He had often gone with his daddy but on this occasion his father had to disappoint him, because it would be late before he could come home and Jack was usually in bed by nine o'clock. Since he could not do so, the next best thing was to see father get started. Just before he drove out of the gate, shouting "good bye" to mother and son, father turned to Jack and said, "Now, son, above all else, be sure to keep the orchard gate fastened; or as sure as you live the colt will get in and nip and spoil the young fruit trees, besides doing other damage.

With good intentions Jack promised to keep the gate locked. But soon he became interested in his play. He roamed all over the farm, then in the meadow. Soon he was having a fine time in the orchard. His mother wanted him to go on an errand, so she stepped to the door and called to him. Jack was so interested in his play that his mother had to call several times before she could make him hear. Off he went to the house. But one thing he forgot!

He never thought of that orchard gate until his father spoke to him at the supper table. "How about the orchard and the young colt, Jack?"

Poor Jack! He did not mean to forget! Soon after supper he went out with father, and to the dismay of both, they found that the young colt had slipped into the orchard and peeled the bark from most of the young fruit trees. There was little hope that the trees would ever grow again. They had been planted about three years ago and a great deal of work was required to bring them to their present stage.

Then it was that Jack's father came to the rescue and told Jack of a sticky, gummy paste that might be smeared over the scars and wrapped with bandages made from burlap bags and then given another coat of tar. He made some of this and covered the scars. Several weeks later both Jack and his father were delighted to find that the trees were growing and most of them were blossoming.

Time went on. Jack grew older and larger. He soon went off to college. He came home only during the vaca-

tion periods to help out on the farm. It was many years after Jack the lad had left the orchard gate open that Jack the young man sat by the fireplace with his father and mother. It was a stormy night. The windows and shutters rattled. The rain and hail beat against the windows. The wind roared furiously. Suddenly there was the sound of crashing and cracking of wood. It seemed as though most of the orchard trees were being torn down. Nothing could be seen that evening. The next morning would tell the story. Bright and early the next morning Jack and his father went out to view the damage done by the storm. A small shed near the corn crib had been blown down, as well as hen house. Then to the orchard they went. Most of the trees were down. Strange to say, they had all broken about the same place. Looking very closely, Jack and his father were surprised to find that every tree that was broken was one that had been nipped and peeled by Jack's little colt years before! The scars on the trunks had been covered; but the pitch and tar which had been painted over them did not strengthen the trees. When the stormy winds blew, the weak places gave way.

Boys and girls are often careless like Jack. Before they know it, they have allowed themselves to tell just a little lie. A little tar and pitch can cover it and they think that no one will ever find it out—

in fact, will be forgotten. But years later the day comes when the winds blow, when the storms of life come. Then the covered lie causes the boy to fall. He loses a good position because he has been covering up lies rather than telling the truth.

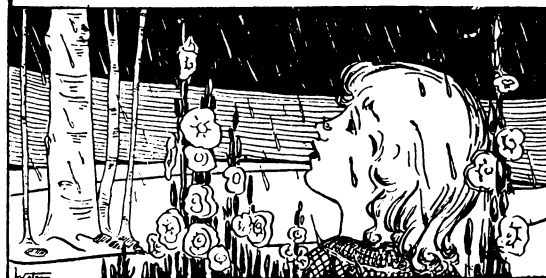
Perhaps a girl says an unkind word to her friend. It may be there were times when she told her mother or father the untruth. Years pass on. The harsh word is covered over. The girl does not ask to be forgiven. Then later in life, one day the girl, now a grown woman, finds that instead of being loved by people, those who know her would rather not have her around. She wakes up to find out that the covered scar of her sharp speaking has caused her to lose her place in the hearts of her friends.

The scars made by Jack's colt are like bad habits and sins. It will never do for us to cover them over. The Bible tells us, "Be sure your sin will find you out."



The Sun Shower

The sky has the dirtiest face today,
But the rain will wash the dirt away,
And down will come
With a drum, drum, drum,
The little raindrops, gay.
The wind will dry
The wet-faced sky
With gentle puffs of air,
Then Mother Sun will come and tie
A rainbow in her hair.



We Will Give You a Job that Will Make You
Proud to Show Your Old Shoes

WEST GREENVILLE SHOE WORKS

Shoe Repairing of Better Kind

15 Pendleton St. West Greenville, S. C.
J. E. KUYKENDALL, Mgr.

ROCK HUT FILLING STATION

Sinclair Gas and Lubricating Oils
Tire Service to the Minute
Courtesy and Accommodation

*In the Heart of Seneca—A Good
Town*

SENECA, S. C.

W. W. SANDERS
Courtenay, S. C.

**Gulf and Standard Gas, Oils, Tires
and Tubes**

SMALL ACCESSORIES

***I PILE THE CONES HIGH
With Pure Ponder's Ice Cream
For 5c***

W. D. WEST

SENECA, SOUTH CAROLINA
Near the Post Office

(Concluded from Page 1)

Historical and biographical details should be gathered, indexed, and printed.

A literary history of American Baptists should be written.

Shall Baptists be considered an ignorant, uncultivated people who have contributed nothing to the cultural history of the south and the world?

CHARLES A. STAKELEY,
A. J. HOLT,
MRS. GEO. E. ELAM.

The conscience can be deadened but not fooled; and he who deadens his conscience is fooled.

THE SENECA BANK

SENECA, S. C.

H. S. KING

*The Man Who Appreciates Your
Business*

**STAPLE AND FANCY
GROCERIES**

Phone 94 Seneca, S. C.

(Concluded from Page 3)

useful life in the section. Her fruitage will remain.

Conneross church was among the first advocates of gospel missions in the section. She sent out her ministers to dark sections when other churches refused to engage in the missionary enterprise. She had a liberal constituency. As a result of her influence the first great gift to the Seminary came from the Brown family, who were related to Joseph Grisham. Conneross believed in an educated ministry. She was among the leaders of the advance movement for the missions and ministerial education in the hill region.

Pastors during the last fifty years have been Revs. A. McGuffin, J. H. Stone, J. H. Sullivan, P. J. Vermillion, A. P. Maret, J. H. Ayers, I. E. McDavid, L. D. Mitchell, L. H. Raines, G. W. Gardner, etc.

What interesting stories the waters of Conneross Creek could tell, if they only could talk.

*Put work into life, and
life into work*

USEFUL PEOPLE.

Sunday school superintendent and J. M. Alexander chairman of the board of deacons.

The constituency has grown to some extent, and the Sunday school attendance is excellent. Yet it would appear that the environment promises even better things. A loyal working force working to proper ends may yet see great things done at Newry. The little children need training and the best talents are in demand for this work. Consecrated teachers and workers with the little ones will be rewarded with pleasing results, if they but do the work now needed to be done. The field is ripe unto the harvest, Evangelism, training, and enlistment have a fine field at Newry. Let us not grow weary with well doing, for we shall reap if we faint not.

Corruption in political life is really skepticism. It is a distrust, a disease which has lasted so long that it has grown into disbelief of political principles, of the first fundamental truths of the sacredness of government and the necessity of righteousness. And, where such a disbelief has come from, we know well enough. Is it not from the narrow view which has looked at machineries, and magnified them till they have hid from view the great purposes for which all machineries exist? If a man tells me that it is absolutely necessary that such or such a political party should be maintained, whether its acts and its men are righteous or unrighteous, or else the government will fail, that man is an unbeliever. He has lost his faith in the first principles of government, and he has lost it by persistently tying down his study and his soul to second causes, to the mere machinery of party.—Phillips Brooks.

No man is without some quality, by the due application of which he might deserve well of the world; and whoever he be that has but little in his power should be in haste to do that little, lest he be confounded with him that can do nothing.—Dr. Johnson.

Oh, there is naught on earth worth being known but God and our own souls.—Bailey.

The field of wrong brings forth death as its fruit.—Eeschylus.

We must daily strive to rise above the petty things which annoy and distract, and which hinder; and, if we would gracefully bear the name "Christian," we must up and smite them, counting all gain but loss; if it be not gain made in the new and better way in which the Lord Jesus bids us follow Him.

The useful persons in the world are not merely the ones who build railroads, run factories, and make important scientific discoveries. In fact their efforts would amount to little if it were not for the people who are the joy makers of the world. Some people have the faculty of creating happiness. Wherever they go, tension and strain disappear, anxious faces wear smiles, troubled hearts grow rested.

Include in your ambition for yourself this important aim of being a joy maker. Resolve that every day you live, somebody shall feel like thanking God that you are here. Resolve that every day your sympathy and friendship shall make life easier for somebody.

IMPELLED BY LOVE.

The love of parents and children, of husband and wife, of brothers and sisters, has held families together since the creation of the human race, and thus has founded and maintained all governments, since the state is based on the family. "Love is stronger than death." Love will set a man to doing the hardest work and will keep him at it. Love will overcome all obstacles. Love will fill with joy the darkest lot. Without love there would be little action in the world, little but almost universal stagnation.

If your soul is singing the praise of the Son of God, the rays of the Sun of Righteousness will be reflected in your face.

There Is Ever a Song Somewhere

*There is ever a song somewhere, my dear,
There is ever a something sings alway;
There's the song of the lark when the skies are clear
And the song of the thrush when the skies are gray;
The sunshine showers across the grain,
And the bluebird thrills in the orchard tree;
And in and out, when the eaves drip rain,
The swallows are twittering ceaselessly.*

*There is ever a song somewhere, my dear,
Be the skies above or dark or fair;
There is ever a song that our hearts may hear—
There is ever a song somewhere, my dear—
There is ever a song somewhere!*

*There is ever a song somewhere, my dear,
In the midnight black or the midday blue;
The robin pipes when the sun is here,
And the cricket chirrups the whole night through;
The Suds may blow and the fruit may grow,
And the autumn leaves drop crisp and sere;
But whether the sun or the rain or the snow,
There is ever a song somewhere, my dear.*

—James Whitcomb Riley.

G. H. BAILES DEPARTMENT STORES

GREENVILLE, S. C.

ANDERSON, S. C.

SENECA, S. C.

THREE STORES WITH ONE AIM—SERVICE

Everything to Wear For Men, Women and Children

The Greenville Baptist Association in South Carolina

Taking its origin along with the Spartan, North Spartanburg, and North Greenville associations from the bounds of the Tyger River association, the Greenville association has, since its foundation in 1860, had a wonderful growth in numbers and wealth. No city in the south had had its Baptist population to increase with more rapidity than Greenville, perhaps, in the last few decades. New churches have sprung up in the suburbs of the city with astounding frequency. The location of Furman University and G. W. C. in the city has had much to do with the Baptist progress of the Piedmont metropolis.

The kingdom value of a great educational institution with spiritual ideals cannot be realized unless we compute its by-products. The evangelistic campaigns led by the students of Furman during the life of the college at Greenville have added untold assets to the city's Baptist strength. Missions located at strategic centers have received the stimulus of the presence and labor of the Furman students. Cultured initiative has contributed its aggressive and effectual talent, and weak city missions have grown into strong churches under capable and well-trained leadership. We value our schools and colleges too little. Money expended for Baptist education is money expended for missions.

The Greenville association now contains within her bounds a number of churches formerly in the bounds of the Tyger River association, viz., Berea, established 1843; Bethuel, 1832; Brushy Creek, 1794; Clear Spring, 1803; Greenville, first, 1831; Pleasant Grove, 1833; Rocky Creek, 1834; Sandy Springs, 1832; and Washington, church, established 1821.

Old Brushy Creek church, established 1794, is the mother of several of the oldest churches in the body, including the First church of Greenville. Brushy Creek observed its homecoming recently with appropriate exercises. A history of the church was written, recounting the struggles and labors of 133 years of its existence.

Dr. W. J. McGlothlin, eminent church historian and president of Furman University, preached the sermon of the occasion. The churches established through the activities of the old Brushy Creek fraternity are: Clear Springs, Rocky Creek, Pleasant Grove, Washington, Rock Hill, Greenville First Baptist, and possibly others. Rev. Lewis Rector was pastor at Brushy Creek one hundred years ago. His pastorate lasted twenty-five years. He was formerly moderator of the Saluda association.

The Tyger River association was organized from the Reedy River and the Bethel. The Reedy River had its origin in the bounds of the Saluda, and the Saluda was formed from the Bethel. The Bethel arose from the old Congaree community, which gathered the fruitage of the old Sandy Creek association in the South state. Thus the upper state Baptists are of New Light origin.

Rev. Philip Mulky doubtless took detours throughout the bounds of the Greenville association 150 years ago or more. Daniel Marshall, the pioneer of Georgia, doubtless passed through

or near her bounds in his progress southward. It is known that Rev. Lorenzo Dow preached in the section round abouts. Spartanburg, Enore, and Abbeville court house were on his circuit of 1803. Among the New Light or Separate Baptists who labored in the ministry in the upper state were James Fowler, William Shackelford, David Lilly, Joseph Reese, Samuel Newton, John Rooker, Joseph Camp, and others, of whose labors we could wish we had an account similar to the one kept by Rev. Lorenzo Dow. It would be interesting reading. The Bethel, Reedy River, Tyger River, and Greenville associations originated from their labors.

The sections now in the Greenville association were very sparsely settled prior to 1790. It is known that some of the first evangelists of the territory west of the bounds of the present body were from the settlements around Greenville, S. C. One of the prominent early educators of Oconee county came from the hills and hollows near Greenville court house. Rev. Nimrod Sullivan was the name of this friend of education, culture, and missions who gave his influence to forward movements a hundred years ago in the hill country near the Georgia line.

Rev. Nimrod Sullivan was a bosom friend of Rev. Joseph Grisham, whose early instruction finally led his son-in-law Joseph E. Brown to give \$50,000 to the funds of the Southern Baptist Theological Seminary. Out of Greenville association came many valuable influences to the little churches in the mountains north of Westminster. The financial agents of the seminary were to be found annually in the mountain sections seeking aid for ministerial education and for the support of the seminary at Greenville. Many churches as far south as Laurens and Greenwood were fostered and aided by the faculty and students of the institution at Greenville. The cultural influences of Greenville have been extensive.

The fifty churches of the Greenville association constitute one of the strongest Baptist associations in the south today. The increase by baptism last year of 1112 gave to the body over 17,000 members of its constituent churches. Over 12,000 are enrolled in the Sunday schools. The property of the churches reaches a total of \$978,000. Over \$50,000 is paid out in pastors' salaries annually. A grand total of \$190,000 is paid out for other church expenses and for missions and benevolences. There has been a growth of 5,000 members in five years. The value of church property has increased \$300,000 in five years. In 1916 the total membership was 9,164; the value of church property was only \$305,000. The value of church property has increased about 200 per cent in ten years.

The Atlanta association, including Atlanta, Ga., has only 31,400 members, with a total church property of \$2,112,000 showing a total about one hundred per cent above the Greenville figures, whereas Atlanta is several times as large as Greenville, and is located in the greatest Baptist state in the south, so far as numbers are concerned. The Long Run association of Kentucky

has a membership of 24,000 with a total church property of \$2,113,000. But Louisville territory has 56 churches and the city has 300,000 population. Thus for a medium sized city, Greenville stands high in Baptist strength in the south.

The development of the Piedmont has been marvelous. The growth of Greenville has been rapid. The Baptists have more than kept pace with the growth of the city.

Among the Baptist ministers in Greenville county 75 years ago were Revs. B. E. Chastain, A. Dill, H. Wood, S. Powell, S. Gibson, L. M. Berry, W. Crane, R. Webb, T. T. Hopkins, J. C. Greene, H. Wood, R. Woodruff, S. Knight, T. Robertson, W. Drummond, etc. Baptist life and activity are quite different now from what they were in the days of these beloved men. The Greenville First Baptist church then numbered 169 on its roll, although in the year 1852 twenty-eight were added by baptism. Brushy Creek had 169 members and was larger than the town church. Clear Spring church had 163 members. Baptists were country people in those days. Even now they are largely country people moved to town.

It is the influx of the country people that has made Greenville the Baptist stronghold that she is today. A railroad conductor recently remarked: "When the Presbyterian preachers came into the country they stopped in the towns. The Methodist preachers went on their little circuit ponies into the brush and the bushes. The Baptist preacher did not have any pony to ride, so he went up along the bridle paths and along the creeks. After a while here came along the Episcopal rector riding in a pullman car." Whether he told the truth or not, he painted a graphic picture. Baptists cannot afford to neglect the country churches. They are the seed beds of our strength.

Church extension and missions in the early days of the Greenville association territory was largely of an individual type, depending on the initiative of the traveling preachers. The successors of Philip Mulky inherited his evangelistic fire and journeyed to and fro in the dark corners preaching the word of salvation. Log churches sprang up in the wilderness, with the cracks between the logs frequently so large that the winter wind whistled through them and kept the worshippers in a shiver throughout the service. The Vandiver family which was so prominent in the early history of Oconee county had representatives in the Greenville section. Rev. S. Vandiver was one of the first pastors at Greenville. Rev. J. G. Landrum, pastor of many country churches in the section also served the Greenville church for a time. Greenville as a country village had country pastors for many years.

The same obstacles to missionary enterprise which were found in other northern sections of the state exercised their power in the Greenville territory. The location of the college and the seminary at Greenville corrected many adverse conditions and raised the standard of Christian life and activity through the years. The cultural and missionary influence of the seminary

was felt throughout an extensive section in all directions from Greenville. The cause of missions was greatly aided by the presence of the seminary and its faculty. The first church at Newberry was established by Seminary students. The faculty of the seminary served churches in all directions from the city. The churches of the section were frequently called upon to aid the students' fund. The cause of ministerial education was presented at every associational meeting within a radius of many miles. Thus habits of benevolence developed among the people of the section more rapidly because of these appeals and activities. The Christian institutions at Greenville have been both a burden and a blessing. But the blessing has outweighed the burden. The backwoods sections of a century ago have become through the influence of these institutions the most progressive, the most wealthy, and the most liberal of the state. There has been a great transformation during the last century. Evangelism, education, and organization have been the watchwords of Baptist advance during the last century. The Greenville association is a product of these three things. Evangelism furnished the fire, education furnished the fuel, and co-operation and organization have kept the fire punched and burning.

Associational activities and records of former days in this section differed much from those of today. Organized benevolence was in its infancy. Statistics were meagre, and little detailed information is given. The association met, had an introductory sermon, enrolled delegates, elected officers, appointed correspondents to other associations, appointed a preaching committee, and much of the time was given to preaching and hearing the word. Queries were often introduced involving cases of disorderly polity. Business was transacted slowly, and much time was taken in intermission. Union meetings were provided for, and sometimes preaching tours were arranged for itinerant ministers. Credentials were examined and new churches were received. Circular letters were read and ordered printed. Then it was time to go home, and it was a long way home, often over muddy and rough trails.

*In the kingdom of God
that man is of most service
upon whom he can
most depend.—J. Stewart
Holden.*

The
CITIZENS OIL COMPANY
DISTRIBUTORS
Sinclair Gasoline, Kerosene, Opaline
Oils and Greases

*Goodrich Silvertown Tires, Tubes
and Accessories*
Seneca, S. C. Westminster, S. C.

**LUNNEY'S DRUG
STORE**

ALBERT MEIBURG, Ph. G.
Seneca, S. C.
THE REXALL STORE

**MARETT FARM &
SEED CO.**

Originators and Breeders of
**HEAVY FARM
SEEDS**

*WHERE QUALITY AND
SERVICE MEET*

Westminster, S. C.

WESTMINSTER BANK

The Old Reliable

CAPITAL AND SURPLUS \$125,000.

Member of Federal Reserve System

Westminster,

South Carolina