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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.

This Paper Continues the Work of the One Formerly Published at Cochran, Ga., Under the Name of Our Church History.

PRESERVING BAPTIST HISTORY

Baptists have been makers of history, but have during the ages neglected preserving a record of their achievements. Among the prime movers of religious reform in Germany, Holland, England and America have been the Baptists, yet the written records of their movements are scant. Perhaps many documents of great value have perished.

Southern Baptists have especially neglected the preservation and assemblage of their published and unpublished records. Many files of our denominational papers in the South are imperfect. Northern centers have much of Southern Baptist historical sources of information. Our intelligent leaders have lamented these facts. Yet little has been done to remedy the neglect.

In the North the Backus Historical Society, The New England Baptist Library, The American Baptist Historical Society, The Hamilton Theological Seminary, and other societies and bodies have been active in the matter of historical preservation for many years. They give us encouragement and commendation for our efforts and wish us god-speed in the work. They lament our indifference to the work during the years.

An encyclopedia of Southern Baptist achievement is a desideratum, but the sources are not to be found. Our libraries should have many sources that are scattered in garrets, closets, barns, and in old homes throughout the South. The materials are perishing. When shall we awake to our duty? What far-seeing patron will remedy the need? What Daniel will arise to judgment? How long, O, how long?

The purpose of education is not to fit the individual for a place in society, to train him for any specific class, but to enable him to make his own place.

IMMANUEL BAPTIST CHURCH.

Immanuel Baptist church, Westminster, S. C., was organized March 14, 1914, with less than fifty members. A Sunday school was first organized over the store now occupied by T. C. Peden, in which 37 pupils were enrolled. Rev. Richard Anderson Sublette was asked to come from Greenville, S. C., and hold a meeting. A number of converts resulted. The church continued to grow in numbers, zeal, and influence. A handsome and commodious brick building was then projected. It was well designed and substantially built. It has served the church as a home very comfortably for twelve years. During the spring, summer, and fall of 1925 the basement was excavated for Sunday school use, in which are now several rooms of large size accommodating six or seven large classes. Each room is large enough for fifty pupils.

The names of the first deacons of the church were J. M. Hull, A. P. Tannery, D. I. Mulky, W. L. England and W. A. Strickland. Bro. J. M. Hull, now deceased, was honored and beloved by his brethren and sisters, and his memory is cherished in their hearts. His children have made faithful members of the church. Deacons added later were W. D. Wilson, T. P. Singleton, W. P. Teal, B. L. Mitchell, J. T. Bryan, H. P. England, L. A. Cleland, J. H. Lee and E. P. Calhoun.

The pastoral labors of Rev. R. A. Sublette were fruitful and extensive. Evangelistic power marked the life of the church in the early days as it has of recent years. The membership grew from less than fifty to nearly 200 in about two years. Walter M. Lee of Georgia held two meetings in the church in 1915 and 1916, in which there were 53 and 35 additions respectively.

Sunday school normal training was introduced into the work of the church in 1915. Dr. W. A. Strickland was one of the earliest superintendents of this section of the state to realize the value of normal training for Sunday school workers, and the school has grown in competency and influence through the adoption of modern methods. The six point system is used in the secretary's work, and it has brought permanent results. A well trained corps of secretaries now keeps the records of the Sunday school, and the enrollment has constantly increased during the years.

The church has had difficulties in the way of its growth, but all obstacles have become stepping stones. A militant faith in God, a beauti-

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Thoughts for Thanksgiving

THE SIN OF INGRATITUDE.



WITH the first thought, ingratitude or unthankfulness may seem but a small thing, a lesser sin—merely a neglect of polite return for some service rendered. "Oh, I am thankful enough for the favor, even though I did forget to mention it and I am sure my friend knows me so well that I do not need to say it." Have you ever heard an excuse given in this light manner?

Unthankfulness may be but a small sin, and yet it can grow to be a very great one. In the Apostle Paul's second letter to Timothy we find it catalogued among the worst of sins. Here it is classed along with the "covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy," also with the "truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors," and others equally as undesirable.

Just how thoughtless people sometimes become in this way is well illustrated by a couple of true stories. A certain steamer was disabled and went down in the lake near Chicago. All on board, both of crew and passengers, perished except thirty-two women, and these would have lost their lives had it not been for the efforts of an athletic young man who was a great swimmer. Back and forth from shore to ship and from ship to shore he made his way through the waters, each time bringing safely back a passenger until thirty-two were saved.

The exhaustion and exposure occasioned as a consequence of his heroic efforts brought on an illness, and he was taken to a hospital where he died six weeks later. It is said that between the time when he was taken to the hospital and the day of his death, not one of the persons whom he had saved sent a word of thanks, a flower, or even inquired as to his condition.

It seems almost unbelievable, yet the story is vouched for as being true. It is strange that thirty-two people, whose lives were given back to them through such heroic measures could be so thoughtless or neglectful, so lacking even in common courtesy as to pass along on their selfish way without even an inquiry concerning the welfare of the one who risked and finally gave his life that they might live.

There is another story, much older than this, but just as true. You have read it many times perhaps. It is the story of ten men who came to Jesus. They had

been stricken with a terrible disease, that plague of the far east, leprosy. He answered their pleadings and cleansed their bodies from the loathsome disease. You know the rest of the story—how only one of the ten came back to thank the kind Master for the wonderful blessing He had given them. Was it not something more than mere neglect or forgetfulness that caused them to leave this act undone? Surely it had passed far beyond that with them and well deserved to be classed just where Paul placed unthankfulness along with those other great sins.

We need to guard ourselves daily from this sin of ingratitude. Our lives are all filled with blessings for which we should feel the glow of thankfulness within our hearts. These blessings come to us from our loved ones and friends. Daily we are dependent upon others for the little pleasures, the joys, and happy, helpful things which make up our lives.

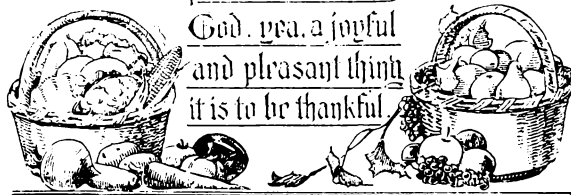
But more than this, there is One who courageously laid down his life that we might be saved—that we might have life and have it more abundantly. When we become engulfed in the whirling waters of sin and those elements destructive to our souls, he reaches out to save us. When we come to him, stricken in soul, though it may not be in body, His healing touch cleanses and comforts us and bids us go on our way with a renewed life and hope. Daily we are dependent upon the heavenly Father for all that flows from His bounteous store and He is anxious to bestow them upon His children.

In return, what are we doing? Do we go away and forget to thank him as did the thirty-two women who had been saved from the waters? Do we neglect, as did the nine lepers, to show our appreciation? Or do we turn back, as did the one, and with gratitude in our hearts praise him for His cleansing power, for the hope of renewed life which has come to us, for the power to move out once more and give glory to him for His abundant mercy?

Let us then today and every day give thanks for the life of His beloved Son which was given for us, for the wonderful opportunity of eternal life made

possible through him. Let us give thanks for the cleansing which comes to our souls in the time of great stress and need, for the power to live again in him. Let us forever banish ingratitude. Let us this day give thanks out of hearts that overflow in love to him for all His mercies and blessings. "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High."

Praise the Lord, for it is a good thing to sing praises unto our God: yea, a joyful and pleasant thing it is to be thankful.



For the Quiet Hour

"Thanksgiving."

"In everything give thanks."—
1. Thess. 5:18.

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

At the end of one mercy is the beginning of another; so should the end of our thanksgiving be.—Matthew Henry.

Of course every day should be a day of thankfulness; but it is well to lift one day above the level of all other days, and label it by official proclamation, "Thanksgiving Day," as a reminder that we are enjoying blessings which ought to be publicly acknowledged by us at the throne of God.

For all that God in mercy sends—
For health and children, home and friends;

For comforts in the time of need,
For every kindly word or deed,
For happy thoughts and holy talk,
For guidance in our daily walk—
In everything give thanks!

"The Habit of Thanksgiving."

"IT IS a good thing to give thanks unto the Lord," so David sings in the ninety-second psalm. The habit of thanksgiving saves us from a thousand complaints and unmanly and unwomanly self-pityings. We should eagerly grasp hold upon the occasions for thanksgiving as a magnet takes up iron filings in the sand for the habit of thanksgiving is a daily incentive and opportunity for communion with God. In a spirit of loving acknowledgment, we are blessed as we praise Him for the gifts that come to meet us all along the road.

"God is Love."

"FOR this is the message you have heard from the very beginning, that you are to love one another. We know that we have passed over from death to life because we love our brothers. He who has no love remains in death. Any one who hates his brother is a murderer, and you know that no murderer has eternal life remaining in him. We know also what love is by this, that Christ laid down his life for us; so



we ought to lay down our lives for the brothers. But if any one has this world's wealth and sees his brother in need and restrains his sympathy for him, how can love for God remain in him? My children, let us show our love not in words nor with lips only, but by deeds and sincerity. Beloved, let us love one another, for love comes from God and every one who loves is born of God and knows God. He who does not love does not know God, for God is love."—Bible.

"What Do We Mean?"

THE prayer, "Thy will be done on earth, as it is in heaven," may be made so wide as to have little meaning or practical effect. It is only as breadth of vision is united with clear reference to the part of earth that is our immediate environment that that petition comes to the meaning that Jesus intended. When we make the prayer, do we mean, "Thy will be done in my home, my shop, my business, my school, my factory, as it is in heaven?" Does Christian living mean anything less?

"The Fruit of the Spirit."

"BUT the fruit of the spirit is love, joy, peace, forbearance, kindness, generosity, fidelity, gentleness, self-control—there is no law against those who do these things."—Bible.

"Some Time We'll Understand."

This ray of promise falls on darkened ways,

"Lo, I am with you always—all the days."

The bright, unclouded, gladsome days of life,

The days of bitterness and care and strife;

The days when peace doth like a river flow,

The days of grief with weary hours and slow.

He goes not on far journeys. Christ is near,

He leaves no day without its help and cheer.

As once of old "he knew what he would do,"

When servants were dismayed and troubled, too,

So now, with infinite supplies at hand

He walks with us, though in a barren land

Some sweet surprise he doubtless has in store,

Some secret that he never told before,

For this, perhaps, he leads through shaded ways,

And you will understand ere many days.

—Selected.

"The Beauty of the Commonplace."

WE cannot all serve within the temple, but those who hew the wood and draw the water are also needed, and the faithful and joyful performance of their duties is just as necessary to the success of the whole as is the service of those charged with greater responsibilities. Let us only put the spirit of divine service into our daily task, gladdening and beautifying what might otherwise seem routine drudgery, with the thought that, in its faithful performance, we are demonstrating the truth that work done for God lifts both work and worker.

"Our Books."

BE AS careful of the books you read as of the company you keep for your habits and character will be as greatly influenced by the former as by the latter. Good books help to mould character.

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FIRST BAPTIST CHURCH, TOCCOA, GA.

About the time the Southern Railway tracks were first laid through the section, Toccoa and our Baptist church began to grow together. The church was organized in 1872, in Payne Hall, then located on the present site of the Farmers' and Merchants' Bank. There were thirty-four charter members. The church united with the historic Tugalo Association, and has ever since occupied a position of honor and leadership in this body.

The church has occupied three buildings. The first location was across the railroad from the present business section. During the pastorate of Dr. F. C. McConnell a building was erected on a leading street a quarter of a mile west of the court house square. This was the place of worship until 1905, when under the leadership of Dr. M. M. Riley the present house was built.

The church was organized by Dr. W. C. Wilkes, who was its first pastor. Dr. Wilkes was a great educator and builder of schools and colleges. He had been pastor at Forsyth, Barnesville, Thomaston, Jonesboro, Marshallville and Gainesville and was considered an able and exemplary minister of the gospel. He was a promoter of many agencies and institutions which have blessed the state of Georgia. He never did a greater thing than to organize a church in the little mountain town of Toccoa. The church has had some superior pastors during the years.

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Dr. P. S. Whitman was the next pastor. He was a native of Iowa, and was advanced in age when he removed to Toccoa in 1874. He was a graduate of Brown University, an experienced educator, an exemplary gentleman, a fine writer, and a philanthropist and patron of learning.

Dr. A. Van Hoose was the next pastor. Dr. Van Hoose was a man of initiative, genius, and extensive usefulness, until he lost his health. While his wife taught music in Gainesville, he accepted four country and village churches, among which was the Toccoa church. Doubtless his scholarship, vision, and extensive experience in dealing with all classes were of great value to him in the Toccoa church. He did not remain long as pastor. Toccoa has been a church of short pastorates, generally speaking. There have been more than twenty pastors during the years. Rev. E. S. V. Bryant was the pastor for a short time, before Dr. F. C. McConnell took charge, in 1883. F. C. McConnell was in his native element, among the mountain people. He has always loved them. He knew how to appeal to them. He did a fine work at Toccoa, all perhaps that anyone could do. The time element had to do its work. Rev. J. F. Goode served as pastor until December, 1885. Bro. Goode served also Hudson River, Nail's Creek and Indian Creek churches in connection with Toccoa.

The little town was growing gradually. The house of worship built by the church was too far from the center of the village. Some comments on the town taken from the Christian In-

dex will shed light on the conditions in Toccoa about the year 1885-86. They will be inserted here in connection with the pastorate of Rev. J. L. D. Hillyer.

The Christian Index of March 4, 1886, says: "Toccoa has about 800 inhabitants. The Baptists have a new church here, but unfortunately it is built on the edge of town, while the other churches are near the center. The membership numbers about forty. Some of these brethren have today promised the writer to have the church rolled from its present location and placed upon a more central and accessible lot.—Bro. J. L. D. Hillyer preaches most acceptably to the Toccoa church.—I met some of his faithful co-workers, sister Harris who leads the singing, brother W. J. Hays, brother Goode, and the three brothers Harris." Signed, WHITEHALL.

As late as 1887 there was a news letter in the Index stating that the Toccoa church "Has decided to raise one hundred dollars for its pastor this year." The Index laments the fact that the Baptists of northeast Georgia gave less than three cents each for the missionary purposes of the denomination the preceding year. The habits of pastoral support were slow in development in northeast Georgia and Toccoa was in this territory. The church had just called Rev. S. Y. Jameson at a salary of \$100. He had not decided to accept that figure. Clarkesville was limping along, and Tallulah Falls had no preaching services, while Toccoa had preaching only once a month.

Rev. J. L. D. Hillyer wrote the above news letter to the Index. He knew the Toccoa field and lamented the lack of generous support for ministerial labor. The identical situation, however, maintained for all the mountain country around Toccoa and in the South Carolina hills as well. In fact, the same spirit has not entirely yet vanished. Yet, perceptible improvement has occurred in some quarters. The light is dawning; the mountain sections are awakening; and some day the Piedmont will be a garden of Eden as a residential and manufacturing section.

Rev. J. L. D. Hillyer had gone to Toccoa a sick man in 1885, but when he left in 1887, he was able to work thirty consecutive hours at

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packing his furniture. He worked all night until five in the morning, packing up to move. After getting his household goods in the depot he spent a time with Bro. Whitman, with whom he enjoyed many precious hours studying the word. He commended the piety of Bro. Whitman very highly. The next day he walked eight miles to his appointment at New Hope and preached his farewell sermon. Toccoa's climate must have

benefitted him. Bro. Hillyer did some extensive missionary and evangelistic work while pastor in Toccoa. Some brethren and sisters went to the train to bid him goodbye when he departed, and this brought joy to his heart. There were some noble saints in Toccoa even forty years ago. Toccoa has grown better in the personnel of its saints as the days have gone by, at least in the liberality with which the ministry is supported, and let us hope in other respects also.

Soon after Rev. S. Y. Jameson accepted the Toccoa pastorate he was assisted in a meeting by Rev. G. H. Carter of Greenwood, S. C. (1889) in which 30 were received into the church, a large number of whom were by baptism. The baptistry of the church was used for the first time at this service. Bro. Jameson was then in the promising years of his youthful enthusiasm and power. He went vigorously to work and the church grew appreciably under his ministrations.

The Sunday School had at this time 100 in attendance. There were two young men who walked every Sunday three miles to attend Sunday school and they came rain or shine. Bro. J. M. Harris mentioned the names of the young men in his letter—viz., Madison and John Collier.

Miss Lizzie Looney gave an elegant scarf to the church about this time, with a floral bouquet painted on one end and a dove bearing an olive leaf on the other end. The Index mentioned the scarf in complimentary terms.

After another one year pastorate by Rev. J. F. Goode, always honored and beloved by Toccoa Baptists, Rev. M. L. Carswell served a year. His successors were: A. E. Keese, D. W. Wiatt, R. D. Hawkins, T. P. Bell, M. M. Riley, C. A. Owens, T. M. Galphin, J. Fred Eden, Jr., L. A. Cooper, J. Fred Eden, Jr., A. F. O'Kelly, and Rev. J. S. Hartsfield. The pastorate of Bro. Hartsfield was perhaps the longest pastorate of all.

Toccoa church has been exceedingly fortunate in having as pastors some of the best men of the Georgia pulpit. Some of her pastors have been eminently useful in the general work of the denomination in the South. From the beginning, men of exceptional natural ability have been called to service in Toccoa Baptist church.

As superintendents of the Sunday school the church has had some faithful and competent men: viz., W. J. Hayes, S. J. Busha, T. J. Jackson, C. B. Micham, E. E. Mitchell, C. E. Mason, C. L. Mize, A. Walters, J. L. Pendley, and D. S. Wommack. These men have labored wisely and well. Some noble workers have been trained in the various organizations of the church during the years. A competent and well trained corps of teachers have manned the Sunday school faculty. The W. M. S. and its auxiliaries have done a good work. The church gave liberally in the seventy million dollar campaign. Extensive missionary work among the country churches has been done by the pastors and the deacons of the church in recent years. Toccoa has been a great training field for preachers. They have always gone higher when they left Toccoa. The

church is one of the best in the state. Her history is instructive and interesting. Many lessons can be learned by a careful survey of our church history in the South. We have been negligent in preserving our history, but the Southern Baptist Convention has taken steps to urge the preservation of our sources. May all our brethren aid in this valuable work.

(Continued from Page 1)

ful unity and brotherly love, and constant training for efficiency have developed a superb staff of workers, whose labors have been abundantly blessed of God. The Sunday school, W. M. S. and other organizations have maintained the standard, and many of the teachers have normal diplomas. The ideals of the church have been high in all cultural matters.

By August, 1916, the church membership had reached a total of 170, 57 having been received into the membership during the year 1916. The following year, 1917, the total membership reached 178, and two years afterward, under the pastorate of Rev. J. A. Martin the records show that the total reached 295 in 1919. The membership apparently dropped off for some reason, so that in 1922, during the years of Bro. Geo. E. Smith's pastorate the membership numbered only 279 in August, 1922. However, during that year there were 16 additions by baptism and 21 by letter. The total in 1923 came to 289, 29 having been received by baptism and 10 by letter.

During the year 1924 the total membership reached 299. The pastorate of Rev. O. L. Jones showed an increase by baptism of 12 and an increase by letter of 2, making a total of 297. At the end of July 1926 the total membership became 301, showing an increase by baptism of 8 and by letter of 14. Letters of dismissal were granted to 15 during the year.

The 59 additions since July 1st, 1925, will give to the church a total of about 359 members, the highest total ever reached in her history.

Beginning in 1914 with about forty members, the church in two years increased this number four times to 170 during or shortly after the close of Rev. R. A. Sublette's pastorate. Ten years ago Immanuel had 170 members. Today she has more than double that number. Immanuel quadrupled her initial membership in two years, and more than doubled even that number in the next ten years. The spirituality, devotion, and industry of her membership has been largely responsible for this increase. The church has had her difficulties, her hardships, and her struggles. She has been crippled by unworthy leadership in the ministry, impeded in her growth by financial reverses, and hindered otherwise by untoward circumstances; but her loyal members have shown the spirit of martyrs and heroes all the while.

Beginning in 1914 with an initial membership of 37, the Sunday school, under the faithful leadership of Dr. W. A. Strickland, superintendent, has grown to an enrollment of over three hundred, the largest attendance on record hav-

ing occurred in 1916, with 301, and in 1926 with a total of 314 present on these two occasions. Both occasions were Cradle Roll Day in the Sunday school. With a number of blue seal teachers in the Sunday school and quite a number of normal diplomas among its teachers the standarders, the Sunday school has reached the standard and has for several years been A-1. The T. E. L. Class has reached the standard for two consecutive years. The evangelistic spirit in the Sunday school has resulted in from 8 to 50 additions to the church during several years.

The W. M. S., organized in 1914 or 1915, has had the following presidents: Mrs. T. N. Carter, Mrs. D. I. Mulky, and Mrs. B. L. Mitchell. Mission study has been prominent in its work, and it has granted as many as 34 mission study certificates in one year of its work. It has been on the standard of excellence during the greater portion of its life. Its gifts to missions have at times reached commendable totals. It is fully graded.

The Y. W. A. appears in the associational records as early as 1914. Mrs. W. A. Strickland and Mrs. B. L. Mitchell and Mrs. D. I. Mulky have been leaders of this enterprising and studious band of young women, and have granted many mission study certificates to the members during the years. Some noble workers have been sent out from the Y. W. A. into various parts of the state and the South.

The G. A., organized in 1914, has had as its leaders Mrs. B. L. Mitchell, Mrs. Geo. E. Smith, and perhaps others besides the present leader, Mrs. W. M. Lee. It has been noted for its mission study and fidelity in attendance and work.

The R. A., organized in 1917, had as its first leader Rev. Guy Martin, Mrs. D. I. Mulky, then Rev. G. E. Smith, then Mrs. D. H. Miller, then Harry McLees. Some fine boys have come from this organization.

The Sunbeams have had as leaders since their organization in 1916, Miss Eva Reader, Mrs. Geo. L. Hull, Mrs. W. A. Strickland and Miss Dorothy Gilreath.

The Senior B. Y. P. U. has had as presidents Miss Madge Flynn, Harry McLees, Miss Reddie Mae Cleveland, and its present president, Vasco McAllister.

The Intermediate union has been under the leadership of Mrs. Elma Singleton, and the Junior union is under the leadership of Miss Gertrude Payne.

Immanuel church has been prominent in its contributions to the activities of Beaverton Association since its entrance into the body in 1916. Since 1917 Dr. W. A. Strickland has been on the executive committee and much of this time has been its chairman. He has played a prominent part in the inculcation of stewardship and financial methods, has been selected as messenger to the Southern Baptist Convention several times, and served as moderator at one session, in spite of the fact that he is a busy physician. D. I. Mulky has been the principal leader of the laymen's movement since its origin and has led the Sunday school reform and re-

organization of the associated convention. The ladies of the church have furnished many of the associational officers for the general work of the body in the various W. M. U. organizations. The B. Y. P. U. officers of the church have served in prominent positions on the official staff of the associational organization.

The initiative and consecration and zeal of Immanuel members are being recognized beyond its immediate sphere of influence and the standard of culture in the church is sending many of her sons and daughters to college for wider spheres of activity in the days to come.

The growth of the small body of 37 in 1914 to the present membership of nearly 400 in 1926 is quite remarkable when it is considered that there are three strong Baptist churches in Westminster, a town of about 3,000 inhabitants. Immanuel workers have been busy during the years. The fraternal unity and delightful spiritual fellowship of the church has not been marred by internal strife, but on the other hand there has been quite an admirable and commendable spirit of Christian humility and consideration evident in its operations. This has induced a growth in numbers and spiritual power which have been gratifying in the extreme. May the church continue to grow in brotherly love and service.

OBLIGATION.

To have your friends believe in you is a great joy, but more than that it is a great responsibility. It is a poor sort of human being who does not recognize that his friends' faith in him puts him under obligation. Many a boy who seemed almost worthless, has made a splendid man because his mother had such faith in him that he could not disappoint her.

A young girl once boasted that an older friend loved her so dearly that nothing she could do would alter that love. After a time she discovered that there was another side to it. It became harder and harder to put that love to the test by doing unworthy acts. The ideal of herself held in a loyal heart, became a rigid mentor, exacting the best from her. Somehow she could not fall below the standard set for her by love.

Does your mother have faith in you? Have you loyal friends who believe in the triumph of your best self? Such faith is an obligation from which you cannot escape. Those who lack friends who trust them, may find satisfaction in wrongdoing, but loving faith will never let us go to the unworthy joys of sin.

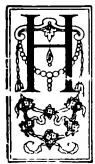
The way to wealth is as plain as the way to the market—it depends on two words, industry and frugality; this is, waste neither time nor money, but make the best of both. Without industry and frugality nothing will do; with them everything.

True prayer may be described as the soul rising from earth to have fellowship with heaven; it is taking a journey upon Jacob's ladder, leaving our cares and fears at the foot, and meeting with a covenant God at the top.

HEALTH

It is easier to unite with the church than it is to follow Christ as Lord. It is easier to give than to love. It is easier to profess than it is to possess and practice.

WHY MEN DIFFER



OW men differ is seen in the daily acts of individuals and can readily be discerned through observation, but why men differ is a question not so easily answered.

The greater part of the daily actions of individuals is the result of hidden motives, not hidden because they are of a questionable nature, but unconsciously hidden. Often these motives are not known to the person himself until brought to his attention in some way. They escape our observation, yet they are there, operating and motivating our actions.

It is perhaps in these unconscious elements of human nature that men are most alike, while the differences are chiefly due to the experiences gained in life, and also to the hereditary background of each individual. So the greatest differences perhaps lie in education, while underneath it all, men resemble each other more closely.

Men who are very unlike in their intelligence possess instincts, passions and feelings that are very similar. In these things which may be expressed in sentiments toward religion, politics, morality, or through affections, the most eminent man will scarcely surpass the standard of the most ordinary individual. While great chasms may separate the lowly and exalted intellectually, there may be no difference in character.

Because of this fundamental nature in man, religion is the common ground for all souls. The rich can claim no privilege here greater than the poor, and the educated must drink of the same waters as the ignorant. The Son of God has given us a formula that will save all men, regardless of their station in life and that formula is based upon a fundamental element in man, feeling. He has given that formula to the world in the form of service expressed in, "Love one another."

Men's differences are due to their education and capacity, while their likeness are basic in their feelings. Let men love God and His church and their differences will fade in the light of their passion for truth.

A WISE THOUGHT.

Let us search and try our ways, and turn again to the Lord.—Lamentation 3:40.

HEALTH is a blessing of which few appreciate the value; yet upon it the efficiency of our mental and physical powers largely depends. Our impulses and passions have their seat in the body, and it must be kept in the best condition physically, and under the most spiritual influences, in order that our talents may be put to the highest use.

Anything that lessens physical enfeebles the mind, and makes it less capable of discriminating between right and wrong. We become less capable of choosing the good, and have less strength of will to do that which we know to be right.

The misuse of our physical powers shortens the period of time in which our lives can be used for the glory of God. And it unfits us to accomplish the work God has given us to do. By allowing ourselves to form wrong habits, by keeping late hours, by gratifying appetite at the expense of health, we lay the foundation for feebleness. By neglecting physical exercise, by over-working mind or body, we unbalance the nervous system. Those who thus shorten their lives and unfit themselves for service by disregarding nature's laws, are guilty of robbery toward God. And they are robbing their fellow-men also. The opportunity of blessing others, the very work for which God sent them into the world, has by their own course of action been cut short. And they have unfitted themselves to do even that which in a briefer period of time they might have accomplished. The Lord holds us guilty when by our injurious habits we thus deprive the world of good.

Transgression of physical law is transgression of the moral law; for God is as truly the author of physical laws as He is the author of the moral law. His law is written with His own finger upon every nerve, every muscle, every faculty, which has been entrusted to man. And every misuse of any part of our organism is a violation of that law.

GOD'S LOVING KINDNESS.

The thing that lasts in the universe is God's kindness, which continues "from everlasting to everlasting." What a revelation of God! Oh, dear friends, if only our hearts could open to the full acceptance of that thought, sorrow and care and anxiety, and every other form of trouble would fade away, and we should be at rest.

The infinite, undying, imperishable love of God is mine. Older than the mountains, deeper than their roots, wider than the heavens, and stronger than all my sin, is the love that grasps me and keeps me and will not let me go, and lavishes its tenderness upon me, and beseeches me, and pleads with me, and woos me, and rebukes me, and corrects me when I need, and sent His Son to die for me.

The men whom I have seen succeed best in life have always been cheerful and hopeful men, who went about their business with a smile on their faces and took their changes and chances of this mortal life like men.—Kingsley.

HOLD ON.

A humble, faithful Christian who had little mental training was at one time almost overwhelmed by the arguments of a better equipped skeptical friend. Years afterwards he said that he might have dropped the religion of Christ but for three reasons: First, he was a man that was going on somewhere, and if he gave up the religion of Jesus he had no real information in regard to the after life. Second, he had had a wonderful mother who had faced death with a smile of triumph as she passed out with Jesus. A religion that makes a person face death that way must not be dropped too hurriedly. Third, he had three young daughters and he would rather see them dead in their graves than to live in a world from which the influences of the Gospel had been subtracted. So he kept his faith. Through the storms of criticism and irreligious intellectualism, let us hold on! You can ride out any storm.

Loyalty to God is alone fundamental. Feelings, words, deeds, must be beads strung on the string of duty. Let the world tell you in a hundred ways what your life is for. Say you ever and only, "Lo, I come to do Thy will, O my God." Out of that dutiful root grows the beautiful life, the life radically and radiantly true to God—the only life that can be lived in both worlds.

The best way to "get even" is to forget.

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Heaven's gates are not so highly arched as princes' palaces; they that enter there must go upon their knees.

*"He that does the will of
God abideth forever"*

OUR REASONABLE SERVICE

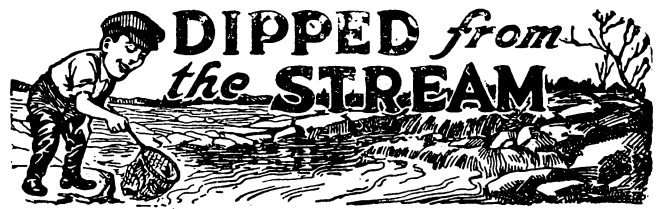
THERE can be no service where there is no hardship. The hardening process uncovers and purifies the serviceable equalities of the raw material. Just as experience and responsibility will determine our fitness for service, so will hardship refine the real man for his particular task. This process of elimination and selection is quite evident in every form of animal and plant life. It is the basis of our evolution of ideals, experiences, governments, friendships and relationships. It is the proving of ourselves worthy of trust in a particular degree.

My idea is simply this: There are within each soul the potentialities of a particular service that is made apparent through the bent of the mind. No one could convince me that one's best service can be given to the world without pleasurable mental reaction to the physical activity. I do not say that everyone's experience in one's chosen field will react pleasantly, but the conviction that the general results warrant the sacrifice will compensate for discouragements. No doubt Jesus found his death upon the cross and its attending horrible experiences almost unbearable, but his profound love for humankind coupled with his sense of duty enabled him to succeed. It was his reasonable service. In like manner God expects each one of us to respond willingly with the service for which we are fitted. We should busy ourselves with finding our capacity for, and kind of service.

In the divine arrangement each man and woman is called to serve in a particular degree, which will be determined by the response made to the leading of the mind. In deciding this service care should be taken that no selfish element enters into our considerations. Not what should I get, but what should I give, should be our attitude. Our highest destiny is conserved in submitting willingly to the process fitting us for the service we are called to render. Teaching children in Bible school may seem a small thing, but it is basically necessary that it should be well done. Character, the most important element entering into human success or failure, to insure permanency and capacity for service should be builded upon the best possible foundation procurable. A good example is a splendid beginning, and because children will imitate someone, let our example be beyond reproach. And so, whether it be to teach, or preach, or labor in the affairs of business, our reasonable service is to function in our particular sphere to the limit of our capacity and ability.

WHEN SHOULD CHILDREN BEGIN TO ATTEND CHURCH?

This is a question that many earnest Christian parents and Bible school workers are often perplexed over. Dr. Byron Forbush in a pamphlet entitled "The Religious Nurture of a Little Child," recommends that children should begin the practice of church going at about the same time when they begin to attend the public school. Dr. Forbush holds that it is not necessary for the child to understand the sermon to be benefited. The general impression upon the child's mind, the sight of a throng of children and young people leaving the church edifice on their way from Bible school, while a smaller crowd of adults is entering the church for public worship, is of the most depressing character.



Teacher: "Willie, what is zinc?"

Willie: "That's the French pronunciation for 'think'."

Mr. Peck: "Would you mind compelling me to move on, officer? I've been waiting on this corner three hours for my wife."

Customer: "Have you any pillowcases?"

Clerk: "Yes, sir. What size?"

Customer: "I really don't know, but I wear a size 7 hat."

An officer was showing an old lady over the battleship. "This," said he, pointing to an inscribed plate on the deck, "is where our gallant captain fell." "No wonder," replied the old lady, "I nearly slipped on it myself."

Tenderfoot: "Shall I mark time with my feet, sir?"

Senior Patrol Leader: "Did you ever hear of marking time with hands?"

Tenderfoot: "I understand clocks do, sir."

A woman got on a New York trolley car and, finding that she had no change, handed the conductor a \$10 bill.

"I'm sorry," she said, "but I haven't a nickel."

"Don't worry, lady," said the conductor, "you'll have just 199 of 'em in a minute."

"Now that your boy is big enough to go to school," said the proprietor of the village book store to Farmer Brown, "don't you think you ought to get him an encyclopedia?"

"I should say not," replied Farmer Brown. "He will have to walk to school, just the same as I did."

A girl dismissed her sweetheart with the statement that she could not think of marrying him until he had \$1,000. A few months later she met him and asked him how much he had saved.

"Thirty-five dollars," he said.

"Well," she remarked with a blush, "I guess that's near enough."

A clever lawyer, addressing a class of aspirants for legal honors, sought to impress them with the necessity for carefully weighing the exact meaning of words or phrases used by a witness.

"For example," he said, "supposing I told you that three frogs were sitting together on a log, and one decided to jump off; how many frogs do you think would be left on the log?"

"Two!" cried the class.

"Wrong!" corrected the lawyer. "The frog I specially referred to only decided to jump off. He didn't jump."

For the BUSY BUSINESS MAN



BE CONSISTENT.

The Domestic Distribution Department of the United States Chamber of Commerce has just issued a pamphlet urging retail dealers to advertise consistently, if they advertise at all.

Occasionally hit or miss advertising, the pamphlet says, is usually a loss, whereas steady advertising of the right kind is sure to be productive. It is better to run a small advertisement every issue than a large one occasionally.

Whatever form of advertising you use should be used regularly. If form letters or handbills are sent out, it is best to send them regularly; if window advertising is used, the displays should be changed frequently. Never let the public forget you.

Your advertising campaign should be planned as a whole. If you are advertising in a publication, call attention to that advertising in any circulars you get out, so as to tie the two together. Use some such phrase as "Watch our weekly price lists in the Courier."

Identify your store through some border, trade mark or signature, so that every advertisement, letter, handbill, delivery wagon, and every piece of wrapping material will have some easily recognized

mark which will remind the observer of all other ads of your store.

At certain seasons and for certain offerings of merchandise, advertising announcements should appear more frequently than usual. A grocer has only a few weeks to sell strawberries, so he should advertise them more frequently than potatoes, which he can sell always.

Do things well or things will go ill with you.

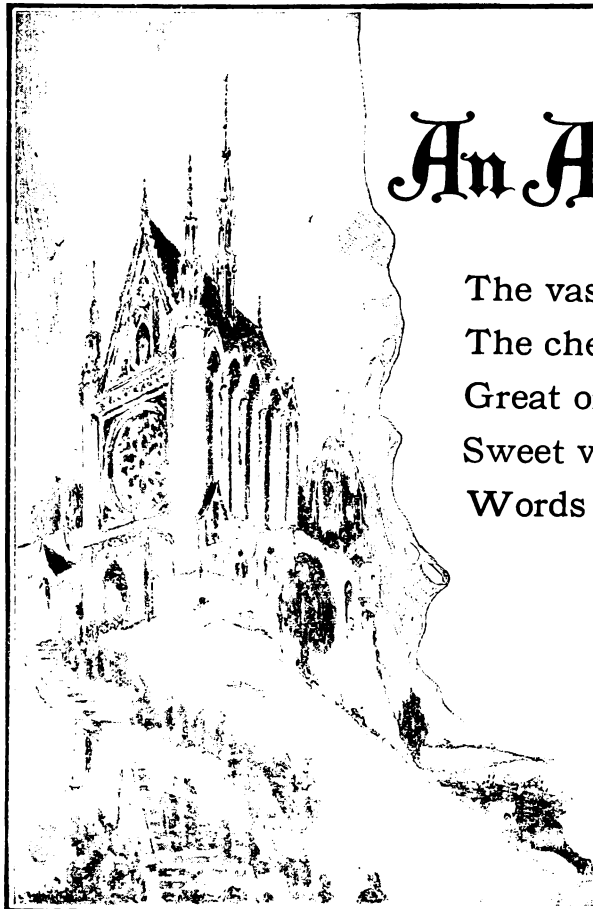
Patting yourself on the back will not push you forward.

All wages are paid on a C. O. D. basis—cash on delivery. A man worth a given sum per week cannot expect more until he delivers more.

Keep your feet on the ground, but reach up into the stars—there is lots of room at the top for men who believe that is where they belong—and live and work accordingly.

When we have practised good actions awhile, they become easy, we take pleasure in them; when they please us, we do them frequently; and then by frequency of act, they grow into a habit.

A smile each morning and a cheery "howdy" will produce a wonderful effect on a bunch of employees. A grouch and efficiency are never found in the same room. It is not possible for a man to deliver his best service when he is nursing a grouch.



An Age Old Benefactor.

The vast glory of century-old cathedrals—
The cheer and charm of the wayside chapel—
Great organs rolling forth rich harmonies—
Sweet voices singing anthems of praise—
Words of hope, courage and inspiration—

HERE IS THE CHURCH

—the Church that for hundreds of years has been giving men the will to live like men.

Here is your Church — your Church that gives meaning to your life — your Church where is deposited your greatest treasure — Happiness.

Get the great good that is yours for the taking—

COME TO CHURCH

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