

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.

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

As the name indicates, this paper will serve to aid the great cause of preserving the early history of Baptists in the South. The editor is pastor of Immanuel Baptist church, Westminster, S. C., and corresponding secretary of the Southern Baptist Historical society of the Southern Baptist convention.

The Southern Baptist Historical society was organized to forward the work of historical preservation in all the Southern states.

RECOMMENDATIONS OF THE COMMITTEE ON HISTORICAL PRESERVATION.

Adopted by the Southern Baptist Convention in Jacksonville, Fla., May, 1922.

"The committee would recommend that a committee on the preservation of historical material be made permanent:

That it be instructed to arouse and stimulate interest in the preservation of historical sources and data in all the states affiliating with the convention:

That it encourage by correspondence and through the religious press the preservation of old church minutes, association and state convention minutes, memories, biographies, diaries, photographs of leading churches, ministers, and educational institutions:

That fireproof protection be provided in each state for the preservation of these materials;

That our theological seminaries provide fireproof protection for such materials as they may have and can secure:

That they encourage the writing of the histories of ancient churches, associations and conventions, such as featured the history of early Baptist life and development in the South.

That they encourage the marking of the graves of our Baptist pioneers in each state:

That they seek to gather together in appropriate places interesting relics of our denominational life;

That they encourage the writing of historical theses in our colleges, seminaries, and institutions of learning for post graduate work;

And that the committee seek to encourage in all other respects in keeping with the above the preservation of our historical materials under fireproof protection throughout the South."

Signed Walter M. Lee,
Chairman.

H. L. Winburn,
W. J. McGlothlin,
Geo. W. McDaniel,
Rufus W. Weaver.

THE BAPTISTS OF THE BEAUTIFUL PIEDMONT REGION OF SOUTH CAROLINA.

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

Ignorance is a concomitant of isolation. Culture is a companion of contact. Good roads will revolutionize the Piedmont. The era of good roads has begun. Soon the machinery will begin digging and rounding out the highway to the mountains beyond Long Creek, and the tourists from the flat woods of the state will be pouring through Westminster to the Highlands.

The rosy dawn of promise is at hand. The health of the mountains is sought by the denizens of the malaria infested lowlands. This lovely region so long overlooked is now on the verge of great progress.

Religion has been the greatest asset of the Piedmont. Her churches and schools have been the greatest promoters of progress and growth. Culture, consecration, and clean living are necessary before any permanent development as can be secured or maintained. Let us foster education and promote spirituality. These are the two best friends of progress and commercial prosperity.

Baptists Origins in the Piedmont.

The influence the Baptist foundation at Fairforest in South Carolina and that of Kiokee in Georgia had upon the early institutions in Oconee county has not been traced in the documents of the earliest churches of the county.

Rev. Philip Mulky is said to have established the first churches in the northern sections of South Carolina.

It is evident from some sources that missionary factors from the east and west were operative in the county at an early date. Evidences of missionary visitors from the old Georgia Association are seen in various sources. Rev. Philip Mulky and his assistants gradually worked out from Fairforest in many directions. Relatives

of Philip Mulky now reside in the county. The flaming heralds of the Separate Baptist lighted up the gloomy glens of the Piedmont section with a heavenly light.

Daniel Marshall and Philip Mulky were friends and mutual admirers the one of the other. They both visited dark corners and set up the banner of Immanuel in the remote sections of the pioneer regions. Oconee county sections were, however, largely beyond the reach of their immediate personal influence, except perchance upon exceptional occasions.

A more detailed and accurate acquaintance with the church records of the early days will reveal more perfectly the first influences which reached this remote and dark section for the gospel and kingdom of Christ.

The undulating landscape, the picturesque hills, the dense forests, the falling cascades, and the rural loveliness of the Piedmont were sufficiently attractive to make any pioneer preacher rejoice to enter the umbrageous paradise.

Christmas Evans of Welsh fame would doubtless have delighted to roam the forest glens and ride horseback over the billowy hills of Oconee county planting the first churches of the section. And it was men of his type who entered this county and placed pulpit stands under the towering trees of the dells.

The banks of Tugalee and Little River and Chauga and Conneress echoed with the songs of baptismal parties before the opening of the nineteenth century. The old mountain cabin with its immense chimney of local stone masonry often lightened up the faces of reverent worshippers, before the general influx of immigrants entered the fertile borders of Oconee.

The wolf and the Indian had not gone before the early evangelist and traveling preacher entered. How beautiful upon the mountains are the feet of those who bring good tidings of great joy to a people sitting in darkness and in the shadow of death.

Political Events.

Prior to 1777 the Piedmont section of northwestern South Carolina was in the possession of the Cherokee Indians. Many burial mounds along the banks of the Tugaloo and Savannah rivers and their tributaries indicate their former residence. Before the settlement of Georgia the Piedmont Indians were incited to depredations upon the settlements of the state by the Spaniards of Florida. The ravages of the Indians continued during the period 1719-1775. After the Indians had been driven permanently back of the hills into the crests of the mountains in 1777, a tide of immigrants flowed into Oconee county from the East and North. The chief trading post of the section for many years was Augusta, Ga.

There are indications of settlement by whites in this region as early as 175 years ago. The remains of an iron foundry are found on the banks of Chauga Creek, five miles northwest of Westminster. The three wells on Wells Mountain were perhaps dug by these early settlers in search for precious metals. Remains are extant which appeal to our wonder and curiosity.

Church Extension and Missions.

Rev. Daniel Marshall and Rev. Philip Mulky may have preached in this section prior to 1770, but of this we have no record. Rev. Abraham Marshall indicates in his biography that he had a request to come into the sections below, but indicated that those sections were wild and dangerous (about 1786). Rev. Elisha Perryman says in his biography that he resided in the section of the Seneca river at some time during the early part of last century, but gives no details. There is a tradition that Lorenzo Dow visited the section (perhaps 1804-05), preached in a church, jumped out of the back window, and was never seen again.

Doctrine.

The New Lights, pouring down from the northeast, supplied the prevailing types of doctrine in this territory, and the mountain sections have perpetuated the flaming evangelistic fervor of these godly heralds of Christianity. Fellowship and contact with Georgia and North Carolina Baptists have maintained from the origin of the churches in Oconee.

Worship.

The first church buildings were but log huts. The cost of these buildings was sometimes as low as twenty dollars each. No windows were needed, because the cracks between the logs were wide and breezy. Split log puncheons supplied seats. Some of the old pulpit boards were hewn of large pines and are of great width. Mercer's Cluster was perhaps one of the early song books used in worship.

Literature and Culture.

There are evidences of some degree of culture and taste in the section as early as 1818. Silk and fancy dress goods were sold across the Tugaloo. Mirrors and other conveniences for the toilet were in demand. Slaves were owned by the wealthier Baptists. Architecture of homes was primitive and heavy in style. Much liquor, rum, cider, bounce, and wine were consumed, if we may judge by the day books of local stores a century ago. Few written records have been preserved. Some that we know of are not now at hand.

There is nothing extraordinary to observe concerning the organization of the local churches during the early times. The affiliation of the churches of the section were with Tugaloo Association in Georgia. This will be discussed more in detail in the following paragraphs.

WHAT TEACHERS CAN DO TO HELP.

Take the Sunday school normal course and secure a blue seal diploma.

Visit your absentees every week. Insist on your pupils remaining to preaching services. Stress the six-point record requirements.

Attend the council of the Sunday school workers.

Make demands on the council for your needs.

Early Baptists of Oconee County, S. C.

The territory now included in Oconee County, S. C., was formerly in the bounds of the Cherokee Nation. During the revolution and for many years afterward, it was in a rather unsettled state. Between 1777 and 1800 there was a great influx of population from the sections to the northward and eastward. It has been said that no section of the state was settled more rapidly than the northwest section of South Carolina when it was opened for settlement. The hilly and mountainous sections, perhaps, were not so thickly settled in the early days as the more level portions of the country. (Toward Granville and Anderson.)

The Baptists of Oconee county came for the most part from the older sections to the northward. Many of the early Baptists came, doubtless from the Kehukee, Virginia-Portsmouth and Neuse and other associations in North Carolina and Virginia. Doubtless some also came from Georgia, Tennessee and Fairforest.

The early affiliation of the Baptists of Oconee country were all practically with the associations of Georgia, though before the year 1818 a few churches located within the bounds of the county were affiliated with a North Carolina association.

Conneress church is said to have been established in 1798 (or 1812). Old Liberty is said to have been founded in 1804. Other churches to the east of these, but perhaps in the bounds of another county at present, were established as early as 1790. At any rate, there was a period between 1780 and 1800 and afterward when population was not so dense, when religious destitution was very great, and social conditions were rather crude.

There is evidence which leads us to believe that the conditions prevailing within the county were such as made it undesirable, if not dangerous, for visiting ministers to come into the territory preaching the gospel. Ministers from the outside, who were accustomed to visit dark corners with the gospel apparently avoided this section. It was considered wild, lawless, unresponsive and unattractive.

The first heralds of the gospel of peace and pardon came into the hills from the old churches of central North Carolina. The fireside of the mountain cottager heard the gospel message all too seldom. Living conditions were hard, the only roads were bridle paths, the early settlers were afraid of strangers, and the visiting minister was often scared off by threats or ill treatment. Experiences of early evangelists justify the above statements.

Strong drink was quite freely used throughout the section. Ignorance, superstition, vice, drunkenness, cruelty and lawlessness prevailed. No section needed the gospel more. As late as 1818 commercial records of local history show that the chief trade was in liquors of many kinds, viz: whisky, cordial, bounce, cider, rum, and gin. The local stores passed out much of this kind of drink over the counters. Secluded as the section was lawless and sinful as the

population was, there is little wonder that religion did not prosper.

The first church houses were but small log huts. The cracks between the logs were so large that one could not keep warm in winter at all. Doubtless pious souls resided among the hills in considerable numbers who vexed their righteous souls with the social depravity which surrounded them. Doubtless the minister of the gospel found a welcome among such sons of God. But the pious and godly were apparently in the minority.

It is noticeable that Rev. Lorenzo Dow, who visited most sinful and neglected sections, gives no account in his writings of a visit to this territory. He came to the southern border of it once or more times, and passed by on the eastern border of it a number of times. But he gives no account of a visit to the region contained in this county. He even went across the mountains to the north going west into Tennessee, and as he did not come into this section, it must be concluded that the population was rather scarce. It is known that traveling conditions were very bad, and it may be surmised that it was hard to travel through this country alone on horseback. The absence of records leads us into surmisings. The main highways of travel from the north to the south passed to the eastward of Oconee county. Lorenzo Dow visited Augusta, Athens, Elberton, Camden, Spartanburg and Raleigh, and came perhaps closer than these points to Oconee about the years 1800-1805.

It is known that the mountain regions of the Blue Ridge and neighboring sections experienced a great revival about the year 1802. It is evident that this revival reached this section to a more or less extent. But records are wanting, at least they are not in the possession of the writer.

Among the early ministers of the section were Revs. Thomas Gilbert, John Cleveland, Littleton Meeks, Isam Goss, Dozier Thornton and George Vandiver. Robert Pastewood was a member of Perkins Creek church in Pendleton district. Francis Callaway, Jr. and Sr., and Isaiah Harber were also ordained ministers residing in or near the section, as early as 1818. Rev. Jesse Mercer and Rev. Adiel Sherwood visited the meetings of the Tugaloo Association and came in contact with the members of the churches who attended the sessions of that body. They were leaders among Georgia Baptists. Great destitution was reported on the frontiers of the association as late as 1820.

The churches between the Tugaloo and the Seneca Rivers constituted the first district of the Tugaloo Association. In 1822 these churches were Conneress, Old Liberty, Perkins Creek, Chauga, Beaverdam, and Seneca River churches. Rev. Humphrey Pesey, a distinguished and able minister, at that time doing missionary work among the Indians, visited the association when it met at Chauga in 1823. Adam, a man of color, preached at that session, along with Dr. Mercer of Georgia.

Rev. Littleton Meeks about that time residing near the Tugaloo River, was moderator of the association for a period. An old record book seen recently by the writer indicates that he bought some cloth for a waistcoat or vest, and also a pint of cordial, perhaps for his stomach's sake.

Rev. John Cleveland was greatly revered among the churches of the section. He died at the age of 87, having been in the ministry for fifty years. He was called Father Cleveland. His reverend form was doubtless often seen beside the fireside of the mountain cabin. His words of tender warning and gospel instruction made many a heart to shudder at the judgment to come. He was a man of God among the rough mountaineers, and only eternity may reveal the vast influence of his labors.

The first mention of a Sunday school in this section was in 1827. It occurs in the records of the Tugaloo Association. R. Thornton, Jesse Mercer, and H. Posey were present. All three of these men were great men and leading ministers of the day. So we see that the section was not entirely destitute of privileges for advancement. Slight and temporary contact with such men was a boon and a privilege.

Holly Springs, Pickens district, entered the association in the year 1829. It is presumed that this was the year of its constitution. At this session Revs. James R. Smith, Lewis Ballard, John Bramlett, and Samuel Hymer agreed to visit the destitute sections of the association and do missionary work. It appears that vast multitudes attended the sessions of the association in those days. Especially was this true on the Sabbath. The mountain trails were alive with pedestrians and riders on horseback, on the way to the annual gathering of the saints.

A number of churches in the county were members of the Twelve Mile Association which centered around West Union.

There were many slave owners among the Baptists of the county. The master was advised and requested by the association to exercise kindness and piety toward the slaves. The body advised that the slaves be urged to attend religious services on the Sabbath. Pastoral support was neglected, so far as financial remuneration was concerned. But it received some attention as early as 1836. Little attention was paid to anything but preaching and correspondence at the meeting of the association. There was also little attention given to raising funds for missionary labors. The association was at first not even in favor of supporting domestic missions.

Revs. M. W. Vandiver, Headen and Kimsey were added to the ministerial forces in the section about the year 1830-37. In the latter year Chauga church was reported in a destitute condition. Tradition has it that Chauga church came near to dissolution at one time, and would have dissolved had it not been for the insistent request of one of the slave members. It was removed farther east from its first location and placed on the east side of Chauga Creek.

About the year 1837 \$29 were raised for the printing of the Burman Bible at a meeting of

the association. This was the first mention of foreign missions. While the majority of the churches in the section were opposed to foreign missionary gifts, there was at all times a minor portion which kept the matter of world-wide evangelization before the brethren and urged its claims.

In 1840 the church at Bethel, in Pickens district, entered the Tugaloo Association. The business of the association which required the attention of the messengers was, the preaching of the sermon, reading letters from the churches, receiving churches into the body, arranging for further preaching, reading the decorum, reading letters from corresponding associations, appointing correspondents to other associations, reporting on the examination of minutes sent from other associations, attending matters of discipline among churches which were in disorder, etc.

Opposition to missions was strong among some of the churches. Much labor and pains were taken to inculcate the lesson of missionary benevolence. There appears about the year 1838 an association called the Oconee Association, perhaps located in Oconee county, S. C. We have no record of this body, showing what churches were members of it. The Oconee Association is said to have been a Hardshell body.

The First Baptist Church at Westminster, established 1836, entertained the Tugaloo association in 1843. This church appears to have favored the missionary regime and plan. Revs. Rice and Mauldin had been sent out by the Saluda association to evangelize the mountain region, and the association gave its approbation to their appointment at the meeting at the Westminster church in 1843. So the Tugaloo at least gave its permission that another association should send missionaries into its destitute borders. Only six ordained ministers resided in the vast territory of the association in 1845.

Let us notice that the territory of the association in 1845 was vast and extensive. It covered all the territory lying between the Seneca and Tugaloo rivers in South Carolina and churches scattered over Rabun, Hall, Maber-sham, Franklin and Elbert counties in Georgia.

It was about this time or before that Rev. A. W. McGuffin entered upon his extensive and useful labors in the association. It is reported that he organized many churches and built many houses of worship in the hill country. The tireless labors of these founders of the mountain churches can not be told. Their labors are recorded in heaven. Baptists have neglected the recording of their history.

In 1845 the following churches in South Carolina were dismissed to form another association: Bethlehem, Bethel, Chauga, Double Springs, Holly Springs, Long Creek, Providence, and Westminster. This association was formed at West Union under the presbytery composed of Revs. John A. Davis, A. W. McGuffin, and C. W. Crow. We are not informed of the name of this new body. (Perhaps West Union.) The Westminster church apparently left the new body the next year and returned to the Tugaloo.

John A. Davis and H. M. Barton were employed to preach in the destitute sections of the association at the salary of sixteen dollars per month. The Tugaloo was fostering domestic missions in the destitute sections of its territory and the following reported labors among the dark regions of the hills: John A. Davis, J. G. York, Milton Hicks, H. M. Barton and David Simmons.

Rev. Joseph Grisham of West Union was clerk of the new West Union Association formed because of the desire of its churches to unite with the state convention and through it to foster missions. He wrote as follows to Rev. Dr. David Benedict in 1845 concerning the religious conditions maintaining in the mountain sections: "I think that I have before informed you that the people are poor in this part of the country, and although some improvement is made, there is very great need of more. I would be glad to get industrious Baptists to come and settle down in this region. I would lease them land for years or sell to the right kind. I have about thirty thousand acres of land, some of the best, very best places for manufacturing by water power. Mechanics of every kind would do well."

Describing the houses of worship which existed at that time in the mountain regions, Mr. Grisham said: "They are generally too small for the congregation, but as they are made of logs, the spaces are so wide between the layers that the people outside can see and hear as well as those inside. We at West Union have a frame building of comfortable size and finish."

The communication reveals the sparseness of population, the primitive conditions in matters of worship, and the hunger of the people for the word of God among the mountains. Opposition to missions was caused by the limited vision of a people who reside in valleys and coves, shut in from the great world outside. An ignorant and visionless leadership could lead them no further than it could see itself. The people, besides, were poor and unable to aid in world-wide evangelization to any great extent. The mountains were mission territory themselves. These very mountains have given to southern Baptists some of their greatest spirits.

Conditions in 1852.

According to the American Baptist Register of 1852, the churches in this section were at that time rather weak in membership. Beavercreek, with David Simmons as pastor, was the largest with 67 members. Conneress had only 20 members in 1852 and Rev. N. Sullivan was pastor. Long Creek church, Rev. John West, pastor, had 25 members. Liberty church, with Drury Knox, pastor, had only 11 members. Liberty was established in 1804. Perkins Creek, John Stener, pastor, had 31 members. Pleasant Hill, A. W. McGuffin, pastor, had 27 members. Rock Springs, being pastorless, had 13 members. Shiloh, J. R. Hunnicutt, pastor, had 41 members. The old First Baptist Church of Westminster, being pastorless at that time, reported only 52 members. All the foregoing churches were located at that time in Pickens county, S. C. and belonged to the Tugaloo Association of Georgia.

Chauga church was a charter member of Tugaloo Association. William Shed and David Barton were members in 1818, when the church reported 57 members. J. R. Wyly, William Barton, James Mason, William Jolly, George Vandiver, Levi Farmer, J. G. Oliver, R. L. O'Kelly, and Elijah Land were members between 1820 and 1845, being sent as messengers to the association. Rev. B. B. Chambers was pastor in the early forties of the last century. In 1835 the church had decreased in membership until only 27 were enrolled. Rev. George Vandiver, for years moderator of the Tugaloo, was a member of Chauga.

From the manuscript minutes of the Tugaloo Association is secured the following information concerning the First Westminster Baptist church: Organized in 1836, it joined the Tugaloo in 1843, having at that time about 45 members, twelve of whom were colored. At the close of the Civil War there were 23 colored members in a total of 103. A. W. McGuffin, Samuel Isbel, and D. Simmons served as pastors between 1850 and 1870. Among its active and leading members fifty years ago were T. H. Jones, J. D. Kay, John Dalton, Wm. Dixon, G. W. Phillips, and W. F. Powers. In 1850 there were 45 members—33 white and 12 colored.

Conneress Church, established in 1812 (some records say 1798) joined the Tugaloo in 1819, Levy Phillips, its messenger, reporting 20 members. Roland Cobb, Henry Head, Thomas Alexander, Benj. Seage, Andrew A. Cobb, Andrew Ferguson, John Adair, were members between 1819 and 1835, in which latter year the church reported 100 members. G. W. Phillips, John Reed, W. Abbott, James Abbott, Nimrod Sullivan and others were members then and later. In 1850 the church declined in membership to only 18 members. A. W. McGuffin and N. Sullivan were pastors between 1840 and 1850.

Bethel Church, organized in 1832, had among its early members Nimrod Leathers, Wm. Dixon, Wm. Jolly, John Kees, Henry M. Barton, and Elizabeth Bearden, sister of A. W. McGuffin. The last named died at the age of 103. A. W. McGuffin and B. Chambers were pastors before 1850. J. W. Bearden was a liberal member of this church, having donated the site for the new church and the school house.

Old Liberty Church was organized in 1804. Drury Knox was pastor in 1852. The church at Brasstown was affiliated with the Kiawasse Association in Georgia in 1852, reporting no pastor and only 37 members. Other churches in the northern portions of Oconee county were perhaps in that association at times also. Churches in and near the border of the county were organized as follows: Keowee, 1791; Little River, 1791; Pleasant Hill, 1848; Six and Twenty, 1835; Secona, 1790; Cross Roads, 1832; Enon, 1851. The above were partially members of the Twelve Mile Association in 1852.

The periods of religious revival in the county were, as we have observed, in 1802, about 1832, about 1855, etc. About thirty years ago the

Beaverdam Association was organized, since which time there has been a marked improvement in the social, educational and religious condition of the section.

The Piedmont region is at present on the verge of its greatest development commercially, socially, and educationally. The religious and educational growth of the section is keeping pace with its commercial development. Better roads, better schools, better teachers, and better religious leaders will continue this growth in the future.

The labors of Revs. Chambers, Knox, McGuffin, Sullivan, Isbel and Simmons were greatly blessed of God about the middle of last century.

Rev. A. W. McGuffin is said to have been powerful in public prayer. He thrilled the heart with the pious periods which poured from his heart and lips. He was a great founder and builder of churches. Often he had to pay the entire expense of the building fund, which seldom went over \$25. At one time he promised ten dollars on a total cost of twenty dollars for a church house of logs. There was no other contributor, so he said he would graze his horse that year and try to pay the remaining ten dollars also. On his way home he performed a wedding ceremony. The groom gave him a pair of gloves. On arriving at his home he found a one dollar bill in each of the ten fingers. This amount paid his second subscription.

Rev. Drury Knox is said to have owned a mill and dam on one of the creeks of the region. A flood came and washed his dam away, immediately after one of his fervent prayers for rain. The following year a severe drought came to the section. Brother Knox was forced to pray again for rain. It is said that he prayed the following prayer: "Lord, send us a moisture-meeter, a gully washer, a trash-mover, and a sand-shifter, but good Lord, do not send us a dam-breaker."

Westminster contains three Baptist churches, aggregating in their membership about one thousand souls. These churches are admirably organized, well equipped with modern Sunday school appointments, and progressive and missionary in spirit. There has been marked growth in their membership during the last twelve years.

There is hardly another town in the state that has so large a Baptist constituency compared with the population.

Each church has its commendable features. The oldest church is about ninety years old; the next oldest is about forty-two years old. The youngest is only twelve years old. May each in its sphere seek first the kingdom of God and His righteousness, and then all good things will be added to them by the Heavenly Father.

IMMANUEL NEWS.

Laymen's Day in the church was observed the third Sunday in May. Visiting laymen from other prominent churches in the association met with the Immanuel church, and very successful services were held. The Cradle Roll day and

Mother's day in the church and Sunday school were gratefully successful in attendance and interest.

* * *

The Sunbeams have been visiting the sick and the shut-ins and have been carrying flowers, sweets, and messages of cheer.

* * *

Master Dan Strickland spoke to the church and told the story of Elijah very acceptably on a recent Sunday night.

* * *

The seven laws of teaching and the Sunday school normal manual have been taught in the normal department.

* * *

The G. A. will begin a course in mission study after the close of school.

* * *

The T. E. L. class is A-1 and standard. The Sunday school of the church has the 1926 standard pennant from the Sunday School Board. The W. M. S. of the church is a standard organization as is also the Y. W. A. Let us bring all our organizations up to the standard.

* * *

The recent solos and musical features of the church services are highly appreciated. Mrs. Mulky is leader of the choir of twenty voices. She sang in the First church, Miami, and St. Petersburg, Fla., during the winter.

* * *

The recent gathering of the young people of the missionary organizations of the association at our church was quite a success. The ladies served an excellent lunch from the basement, which has recently been renovated and divided into six class rooms.

IMMANUEL BAPTIST SUNDAY SCHOOL.

Dr. W. A. Strickland, Superintendent.
N. P. England, Asst. Superintendent.
Harry McLees, Secretary and Treasurer.

Departmental Secretaries.

Beginners and Primary—Miss Florence Singleton.

Junior Department—Geneva Singleton.

Intermediate Sec.—Miss Eva Holland.

Senior Sec.—Harry McLees.

Adult Sec.—Miss Viola Callahan.

Departmental Superintendents of Sunday School.

Primary Supt.—W. A. Strickland.

Junior Supt. Mrs. Elma Singleton.

Intermediate Supt.—Mrs. T. P. Singleton.

Adult Supt.—Dr. W. M. Lee.

We owe Dr. Strickland, our able and progressive superintendent, the very best co-operation in making our A-1 Sunday school the very best in its history this year.

Rumor is a pipe blown by surmises, jealousies, conjectures, and of so easy and so plain a stop, that the blunt monster with uncounted heads the still-discordant wavering multitude can play upon it.—Shakespeare.

MAKING UP YOUR MIND.

Some people have an idea that making up one's mind is a process done once for all, that one reaches a conclusion and holds it for the rest of one's life. Instead, making up your mind is considerably like making up your bed. The fact that you have done it one morning does not mean that you will not have to do it the next. Opinions should be flexible enough to change when there is reason for changing them.

HIGH IDEALS.

"Good morning, parson "

"Good morning. As I was coming along just now I saw a fight between a brindle bull dog and a mastiff. And, upon my word, deacon, more than fifty men were standing around. How can people take an interest in such things?"

"I dunno, parson. Which dawg won?"

The progressive ascertainment of truth is the important thing to remember in the history of science, not its innumerable mistakes.—Tagore.

If any man will come after me, let him deny himself and take up his cross daily, and follow me.—Luke 9:23.

The art of pleasing consists in being pleased. To be amiable is to be satisfied with one's self and others.

The external God is thy refuge, and underneath are the everlasting arms.—Duet. 33:27.

SUN GARDEN FARMS

Sixty thousand acres finest farm land in Florida. Will produce from \$1,000 to \$4,000 per acre. Sold in 10-acre tracts or more.

EASY TERMS

Only 50 cents per day pays for farm after first payment. Three and four crops per year raised on Sun Garden farms.

These farms are located near St. Johns river, known as the "Nile of America." No. 3 State Highway, paved, and A. C. L. R. R. runs through Sun Garden farms.

Come to see us and let us make you happy.

SUN GARDEN SALES CO.

D. I. Mulkey, Mgr.

OVER REEDER'S GROCERY STORE
Main Street Westminister, S. C.

HARDWARE

We carry a complete line of Shelf Hardware, Farming Tools, Building Material, Stoves and Ranges, Paints and Varnishes, and Automobile Supplies.

Have just recently put in a stock of the famous Lewis Bee Ware, of which we have a complete stock at present. Keep this in mind and when in need of be supplies, see us.

We Strive to Serve and Satisfy

WESTMINSTER HARDWARE COMPANY

Westminister,

South Carolina

PICKING THE RIGHT LEADERS.

There are excellent investments for every dollar saved, but every year we throw away millions in gold-brick schemes. Quacks get patients and grow rich by them with reputable physicians easily accessible. There are statesmen in this country of ours, but often the demagogue gets the public ear.

Those who follow must always far outnumber those who lead, but if they follow as sheep do, they are as likely to go wrong as right. If you are not wise enough to qualify as a leader, try to cultivate wisdom enough to pick out the right sort of leader.

THE ROAD TO HAPPINESS.

If we are instruments in God's hands to work out his purposes for man, it certainly seems sensible to try to place ourselves in accord with his plans. It is infinitely better to be consciously working with him than to be a mere machine, dumbly doing his will. And this is the best in life—the endeavor to do consciously and well that which is ours to do. It is playing our part in harmony with the great, divine symphony of life. It may not lead to wealth or pleasure or power, but it is sure to lead to true happiness.

Delays are dangerous! Examples are copied! Influence is responsible. Why not church attendance now and regularly!

Keep thy tongue from evil, and lips from speaking guile.—Psalms 34:13.

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CHURCH OFFICERS:

Pastor—Walter M. Lee.

Deacons—D. I. Mulkey, W. L. England, W. P. Teal, T. P. Singleton, A. P. Tannery, L. A. Cleland, J. H. Lee, H. P. England, B. L. Mitchell, W. A. Strickland, W. D. Wilson and J. T. Bryant.

Church Clerk—B. L. Mitchell

A warm welcome awaits you at Immanuel Baptist church.

A series of sermons on the Apostolic New Testament church is being preached, following a series on Revelation. The congregations have been increasing until they have filled the house. Fifty-two have promised to read the Acts of the Apostles from one to seven times.

Prayer meeting topics are selected from the Epistle to the Hebrews. Sunday school normal classes meet before prayer meeting.

Seventy-three thousand, three hundred and thirty-three chapters in the Bible have been read in the last six months by the church.

MASTER YOUR JOB.

Practically everything that I have been able to accomplish is due to my willingness to work at any kind of a job I could get until I could better myself. I am naturally proud, but I do not let pride get in my way in the matter of making a living. From my earliest boyhood I have had a great deal of self-confidence. If this undertaking here should collapse, I would take the first thing I could find in the way of employment. My feeling about the matter is that in case I should have to start with a spade or a shovel, in a short time I would be bossing the gang, and that would put me in a position for further promotion. My first objective would be to get a job of some kind at any price, and then fight my way up.

"The trouble with a lot of people is that they are not willing to begin anywhere in order to get a fighting chance. They are all dolled up with a lot of fool pride which is constantly holding them back. My advice to such a fellow is: Throw away that false pride. No honest work is beneath you.

"Jump in and demonstrate your superiority. Once you get on the pay roll make up your mind to master everything about your job, and get ready for the job at the top. Your particular task is merely one end of a trail that leads to the president's chair. This is my philosophy of success. It works, I have tried it out and I know whereof I speak."—Eddie Rickenbacker.

Gently hear, kindly judge.

Dr. Lee will order you a Bible if you are in need of a new one for yourself or for a present on a birthday or for Christmas. Let us try to read 150,000 chapters in the Bible this year.

Lukewarmness is the most dangerous state to be in. The self-confessed sinner generally knows his condition and there is a chance for him to turn to God. The spiritual person lives a life of prayer and keeps himself in the love of God. But the lukewarm person does not realize his condition. He is like those who can talk and even walk in their sleep. He belongs to that class of which the Scriptures speak, "Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked."

Do you realize that there are those who never will see the Lord Jesus Christ unless you reflect Him, unless your life is the mirror in which they shall see the Master and shall come to know His beauty and power to save?

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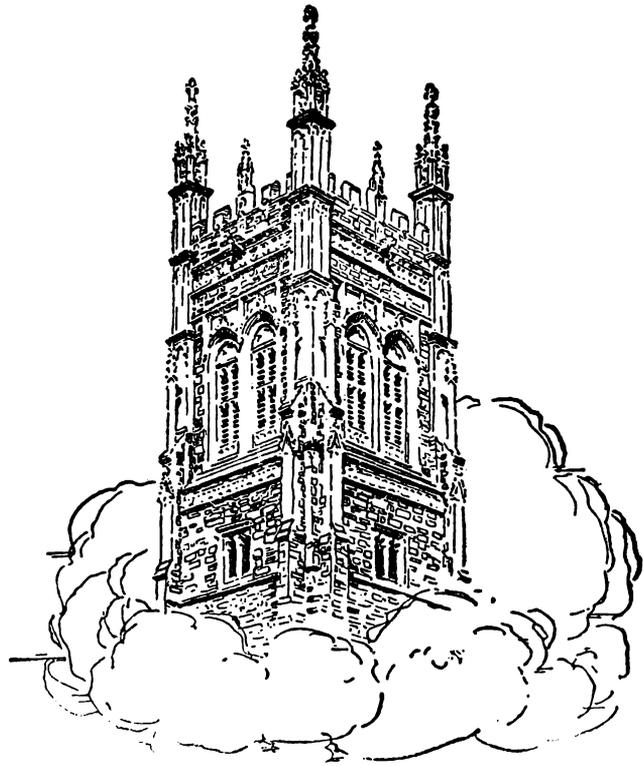
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Why Go to Church ?



Go to Meet God

After six days of hard work and the cares of everyday life it is necessary for the average person to attend church on Sunday and recuperate their spiritual life. At the church you are under the influence of the Spirit of God which will give you spiritual strength to withstand the trials and temptations of the following week.

Go to Grow Better

Regular attendance at church will have a marked influence in your life. From week to week the instruction received at church will give you a determination to live a more Godly life.

Go to Grow Stronger Against Temptation

As a general rule the man who attends church regularly has greater will power. He feels the presence of God's Holy Spirit daily, and is always ready to say "no" to every temptation.

Go to Meet the Best People on Earth

Not all the best people on earth are church members and church attenders, but the big majority of them are. If you want to have the friendship of the people whose friendship is really worth having, go to church.

Go to Be an Example to Others

Your life is known more than you may think. Your business acquaintances, your neighbors, your children all know what to do. They are greatly influenced by your example.

Go to Be of Service

You may not think you can be of service to the church, but this is a mistaken idea. Just speak to the pastor. He can show you a great many ways in which you can help.

Better still, go to church for a few Sundays, and you will see for yourself many ways to assist the church in its great task of presenting the gospel of Jesus Christ to the children of men.

