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Preserving and Presenting Data of Baptist History.

THE JORDANIA BAPTIST CHURCH

In Beaverdam Association,
South Carolina

Organized about 25 years ago at Jordania, in the suburbs of Seneca, this new, promising and growing body of believers has had a struggle for existence during the years and has overcome many obstacles in its growth. Its annual reports to the Beaverdam association show many rises and falls in membership, indicative of the transient population of the mill sections in the Piedmont. Reporting 59 members in 1906 and having at that time no house of worship, the little church yet gave a donation to state missions, showing that it had the elements of a vigorous life.

The officers of the church in 1906 were S. A. McDaniel, pastor, and W. W. Snead, clerk. A small number of additions was received annually, but many of the members removed later to other places of work. By 1909 the membership had declined to 38, and a Sunday school which had formerly numbered 80 pupils had languished for lack of interest and competent oversight. Brother W. J. Jaynes, however, took up the work of the Sunday school about this time and soon saw the work begin to prosper in his hands. The church did not prosper in all respects, however, during the year 1910, and it was apparently not represented in the association of that year.

Rev. D. C. Williams came next to the pastorate of the church, increasing the membership to 45, and the Sunday school enrollment to 120. Brother Jaynes was beginning to see some results in the Sunday school. A new building helped him to enroll quite a strong Sunday school. A meeting that year resulted in a number of additions. In the following year, 1912, 27 were received into the church, 15 of whom were by baptism and the constituency came to number 68. The Sunday school grew to 135.

Rev. W. B. Fallow was the next pastor, N. A. McGuire and J. L. Brock being associated with him as clerk and superintendent. Thirty-two additions to the church brought the membership to 98.

Nominal growth continued during the pastorate of Rev. Z. I. Henderson in 1916. J. E.

Phillips was clerk of the church at that time and W. W. Fowler served as superintendent of the school.

With the coming of Rev. W. M. Thompson to the leadership of the church as pastor, the body seems to have taken on new growth. The membership increased, but the Sunday school fell off in attendance. C. L. Ledford and W. W. Abbott were earnest workers in the church and aided the pastor materially. The pastor's salary about this time was \$300 per annum, quite an increase over the \$75 per annum reported to the association in 1906. The little church gave annually to missions and was struggling upwards.

In 1919 there was no report sent to the Beaverdam association, and for a time there was a lapse in the activity of the church. Mrs. Thomas Henderson had organized a band of R. A. boys and the training of youth had begun in the church. Mrs. C. W. Corbett soon gathered a number of Sunbeams, and Mrs. W. P. Leister soon came to the leadership of the W. M. S. forces. Rev. A. T. Ingle was pastor in 1922, and W. P. Leister was superintendent of the Sunday school. Martin England, now a student in the seminary at Louisville, was president of the B. Y. P. U. Mrs. Leister soon came to lead the W. M. U. forces of the association, and Martin England promises to be a strong preacher of the gospel.

The membership of the church dwindled at times and fell off in numbers. This has been the case with all cotton mill churches and missions. This has been the case with many growing organizations. Purpose, perseverance, prayer and piety will, however, win in the end always.

With the coming of Rev. J. A. Brock to the pastorate there was fresh growth and the membership reached 116 in 1923. Thirty-six were received in that year, 17 of whom were by baptism. Mr. and Mrs. L. J. Denning came to the aid of the working forces, and by the time Rev. W. M. Thompson became pastor in 1924 the church began to be in better shape for continued growth. The church gave liberally to the \$75,000,000 campaign.

The pastor's salary had been increased to \$600 per annum. Mrs. O. W. Kelly led the women of the church to an A-1 condition in W. M. S. work. Fifty-nine additions to the church, 35 of whom were by baptism, gave added strength to the body. The Sunday school enrollment went over 200. Mission gifts continued to be liberal.

When Rev. C. B. Garrett took charge of the church it had about passed through its forma-

(Concluded on Page 4)

ATTITUDES IN WORSHIP



HE attitude of spirit is the important thing in worship. In such intangible matters one cannot draw hard and fast lines or make rigid classifications, but we may be helped by noting three attitudes that in their times and places are essential to the fullest and most effective worship.

Fundamental is the attitude of devotion. It involves something more than the feeling of devoutness. It requires a self-discipline so as to devote oneself wholly to the task, to bring all the powers of mind and spirit and use them in the worship with consecration and singleness of purpose. This hour is to be devoted wholly, fully and to the utmost to worshipping God together and to finding the supply of our deepest individual and common needs. It is especially the attitude for entering into the hour of worship. We should come with minds attentive to the task in hand, determined that nothing shall divert us from it.

The second attitude is the passive or receptive attitude. No doubt quietism overstressed this attitude. But the Quietist ideal contains an important element of truth. In its proper place it is necessary to the fullest fruition of worship. At certain times we derive our greatest physical benefits from complete relaxation. We can recover from certain kinds of illness only by giving up all mental and physical exertion and simply lying in bed. Convalescence comes sometimes by idling at the seashore or basking in mountain sunlight and letting the great curative forces of nature have full play upon us and within us. A certain woman relates that she frequently found herself at the limit of her strength and patience, seemingly unable to bear her burden longer, but feeling that everything depended on her "carrying on." At such times she would lie down and relax completely, saying over and over again, "I did not make the world and I do not have to keep it going." Her attitude was really one of trust, and from it she received the strength to go on. So we may find healing and renewed strength at times when we simply wait on God and trust in Him. The passive attitude also gives God opportunity to speak to us of things which we do not

readily hear when other matters occupy our minds and attention and which may be drowned out by the din of the psychical machinery when it is running.

I remember that the first time, as a boy, I slept outdoors at night, I was surprised at hearing in the "small hours" many sounds that I had never heard before. They were noises always to be heard, but the ordinary routine of work and sleep had kept them from my notice. It is often only "in the quiet" that we grow conscious of weaknesses, passions, desires, or motives growing up unnoticed within us amid the stress of preoccupation of our ordinary life. Likewise we may discover duties neglected, opportunities missed, powers atrophying from disuse, or needs overlooked, as we give God opportunity to point out to us the things overlooked, or to reveal us fully to ourselves, as He makes Himself felt and heard afresh. We need the passive attitude as an antidote to the world that is "too much with us."

The third is the seeking attitude. Jesus assures us that he that seeketh shall find. Too much of the passive attitude may lead to emptiness of mind or spiritual laziness. There

is a suspension of mental activity closely akin to the unconsciousness of sleep. There are times when we need to give our lives a definite and vigorous overhauling. Too much introspection, to be sure, is not healthful. It is not good for us to go about all the time with a spiritual fever-thermometer in our consciences and with our fingers on our emotional pulse. But on the other hand, it is good to look for weaknesses before they become serious enough to cause a breakdown. There are times when duty requires us to drive a motor car regardless of squeaks and knocks. But it is wise to overhaul it between times, pay careful heed to lost motion, friction and unusual noises, and remedy the trouble in time. So our souls need frequent overhauling. We need to take inventory of ourselves.

In addition to such search for spiritual shortcomings, there should be a definite seeking after enlargements of our knowledge of God, of our usefulness and powers. Jesus came that we might have life and have it more abundantly.



A Memory System

Forget each kindness that you do
As soon as you have done it;
Forget the praise that falls on you
The moment you have won it;
Forget the slander that you hear
Before you can repeat it;
Forget each slight, each spite, each sneer
Wherever you may meet it.

Remember every kindness done
To you, whate'er its measure;
Remember those who lend you aid,
And be a grateful debtor.
Remember praise by others won.
And pass it on with pleasure.
Remember every promise made
And keep it to the letter;

For the Quiet Hour

"The Spirit of Children's Day."

THE thought of Children's Day is that the church shall give its best to the children in its community and in all the world. The life of every child should be brighter because we have a Children's Day. If there are those who do not come within our sanctuaries, bright-faced boys and girls as well as men and women should go to them with happy faces, flowers, songs and pictures. May not every pupil within the school make two or three who are outside, brighter, happier and better? On Children's Day we may do something to bring some cheer and some joy to those who have less than ourselves. It is not what we get, but what we give to others that will make Children's Day the greatest blessing.

"Knowing Our Young People."

DO you think any casual acquaintance of yours could know you better by sitting down at home and carefully studying a book on adult psychology? Yet many teachers of your acquaintance have doubtless imagined that they could know their pupils better by sitting down at home or in a teacher training class and making a study of the psychology of youth. Knowing principles of psychology is of value, but its relative importance has been very much overworked in the past few years. A knowledge of those principles will enable you to understand why your young people act in certain ways instead of other ways, and may enable you to see more clearly how you may expect them to respond to any given lesson problem and so anticipate their troubles.

When all is said, however, the one way to study man is by studying men, and the one way to know young people is by knowing your young people. Few teachers really observe their young people purposely. They mingle with the members of their class in a social gathering or elsewhere the contact is a casual one and not for the definite purpose of studying and knowing them better.

There is a point at which the knowledge of your pupils goes be-



yond a conscious analysis of their characteristics and reaches the realm of intimate fellowship with their point of view. It is only when this intimate relationship is reached that a teacher can hope to be a really good coach and helper in a study class.

"Just Living."

If I had but one year to live;
One year to help; one year to give;
One year to love; one year to bless;
One year of better things to stress;
One year to sing, one year to smile;
To brighten earth a little while;
One year to sing my Maker's
praise;

One year to fill with work my days;
One year to strive for a reward
When I should stand before my
Lord,

I think that I would spend each day
In just the very self-same way
That I do now. For from afar
The call may come to cross the bar
At any time, and I must be
Prepared to meet eternity.

So if I have a year to live,
Or just one day in which to give
A pleasant smile, a helping hand,
A mind that tries to understand
A fellow creature when in need,
'Tis one with me—I take no heed;
But try to live each day He sends
To serve my gracious Master's
ends.

"Unlimited Possibilities."

FOR the last two or three years Mr. Edison has been turning his marvelous powers more and more to the study of man. He has concluded that the greatest of all changes that can come in the world in the future are not in man's environment, but in man himself. He sees almost limitless possibilities of improvement in man's physical organism, and predicts increasing length of life if man will but use his wisdom and gain more wisdom for the proper care and safeguarding of his body. He sees, also, almost limitless possibilities in the development of man's inner nature.

Mr. Edison himself is a problem thinker. He thinks on both sides. We are told in a recent magazine article, giving an intimate sketch of the great inventor, "that next to finding out what is so, he likes to find out what is not so."

We are not as sure as Mr. Edison is that life can be prolonged to 200 years, but we are as sure that there is a well-nigh limitless possibility of the expansion of man's spiritual powers, using the term "spiritual" to include the inner man as a whole. And we believe that it is the duty and high privilege of every teacher, whether of youth or adults, to encourage his pupils to the fullest exercise of their mental and spiritual powers that they may grow to become the best that, in the beneficence of God, is possible for them.

This world is a world of growth. Long after the body ceases to grow, man's mind and heart may grow unceasingly. It is one of the unnecessary tragedies of life that so many people begin to stagnate both mentally and spiritually soon after they attain their physical maturity. This is not as God would have it, and as co-workers of God we must not be willing to have it so.

"Right Living."

"WE BESEECH you, brothers, to endeavor to live peacefully, to attend to your own business, and, as we charged you, work with your own hands, so that you may live worthy lives in your relations to those without, and not be a burden to anyone."—Bible.

(Concluded from Page 1)

tive stages of growth. There has been remarkable growth in the church in the past two years. The W. M. S. of the church is admirably organized with its auxiliaries.

The B. Y. P. U. work of the church is growing in organic strength and power, the Sunday school is increasing in attendance, and the spiritual condition of the body is promising. The alert pastor leads his forces to victory in all the young people's work. A loyal and prayerful board of deacons assist the pastor in his work. The increase in the population of the mill district has brought many additions to the church. The church has had a most prosperous season of growth during the last two years.

The cotton mill officials have sustained a most courteous and favorable attitude toward the church and have aided it in paying the salary of the pastor and in every way possible. There is no church in the state that has been assisted more by the mill where it is located. The mill has doubled its capacity, its housing room and its working personnel, and the streets are well kept and patrolled by officers. Every attention is given to making the mill village spiritually and morally clean and healthy. There is a bright future for the Jordania Church, and its working forces are to be congratulated for their past progress and their promising prospects.

The excellent and ambitious corps of workers among the young people of the church is a feature of the organization. A great rally of the young people of the association was held with the church last fall, and at the rally held later at Immanuel in the spring of 1927 the Jordania unions took the banner for the best attendance. Proper and thorough training for the young members of the church will gradually bring the church to a high degree of efficiency and power. Brother Garrett is beloved by both old and young, and is very popular on the mill village as boon companion to all types.

Among the members who have held some degree of prominence in the associational work of the church during the years have been R. B. Owens, Frank Rochester, C. F. Sorrels, John Martin, W. M. Thompson, T. M. Long, W. H. Abbott, C. L. Ledford, Lee Abbott, W. D. Veal, Earl Williams, T. H. Henderson, J. H. Vickery, Mr. and Mrs. W. P. Leister, W. W. Abbott, Ed McKern, T. W. Prathern, B. T. Underwood, M. Morgan, L. B. Pressley, J. F. Sanders, Mrs. O. W. Kelly, Grady Graham, C. B. Garrett, J. F. Sanders, B. R. Franks, C. W. Simpson, etc. On many occasions during the early history of the church it was not represented at the association, indicative of weak organization and faltering strength. Yet this has been true of other churches of this type before, although they later

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developed into strong and competent bodies. The constituency of cotton mill churches is not always stable, but on the other hand it is usually of a transient and changeable character. This prevents a steady and unified leadership, and frequent changes of pastors prevents the adoption of a permanent and consistent program of growth. Leaders come and go, members come and go, and policies are changed annually. In spite of all this, some of the cotton mill churches of the state are among the strongest and most evangelistic bodies in the convention. Mill authorities avoid a patronizing attitude toward the churches, as a general thing, and this is advisable. The proper policy to pursue is to give encouragement and assistance when needed and asked for, and permit the churches to select their own leaders and maintain their own democratic order. This always conduces to ultimate development and permanent strength. The Baptists are the most numerous denomination in the Piedmont and in the state. Baptist churches in the cotton mill villages have had a halting, hesitating growth, but when they have had time to find themselves, they have usually become strong and competent, self-governing bodies.

The chief difficulty with the mill village population is its transient character. Careful, sympathetic and judicious thought is given on the part of the mill authorities as a general thing to the solving of the problems incident to the transient character of the population.

With the passing years it is believed that many of the problems of today will find a solution. Cotton mill social life is but a segment of general social life. The day is coming when we shall have a stable, substantial and worthy type of people who give their talents and energies to the valuable and educative labor of cotton manufacturing. The world waits on our spindles and looms. Their products are in universal demand. Operatives must be had for this work. The sifting process continues from year to year. A

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worthy product will be produced in the end. Many of our problems will vanish with the passing years. The Jordania Church is helping to solve them.

The average age of men who produced 20 of the world's greatest inventions was 32, says a paragraph in the Kansas City Post. The inventors of the steam engine and of the steam turbine were each 29 years old when their labors resulted in these epoch-making devices. The self-binding reaper, wireless telegraph, and the vacuum air brake were invented by men in their 22 year. The inventor of the sewing machine was 26, and the discoverer of the process of producing aluminum cheaply was only 23. Edison was 30 when he made the first incandescent lamp. Wilbur Wright, the pioneer aviator, was 38 when he conquered the air.

Sure, love vincit omnia; is immeasurably above all ambition, more precious than wealth, more noble than name. He knows not life who knows not that: he hath not felt the highest faculty of the soul who hath not enjoyed it.

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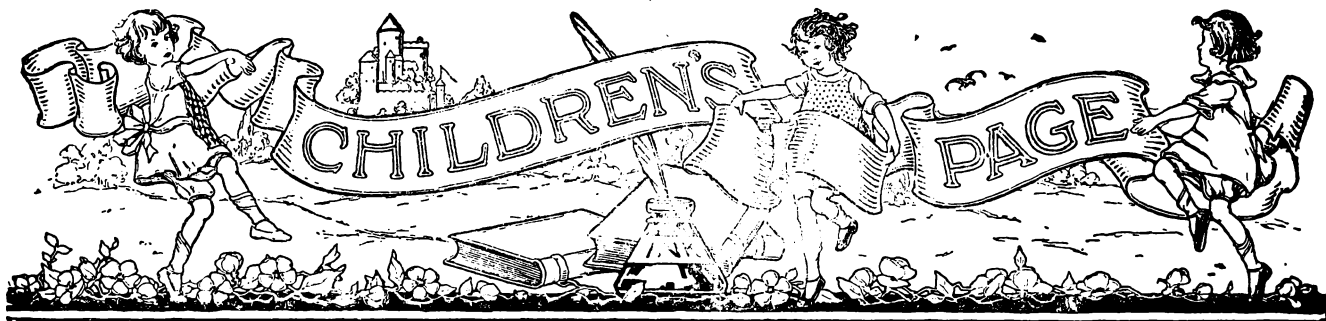
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A SPARROW IN CHURCH

ONE morning in a London church, early in the service, a sparrow began to fly about the pulpit. It must have got in through one of the open windows, and remained quiet until the people began to sing. Then it took refuge in the big pulpit. It did not seem frightened. It perched for a while on the light above the minister's head. When he sat down, it came and looked at the glass of water on a little shelf, and put its head on one side as if it was wondering whether it might take a drink and have a bath. Then it fluttered on to the reading desk, and looked at the people.

You can imagine how the children enjoyed themselves watching it. So the minister took the sparrows for a sermon, and told the boys and girls about two places in the Bible where the sparrows are mentioned.

In the eighty-fourth Psalm, the poet writes about the temple in Jerusalem, and of his great desire to go and worship there. Some of the altars were in the open air, and he had once noticed that the little birds went flying round the altars; and a swallow had actually been bold enough to make its nest in one of the carvings on the stone or in the moldings on the brass. He said to himself, "Oh, happy birds, which have found a home in God's altar! The very birds want to dwell where I wish to be." His soul felt like a bird longing to fly away to God's house of prayer; and he wrote his poem, describing the pilgrimage up to Jerusalem, telling how people became happier and happier as they drew near the sacred place.

God is not shut up in churches. He is everywhere. We can feel His kind presence when at school or at play. But in church we can remember Him most easily and worship Him best, and there we may feel Him very near. Jesus has a great love for little folks. We older folks should emulate the youth, because Jesus says, "Unless ye become as little children ye cannot enter the kingdom of heaven." Another place in the Bible

Jesus says, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Jesus loves to see the children in church, learning to think of Him and to remember His love for them. He wants you to feel at home in His church because it is the special place where He meets with His people. Remember the birds who flew round His altars in ancient Jerusalem the next time that you are inclined to grumble when you have to go to church.

How can you be sure He cares for you? Our Saviour told us. He spoke about the sparrows being in a very different place from the temple—in the shop! The sparrows He spoke of were dead, not living. Poor little birds, exposed for sale for people and their children! "Are not two sparrows sold for a farthing?" He once said. Another time, "Are not five sparrows sold for two farthings?" You see, they were so cheap that if you bought a halfpenny's worth, you got an extra one thrown in. It did not seem as if God had troubled about them. It was as if they were too little to count, as if there were too many of them to bother about.

But Jesus knew it was not so. He said, "One of them shall not fall on the ground without your Father knowing it." He keeps count of the birds, and knows each one and how it comes to its end. Then Jesus said: "Fear ye not therefore, ye are of more value than many sparrows."

Jesus is also concerned about the hair of the little children because we read in the Bible, "The very hairs of your head are numbered." He also cares for the stars and knows their number and can call them all by their names.

There are millions of boys and girls in the world, but He knows each one. He knows you. He thinks of you. He who marks the sparrows' fall, cares for you, and wants you to love and please Him. So be sure of His watchful love; and when anything troubles you, tell Him about it. He will be certain to hear your prayer, and to help you. He is your Father in heaven. Jesus loves the birds and he also loves all the little children, rich and poor, also black and white.



Four-O'clocks. Four-O'clocks.
Why do you wait,
 With your flowers all curled
 Until afternoon late?
 I think it must be
Not to bloom till we children
 May come out from school.



Left: A stone taken from temple wall in Palestine which contains an inscription by King Shishak, which reveals the fact that Shishak, father-in-law of Solomon, actually conquered Armageddon and Jerusalem, as related in the Bible; the stone is now in New York. Center: A tablet recently found near Jerusalem, which bears Mosaic inscriptions; this tablet bears a message of thanks from Moses to the Queen of Egypt. Right: The Mount of Olives as it may be seen, looking through the arches from Jerusalem.

“WHAT THINK YE OF CHRIST?”

NO more important question was ever asked. Few, if any, more appropriate answers were ever given than that which came unstudied from the lips of Peter: “Thou art the Christ, the Son of the living God.”

A casual regard for Christ can be of little value. A passive interest in His life work can never save from sin. Godly parents, baptism, church membership, and Christian associations, while good in themselves, are powerless to transform the heart and prepare the individual for a better world than this.

We must know Him personally, walk with Him daily, and converse with Him frequently. We must think correctly of His deity, His humanity, His sacrifice, His cross, His death, His resurrection, His second coming, and His endless reign as Prince of Peace. What we think of Him will regulate our principles, mold our characters, determine our activities, and settle our destiny for the life beyond the tomb.

The weighty question comes to each of us: Do I think enough of Christ to exchange my thoughts for His, my ways for His, my pleasure for His, self-service for His service? When the Saviour is actually mine, I will be captivated by His teachings, I will gladly follow in His steps, I will delight to keep His commandments and honor His Sabbath. My life will advertise to the world what I think of Christ.

For this surrender, let no one imagine that the compensation is inadequate. As a result of accepting Him as Saviour and Lord, every life will be better, every character nobler, every heart cleaner, every home sweeter, and every thought more exalted and of more value than all else besides; the future outlook will be altogether assuring and desirable.

Selfishness blinds the eye, dwarfs the heart, demands the character, dampens the ardor and determines the destiny.

Motive counts with God.

THE CRITIC.

There is a class of people whose main occupation is to criticize and find fault. They seem to have been born in the dark of the moon and have lived in a pessimistic mood all their lives. They find fault with the weather, though they have no means of changing it. Criticize those in authority and the means used in running the government of city, state and nation, yet would not live in a community without one. They see no good thing in anything, nothing is just right. What a dreadful condition and state of mind in which to live.

Is there any hope for a person in this condition? Is there a remedy? Yes. First, that person must have his eyes opened to see his condition, for it is my opinion that few of these people realize they are in such a state. Then, a good case of old-fashioned Bible conversion would help that person wonderfully and give him a good start in overcoming this dreadful habit. He must then cultivate the habit of looking for the good in people and realize that there is seldom a condition but what could be worse. Prayer and constant watchfulness will enable him to overcome his fault finding entirely.

Brother, sister, if you are afflicted with this habit, apply the remedy suggested; it will help you.

People who are content to dwell in dirty and ill-kept surroundings are quite certain to be wanting in high spiritual ideals, and in deep religious sentiment. They cannot possibly be near to God either in their lives, or in their thoughts. God loves order and cleanliness. Poverty can never be pleaded as an excuse for dirt and disorder: for poverty ought to shun dirt as its worst enemy.

Love always craves for fellowship, and love for Christ inevitably presses on to fellowship with him. Nothing strengthens our moral fiber like fellowship with those who are stronger than ourselves. The mightiest moral dynamic in the world is fellowship with the all-conquering personality of Christ.—H. Maldwyn Hughes.

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YOU MUST COLLECT THE DEBT.

It is all right to assume that the world owes you a living provided you are ready to go out and collect that debt. It is true that the world owes a living to anyone who will work for it. There is a close connection between the sweat of the brow and three good meals a day, and when the head works as well as the hands, it is pretty good assurance that luxuries will be added to the necessities.

The mistake some young persons make is to assume that since the world owes them a living, they can sit down, fold their hands, and wait for the debt to be paid. Not a bit of it. The world is not that sort of debtor. Your debt will never be paid unless you take steps to collect it.

Thinking success is even more important than talking success or working for success. No matter how hard you try, no matter what a bold front you put on the matter, if down in your heart you are thinking, "It's no use," that paralyzing thought will neutralize every effort. If that thought is in your mind, your most confident words will ring false, but the fellow who believes in himself does not have to talk. If he is as sure of success as he is of tomorrow, it does not take any prodding to keep him on the job.

Think success. Think constructive, courageous thoughts, for as a man thinketh, so is he.

The prosperous are sure of one misfortune—the envy of others.

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My friends are little lamps to me,
Their radiance warms and cheers my ways,
And all my pathway dark and lone
Is brightened by their rays.

I try to keep them bright by faith,
And never let them dim with doubt,
For every time I lose a friend,
A little lamp goes out.

—Elizabeth Whittemore.

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ALONE! And in a world of friends! Have you ever tried to imagine what it would be like?

"Woe to him that is alone when he falleth." Everybody dreads being alone. Anything lost is full of distress. A dog that has lost his master is frantic with anxiety. A dog is a social animal—like ourselves—and loves friendship as truly as he is a real friend.

Most of those who read this will be unable to realize fully how lonely some people are, for most of us have been able to find a way out of our difficulties.

When we have been with our backs to the wall we have usually been able to ask a friend for help, and that help has been forthcoming.

But try to imagine your life without a single friend, none to stay to hear the unburdening of your heart and with no patience with your misfortune. Try to think what it would be like if every star in your social sky went out and you were encircled with an impenetrable gloom.

You want to give your friendship and no one desires it; you ask for comradeship and no one responds. There are many lives like that.

Have you ever stood in a crowded city street and tried to realize what it would mean to be absolutely alone, without friends, money or experience? There are some people like that, entirely friendless and alone.

Charles Kingsley was a very good-tempered, sympathetic individual. A woman once asked him how it was he possessed so loving a disposition, and, with a look of profound thankfulness, he replied: "I once had a friend."

Yes, and so say all of us when we think of the best in our lives. Had it not been for a friend who helped us when we needed help, and heard us when we called, we should have been in the world today, hopeless and forlorn.

It is up to us to be friendly as we can be to the lonely and unfortunate. If we could hear the sighs of the lonely and know the emptiness of many a life around us, we should respond without hesitation. We should be more tolerant, more kindly; and, moreover, we should reap where we had sown.

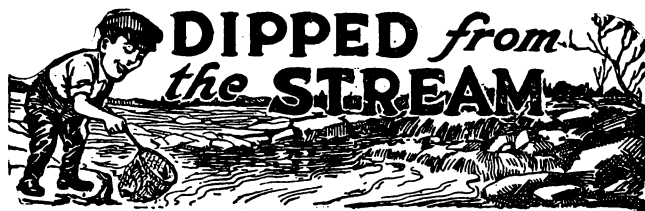
PROPER ACKNOWLEDGMENT.

In the church of our day most folks recognize in theory that all is God's. Now, if they could be made to acknowledge that ownership as they do human ownership, practically, we would have a different kind of a church and a different kind of a world for men cannot get rich with God spiritually as long as they are not "on the square" with Him financially.

"The money that belongs by every right to God, but is kept back from Him by His people, is probably the greatest hindrance to vital spirituality that there is in the world today."

On the other hand, there is no greater aid to real fellowship with God than to faithfully set apart a definite proportion of our income, and with joy spend it in the extension of His kingdom.

The purpose, then, of acknowledgment is: First, material income, with which to maintain the Lord's house and preach the gospel to the nations; second, that God, "Who giveth to all, life and breath and all things," might be kept in constant remembrance.



Any Man (to wife driving a nail)—"However do you expect to knock a nail in the wall with a clothes brush? Why don't you use your head."

* * *

"Lost your job as a caddy?" asked one boy.

"Yep," replied the other. "I could do the work all right, but I couldn't learn not to laugh."

* * *

"Tomorrow is a holiday," proclaimed the calendar.

Whereupon all the people in the city rushed to the country and all the people in the country rushed to the city.

* * *

Mrs. Thompson (learning to drive): "Henry, that little mirror up there isn't set right."

Thompson: "Isn't it?"

Mrs. Thompson: "No, I can't see anything but the car behind."

* * *

An old woman sent a parcel to her son, in which she enclosed the following note:

"Pat, I am sending your waistcoat; to save weight I have cut off all the buttons. Your loving mother.

"P. S.—You will find them in the top pocket."

* * *

"Why did you leave your last place?" asked the housewife of the applicant for a position as cook.

"I couldn't stand the terrible way the lady of the house and her husband used to quarrel," was the reply.

"What did they quarrel about?"

"The cooking, ma'am."

* * *

"Hello, Bob," said Jim, "I hear you're working in the shirt factory now."

"Yes," Bob answered, "I am."

"Why aren't you working today?" his friend wished to know.

"Oh," Bob explained, "we're making night shirts this week."

* * *

A microscopic youth, with a penny clutched firmly in his moist hand, stood tiptoe in front of a candy counter, inspecting the goods. Nothing seemed to please him, and finally the clerk, in exasperation, said: "See here, young fellow, do you want to buy the whole world with a fence around it for a penny?"

The prospective purchaser meditated a moment and then replied, "Let's see it."

* * *

A passenger who became very impatient at the progress the train was making, hailed the conductor and made his complaint.

"Well," said the conductor, "if this train isn't going fast enough to suit you, you had better get out and walk."

"I certainly would," replied the passenger, "but the folks won't expect me until the train gets there."

For the Busy Business Man

TELLS HOW IT IS DONE.

MR. OTTO H. KAHN, an international known banker, and a directing officer in several great and successful business enterprises, was one day invited to address the Harvard Business School Club of New York. He said so many good and helpful things that we would like to quote them all. Lack of space preventing this, we cull a few of the most important things he said. For example he said: "Remember that the most serviceable of all assets is reputation. When you once have it, and as long as you hold it, it works for you automatically, and it works twenty-four hours a day. Unlike money, reputation cannot be bequeathed. It is always personal. It must be acquired. Brains alone, however brilliant, cannot win it. The most indispensable requisite is character."

That's good advice for all of us. Speaking of fundamentals, character is one of them. Another thing that Mr. Kahn said is "Go for a ride on the horse of your imagination from time to time. It's excellent exercise. It helps to keep you buoyant, and elastic and it may take you into new and interesting fields. But remember, it's a high-strung animal and needs keeping under careful control, else it is apt to run away with you."

Still another helpful thought is contained in the following words: "Be ready, be fully prepared, but

be patient, bide your time, know how to wait. By all means, keep a sharp lookout for opportunities, recognize them and seize them boldly when they come within your reach. But do not think that every change means an opportunity." A wise business man said to me at the beginning of my career: "It is not only the head that counts in the race for success. There is another part of your anatomy—you might call it the opposite pole—which is of the utmost importance. Learn to think and act, but also learn to sit. More people have got on by knowing when and how to sit tight than by rushing ahead."

At the risk of making this a little longer than some people like to read, we are going to quote one other thought from Mr. Kahn. The thought is Christian through and through. It is, "Consider as one of the essential requisites of your diet a supply of the milk of human kindness. To be hard-headed one does not have to be 'hard-boiled.' Be neighborly. Don't think that you can lift yourself up by downing others. It is willing arms that help to carry you upward, but bent backs. Even from the point of view of mere advantage to yourself, it is more profitable to help others on than to keep others down. There is plenty of opportunity to go 'round. Most of our rich men and practically all the men at the head of our great corporate concerns have started from the ranks, from the very bottom of the ladder. If you would rise, throw overboard envy and ill-will. They are worse than useless ballast. They corrode the things they touch; they blight your equipment."



Let's Reach the Last Man

WHEN Christ was upon the earth He sought and won the vilest and most despised of men and women. And He desires that we, as his followers, shall follow in his steps not only to this extent, but that we shall seek out, enlist and develop every one of his children—young and old, great and small, rich and poor alike.

In order to "reach the last man" it is necessary for every member of the church to give and serve as much as possible — to be real stewards for Christ. Do not be content to serve without giving, or give without serving. The Lord wants our time, talents and reasonable share of our possessions to carry on the work of the Kingdom.

RESOLVE NOW TO DO YOUR SHARE TOWARD WINNING THE "LAST MAN."

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