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# Baptist Historical Record

OUR CHURCH HISTORY

VOLUME 1.

WESTMINSTER, S. C., MAY, 1927.

NUMBER 9.

## *Baptist Historical Record*

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

### SOUTH CAROLINA BAPTISTS

South Carolina Baptists are divided as to historical origin into two classes: 1. Those originating from the old Charleston association, and 2. Those taking their origin from the New Light source. The Welsh Neck and Savannah associations among the older bodies of the state are of the former class. The Congaree, Bethel, Broad River, Saluda, Moriah, Reedy River, Tiger River, Edgefield and other bodies find their origins from the influences of the New Light Baptists who began their immigration from North Carolina and Virginia about 1771, or before. The old Congaree gave place to the Bethel, which was formed in 1789. The Broad River was an offshoot from the Bethel. The Saluda was formed from the territory of the Bethel in 1803.

#### The Saluda Association.

The Saluda association originated in the great revival of 1802-3. This revival was remarkable for the physical demonstrations which accompanied the religious exercises. Jerking the head to and fro, leaping, shouting, barking, and rolling were at times engaged in by the excited hearers of the preachers of the day. Many new churches were organized. Thousands were added to the kingdom in the southern states. In 1820 the Saluda contained 30 churches, about 1,200 members, and 13 ordained ministers. Soon after this date, Rev. William B. Johnson, D. D., became a member of the body. He was held in high esteem throughout the nation among Baptists. He was a leading factor in engaging the interests of the section in missionary enterprises. The benevolent operations of the Saluda were above the average in the upper sections of the state, as a result of his efforts and the efforts of those under his influence.

Originating as a result of a great revival, the Saluda experienced a second revival in 1821. Other periods of religious revival followed, until, in 1843, the number of churches grew to 24, with 2,500 members.

Among the ministers of the gospel distinguished in the early annals of the body were Elder Elnathan Davis, a native of Maryland, and Moses Holland. Among other brethren highly esteemed in the early activities of the body were

#### Love's Golden Gift for Mother

I cannot pay my debt  
For all the love that she has given;  
But Thou, love's Lord, Wilt not forget  
Her due reward,—Bless her in earth and heaven,  
*-Henry Van Dyke.*

James Crowther, Arthur Williams, Lewis Rector, James Hembree and Nathan Berry. In 1848 almost all the churches were in Anderson district. The upper portions of this territory contained Baptists who were not so favorable to missionary and benevolent enterprises. These brethren later formed the Fork Shoal association.

In 1852 the Saluda contained the following churches: Hopewell, Rocky River, Little River, Bethesda, Neal's Creek, Lebanon, Friendship, Barker's Creek, Anderson Village, First Creek, Turkey Creek, Peniel, Walnut Grove, Big Generostee, Cross Roads, Dorchester, Double Spring, Flat Rock, Washington, Shady Grove, Fellowship, Hepsibah, Mount Bethel, Broadmouth, Bethlehem, New Prospect, Pendleton, Andersonville, Big Creek, Five Forks, Providence, Townville and Whitfield.

Following are the dates of constitution of some of the churches above named: Neal's Creek, 1803; Anderson Village, 1821; Townville, 1851. Among the pastors in 1852 were Revs. R. King, J. Jay, A. Williams, J. Burriss, A. Acker, L. R. L. Jennings, C. P. Dean, P. Burriss, J. S. Murray, A. Rice, V. Young, J. H. Goss, H. M. Barton, J. Grimes, W. Ashley, P. W. Martin, D. Simmons, etc.

There was a great revival of religion in the Anderson Village church in 1852, which resulted in 53 additions by baptism. J. S. Murray was pastor at the time, and the church had 168 members. The Peniel and the First Creek churches were among the largest of the association. A. Rice and A. Williams were their pastors respectively. Rev. A. McGee was pastor at Neal's Creek in 1848, the church reporting 204 members. This ancient body has always been a prominent church and has had good and able pastors during the years. Big Creek, established 1788, and Little River, established in 1791, were the oldest churches in the body in 1852. Hopewell, Rocky River, and Neal's Creek were next in age.

### The Fork and Tugalo Association.

The Saluda is a mother of associations. The old Ford association received some churches from the Saluda. These are now in the Beaver-dam. The old Tugalo association of Georgia once covered much of the Beaverdam territory. The Tugalo itself was enriched by contributions from the Saluda. It was the Saluda which took considerable initiative in evangelizing the waste and destitute sections of Pendleton, Pickens, and Oconee nearly one hundred years ago. The Bartons and the Vandivers who aided in building the cause of Christ in the hill region were doubtless connected by family ties with the families by that name farther south in the state. The Earles and Callaways of the Tugalo were also perhaps relatives of the members of these families who have been such strong pillars of the Baptist cause in many sections. The Saluda has given to the hill region many valuable leaders and workers.

George Vandiver was the first Moderator of the old Tugalo body, serving in that capacity four years. The session of 1833 lamented his death at the age of 69 years. "He was faithfully and zealously engaged in the cause of our Heavenly Master for 44 years, and knowing as we do his usefulness among us, we greatly lament his loss." His influence was extensively felt over the corners of Georgia and South Carolina prior to 1833. David Quals was a gift of the Saluda to the hill country of Georgia and South Carolina. He was ranked with the Mercers, the Thorntons, and the Matthews, a notable company. Robert Pastwood was also a gift from the Saluda section to the mountain ministry. H. M. Barton was a strong man and leader who also came from the Saluda to the Oconee section. J. T. W. Vernon was a bold and fearless preacher who came to the hills from the Saluda.

The Saluda brethren have during the last century led the northwest section of the state in their loyal support of missionary and benevolent enterprises. The fruitage of her labors will only be ascertained when the judgment books unfold. The missionary ideals of the Saluda may be traced through her sons and daughters and their labors all through central and southern Georgia, into Alabama and Mississippi, and the great west. It would be interesting and instructive to trace the influence of the Saluda association upon the formation of the Southern Baptist convention in Augusta in 1845. The Edgefield association has been greatly influenced by the Saluda in its early history. Rev. W. B. Johnson moved into the Edgefield from the Saluda. The Reedy River, Twelve Mile and Tiger River were strengthened by the Saluda in their early history. The old Saluda mother has exerted an influence over all her children. The Saluda association gave to the Tri-ennial convention and to the Southern Baptist convention the presiding figure of those two great bodies, Rev. Dr. William B. Johnson, once pastor at Edgefield. The Saluda has been a loyal supporter of the Southern Baptist Theological Seminary, both when it was at Greenville and after its removal to Ken-

tucky. It has fostered with its gifts ministerial education at Furman and has encouraged for over a century co-operation with her brethren in all missionary and educational affairs. Her ministry has been above the average in the South in matters of culture and scholarship. Division and strife have been absent from her meetings. Loyalty to the head of the church has been written on her banners. Her record has been a noble one.

Rev. Lewis Rector, one time pastor of Brushy Creek church, near Greer, and moderator of the Saluda a hundred years ago, was extensively active in missionary work in the northern sections of the association. Among the churches which came out of Brushy Creek, or founded under her influence, were Clear Springs, Rocky Creek, Pleasant Grove, Washington, Rock Hill, Greenville First, and others. Thus the early bounds of the Saluda were extensive, and her usefulness far spread. The Reedy River was formed in 1825 with seven churches from the Saluda. It covered in 1848 the territory of Laurens, Greenville and Newberry.

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### SATISFIED AND USELESS.

A good authority has pronounced a satisfied man a useless man. Nothing is so likely to interfere with your usefulness in the world as a feeling of complacency over what you have accomplished. There is no reason why one should not keep on improving in his work, but few persons do, because they soon get the impression that they are doing well enough. They so continue mediocre workers to the end of their days, with their capacities barely tapped.

Our usefulness in this world depends on a number of things, on our ability, our opportunities, and our associates. If we fall short of being of real service to our fellows, it is a pity that the reason should be that we are too easily satisfied.

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### WHITE OR YELLOW.

Somebody has made the discovery that white lies are usually yellow, and it seems odd no one thought of it before. The falsehoods for which excuses are made, the lies which are all but justified because to the superficial thinker, they seem insignificant, in ninety-nine cases out of a hundred have their root in cowardice. If you make a study of the so-called "white lie," you will find it is told because somebody is afraid of something. Courage would wipe out all white lies and the big majority of the other sort. Falsehood is all but inseparably from cowardice. Nearly all lies, and especially the ones we are asked to pronounce white, are in reality yellow.

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The prophets were poets who saw truth in picturesque forms and glowing with all the colors of the imagination. The Holy Spirit employed all types and temperaments of men and writers in conveying spiritual truth to the world, and this has given us the many-sided, rich and splendid literature of the Bible and made it incomparably the greatest book in the world.

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## WESTMINSTER BAPTISTS.

The city and suburbs of Westminster contain over 1,000 white Baptists, enrolled in three churches and unaffiliated, in addition to several hundred Negro Baptists. The section was once predominantly Presbyterian, but that was a century ago. Connerross church is the mother church of the region. It was founded, perhaps, somewhere between 1798 and 1812. The First Baptist church of Westminster was organized along with several others in the section as a result of revivals which swept the country about 1836. When the town of Westminster began to assume some size, it became necessary to have a church organization nearer the center of population in the city.

The early growth of the church in constituency revealed the wisdom of establishing another church. Out of the second church, came Immanuel, a third church, in 1914. The rapid growth of the third church seems to have justified its organization. So today Westminster has three Baptist churches varying from 250 to 350 in membership. With the growth of the city, there will continue to be ample material to sustain the continued growth of all three churches. The Piedmont is rapidly becoming a manufacturing center. The strategic location of Westminster with relation to water power will ultimately bring further population into town. Intensive evangelization, training, and enlistment will furnish each church ample to do.

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Sinners blunder unintentionally into the presence of Jesus, but He opens the way for them to know Him.

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*The gospel of Jesus Christ  
is not only a gospel for all  
men, but it is a gospel for the  
whole man.*

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## THE CHRISTIAN AT DEATH.

The Christian, at his death, should not be like the child who is forced by the rod to quit its play, but like the one who is wearied of it, and willing to go to bed. Neither ought he be like the mariner whose vessel, by the violence of the tempest, is drifted from the shore, tossed to and fro upon its ocean, and at last suffers wreck and destruction; but like one who, ready for the voyage, and the moment the wind is favorable, cheerfully weighs anchor, and, full of hope and joy launches forth into the deep. The pious monk Stanpitz says, "Die as Christ did, and then, beyond all doubt, your death will be good and blessed." But how, then, did Christ die? "No man," He Himself says, "taketh my life from me, but I lay it down of myself." And St. Luke tells us that "when the time was come that He should be received up, He steadfastly set His face to go to Jerusalem"; that is, He took the way to it with a confident and cheerful heart, and an intrepid look. Let us follow this great Fore-runner; and that we may do it with alacrity and confidence, and be at all times ready, let us so order our affairs that when we come to die we may have nothing else to do.

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There is no road to the attainment of the ideal except by a courageous and successful dealing with the real.

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The Lord loveth a cheerful giver—but not the one who gives only a cheer.

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PAGE 4

SOUTH CAROLINA

**Westminster Baptist Church  
1884-1927.**

The Westminster Baptist church is in its 44th year. Established in 1884 with an initial membership of 42, ten of whom were received by baptism, it has had a substantial and creditable growth during the years. The First Baptist church in the suburbs of Westminster, established in 1836, reported the dismission of 44 members during the year 1884, a portion of whom entered into the formation of the new church. Rev. S. Y. Jameson, who attained considerable prominence as President of Mercer University and as corresponding secretary of the Georgia Baptist Mission Board, was the new church's first pastor, and his youthful ardor and zeal contributed much to the rapid growth of the church during its first period of existence. The Seneca church was only a small body of 52 members in 1884, but the Walhalla Baptist church was a strong body with 172 members. The Walhalla church appears also from the minutes to have been the most liberal church in its contributions to the benevolent work of the denomination about that time. The spirit of liberality was but small in all the churches, and the members were untrained and indifferent to the causes of missions and education. The Westminster church was received into the old Fork association at its session held at Chauga church October 2, 1884. Joel Beard was moderator at the time and J. W.

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Shelor was clerk. J. W. Stribling was prominent in the councils of the body and an earnest advocate of Sunday schools. Considerable effort was being expended at the time to raise funds for ministerial education. The Westminster church gave liberally at times through some of its members to the cause of education in the association and in the state.

The first members sent as messengers to the Fork association from the Westminster church were C. E. O. Mitchell, J. P. Woolbright, and J. D. Dickson, the last named being church clerk at the time.

With a rapid stride the church attained a membership of 132 in the year 1888, 33 being added by baptism in that year. The year 1889, under the pastorate of Bro. H. T. Smith, saw an increase of 38 by baptism and 16 by letter, bringing the total to 180. The fruitful pastorate of Rev. S. Y. Jameson made good preparation for those who followed him. While the salary paid to the pastor was but \$400 per annum, during the first years of the church, let us remember

that times were hard and money was scarce, and prices were low. Meat sold at 6 cents and cotton sold at 5 in those days.

Several copies of the minutes are missing from the file at hand, and all the information desired cannot be secured, but it may be said that the spirit of liberality toward benevolent objects was increasing with the years, and the church gained the victory over obstacles very creditably. There appears to have been a falling off in membership about 1898, during the pastorate of Rev. D. W. Hiott. The pastorate was reported vacant in 1899. J. S. Carter was clerk and C. E. O. Mitchell was superintendent of the Sunday school. Preaching dates were the first and third Sunday. The church was the only one in the association reporting a pastor's home. This was valued at \$1,000.

During the pastorate of Rev. J. E. McMannaway and the first portion of Bro. Moore's pastorate there was a falling off in the constituency of the church. But the latter portion of Bro. Moore's pastorate was fruitful in many addi-

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tions, the total being 233 in 1909. The leadership of Rev. F. G. Lavender, 1910-1912, was also blessed with a large increase, the net membership rising to 249. The reports of W. M. S. work are missing from the early minutes.

The 1914 minutes reveal Rev. H. M. Fallaw as pastor at \$100 per month salary. J. M. Bruner was clerk, I. S. Pitts treasurer and K. W. Marett Superintendent. A total of 220 members was reported, 43 having been given letters of dismission and 12 having been excluded, or their names erased.

The W. M. S. and Sunbeam band led the association in liberal gifts to missions in these days. A handsome church building costing \$26,000 was erected about this time. There was a

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small net gain in membership during the pastorate of Rev. H. M. Fallaw, but in 1917 and following years, under the administration of Rev. W. R. McMillan there was a greater increase. The minutes of 1920 and 1921 are missing from the file, but the missionary society and its auxiliaries stood high in the association in the matter of liberal gifts. The Sunday school also gave liberally to missions at that time and at various times since.

The pastorate of Rev. I. E. D. Andrews was fruitful in evangelistic results. Fifteen by baptism and 20 by letter in 1922 brought the total membership to 318, the church reaching its greatest figures in mission liberality about this

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time and later. The subscription to the seventy-five million campaign by the church was \$20,308, a most commendable total. By 1924, \$17,184 had been paid on the account, according to the association minutes. This was quite a victory, as compared with many churches of the same size in the South. The W. M. U. gave liberally, reaching a total of about \$1,000 in 1924. The additions of 17 by baptism and 19 by letter in 1924 gave the largest membership figures that have been reported to the association, viz., 352. The 1925 minutes give the figure at 343, and the 1926 minutes give the figure at 310. Nevertheless the Sunday school has held up well, and the W. M. U. has reached the stage of high efficiency, showing loyalty and fidelity upon the part of the women. The church has been pastorless for about a year, but the membership have been loyal to the Sunday school and to other organizations, and the work of the church has proceeded with a gratifying success under the circumstances.

In Bro. McMannaway's days the Sunday school enrollment numbered 135. At times this has been more than doubled. In those days the pastor's salary is given in the minutes as \$350. The church recently paid \$2,500 per annum. In those days the value of the church and parsonage was about \$2,000. This figure has risen to over \$30,000. Bro. Moore's pastorate was one of the most fruitful in many respects in the history of the church. If the records are to be the standard of judgment. Bro. McMillan also did a great work, as did also Bro. Andrews.

Perhaps no more suave, amiable, and urbane a man has served the church in all its history than Dr. Andrews. There are many to comment upon the practical good sense and jovial bearing of Bro. McMillan. He was beloved in the homes of the poor and the more favored. Of course Dr. Jameson is one of the strongest men who have ever served the church. Rev. F. G. Lavender also did a good work for the Lord in Westminster.

But with all the work which the pastors may have done, the credit is chiefly due to the faithful deacons, teachers, and leaders of the various organizations of the church. A loyal, spiritual, consecrated membership must constitute the

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chief strength of any church. With a zeal for winning souls, and definite plans for teaching and training the saved, any church will be blessed with a growth in strength. Let us make disciples, baptize them, and teach them to observe all the things commanded by the head of the church. Then all shall go forward gloriously.

#### THE PRICE OF LOYALTY.

Loyalty is never cheap. One knows that loyalty to country may mean the sacrifice of all he holds dear, life itself, perhaps, and he should not expect that loyalty to the right will cost nothing. Loyalty in friendship may be expensive. One cannot share joy with one's friend and leave him to himself when trouble comes. One cannot profit by his friend's good traits and not suffer from his faults.

Loyalty is never on the bargain counter. To be a loyal citizen means that one is ready to serve his country no matter what the cost. To be a loyal friend means standing by a friend in trouble and humiliation, as well as in the hour of prosperity. To be loyal to the right means doing right if it costs all one has to give.

Prayer supplies the means by which the Kingdom of God is extended. These means are ordinarily thought of as men and money. People will give to what they pray for, and they often withhold their gift from causes that do not elicit their prayer & sympathy.

Prayer is a power in the extension of God's Kingdom because it gives correct guidance to the work. We believe that certain persons receive a direct call from God for special duties, such as to preach the Gospel, to serve as missionaries, missionary secretaries, etc. Surely we cannot doubt that prayer is the best means for learning God's will and doing His work in accordance with that will.

To bless God for mercies is the way to increase them; to bless him for miseries is the way to remove them; no good lives so long as that which is thankfully improved; no evil dies so soon as that which is patiently endured.

#### What Will You Do with Jesus?

**N**EUTRALITY is impossible in the Kingdom of God. Everyone is for or against Christ. Formally washing his hands, as Pilate did, in public, does not cleanse away the accursed spot of guilt on the soul. Many today crucify Christ afresh by scattering abroad with sinners, even though they have strong desires to be accounted among His followers. There can be only two choices, two classes, the Lord's side and Satan's.

Jesus is on the hands of every human being for decision. "What will you do with him?" is the chief question that can come to a human being. You will receive Him or reject Him, without opportunity to shuffle off responsibility by saying: "Go thy way for this time; I will send for you when I need you."

When you begin to count up the number of times you have forgiven another, the spirit of forgiveness has left you.

"He bids fair to grow wise who has discovered that he is not so."

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PAGE 10

**THE SUNDAY SCHOOL AND W. M. S.**

The Sunday school of Westminster Baptist church has an interesting record.

Forty years ago the Sunday school of the church was giving to state missions and other causes sums that were quite liberal for the times. As high as \$78 per year was given at times as early as 1893. There was some agitation for building an associational high school in Westminster in 1893, but the venture never matured. Thirty years ago the Sunday school attendance was slightly over 100. Eleven teachers were teaching 135 pupils in 1903. In 1906 under Bro. Moore's pastorate and under the leadership of C. E. O. Mitchell the number went to 235. By 1910 the attendance reached 290.

The W. M. S. of the church has been fully organized in all departments for many years. In 1911 the various officers of the organizations—Mrs. W. L. England, Miss Anna Maret, Miss Eva Reeder and Mrs. W. J. Stribling—were making good headway and rendering excellent reports. Bro. C. E. O. Mitchell served very faithfully and successfully as superintendent of the Sunday school of the church for many years. About 1913 the attendance dropped off to some extent, but under Bro. Maret's leadership it climbed again to 250 very soon after. F. H. Shirley also served as superintendent for a time. The Sunday school has always done very faithful work in the church. The W. M. S. reached the honor roll and was a standard organization for some time. The Westminster church held the leadership in the association in many features of the W. M. S. work on several occasions. Mrs. I. S. Pitts, Mrs. S. F. Reeder, and Mrs. O. K. Breazeale have done excellent work in the various departments.

The mark of a saint is not perfection, but consecration. A saint is not a man without faults, but a man who has given himself without reserve to God.

**WHAT THE CHURCH IS**

It is a Teacher, giving knowledge to the ignorant.  
It is an Evangelist, bringing the Good News to the lost.  
It is an Altar, where God and His people meet.  
It is a Servant, working for all.  
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It is a Starting Place, from which the country sends new life to the town.  
It is a Home, sheltering many children, who are one brotherhood in Christ.  
It is a Sower, sowing seed of the Kingdom.  
It is a Defender, stern and strong against all the foes of its people.  
It is a Sanctuary, where the weary and worn and wayward and wicked may find rest and vigor and steadiness and love.

—Dan B. Brummitt.



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