Beards Creek Church
Near Glennville, Georgia
1804 - 1934

The Bethel Primitive Baptist Association
Of South East Georgia
1896-1937

Compiled by
Lester C. Kicklighter
Miami, Florida
PREFACE

October 16, 1928, a committee consisting of Elders W. B. Screws, G. Dewey Todd, S. C. Davis, and R. H. Kennedy was appointed by the Bethel Association of Primitive Baptists to prepare Historical Data of the organization for publication. Elder Todd died December, 1929, and Elder Screws ceased to be a member of the denomination during 1932. The writer was appointed in their stead with the remaining committee to carry on the work, which has been completed and offered in pamphlet form herewith.

Beards Creek Church, the oldest church of the association observed its 130th anniversary Dec. 29, 1934, and a historical sketch of that church is included with the Historical Data with hopes it will prove interesting and beneficial to all who may have the privilege of owning and reading a copy of the work.

The committees are fully agreed on all statements contained herein and I have reaped great joy and considerable knowledge working with them in preparation of the records. It is possible for slight errors to be recorded in tracing so many old records, but the information given is the best that I could obtain by reading and re-reading the minutes and writing more than a hundred personal letters as well as making many visits to various parties seeking information on the subject.

LESTER C. KICKLIGHTER.
The above is a copy of the original minutes of first meeting of the Bethel Association.

Bethel Association History Committee approving historical data following:

ELD. R. H. KENNEDY,
ELD. S. C. DAVIS,
LESTER C. KICKLIGHTER.

Constitution of the Bethel Primitive Baptist Association

Whereas we the present body of...in it a body called The Bethel Primitive Baptist Association.

Mr. James T. 16th, 1796

Eld., J. B. Grayburn
Eld. J. Lamb
Mr. Stebbins

The above is a copy of the original minutes of first meeting of the Bethel Association.

THE BETHEL ASSOCIATION

| Baptist Churches of Christ as they were generally known in America during our early history wielded a powerful influence for good. The churches held strictly to Calvinistic tenets, such as salvation by grace, predestination, particular election, effectual calling, and final preservation of the saints, not because that great and good man, John Calvin, held to such principles or set a standard or established a precedent on fundamentals religiously, but because his line of thought and reasoning on the Bible was nearest in harmony with the Holy Scriptures of any theory known to man. Men believed these doctrines and reverently served God and one another to the very best of their several abilities. It has often been said "a man's word was as good as his bond," which, of course, refers to the element of people that stood for the glorious principles of righteousness, right living, in their daily lives and those who sought the glory of God as well as the welfare of each other in their many activities.

Congregations of devout and devoted believers, possessors of a heart-felt religion that was effective and not merely professors of a make-believe religion, worshiped together. Churches were organized and associations constituted upon a profession of faith in Christ, on the above theories, the membership of which believed it their solemn duty to walk in all the ordinances of the Gospel as recorded in the Old and New Testaments of the Holy Bible; to exercise a conscience void of offense toward God and man; to live soberly, honestly, righteous and pious in the world; to promote peace and the welfare of society; to walk with each other in humility and brotherly love; not to forsake the assembling of themselves together for public worship, yet; at the same time to warn, exhort, rebuke, and admonish in the spirit of love, meekness, kindness, and much forbearance for the sake of righteousness if the need should arise, and thereby fulfill, as far as possible, the law of Christ.

After considerable discussion of the "means" subject, pro and con, and a great diversity of opinions regarding the "root and ground work" of eternal salvation in the souls of sinners a division occurred among the Baptist Churches of America about 1832. One faction accepting the theory of "means" in securing or receiving eternal salvation adopted the name—Missionary Baptists. The other faction, holding firmly to the belief that all sinners, regardless of age, nationality, condition, kindred, tongue or people (and all are sinners from the least to the greatest; noble or ignoble; young or old) are saved alone through the kind mercy, tender love, and supreme goodness of an all wise Providence, by grace divine and grace alone,—were termed Primitive Baptists.

Even late in the eighteenth century, the country was sparsely settled; churches were few in our section and they were far apart. Transportation facilities were slightly developed. Travel was chiefly by boat, foot, ox-cart, horse-back, and horse-drawn vehicles. Most of the pastors suffered severe hardships and were handicapped in many ways. They worked on farms, tilling the soil for a livelihood, or followed some other vocation during most of the week and then many of them walked, rode horse-back, or drove miles and miles on Saturdays and Sundays to their churches and to serve, as best they could, their dearly loved and beloved congregations. These conditions, together with some misunderstanding regarding church or associational authority over associations and individual churches led to the organization of the Bethel Association. Apparently the gospel has spread faster under some misapprehensions, persecution, and hindrance than it would have possibly spread under a thorough knowledge of its use and value by many of those inter-
The Articles of Faith remain unchanged, except that washing of the Saints' feet, which has been changed from an ordinance to an example. The other seven Articles originally adopted have been re-adopted or accepted from year to year and association to association.

The Rules or Decorum have been changed several times to meet existing conditions or to eliminate undesirable rules for the time being. As previously stated, misunderstanding regarding associational authority over other associations and individual churches was a prime reason for the constitution of the Bethel Association. A great agitation of this subject and many and varied discussions on correspondence with other associations resulted in items 8, 9, and 11 of the Decorum being stricken therefrom during the association of 1898 and the following resolution inserted as item 9:

“If any church deems it fit and proper not to represent with us in our Association such action does not impair our fellowship with the members of such church; and while that for the sake of Scriptural truth, Gospel peace, order and freedom, we hereby discontinue all formal correspondence with our Sister Associations, we take pleasure in declaring our warmest Christian love for all our brethren everywhere; and we do most affectionately invite them to make loving and personal visits to see us, not only at our associations, but also to our churches individually feeling that we will give them a more cordial welcome in the future than we have in the past.”

By adoption of the foregoing resolution Rule 10 was changed to Item No. 8.

Correspondence with other associations and evidently attempts at “lording” it over individual churches of the association by some good men with more zeal to rule than should have been displayed apparently was practically eliminated from the Bethel Association by the adoption and enforcement of Resolution 9 and the organization has progressed rapidly under this glorious rule of the Decorum although at first,—slight indications of harm for the future appeared; however, this ugly monster was soon overcome and the association is proud of the rule.

During the session of 1919 Item 4 of the Decorum was changed to read as follows: “The pastor and clerk of the church with which any session of the Association may be held shall be the Moderator and Clerk of that session, the clerk to keep a record of each Minute.” This change was necessary because of the death of Brother W. A. Kennedy, who had served ably, faithfully, and efficiently as Clerk of the Association for about fifteen years, whose place was hard to fill and to avoid the remote possibility of jealousy on the part of some brethren, or any brother, who might desire to be a ruler or rulers of the flock.

Again during 1919 Item 4 of the Decorum was changed to read as follows: “The
pastor of the church with which any session of the Association may be held shall be the Moderator and the Association shall appoint a clerk for that session, the clerk to keep a record of each Minute, and have them printed and distributed." This action very likely was taken to relieve pastors (who had been called upon to serve as clerks) from serving along with others because it was probably felt that their services were required along other lines. Still, pastors did serve as clerks during some sessions following adoption of this rule, which was most likely satisfactory to all concerned.

At the session of 1926 Article 4 was again amended because several of the brethren felt that better records could and would be kept if it were possible to secure a dependable clerk regularly who might be interested in preparing permanent records for future use; therefore, item 4 was changed as follows: "The pastor of the church with which any session of the Association may be held shall be Moderator of that session, and the messengers present shall, after the letters from the churches are read and the messengers' names minuted, elect a clerk for a term of one year, his term of office to expire when the church letters are read at the next session, and the messengers' names minuted. The clerk shall be eligible for re-election. He must be a member one of the churches of the body, but need not be a messenger to the Association. He shall keep a record of each minute, and have charge of having them printed."

According to item 4 of the Decorum it was the duty of the pastor of Love Chapel Church to serve as Moderator during the 1931 session of the Association. He asked to be relieved in order to attend a funeral at Lake Church in Candler County and also because he said the illness of his wife would not permit him to serve. So, it was again necessary to change item 4, which was changed during the sessions of 1932-1933 to read as follows: "It shall be the duty of the Association to elect a Moderator annually. It shall be the duty of the Association to elect a clerk for one year each session. He must be a member of one of the churches of the body. He shall keep a record of each minute, and have them printed and distributed."

These changes from time to time were very likely made with the thought in mind of "keeping the spirit of unity in the bond of peace" and to maintain, as far as possible, permanent records for future generations in order that they may perpetuate, if they desire, an organization worthy of existence.

It will readily be seen, according to the foregoing, that the Association has not come all the way over smooth roads or thornless paths, by any means, but it has been gloriously successful in practically all of its major undertakings for good. Gloomy periods of sorrow, turmoil, strife, and disappointments have shown up ugly many times that greatly threatened destruction of the organization, yet glad seasons of rejoicing usually followed; love, heart-felt fellowship, and proper esteem one for another again reigned supreme and true happiness prevailed to the glory of His matchless name.

During 1907 an effort was made by some of the brethren to force a declaration of non-fellowship or "raise bars," a term generally used, against any or all associations or churches whose membership had Church Treasurers in them; would tolerate worship with the use of a musical instrument; hold more than a three-days' meeting previously announced; uphold pastoral support; or engage in Bible Study as a church activity, claiming that such was a departure from the faith and practice of Primitive Baptists and contrary to an Apostolic or Biblical religion and that all such acts should be condemned.

Seeking the proper course to pursue and desiring to be governed or led aright by the proper spirit the Bible was deeply studied along the foregoing lines to determine if a practice of any of the activities mentioned were contrary to Bible authority. It was unanimously agreed by our churches that opposed non-fellowship or "raising bars" action in love and perfect harmony that such activities were not contrary to the teachings of the Bible, but that it (the Bible) teaches each church is a sovereign and no association has any authority to dictate the policies of another association or church and should not object to their activities so long as the fundamentals or laws according to the Holy Bible are not violated because churches are free and of right ought to be. The Minutes of Beards Creek Church, the pioneer religious light of the Association, were studied not for the sake of tradition but to determine if the activities mentioned were contrary to the practices of the denomination in years gone by. Beards Creek Church having been in existence long before the division of 1832. It was found that a Cashier (treasurer) was appointed in that church during 1806 and that the office has never been abolished, though the title has been changed from Cashier to Treasurer. Pastoral support was taught and upheld from the beginning of that church. Prayer Meetings, Fast Days, etc., were also practiced from its organization. Bible Study as a church activity was never condemned by its membership although from time to time an effort may have been made to undermine this practice as well as others mentioned above, neither has Beards Creek church as a whole objected to the use of a musical instrument in its public worship. All of the foregoing evidence served to eliminate the charge that the Beards Creek Association had departed from the faith or practice of the Primitive Baptist Denomination, but rather that it was governed entirely by Holy Writ in its refusal to declare non-fellowship for other churches or associations on any of the charges mentioned.

The foregoing action resulted in four churches—Anderson, Bethel, Corinth and Little Flock—withdrawal from the Bethel Association later to become members of the Lots Creek Association, which Association declared non-fellowship and "raised bars" against their brethren who would not declare against the activities mentioned. However, their action did not impair our fellowship for them or other churches on the charges mentioned because item 9 of our Decorum, previously quoted, provides that each church has that right and privilege, which has been our desire to "press forward toward the mark for the prize of the high calling as it is in Christ Jesus" preferring to stand aloof from all hurtful personalities and petty prejudices against well meaning brethren who are not infallible in their zeal for keeping the Lord's House spotless, pure and clean as far as is possible.

It is deeply regretted that any association or church will try to regulate, boss, rule or govern the internal affairs of other associations or churches when no essential tenets or practices are violated, especially when the Bible does not condemn the services or activities engaged in by the units condemned. It is our hope, wish, desire and prayer that all churches and associations seek the glory of God and emulate the precious love of our Blessed Redeemer in carrying forward the great work of His Kingdom. May we all labor to that end.
Statistical records reveal many interesting developments during the life of the Bethel Association, some of which follow:

Churches which have held membership in the Association are as follows:

<table>
<thead>
<tr>
<th>Year</th>
<th>Place</th>
<th>Moderator</th>
<th>Clerk</th>
</tr>
</thead>
<tbody>
<tr>
<td>1896</td>
<td>Bay Branch</td>
<td>Eld. A. R. Strickland</td>
<td>H. J. Banks</td>
</tr>
<tr>
<td>1897</td>
<td>Bethel</td>
<td>Eld. A. R. Strickland</td>
<td>H. J. Banks</td>
</tr>
<tr>
<td>1898</td>
<td>Anderson</td>
<td>Eld. A. R. Strickland</td>
<td>W. A. Kennedy</td>
</tr>
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<td>1899</td>
<td>Cedar Creek</td>
<td>Eld. A. R. Strickland</td>
<td>W. A. Kennedy</td>
</tr>
<tr>
<td>1900</td>
<td>Bay Branch</td>
<td>Eld. A. R. Strickland</td>
<td>W. A. Kennedy</td>
</tr>
<tr>
<td>1901</td>
<td>Love Chapel</td>
<td>Eld. A. R. Strickland</td>
<td>W. A. Kennedy</td>
</tr>
<tr>
<td>1902</td>
<td>Beards Creek</td>
<td>Eld. A. R. Strickland</td>
<td>W. A. Kennedy</td>
</tr>
<tr>
<td>1903</td>
<td>Bethel</td>
<td>Eld. A. R. Strickland</td>
<td>W. A. Kennedy</td>
</tr>
<tr>
<td>1904</td>
<td>Anderson</td>
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<td>W. A. Kennedy</td>
</tr>
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<td>1905</td>
<td>Rome</td>
<td>Eld. A. R. Strickland</td>
<td>W. A. Kennedy</td>
</tr>
<tr>
<td>1906</td>
<td>Cobb's Creek</td>
<td>Eld. A. R. Strickland</td>
<td>W. A. Kennedy</td>
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<tr>
<td>1907</td>
<td>Little Flock</td>
<td>Eld. W. B. Screws</td>
<td>W. A. Kennedy</td>
</tr>
<tr>
<td>1908</td>
<td>Sunlight</td>
<td>Eld. W. B. Screws</td>
<td>W. A. Kennedy</td>
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<td>1909</td>
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<td>Eld. W. B. Screws</td>
<td>W. A. Kennedy</td>
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<tr>
<td>1910</td>
<td>Bay Branch</td>
<td>Eld. M. F. Stubbs</td>
<td>W. A. Kennedy</td>
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<td>1911</td>
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<td>W. A. Kennedy</td>
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<td>1912</td>
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<td>W. A. Kennedy</td>
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<td>1913</td>
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<td>Eld. W. B. Screws</td>
<td>W. A. Kennedy</td>
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<tr>
<td>1914</td>
<td>Claxton</td>
<td>Eld. Wm. H. Crouse</td>
<td>M. J. Stubbs</td>
</tr>
<tr>
<td>1915</td>
<td>Rome</td>
<td>Eld. R. H. Kennedy</td>
<td>J. H. Scott</td>
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<tr>
<td>1916</td>
<td>Love Chapel</td>
<td>Eld. W. B. Screws</td>
<td>W. W. Waters</td>
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<tr>
<td>1917</td>
<td>Salem</td>
<td>Eld. T. E. Sikes</td>
<td>I. A. Nichols</td>
</tr>
<tr>
<td>1918</td>
<td>Sunlight</td>
<td>Eld. J. J. Johnston</td>
<td>Eld. W. B. Screws</td>
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<tr>
<td>1919</td>
<td>Cedar Creek</td>
<td>Eld. T. E. Sikes</td>
<td>J. J. Kennedy</td>
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<tr>
<td>1920</td>
<td>Lake Chapel</td>
<td>Eld. S. C. Davis</td>
<td>J. Troy Lynn</td>
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<td>1921</td>
<td>Bay Branch</td>
<td>Eld. J. Fred Hartley</td>
<td>J. U. Daniel</td>
</tr>
<tr>
<td>1922</td>
<td>Primitive Grove</td>
<td>Eld. C. E. Sanders</td>
<td>Eld. W. C. Kicklighter</td>
</tr>
<tr>
<td>1923</td>
<td>Beards Creek</td>
<td>Eld. G. Dewey Todd</td>
<td>Eld. W. B. Screws</td>
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</tbody>
</table>

As previously stated, four of the above churches joined the Lotts Creek Association. Four others:--Bettie Grove, Beulah, Cobb's Creek, and Jesup—have ceased to exist. It may be said with all due propriety that they have gone the way of all the earth for lack of interest in them by the people responsible for their perpetuation, or the "candlestick" may have been removed for a failure of them to live up to their duties, responsibilities and obligations. The other churches, twelve in number, have stood the test as they believe upon which the "glad tidings of great joy" to sin-sick souls who become tired of worldly amusement and seek higher, grander, greater and nobler things.

Churches where sessions of the Bethel Association have been held, year held, and officers who served follow:

- Bethel Association: some of which follow:

<table>
<thead>
<tr>
<th>Year</th>
<th>Place</th>
<th>Moderator</th>
<th>Clerk</th>
</tr>
</thead>
<tbody>
<tr>
<td>1924</td>
<td>Claxton</td>
<td>Eld. J. Fred Hartley</td>
<td>E. M. Beasley</td>
</tr>
<tr>
<td>1925</td>
<td>Love Chapel</td>
<td>Eld. W. B. Screws</td>
<td>W. W. Waters</td>
</tr>
<tr>
<td>1926</td>
<td>Salem</td>
<td>Eld. W. C. Kicklighter</td>
<td>Eld. W. B. Screws</td>
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<tr>
<td>1927</td>
<td>Rome</td>
<td>Eld. J. J. Johnston</td>
<td>Lester C. Kicklighter</td>
</tr>
<tr>
<td>1928</td>
<td>Cedar Creek</td>
<td>Eld. W. F. Minns</td>
<td>Lester C. Kicklighter</td>
</tr>
<tr>
<td>1929</td>
<td>Bay Branch</td>
<td>Eld. W. B. Screws</td>
<td>Lester C. Kicklighter</td>
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<tr>
<td>1930</td>
<td>Beards Creek</td>
<td>Eld. W. B. Screws</td>
<td>Lester C. Kicklighter</td>
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<tr>
<td>1931</td>
<td>Love Chapel</td>
<td>Eld. R. H. Kennedy</td>
<td>Lester C. Kicklighter</td>
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<tr>
<td>1932</td>
<td>Primitive Grove</td>
<td>Eld. C. E. Sanders</td>
<td>Lester C. Kicklighter</td>
</tr>
<tr>
<td>1933</td>
<td>Lake Chapel</td>
<td>Eld. R. H. Kennedy</td>
<td>Lester C. Kicklighter</td>
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<tr>
<td>1934</td>
<td>Sunlight</td>
<td>Eld. R. H. Kennedy</td>
<td>Lester C. Kicklighter</td>
</tr>
<tr>
<td>1935</td>
<td>Claxton</td>
<td>Eld. R. H. Kennedy</td>
<td>Lester C. Kicklighter</td>
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<tr>
<td>1936</td>
<td>Salem</td>
<td>Eld. R. H. Kennedy</td>
<td>Lester C. Kicklighter</td>
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<tr>
<td>1937</td>
<td>Cedar Creek</td>
<td>Eld. R. H. Kennedy</td>
<td>Eld. W. Henry Waters</td>
</tr>
</tbody>
</table>

The following ministers have held membership in Bethel Association:

- D. L. Callaway, G. W. Johnson, W. B. Screws
- Jordan Crumbs, J. J. Johnston, A. R. Strickland
- A. R. Crumpton, B. Jones, S. H. Thornton
- S. C. Davis, R. H. Kennedy, G. Dewey Todd
- C. G. Deal, W. C. Kicklighter, L. D. Todd
- B. E. Grier, W. L. Oxford, W. Henry Waters
- B. F. Woodcock

The following ministers have served as pastors of churches comprising the Bethel Association:

- W. A. Beasley, H. V. Hill, E. W. Powell
- W. J. Brown, Basil Jones, C. E. Sanders
- P. H. Byrd, G. W. Johnson, W. B. Screws
- D. L. Callaway, J. J. Johnston, T. E. Sikes
- S. M. Claxton, R. H. Kennedy, A. V. Simms
- J. W. Crane, W. C. Kicklighter, J. E. Spillers
- Jordan Crumbs, W. A. Lamb, C. B. Spivey
- Wm. H. Crouse, J. T. McArthur, H. C. Stubbs
- A. R. Crumpton, D. R. McElvin, M. F. Stubbs
- S. C. Davis, Giaa. Mikell, A. R. Strickland
- Frank M. Donaldson, W. F. Minus, J. Marshall Thomas
- J. D. Durden, W. L. Oxford, G. Dewey Todd
- B. E. Grier, A. W. Patterson, L. D. Todd
- J. Fred Hartley, B. H. Pierson, W. Henry Waters
- J. Walter Hendricks, H. B. Wilkinson

The following ministers have been in attendance at one or more of the sessions of the Bethel Association and preached ably with much demonstration to the comfort and edification of the saints:

- S. M. Anderson, J. D. Durden, J. A. Payne
- N. M. Atkinson, R. W. Durden, B. H. Pierson
- L. M. Ball, George D. Godard, E. W. Powell
- R. H. Barwick, W. B. Godard, W. Riner
- J. S. Beasley, H. Hand, John Rowe
- T. J. Bazemore, W. C. Hanson, C. E. Sanders
- W. A. Beasley, A. J. Harrison, W. B. Screws

(9)
The following members of various churches of the association have served as messengers from their churches to the associations:

**Elliott Anderson**
- B. L. Collins
- Davis Duberry

**G. Q. Anderson**
- Joe Collins
- G. P. Durrence

**R. C. Anderson**
- J. A. Collins
- J. L. Durrence

**W. W. Ansley**
- R. D. Collins
- J. K. Durrence

**B. A. Aubrey**
- Mrs. Roxie Collins
- J. T. Durrence

**H. H. Avant**
- Rufus Collins
- J. W. Durrence

**C. H. Banks**
- W. F. Conley
- T. M. Durrence

**E. W. Banks**
- L. H. Cowart
- W. A. Durrence

**H. J. Banks**
- M. F. Cowart
- P. C. Dyess

**M. J. Banks**
- Millard Cowart
- Keller Dyess

**R. L. Banks**
- W. H. Cowart
- David Esaterling

**T. F. Banks**
- J. W. Cribbs
- Doc. Esaterling

**W. H. Basemore**
- Jordan Cribbs
- H. J. Esasterling

**E. M. Beasley**
- A. R. Crumpton
- Eli Edenden

**N. A. Booth**
- H. H. Daniel
- Paul Edenden

**John Bowen**
- J. J. Boyette
- J. U. Daniel

**J. C. Branch**
- W. O. Daniel

**John Branch**
- E. A. Branch
- W. H. Dasher

**E. G. Brannen**
- E. J. Daughtry
- D. Davis

**H. L. Brannen**
- Mrs. Ada Brown
- S. C. Davis

**J. F. Brannley**
- Mrs. M. C. Deal
- Mrs. C. O. Deal

**M. M. Brown**
- Mrs. H. C. Deal
- G. P. Deal

**L. L. Callaway**
- Mrs. R. T. Deal
- J. D. Denmark

**J. R. Callaway**
- Mrs. G. M. Clements
- Mrs. T. B. Denmark

**J. J. Kennedy**
- J. A. Kennedy
- W. A. Lynn

**R. H. Kennedy**
- Mrs. C. M. Kennedy
- H. H. Kennedy

**H. H. Kicklighter**
- Mrs. F. E. Kennedy
- A. B. Williams

**M. A. Kennedy**
- S. M. Mink
- J. H. Rogers

**Olen Kennedy**
- Ben Miller
- Mrs. W. G. Rountree

**Raford Kennedy**
- Mrs. Anna H. Mobley
- H. B. Scott

**R. H. Kennedy**
- Jas. B. Moore
- J. N. Scott

**R. J. Kennedy**
- W. S. Mosley
- W. B. Screws

**W. A. Kennedy**
- J. M. Neesmith
- Foy Sharpe

**B. L. Kicklighter**
- S. H. Nevils
- D. J. Smith

**C. A. Kicklighter**
- A. J. Nichols
- F. N. Smith

**R. E. Kicklighter**
- I. D. Nichols
- A. R. Strickland

**H. H. Kicklighter**
- I. L. Nichols
- Mrs. Marie Strickland

**H. O. Kicklighter**
- L. A. Nichols
- H. F. Stubb

**J. H. Kicklighter**
- S. T. Nichols
- H. S. Stubb

**J. T. Kicklighter**
- A. W. Odum
- J. H. Stubb

**J. W. Kicklighter**
- W. L. Oxford
- W. E. Stubb

**Lester C. Kicklighter**
- W. E. Payne
- J. E. Surrency

**L. H. Kicklighter**
- Lewis Powell
- G. Dewey Todd

**Milton Kicklighter**
- M. L. Powell
- J. W. Todd

**W. B. Kicklighter**
- A. H. Proctor
- Steve Tyre

**W. C. Kicklighter**
- D. H. Purcell
- Howell Wasden

**W. T. Kicklighter**
- C. L. Purvis
- J. A. Waters

**Willie Kicklighter**
- H. L. Purvis
- J. I. Waters

**Jeff Kirkland**
- John Purvis
- W. L. Waters

**G. R. Knight**
- William Purvis
- W. W. Waters

**G. T. Knight**
- Willard Purvis
- J. W. Westberry

**M. A. Knight**
- William Reese
- A. B. Williams

**J. H. Lanier**
- Emery Rigs
- Tom Williams

**J. E. Lively**
- Gladis Rogers
- H. B. Woman

**G. W. Lively**
- Gladis Rogers
- H. B. Woman
The various committees for the Association were and are selected from year to year from the list of delegates from the churches. The Committees include: Preaching, General Meetings, Finance Committees, Memorial Committee, etc., including all committees necessary for the business operations of the associations. Many of the messengers listed above have long since gone to their eternal home. Others have been overtaken in faults, that terminated in their separation from their churches. Some have left our denomination and gone to other denominations. The great majority, however, have held to the blessed principles and tenets outlined in the beginning of this little history. Let us hope, trust, and pray that "the salt of the earth" will continue to be as a light set upon a hill that cannot be hid and may shine upon all remain true to the teachings of Jesus and the Lamb. The Great Commission will not be forgotten.

The total membership and finance reports from the various churches comprising the Bethel Association, year by year, have been as follows:

<table>
<thead>
<tr>
<th>Year</th>
<th>Membership</th>
<th>Visitors</th>
<th>Minutes</th>
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<tr>
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<tr>
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<tr>
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<td>24.25</td>
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<tr>
<td>1920</td>
<td>505</td>
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<tr>
<td>1921</td>
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<td>689</td>
<td>154.75</td>
<td>22.75</td>
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</tr>
</tbody>
</table>

The variation in membership figures of different years, that is, a high membership one year and the next year a low membership, is accounted for due to some churches not representing every year, and when not represented the membership was not counted, which is in conformity with item No 9 of the Constitution or Decorum allowing any church the privilege of not representing in the association when they feel disposed to do otherwise.

### Treasurers

April, 1896, a Cashier (Treasurer) was appointed in and for Beards Creek Church, which is the oldest church of the organization. This office was established for the purpose of looking after the financial interests of the pastor, church, widows, orphans, and charity cases of the church and community. It has functioned well though far from perfect, despite efforts of some over zealous members who were influenced by outside interests to try to eliminate it from the church on grounds that it was a departure from the practice of Primitive Baptists.

All the churches of the Bethel Association have treasurers in them so far as we know for the specific purposes outlined above. It is the only systematic way to handle the finances of a church. Without a definite plan of handling finances, very likely some of the churches would fall to live up to their duties and obligations and responsibilities toward their pastors, churches, widows, orphans and charity cases of the churches and communities, which inevitably means a "removal of the candlestick" or finally no interest in their affairs and subsequent death of the organization.

### Annual Meetings

Practically all, if not all, the churches of the association hold annual meetings of three, four or five days duration, which is announced several weeks before the meetings are to be held. These meetings are held solely to encourage and strengthen the membership. Only monthly services, with the exception of general meetings, funerals or associations are held otherwise which means only about twenty-four sermons would be heard each year at regular meetings without these extra services; therefore, anyone can readily see the far reaching value of annual meetings if they consider them from the right standpoint. Visitors from other sections usually attend these meetings where brotherly love and social contacts are developed rarely to be found elsewhere.

Efforts have been made to eliminate this activity on the ground that such meetings are of the "worldly and fleshly revival type" and for the purpose of drawing members into the church, and contrary to the practice of the Primitive Baptist Denomination. However, these charges come from those who know not whereof they speak; therefore, we would kindly say that so long as we are blessed and well pleased with it and God is served, worshipped, praised, and glorified, we shall be satis-
fied and carry on in His service to the very best of our ability, seeking to please, praise, honor, and glorify His matchless and powerful name rather than be governed by ideas of men.

BIBLE STUDY

We have no objection to any church member and their children meeting regularly at stated times for the study of God's Word, to sing His praise, to pray His blessings, and to honor His name. We would gladly recommend such practice provided the Holy Bible is studied rather than men's opinions. If the fundamental principles and deep-rooted tenets of our denomination are traced directly to and from the blessed Word of God, there is no doubt that such study would prove beneficial to all parties taking part in such study, increase their usefulness, make them better citizens, and happier church members.

SECRET ORDERS

It is our opinion that a great deal of good and considerable harm have been done in discussions of this subject. We would gladly correct all errors on every side if possible. Since it is impossible we merely state our opinion regarding the problem:

We would not make it a test of church fellowship, but rather would kindly, lovingly, and reverently ask our members to give all of their time, talent, and financial assistance that they wish to contribute to any organization to the church of their membership in order to make the church in reality the guiding light of the community. By so doing, they would let the world know where their treasures are and prove to a gullible populace that they (the members of the church) are "the salt of the earth," who appreciates the church, its influences, and environments above everything, and by so doing other organizations would not reap the credit and glory of rendering effective service that rightfully belongs to the Church of Jesus Christ.

MUSICAL INSTRUMENTS

This subject is probably one of the greatest misunderstood subjects we could discuss, or rather some folk want it to appear so, but since all of our churches employ a musical instrument of some kind in their public worship, it is important that we state our position regarding the subject hoping it will be satisfactory to all concerned.

Article 5 of our Articles of Faith says: "We believe the Scriptures of the Old and New Testaments to be the Word of God." We also acknowledge the Holy Bible—Old and New Testaments—to be given by inspiration and to be the only rule of our faith and practice. The Old Testament records in numerous places the use of various forms of musical instruments in public worship. The New Testament does not specifically prohibit their use in public worship in a solitary instance. However, Revelations, one Book of the New Testament, gives some description of heavenly activities beyond this vale of tears and states that "harpes" will be utilized in Heaven. If looking backward we acknowledge patriarchs of old used musical instruments in their worship proclaiming a Messiah to come, and then looking forward to the "New Jerusalem" where and when "harpes" will be used there eternally praising Him, who came to this low ground of sin and sorrow, suffered, bled and died on a cruel cross to save us from our sins, and then arose triumphantly for our justification—would it be fitting and glorious to praise Him in our public worship here with a piano or an organ—musical instruments?

We all acknowledge our worship here is a foretaste of the realities of Heaven. If it is really a foretaste of heaven and heavenly things, should we object to using a piano or an organ (musical instruments) here in our worship when "harpes" will be used in that sweet home of the soul eternally, forever and ever?

Let's ponder all things carefully in forming conclusions along the foregoing lines because very often mountains are made out of mole hills and usually the person to whom the greatest harm befalls is the one who tries to over-ride and disregard the truths of the Bible by setting up opinions of his or her own.

The foregoing subjects have been mentioned briefly because apparently they are the "bones of contention" in the non-fellowship policy of certain elements of the Primitive Baptist Denomination. It is our firm conviction, however, that these subjects are merely used as "smoke screens" by trouble hunters to hide the real issues. Evidently non-fellowship and raising bar activities are petty personalities of jealous and jealous parties who desire to rule or wish to predominate others for personal reasons and refuse to give into their better judgment. If each and every party who starts to stir up trouble would take the second thought and first get on their knees and ask for the proper Divine guidance and then be willing to be governed accordingly in their dealing with their brethren, esteeming others better than themselves as commanded—practically all petty troubles could and would be eliminated. Of course, when laws are violated and all rules of decency are broken which is contrary to the ideals of church membership, St. Matthew tells us how to handle such cases, but we should not run to the church with every trifling thing that comes along and contend that unless we handle it through church discipline that we have departed from the faith and practice. Let us be reasonable in all of our undertakings and urge that everyone be consistent in all things because "consistency thou art a jewel."

About forty-one years the Bethel Association has withstood the assaults of the enemy from without and held in proper check those within who have attempted from time to time by false pretenses to uproot her glorious principles of faith, love, tenets, service, practice, and individual church responsibility and sovereignty.

Now, may we renew our allegiance to the high standard upheld thus far and continue to be orderly in our lives, watchful of our every act; love, serve, and visit one another; love the Church supremely and not foresee the assembling of ourselves together for public worship, with one mind and accord, if possible, and be glad to engage in the sweet service of our blessed Master; rejoice in the precious truths of the gospel, and continue to march forward under the glorious banner of LOVE, rendering what service we can to humanity wherever and whenever the opportunity presents itself always looking above petty selfishness and not be so sensitive to every "wind that bloweth" regarding any and all things on which the Bible is silent. So may it be.
Historical Data Beards Creek Church
December 29, 1804 - December 29, 1934

According to the best information available people of this vicinity were deeply interested in a reasonable, respectable, practical, Biblical religion and its influence for good many years before an organized church was established here. Evidently small groups of devout and devoted Christians worshiped at various sections in this community years before a church organization, as we know to-day, was perfected at this place. This statement is based on records regarding early church activity soon after a church was organized, more especially with reference to the church building or ‘meeting house’ which was authorized to be repaired during 1806 and “covered” in 1908 which language is construed to mean “rebuilt” since it was repaired during 1806.

December 29, 1804, one hundred and thirty years ago today, Beards Creek church was constituted, very likely, near the spot where we worship to-day. The first minutes recorded and preserved reveals the following language: “Beards Creek Church being orderly constituted by the Rev’d John Goodwire, John Standford, Isham Peacock and David Henney, orderly Baptist ministers, on the 29th day of December 1804 which was carried into effect by a sermon ably defended by the Rev’d John Goodwire on the 13th Second Corinthians and part 5th ‘Examine yourselves whether ye be in the faith.’ Then was Jacob Dees and Moses Westberry ordained as deacons after which the Lord’s Supper was administered and Rev’d David Henney called as pastor of said church. The answer was when obtained as long as they could agree.”

The early membership was composed of people bearing names several of which are familiar to us; principally—Dees, Westberry, Lane, Leigh, Hobbs, Whidden, Smith, Smart, Knight, Griffin, Baxter, Purcell, Taylor, Wilcox, Thornton, Morgan, Bruer, Thomas, Overstreet, etc. A list of twelve names appear in the minutes indicating twelve of the above-named were included in the organization, the others coming into the church later from time to time.

A covenant was adopted which was very likely signed by the twelve referred to; namely—John Dees, John Taylor, William Wilcox, Samuel Thornton, Levi Morgan, Robert Bruer, James Thomas, Ezekiel Thornton, John Overstreet, Seth Knight, Nathan Smart, and John Purcell in the following language:

“We, whose names are underwritten, having been baptized upon our profession of faith in Christ and believing it to be our duty to walk in all the ordinances of the gospel declare our belief of all the doctrines of the Old and New Testaments preferring the explanation of them by the authors of the Baptist Confession of Faith and such as agree with them to any that we have, and we are very sensible that our conduct and conversation both in the church and in the world ought to correspond with the sublime and holy system of divine truth; to exercise a conscience void of offense toward God and man; live soberly, righteously and piously in the world, endeavoring by all lawful means to promote the peace and welfare of society in general—we consider it as important and indispensable duties. As to our regards to each other in our church communion we feel ourselves bound to walk with each other in humility and brotherly love, to watch over each other’s conversations, to stir up one another to love and good works, not forsaking the assembly of ourselves together as we have opportunity, to worship God according to his revealed will, and when cases require such means, to warn, exhort, rebuke, and admonish in the spirit of meekness according to the rules of the gospel. At the same time that we think ourselves obliged to sympathize with each other in all...
conditions, bearing with each other's weakness and other imperfections; we view it as absolutely necessary to our peace and prosperity and the honor of God to carefully maintain an orderly gospel discipline, all of which duties together with those which represent the most peaceful and charitable conduct towards all who love our Lord Jesus Christ in sincerity and zeal according to knowledge for the propagation of his gospel; we do desire and engage to perform according to our humble abilities through the gracious assistance of God, which we both admire and adore the grace which has given us a name in his house so much better than that of sons and daughters.

In testimony of our unanimous consent to the aforesaid doctrines, duties and covenant we most cheerfully subscribe our names."

THE RULES OF DECORUM

"We, the Baptist Church of Christ as we hope at Beards Creek have adopted the following rules:

1. To assemble ourselves together the Saturday before the first Lord's day in each month to confer on the business of the Lord's House.
2. Conference to be opened by prayer and closed by singing or prayer.
3. Any person desiring to speak to rise from their seat and address the moderator and to be duly heard and not interrupted only by the moderator except he depart from the subject and no contempt to be cast on his weakness.
4. We are not to receive any report against any member from the world nor to bring any accusation into church without using the rules laid down in the eighteenth Chapter of Matthew's Gospel 15th, 16th, 17th verses.
5. No member to be talking or whispering in time while anyone is up and making their speech.
6. No member to leave their seat in time of conference without leave from the moderator.
7. The clerk to keep a strict account of all the business transacted in conference and record the same in the Church Book.
8. The Church has it in her power to amend or alter, to add or diminish at any time on her own noted conference days so she act according to the Word of God.
9. Any male member absenting himself two conferences in succession shall appear on the third and make their excuse. Any member failing to comply with these rules may be visited by some other member to ascertain the cause of nonattendance.

(9th Rule was revoked January, 1909)

10. It shall be the duty of the church to have these rules read in conference before entering business at every quarterly meeting.
11. We will not retain any member in our fellowship who fraudently refuses to pay his or her just debts.

THE ARTICLES OF FAITH

1. We believe in one true and living God and that there are three persons in the Godhead; Father, Son and Holy Ghost.
2. We believe in the fall of man and his inability to recover himself.
3. We believe Jesus Christ to be the Son of God.
4. We believe in particular election, effectual calling of the elect and final perseverance of the saints.
It will be observed that during the fifties, sixties and seventies of the eighteenth century no dates are given for establishment of churches which is accounted for by the reason that the minutes of 1835-1878 inclusive, are missing; however, during this period other churches were established on the initiative of Beards Creek, the most prominent being Philadelphia, which is now Glennville Missionary Baptist Church, Glennville, Ga. Love's Chapel, the largest Primitive Baptist Church of this section, is an outgrowth of Beards Creek and Bay Branch principally. Probably others originated during the time the Minutes are missing and we deeply regret it is impossible to furnish information for the period mentioned.

Most of the churches named still exist but the names of many of them have been changed and a majority of them are aligned with the Missionary movement that became prominent during the eighteenth century. Some of them have gone the way of all the earth for a lack of interest by those responsible for their perpetuation, or it may be said the “candlestick” was removed for a failure of them to live up to their duties and obligations. Some of them have stood on a firm foundation as they believe and still publish the glorious truth of eternal salvation by divine grace, and grace alone, thereby being a “haven of rest for the weary pilgrims along life’s troublesome journey” and rendering invaluable service as a church whenever and wherever the opportunity is presented.

Many items of interest are recorded of the activities of the church from time to time among which are the following:

The purchase of a Book for Rules (this old book is still in the possession of the officers of the church) and a quire of paper to record contributions to the church, June 1807.

Yearly meetings established March Conference 1809.

A table cloth purchased November 1811.

A Fast Day Set Apart December, 1812.

Quarterly meetings established July Conference, 1816.

A Bible bought, and a Hymn Book (The Cluster) June, 1838.

Foot Washing discussed pro and con, October, 1806, till August, 1839, when it was taken up as a church ordinance though this has been changed to an “example”, yet the Articles of faith still record it an ordinance.

A pitcher costing $7½c bought October Conference, 1838.

A basin purchased November, 1839.

Rebaptism subject settled August, 1839.

Sabbath Schools, Temperate Societies, and Foreign Missions discussed as to whether such should be church activities resulting in a decision that such organizations are of men and should have no part in church organization, 1830-1837.

According to the best information to be found, four different church buildings have been used by the congregation during the one hundred thirty-year period.

Some of the charges preferred against disorderly members and some of the subjects discussed follow:

Disorderly Conduct ........................................ December, 1805

Cheating and Swindling ................................. October, 1806

Perjury ......................................................... July, 1807

The Masonic Order Question ............................. September, 1807

Making remarks about and being dissatisfied with conference results ............................... November, 1807

Neglect to attend conference ................................ 1808

Wife Desertion-Adultery .................................. April, 1808

Swapping horses on Sunday ................................ February, 1810

Getting Drunk and drinking ................................ February, 1810

Intermarrying with the negro race ........................ March, 1811

Is a person who refuses to partake of the Lord’s Supper Orderly? (No) .................................................. May, 1811

Is it expedient for church members to arbitrate for non members? (yes) ................................. October, 1811

Is it all right for one to relate an experience to just a few persons and then be received into the church on their statement? (no) September, 1812

1806-1878 Minutes missing.

Dancing ....................................................... March, 1881

Railing ......................................................... July, 1890

Shooting match ............................................. February, 1891

Profanity ....................................................... May, 1891

Refusing to pay just debts ................................ September, 1892

Asking another church to rescind their action in the ordination of an un-called preacher ................................. January, 1896

Many other violations of the church rules are recorded but these are given merely for information.

Other Activities Include:

Representation in Rehoboth Association .......................... 1807-1818

Representation in Limehouse Convention ........................ 1828-1838

Representation in the Piedmont Association ......................... 1819-1830

Representation in Canoochee Association ............................ 1831-1836

Representation in the Bethel Association .......................... 1839-1904

Licensing and ordination of preachers ............................ 1839-1920

Ordination of Deacons ...................................... 1804-1920

Election of Clerks, Messengers, Cashiers, Treasurers, Pastors, etc., for specific church purposes ............................. 1804-1931

Preachers licensed and/or ordained ................................ 1894-1934

Moses Westberry ........................................... July, 1890

Tartland Knight (licensed) .................................. September, 1899

Seth Knight (licensed) ...................................... May, 1940

1856-1878 Minutes missing.

It is reliably reported that during this period two noble characters were ordained that were willing to give up all for the ministry, they were:

Basil Jones and M. F. Stubbs.

Again it is with sincere and very deepest of regret that we are unable to give dates of their ordination:

M. M. Mattox ................................................ May, 1892

Jesse Johnston ............................................. June, 1915

G. Dewey Todd ............................................. September, 1920

Deacons ordained and/or deacons who served the church:

Names .......................... Dates ordained

Jacob Dees, Moses Westberry ................................ December, 1804

Nathan Smart .............................................. April, 1806

John Dyess .................................................. November, 1806

Thomas Ellis ................................................ September, 1811

(20)
Treasurers:
Pastors
Cashiers: Delegates to Cannoochee Association:

Clerks who have served the church:

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<td>Isham Peacock</td>
<td>October, 1819</td>
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<td>Dennis Lynn</td>
<td>January, 1886</td>
</tr>
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<td>Wm. Groover</td>
<td>April, 1835</td>
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Names Dates appointed

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<th>Date appointed</th>
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<tr>
<td>T. Knight</td>
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<tr>
<td>Wm. H. Knight</td>
<td>November, 1861</td>
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<td>J. A. Knight</td>
<td>August, 1851</td>
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<tr>
<td>Wm. H. Knight</td>
<td>November, 1861</td>
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<tr>
<td>M. C. Jones</td>
<td>January, 1879</td>
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<tr>
<td>Z. J. Dasher</td>
<td>November, 1883</td>
</tr>
<tr>
<td>J. H. Stubbs</td>
<td>December, 1886</td>
</tr>
<tr>
<td>L. H. Kicklighter</td>
<td>November, 1891</td>
</tr>
</tbody>
</table>

John Coward, Nathan Smart, Moses Westberry, Jeremiah Slade.

Delegates to the Piedmont Association:

John Coward, Jeremiah McDaniel, Nathan Smart.

Delegates to the Limestone Convention:

Isham Peacock and Mr. Morgan.

Delegates to the Hiwassee Association:

John Dees, John Taylor, Samuel Thornton.

Delegates to Cannoochee Association:

Isham Peacock, Nathan Smart.

Trustees that have served the church:

Names Dates appointed

<table>
<thead>
<tr>
<th>Name</th>
<th>Date appointed</th>
</tr>
</thead>
<tbody>
<tr>
<td>Frances Smart, Tarlton Knight, John R. Purcell</td>
<td>July, 1834</td>
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<tr>
<td>John Dees, John Taylor, Samuel Thornton</td>
<td>March, 1842</td>
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<tr>
<td>C. Knight, H. Kicklighter, Jesse Kicklighter</td>
<td>August, 1856</td>
</tr>
<tr>
<td>F. C. Dyess, Charley Thompson, J. H. Stubbs</td>
<td>March, 1901</td>
</tr>
</tbody>
</table>

Names Dates appointed

<table>
<thead>
<tr>
<th>Name</th>
<th>Date appointed</th>
</tr>
</thead>
<tbody>
<tr>
<td>Isham Peacock</td>
<td>October, 1819</td>
</tr>
<tr>
<td>John Coward, Robert Bruer</td>
<td>August, 1832</td>
</tr>
<tr>
<td>John Dees, John Taylor</td>
<td>August, 1824</td>
</tr>
<tr>
<td>Seth Knight, Nathan Smart</td>
<td>August, 1828</td>
</tr>
<tr>
<td>Isham Peacock, John Purcell</td>
<td>August, 1829</td>
</tr>
<tr>
<td>Frances Smart, Seth Knight</td>
<td>August, 1829</td>
</tr>
</tbody>
</table>

Names Dates appointed

<table>
<thead>
<tr>
<th>Name</th>
<th>Date appointed</th>
</tr>
</thead>
<tbody>
<tr>
<td>Isham Peacock</td>
<td>July, 1831</td>
</tr>
<tr>
<td>Isham Peacock, Jacob Sims</td>
<td>August, 1832</td>
</tr>
<tr>
<td>John Coward, Nathan Smart</td>
<td>July, 1833</td>
</tr>
<tr>
<td>Isham Peacock, Robert Bruer</td>
<td>August, 1834</td>
</tr>
<tr>
<td>Samuel Peacock, Tarlton Knight</td>
<td>August, 1836</td>
</tr>
<tr>
<td>J. Sims, Wm. Smith</td>
<td>August, 1837</td>
</tr>
<tr>
<td>Seth Knight, Charles Blount</td>
<td>August, 1838</td>
</tr>
<tr>
<td>D. W. Johnson, C. Blount</td>
<td>August, 1839</td>
</tr>
<tr>
<td>Tarlton Knight, P. Smart</td>
<td>August, 1840</td>
</tr>
<tr>
<td>P. Smart, Seth Knight</td>
<td>July, 1841</td>
</tr>
<tr>
<td>Tarlton Knight, Jacob Sims</td>
<td>August, 1842</td>
</tr>
<tr>
<td>R. Thompson, Seth Knight</td>
<td>August, 1843</td>
</tr>
<tr>
<td>Tarlton Knight, Seth Knight</td>
<td>August, 1844</td>
</tr>
<tr>
<td>T. Knight, Jesse Kicklighter</td>
<td>August, 1845</td>
</tr>
<tr>
<td>Dennis Lynn, Jesse Kicklighter</td>
<td>August, 1846</td>
</tr>
<tr>
<td>Jesse Kicklighter, Wm. Peacock</td>
<td>July, 1847</td>
</tr>
</tbody>
</table>
Delegates to the Bethel Association:

Seth Knight, Dennis Lynn .......................................................... July, 1848
Wm. Purcell, Jesse Kicklighter .................................................. August, 1849
Tarlon Knight, Seth Knight ......................................................... August, 1850
Charles Knight, S. Hayman .......................................................... September, 1851
Jesse Kicklighter, Henry Kicklighter ............................................. September, 1852
S. Hayman, Redding Denman ......................................................... September, 1853
Redding Denman, Charles Knight .................................................. September, 1854

1855-1879 Years missing.

Bazil Jones, Thomas P. Banks ..................................................... Aug., 1879, 1880, 1881, 1882, 1883
Bazil Jones, Z. J. Dasher ............................................................ August, 1884
Bazil Jones, P. C. Dyess ............................................................. August, 1885
John Thompson, J. H. Stubbs ....................................................... August, 1886
J. W. Durrence, Z. J. Dasher ....................................................... August, 1887
J. W. Durrence, J. H. Stubbs ....................................................... August, 1889, 1889
J. H. Stubbs, P. C. Dyess ............................................................ August, 1890
J. H. Stubbs, J. W. Durrence ....................................................... August, 1891
J. W. Durrence, P. C. Dyess ....................................................... August, 1892
J. W. Durrence, J. H. Stubbs ....................................................... August, 1893
J. C. Dyess, J. H. Stubbs ............................................................ August, 1894, 1895
J. C. Dyess, David Easterling ...................................................... August, 1896
J. C. Dyess, John Purvis ............................................................. August, 1897
J. H. Stubbs, D. H. Purcell ......................................................... August, 1899
H. C. Thompson, J. H. Stubbs ..................................................... August, 1901
J. H. Stubbs, J. T. Kicklighter .................................................... August, 1902
J. M. Kicklighter, B. L. Kicklighter ............................................. August, 1904
Jesse Johnston, J. H. Stubbs ....................................................... August, 1905
L. H. Kicklighter, Dewey Todd .................................................... September, 1906
G. Dewey Todd, J. T. Kicklighter ................................................ September, 1907
G. Dewey Todd, J. I. Durrence ..................................................... September, 1911, 1912
C. M. Mobley, L. H. Kicklighter ................................................ September, 1913
G. D. Todd, Chifoila Durrence .................................................... September, 1914
G. D. Todd, H. L. Branning ......................................................... September, 1915
G. D. Todd, H. O. Kicklighter ..................................................... September, 1916
G. Dewey Todd, Lester C. Kicklighter ........................................... September, 1917
Lester C. Kicklighter, H. F. Stubbs ............................................. September, 1918
Lester C. Kicklighter, Ernest Kicklighter ...................................... September, 1919
J. I. Durrence, L. H. Kicklighter ................................................ September, 1920
J. I. Durrence, Roland Knight ................................................... September, 1921, 1922
Lester C. Kicklighter, Ernest Kicklighter ..................................... September, 1923
J. I. Durrence, L. H. Kicklighter ................................................ September, 1924
Lester C. Kicklighter, Ernest Kicklighter ..................................... September, 1925
J. I. Durrence, L. H. Kicklighter ................................................ September, 1926
J. I. Durrence, Roland Knight ................................................... September, 1927, 1928
Lester C. Kicklighter, J. H. Kicklighter ....................................... September, 1929
Lester C. Kicklighter, Ernest Kicklighter ..................................... September, 1930
J. I. Durrence, L. H. Kicklighter ................................................ September, 1931
J. I. Durrence, Roland Knight ................................................... September, 1932
Lester C. Kicklighter, L. H. Kicklighter ....................................... September, 1933
J. I. Durrence, R. G. Knight ...................................................... September, 1934

Delegates to the Bethel Association:

P. C. Dyess, J. H. Stubbs ............................................................ August, 1897
J. W. Westberry, David Easterling ............................................. September, 1898
P. C. Dyess, David Easterling ..................................................... August, 1899
P. C. Dyess, J. H. Stubbs ............................................................ September, 1900
D. H. Purcell, P. C. Dyess .......................................................... September, 1901
J. H. Stubbs, P. C. Dyess ............................................................ August, 1902
P. C. Dyess, D. H. Purcell ......................................................... August, 1903
J. H. Stubbs, D. H. Purcell ......................................................... August, 1904
H. C. Thompson, J. H. Stubbs ..................................................... August, 1905
J. H. Stubbs, J. T. Kicklighter .................................................... August, 1906
J. M. Kicklighter, B. L. Kicklighter ............................................. August, 1907
Jesse Johnston, J. H. Stubbs ....................................................... August, 1908
L. H. Kicklighter, Dewey Todd .................................................... September, 1909
G. Dewey Todd, J. T. Kicklighter ................................................ September, 1910
G. Dewey Todd, J. I. Durrence ..................................................... September, 1911
C. M. Mobley, L. H. Kicklighter ................................................ September, 1912
G. D. Todd, Chifoila Durrence .................................................... September, 1913
G. D. Todd, H. L. Branning ......................................................... September, 1914
G. D. Todd, H. O. Kicklighter ..................................................... September, 1915
G. Dewey Todd, Lester C. Kicklighter ........................................... September, 1916
Lester C. Kicklighter, H. F. Stubbs ............................................. September, 1917
Lester C. Kicklighter, Ernest Kicklighter ..................................... September, 1918
J. I. Durrence, L. H. Kicklighter ................................................ September, 1919
J. I. Durrence, Roland Knight ................................................... September, 1920
Lester C. Kicklighter, L. H. Kicklighter ....................................... September, 1921
J. I. Durrence, R. G. Knight ...................................................... September, 1922

DIVISIONS

It is painful and pitiful to chronicle this subject because of misunderstanding, wrong judgment by good people, and undesirable conditions that caused such action; yet, in order that as full history as possible may be given it is necessary to give the facts though it is done with much sadness. Not many years after the church was established a problem arose regarding organizations other than church organizations as well as teaching along Calvinistic and Arminian tenets which led to various discussions on the usage of underlying principles of Sunday or Sabbath Schools, Temperance Societies and Foreign Missions that culminated in Beards Creek standing solidly on Calvinistic principles during the thirties, where we stand today, not because Calvinism is a standard or precedent established by our fathers who were great and good men but because such teaching is nearest in harmony with the Holy Scriptures, our only rule of faith and practice of any other teaching, as we believe.

Several of the churches constituted by the membership of Beards Creek continued in fellowship with that body until about the time of the Civil War, though the above subjects were giving considerable trouble, when a few of them joined the fast growing Missionary movement as previously stated which has been unsuccessfully attempting to help the Lord “save the world for Christ” to these many years. Thanks to an allwise Providence the membership of Beards Creek stood on the principle of teaching the gospel to those whom the Lord through his goodness, infinite love, mercy and grace hath touched, tendered, and saved without the aid, means or assistance of any puny man or set of men who have always miserable failures in their every effort to help the Lord populate heaven for eternity. Let us praise our Redeemer that such stand was taken. The gospel is for enlightenment, peace, joy, knowledge, and consolation in every trial and trouble of life as we believe; therefore, it is our pleasure, privilege and duty to spread it as much as possible in order that people may know the truth instead of seeking to increase human number in eternity by its publication. This is where we stand in faith, preferring to fill our humble stations in meekness and humility serving one another in love the very best we can at all times rather than try to help or hinder the blessed Holy Spirit in His work. The church was known as a Baptist church of Christ as other Baptist Churches were generally known until its action in the foregoing after which it was termed a Primitive Baptist Church.

During 1890 a question arose regarding correspondence and affiliation in a supervisory or dictatorial capacity with other associations. Confusion and misunderstanding about this question together with a need for an additional association for convenience resulted in the organization of the Bethel Association at Bay Branch Church during 1890.

In the year 1897 an effort was made by one or two outstanding members of the church to force withdrawal of fellowship from all churches in harmony or fellowship with any other church or churches that had church treasurers in them; would tolerate worship with the use of a musical instrument; hold more than a three-day meeting previously announced; uphold pastoral support; engage in Bible Study as a church activity, or any other such practice, claiming that all such was a departure from the faith of Primitive Baptists and contrary to Apostolic or a standard Biblical religion. Beards Creek having had a treasurer since 1868 and upholding pastoral support since its organization and not objecting to any of the activities mentioned its membership contended in love that each church is a sovereign and that the members are amenable to one another while the church is amenable to Christ only; therefore, it would be inconsistent for them to try to regulate the poli-
cles of other churches because there is considerable account of where churches dealt with offending members in the New Testament but nowhere is it recorded where one church should discipline another church. It is deeply regretted that this matter brought about another division that divided good families even brothers and sisters in the flesh religiously, yet we are proud our church again stood for principles in harmony with the blessed Word of God notwithstanding charges and countercharges to the contrary. In this division the term "Progressive Primitive Baptist" was applied to the church. However, through all the divisions, changing of names by other people, etc., we have clung to the first title given "The Baptist Church of Christ as we hope at Beards Creek."

For one hundred thirty years old Beards Creek Church has withstood all the assaults of the enemy within or foe without and those who would, if they could, destroy the principles, tenets and practical activities of the church. Now let us all renew our allegiance to the standard upheld for these many years and let our membership all be orderly in their lives; love, serve, and visit one another; love our church supremely; forsake not the assembling of ourselves together; be glad to engage in the service of our blessed Master; rejoice in the precious truths of the gospel; maintain good works; carefully look after the interests of the church and in reality live as near the "pattern" as it is possible to live; then, her standard shall never be lowered — so long as this practice is continued.

After regular church services celebrating the 130th Anniversary of Beards Creek Church, December 29, 1934, the above "historical data" was read by Lester C. Kicklighter, Eld. Daily W. Crouse preached the anniversary sermon and all songs used had been written more than 130 years.

### Pastors who have served the church

<table>
<thead>
<tr>
<th>Pastor</th>
<th>Date of Call</th>
</tr>
</thead>
<tbody>
<tr>
<td>A. R. Strickland</td>
<td>April 1877 and April 1894</td>
</tr>
<tr>
<td>Jordan Gribbs</td>
<td>January, 1892</td>
</tr>
<tr>
<td>E. W. Powell</td>
<td>November, 1902</td>
</tr>
<tr>
<td>R. H. Kennedy</td>
<td>Nov., 1910; Sept., 1915; Sept., 1923; Jan., 1929</td>
</tr>
<tr>
<td>Wm. H. Crouse</td>
<td>October, 1912</td>
</tr>
<tr>
<td>J. Fred Hartley</td>
<td>September, 1919</td>
</tr>
<tr>
<td>G. Dewey Todd</td>
<td>October, 1927</td>
</tr>
<tr>
<td>H. C. Stubbs</td>
<td>October, 1927</td>
</tr>
</tbody>
</table>

### Clerks who have served the church

<table>
<thead>
<tr>
<th>Clerk</th>
<th>Date of appointment</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wm. H. Bazemore</td>
<td>April, 1877</td>
</tr>
<tr>
<td>H. H. Daniel</td>
<td>November, 1897</td>
</tr>
<tr>
<td>W. A. Kennedy</td>
<td>November, 1908</td>
</tr>
<tr>
<td>J. U. Daniel</td>
<td>April, 1913</td>
</tr>
</tbody>
</table>

### Treasurers who have served the church

<table>
<thead>
<tr>
<th>Treasurer</th>
<th>Date of Service</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wm. H. Bazeomore, Jr.</td>
<td>January, 1914</td>
</tr>
<tr>
<td>L. H. Kennedy</td>
<td>January, 1921</td>
</tr>
<tr>
<td>H. H. Daniel</td>
<td>January, 1922</td>
</tr>
</tbody>
</table>

### Deacons who have served the church

<table>
<thead>
<tr>
<th>Deacon</th>
<th>Date of Service</th>
</tr>
</thead>
<tbody>
<tr>
<td>M. E. Rogers</td>
<td>April, 1877 by Transfer</td>
</tr>
<tr>
<td>W. W. Daniel</td>
<td>April, 1877 by Transfer</td>
</tr>
<tr>
<td>W. A. Kennedy</td>
<td>October, 1978</td>
</tr>
<tr>
<td>Jesse W. Durrence</td>
<td>By Transfer</td>
</tr>
<tr>
<td>John Rogers</td>
<td>August, 1909</td>
</tr>
<tr>
<td>J. Keller Durrence</td>
<td>August, 1913</td>
</tr>
<tr>
<td>L. H. Kennedy</td>
<td>August, 1913</td>
</tr>
</tbody>
</table>

### Contribution Data for the Year 1936 of Beards Creek Church

<table>
<thead>
<tr>
<th>Type of Membership</th>
<th>Amount</th>
<th>Average</th>
</tr>
</thead>
<tbody>
<tr>
<td>16 Men and Wives</td>
<td>$231.00</td>
<td>8.65 Plus</td>
</tr>
<tr>
<td>9 Men and Boys</td>
<td>275.00</td>
<td>10.33 Plus</td>
</tr>
<tr>
<td>14 Women and Girls</td>
<td>87.50</td>
<td>6.25 Plus</td>
</tr>
<tr>
<td>5 Widows</td>
<td>34.00</td>
<td>6.80 Plus</td>
</tr>
<tr>
<td>10 Men and Wives</td>
<td>0.00</td>
<td></td>
</tr>
<tr>
<td>10 Men and Boys</td>
<td>0.00</td>
<td></td>
</tr>
</tbody>
</table>

### Summary

The above data reflects the financial contributions of the members of Beards Creek Church for the year 1936.
32 Women and Girls .............................................. 0.00
13 Widows .......................................................... 0.00

75 Members .......................................................... 0.00
135 Members .......................................................... 2.70
10 Non-members ....................................................... 19.28
1 Deacon Collections ........................................ 27.96
On hand 1-1-38 ....................................................... 10.31

Total .............................................................. 450.52
Expended ............................................................. 440.50

Balance 1-1-37 ....................................................... $9.02
Total membership during the year 1936 ......................... 135
45 Men and Boys — 2 of that number invalids.
89 Women and Girls — 18 of that number widows.
Oldest Member .......................................................... 88 Years
Youngest Member .......................................................... 10 Years
Present membership .................................................... 130
43 Men and Boys — 2 non-residents.
87 Women and Girls — 13 non-residents.
2 men are invalids. 10 women are widows.
The church was 132 years old December 29, 1936.

Above figures do not represent improvements to the church building or grave­yard expenses. These two accounts were handled separately. Provisions and sup­plies offered as gifts of love and appreciation to the pastor are not recorded.

Present Officers:
Pastors : Eld. Wm. H. Crouse, Statesboro, Georgia.
Clerk-Treasurer: L. H. Kicklighter, Glennville, Georgia.
Deacons: H. C. Thompson, Glennville, Georgia; H. L. Brannen, Claxton, Georgia;
Lester C. Kicklighter, Glennville, Georgia.

Since above was written Brother H. C. Thompson has been called home.

CEDAR CREEK CHURCH
R. F. D. Collins, Tattnall County, Georgia.
Pastor: Elder W. W. Riner, Atlanta, Georgia.
Clerk: J. B. Sapp, Cobbstown, Georgia.
Deacons: J. T. Holland, Morgan Powell, Collins, Georgia.
Record of Constitution - Lost.

Pastors who have served the church Date of call
Solomon Kennedy .................................................. Jan. 1, 1886
Henry Kennedy ..................................................... Jan. 1, 1886
Redding Yeomans ................................................. Jan. 1, 1886
W. A. Lamb ......................................................... Jan. 1, 1896
A. W. Patterson .................................................... Jan. 1, 1895
W. B. Screws ....................................................... Jan. 1, 1897
T. E. Sikes ....................................................... Jan. 1, 1918
C. E. Sanders ..................................................... Jan. 1, 1922

W. F. Mims ....................................................... Jan. 1, 1925
S. M. Claxton ..................................................... Nov. 1, 1926
W. W. Riner ...................................................... Nov. 1, 1936

Clerks who have served the church Date elected
John Collins ....................................................... No date given
Redding Yeomans ............................................. Oct. 1, 1883 to Feb. 1, 1886
W. A. Kennedy .................................................. Feb. 1, 1886 to May 1, 1906
J. J. Kennedy .................................................... Apr 1, 1906 to Jan. 1, 1916
J. B. Sapp .......................................................... Jan. 1, 1916

Deacons who have served the church Date ordained
Frederick Holland ............................................. No date given
John Collins ....................................................... Oct. 21, 1886
H. H. Kennedy .................................................. July 1, 1899
Redding Yeomans ............................................. April 1, 1886
W. A. Kennedy .................................................. Dec. 3, 1886
J. J. Kennedy ..................................................... June 9, 1896
J. T. Holland ...................................................... Sept. 2, 1920
Lewis Powell ...................................................... April 27, 1923
Morgan Powell ..................................................... April 27, 1923

Preachers ordained
Solomon Kennedy .................................................. May 5, 1937

CLAXTON PRIMITIVE BAPTIST CHURCH
Claxton, Evans County, Georgia.
July 17, 1909 — 1923
Date Constituted: July 17, 1909.
Presbytery: Eld. M. F. Stubbs, Moderator.
Eld. A. W. Patterson, Eld. W. B. Screws, Eld. R. H. Kennedy,
Eld. Wm. H. Crouse, Clerk.

Clerk: ....................................................... Date appointed
M. J. Stubbs ....................................................... July 17, 1909
R. J. Kennedy ..................................................... May Conference, 1918

Deacons
John Rogers ....................................................... Dec. 18, 1908, received from Bay Branch Church

Treasurers
S. H. Martin ..................................................... Date not given
J. O. Dasher ....................................................... March Conference, 1917

Pastors
Date called
Eld. W. B. Screws ........................................... Nov. 18, 1911, Aug. 16, 1915
Eld. Wm. H. Crouse ........................................ Sept. 27, 1913, Moh. Conf., 1919
Eld. J. Fred Hartley .......................................... October Conference, 1919

Record from 1919 not available for publication.
Present pastor: Eld. H. C. Stubbs, Glennville, Georgia.
HAZLEHURST PRIMITIVE BAPTIST CHURCH
Hazlehurst, Georgia.
Pastor: Eld. E. H. Barwick, Barnesville, Georgia.
Clerk: J. O. Brannen, Hazlehurst, Georgia.

Date of Constitution: June 1, 1930

Pastors who have served the church
Eld. E. H. Barwick .................................................. June 2, 1920
Eld. A. V. Sims .................................................. December 5, 1925
Eld. R. H. Barwick ................................................ November 30, 1934

Clerks who have served the church
A. B. Williams .................................................. June 2, 1920
W. W. Bridgen .................................................. February 10, 1921
Mrs. Anna Mobley ................................................. October 20, 1923
J. O. Brannen .................................................. August 3, 1935

Treasurers who have served the church
E. H. Highsmith ................................................ January 15, 1921

Deacons who have served the church
T. J. Dilbin, Jr ................................................ June 21, 1921
E. H. Highsmith ................................................ June 21, 1921
M. O. McLendon ................................................ August 29, 1933
J. O. Elton .................................................. August 31, 1935

LAKE CHAPEL CHURCH
R. F. D. Patterson, Wayne County, Georgia.
Pastor: George W. Johnson, Experiment, Georgia.
Clerk: R. T. Deal, Bristol, Georgia.
Deacon: Darwin Deal, Patterson, Georgia.
Date of Constitution: October 12, 1910.

Pastors who have served the church
S. C. Davis .................................................. October, 1910, 1918, 1920
D. R. McElvin .................................................. October, 1914
J. J. Johnston ................................................ October, 1916
G. D. Todd .................................................. December, 1927
G. W. Johnson ................................................ January, 1930

Clerks
Davis Dubberly ................................................ October, 1910
D. C. Deal .................................................. March, 1916
R. T. Deal .................................................. May, 1918, March, 1922
J. T. Lynn .................................................. April, 1918
Darwin Deal ................................................ October, 1924
Garland Deal ................................................ December, 1925
R. T. Deal .................................................. January, 1927

HAZLEHURST PRIMITIVE BAPTIST CHURCH
G. Q. Anderson ................................................ September, 1889
Roger W. W. Waters ........................................... February, 1920
C. H. Banks ................................................ November, 1903
W. B. Screws ................................................ August 31, 1935

LOVE CHAPEL CHURCH
Glennville, Tattnall County, Georgia.
Pastor: J. Walter Hendricks, Savannah, Georgia.
Clerk: Roger E. Kicklighter, Willie, Georgia.

Date of Constitution: March 10, 1888.

Pastors who have served the church
M. F. Stubbs ................................................ March 10, 1888
J. Cribbs ................................................ December, 1889
B. Jones, asst. ................................................ December, 1889
A. R. Strickland ........................................ November, 1891
M. F. Stubbs ................................................ November, 1898
E. W. Powell ................................................ November, 1903
B. H. Pearson ................................................ December 9, 1906
W. E. Screws ................................................ April 12, 1908
J. Walter Hendricks ........................................ August 13, 1932

Clerks who have served the church
D. B. Smith ................................................ March 10, 1888
H. H. Kicklighter ........................................ November, 1889
M. A. Knight ................................................ December, 1902
W. W. Waters ................................................ October, 1914
Roger E. Kicklighter ........................................ March, 1931

Treasurers who have served the church
H. J. Banks ................................................ November, 1900
J. I. Waters ................................................ May 12, 1923

Deacons who have served the Church
W. P. Durrence ................................................ September, 1889
G. Q. Anderson ................................................ September, 1889
W. W. Waters ................................................ February, 1920
C. H. Banks ................................................ February, 1920
Roger E. Kicklighter ........................................ October 13, 1933
R. C. Anderson ................................................ October 13, 1933
**PINE GROVE CHURCH**

R. F. D., Collins, Tattnall County, Georgia.

Pastor: R. H. Kennedy, Collins, Georgia.
Clerk: Miss Gladys Rogers, Collins, Georgia.


Pastors who have served the church

- R. H. Kennedy .................................................. September, 1932
- Elder H. V. Hill ................................................ November 6, 1912
- Elder J. J. Johnston ........................................... November 1, 1919
- Elder W. J. Brown ................................................ December 6, 1914
- Elder A. R. Crumpton ........................................... December 3, 1921

Deacons who have served the church

- L. E. Yeomans .................................................. September 23, 1926

Clerks who have served the church

- Elliott Geiger ................................................ September, 1932
- Miss Gladys Rogers ........................................... September, 1936

This is the youngest church of the association and was established on the initiative of Elder R. H. Kennedy in a community where other denominations had striven many years for church organization without success.

---

**PRIMITIVE GROVE CHURCH**

5 Miles Northeast of Cobbtown, Georgia.

Pastor: Elder A. R. Crumpton, Bellville, Georgia.
Clerk: G. W. Lively, Graymont, Georgia.

Deacons: G. W. Lively, Graymont, Georgia; L. E. Yeomans, Cobbtown, Georgia.

Date of Constitution: November 2, 1907.
Presbytery: Elders W. J. Brown and H. V. Hill.

Pastors who have served the church

- Elder W. J. Brown ........................................ November 3, 1907
- Elder H. V. Hill ........................................... November 6, 1909
- Elder C. B. Sipey ........................................ October 10, 1919
- Elder W. J. Brown ........................................ December 6, 1914
- Elder Jordan Cribb .................................. December, 1916
- Elder Jesse J. Johnston .................................. November 1, 1919
- Elder C. E. Sanders ................................ December 3, 1921
- Elder A. R. Crumpton ................................ December 30, 1933

Clerks who have served the church

- G. W. Lively ................................................ November, 1907

Treasurers who have served the church

- L. E. Yeomans ................................................ 1935

Deacons who have served the church

- Paul Edenfield ........................................ April 1, 1911
- G. W. Lively ................................................ September 2, 1920
- L. E. Leomans ........................................... September 23, 1926

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**ROME CHURCH**

R. F. D., Collins, Tattnall County, Georgia.

Pastor: Elder C. E. Sanders.
Clerk: Miss Ella Mae Scott.
Deacon: H. B. Scott.

Date of Constitution: February 7, 1903.

Pastors who have served the church

- Elder F. M. Donaldson ...................................... 1904-1907
- Elder R. H. Kennedy ...................................... 1906-1909
- Elder E. W. Powell ....................................... 1910-1912
- Elder R. H. Kennedy ...................................... 1913-1916
- Elder J. J. Johnston ....................................... 1918-1917
- Elder T. E. Sikes .......................................... 1918-1920
- Elder W. C. Kicklighter ................................ 1923-1924
- Elder G. Dewey Todd .................................... 1925-1927
- Elder C. E. Sanders ..................................... 1928-1929
- Elder J. J. Johnston ...................................... 1929-1930
- Elder W. F. Mims ......................................... 1931-1932
- Elder E. W. Powell ....................................... 1933-1934
- L. D. Todd (Supply) ..................................... 1935-1936
- Elder A. R. Crumpton ..................................... 1937-1938
- Elder C. E. Sanders ..................................... 1939-1940

Clerks who have served

- R. H. Kennedy ........................................ 1936-1937
- J. N. Scott .............................................. 1906-1907
- Mrs. W. S. Fry ........................................... 1908-1912
- Miss Ella Mae Scott .................................... 1912-1913

Deacons who have served the church

- J. N. Scott .............................................. 1922-1923
- H. B. Scott .............................................. 1924-1925

The deacons serve as treasurer also.

Ministers ordained

- Elder R. H. Kennedy ..................................... March 7, 1907
- Elder B. E. Grier ......................................... October, 1931
- Elder L. D. Todd .......................................... October, 1937

Annual Fast and Prayer Service: Monday after First Sunday in June each year.

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**SALEM CHURCH**

Screven, Wayne County, Georgia.

Pastor: Elder W. Henry Waters, Claxton, Georgia.
Clerk: Mrs. Suda R. Aspinwall, Screven, Georgia.
Deacons: I. D. Nichols, Lawton Kicklighter, Screven, Georgia.

Date of Constitution: May 30, 1908.

Pastors who have served the church

- Elder Silas Thornton ................................ June, 1908
- Elder T. E. Sikes ..................................... October, 1915 - February, 1911
Pastors who have served the church:  

**Eld. M. F. Stubbs**  
*March 24, 1883*

**Eld. H. B. Wilkerson**  
*October 26, 1889*

**Eld. D. J. Lamb**  
*October 22, 1892*

**Eld. Jordan Cribbs**  
*November 27, 1894*

**Eld. Bazil Jones**  
*November 27, 1897*

**Eld. M. F. Stubbs**  
*November, 1899*

**Eld. H. V. Hill**  
*December 1, 1900*

**Eld. C. B. Spivey**  
*September 22, 1906*

**Eld. A. W. Patterson**  
*October 24, 1908*

**Eld. B. H. Pierson**  
*February, 1910*

**Eld. P. H. Bird**  
*October, 1910*

**Eld. W. J. Brown**  
*September, 1914*

**Eld. W. H. Crouse**  
*October, 1916*

**Eld. Jessie Johnston**  
*July, 1918*

**Eld. J. F. McArthur**  
*April, 1922*

**Eld. W. F. Mims**  
*September 5, 1923*