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Churches- Miscellaneous

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Trinity Ch. N. of Sunnyside sch
on Canille highway -

Trinity Ch. N. of Whigham
on Whigham - Newton road

Poplar Springs Prim, Bapt -
S.E. of Cairo -

Tried Creek Prim, Bapt -
S.W. of Cairo (Hawthorn)

SUSINA (Beachtin)
Cairo - Tallahassee Rd -

(In what condition is the
Cairo to be half root?)
Magnolia Rd. (Thomas Co.)

62
BX 2284
04 02
1851

MINUTES

OF THE
TWENTY-FIFTH ANNUAL SESSION

OF THE
OCCLOCKONEE

PRIMITIVE BAPTIST ASSOCIATION,

Held with Prosperity Church, Decatur Co., Georgia,

From the 25th to the 27th of October,

1851.

1st. The Introductory Sermon was delivered by brother Eli Holland, from Matthew, 28th chapter, 19th verse and part of the 20th : "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you."

2d. After a short intermission, the delegates convened in the house, where the Association was opened by singing and prayer by brother Buie.

3d. Invited ministers of our faith and order to seats with us.

4th. Called for, received and read letters from 29 churches.

5th. On motion, agreed that the delegate from Hopewell Church, brother Henry Nelson, be received as a member of this body without a letter.

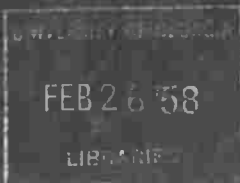
6th. The Association now being in order to go into an election for Moderator and Clerk, brother Lewis rose, and requested not to be re-elected; after which, brother Eli Holland was elected Moderator, and J. B. Singletary, Clerk.

7th. Appointed the following committees :

On Business.—Brethren J. Connell, W. G. Hunter, P. Lewis, W. Harrell, together with the Moderator and Clerk.

To Receive Contributions, &c.—Brethren W. Pearce, J. Yates, H. H. Hurst and D. Alderman, (see report,) and to act in concert with the delegates of this Church in arranging preaching during this Association.

8th. Called for correspondence from sister Associations, and re-



ceived from Suwannee River a letter and packet of minutes, by the hand of the messengers, brethren Cornelius Buie, Moses Westberry and David McCall; from the Harmony, a letter and packet of minutes, by the hand of their messengers, brethren Abner Belcher, Joseph A. Johnson and Ezekiel Hawkins.

9th. Called for petitionary letters from newly constituted churches, and received from Antioch a letter, by the hand of their delegate, brother Lewis Ward, who was received by the Moderator extending to him the right hand of fellowship.

10th. Adjourned until Monday morning, 10 o'clock. Prayer by brother Connell.

MONDAY MORNING.

11th. Met according to adjournment. Prayer by brother Belcher.

12th. Read the decorum.

13th. Called for report of the Committee on Business, which was read and received.

14th. Appointed brother B. Manning to write a corresponding letter.

15th. Called for the circular letter, which was read and received.

16th. Appointed correspondents to sister Associations, as follows:

To the Suwannee River—Elders Eli Holland, W. G. Hunter and J. Connell.

To the Harmony—Elders Eli Holland, B. Manning and W. Harrell, and brethren J. A. Blanton, N. Pope, R. Chastain and A. W. C. Trice. The Suwannee River to convene with Newhope Church, Columbia County, Georgia, on Thursday before the fourth Sunday in September, 1852, about 10 miles from the Upper Springs. The Harmony to convene with Mars Hill Church, Early County, Georgia, on Saturday before the second Sunday in October, 1852, 23 miles east of Fort Gaines, on the road leading to Albany.

17th. If the Lord permit, our next Association will convene with Poplar Spring Church, Thomas County, Georgia, on Saturday before the fourth Sunday in October, 1852, about 30 miles east of Bainbridge, and 12 west of Thomasville.

18th. Elected brother Hunter to preach the next introductory sermon, brother Connell his alternate, brother Harrell to write the next circular letter, brother Manning his alternate.

19th. Called for report of Committee on Contributions, who report as follows: Received from the churches, \$60 82. From Clerk, \$8 20—\$69 02. That we have 1,000 copies of these minutes printed, Clerk to have \$20 00 for his services, and that \$15 00 be appropriated to our corresponding ministers for defraying their past expenses to sister Associations.

20th. Called for business of a general nature, and coming to the knowledge of the union being broken between two of the churches

of our body, viz : Poplar Spring and Piedmont—*Resolved, therefore*, to ask of the following churches, viz : Elin, Bethany, Bethel, Lowndes, Mount Zion, (Florida,) Mount Moriah, Paramore, Pilgrim's Rest and Mizpah, to send two or more delegates from each church, to meet the said two churches at Tired Creek meeting house, on Monday after the fifth Sunday in May, 1852, to act as a committee to labor with the said churches, and investigate the case, and heal the breach, if possible, and report to our next Association.

21st. On motion, the minutes were read, and the Association adjourned to the time and place of our next. Prayer by brother Buic.

ELI HOLLAND, *Moderator.*

J. B. SINGLETARY, *Clerk.*

ARTICLES OF FAITH.

" 1st. We believe in one only true and living God, and that there are three persons in the God-head—the Father, the Son, and the Holy Ghost.

" 2d. We believe the Scriptures of the Old and New Testaments are the Word of God, and the only rule of faith and practice.

" 3d. We believe in the doctrine of eternal and particular election.

" 4th. We believe in the doctrine of original sin.

" 5th. We believe in man's impotency to recover himself from the state he is in by nature, by his own free will and ability.

" 6th. We believe that sinners are justified in the sight of God only by the imputed righteousness of Christ.

" 7th. We believe that God's elect shall be called, regenerated and sanctified by the Holy Ghost.

" 8th. We believe that the saints shall persevere in grace, and never finally fall away.

" 9th. We believe that Baptism and the Lord's Supper are ordinances of Jesus Christ, and true believers are the only subjects of those ordinances; and we believe the only true mode of baptism is immersion.

" 10th. We believe that the punishment of the wicked will be everlasting, and the joys of the righteous will be eternal.

" 11th. We believe that no minister has a right to the administration of the ordinances, only such as are regularly called, and come under the imposition of hands of the Presbytery.

" 12th. We believe in the resurrection of the dead and a general judgment."

ELI HOLLAND, *Moderator.*

J. B. SINGLETARY, *Clerk.*

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RULES OF DECORUM.

1st. The Association shall open and close by prayer.

2d. Those members who are regularly chosen by the churches in our union shall compose the Ocklockonee Primitive Baptist Association; two-thirds of whom shall form a quorum.

3d. The members thus chosen, shall produce letters from their respective churches, certifying their appointment, together with their number in fellowship, those received by experience and baptism, or otherwise, dismissed, excommunicated, restored and dead, since our last Association.

4th. This Association shall have no power to lord it over God's heritage, nor infringe upon the internal rights of any church.

5th. The Association shall have a Moderator and Clerk, who shall be chosen of the members present.

6th. It shall be the duty of the Moderator to preserve order, explain, and put questions. He may have the same right of speech as another member, provided the Chair be filled—but shall not vote except the body be equally divided.

7th. It shall be the duty of the Clerk to keep a fair record of the proceedings of this Association; and the minutes taken shall be read and amended if necessary, and signed by the Moderator and Clerk, before the Association rises, and the Clerk shall also keep a file of the minutes, to be present at each Association; and shall take charge of the Association fund, and pay out any sum upon the order of the Association; and shall be accountable for all moneys deposited in his hands by the Association.

8th. Any Church applying by letter and delegates for admittance, who, upon examination, is found orthodox and orderly, shall be received by the Association, and manifested by the Moderator's giving the right hand of fellowship to its delegation.

9th. Each Church shall have a right to send two delegates to the Association and no more.

10th. Every query presented shall be from Church authority, and fairly stated in writing.

11th. Every motion made and seconded, shall claim the action of the Association, except withdrawn by the person who made it, with the consent of the Association.

12th. Every person who speaks in debate shall rise from his seat and address the Moderator, and shall not be interrupted while speaking, except he depart from the subject.

13th. No person shall speak more than three times on the same subject, without leave of the Association.

14th. There shall be no talking or whispering in time of public speech, nor reflections cast upon the speaker.

15th. Whenever a case is decided by vote, there shall be no more debating on that subject.

16th. No member shall absent himself from the Association, without leave of the Moderator.

17th. This Association is in favor of preaching the Gospel, the circulation of the Scriptures, and the advantages of education; and she recommends temperance and morality in general, but to her members in particular. Notwithstanding, she is opposed to all the modern institutions of men—such as Missionary, Bible, Tract, and Sunday School Union Societies, together with Baptist State Conventions and Theological Schools, and such like—because their connection with the Church of God is unauthorized by Scripture; as such, we cannot fellowship them, nor admit to our Church privileges any persons that are therewith connected, in any wise; believing all such to be speculative in their nature, and a fruitful source for corrupting the Church.

18th. We recommend to the Churches composing this body to receive members who went off with the Missionary Baptists at the time of their separation from us; provided they bring satisfactory evidence of a legal baptism, with a suitable confession of faith, and not otherwise in disorder; and not to receive any who have been baptized by them since said separation—only by experience and baptism.

19th. It is the duty of this Association to provide for the general union of the Churches, to give her best advice in matters of difficulty, and if the union be broken between any of the sister Churches, to inquire into the cause of the breach, and to use her best endeavors to remove the difficulty; but if the breach cannot be healed, to withdraw from any Church or Churches that may be deemed unsound in faith, or immoral in practice, until they be reclaimed.

20th. To invite visiting brethren from sister Associations, and ministers of our faith and order, to seats with us.

21st. To keep a correspondence with other Associations of the same faith and order, that a chain of connection may be preserved throughout the denomination.

22d. If any member shall break the rules of this decorum, he shall be immediately reprov'd by the Moderator.

23d. These rules shall be read at every Association previous to entering on business.

ELI HOLLAND, *Moderator.*

J. B. SINGLETARY, *Clerk.*

CIRCULAR LETTER.

The Ocklockonee Primitive Baptist Association to the Churches of whom she is composed, grace to you, and peace be multiplied, from God the Father, and our Lord Jesus Christ:

DEARLY BELOVED BRETHREN,—Through a well-ordered train of goodness, our lives have been spared to meet you at the twenty-fifth session, and we cite you to a passage of sacred writ, recorded

in the apostle Peter's first epistle, fifth chapter, and second verse : "Feed the flock of God which is among you, taking the oversight thereof—not by constraint, but willingly—not for filthy lucre, but of a ready mind—neither as being lords over God's heritage, but examples to the flock, and when the Chief Shepherd shall appear, ye shall receive a crown of glory, that fadeth not away." Now, beloved brethren, the commandment is to feed the flock, which he has purchased with his own blood. "Simon, son of Jonas, lovest thou me more than these ? feed my lambs ; Simon, son of Jonas, lovest thou me ? feed my sheep." Thus it appears this flock, which Christ has purchased with his own blood, must be fed with the sincere milk of the word, that they may grow thereby, "as calves of the stall"—[Malachi, the fourth chapter and second verse ;]—and we are told by the prophet Daniel, that "they that turn many from darkness unto light, shall shine as the stars in the firmament forever and ever." And we fully believe there are many going whom the Lord has no more sent than Ahimaaz was legally sent to bear the message to the King that Absalom was dead ; but still there are many anxious to go from many motives—some for applause, and others for profit, and they cry, "Lo here, and lo there, and if the trumpet gives an uncertain sound, who shall prepare himself for the battle ?" But there are some who feel that there is a necessity laid upon them, "and wo is unto them, if they preach not the gospel ; for it is the power of God unto salvation to every one that believeth"—the power of God is in his gospel or word, and not the power of man or men. For the encouragement of his servants, he will send them where he himself intends to come, and that is the reason that they feel it to be their duty to feed the flock that is among them ; for the Heavenly Shepherd has placed them among the flock in its scattered situation, and those under shepherds in themselves have no provision for the flock, and, therefore, similar to old Jacob, when fleeing from the presence of Esau, tries to get a long day's journey from God and duty, dwells in deep meditation, and God is pleased to show them that ladder, or gospel kingdom, that he has set up, and the top or glorious arrangement reaching unto Heaven, and the angels ascending and descending on it. And now, beloved brethren, when you have your minds thus exercised, and God has laid the weight and worth of souls to your hearts, accompanied with his own glory, then it is they wish to feed the flock with the sincere milk—or, in other words, "that bread that came down from Heaven, that if a man eats thereof, he shall never die, but shall be in Him as a well of living water, springing up unto life eternal ;" which may it be our happy lot, is our prayer for Christ's sake.

And now, dear brethren, we believe the bread and milk, and the water and the flock, is all the Lord's, and the servants ; and God, in his own way, will deal out by his Holy Spirit to accomplish the temporal and eternal salvation of all his elect, which he has given his

own dear Son, "and he shall see of the travail of his soul and be satisfied, and has saved and called them, not according to their own works, but according to his own purpose and grace, that was given them in Christ before the world began;" therefore, we feel confident that where he has "began a good work, he will carry it on and perfect it until the day of Jesus Christ, and that he did love them in his Son long before the world began," and

"They the seal of this receive,
When in Jesus they believe."

Therefore, "we commend you to God and the word of his grace, which is able to keep you from falling," world without end. Amen.
And

"How can we sink with such a prop
As our eternal God?"

Let brotherly love continue, live in peace, "and may the grace of our Lord Jesus Christ be with you all. Amen."

ELI HOLLAND, *Moderator.*

J. B. SINGLETARY, *Clerk.*

CORRESPONDING LETTER.

The Ocklockonce Primitive Baptist Association to sister Associations with whom she corresponds :

BELOVED IN THE LORD,—We have had another tolerable harmonious session, for which we feel thankful to the Lord; we had nearly a full representation from the Churches, which are generally in peace, with but few exceptions. We have had a full correspondence from our sister Associations to the cheering of our hearts, as we believe the Lord has enabled our ministering brethren to preach to a tolerable large congregation in spirit and power, with good effect.—Dear brethren, we solicit a continuation of your friendly and christian correspondence, and desire an interest in your prayers; and may the God of all Grace be with you, and us, is our sincere desire, for Christ's sake, Amen.

ELI HOLLAND, *Moderator.*

J. B. SINGLETARY, *Clerk.*

The following ministering brethren occupied the stand during the session, in the order of their names: Saturday in the forenoon, brother Eli Holland; in the afternoon, M. Westberry. Sunday in the forenoon, brother Buie; in the afternoon, brethren Belcher and Westberry. Monday in the forenoon, brethren Buie and W. C. Lester; in the afternoon, brethren J. Edmondson and M. Westberry.

GENERAL MEETINGS FOR 1852.

List of Churches.	Counties.	Names of Delegates.	Baptized.	Rec'd by let.	com. of faith	Restored.	Dismissed.	Excommunicated.	Dead.	Total in coll.	Contributions.	SABBATHS.	Yearly Meetings.		
1st DIST. At Tired creek At Bethel Church, on Friday before the fifth church Friday before the fifth Sunday in May 1852.	1. Tired Creek,	Decatur, Geo.	W. Pearce, J. Davis,					2		32	\$2 00	1st	in June		
	2. Richland Creek,	"	T. Hester, S. Altmon,					4		13	75 2d	"	Sept'r		
	3. Mizpah,	Baker,	"	J. Kelly, S. Griner,	6	5		1	1	29	1 50	1st	" June		
	4. Hopewell,	"	"	Henry Nelson,	2	2		1		35	2 00	4th	" Sept'r		
	5. Sincerity,	Irwin,	"	Jordan Hancock,		3			1	10	1 50	2d	" Sept'r		
	6. Poplar Springs,	Thomas,	"	P. LEWIS, J. B. Singletary,					4	19	2 00	4th	" June		
	7. Bethsaida,	"	"	ELI HOLLAND,		2			6	2	24	1 50	3d	" Sept'r	
	8. Eliu,	"	"	B. G. Stephens, J. J. Everitt,	4	2			1	7	1	33	4 00	4th	" August
	9. New Providence,	Lowndes	"	W. C. Goff, D. Wood,		3					25	2 75	1st	" Oct'r	
	10. Columbia,	"	"	Not represented.									4th	" Nov'r	
2nd DISTRICT. At Bethel Church, on Friday before the fifth church Friday before the fifth Sunday in the month of February, 1852.	11. Pleasant Grove,	"	A. Hodges,							19	1 17	2d	" Nov'r		
	12. Bethlehem,	"	W. Johnson, R. R. Rentfro,	2	2					24	1 50	2d	" Oct'r		
	13. Bethany,	"	"	W. G. HUNTER,	1						2	00	3d	" July	
	14. Bethel,	"	"	J. EDMONDSON, J. Yates	2	5	1			7	1	51	3 00	1st	" Sept'r
	15. Sardis,	"	"	D. Hancock,						3		20	1 00	4th	" Sept'r
	16. Fellowship,	Madison, Fla.	"	J. A. Blanton,	1	2					25	1 50	4th	" Sept'r	
	17. Antioch,	Thomas, Geo.	"	Lewis Ward,		1					12	2 00			
	18. Mount Zion,	"	"	Solomon Chastain,	2					1	13	1 25	1st	" Oct'r	
	19. Paramore,	"	"	B. MANNING, R. Chastain	1		1	1	4		39	3 25	2d	" July	
	20. Mount Zion,	Jefferson, Fla.	"	J. CONNELL, E. Lastinger		5				2	34	4 00	1st	" July	
3rd DISTRICT. At Paramore ch'ch on Friday before the fifth church Friday before the fifth Sunday in Aug- ust, 1852.	21. Mount Zion,	"	"	H. H. Hurst,	2	1				4	45	4 00	3d	" July	
	22. Rocky Ford,	"	"	Rep. by Letter,						2	14	65	2d	" Sept'r	
	23. Beulah,	Wakulla,	"	J. Coggins, A. W. C. Trice,	3	1	1	1		3	23	1 50	3d	" June	
	24. Salem,	Leon,	"	J. W. Hale, W. Fisher,	9	1	1	1		3	109	3 00	1st	" June	
	25. Lake Jackson,	"	"	W. C. LESTER, J. S. Russel	2	3					21	1 50	4th	" July	
	26. Hepsibah,	Gadsden,	"	David Alderman,			2		6		1	22	1 00	2d	" June
	27. Piedmont,	Decatur, Geo.	"	M. Jones, W. C. Thomas,					1	1	34	3 00	3d	" June	
	28. Fainzille,	"	"	J. Lovett, E. Smart,		2					41	1 50	4th	" June	
	29. Bethel,	"	"	I. Thomas,						1	33	1 50	4th	" July	
	30. Prosperity,	"	"	J. Blauset, A. Lovett,	4	2	1	3		1	46	2 00	3d	" June	
4th DISTRICT. At Bethel, Deca- tur County, Fla. on Friday before the fifth church Friday before the fifth Sunday in Aug- ust, 1852.	31. Olive Grove,	"	"	R. Chason, J. Brunson,	1					23	1 50	1st	" Sept'r		
	32. Pilgrim's Rest,	Early,	"	W. HARRELL, N. Pope.		4				1	21	1 00			

Ordained Ministers in CAPITALS.—Licensed Preachers in *Italics*. 39 45 5 5 72 13 9 898 \$60 82

Received from Clerk, 8 20—\$69 02

Paid CLERK \$20 00—J. CLISBY, for Printing, \$23 00—Otherwise appropriated \$15 00—total, \$58 00—Balance on hand, \$11 02

Review of First P. 29

Church

14

HISTORY OF MERCER BAPTIST ASSOCIATION.

At the Quitman session, *The Foreign Mission Journal* was, for the first time, brought to the attention of our people; a number of copies being distributed by Bro. Irwin.

Dr. Irwin, as at Hickory Head, urged the utilization of all forces and Dr. Manning, as chairman of the Committee on Missions, used these words in his report: "Let each church send two or more brethren and sisters—a Mission Committee etc."

The ultra conservative brother might have said: "Surely, The Sisters have arrived." And he would have been correct.

At that session, the Executive Committee reported having employed Elders A. C. Stephenson and H. E. Blich, each, for half the time, at a stated salary, as association missionaries, during the year then closing, and Elder T. A. White, from June to Sept. Olive Church, "which, on account of deaths and removals, had become missionary ground"—all, with perfectly satisfactory results.

The session was adjourned, after noon of the second day; Missionary Services having been preached by Elder James Bryde, at 11 o'clock, a. m.

Here is now presented a biographical sketch of Elder A. C. Stephenson, one of the first association missionaries of The Mercer, as prepared by Hon. J. G. McCall.

ELDER ASA C. STEPHENSON.

Elder Asa C. Stephenson was born March 25, 1835, in Anderson District, R. C. He is of Irish descent on both sides of the family, and his father was born in America. His mother was the daughter of James Barrow, a noted Baptist minister in his day.

At the age of twelve years, this boy remained with the family to the country, near Carnesville, Franklin County, Ga. This young man was very devoted to his grandmother, a strong minded woman, deeply pious, and a decided Bible student, whose name was Mrs. Peggie Johnson (George) Stephenson. She, doubtless, more than any other, shaped the character of Asa. Be it said to her credit, that such was her familiarity with the teachings of the Bible and the correctness of her interpretation of it, that among her brethren of the ministry, as well as of her own church membership, she was regarded as an appellate court, and her opinions were of just report. Bible knowledge makes a useful member of society. It may be said of this good woman, as of Abel: "Though dead, she yet speaketh." God had a special service for her, even in great age, for she died at the age of 82.

Death notice in Mercer Bap. Assoc. minutes.

It was through the effect of the funeral services of this good woman that Asa W. Stephenson was set in the Kingdom of God. He gave his heart to God under the ministrations of Elder John G. York. A short while afterwards, in 1851, on the fourth Sunday in July, at the age of 17, young Stephenson, with thirty-six others, was baptized (immersed) into the name of the Father, the Son, and the Holy Ghost. He arose to a new life, and coming up out of the water, he exhorted his friends to accept the Christ. So impressed was the Double Branch Missionary Baptist Church with this young man's "call" to the ministry, that a conference was called and a resolution passed authorizing Brother Stephenson to exercise his gifts, when he was but 17 years old. Thus, he joined the church, was baptized, and licensed to preach—all on the same day, the second Sunday in July. On Friday before the second Sunday in July, 1853, he was ordained as a Baptist minister and called to the pastorate of this, the Double Branch Baptist church. He continued in this pastorate until his removal from the state.

Although his educational advantages were limited, he was quite disposed to study, in which he was greatly helped by Prof. Pulliam, under whom he pursued successfully among other studies mathematics up to and including trigonometry. As a consequence, he became a useful surveyor in after life, and a most acceptable teacher in country schools, in connection with his preaching; but in 1871 he gave up teaching to devote his whole time to the ministry.

In 1856 he married Miss Mary E. Walker. This devoted husband and wife were blessed with seven children, namely: George Walton Stephenson, Mrs. Sarah C. (Charles) Subers, Mrs. Laura E. (Joe T.) Sherrod, Cyrus J. Stephenson, Mrs. Mary V. (A. L.) Kennedy, and Asa Lawrence Stephenson, all living.

Shortly after his marriage, he removed to DeKalb County, Ala., where he lived until the commencement of the War Between the States, when he returned to Franklin County, Ga. Later, he enlisted as a soldier of the Georgia "State Troops," was elected Captain of Co. "A," Fourth Regiment, Georgia Militia, Phillips Brigade. On the night of July 20, 1864, after participating in the battle of Peachtree Creek, near Atlanta, that day, he was stricken with typhoid fever, which left him at the close of November, so disabled, he could not return to the army. During his military service, when not engaged in battle, where he was always among the best, he was preaching to his comrades in arms and baptizing those professing faith in Christ.

On account of the health of his wife, in 1867, he removed to South Georgia, and settled in Thomas county. Soon he accepted the pastorate of Big Creek church, Thomas county. Finding it divided in opinion upon some matter, he soon brought harmony and cooperation among the membership. He remained pastor of this church for many years, and the Lord blessed the labors of the church and pastor, and a notable work was done as during one year he baptized into that church one hundred members, and in all 150 members. It was in 1871 that Pastor Stephenson settled on Big Creek, about two miles north of that church and near the present town of Merrillville, in the woods, where he built him a home and cleared a small farm, where now, he and his devoted wife, since his children have all married and left them, live all alone.

Elder Stephenson served The Mercer Baptist Association, as missionary, for many years. This branch of his useful life was been narrated in another part of this book. He has been prominent in the organization of many churches, to-wit, Salem, Little Ochochonee, Big Ochochonee, Mt. Carmel, Freedom, Eden, Hopewell, Murphy's Chapel, now called Oak Grove, and the First Baptist church of Moultrie.

At the organization of The Mercer Baptist Association, in 1874, he took a prominent part and preached the introductory sermon.

His devotion to The Mercer Association, is a source of solid comfort to the churches of our association, and only a sense of duty justified his leaving this body.

Under his own vine and fig tree, with his ever faithful wife, with his children to love and live for, he is spending the evening of a well-ordered life, calmly awaiting the Master's invitation, "It is enough, come up higher."
J. G. McCall.

The writer would be glad to devote this entire chapter, or more, to a collection of biographical notes concerning those who were foremost in the work of our denomination in those earliest days of our association's history, beginning with those wide-awake brethren who were most active in preparing for and consummating its organization, including those who cooperated in starting it upon its useful career and continuing on to embrace the faithful ones who have aided, each new group, their predecessors, in making for it such an enviable record. He would leave no one unnoticed, but, to his great sorrow, he has found it impossible to

1907
#1 - Memo. as to Early History of Cairo Ga
Location on Indian Trail. ^{Mrs. Entschpater when Pitty Howard}
_{now built}

First House - Rebecca Stewart about where Yancy Bryan
House now stands ^{1987 this new where the}
_{Wallo new for new body is}

First Business - Millers Grog shop about where Cant. Danbury
Co building is now

First Post Master, W. J. Hall 1868. Hall lived and had a store
in Albany Ga. for many years after leaving
Cairo - He said when the P.O. was established
that the P.O. Dept sent him a list of several
names and asked him to select one for the
P.O. among those sent - His was Miller's
station and Cairo - He selected Cairo. The Ry
Station was called Miller's Station and
number 21. Before that time there was a
P.O. before and during the civil war on the Stage
Road from Thomasville to Danbridge. This was
^{on the Thomasville place}
located in a small frame house on the North side of
the road about 200 yard East of the ^{Secretary}
and 1 1/2 miles from the ^{the Secretary}
Roddenburg wife Northside. Brownell attended to
same - I do not know if she is the ^{the general P.M.}
or not

Notes of
Jupior
Koop
why defect
document
Cairo
P.O. was
was named
at that place

The Ry through Cairo was graded before the war
from Thomasville to Danbridge but not
completed until after the war -

Rob Maxwell and Ed Law were young
engineers who surveyed this road and during ^{the time}
they married I think in 1867 two faster sisters who
were the daughters of Jack Foster a large planter
of the Creek Agency. In my recollection
is this double wedding which I attended
with my father & mother being about 5 years old but
I remember well the impression of the magnificence
of this occasion that was not a few days before

1732

Hope to find page 1

~~Important~~

second Port Master Charles Dryfus - a Dutchman. Whether
a Jew or man I don't know but everybody called
him the Dutchman. He was P.M. 1869 to 1870

I remember his general appearance as being a
small stout dapper man with small black mustache
and always well groomed - also he was quite
affable and cozy body like I find.

CD Rosdubay is named for him.

Third P.M. Dr. S. Rosdubay 1871 Sept 29 to Sep 20 1896

First Regt. Capt. Hugh G. Powell - only few years

Second " " Wm Powell many years

Third " " S. Powell

Fourth " " H. W. Lawson

Fifth " " Thamer

OK
OK
if Wm P
1st - Wm P

Cal. 0.

Seneca
Preacher Sumner about 70 to 72. old Batchelor -
tall about 6' 2" - Angular - Rony - Long blonde broad -
Bald Head with hair on side pulled across top to other
side - False teeth that worked up and down as he
talked - Always wore long black (rusty generally)
swung tail or Prince Albert Coat - was very kind
to children and they all liked him in spite of his
ugliness - was well educated - did not abide much

Phillips - perhaps only one year - was one eyed
and not popular with children for with whip -

W.D. Hawron - Song Methodist preacher who used to come
to school when he would visit cars and
always made a talk to the children & which I
remember his saying - "Children eat up your work"
Mr Hawron was killed and found to tell the boys
wild west stories which we enjoyed very much &
He was club footed in one foot whether it was
shot off during the war or not I don't know -

San W. Rowntree from Dintman - just out of college
taught off one year I think - played base
ball with the boys and they loved him -
was very strict however and no doubt
was a real teacher - later he became very
successful as a lawyer in Atlanta dying
in 1931 I think - The outstanding thing I
remember about him was one night when
he was spending the night at my father's he
saw a dime novel - Murder in the Court - and asked
who was making it and on being told
I was making it - he turned to me
and said - that is trash and is no good
for you to read - and then threw the
book into the fire - <sup>It was a cloud and thunder
Indian tale of which I was
very fond</sup>

Robt. H. Harris about 1874 - He taught several
years and probably made the strongest impression
on that generation of boys and girls for good
and man who lived in Cain's and his
teaching and high character as a true
gentleman - the old school the entire com-
munity is indebted - His work truly do live after
him.

Methodist Church - Teachers Wm Powell - Wm A.
Chester - Dr. Clowry - Among first factors Giles,
and Ainsworth -

Baptist Church - Dr. S. A. Raddebury W. F. Rigby,
L. M. Hurst - Dr. Wilkum - Miss Pittman
McAfee - Martin - Underwood - Bushell -
Methodist S. S. about 1871 - W. A. Chester Supt.

*No Answer
required -*

Cairo Churches
general

June 22, 1965

MEMO TO RSR, JR:

I note your final draft which you head as "Churches", and I suppose there will be a continuation of paragraphs of different churches and not a particular title to each church. And I think that a very good idea for that will make necessary, of course, in each paragraph you mention the name of the particular church. And there being a succeeding paragraph ties it in with the introductory paragraph.

I know I won't catch you in many errors in arrangement or statements of facts, but I'm somewhat trained on hunting for discrepancies in bookkeeping, letter writing, and in sales papers. For instance, I thought I had found one error in continuity in this, and that you were not mentioning what church it was that Dr. SAR joined in the paragraph you recited that fact. But you did, so that then ties it with the introductory Long Branch paragraph, two paragraphs above.

I think you have given interesting reading in these six paragraphs about churches, and no doubt there will be many other paragraphs under that title, "Churches."

Tired Creek Primitive Bapt. before then

And I suppose you put it first under churches, because it is the oldest one, namely, constituted in 1845; that is tied closely to Cairo, for its members formed the Cairo Baptist Church. And though the Cairo Methodist Church was in Cairo before the Cairo First Baptist Church from which it sprung we don't know. And even if the Tired Creek Methodist Church, that was about 1860 as far as you know, I guess. However, that's another subject so don't go to any trouble to correct me on this statement if I am incorrect.

As far as I can see that could be the final draft on the Long Branch Baptist Church, for I see nothing in error about it.

JBR

Dictated, not read

2
/

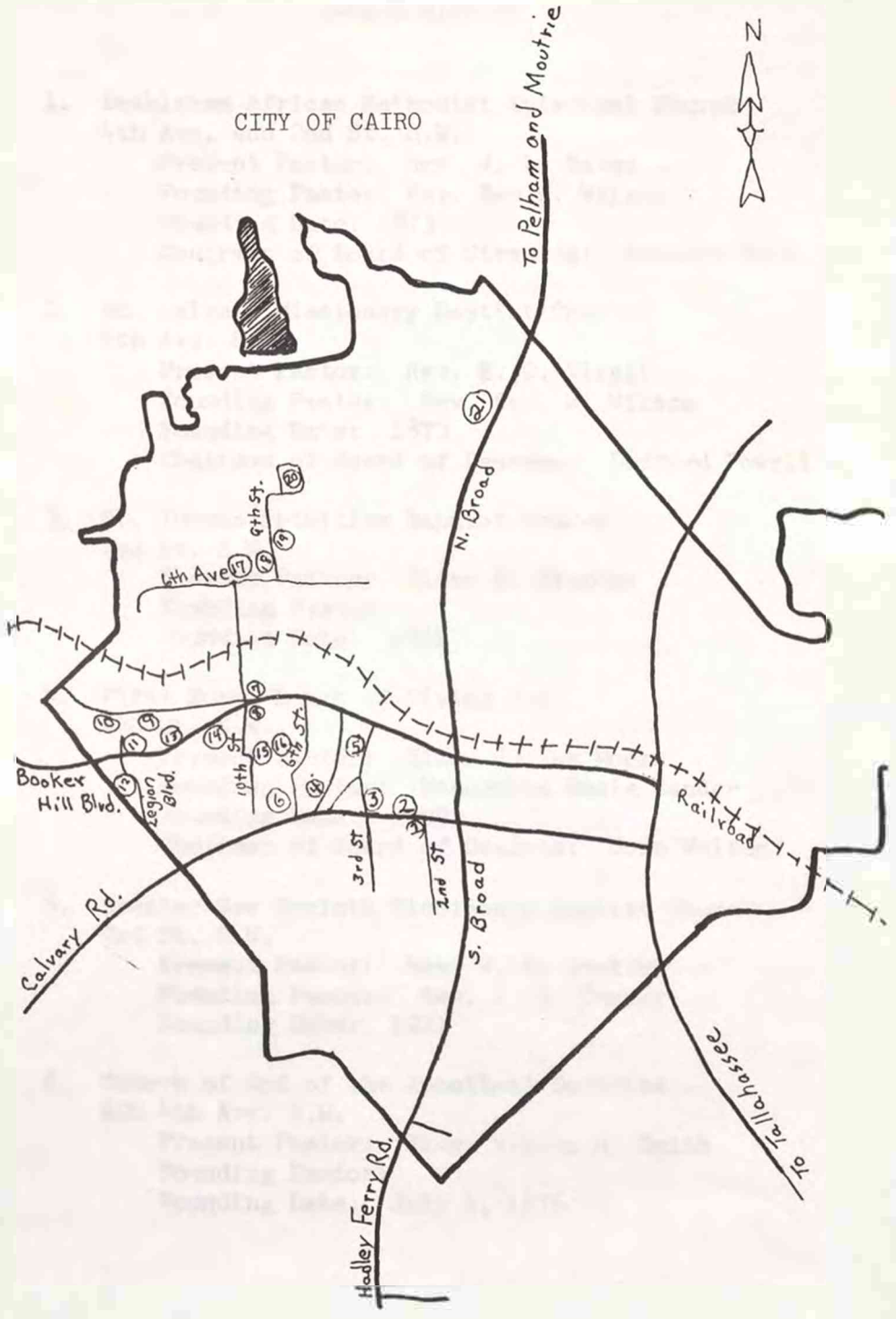
CHURCHES WITHIN THE CITY OF CAIRO

Legend

1. Bethlehem A.M.E. Church
2. Mt. Calvary Missionary Baptist Church
3. St. Thomas Primitive Baptist Church
4. First Born Church of Living God
5. Greater New Corinth Missionary Baptist Church
6. Church of God of the Apostles' Doctrine
7. Beautiful Light Missionary Baptist Church
8. The House of God Which is the Church of the
Living God the Pillar and Ground of the
Truth Without Controversy
9. Beulah Missionary Baptist Church
10. St. John Freewill Holiness Church
11. Faith Temple Church of God in Christ
12. Pilgrim Rest Missionary Baptist Church
13. Wilson Chapel Missionary Baptist Church
14. Little Bethel A.M.E. Church
15. Friendship Primitive Baptist Church
16. Mount Pilgrim Temple Church of God in Unity
17. Zion Hill Missionary Baptist Church
18. Macedonia Missionary Baptist Church
19. The Church of Christ Written in Heaven
20. Full Gospel Holiness Church of Deliverance
21. Christ Gospel Church of Cairo

Photographs and church histories follow the same numbering system.

CITY OF CAIRO



Cairo Black Church Histories

"The Black Church is a viable institution in the Black community today because of its historic strengths.....they contributed to those strengths which represent the vitality and the viability of the church.they were interpreters of the Bible and of religious truth, and their interpretations were designed to meet the needs of Black people. Their concern was to comfort and strengthen and guide their hearers.

.....
"The Black Fathers were powerful preachers and proclaimers. Theirs was a highly imaginative approach to the gospel, which permitted them to see the gospel's relevance to them and their people. They were especially effective in reaching the Black man's spiritual needs...."

Black Preaching

-Henry A. Mitchell

CHURCH HISTORY

1. Bethlehem African Methodist Episcopal Church
4th Ave. and 2nd St. S.W.
Present Pastor: Rev. J. L. Raven
Founding Pastor: Rev. Ben W. Wilson
Founding Date: 1873
Chairman of Board of Stewards: Sampson Bell
2. Mt. Calvary Missionary Baptist Church
4th Ave. S.W.
Present Pastor: Rev. E. C. Virgil
Founding Pastor: Rev. Ben. W. Wilson
Founding Date: 1873
Chairman of Board of Deacons: Ledford Powell
3. St. Thomas Primitive Baptist Church
3rd St. S.W.
Present Pastor: Elder S. Simmons
Founding Pastor:
Founding Date: 1869
4. First Born Church of Living God
4th St. S.W.
Present Pastor: Elder Julius Moore
Founding Pastor: Deaconess Susie Sander
Founding Date: 1909
Chairman of Board of Deacons: John Walton
5. Greater New Corinth Missionary Baptist Church
3rd St. S.W.
Present Pastor: Rev. W. R. Jenkins
Founding Pastor: Rev. J. I. Turner
Founding Date: 1921
6. Church of God of the Apostles' Doctrine
620 4th Ave. S.W.
Present Pastor: Elder Willie G. Smith
Founding Pastor:
Founding Date: July 4, 1976

7. Beautiful Light Missionary Baptist Church
1st Ave. S.W.
Present Pastor: Rev. H. Davis
Founding Pastor: Deacon Henry McKnight
Founding Date: 1939
Deacon: Ottis Sweet
8. The House of God Which Is the Church of the
Living God the Pillar and Ground of the Truth
Without Controversy
10th St. S.W. (Corner of 1st Ave.)
Present Pastor: Elder (Mrs.) W.P. Mitchell
Founding Pastor: St. Mary Magdalena
Founding Date: 1903
9. Beulah Missionary Baptist Church
1st Ave. S.W.
Present Pastor: Rev. Dellise Cox
Founding Pastor: Rev. E.A. Neal
Founding Date: 1896
Chairman of Board of Deacons: Arthur Anderson
10. St. John Freewill Holiness Church
115 18th St. S.W.
Present Pastor: Bishop Joe Thomas
Founding Pastors: Deacon B.J. Fulgeon
Deacon Gilbert Powell
Founding Date: October 10, 1964
11. Faith Temple Church of God in Christ
Legion Ave. S.W.
Present Pastor: Elder John I. Davis
Founding Pastor: Elder C.R. Willis
Founding Date: 1961
12. Pilgrim Rest Missionary Baptist Church
Legion Blvd.
Present Pastor: Rev. Willie L. Henry
Founding Pastor: Rev. R.A. Bell
Founding Date: September 1957
13. Wilson Chapel Missionary Baptist Church
Booker Hill Blvd.
Present Pastor: Rev. W.H. Bass
Founding Pastor: Rev. B.F. Wilson
Founding Date: 1912

14. Little Bethel A.M.E. Church
12th St. S.W.
Present Pastor: Rev. W.F. Griffin
Founding Pastor: Rev. Robert Corker
Founding Date: 1939
15. Friendship Primitive Baptist Church
10th St. S.W.
Present Pastor: Elder K.C. Jones
Founding Person: Mr. Noah Connell
Founding Date: 1932
16. Mount Pilgrim Temple Church of God In Unity
9th St. S.W.
Present Pastor: Elder Mahalie Potts
Founding Pastor: Bishop Green Brister
Founding Date: 1950
17. Zion Hill Missionary Baptist Church
1001 6th Ave. N.W.
Present Pastor: Rev. R.L. Spencer
Founding Pastor: Rev. W.M. Johnson
Founding Date: July 8, 1939
18. Macedonia Missionary Baptist Church
9th St. N.W.
Present Pastor: Rev. C.D. Dennis
Founding Pastor: Rev. J.D. Cox
Founding Date: 1953
19. The Church of Christ Written In Heaven
9th St. N.W.
Present Pastor: Elder Eugene Williams
Founding Pastor: Bishop Calvin Pollar
Founding Date: 1966
20. Full Gospel Holiness Church of Deliverance
7th St. N.W.
Present Pastor: Elder Leonard Cooper
Founding Pastor: Bishop B.J. Williams
Founding Date: August 23, 1969

21. Christ Gospel Church of Cairo
Pelham Hwy.

Present Pastor: Rev. Solomon Davis

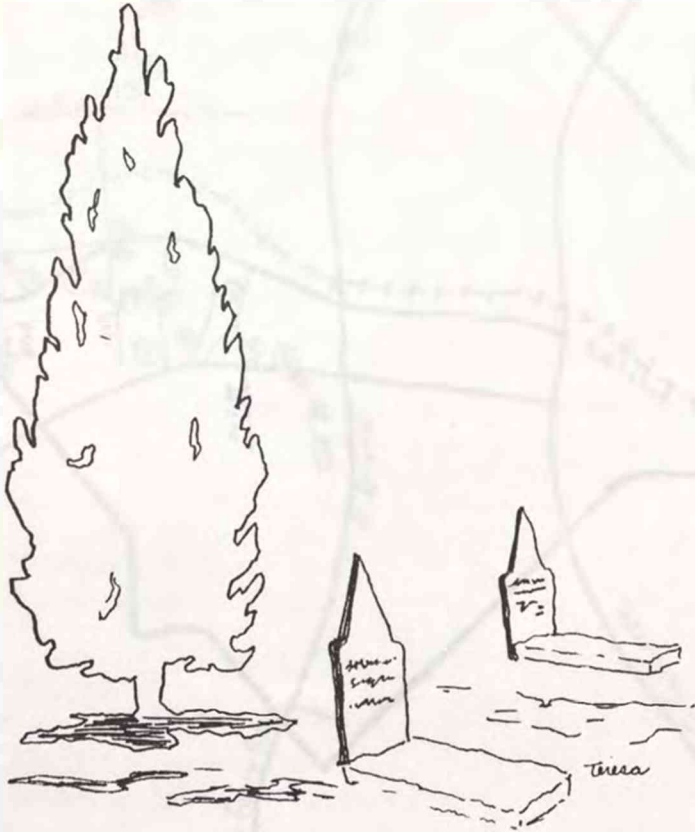
Founding Pastor:

Founding Date:

Further information on file in the Grady County Collection
at the Roddenbery Memorial Library

Church Graveyards

IN GRADY COUNTY



Cedar Springs

RELIGION

Third in a Series

Historical Society shares the church history of El Bethel Baptist Church in centennial feature

El Bethel Baptist Church, now located at 643 Old Highway 179 South, was started on Aug. 17, 1952, when 40 individuals first met together in a vacant house.

There, with Brother Dick Ostein as pastor, they elected officers and made plans to officially organize themselves into a local church which they named El Bethel Baptist Church. The church was organized with five deacons and the topic of the first sermon was "Heaven and the beauty of it."

Land was purchased for the new church and the construction of the first auditorium began Sept. 15, 1952, and El Bethel was officially organized on Oct. 4, 1952.

The first worship service was held on Nov. 3, 1952, around a campfire within the foundation of the new auditorium, and the first service was held in the new building on Jan. 31, 1953.

On March 29, 1953, the church was formally dedicated to God. Brother N.G. Christopher delivered the dedi-

cation sermon with Brother Ostein rendering the dedication prayer. The church's first revival began that night with Brother Roger Long serving as the evangelist.

El Bethel's first Vacation Bible School was held June 8-13, 1953, with an average of 56 in attendance throughout the week.

Brother J.L. Patterson became the pastor on June 13, 1953, and the first Sunday services began during that time on the first and third Sundays of each month. Services were previously held on Saturday nights. El Bethel was admitted to the Grady County Baptist Association in October 1953.

Brother Palmer Long was called to pastor May 23, 1954, but due to ill health resigned in the fall of 1954.

On Jan. 5, 1955, Brother Dillard Finch became the church's new pastor, and El Bethel became a full-time church.

Sunday School classes were held on concrete blocks around the grounds during the summer

and in cars during the winter months at El Bethel. Construction began in the Sunday School rooms in May 1955.

Brother W.H. Lovett was called as pastor on Aug. 6, 1957, and for the first time the church was free of debt.

Brother Howard Cooper was called as pastor in 1961, and Brother Gene Miller served as pastor for 15 months in 1963 and 1964.

In April 1965, Brother Ronald Barrett was called to serve the Lord. Brother Barrett stayed at El Bethel until 1969, when Brother Harold Farthing became pastor for a few months.

Brother Douglas Birge was called to pastor in August 1970.

Brother Millard Cutchens became pastor in October 1971, during which the present church sanctuary was built and completed in 1977, without any outstanding debts.

Brother Wayne Meadows served as pastor from August 1982 to 1987, and in May 1988 Brother Stacy Williams was called to the church.

was called as pastor and stayed until 1995. Brother Jerry Daniel served in the church from 1995-1998. Brother Tommy McNair served from 1998-1999, and Brother Ira Crump served from 1999-2000.

The church's current pastor is Brother Bob Knight.

God has truly blessed El Bethel through the years. For each of the men God sent to the church as pastors, the members are thankful.

Brothers J.L. Hand, W.F. Dyches, Billy Majors and Roy Thomas also graciously served as interim pastors, helping during the times when the church was without a pastor.

For the spiritual guidance and strengths, for the Christian love and fellowship El Bethel members received from each man during his ministry, members are grateful to their Heavenly Father.

The church's prayer is that God will continue to bless them, and that El Bethel Baptist Church will continue to grow and glorify the name of Christ until the day when he shall call