1994

The History of Old Fellowship Baptist Church of Stilson, Georgia

Kemp N. Mabry

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The History of
Old Fellowship Baptist Church
of Stilson, Georgia

1844 to 1994
The Colony of Georgia began in 1733 when General James Edward Oglethorpe brought the first boatload of colonists from England on the good ship Anne. From 1734 to 1752, thirteen shiploads of Salzburger immigrants arrived in Georgia. The Colony was divided into two counties: Savannah included this area and Frederica to the south. Later the Colony was organized into parishes. This was St. Philips Parish. The Declaration of Independence in 1776 was followed in 1777 with formation of Effingham County which included most of present day Bulloch County. In 1793, Screven County was formed from Effingham and Burke Counties and included most of present day Bulloch.

The year 1790 was a good year for religion. Nevils Creek Primitive Baptist Church was constituted. Union Methodist Church was organized, and Little Ogeechee Baptist Church was founded in Oliver, GA. Effingham County Methodist Campground was also founded in 1790.

In 1796, Bulloch County was formed from Screven and Bryan Counties. Bulloch Bicentennial Celebration is scheduled for 1996.

In 1812, part of Emanuel was cut out of Bulloch. In 1905, a small part of Bulloch was cut out for Jenkins. In 1914, most of Candler was formed from Bulloch and Evans was also formed from Bulloch.

Kemp Mabry
Exec. Vice Pres.
Bulloch County
Historical Society
INTRODUCTION

The History Committees of Old Fellowship Baptist Church have compiled the events of the church from the minutes of conferences from 1844-1994. This first complete history may have some inaccuracies. We hope that the readers of this document will share any information about the church that they may have in order to improve the accounts for future revisions.

Listed below are those who have lovingly served on the history committees:

Wilson Groover  Timothy Squire
Janie Sherrod    Dianne Bath
Hattie Mae Swint  Debra Flanders
Buck Sherrod
THE FOUNDING AND EARLY YEARS
OF
OLD FELLOWSHIP BAPTIST CHURCH
from the minutes of the first meeting
Bulloch County July 7, 1844

We the following named Brethren & Sisters at Fellowship
James Cone Sara Banks
Robert Cone Sophronia Cone
Barber Cone Sarah Wright
Aaron Cone Susan Davis
Isom Elerby Mary Elerby
William Sheffield Kisiah Hagin
Stephen Thorne Mary Hall
Elisha Banks Lionina Hall
John Grimes Mary Cone
Lot Hagin John Hall
Colored man Ishmael

Total Number 21

having this day been Constituted & Set in order to keep house for the Lord by the following presbytery
Robert Donaldson Daniel Edwards
James R. Miller John H. Cowart
Edmond Branin Isaac Barber
William Spier John G. Williams

ORIGINAL ARTICLES OF FAITH
We do set forth our Articles of Faith as follows:

Article 1st We believe in one only true and living God, and that there are three persons in the God Head, to wit Father, Son and Holy Ghost.

Article 2nd We believe that the Scriptures of the Old & New Testaments are the word of God, and are the only correct rule of faith and practice. We therefore take the New Testament for our rule of faith and practice, for we are not under the law but under grace.

Article 3rd We believe in the doctrine of particular and Eternal Election.

Article 4th We believe in the doctrine of Original Sin, and in man's impotency to recover himself from the state he is in by nature, by his own free will and ability.
Article 5th  We believe that sinners are justified in the sight of God. Only by the imputed Righteousness of Christ.

Article 6th  We believe that God's elect will be Called, Regenerated, and Sanctified by the Holy Ghost.

Article 7th  We believe the saints will preserve in Grace and never finally fall away.

Article 8th  We believe that Baptism by Immersion is the only proper mode.

Article 9th  We believe that Baptism, the Lord's Supper and the washing of the Saint's feet, were all appointed, by Jesus Christ, and Ordinances for his Church, and that true believers are the proper subjects for these Ordinances.

Article 10th  We believe that no man has a right to administer the Ordinances of Baptism for the Lord's Supper only such as are regularly called come under the Imposition of hands by a presbytery.

Article 11th  We believe in the resurrection of the dead and a general judgment.

Article 12th  And we believe that the punishment of the wicked will be everlasting and the joy of the Righteous Eternal.

ORIGINAL COVENANT

This is our faith, and our desire is to give our Selves to the Lord, and to one another, by the will of God, to keep house for the Lord, as His Word directs; and to stir up each others zeal and love for God, and for each other for Good, to pray for each other and for the prosperity of Zion in general, to bear each others infirmities, to reprove or rebuke if duty so requires. Also to Admonish to good works, and to Contend for this faith of this the Gospel of Jesus Christ, and if in our powers to have a standing ministration of the Blessed Gospel amongst us, and to administer therefore as our Several Circumstances may admit of, and live in peace with all men if possible.
THE EARLY YEARS

Just what the original church building was like, we do not know. Yet, it is known that it stood on three acres of land given by "Wash" Brown. Title was received by Isom Elerbee and Stephen Thorne, and read at the monthly church conference meeting of September 1, 1844. By April 3, 1845, the church had received a copy of the incorporation of the church from the clerk (Bulloch County). And the next July it was agreed that sister Susy Davis should hold the keys of the meeting house and keep the same in order for which the church paid her "what we believe to be right."

The first pastor was John G. Williams called in January, 1845. The first record of a salary paid to the pastor came in August, 1846, the sum of $3.00.

Church was held monthly, often with worship on the second Sunday of a month, and church conference meeting on the Saturday before. A rule was made on June 6, 1845 "that worship should commence on Sunday at eleven o'clock 'in the fore-noon.'"

John Grimes served as clerk. Conference would begin by "opening a door for the reception of members," by letter or "by experience," that is, to give testimony of experiencing the grace of God in salvation through faith in the Gospel of Jesus Christ. The membership of the church grew gradually, receiving God-loving people of the neighborhood, both white and black. The first Trustee appointed was William Sheffield in December, 1845.

The church agreed to correspond with sister churches in the area, which are now Primitive Baptists. Among them, Ash Branch, Lower Lotts Creek, Upper Black Creek, Lower Black Creek, DeLoach Meeting House, and Lane Meeting House. Delegates were appointed to bear a petitionary letter for membership to an association of churches.

Along with other matters of the church, the business of Biblical church discipline was an important concern. The integrity of the body of Christ was given more attention, and dealt with more directly in those times. Various members were excluded or excommunicated from the membership. The first record of this was on October 4, 1845, for "bearing false charges against a bretheren." Causes for such action were
immorality or inattention to spiritual duties. While Biblical church discipline is a good expression of Christianity, its absence falls short of that. Likewise the abuse of the rod of correction is at least as troublesome.

The matter of heavy-handed discipline came into focus at the church conference of June, 1849. A rule was made that "no member in disorder had a right to partake of the Lord's table until case is settled." In November of the same year the clerk was excluded for "refusing to hear the church." A sizable minority including some of the church leaders opposed that decision. They had possession of the meeting house as well as the church records, which they refused to turn over. The two factions of the church split and began to meet separately. Efforts at reconciliation were attempted, but were unsuccessful. A detailed proposal for arbitration was submitted by Aaron Cone and James Cone, but refused by the "bretheren at the new meeting house" which became Fellowship Primitive Baptist Church.

An important lesson about the moral courage of compassion in discipline had been learned. They had recognized that discipline was both authorized and limited by the Scriptures, providing for freedom of conscience in the pursuit of Biblical Christianity. (Later, in 1855, Rev. William B. Williams was received for membership after he had been excluded from his office as pastor by Lower Lotts Creek Church seemingly without opportunity to answer the charges against him.) Recognize the restraint expressed in this resolution adopted on February 16, 1850.

Dear Brethren, we having agreed to take the New Testament as our rule of faith and practice, and its having been greatly violated, both by our church and association by adopting rules, customs and so forth which the Scripture nowhere require, whereby we believe the gospel of Christ is greatly Obstructed, and as we are commanded to prove all, hear all, and hold fast to that which is good, and we being unwilling to condemn any until we hear them and know what they doeth, but resolved that our meeting house is free for all ministers of the primitive order, who feel it their duty to visit us bearing a gospel message. And as we believe no act of
a member of our body can properly be considered fellowship destroying until it is proven to be immoral in itself an evil tendency in the institutions of the day. Such as benevolence, temperance and so forth.

Be it further resolved, that so far as the above named institutions is concerned that each member of our body is free and has a right to act agreeable to the dictates of their own conscience.

There was no turning back from the steps which had been taken. A shift away from the past philosophy of discipline in their church and in their association was carried through in a shift away from their affiliation with primitive baptists. (Missionary and primitive baptists had suffered a rift in 1837.) By July of 1850 they agreed to correspond with the missionary baptist church at Middle Ground in Screven County. And in November it was "agreed to prepare a letter for the union meeting (also) held at Middle Ground." Then in August of the next year, 1851, they hosted a general meeting of the Middle Association held at "first Fellowship, Bulloch county." And in October of 1854 the church asked to be dismissed from the Middle Association to become a member of the Baptist Union Association constituted at Elim that same year. Prior to the rift, the membership had grown from 21 to 65. After the rift, the membership was recorded as 34 in 1851 (28 whites and 6 blacks).

An important step in the early leadership of the church was made when brother James R. Miller was called by unanimous vote on December 13, 1851. Pastor Miller had been on the presbytery of ministers in the founding of Fellowship in 1844, and also helped found Macedonia Baptist Church in 1854. In March of 1852, just a few short months after Miller had been called as pastor, the church "agreed to commence a Sabbath School. Stephen Thorne and John Grimes were appointed teachers." At the same time they also "agree to collect money for church purposes by subscription." That is, the church as financed by pledges. And later, in January 1855, that commitment was reaffirmed again by agreeing "to take up a collection by subscription, and also a collection on the Sabbath." These were very progressive moves in the life of the church, which made it even more distinctive from its neighbors.
From the beginning of this fellowship, it was set on a strong foundation of sound biblical doctrine and personal spiritual experience. Important challenges faced the congregation and became opportune crossroads to those who held to the truths and principles of the Scriptures. Sometimes controversy can bring disintegration to a church body, yet it appears to have brought out the Christian integrity in those that shouldered the load of responsibility in serving the Lord in the early years of Old Fellowship Baptist Church.

The War Between the States was an especially difficult time for our church, and the community at large. The record tells us that "there was no pastor from December 1864, the time of Sherman's army passing through our neighborhood until January 1867." It was not until almost two years after the war that Fellowship again had a pastor, "when the Rev. J. W. Linear was called to pastoral care." The membership was 70 (38 whites and 32 blacks).

The joy of praising God has been essential in our worship from its beginning. The record book also mentions that most of our conferences were opened with singing and prayer.

Among the challenges dealt with in that era was the emancipation of the slaves, and this change in society was not less felt in the life of Fellowship Church. In church conference on April 7, 1867, we "appointed a committee for the purpose of drawing up an agreement between the white and colored members of this church respecting [the] building of a house of worship." "The Building Committee . . . engaged Mr. Washington Brown to build the house for three hundred and twenty-five dollars." Anna Groover allowed that house of worship to be built on her land (which was officially donated by deed on July 19, 1886).

Only three days later an agreement was written up to address this situation. The committee states its goal "of avoiding any future misunderstanding or difficulty that might hereafter arise between the white and colored members of the church." The white members agreed to build a house of worship for its black members, yet they retained the right of ownership of the property as well as authority "to call and dismiss preachers," to
discipline, and "to transact any business that we deem necessary for the welfare of the church." While the house of worship was being built for the black members, they were allowed to use the old church building for certain hours of worship. The final step to autonomy was recorded on April 7, 1883. "Our old Bible was given to the colored brethren who have withdrawn and organized a church for themselves." That church, Friendship Baptist Church on Mud Road, still continues.

Church business continued. A collection was taken in 1869 for a Sunday School library as a testimony to the commitment of Bible study. Another collection was taken in 1872 for "home missions."

The death of a church member resulted in a committee being appointed of fellow members to compose an obituary of that person. The first recording of the Christian Index was in 1876 when the obituary of Martha Groover was to be sent for publication.

In 1876 the records show a discussion of associational delegates "being given church wishes on becoming a member of the Georgia Baptist State Convention." The church voted against it.

Our cooperative involvement in the association continued with delegates regularly attending its annual meetings. We were active in the Union and Miller Associations, and helped organize the Bulloch County (now known as the Ogeechee River) Association in 1899. We resolved on September 13, 1873, to voice support for an associational missionary to be discussed at the next meeting at Oak Grove Baptist Church. On March 11 of 1876 we agreed to make regular collections during the year for support of the association. In July of 1894 delegates from Statesboro, Corinth, Emit, and Bull Creek Baptist Churches met with us. Also we took our turn in hosting that meeting in 1899.

Our support of missions also grew. In conference on May 8, 1869, we "agreed to have a missionary sermon preached at our next meeting and a collection taken up for associational purposes. We agreed that collections should be taken up with increasing regularity for the support of associational, state and home missions." A gift of $300 was given for associational purposes in 1887. In December of 1897 we
took up a collection for Mercer. We resolved
to give half of the collection on February
12, 1898, to "the Baptist Church of Fort
Smith, Arkansas . . . (to) help to rebuild
their church."

We also supported local mission work by
joining in to help in the establishment of
several area churches. Some of these
churches were: "at Sharp Station" in June of
1887, "at Mill Creek" in April of 1890, "at
Emmit" in August, 1892, and "seven miles
below here at what is now called Barn Hill
school house" in September, 1897.

Our Sunday School continued to teach the
truths of the Bible. On December 11, 1869,
we "agreed to take up a collection for a
Sunday School Library." Further work on the
church library was done in April of 1889 to
purchase Christian literature. The ladies of
the church also presented the ten volumes of
Chambers' Encyclopedia to Pastor J. A.
Scarboro. We first mentioned subscribing to
the Christian Index, the Georgia Baptist
newspaper in February of 1896.

A building committee was mentioned in
the conference minutes of December, 1878, and
was charged with raising money "to have the
church sealed and sashes put in the windows."
The "final report" of the building committee
was supposed to be made in September, 1879,
but was delayed. The committee was
authorized on April 9, 1881, to "purchase the
lumber for ceiling the church," and on June
10, 1881, was encouraged to "proceed at once
to have the church ceiled and all other work
necessary done at once." In August, 1883,
"L. A. Brown assisted the ladies in directing
the work of house painting. C. S. Martin, J.
G. Cone and R. H. Cone were appointed to
pillar the (church) house." That November,
the building committee was dismissed, "but
the committee to pillar the house was
continued." Their work progressed slowly
without "the necessary aid to raise the
house," and a day of fasting and prayer was
observed in January, 1884. In 1885, steps
were added to the pulpit stand. In 1886,
funds were collected to carpet the aisles of
the church. A committee to purchase an organ
reported in February, 1887. Another Building
Committee was organized in 1900.

The concluding words of our Church
Covenant of 1844 speak of the desire "to live
in peace with all men if possible."
Unfortunately, times come when peace with both one's own conscience and peace with all men seems to be impossible. This appears to have been the situation our church faced during a controversy beginning in 1895. Brother W. J. Durham had been called to serve as pastor beginning in 1892 with the "desire that he leave other occupations and preach altogether." However, by September of 1895 a petition was presented that demanded his resignation. He apparently answered negatively, and a committee was appointed to deal with the petition. In October the committee met with five of those who opposed Durham, but no settlement was reached. A motion was made and seconded that the church consider charges against everyone whose name appeared on the petition for disturbing the peace of the church and destroying the fellowship of the same. "Whereas quite a number (55) of our members signed a paper demanding the resignation of Bro. Durham thereby causing a great deal of confusion in the church." When this was brought up again in the November meeting, "all against whom charges were pending adjourned and left the meeting," after which, the church voted to withdraw fellowship from the five leaders of the petition. Propositions for their consideration were presented "for the good of the community and the cause of Christ" to make peace, but were not accepted. One week later it was unanimously agreed to grant letters to those (23) who still desired to withdraw. The record shows that the settlement of "take the church house and leave the organ or take the organ and leave the church house." It is assumed they took the organ. Durham's presence was not mentioned after this meeting.

Conference did not meet until three months later "to decide how we should fill our regular appointments." It was suggested that we defer calling a pastor for the present and rely upon supply ministers to preach on meeting days. Then in April, 1896, J. A. Scarboro was unanimously called as pastor. We also resolved to rescind all the actions of the church during the period of difficulty in a desire for "mutual acknowledgement and forgiveness of all wrongs either real or fancied of a personal nature." Fellowship was only withdrawn from whose "who fail after a reasonable time, by the July
conference, to accept or signify their acceptance of the ... settlement." In July of 1896, a resolution voicing a genuine desire both to request forgiveness from God and one another and to extend the same was passed along with a motion to eliminate from the record and bury the troubles of the past.

Generally our church meetings would last two days each month, with a conference day on Saturday and a preaching day on Sunday. From time to time our worship meetings were drawn out for a longer period of time, and spoken of as "protracted meetings." Occasionally a guest speaker might come to assist the pastor. And on many occasions the Lord used these "protracted meetings" to bring many of our folks to faith in the Gospel of Jesus Christ, and were received in the church body "by experience." We call these meetings today "Revival."

We resolved to have an annual reunion beginning on the second Saturday in June, 1892. Other reunions were on January 1, 1893; May 1894, and on the fifth Sunday in July 1894, we celebrated our Semi-Centennial with a special meeting and program.

THE TWENTIETH CENTURY CHURCH

The church building was the focus of discussion during a conference in 1900 as it "needed a remodeling." O. H. Warnock was paid in 1903 for building the church. Church seating (pews) costing $100 was added to the project in 1904. At this time there was no discussion of purchasing land adjoining the church of one or two acres. The building project was completed in 1905. A dedication sermon was preached by J. C. Brewton in July honoring the "new house of worship."

The "rift" in the church family in the late 1800's apparently brought about some disruption in normal church functions such as Sunday School. In October of 1906 there was a meeting to organize a Sunday School and Walter Forbes was appointed superintendent as efforts were made to resume its study of the Word. The method of baptism once persons were received by the church was to immerse them in a natural body of water during the warmer months. In November of 1906 the church solicited funds to build a baptistry to accommodate their needs during the cooler months.
The church grounds were expanded in January of 1912 when two acres of land were received from Lewis W. Brown.

The church felt a great responsibility to provide for its pastors. In 1911 it was "decided to build a pastor's house" at Ivanhoe. This was a financial responsibility for a number of years. Discussions regarding paying off the debt were held in 1912 and again in 1917. The deed to the parsonage was received by Bro. McCall in January of 1919.

We are not sure what impact World War I had on church life. The only mention of any significance came in November of 1916 when a committee was appointed "to meet with the enlistment campaign at Statesboro Church."

The traditional method of travel, the horse and wagon, was challenged in 1918 when there was a discussion during church conference to possibly purchase an automobile for the pastor, A. M. McDaniel.

A cemetery committee was appointed in 1921 "to oversee lots." A road was to be put through the cemetery from the side of the church which meant moving one grave. The next year the church took bids on fencing the cemetery. Discussions about "staking lots" were still being held in 1929.

The Ivanhoe parsonage was the center of discussion again in 1925 when it was decided to sell it to D. Howell Cone for $300.

The automobile was changing the country rapidly. The impact was noted in 1931 when the church discussed giving a "few feet of property to the state highway to widen the road bed" (the present U. S. 80 Highway). They agreed to move "our church back as far as we designated" (the present location).

Preaching took place only twice a month during the years. The Sundays of the month were determined by the availability of the pastor and the wishes of the congregation. In August of 1936 the date for Homecoming was set which we observe today, the second Sunday in October. In 1945 there was a mention of Bible School being held during the summer months "sometimes." After Pastor Serson's death in 1949, it was noted that services would be the first and third Sunday afternoons which was a change from morning services. The church went through some difficult years in the mid 1950's trying to find a pastor. It was decided in 1954 to use
students from Mercer University as interim pastors. Church services at that time were only held once a month. Services twice a month in the morning and evening resumed in 1955. It was not until 1969 that church services were held every Sunday, "full time." The Mercer students had an influence on the church by focusing on the youth. The church provided a Baptist Training Union (B. T. U.) Study Training course for the leaders during the mid-fifties.

The tradition of observing the Lord's Supper once a quarter was established in May of 1957. "On the same day conference would be held." In that same year a motion was made to change the plans of a building for restrooms and pumphouse to include a 10' by 24' room which served as a Sunday School room for the younger children.

The sanctuary of the church became the topic of discussion in 1959 for improvements. It was decided to purchase a new rug and to move the church entry doors to the center and only have one aisle. Pews were purchased also.

[There were no minutes found from 1960-1964.]

The Building Committee was active again in 1969 when it was moved to do some work on the church and social hall. New steps were put on the side and back of the hall. The sanctuary of the church was air conditioned and the small heater moved from the church to the annex. The sanctuary was painted in 1975 and the windows repaired. The social hall floor received a new covering in 1978. The following year a heating unit was added to the baptistry.

Again, in 1970 the state highway department asked that six feet of land be given along the dirt road (Mud Road).

During the seventies the church expanded its organizational structure to include the Baptist Young Women, Women's Missionary Union and Brotherhood. The youth group grew during the pastorate of Earl Saxon and in 1975 the church leased the old Presbyterian Church in Stilson for them to use. To keep the membership informed of news among other Missionary Baptists, they voted in 1977 to have the Christian Index sent to each home. A puppet ministry was added for the young people. Girls in Action and Royal Ambassadors were added in 1981. The
missionary work of the church continued through support of Georgia Baptist Hospital, State Missions, Home Missions, Foreign Missions, Georgia Baptist Children's Home, and Home for the Aged.

In 1974 the care of a pastor was of concern again when the church began discussing the building of a pastorium. Land for the house was accepted from Harold and Edith Hutchinson. By 1978 a motion to finish the house was made. In 1980 the pastorium was completed. The pastor at the time did not need the house so it was decided to rent it and use the money to landscape the grounds.

In 1980 a committee was appointed to study improving the Sunday School rooms. Improvements were made to the social hall by purchasing a stove, hot water heater and refrigerator in the early 1980's. The cabinets over the stove were added in 1988.

The cemetery needed land for expansion. In 1981, one-half of an acre was purchased from and one-half an acre donated by Mrs. Carl Bragg. Eighty-eight plots were laid out in the new cemetery section in 1986.

As the church's organizations grew a new Constitution and set of By Laws was needed to help govern their functions. A committee was appointed and work began. In 1983 the document was adopted by the church. It helped to provide for rotation of deacons, calling of pastors, maintenance and overseeing of grounds and cemetery as well as other church functions.

Improvements to the church continued as a sound system was added to the sanctuary in 1983 enabling members to better hear the Word from the pulpit. In 1988, the outside nursery and bathroom building were discussed. It was decided to add a door between the nursery and the ladies bathroom for "convenience."

In the mid 1980's the old records of the church became a concern. The minutes from 1844-1900 were copied to prevent damage to the book by being handled. It was decided to appoint a History Committee to begin compiling an account of the church. The first report of the establishment of the church was made at Homecoming in 1986. The church decided to keep the old records in a safe deposit box. Mr. Wilson Groover took care of this matter.
In 1990, the church accepted the title to the historical cemetery of Capt. William Cone for preservation purposes.

The nineties brought a discussion of indoor bathrooms which led to a discussion of a new annex with classrooms, nursery, and restrooms. The church roof was also in need of repair. The month of May, 1990, was set aside as a time for members to make monetary commitments toward the building project. The members gave generously and the annex was constructed. In 1991, it was decided to add the siding used on the annex to the rest of the church building. The gas heaters were removed from the sanctuary. A handicap ramp was added to the side entrance of the sanctuary in 1992.

**PREPARING FOR 150TH ANNIVERSARY**

Conferences in 1993 centered mainly around getting prepared for the church's 150th anniversary to be celebrated on the second Sunday in October of 1994. It was decided that a pictorial directory would be done of church members for the event. Pictures were taken in the Fall of 1993. The Building Committee along with other Homecoming Committees proposed some improvements: expand the choir loft and pulpit areas, upgrade choir loft lighting, raise the canopy at the side door, paint the handicap ramp, install molding to enhance the church sanctuary, replace the double door at the side entrance with a wider single door, replace the doors from the sanctuary to the Sunday School rooms, paint the sanctuary, refinish the wood floors, replace the carpet, recover the cushions and pulpit chairs, purchase additional pews. The stained glass covering the baptistry was given by the Wilson Groover family in his memory.

**PASTORAL LIST**

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<thead>
<tr>
<th>Year</th>
<th>Pastor</th>
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<tbody>
<tr>
<td>1845 - 1849</td>
<td>John G. Williams</td>
</tr>
<tr>
<td>1850</td>
<td>William S. Moore</td>
</tr>
<tr>
<td>1851 - 1862</td>
<td>James R. Miller</td>
</tr>
<tr>
<td>1863</td>
<td>Brother Murrow</td>
</tr>
<tr>
<td>1864 - 1866</td>
<td>No Pastor</td>
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<tr>
<td>1867 - 1868</td>
<td>J. W. Linear</td>
</tr>
<tr>
<td>1869 - 1880</td>
<td>Hue E. Cassidy</td>
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<tr>
<td>1880 - 1881</td>
<td>John C. Brewton</td>
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<tr>
<td>1882 - 1884</td>
<td>J. W. Lanier</td>
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<td>1885 - 1889</td>
<td>J. A. Scarboro</td>
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<td>1890</td>
<td>J. H. Dew</td>
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<td>1891 - 1895</td>
<td>W. J. Durham</td>
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<td>J. A. Scarboro</td>
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<td>1897</td>
<td>T. J. Cobb</td>
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<td>1898</td>
<td>J. L. Purvis</td>
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<td>1899 - 1905</td>
<td>T. J. Cobb</td>
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<td>1906 - 1913</td>
<td>W. D. Horton</td>
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<tr>
<td>1914 - 1919</td>
<td>A. S. McDaniel</td>
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<tr>
<td>1920 - 1928</td>
<td>William Kitchens</td>
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1928 - 1935
1935
1936 - 1940
1940 - 1942
1943
1944
1945 - 1949
1949
1950 - 1952
1953
1954
1955
1955 - 1956
1956 - 1964
1965 - 1968
1968 - 1972
1972 - 1974
1974 - 1975
1976 - 1980
1981
1982 - 1984
1985 - 1991
1991 - Present

W. H. Robinson
C. M. Coalson
William Kitchens
C. M. Coalson
R. H. Hodges
(No Records)
T. Earl Serson
William Kitchens
George Lovell
W. L. Bolton
Wade Hiltabidel
Harville Hendrix
Jimmy Oliver
William (Bill) Price
William Kitchens
Robert Holcomb
Eddie Potts
Earl Saxon
Dr. Robert Smith
Otis Bentley
Phillip Daley
Timothy Squire
Dr. John T. Parker

* Lanier is the same person as Linear

ADDITIONAL READING

Publications of Bulloch County Historical Society:

Early Churches in Bulloch County by Dorothy Brannen

"Nevils Creek Primitive Baptist Church, Sketches of Early History" by Frank Saunders

"Union Methodist Church, 1790-1990" by Fred Brogdon

"Little Ogeechee Baptist Church" by Ginny Anderson in Sherman, Shakers and Shenanigans

"Landholding and Homesteads of Some of the First Settlers in Bulloch County, Georgia" by Elmer O. Parker in Bulloch Crossroads

The Story of Bulloch County by Leodel and Brooks Coleman

Other related articles in the series, Readings in Bulloch County History

Also

Life in Old Bulloch by Dorothy Brannen

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