

**CHURCH HISTORIES**  
**ANTIOCH PRIMITIVE BAPTIST CHURCH**  
**HISTORY**  
**SCOTT COUNTY, MISSISSIPPI**  
**1835 - 1920**



**COMPILED BY**  
**JAMES T. DAWSON**

**LCDA&H, INC.**  
**16**

**LCDA&H, INC.**  
**MERIDIAN, MISSISSIPPI**

Antioch Primitive Baptist Church History  
Scott County, Mississippi

Compiled By  
James T. Dawson

Publication #16

1991

Printed and Published By  
Lauderdale County Department of Archives and  
History, Inc.  
410 Constitution Ave.  
2nd Floor Raymond P. Davis Annex Building  
Meridian, MS 39301  
PO BOX 5511  
Meridian, MS 39302

Visit us on the web at:  
[www.lauderdalecounty.org](http://www.lauderdalecounty.org)

Email us at:  
[archives@lauderdalecounty.org](mailto:archives@lauderdalecounty.org)

## Foreword

The Antioch Primitive Baptist Church minutes for the period 1835 - 1949 were presented to the Lauderdale County Department of Archives and History, Inc. by Mrs. Freda M. Bailey, Post Office Box 453, Decatur, Mississippi, 39327. This presentation was after the church approved of LCDA&H copying and then abstracting the minutes for publication.

LCDA&H is indebted to the members of the Antioch Primitive Baptist Church for the receipt of the valuable history the minutes contain.

While there were other primitive baptist churches, the Antioch Primitive Baptist Church is the only one found to actually hold minutes back to the constitution of the church. Thus these minutes tell the story of primitive baptists from 1835 to the present day.

Two (2) copies of the History of Antioch Primitive Baptist Church will be given to the church.

Copies of this book may be purchased from the Lauderdale County Department of Archives and History, Inc., PO Box 5511, Meridian, MS 39302. The cost is \$12.00 plus sales tax for Mississippi Residents.

This church is located seven (7) miles north of Forest, Mississippi on Highway 35. Those persons interested in obtaining cemetery information should consult Delores P. Sanders Complete Directory of Cemeteries. (A copy is on files at LCDA&H, Inc.)

Your writer thought it would be fitting to include a written report by Elder J. G. Crecelius on his Christian experience and call to the ministry. This report was submitted before the 41st Annual Meeting of the Bethany Baptist Association held with the Fellowship Church, Newton County, Mississippi, Saturday, Sunday and Monday, October 10, 11, and 12, 1885.

## **"My Christian Experience and Call to the Ministry"**

**By Elder J. G. Crecelius**

Resolved, That the Association enjoin upon their Moderator to write out his Christian experience and call to the ministry, and his travels generally up to the present time and that it then be attached to the body of our Minutes.

I now attempt to comply with the request of my brethren as expressed in the foregoing resolution.

I was born in Washington County, Tennessee, January 22, 1815. Before I had any distinct recollection, my kindred according to the flesh left Tennessee, moved and settled in Harrison County, Indiana, where I was raised to manhood. All my youthful religious training was of the Arminian Order, which met my hearty approval. I always respected professors of Christianity and had a kind of veneration for old people.

The subject of death, judgment and the absolute necessity of a preparation to meet these awful emergencies, gave me some trouble and anxiety of mind in my youthful days. I was taught, and believed, there was a place of happiness for the righteous, and a place of torment for the wicked after death, but that we all could flee from the wrath of God, close in with the overtures of mercy and thereby secure our happiness by our own works of righteousness.

I never intended to live and die without religion, but never found myself in readiness to leave off everything else to embrace it. I have often had my fleshly feelings touched by appeals from Arminian preachers, and a few times I have been severely shocked by strange phenomenons in nature; only one of which I will name.

In the fall of 1833, while in my eighteenth year, early one morning at the break of day, a gentleman got up and called to my uncle and said, "Henry, get up and look at the stars falling from Heaven." I was seriously alarmed. The first thought that entered my mind was the judgment day, and no preparation for it. I got up and witnessed the August sight, which soon vanished upon the approach of day. This strange freak in nature excited the whole community. I was in conversation, late in the evening, with a young man who was a professor of Christianity, and he said to me, "I have no doubt if darkness was now to set in we would see the same awful sight." The evening was very clear, and when darkness did prevail the elements were perfectly studded with stars; hence the scare and alarm. All passes off with time and is numbered with the things that are forgotten.

In the year 1836, and the 21st year of my age, I was bereft by death of a loving, devoted and affectionate mother. At the time

of her death, I was about thirty miles away from where she died, and prostrated myself upon the bed of affliction. O the distress I saw upon the reception of this news! The question seemed to be propounded to me, Young man, are you also prepared to meet the solemnities of death? I know not from whence the question came, but the only answer I had was, I am wholly unprepared to meet the dreaded monster. I entertain the hope that here was a nail fastned in a sure place by the Master of Assemblies. The lord restored me to health, but my troubles sent me to the silent grove, and made me a beggar for mercy.

In the spring of 1837, I left my native country, kindred and all, and came to Scott County, Mississippi, and made my home among strangers. On the 12th of July, 1838, I was married to Miss Drusilla Turner, whose parents were Baptists and belonged to Antioch. My troubles about my future welfare were still pressing me heavily, and I was learning some lessons experimentally. I was being taught my prostrate, helpless condition before my Maker, and nothing short of His omnipotent power could lift me from that degradation in which sin had involved me. Oh! what could I do? What could I plead in extenuation of my sins and transgressions? - nothing, but confess the justice of God in my condemnation and beg for mercy for Jesus' sake.

I attended the church meetings of Antioch Church, and when I would witness a baptism it seemed to me there was a line of distinction drawn between them and myself. They were on mercy's side, and I a poor castaway.

I was in trouble on account of my sins from August, 1836, until April, 1841, at which time I have a little hope that God, for Christ's sake, forgave my sins - that he gave me "beauty for ashes, the oil of joy for mourning, the garments of praise for the spirit of heaviness." In consideration of the Lord's goodness and mercy and his pardoning love to me, a poor sinner, I here adopt David's words, and say, "Bless the Lord, O my soul; and all that is within me bless His holy name,"

Soon after this demonstration of God's love and mercy to me a poor sinner, my mind was seriously exercised about going to the Church and following my Lord and Master in baptism; but by this time doubts sprung up in my mind about the genuineness of my hope in Christ, and inasmuch as I did not want to deceive the people who I so devotedly loved. I concluded to wait for further demonstration of God's power, goodness and love. In the meantime, I went to hear a Methodist man preach, who said in his discourse, "If he did not know he was a Christian he never would attempt to preach again." This declaration by the preacher was in perfect harmony with my preconceived opinion about the realities of Christianity, and I then and there decided not to go to the Church. I was now in great trouble; sorrow pervaded my bosom.

Jeremiah said in his lamentations, "Is it nothing to you, all ye that pass by, behold and see if there be any sorrow like unto my sorrow." I could not refrain from expressing to those whose sympathies I thought were enlisted in my behalf, the troubles that surrounded me. I did receive instruction and encouragement from those whose judgment I confided in. I was told there was a basis upon which our hope rested, and that there was warfare attending the saints throughout their Christian days, and that we should not let a feeling of unworthiness prevent us from a faithful discharge of our duty to Him, who has said, "If ye love me, keep my commandments." I, was greatly encouraged and comforted by those lovely friends, and according to their instructions and advice went to the Church in the beautiful month of May, 1841, was received by the Church, and on Sunday morning was baptized into the fellowship of Antioch Church by Elder Stephen Berry. When I emerged from the liquid grave I was happy, and in feeling possessed the answer of a good conscious toward God. I surely did enjoy and appreciate my Church relations finely. I believe I found rest by taking the yoke of my Master upon me.

The peace and quiet I enjoyed in my new relation with the church I trust was the gift of my loving Saviour. But this peace was soon to be disturbed, and confusion was to be the prevailing element in the church. And why all this? The Baptists had expressed themselves in all time that the Bible was a sufficient rule for their faith and practice, but it seems it was left to the nineteenth century to disclose the fact that in this they were mistaken, that there are practices necessary to be carried out in the evangelization of the world unauthorized and unsupported by the word of God. We conclude if the Bible is insufficient for their practice, it also is for their faith, and where shall we find a people that yet contends that the Bible is a sufficient rule both for faith and practice?

After much confusion, trouble and distress in the church, the separation took place not only in Antioch, but in many of the churches in the surrounding, country.

The Bethany Association of Primitive Baptist Faith and Order was organized with seven churches at New Bethel church, Leake County, Mississippi, on the 24th of August, 1844. Elders Elijah Wilbanks, Stephen Berry and R. Fortson were all the preachers we had. Brethren Willbanks and Berry were quite infirm men, and Elder Fortson, in a short time, moved to Louisiana, and great destitution prevailed in our midst. I had impressions of some character from my early membership, but the war which preceded our dissolution so absorbed my youthful, tender mind, they were lost sight of for the time being, but now being separated. and witnessing our

lack in the ministry of the word and hearing the prophecies that followed one after another, that the little band of Predestinarian Baptists would soon become extinct, I was moved with deep solicitude of feeling for the interest and spiritual welfare of my dear brethren. These early impressions of mind seemed to return upon me with force, but I knew but little of what was the essential qualifications of a Gospel minister and could not see any of them in myself. I learned that no man taketh the honor to himself, but he that is called of God - that God is the author of our calling, and that the calling by Him of His servants to the great work of the Gospel ministry is as irresistible as the calling of the sinner from darkness to light.

I wearied with these impressions until 1849. The latter part of that year I made known to Elder William Roberts, who at the time had the care of Antioch church, in what I thought then was confidential between us, what my distresses and burden of mind was; I thought perhaps he would drop some word of comfort to me; but he said but little to me, and I hardly was able to tell whether I had his sympathies or not. I learned, however, that he had taken special pains to go and tell the substance of the interview to the church. I belonged to the church; I loved the church and she had a right to call me out to judge whether I was possessed of a gift or not. This she did do, and judging from the action of the church, I suppose she was satisfied the Lord had a work for me to do. The calls and requisitions made for my services by my brethren in their state of destitution left me but little time for self-examination. I have endeavored to use all care and diligence I was master of, to guard well the doctrine. "But speak thou the things which becomes sound doctrine." "Take heed unto thyself and unto the doctrine." When I did enter the ministry it seems to have been so hurriedly that there was no time devoted to "Take heed to thyself." Is it, therefore, possible I have run without being called?

In addition to my being liberated by the church to speak in public I hold a written license from the church, dated the 9th of March, 1850, recommending me to the Baptist denomination as a licensed Gospel preacher. In July following, Brother Patrick made a motion in the church that I be set apart by ordination. This both astonished and confused me, as I thought a longer time ought to be given to judge of my gift whether it would be acceptable and profitable to the denomination or not.

In consequence of the scarcity of preachers with the Old Baptists at that time, it became necessary to carry out the order of the church, that a call be made for the following preachers: M. Hopson, of Kemper County, W. Roberts, of Newton County, and E. Wilbariks, of Leake County. All the time intervening between this order of the church and the day appointed for the consummation of the work, my mind was seriously exercised, but I finally arrived at the conclusion: if these preachers all come I should receive it as evidence the Lord was directing the matter and I should be submissive. At the time appointed a large congregation assembled at the church, and all the preachers above named put in an appearance, and I was under a close examination as to my faith in Christ, the impressions of mind that led me into this work, together with my doctrinal views of the great system of Salvation by Grace. The Presbytery being satisfied, then and there ordained me to the full functions of a Gospel Minister.

My credentials, now before me, are dated August the 10th, 1850. From the above date until September, 1861, I almost gave myself wholly to travel and ministry of the word. In this time I attended Bethlehem church, in Green County, Alabama, two years; Bethany church, in Pickens County, two years; Union church, in Noxubee County, Mississippi, six successive years.

The churches in our own little Association, many of them, were altogether dependent upon the writer for what preaching they got. In September, 1861, my travels were much curtailed by the progress of the civil war in our country. My sons were called off to the army, and I found myself called to devote a considerable portion of my time to the plow-handles, but the Lord blessed me and caused the earth to yield her increase and give seed to the sower and bread to the eater. Since the war my travels have been more circumscribed, and I have not done as much work in the ministry.

I have stood closely identified with the Bethany Association from her constitution up to the present time. I feel as great a desire for her welfare and spiritual advancement as I ever did, and my solicitude for the perpetuation of the principles governing the poor Old Baptists remains unabated.

I have lived out here upon earth my three score years and ten, and know most assuredly that I am in the evening time of my Christian day. All these long years of my life I have had food and raiment. The Giver of every good and of every perfect gift has remembered me in mercy. Blessed be His holy name. The Primitive Baptists have treated me with great kindness in all my travels here, and I hope I was prepared at heart properly to appreciate it.



I now submit what I have written to my brethren of the Association, to be disposed of as they see proper, under a promise that all will be well with me.

Yours in Gospel bonds, J. G. Crecelius

On the inside front cover of the first book of minutes is a notice that the record book was sold to the church by Green's Drug and Book Store, Jackson, Mississippi.

There are also notes written by an unknown party. First church house built on Burnel? Butlers? place spring of 1836. Since the church was organized on November 14, 1835, the above would imply that the church members were holding services in some private home until the spring of 1836. Other written information on the inside cover is as follows:

**June 17, 1882** Grandmother Pace and my father G. W. Pace joined (Antioch) by letter from Texas - both these and my mother belonged (to the church) J. A. Pace.

**September 20, 1884** My step-mother Sallie Pace joined the church by experience.

**October 18, 1884** Brother Tom Leach joined letter?

**October 17, 1896** Sister Ella Masey (Joined)

**May 15, 1897** G. W. Pace ordained a deacon

**June 18, 1898** John C. Massey joined church

**August 11, 1898** Antioch build (built) a new church home

**May 18, 1901** Church divided - withdrew fellowship

**August 16, 1902** Visiting churches as members from different Churches to Antioch to investigate the order of the church.

Elder J. G. Crecelius ordained August 10, 1850.

Elder George Banks joined Antioch on October 18, 1897.

Elder Crecelius served? Antioch till June 20, 1896 - being 46 years.

Brother McMillan joined 1897.

**CHURCH COVENANT  
AND  
ARTICLES OF FAITH**

Be it remembered that pursuant to a previous appointment Elders Stephen Berry and Carter Price together with a number of others whose (who's) names are hereunto appended, did assemble themselves together at a place known and designated by the Antioch Church in Scott County; for the purpose of forming and constituting a church of Christ of the Baptist denomination when the following confederation or covenant and articles of faith was agreed to and subscribed.

**(Editors Note: The designated place could have been some private home or a school building.)**

- 1st Having in a judgement of charity and discretion towards our selves and one another first given ourselves to the Lord; we do agree to give ourselves to one another by the will of God in a visible Congregational Church State.
- 2nd We mutually agree to love one another in obedience to the command of Christ, John, 13th Chapter, 35th Verse.
- 3rd We agree to endeavor to keep the unity of the spirit in the bonds of Peace, Ephesians, 4th Chapter, 3rd Verse.
- 4th To sympathize with each other in prosperity and adversity, Romans, 12th Chapter, 15th Verse.
- 5th To communicate to each others necessities as circumstances may point out, Galatians, 6th Chapter, 10th Verse; Hebrews; 13th Chapter, 16th Verse.
- 6th To watch over one another and bear with each other infirmities and admonish one another in faithfulness and Christian tenderness, Hebrews, 12th Chapter, 15th Verse; Romans, 15th Chapter, 1st Verse.
- 7th To confess our faults to and pray for one another, James, 5th Chapter, 16th Verse.
- 8th To assemble ourselves together regularly for religious worship, Hebrews, 10th Chapter, 25th Verse.
- 9th To have no respect to persons in church affairs or use partiality on account of any difference in external condition, Romans, 12th Chapter, 16th Verse; 1st Timothy, 5th Chapter, 21st Verse.

10th To strive together for the faith of the Gospel and earnestly contend for it not suffering any human inventions or unwarranted practice to be imposed on us, Phillipians, 1st Chapter, 27th Verse; Jude, 3rd Chapter.

11th That we will endeavor to be examples to each other of a holy walk and a godly conversation in Christ, 2nd Peter, 3rd Chapter, 11th Verse.

#### **ARTICLES OF FAITH**

1st We believe in one God and the Trinity of persons in the god head, the Father, the Son and the Holy gost (Ghost)

2nd We believe that the scriptures of the new and old Testament are the revelation of the word of God and are the only rule of Faith and practice

3rd We believe in the fall of Adam and the consequent depravity of human nature and that all men by nature are in a state of wrath and utterly unable to recover themselves by their own free will ability

4th We believe that God before the foundation of the world chose a definite number of the human race in Christ Jesus to salvation and that they in particular are redeemed.

5th We believe that sinners are justified only through the merits and efficacy of the obedience death and reserection of Christ imputed? to them

6th Agreed that the church proceed to the choice of a dream. Brother John Fisher was chosen

7th Agreed that Brother Stephen Berry should serve us as pastor for the year 1836. Transacted and signed by order of the church

Attest: P Berry and Caoler? Pace     Stephen Berry, Moderator  
A. Scarborough, Church Clerk

**Editor's note: Those who attested the above were probably the ministers who constituted Antioch.**

**The State of Mississippi - Scott County. This the 14th November  
AD 1835.**

Names of the brethren and sisters received in the constitution are as follows:

Brother Stephen Berry	1 in number
Sister Effay Berry	1 in number
Brother L. Turner	1 in number
Sister Oliff Turner	1 in number
Brother Charles Toney	1 in number
Sister Cintha Toney	1 in number
Brother Allen Scarborough	1 in number
Sister Margaret Scarborough	1 in number
Brother John Fisher	1 in number
Brother John Finley	1 in number
Sister Elizabeth Cleveland	1 in number
Sister Jane Scarborough	1 in number

Having attained full satisfaction as to the faith and practice of the above named persons: They were pronounced a gospel church and the right hand of fellowship given by the Presbytery and also signified by the members giving to each other the right hand of fellowship.

**Editors note: The names of those ministers serving on the Presbytery were not given in the minutes.**

**Other business at this meeting -**

1st Agreed that the letters of dismission given by the Bethel Church to certain members to become a church at this place be a sufficient voucher for those who were absent at the time of the constitution (of Antioch)

**(Editor's note; apparently there were additional members who would have been registered as charter members had they been in attendance - also the Bethel Church may have assisted in the constitution of Antioch.)**

2nd A door being open for the reception of members. By experience Sister Mary Butler came forward and was received being already regularly baptized.

3rd Agreed that this meeting house be known by the name of Antioch meeting house.

**(Editor's note: There was no church at this point.)**

4th Appointed Brother A(Allen) Scarborough Clerk of the Church (thus he was the first Antioch Church Clerk)

5th Agreed that our church meetings be held on the third Lord's Day and Saturdays before in each month.

6th We believe that the absolute and eternal purpose of God dos (does) not set aside the necessity of second causes but the means which the purpose of God are accomplished are also a part of the decree and as it respects the salvations of the elect are maid (made) effected through the agency of the Holy Ghost to the calling quickening regenerating and making them meet for the kingdom of heaven

7th We believe that all those who are called quickened regenerated are justifide are preserved in Christ and kept by the power of God through faith unto salvation and can never fall away and finly (finally) be lost.

8th We believe the Jesus Christ who is the head and lawgive? of the Church has instituted the ordances of baptism and the Lord's supper,wh ch are to be purpitiely observed by the church to the end of the world

9th We believe that baptism and the Lords supper are ordi-nance of Jesus Christ and that true believers are the only prop-er subjects and that the only proper mode of baptism is inser-tion?

10th We believe in the resurection both of the just and the unjust and that the. happiness of the righteous and the punish-ment of the wicked will be eternal

### **January 16 AD 1836**

The church at Antioch met according to appointment and after divine service proceeded to open a door for the reception of mem-bers and Joseph Hunt came forward and joined by letter - then pro-ceed(ed) to the business of the church. Brother Moderator called for references and there were none. It was moved and second that the case of fixing upon a place for building a meeting house for the use of Antioch Church was taken up and after some debate was laid over until next conference in course. Moved and second that Brother Joseph Hunt be appointed treasurer for Antioch Church. Also to raise a church fund for the use of the church.

Brother Stephen Berry	\$ 1.00
Brother John Fisher	.50
Brother L Turner	.50
A. Scarborough	.50
TOTAL	\$ 2.50

Done in conference and signed by order of the church  
Stephen Berry Moderator  
A. Scarborough Church Clerk

**February 20, 1836**

The church of Antioch met according to appointment and after divine worship proceeded to open a door for the reception of members. Julia White came forward and joined by letter along with John Thomas. The care of the meeting house was taken up. It was moved and seconded that the meeting house be built on the premises of Burnal Butler. It was further moved and seconded that Brother Berry be appointed to draw of (up) the rules of discipline and present it to the next conference.

The church funds increast (increased) by the members as follows:

Sister Jain (Jane) Scarborough	25 cents
Brother John Finley	25 cents
Brother John Thomas	31¼ cents
Brother Littleton Turner	12½ cents

Moved that Brother Berry be paid fifty cents for the church book and order it to be put in the church fund which is one dollar and fifty cents. Done in conference.

**April 16, 1836**

After divine services the church met in conference. Brother Berry rules of decorum were laid over until the next conference. The church chose delegates for the convention (association yearly meeting) to be holden at Steene Creek in Rankin County. Brother Berry and Hunt were elected. The convention to be held on the second saturday and sunday in May 1836.

**May 14, 1836**

The church received Anna Buckaloo (Buckalew) and Elizabeth Butler by experience. Brother Berry's rules of decorum were adopted. The church was at peace.

**June 18, 1836**

Received London C. Butler and Affy Thomas by experience. Moved and seconded that we adopt a rule in our church that if an evil report gets out against a member of the church of Antioch male or female that it shall be their duty to rise in conference and clear it up satisfactory (satisfactorily). Moved and seconded that the deacon draw money from the treasury of the church sufficient to purchase all the necessaries wanted for a sacramental use. Also for that of washing of feet by our regular meeting in July next. Also moved and seconded that by request of the brethern on Leaf River that a door be opened for the reception of members in the name of Antioch Church, Granted.

**Editor's Note: The next entry is for July 16 1842. Apparently the clerk went back to an unused space and entered the minutes. Fearing that something might be over looked the editor will record those minutes here as well as their regular order.**

**July 16, 1842**

The church received John Dunn and John Buckalew by experience and by letter Meshack Patrick, John Thomas and Ann Patrick. The church also moved and seconded that the church receive Charles Roling (Rawlings?) by experience. The church moved and seconded that the moves made in June (last conference) stand good - that of allowing the deacons to draw necessary funds from the treasury for necessary supplies for washing feet, etc.

**Editor's Note: An incorrect date could have been used since this refers to the June 1836 conference.**

**August 20, 1836**

The church received Mary Thomas by letter. John Waters by letter, and Treacy Waters by letter. The church agreed to curtail the 13th rule of decorum and the church agreed for the trustees of the Antioch meeting house to proceed by the next conference to procure lumber necessary for said house. The church appointed Brethren London (Landon) C Butler and P. Berry as delegates to the next association meeting. Brother A Scarborough to handle association correspondence. Brother P Berry donated \$2.00 to church fund. Brother Buckalew and Brother Thomas \$1.00 each.

**September 16, 1836**

After divine services the church met in conference. Received Nancy Finley by letter and Russell Thomas by experience. The church took up the business of the association and the following made contributions to the association

Brother John Fisher	\$ 1.50
Brother John Finley	1.00
Brother L C Butler	1.50
Wm John Cleavelen	1.00
Brother Meshack Patrick	1.50
Brother A Scarborough	1.50
Brother John Buckaloo	.50
Brother John Thomas	.50
Judy? Ricks?	1.00

**October 15 1836**

The church received Stacy Fisher and Wm Dunakoo? by letter. Church at peace.



**November 19 1836**

The church agreed to the following conference rules

- 1st To invite visiting Brethren to a seat
- 2nd To call for reference
- 3rd To inquire for the peace of the church
- 4th To open a door for the reception of members
- 5th To desolve resolution 6th To dismiss the meeting

Brother John Thomas stated he had been tempted to fight but did not do the act and acknowledged he was sorry for same. The church received the acknowledgement.

**December 17, 1836**

Church at peace. Brother John Fisher applied for a letter of dismission for himself and his wife which was granted. Brother Dunahoo (Dunahue?) also granted a letter of dismission. Stephen Berry Moderator and Allen Scarborough Church Clerk

**January 14, 1837**

John Buckaloo arose after divine services and said he had been fiting (fighting) but acknowledged that he had done wrong. He was forgiven by the church. The church received Joshua Collins by letter and also Mary Collins by letter. The church called Brother Berry for a supply.

**February 18, 1837**

Regular services. The matter of appointing Landon C. Butler as deacon and Meshack Patrick as trustee was brought up. After some discussion it was decided that Brother Fisher would continue in both of the positions. Brother Berry stated that there was a difficulty between him and Brother John Thomas. A committee of five members withdrew to decide on the above difficulty. After some deliberation the matter was decided.

**No March minutes****April 15, 1837**

After divine services the church went into conference. A reference laid over from the March meeting concerning the acknowledgement of Brother John Thomas and agreeable to the time of meeting in conference was taken up. After some debate it was moved and seconded that we withdraw from Brother John Thomas and his conduct. The church resolved to hold communion and washing feet on to morrow. Offering were Brother James Taylor, \$0.50; John Fisher, \$0.50; Meshack Patrick, \$0.50; John Buckalew, \$0.25; John Dunn, \$1.75; Joseph Hunt, \$0.50; Littleton Turner \$0.50.

**May 20, 1837**

Church at Peace. Church made plans for the coming union meeting. Brother Russell Thomas granted letters of dismissal.

**June 17, 1837**

Church at Peace. The church agreed to the establishment of a home missionary union and resolved that A Scarborough and Stephen Berry be appointed to wright as (an) address to the next union meeting. Appointed Stephen Berry and John Fisher as delegates to the union meeting. The church resolved to hold a three day meeting commencing on Friday before the third Lord day in July.

**July 15, 1837**

After regular services. Church at peace. The case of Brother Buckaloo was laid before the church. Brethren Fisher and Pa-trick were appointed to labor with Brother Buckaloo. Brethren James Taylor and A Scarborough appointed to labor with Sister Thomas. Both to report back at the next conference. Brother Scarborough was appointed treasurer. Contributions amounted to \$23.00.

**August 19, 1837**

After regular services Elizabeth Pace joined the church by letter and Mary Smith by experience. Brethren Taylor and Scarborough reported that Sister Thomas gave them every satisfaction. The case of Brother Buckalew was laid over until the next meeting. Brother John Fisher and wife, and Brother Charles Toney and wife received letters of dismissal.

**Friday August 25, 1837**

The church received Mary Daffin by experience and George F. Smith by letter.

**September 16 ,1837**

After regular services the church went into conference. Brother John Buckalew was expelled from the church with the church stating it would no longer be accountable for the conduct of said John Buckalew. Sarah Butler joined the church by experience and Elizabeth Whittington joined by letter. The church moved and seconded that the church lay in a petition to unite with the Mount Pisgah Association. Brother L Berry and J Dunn were appointed delegates to the same (next association meeting). Brother A Scarborough appointed to write the letter to the above mentioned associations. The church also voted to send for forty copies of the minutes of the association meeting.

**September 17, 1837**

Jese Pace joined the church by experience.

**October 14, 1837**

After regular services the church went into conference. The church received Dellian Pace by letter. By experience the church received a black woman (Jain) belonging to Wm Smith and a black woman (Jane) who belonged to Sister Pace. Brother A Scarborough laid before the church a resolution concerning getting planks from Joshua Mackofield saw mill to floor the meeting house which was approved. The church also voted to make up a fund for the relief of A Scarborough (probably for the cost of the flooring), which amounted to \$37.00 from Brethren James Taylor, Meshack Patrick, Jese Pace, Stephen Berry, Judg (Judge) Ricks and Sister Ann Patrick.

**October 15, 1837** Moses Price joined the church by experience.

**November 10, 1837** Robert Small joined the church by experience.

**November 18, 1837**

As usual the church went into conference after divine services. Church at peace. Brother Stephen Berry laid in a resolution that the church send a petition for the next association if constituted to be held at Antioch church in Scott County - that is to say the church was requesting the next association meeting be held in the Antioch Church.

**December 16, 1842**

**Editors note: The following minutes reflect that the above date should have been 12/16/1837.**

The church after divine worship went into conference. Lucy Ann Collins was received by experience. The church appointed Brother. James Taylor as a trustee in the room (place) of Brother Fisher and Judg (Judge?) Ricks one of the appraisers of the labor done on the meeting house by A Scarborough. The church resolved to hold a three day meeting in January commencing Friday before the third Lords day in 1838. The church discussed the holding of regular prayer meetings which was laid over until the next meeting. Sister Lucianne (Lucinda?) Collins granted a letter of dismission. The church also resolved that the pastor be at liberty at all times to open a door for the reception of members,

**December 25, 1837**

The church met on Christmas Day. John M Chambers was received by experience.

**January 20, 1838**

The church voted to hold regular prayer meeting on the first sunday in each and every month. Church at peace. The church called Brother Berry as pastor for 1838 of which call was accepted. Brother Collins granted a letter of dismissal for himself and wife. Sister Anna Buckalew was also granted a letter of dismissal.

**March 17, 1838** Church at peace. No business.

**April 14, 1838**

Church at peace. The church resolved that the church of Antioch try to make some preparations by the next meeting to pay the church debts. The church also resolved that on insuing day that the church have communion and celebrate the ordinance of washing of feet., Moses Price granted letter of dismissal.

**May 19, 1838**

After regular services the church went into conference. All at peace,, Jincy Lard (Land?) came forward and joined the church by experience? The church received the following toward the church debt.

S Berry, J.T. Hunt and L. C. Butler	\$ 18.00
Brother Patrick	6.25
Brother Chambers	No entry
Brother Magee	1.20
Brother Small	5.12 1/2

**June 16, 1838**

Rebecca Smith joined by experience. Sister Anna Buckalew returned her letter to the church. The church resolved again to make up money for the relief of the church, after which Brother J. M. Chambers put in 89½ cents.

**July 12, 1838**

Church at peace. Resolved that the communion meeting always be a three day meeting. On the following Lords day Nancy Murrell joined by experience.

**August 18, 1838**

As usual the church met in conference after divine worship. Russell Thomas came forward and returned his letter and was received. Brethren Berry and Patrick appointed delegates to the Mount Pisgah Association (meeting). Alternate delegates were Brethren Butler and Scarborough. The delegates to take \$12.00 with them for association use. Affy (Offy?) Thomas granted letter of dismissal.

**August 19, 1838** Lee P Murrell, John Guynes and Susan Guynes joined by experience.

**August 27, 1838**

James Guynes and Alexander Grosone? joined by experience. William Waters and wife Susanah joined by letter.

**September 9, 1838**

The arm of Antioch by the name of Pleasant Hill met and after divine worship Jincy Ann Pace joined by experience.

**September 15, 1838** Church at Peace. No business.

**September 15 1838**

On motion of Brother Patrick the church voted to meet at eleven o'clock on regular meeting days. On motion the case of old Brother Cook was taken up and after some deliberation it was further moved that the church write a letter to Brother Young. Also that Brother Berry write the letter and present it on to - morrow.

**Editor's Note: There is nothing in the minutes as to what the problem was in regards to Brother Cook. It just may have been that the church was attempting to assist or help him.**

Brother Berry agreed to serve as pastor for another year. It was moved and seconded by the request of the Bethel Church through Brother Holland for assistance to settle a difficulty. The following members were appointed to assist: Brethren Berry, Taylor, Patrick, Hunt, Murrell, Guines (Guynes?), Waters, Thomas and Scarborough.

**January 19, 1839**

After divine services the church went into conference. It was moved and seconded that the trustees of Antioch Church meet together after (the) meeting to consult together about the house which was agreed to. Also by request made by the brother deacons wishing to be released from deaconship - after discussion the matter laid over until the next conference. The communion was postponed until the next meeting.

**February 16, 1839**

The Church of Antioch met pursuant to previous appointment and after divine worship proceeded into conference. The church voted for the deacons still continue to officiate in their offices. The church at peace. The trustees to report at the next conference.

**March 18, 1839**

Brother John Finch and wife Elizabeth joined by letter. The church moved and seconded that the church furnish the lumber for the seats of the Antioch meeting house. The church also moved that a committee be appointed to attend and hear the complaint of an agrieved sister, whereupon Brethren Dunn, Murrell, Hunt, Taylor and Futch were appointed. This committee withdrew and after a few minutes reported back that nothing was done. Whereupon the church clerk withdrew from his seat. It was then moved that Brother John Dunn be appointed clerk protem which was agreed to. It was further moved that the above call (case) be laid over until the next conference which was agreed to. The clerk who vacated his seat was Allen Scarborough.

**On the Lords day March 31, 1839**

Brother Stephen Berry together with many more of the Brethren and sisters met at the house of Brother Henry- Dunn and after divine services proceeded to open a door for the reception of members whereupon Delila Dunn wife of brother John Dunn joined by experience and was baptised.

**April 20, 1839**

The laid over case was taken up. The church moved that Brother Waters state to the church the acknowledgement that was made to sister Waters by Brother Scarborough which was agreed to. Moved that the committee of the above case make report for the satisfaction of the church. Whereupon they reported as follows: After the committee retired they thought (it) proper to call Brother Scarborough, whereupon it was stated to him that himself (and) Sister Waters should converse together in the proper order to settle such business. Whereupon the difficulty was stated to him. Brother Scarborough stated he knew the cause and that he had no fellowship for her, and that she had been in the habit of talking about him and his family and that he wanted her to quit talking about his family and that he would suffer his head cut off before he would make acknowledgement to her to which remark Sister Waters replied - that God knew whether it was the truth or not. The church moved that Brother Waters state to the church whether he was satisfied with the acknowledgement made or not - move carried. Whereupon he (Waters) arose and stated that he could not reconcile it to himself according to the word of God.

The church further moved that the moving caus (cause) of the above controversy be stated to the church which was agreed to - Whereupon it created much debate. Then there was a move by two members that the voice of the church be taken whether they approve of the conduct of Brother Scarborough or not and the vote being taken upon said move - it was decided they disapprove of it by withdrawing from him and such conduct.

Martha Rickerson joined by letter. The church then resolved to separate the office of Church Clerk and Treasurer. Brother Lee P Murrell appointed Church Clerk and Brother Patrick as treasurer. The church resolved that the clerk draw up subscription for the purpose of collecting money to pay for the lumber for the seats of the meeting house.

### **May 18, 1839**

After divine services the church went into conference. Sister Scarborough came forward and complained that she was grieved with some of the members of the church and wished the advice of the church. The church moved and seconded that she take two or three of the brethren with her and comply with the commands of Christ.

### **June 15, 1839**

After regular services the Church went into conference. The case of Sister Scarborough was taken up. The brethren that labored with her reported they could not reconcile (reconcile) her with Brother Waters and wife. Resolved that the church decide the matter which resulted with an exclusion of Sister Scarborough and retained? Brother Waters and wife. Resolved that the case of Sister Jain (Jane) Carol (Carroll) be laid over until the next conference.

### **July 20, 1839**

After divine worship the church went into conference. The case of Sister Carroll was taken up and after some discussion the case was dismissed. Church at peace. On the 4th of July the church received Brother Anthony Graham by experience. The church then took up the letter prepared by Brother John Dunn in favor of Sister Smith (Mary Smith?). The church received the letter and ordered it sent on to the Ebenezer Church in Covich County (MS). Brother John Dunn petitioned the church to establish an arm of the church at a school house called by the name of Hopewell, which was approved. The church moved and seconded that Brother Patrick report to the church (on) the conduct of Brother Price.

On the following day the church went into conference as some of the members were dissatisfied concerning a letter that Sister Carroll sent to the church which was not presented and after some debate her case was reconsidered and taken up and laid over until the next conference. The clerk was requested to try to get the letter done in conference and signed by order of the church. **Editor's note: Sister Carroll was requesting a letter of dismissal.**

**August 17, 1839**

The case of Brother Price was taken up and he gave satisfaction by acknowledging his sin. The case of Sister Carroll was taken up and after some deliberation and consultation the case was decided by an expulsion. Delegates to the association meeting who were appointed were Brethren S. Berry, James Taylor and as alternate Brethren M Patrick and J Hunt.

**August 31, 1839**

The church opened a door for reception of members at Pleasant Hill and received William Massengale.

**September 14, 1839**

On motion it was resolved that the church appoint a committee to examine the church book and papers. This committee consisted of Brethren Dunn, Butler and Murrell. Editor's note: The use of the word "Papers" could imply that the church had some information recorded on loose papers.

**September 30, 1839**

The church opened a door for the reception of members at Pleasant Hill and received Sarah Stewart by experience.

**October 19, 1839**

Church at peace. The church resolved to dismiss the case of David Cook from the church book. Resolved that the treasurer keep his own book. Motioned that the members make up a contribution for the expenses of the church at the next meeting. Sister Jincy Ann Pace granted a letter of dismissal.

**November 18, 1839**

The church called brother John Dunn as church clerk. The church called for references. The clerk was absent and none could be found. Brother James Guines (Gynes) and Sister Whittington granted letters of dismissal.



**December 14, 1839**

Brother Stephen Berry served as Clerk Protem in absence of the Church Clerk. Brother James Taylor informed the church of the publication of Brother Fenley and Guynes in the minutes of the Pearl River Association by Mount Zion Church in favor of James Murry had come to hand, which was read (read) in the church and the Brethren were called upon to answer said charges.

The Brethren acknowledged to the following words (to wit) - reported that James Murry during the time he supplied (supplied) Gallalee Church he acted in an unchristian like manner. This report was made in the presents (presence) of the following brethren, Lee P Murrell, John Futch and Charles Holand to the satisfaction of the church.

The church then acquitted them on what the report had gained in traveling some fifty or sixty miles, also granted them the privilege of proving themselves clear of the report. On motion Brother Berry was appointed to answer to the assigning of the charges published in the minutes of the Pearl River Association - calling for more than the Brethren Fenley and Guynes had said which was proven above (Listed as Article 6 of the meeting) to the satisfaction of the church. The church laid over an answer from Brother Berry until the next conference. Brother Berry was unanimously called as supply for the next year.

**January 18, 1840**

After divine worship the church went into conference. The case of Brother Fenley and Brother Guynes was taken up also that of Brother Berry writing a letter. Both laid over until the next conference, Brother William Waters and wife granted letters of dismission.

**February 15, 1840**

The case of Brethren Fenley and Guynes was taken up - they being ready for trial it was moved and seconded that their evidence be read which is as follows:

Copiah County (MS) we the undersigned do hereby certify that the above report has been in circulation here every since. The circumstances should have hapened? Then the minutes list names of people who were apparently witnesses. Martha Randal?, John T More (Moore), Martha More, James C More, Timothy Brown, Elizabeth Middleton, Delila Morgan, Henry H? Guynes, Mary B. Guynes, John Guynes (Son?), Matilda Guynes, Mary Mullican, Sarah Whittington and Breant Guynes - the evidence being so strong in favor of Brethren Fenley and Guynes they were acquitted

by the church. The church then moved that Brother Berry make his statement why he signed Brother Murry's bill of charges. Statement as follows: That when Brother Murry presented his bill of charges I objected to them for the very reason that they contained more than he, Berry had ever heard. Then Brother Murry replied in the presence of James Dampier that all he wanted was to come at the matter then placing all confidence in Brother Murry as a preacher. Believing that he would comply with his promises (promises), after going to Gallilee Church (he) would then come to Antioch Church and have the matter settled before it was published which he never done. Brother James Taylor being appointed by the church to visit Brother Murry and inquire in the matter, also (he) stated that from all he could be able to find out with regard to the whole matter, that Brother Berry had made a true statement of his reason for signing Murry's bill of charges, from which Murry himself told him previous to his visit, together with Dampier, statement who was called upon by Brother Berry as the only witness present and that Brother Taylor further said that he had been long acquainted with Dampier and he could believe him as soon as any man. The church then being fully satisfied acquitted Brother Berry of any intention whatever in signing said charges only to gratify Murry and do believe him to be innocent of Murry's intentions on the course afterwards persued by the said Murry.

The following were granted letters of dismissal in order for them to come into a constitution (of a new church?), John Dunn and wife Delila, Henry Dunn and wife Sarah, Anthony Graham, Fereba Chambers and John M Chambers.

#### **March 14, 1840**

The church went into conference after divine services. Brother Hunt came forward and acknowledged that he had committed a sin in drinking to much spirits and after some reprove (re-proof) the church received this acknowledgement. The church received \$12.25 in contributions.

#### **April 18, 1840**

Brother John Guynes laid in his complaint - that of Mount Zion Church in Simpson County for requesting the association to publish Murry's charges against them at their last session. The church agreed to send for help to the following churches. Brother Berry to Palestine Church, Newton County; Brother L C Butler to Mount Pleasant Church also to Siloam Church, Brother Turner to Bethel Church.

**May 16, 1840**

The case of Brother Guynes was taken up and by a move of the church the visiting brethren from sister churches withdrew and act (acted) as a committee with the assistance of the clerk with the minutes of the church who acted accordingly and make the following report. The committee composed of visiting brethren from the following churches: Pilgrimrest Scott County, Elders E Willbanks and John Slay and Wm B Lanes; Silome Church, John Dunn, Jr. and John M Chambers; Mount Pleasant Church, Samuel Williams and James Guines (Guynes); Palestine Church Newton County, Michael Thomas through their chairman made the following report: Having maturely considered of the matter published in the minutes of the Pearl River Association against Brethren John Finley and John Guines charging them of circulating a report against James Murray and further having examined into the proceedings of Antioch Church and taking all the circumstances into consideration do recommend her to memorialize the Pearl River Association upon that subject to have it further (inver) investigated. Signed E Willbanks Chairman of the Committee. The church then appointed Elders Henry Chambers, E Willbanks and Stephen Berry to draw up the memorial to the Pearl River Association.

**June 20, 1840**

Church at peace. Brother Edward Beal and wife Vashite joined by letter. Stephen Berry Moderator, Lee P Murrell Church Clerk.

**July 5, 1840**

The Antioch Church opened a door for the reception of members at Pleasant Hill and Harriet B Pace joined by experience.

**July 18, 1840** Burnel Butler and Jese Hodges joined the church by experience.

**August 15, 1840**

Brethren S Berry, M Patrick were elected as association delegates. The church authorized the purchase of 25 copies of the coming association minutes at a cost of \$5.00. The church voted to meet on Friday before the first Lords day in September for the church to receive the memorial that was being prepared.

**September 4, 1840**

After divine worship the church went into confdrence. The matter of sending a memorial to the Pearl River Association was laid over until the next meeting.

**September 5, 1840**

The church open a door of reception at Pleasant Hill and received the following by experience Sarah Jones, John Taylor and Thomas Pace.

**September 14, 1840**

The church opened a door of reception at Pleasant Hill and received William Lusk by experience.

**September 19, 1840**

The church after some discussion resolved to send up a request to the Association getting their advice in said case (apparently the Murray case). Received Nancy Taylor by experience. The church resolved that the letter (to the association) be read that was to be prepared at the last meeting which was read and received.

**October 21, 1840**

After divine services the church met in conference. Brother Henry Chambers called to the chair of moderator in absence of the supply (pastor). Brethren Guynes and Finley along with a committee were requested to visit Copiah and Gallilee Churches to make inquiry about a report which they advertised in the minutes of the Pearl River Association. Also to visit Brother Murray on the same subject.

**November 14, 1840**

Received evidence in conference accusing Brethren Finley and Guynes of the publication (of) charges against them in the minutes of the Pearl River Association. The committee further reported that they visited Brother Murray together with Brethren Guynes and Finley and that he expressed that he was fully satisfied with them. The committee also reported that Brother Murray said he had drawn up a bill of charges against Brother Berry and had put them in the hands of Brother Price to be forwarded to the church. The church then voted to send a letter to Brother Murray asking him to present his charges in person. The church then moved to write a letter to Gallilee Church and to Brother Hall requesting them to attend Antioch next meeting or give a certificate stating what Brother Murray's motive was for getting that (a) certificate from the Gallilee Church. The church clerk, Brother Murrell to write both letters.

**November 15, 1840** Received Powell Taylor by experience.

**December 21, 1840**

The church of Antioch went into conference after services. Brother William Moris? called to the chair. The church called for the reading of the minutes of last December and February be read which was done. The church then received additional testimony from Brother Hall concerning Brother Berry's statements at our last February meeting which went to prove and strengthen the church's former act. The church voted unanimous in favor of Brother Berry. The church then moved that the church write a memorial to Mount Zion Church putting her in possession of her acts concerning her publication in the minutes of the Pearl River Association in favor of Brother Murray. This memorial to be written by the clerk and presented at the next conference. Brother Berry consented to be supply for the 1841 year, William Morris moderator. L. P. Murrell church clerk.

**January 2, 1841**

The church opened a door of reception at Pleasant Hill and received by experience John McCullin. On the 3rd the church received Harriett M Lusk and Rolly Cook (by experience?).

**January 16, 1841**

Brother James Taylor served as moderator. After singing a prayer the church proceeded to business. Took up the reference concerning the memorial that was prepared at the last meeting. Moved that the memorial be read which was done and received by the church. Brother Patrick and J Futch appointed to bear the memorial (to the association meeting). The church at peace.

**Saturday before 5th Lords Day - January 1841**

The church received Cintha (Cynthia) Rushing by experience. Brother Demsey Pace? granted letters of dismissal for himself and his wife.

**February 6, 1841**

The church opened a door of reception at Pleasant Hill and received Lucy Cook. The following day Cassey An (Ann) Massengal? was received by experience.

**February 21, 1841**

After regular divine services the church met in conference. The church took up the case of James Richards concerning his non attendance at church, Brethren James Taylor and Edward Beale appointed to labor with him. The church resolved to appoint Brother Jesse Pace as assistant clerk to attend at the arm of Antioch Church at Pleasant Hill. A committee reported that they had delivered the memorial to the Mount Zion Church. The church then moved that a letter to the church from (continued)

Mount Zion be opened and read which was done. Afterwards the church moved that the letter be answered by the clerk. Sister Jane Lard (Laird?) granted a letter of dismissal.

**March 20, 1841**

Brother Richardson case laid over until the next meeting. Church contribution amounted to \$16.50 made by James Taylor, L P Murrell, Joshua Floyd, Joseph Hunt, Charles Roland, John Guynes and John Futch.

**April 17, 1841**

Brother James Richardson came forward with an acknowledgement and was acquitted by the church. The church resolved that as a church by request grant to the friends about Pine Ridge meeting home the privilege of opening a door for the reception of members. The church further resolved that as a church the church commemorate the death and suffering of our Lord and savior Jesus Christ on tomorrow.

**May 1st 1841**

The church met at Pleasant Hill and received Richmond Pace by experience.

**May 15, 1841**

Brother John Guynes came forward and stated to the church that he had committed a transpass for which he was sorry and begged for forgiveness. On motion the church received his testimony of acknowledgement and acquitted him by a full majority of the church. The church received Jesse G Crecelius by experience. A request was presented to the church by a number of the members, most of whom lived east of Tuscalmeter for letters of dismissal for the purpose of constituting a church at Pleasant Hill meeting house. The church gave approval. Those dismissed were Jese Pace, Louisa Pettey, Raleigh H Cook, Sarah Stewart, Wm (William J) Massengale and wife Cassey Ann, William Lusk, Harriett M Lusk, Lucy Cook, G F Smith, John Taylor and wife Nancy, John McCullin, Sarah Jones, Elizabeth Pace, RichmondPace, Harriett R Pace, J M Pace, M. A. J. Pace and Jane, a black woman.

**June 19, 1841**

The church moved and seconded that the church send for Brethren L (S)? D Denson and Mallory, Zachariah Cocks, and Elder Hall to attend on Friday before the third Lords day in July next at the church meeting. All to send individual letters which related to an important question which was not named in the minutes.

**July 1, 1841** Elder Henry Chambers served as moderator. No business.

**July 17, 1841**

Elder L. or S. Jones arose and laid in his aggrivance to the church against Brother Berry together with other brethren whereupon brother Berry resigned his seat as moderator. Elder A Phillips was called to the chair to conduct the business of the conference.

The church moved that the brethren come forward with their grievances and that they write out their charges and present same for investigation. Also moved that the church receive the charges of Brother Murray against Brother Berry for investigation. Murray's charged Brother Berry with giving him a false certificate in part. The church then moved to have everything in the church book concerning the difficulty between Brother Berry and Brother Murray be read which was done. The church then moved that Murray present his testimony which was received and investigated in order whereupon the brethren aggrieved came together and settled the difficulty by acknowledgement to each other.

**Scott County July 17, 1841**

Know all persons to whom these present may come that whereas there has been a certificate produced and published by the Pearl River Association concerning certain charges against brethren John Guynes and John M Finley in favor of brother Murray, in testimony of Elder Stephen Berry, whereupon it appears that Antioch Church upon testimony produced by said brethren acquitted them from said charges in that publication.

The church took Brother Berry also under dealings whereas Brother Berry acknowledged that he signed an unwarranted certificate and the reason why was under consideration of the confidence he had in brother Murray coming forward to his church which he considered should be time enough to object to certain items in the bill of charges to wit: the name of the woman concerned and other things which whereas he was sorry for; Brother Murray also acknowledged that he did not recollect making the promise but if he did make the promise to that effect he was wrong in not complying with it. He also stated that if he had understood the true nature of the case he never would of had made publication against brethren Finley and Guynes. Those involved then signed the minutes as follows Alanson Phillips, Cader Price, William Denson, Stephen Berry, James Murray and Lee P Murrell.

### **Saturday Before the 3rd Lords Day August 1841**

Brethren John Thomas and John Walters appointed to labor with Brother Richardson. The church made plans for the coming association meeting. On the day following Hiram Chambers and Joshua Floyd were received by experience - this being the 15th day of August 1841.

### **Wednesday August 18, 1841**

The church received Prissa Roland and Elizabeth Floyd by experience who were baptised and came stritway up out of the water and the people were dismissed.

### **September 18, 1841**

After due deliberation in the case of Brother Richardson he was excluded by the majority of the church. Church at peace. The church received Nancy Rodgers by experience. A letter to the association was read and approved. This had to do with a recommendation that the printing of the association minutes be done through the Baptist State Convention. Church contributions amounted to \$5.00.

### **October 17, 1841**

Church at peace. Resolved that the church commemorate the death and suffering of Blessed Lord and Saviour Jesus Christ on tomorrow.

**November 20, 1841** No business. Church at peace.

**December 18, 1841** Church at peace. No business.

### **January 16, 1842**

Brother Patrick served as moderator. The church chose Brother Holland as supply. Church to contact Brother Holland.

### **February 19, 1842**

Brother Berry served as moderator. Brother Joseph Hunt came forward and acknowledged that he had committed the sin of drunkenness. After some reproof being given him he was forgiven by the church. Brother Holland informed the church by letter that he was unable to serve as pastor.



**March 19, 1842**

Brother Berry served as moderator. The church chose Elder A Phillips as pastor.

**April 9, 1842**

Elder A Phillips served as moderator. The church voted to change the meeting date to the 4th Lords day.

**May 21, 1842**

The church voted to hold conference meetings on the saturday before the second sunday of each month for the remainder of the year. The church also voted to purchase a well bound book for the use of the church containing six or eight quires of paper and that the old book be revised and transcribed into the same (the new book).

**Editor's note: It is known now that the original church book after transcription may have been destroyed. There is also the possibility that in the transcription some information may have been lost. Brethren Lee P Murrell and Brother (Jesse) Crecelius assign to transcribe the old church record book.**

**June 11, 1842**

Received Sister Mary Thomas by letter. The church resolved that two brethren be appointed to visit Brother Beale and inquire of him the cause why he will not obey the act. Act not specified.

**June 18, 1836** Already covered previously.

**July 16, 1842**

**Editor's note: There are two sheets out of order. It could be these two sheets for 1836 were copied twice when the original minutes were transcribed.**

**July 9, 1842**

A motion made at the last conference was dispensed with. Inquired into the peace of the church. Brother Berry came forward and stated that there was some reports in circulation against him which he wished to make known to the church, the report was that he took a certain steer believing at the time he took it that said steer was his own property which he had purchased as a stray from the county. Brother Berry further stated that it's reported not to be his own property. The church acquitted Brother Berry believing he took the steer through a mistake. A certain black man came forward and joined the church by experience named John belonging to W? C Boyd. A committee of five Brethren were appointed to visit sisters Rushing and Roland for the purpose of settling a difficulty that appears to exist between them.

**August 13, 1842**

The difficulty between Sister Rushing and Roland was settled to the satisfaction to each and to the church. The church planned for the coming association meeting electing delegates Patrick, Beale and Murrell by ballot. The church resolved to renew the licence of Brother Beale.

**September 10, 1842**

The church adopted a report to the association.

**Editor's note: The minutes do not reflect the name of the association.**

The church also adopted and attached an query which was presented by Brother Patrick to the report.

**October 8, 1842**

The church resolved that Brother L. P. Murrell be set a part and licensed to exercise his gift wherever God in Providence may cast his lot. It was also resolved that Brother J. G. Crecelius be and hereby appointed church clerk.

**November 12, 1842**

Brethren Jesse Pace, Iverson Mallory, Dempsey Pace, John Taylor and ? C Cook of Pleasant Hill preferred a bill of charges against Brother Stephen Berry as follows: For following out and leading off a party from our church in disorder and in the act denying the faith and casting contempt on the course of Christ and religion. On motion said charges were taken up and a committee consisting of Brethren Beck and Small were appointed to visit Brother Berry and cite him to the next conference to answer the charges. The church then resolved to adjourn the meeting to give those who desired the opportunity to attend protracted meeting in Hillsboro. Brother Jesse Rodgers and wife granted letters of dismission.

**December 10, 1842**

The case of Elder S Berry was laid over until the next conference. On motion after a request from delegates Dempsey Pace and John Taylor of the Pleasant Hill Church, Antioch agreed to send two of Antioch ablest counsel (ors) to Pleasant Hill on the 5th Lord day in January 1843 to and them (Pleasant Hill) in adjusting of a difficulty that had arisen in their church. Brethren Hunt and Beale were appointed to visit Pleasant Hill. The church called Elder Elijah Wilbanks to the pastoral charge of the church for 1843. Moderator A Phillips, Church Clerk J G Crecelius.

**January 7, 1843** No meeting due to extreme weather conditions.

**February 12, 1843**

The church granted Brother Murrell permission to ask Brother Berry some questions. Brother Berry responded to the question. The legality of the charges was then discussed to some length. Finally a motion was made and sustained that the church continue the reference until the next conference and apply to sister churches for aid and assistance. Brother Turner and Crecolius to Jerusalem Church. Brethren Murrell and L C Butler to Pilgrims Rest, Brethren Finley and Floyd to Mount Pleasant, Brethren Finley and Walters to Siloam, Brethren Futch and Thomas to new Bethel, Brethren James Taylor and Rushing to Ebenezer. Brethren Small and Murrell to Bethel, Newton County to solicit three delegates from each of the above churches.

Brother Willsbanks informed them he would accept the call of the church.

**The writer using other materials would like to inject the following into this history at this point.**

The Bethany Association was organized on August 26 1844, with Elder E. Wilbanks as moderator and Jesse G Crecelius as clerk. The association was constituted at the new Bethel Church in Leake County, Mississippi with the following churches and delegates: Pilgrim Rest, Scott County; E Wilbanks, William Heaton Edinburgh, Leake County; William J Ward, R Barrett Antioch, Scott County; S Berry and J G Crecilius Mount Pleasant, Scott County; Thomas Mercer, L Daniel New Bethel, Leake County; R R Fortson, F Freeney Pickney, Newton County; R M McCullough New Chapel, Scott County, W.W Chandler

The records goes on to state that some of the delegates names were torn off the old records. As best as can be determined Antioch at the time had thirty members.

Moderator of the association Elder E Wilbanks 1845 to 1852. J C Crecilius 1877 to 1892. Clerks J G Crecelius 1845 to 1852.

Antioch Church was later in the first district of the Association when it became a large association.

It is thought that Antioch was first in the Mississippi Baptist Association which was formed in 1807 in Jefferson County, Mississippi. Some of the old documents refer to the association as the Union and Antioch church minutes refer to Union meeting in several instances.

### **March 11, 1843**

On motion from Brother Murrell the rule for calling for the reference was dispensed with until the other business of the church was adjusted - church at peace. Brother Hiram Chambers was granted a letter of dismission through Elder A Goss. Elder E. Willbanks reviewed the matter to be put before the delegates of the sister churches. Whereupon on motion of the church the whole matter relating to the existing difficulty in the church was submitted into the hands of the committee who then retired to themselves and made the following report.

### **Antioch Church - Scott County, March 11 AD 1843**

In pursuance to a previous call made by said church to the following sister churches for aid in order to settle a difficulty existing in the church to wit: From Jerusalem, Reuben Tew, Josiah Leonard and W. W. Ely - from Pilgrims Rest, Elders E. Wilbanks, H. Chambers, Jaid? (John?) Slay - from Siloam, John M. Chambers, Henry Dunn and Moses Thomas - from Ebenezer, Enoch Phillips and William Evans - from Pickney, M. Miller and B. McCullough - from Bethel, Ralph Simmons and by expressed action by the church the following named visiting brethren who were not delegates by their respective church to wit: Elders S. or L. Jones **(Editor's note: In this record the S and the L is written exactly the same)**. Brethren A. Eastland and A. Graham who were invited to act with the committee, who formed themselves into a committee and was organized by selecting Elder Henry Chambers to preside as moderator and John M. Chambers secretary.

The church then presented the whole matter of difficulty into the hands of said committee. The committee then retired from the church house to consider the duties brought before them. The committee agreed that the charges were brought in Gospel order. The committee entered into a investigation of the nature of the transgression of Elder S. Berry and called on the following named brethren to give evidence in support of the charges with Brother Berry present. There were people already named who testified in support of the charges. Brother Berry answered the charges but after due consideration and reflection the committee agreed that Elder Stephen Berry was guilty of the charges and that he had (had) thereby excluded himself from the Baptist denomination.

### **Sunday morning March 12 ,1843**

The church together with a majority of the committee assembled themselves in the meeting house and the object for which they assembled was explained by Brother Wilbanks their supply (Pastor).

Brother Berry was invited to come forward and make such statements as he felt on his mind. Brother Berry arose and stated he considered by the evidence which he addressed on yesterday before the committee, he had indirectly proven by his advising those brethren of Pleasant Hill Church to return to the church. Again upon the alteration (alteration) made in their rules of decorum by the committee and admitted they were truly sorry that they had precipitately left the church house in the matter in which they did - stating that their object was merely to get rid of the oppressive government of the church. That he Brother Berry felt willing to make his acknowledgment to the same effect inasmuch as the committee at Pleasant Hill Church had not only made a alteration which he thought necessary - but had placed the amendment in the same words verbatim for which he had contended and that he brother Berry had ever since that time felt it his duty and held himself in readings to make the same acknowledgement but never had the opportunity given him to do so, in consequence of his brethren not acting faithful with him in brotherly love, coming to and laboring with him to give him a chance and thereby to enable him to make his acknowledgement - furthermore he said that he had visited Brother Taylor the deacon of the church whom? his soul loved with a hope that he, brother Taylor would say something to him in relation to the matter which he did not. Also that the church had held a private consultation out of doors at the preceeding meeting upon the subject of the charges and then and there concluded to place the matter before helps called in from sister churches, which arrangements place it out of his power of embracing a suitable opportunity of doing so. Also that there was one member of the Baptist denomination whom he never could come in communion with under existing circumstances to wit Brother Phillips - Brother Berry then retired to his seat.

Whereupon Brother Beale moved that we receive Brother Berry into the church, which motion was seconded by brother Taylor - before taking said vote it was also moved that the committee (a majority of which were present) be requested to vote with the church - which motion carried.

**Editor's note: There is evidence here that after the minutes were transcribed someone double checked. The following is in a different writing style - kind of half print - half writing.**

The vote then being taken upon the restoration of Brother Berry - he was unanimously received by the church and the committee and the token of fellowship given to Brother Berry by the right hand of each and all of the members.

**Saturday April 8, 1843**

The church as usual met and after divine services the church went into conference. After the church inquired into the peace of the church. Brother Berry arose and stated that there was a report in circulation to wit: That Brother Mallory of Pleasant Hill Church had publicly reported him a liar and has said that he could prove the same. Brother Berry further stated that he had demanded the proof of Brother Mallory - which he has failed to produce. On motion the church agreed to send for Brother Mallory and request him to appear at our next conference and establish if he can the charge above mentioned. The church through Brethren Patrick and Taylor cited him to appear at the next conference. Sister Annis Patrick joined the church by letter also Sister Katharine Jewet?

**May 14, 1843**

On motion the reference of the last conference was taken up and read. Whereupon Brother Taylor one of the committee re-reported that they had discharged the duty assigned them and after much debate the reference was disposed of by recending the act of the last conference. After which Brother Berry in compliance with a resolution of the church, which required any member when there shall have been a report circulated against them disparaging to their character to come forward to the church and clear him or herself of the same as the case may be, which report is that Brother Berry should of said that Mount Pleasant Church did on a certain occasion recind her whole rule of decorum when in fact it was only one item in the decorum. The following brethren gave evidence in behalf of Brother Berry - L. C. Butler, Lusk, Smith and Crecelius. On motion the testimony of the brethren was received so far as the same was adduced in favor of Brother Berry. Also brother Berry agreed to visit Pleasant Hill Church in person and made his acknowledgement provided his brethren would go with him, which was assented to by the brethren. The church resolved that the suscription drawn up by the clerk (be) for the benefit of the supply.

**June 10, 1843**

After divine services the church went into conference. The church resolved that the reading of the Articles of Faith be postponed until the next conference. Brother Murrell reported that Brother Berry had made application to Pleasant Hill offering to make an acknowledgement which was rejected upon the grounds that Antioch was in disorder. A letter from Pleasant Hill was presented requesting the church to recind its act of March 12, 1843. The church resolved that the same sister churches be called on for assistance - to meet with Antioch at its next conference. The church agreed also to invite Pleasant Hill Church, especially Brother Phillips to attend the conference.

### **July 8, 1843**

Visiting brethren who were not delegates from other churches were invited to set with the committee. Antioch act of March 12, 1843 was placed in the hands of the committee. The committee returned and reported that two thirds of them were in favor of recinding said act and the others were in favor of sustaining it (the act). On motion the committee report was received and the committee discharged. After more discussion the church voted to revoke its act of March 12, 1843. The church received William J. Ridgeway by letter.

The moderator inquired of Elder Phillips if he could not convene Pleasant Hill Church at an earlier date than at her next stated meeting for the purpose of granting Brother Berry an opportunity of making his acknowledgement to said church. Elder Phillips replied that Pleasant Hill Church had nothing to do with the case, but that it was individual members that were aggrieved. Elder Phillips was introduced in a conversation by Brother Berry upon the subject of their difficulties which resulted in an acknowledgement of Brother Phillips to Brother Berry for his (Bro. Phillips) abuse to him at Hillsboro stating at the same time that had he knew (of) the contents of a certain paper just read in conference he never would have turned back. Also Brother Berry gave those aggrieved brethren alluded to by Brother Phillips and belonging to Pleasant Hill Church and who had preferred a bill of charges against him satisfaction for all the wrongs which he had done them. Whereupon all the brethren present manifested a spirit of sorrow and forgiveness. Brother Berry was immediately and unanimously reinstated by the church and visiting brethren into full fellowship with all.

### **August 12, 1843**

Brother Berry served as moderator. The church at peace. Brother Jesse Rodgers and wife returned their letters of dismission and were received by the church. The church resolved that Brother Berry be appointed to draw up a query to be sent to the association upon the subject of granting privileges to ordained ministers to baptize an individual other than at regularly constituted churches. The church then made plans for the upcoming association meeting. Brother Charles Roland and wife were granted letters of dismission.

### **September 9, 1843**

The church at peace, Brother Henry Taylor and wife Margaret joined the church by letter, The church postponed the duty of washing of feet until the next communion. The church received \$2.25 in contributions.

**October 1843**

The acts of the church was not taken down.

**November 11, 1843**

Brother John M Finley made the following resolution: Whereas there will be a division amongst the churches of the association upon the missionary subject and it will become necessary for the churches to take up the subject. Be it therefore resolved that Antioch withdraw from all missionary operation advocated by the Baptists State Convention and be it further resolved that if any member of the church feels himself or herself aggrieved they are at liberty to withdraw or suffer an exclusion from the church. After much debate upon the same the vote was taken upon its adoption, when it was found that the vote was tied. The moderator was then called upon to give his vote - this vote being in favor. The church then answered a call from Jerusalem Church, presented by Brother S. J. Denson for Antioch church to aid in settling a difficulty that existed between Jerusalem Church and Pilgrims Rest Church. The church agreed to assist.

**December 9, 1843**

The church resolved to recind the resolution adopted at the last meeting. Another resolution made by Brother Berry (not named) laid over until the next meeting.

**January 13, 1844**

Brother Berry resolution was again laid over until the next conference.

Elder Elijah agreed to serve the church as pastor for another year. Brother John Guines and wife granted letters of dismission.

**February 10, 1844**

Regular services then conference. Brother Berry resolution was withdrawn. The following resolution by Brother John Thomas was unanimously adopted. Whereas there is much difficulty existing amongst the churches of our association about the benevolent institutions of the day, and whereas every member of a Gospel Church is free and independent from all restrictions imposed on them by the institutions of the day. Therefore, be it resolved that the members of this church be free to give or withhold their deeds of charity without effecting fellowship. And that no member of this church shall by their words or actions ever introduce any resolution or vote in any case wherein



the same conflicts with this resolution. And be it further resolved that if any member of this church shall become an offender (of) this resolution they shall be dealt with accordingly under the discipline of the Gospel.

**March 9, 1844**

A considerable debate arose relative to the order of the church, after which a motion was made to postpone further discussion of the subject until the next meeting - motion carried.

**April 13, 1844**

As usual the church went into conference after services. The matter of the church being in disorder was taken up. A Majority vote in the affirmation the church declared itself in order. The vote was 14 that the church was in order and 6 that it was not. The church ruled with the majority.

**May 11, 1844** No business - church at peace.

**June 8, 1844**

A motion was made by Brother Finley to take up the subject relative to sending up delegates to the convention of Baptist to be holden (held) in Leake County on Saturday before the fourth Sunday in August next. Brethren Crecelius, Patrick and Finley appointed delegates.

**July 13, 1844**

A resolution was offered appointing three brethren to set forth our reasons for separating from those brethren who still choose to remain in connection with the missionaries of the day. Brethren Berry, Patrick and Crecelius appointed for this purpose.

**August 10, 1844**

The church approved a contribution of \$5.00 for conventional (convention) purposes and requested 15 copies of the convention minutes

**July 13, 1844**

A resolution was offered appointing three brethren to set forth our (church) reasons for separating from those brethren who still choose to remain in connection with the missionaries of the day. Brethren Berry, Patrick and Crecelius were appointed.

**August 10, 1844**

The report prepared on the missionary problem was presented, read and received. The church contributed \$5.00 for convention purposes.

**September 7, 1844** Only services - No business.

**October 1844** No meeting this month.

**November 9, 1844** No business. December 1844 No entry.

**January 11, 1845** No business.

**February 8, 1845**

Elder Wilbanks was called to the care of the church. J. G. Crecelius Church Clerk. E Wilbanks moderator.

**March 8, 1845** Church at peace - no business.

**April 12, 1845** No business.

**May 10, 1845** Sister Mary Berry joined the church by letter.

**June 7, 1845** No business. The church was dismissed in order.

**July 12, 1845** No business.

**August 12, 1845**

Brethren Berry, Patrick and Crecelius were appointed delegates to the association meeting.

**September 13, 1845**

The church adopted a letter to the association. No other business.

**October 1845** No entry.

**November 8, 1845**

Sister Elizabeth Claveland granted a letter of dismissal.

**December 9, 1845** No business.

**Editor's note: The minutes now go to 1847 - there being no minutes recorded for the year 1846. There is an entry that the church had no supply for the year 1846.**

**January 1847** No conference.

**February 13, 1847**

Brother Thomas Warren called to the chair of the moderator. The church resolved that Elder Elijah Wilbanks be called for pastoral care of the church. Brother John Walters to contact Elder Wilbanks. There is another note. During 1846 the church represented itself in the association and granted letters of dismissal to Elder Stephen Berry and Mary his Wife.

**June 12, 1847**

No business. Moderator Stephen Berry.

**August 7, 1847**

The articles of Faith were read. Brethren Joshua Floyd and J G Crecelius were appointed delegates to the association meeting. Brethren Walters and Patrick were appointed to labor with Brother Rushing for his unchristian conduct. M. Patrick Moderator.

**September 11, 1847**

Brother Rushing stated he had done wrong and the church forgave him. Elijah Wilbanks moderator.

**October 1847**

The Association (Bethany) held her session at Antioch. Therefore there was no conference held.

**October 13, 1847**

Brother Ezekiel Loftin united with the church by letter. E. Loftin Moderator.

**Note: The church being destitute of a supply no meetings or transactions of business was held until May (1848).**

**May 12, 1848**

Brother Patrick stated he had had a conversation with Brother Rushing regarding his disorderly and unchristian conduct whereas Brother Rushing told him that the church should exclude him. The church then resolved that Jacob B Rushing be excluded from the fellowship of the church. The church then resolved that Brother Roberts serve as supply for the balance of the year. William Roberts moderator.

**June 10, 1848** No business only divine services.

**July 8, 1848** No business.

**August 1848** No conference.

**September 9, 1848**

Brother John Walters requested the church to help him reconcile a difficulty existing between him and another brethren. A committee of Brethren Patrick, Hunt, Turner, Finley and Crecelius were appointed to labor with brothers John Walters and Jesse Rogers. They were directed to make a report at the next special conference. The church also took care of association delegates and correspondence.

**September 23, 1848**

The church met according to special appointment. The church laid over the case of Brothers Walters and Rogers until the next special conference on Saturday before the 3rd sabbath in October next. One of the brothers failed to attend the conference. Milbern Saxon Moderator.

**October 14, 1848**

The church resolved to seek assistance and Council from the following sister churches, Lebanon, Pilgrims Rest and Pleasant Hill in the adjusting the difficulty between Brothers Walters and Rogers. M Patrick Moderator.

**November 11, 1848**

Elder Wilbank Moderator. Sister Mary Baxter joined the church by letter. The committee on the case of Brothers Walters and Rogers brought forth the following report: We the committee think from the evidence and circumstances that Brother Walters had not sufficient grounds for a hurt against Brother Rogers and ought not have brought the accusation into the church. The report was signed by E Wilbanks, William Neaton, F. Harris, D. Smith, R. Rogers, Jno. McMullin and J. A. Burks.

**December 9, 1848**

The church received brother Luke Patrick and his wife Elizabeth by letter. The church then received, accepted and concurred with the report given at the last meeting by the visiting brethren. The church then resolved that in consequence of the disorderly conduct of brother John Walters that the church withdraw from him. The church also resolved to call Elder William Roberts as supply for 1849.

**January 13, 1849** Sister Mary Dewitt was received by experience.

**February 11, 1849**

Sisters Dreesilla Crecelius and Mary Patrick joined the church by experience.

**March 10, 1849**

Brother Hiram G Waller joined the church by recantation and sister Mary Turner by experience.

**April 7, 1849**

The church resolved to commune at the next meeting and wash feet.

**May 12, 1849**

Brother Samuel R Baxter joined the church by experience.

**June 9, 1849**

The church received Rose, a black woman belonging to Brother Patrick. The church resolved that Brother J. G. Crecelius be set apart to exercise his gift in public that we (church) may hear and judge of the same.

**July 7, 1849**

A letter was presented by brother Joshua Collins from New Chapel Church praying assistance from Antioch in the settling a difficulty. Brethren Patrick, Hunt, Walker, Turner and Crecelius were appointed to assist the New Chapel Church.

**August 10, 1849** Only association business.

**September 8, 1849** More association business - delegates, etc.

**October 1849** No entry.

**November 10, 1849**

Letters of dismissal granted to Luke Patrick and wife, John M Finley and wife, Jesse Rogers and wife. M Patrick Moderator.

**December 9, 1849**

Brethren Patrick and Crecelius were appointed to visit and consult Brother Ridgeway with regards to his intention of remaining with the church and abandoning the Sons of Temperance. Brother William Roberts called as supply for the ensuing year.

**January 13, 1850**

The committee appointed to see Brother Ridgeway reported failure. The church continued the case with Brethren Turner and Patrick to visit Brother Ridgeway. Sister Rebecca Waller joined the church by experience. A letter was presented from Pilgrims

Rest Church in Louisiana in behalf of Jane Carroll, an excluded member of Antioch together with her acknowledgement praying a restoration and a letter of dismissal. Case laid over until the next conference.

**February 9, 1850**

Brother Ridgeway case laid over until the next conference  
Sister Jane Carroll case was laid on the table. Hiram G Waller  
Moderator. J G Crecelius church clerk.

**March 9, 1850**

The church withdrew its fellowship with brother Ridgeway with the church no longer be accountable for his conduct. The church resolved that brother J G Crecelius be licensed to preach the gospel wherever God in his Providence may direct his course. Appointed Hiram G Waller as church clerk.

**April 13, 1850** No business.

**May 11, 1850** No business.

**June 8, 1850** Received Sister Margaret Reers? by experience.

**July 13, 1850** Received Sister Elizabeth ?

**August 10, 1850**

Received Margaret, a black woman belonging to Brother Patrick by experience. The church also received Brother James Walton and Nancy Walton by letter. James Richinson (Richardson) by restoration. On motion the church agreed to open a door for reception of members at Brother Waltons and received Rose and Spicey, black women belonging to Brother Walton. Also the church granted a letter of dismissal to Brother James Richardson. Elders Williams? Hopson and Roberts served as presbytery to set apart Brother Crecelius to the full function of the gospel.

**September 7, 1850**

Brethren Patrick, Walton and Crecelius were chosen as delegates. Resolved that the church pay \$5.00 for 25 copies of the association minutes.

**November 10, 1850** No Business.

**December 1850** No Entry.

**January 9 1851** No business.

**February 1851** No entry.

**March 1851** No entry.

**April 10 1851** No business.

**May 10, 1851**

**June 9, 1851** Only routine association business.

**July 10 - 11 1851** No business only divine services.

**August 9, 1851** No business

**September 8, 1851** Only routine association business.

**October 1851** No entry.

**November 8, 1851**

Letters of dismissal granted to Sister Mary Lee and Brother Littleton Turner and also to Oliff Turner and his wife. The church meeting changed from the 2nd to 3rd Saturday in January 1852.



**December 1851 through April 1852** No entries.

**May 15, 1852** Brother Samuel R Baxter appointed Church clerk.

**June 1852** No entry.

**July 17, 1852** No business.

**August 14, 1852** Appointed association delegates.

**September 18, 1852**

The church met and as usual after divine services went into conference. The association letter was read and received by the church. **Note: This was a report to the association.** Elder Carter served as moderator.

**October 1852** No entry.

**November 20, 1852** No business.

**December 1852** No entry.

**January 15, 1853**

Brother Thomas Warren joined by letter which was received as brother and deacon of the church. The church resolved that the church come into conference on the fifth sunday of this inst at Brother Warren's. S. R. Baxter Church Clerk. J. G. Crecelius Moderator.

**February 1853** No entry.

**March 19, 1853** No business.

**April 16, 1853** Church at Peace - No business.

**May 1853** No business.

**June 18, 1853**

Letters of dismissal were granted brother Joshua Floyd and Elizabeth Floyd his wife.

**July 1853** No entry.

**August 18, 1853**

Brother Luke Patrick and his wife Elizabeth united with the church by letter. A letter was presented from Primitive Church by the hands of her delegates brethren John McCullough and William Walton asking the church to send two delegates to meet with the Primitive Church at Concord Church - witness their proceedings in a matter of dealing between (the) two said churches. The church moved that the request be granted and brethren James Walton and Noah Revs (Reeves?) were accordingly appointed.

**September 7, 1853** Only routine association business.

**October 1853** No entry.

**November 19, 1853**

Brother B. B. Ammons joined by letter. Church at peace.

**Note: The church minutes now begin on an irregular basis.**

**August 19, 1854**

The church resolved that Nancy Walton have a church letter and two black women have letters of dismissal. Resolved that Brethren J G Crecelius; M Patrick and L R Baxter be appointed delegates to the association meeting and that Noah Revs be alternate delegate. Church Clerk L. R. Baxter Moderator J. G. Crecelius.

**November 19, 1854** No business.

**Note: The church was apparently not holding regular conferences or no minutes was recorded on some of the conferences.**

**December 1854** Nothing recorded.

**February 17, 1855** No business. Same Clerk and Moderator.

**April 14, 1855**

Brother B. B. Ammons returned his church letter. This indicates that church services were being held as there is no record of his receiving a letter of dismissal.

**June 16, 1855** Routine business. Nothing of note.

**July 14, 1855**

The church approved a letter (report) to the union. M Patrick Moderator.

**August 18, 1855** Only routine association business.

**September 14, 1855**

The church received in full fellowship Jhon (John?) Wilkerson and his wife Sally.

**March 15, 1856**

The church received by letter Brother Lanford T Harris and sister Susan Harris.

**August 16, 1856**

The church received by letter Caleb Hill and his wife Elizabeth Hill, brother Wilson Davenport and sister Jane Davenport. Editor's note: One Caleb Hill was a brother in law to Richard McLemore who was the father of Meridian, Mississippi.

Letters of dismissal were granted to brother John Wilkerson and wife and to sister Southy Rusker (Rusher). The church appointed B B Ammons as church clerk. The church appointed brethren Patrick, Hunt, Reaves, Ammons and Crecelius to a committee to select a place to build a meeting house for the church and to make a report at the next meeting.

**August 17, 1856**

Sister Anna Mills and Rachel Waller united with the church by experience and baptism.

**September 20, 1856** No business.

**January 17, 1857** No business. Church at peace.

**February 14 1857** Same as previous meeting.

**Saturday before the 3rd Sunday March 1857**

Brother John P. Knight and his wife Elizabeth were received by letter, Brother Marcus Knight was likewise received.

**Saturday before 3rd Sunday April 1857**

The church received M D Calloway and his wife Sarah J by letter.

**June 20, 1857** No business.

**July 2, 1857** Received July Ann Mills by experience.

**July 18, 1857**

Sister Cretia Waters granted a letter of dismissal through brother M Patrick.

**August 15, 1857**

Took up association business which was appointment of delegates.

**August 30, 1857**

Brother B. H. Fortner and Sister Leah Waller united with the church by letter.

**September 19, 1857**

Approved the association letter (report). W Debenport (Davenport) Moderator.

**October 17, 1857** Sister Dorothy Ammons was received by letter.

**December 19, 1857**

Elder Elijah Wilbanks and his wife Nancy were received and the right hand of fellowship given (them). Brother Lanford T Harris and his wife and brother Caleb Hill and his wife were granted letters of dismissal.

**January 16, 1858** No business.

**February 1858** No entry.

**March 20, 1858** No business.

**April 17 1858** No business.

**May 15 1858** Nothing of importance.

**June 1, 1858**

The church moved and second to appoint messengers to the union meeting to be held with (at) New Chapel Church. Brethren Crecelius, Willbanks and Calloway appointed. The church also approved a letter stating Antioch willingness to hold the next association meeting. The church received a letter by the hand of Brother Rogers from sister church Damascus requesting help to settle a difficulty in that church. Brethren Calloway, Ammons and Reays were so appointed.

**July 17, 1858** No business.

**September 1859**

(Out of order in the minute book.)

Brother Fortner granted letter of dismissal.

**October 1858** No business.

**November 20 1858**

The church seconded a letter from the Lebanon Church requesting Brother Crecelius to attend them as pastor.

**December 1858** No entry.

**January 1859** No business.

**February 1859** No business.

**March 19 1859** No business.

**April 16, 1859** No business.

**May 1859**

Wilson Davenport came forward and gave a declaration of his faith in Christ. Also Mrs. Sarah Warren related her experience to the church. Both were received for baptism.

**June 1859**

Routine association business.

**July 10 1859**

A letter prepared for the district meeting was approved.

**August 19, 1859**

Routine association business.

**September 17, 1859**

Brother Thomas came forward and acknowledged that he had drank to mutch (much) and was sorry for hit (it) and the church forgave him. Brother Knight made a like acknowledgement and was forgiven by the church.

**October 15, 1859** No business. Church at peace.

**November 1859** Saturday before 3rd Sabbath No business.

**December 1859**

Brother David Stone presented a letter which was received together with the bearer.

**January 1860** Nothing of importance.

**February 1860** No business

**March 17 1860** No business. Church at peace.

**April 14, 1860**

Brother J Knight reported to the church through a brother (not named) that he is charged by a member of (the) Lebanon Church, Brother A Saxon with lying and useing his effecth? without making a true return of the same. The church moved and second that a committee consisting of Brethren Davenport, Patrick and Ammon bear a letter to the Lebanon Church.

**May 19, 1860**

The committee appointed to Lebanon Church reported to Antioch church the result of their labor and on motion the report was received and the committee discharged. That reference was then laid over until the next meeting. Brother Rubin Warren and Sister Susan Warren were received by letter. Sister Mary Stone was also received by letter and recantation. Thomas Harris Church Clerk Protein.

**June 16, 1860**

The reference relating to the charge against Brother J. P. Knight was on motion taken up. The church moved and seconded that a committee of three be appointed together with Brethren Harris and Wilkerson. From the minutes it appears this committee were to assist Brethren Patrick, Warren and Ammon plus brother Gorde. Sister Lucy Knight was received into the church by letter.

The above committee after retiring and deliberations return to the church and reported that the difference here to fore existing between Brother Saxon of the Lebanon Church and brother Knight of Antioch was admirably? adjusted. The church accepted the report.

**July 14, 1860**

Sister Jenny Patrick, a slave came forward and was received into the fellowship of the church by experience. Brethren Patrick, Davenport and Ammon were appointed delegates to the District Meeting (churches of District One within the association).

**August 17, 1860**

The union meeting for the first District met with the Antioch Church. Churches represented were Antioch and Mt. Olive. The church moved and second that the next meeting for the first district be held with Mt. Olive Church.

**August 18, 1860**

Brother Baker Wiggins presented a letter which was received together with bearer into fellowship of the church.

**September 15, 1860** No business.

**November 17, 1860** No business.

**December 15, 1860**

Sister Jane Brown joined the church by experience.

**January 19, 1861** No business. Church at peace.



**February 1861** No conference.

**Saturday Before the 3rd Sabbath March 1861** No business.

**Saturday Before 3rd Sabbath April 1861** No business.

**Saturday Before 3rd Sabbath May 1861** No business.

**June 15, 1861**

Church at peace. Brother M Patrick, W Davenport, Crecelius appointed delegates to the union meeting to be held with the Mt. Olive Church.

**July 20, 1861**

The church of Lebanon sent delegates to request Antioch to furnish a committee of three to sit in counsel with them which resulted in the election of brethren W. Davenport, M. D. Caloway and M. Patrick.

**August 17, 1861** Elected delegates to the association meeting.

**September 14, 1861**

Sister Susanna McGuarter received by letter, and Brother Thomas Saxon was received by experience, The church moved and seconded the church liberate Brother Wilson Davenport to preach in the bounds of the association.

**October 19, 1861** No conference due to the weather.

**November 18, 1861** No business.

**December 14, 1861**

A request from Mt. Olive (not given) was granted, The church made plans the ordination of Brother Wilson Davenport. Brethren Burks, Loltten and Oden called for the ordination.

**Note: On this page there is a P.S. note in pencil by G. A. Pace on 8/27/44 which is not readable. It appears to be some form of correction about meeting schedules.**

**January 18, 1862**

The ordination of Brother Wilson A. Davenport was carried out by Elder Crecelius, Burks, Lofton and A. G. Oden.

**February 16, 1862** No conference

**March 1862** No conference

**April 19, 1862** No business - W A Davenport Moderator

**Next is a sheet signed by the minister who served for the ordination of Wilson A Davenport which set him (Davenport) apart to the full functions of a gospel minister.**

**May 17, 1862**

After preaching by Brethren Crecelius and Davenport the church went into conference. The church at peace.

**June 14, 1862**

Only appointment of delegates for association meeting.

**July 19, 1862** No business.

**August 16, 1862** Continued with association business.

**September 20, 1862** No business.

**October 18, 1862**

The minutes reflect only divine services for the past several meetings. It should be noted that the Civil War was in progress and some of the members apparently were absent. Your writer has abstracted numerous church minutes and often wondered why there was no mention of this war and its effects on the members in the church minutes.

**November 15, 1862** No business.

**December 20, 1862** No business

**January 17, 1863** No business

**February 14, 1863**

Brother Hunt secured a letter of dismissal for Sister Cynthia Rusing (Rushing?),

**March 14, 1863**

Sister Caroline Edwards joined by letter.

**April 18, 1863** No business

**May 16, 1863** No business

**June 20, 1863**

Brethren J. G. Crecelius, M. Patrick and M. D. Stone chosen as union delegates.

**July 18, 1863**

The district meeting of the first district met at Antioch Church on Friday before the 3rd Sabbath in July 1863. Churches represented were Antioch and New Zion. New Zion requested the next meeting be held at New Zion which was granted.

**August 15, 1863** Only routine association business.

**September 19, 1863**

Brother Lacitor granted a letter of dismissal.

**October 17, 1863** The church changed their meeting time to 11 AM.

**November 14, 1863**

Sister Mills and Sister Sarah Warren granted letters of dismission.

**December 19, 1863** No business.

**January 16, 1864**

The church clerk absent. J. G. Crecelius moderator. This concluded Minute Book one.

**At this point in time it was only one month before Sherman's march to the area of Meridian. Sherman hit Meridian in February 1864.**

**March 18, 1864**

Letters of dismission were granted to Brother W. A. Davenport and sister Jane Davenport his mother.

**April 16, 1864** No business.

**May 15, 1864** No business

**June 18, 1864**

A letter of dismission granted collared sister Margaret belonging to sister Susan Truett(?).

**July 16, 1864**

Brother J. R. Knight came forward and told what the Lord had done for his soul and was received into the fellowship of the church.

**August 20, 1864**

The union meeting refers to the district meeting. This was a different meeting from the regular yearly association meeting. Brother John Wilkin from the Lebanon Church applied for help to settle a difficulty in that church which the church (Antioch) agreed to. Brethren T. M. Patrick, Ruben Warren and M. D. Calaway appointed to that committee.

**September 18, 1864**

After preaching by brother Oden the church went into conference. Martha Smith came forward and was received by experience.

**October 17, 1864**

Sister Adaline Knight came forward and gave her relation and was received.

**November 19, 1864** No conference.

**December 17, 1864**

A black sister Tamer belonging to brother M Patrick came forward and was received into the fellowship of the church by experience. Also a black man belonging to brother M. Patrick and a black woman belonging to Sister Knight were received and baptised at a previous meeting.

**January 14, 1865**

Cynthia Knight united with the church by experience.

**February 18, 1865** No business. Church at peace.

**March 1865** The clerk was absent.

**April 1865** No conference.

**May 19, 1865** No business only usual service.

**June 17, 1865**

Appointed delegates to the district meeting to be held in the Antioch Church in July 1865.

**July 15, 1865**

Sister Mahala Ursery was received by experience and so was brother William Gordy.

**August 19, 1865**

Sister Martha Richardson was received by experience. The church elected association delegates.

**September 16, 1865** No business.

**October 14, 1865**

The church all well. Brother M. D. Callaway and wife granted letters of dismissal.

**November 18, 1865**

Brother Ammons asked to be replaced as church clerk and the church then appointed Brother J. R. Knight to that office.

**December 16, 1865**

The church resolved that the next conference be set apart to go into the choice of some brothers to serve as a deacon.

**January 20, 1866** Brother Noah W. Reeves chosen as a deacon.

**February 17, 1866**

After preaching by Brother Burks the church went into conference. The church carried out the ordination of Brother Noah Reeves as a deacon.

**March 17, 1866** No business.

April 14, 1866 Only services - no business.

**May 19, 1866**

The church resolved that the act the church passed on October 15 1836 establishing the communion four times a year be amended as to make it twice each year say in the month of May and September. The church gave approval.

**June 16, 1866**

Brother B. H. Fortner was ordained to the full function of a gospel minister by Elders W. C. Burks and J. G. Crecelius.

**July 1866** No entry.

**August 1866**

The church received J. B. Ussery by experience. J. G. Crecelius, B. B. Ammon, D. R. Stone appointed delegates to the association meeting. Noah Reeves appointed as alternate delegate. The church contributed \$5.00 for association purposes and requested 25 copies of the association meeting minutes.

**September 15, 1866**

Sister Ellen Guthrie united with the church by experience along with sister Manday Johnson. The church moved and second that brother David Stone be set apart to exercise his gift in public.

**October 20, 1866** No business.

**November 17, 1866** No business.

**December 1866** No entry.

**January 19, 1867**

Brother John C. Leonard and his wife united with the church by letter.

**February 16, 1867** Usual church services.

**March 1867** No entry.

**April 20, 1867** Regular church services.

**May 18, 1867** Regular church services. David Stone moderator.

**June 15, 1867**

Sister Mary Hood united with the church by letter.

**July 20, 1867**

After prayer the church went into conference and chose delegates to the District Union meeting. The case of brother B H Faughtner (Fortner?) was taken up and the clerk was directed to write him immediately and cite him to attend the next conference or as soon thereafter as possible to answer charges brought against (Faughtner) by brethren Lovin and Young-blood (?). Committee appointed by Middeton Church.

**August 15, 1867**

After sermons by Brethren Burks and Oden the church went into conference. The case of Brother Fortner was taken up and after mature deliberations and consultation it was resolved that the reference be continued until the next conference. Brother Fortner was requested to lay down his gift and return his credentials of ordination to Antioch. Also that the clerk again authorized to notify Brother Fortner by letter to appear and relieve himself of said charges. The clerk to furnish to Brother Fortner with a copy of the letter upon which the action is based. Henry Barbour united with the church after a profession of his faith.

**September 14, 1867**

Brother Fortner case continued until the next conference. Sister Mary C. Crecelius came forward and by a declaration of her faith united with the church. Brother J. G. Crecelius, T. M. Patrick and J. R. Knight chosen as delegates to the association meeting to be held in the New Bethel Church in Leake County commencing on Saturday before the 2nd Lords day in October.

**October 19, 1867**

The church received sister E Battle by letter.

**November 16, 1867** Received sister Mary Richard by letter.

**Deeember 19, 1867**

The reference at last conference was laid over.



**January 19, 1868** No conference due to weather.

**February 15, 1868**

The reference relative to Brother Fortner was taken up and after some deliberation and counsel the church resolved that she withdraw her fellowship from said Fortner and his conduct therefore no longer accountable for by the church. The clerk to write letter to said Fortner of his exclusion from Antioch.

**March 17, 1868** Church at peace - no business.

April 1?, 1868 No business.

**May 16, 1868** Usual services.

**June 21, 1868**

The church resolved to elect a deacon at the next conference.

**July 18, 1868**

The church selected delegates to attend the Union meeting. These delegates usually are the same individuals who were elected in the past so the names are not repeated. Brother J. B. Ursrey was elected as deacon.

**August 15, 1868**

Brother J. B. Ursrey ordination as deacon was held over until the next conference. Sylva Bradford, a black woman united with the church by experience.

**September 19, 1868**

After preaching by Elders W. C. Burks and W. A. Davenport the church went into conference. J. B. Ursrey ordained as a deacon.

**October 17, 1868** No business.

**November 14, 1868**

Sister Hannah An(?) Evers received into the fellowship of the church by recantation. A letter of dismissal granted Sister Nancy Smith.

**December 19, 1868** No business.

**January 16, 1869** Bad weather - no conference.

**February 20, 1869** Bad weather - no conference.

**March 20, 1869**

Brother Henry Rarlice or Barlicy granted a letter of dismissal.

**April 17, 1869**

No conference this meeting, which means the regular services were held on Sunday and very possibly services were held on Saturday but no conference.

**May 15, 1869**

Brother William F Horn united with the church by letter.

**June 19, 1869**

No business. The church assembled on June 21, 1869 at the residence of Sister Mary Pickard and after preaching by brother Keaton (Austin Keaton of Gumlog?) the church organized into conference. Sister Eliza Jane Pickard united with the church after declaration of her faith.

**July 17, 1869**

Select union delegates. Hannah An Evers granted a letter of dismissal.

**August 14, 1869**

After preaching by Brethren Burks, Oden and Johnson the church went into conference. No business.

**September 18, 1869** Only routine association business.

**October 16, 1869** No business.

**November 20, 1869** Usual services.

**December 18, 1869** Usual services.

**January 15, 1870** No conference due to the weather.

**February 19, 1870** Church at peace.

**March 19, 1870** No conference due to the weather.

**April 16, 1870** No conference and no pastor due to high waters.

**May 14, 1870**

Brother Patrick stated to the church that he had a difficulty with one of the colored brethren and struck him but that the brother had given him satisfaction for the offense. The colored brother made an acknowledgement and the church forgave Brother Patrick.

**June 18, 1870**

After preaching by brother Crecelius the church went into conference. No business.

**July 16, 1870**

Brother Marcus Knight and his wife Cynthia granted letters of dismissal.

**July 18, 1870**

The church received S. M. Warren and Nichols Bagget by experience.

**August 20, 1870**

Mary E. McQuarter (McQuarters) united with the church by experience. On the following sunday Ezekial McQuarters came forward and joined the church by experience. Brother Hiram G Waller and wife were granted letters of dismissal.

The church having notice of a charge preferred against Franklin Horn for unchristian conduct resolved unanimously to withdraw their fellowship from him and thereby exclude him from their body.

**September 17, 1870**

The church received W R Harwell by experience.

**October 15, 1870**

After prayer by Brother Harwell the church sat in conference. Brother John P. Knight arose and acknowledged his fault (?) to the church in that of his non attendance and neglect of duty. The church freely forgave him. A charge was brought against Tarnos, a colored sister. A committee assigned to wait upon her and report of their labors at the next conference.

**November 18, 1870**

The committee to labor with the colored sister reported that she failed to give satisfaction of her innocence and she further refused to attend a conference. The church then resolved to withdraw their fellowship from her and from her conduct.

**December 17, 1870** No conference.

**January 21, 1871** No conference.

**February 18 - March 18, 1871** No conference.

**April 15, 1871** Bad weather. - no conference.

**May 20, 1871**

Received Matilda Warren by experience. Brother Alfered Patrick was charged with drunkness (two next lines unread-able). A committee assigned to labor with him.

**June 17, 1871**

Black brother Alfered Patrick made acknowledgement and was retained in fellowship.

**July 15, 1871**

The church received by experience Susan Simmons and Eady Bailey.

**August 19, 1871**

After sermon by Elder Baits (Bates) the church sat in conference.

**September 16, 1871**

Hannah Bradford joined the church by experience.

**October 14, 1841**

Sister Caroline Edwards granted a letter of dismissal.

**November 18, 1871**

No business only regular services.

**December 16, 1871**

The church excluded colored brother Rasmus Day for joining another demonimation another church not of the fairth of Antioch.

**January 20, 1872**

The church received brother John H. Saxon, Sister Martha Saxon and sister Princeella White by letter.

**February 17, 1872**

Services only.

**March 16, 1872**

Bad weather unable to hold conference.

**April 20, 1872** No business.

**May 18, 1872**

William Saxon came forward and by declaration of his faith in Christ was received into fellowship of the church.

**June 15, 1872** Usual services.

**July 20, 1872**

Brother Isaah Throses and wife Mary Ann were received by letter. (The name may be Thrasher)

**August 17, 1872**

After preaching by Elders Davenport and Johnson the church went into conference - only routine association business.

**September 14, 1872**

Sister Caroline F. Shepherd was received by letter.

**October 19, 1872** Isaah Throses (?) moderator.

**November 16, 1872**

Sister Reeves granted a letter of dismissal. T. M. Patrick moderator.

**December 14, 1872** No conference due to the weather.

**January 18, 1873** No conference.

**February 15, 1873** No conference.

**March 15, 1873**

Brothers A. H. Saxon and R. A. Howard presented their letters and were received into fellowship. N. Baggett served as clerk protem.

**April 19, 1873**

After preaching by Brethren Sturat and Crecelius the church sat in conference - no business.

**May 17, 1873** No business.

**June 14, 1873** Only services.

**July 19, 1873**

Selected delegates for the district meeting at the New Chapel Church.

**August 16, 1873**

Chose delegates for the next association meeting.

**September 20, 1873** Only routine business - nothing of note.

**October 18, 1873** Church at Peace.

**December 20, 1873** No business.

**January 17, 1874** Only church services - no business.

**February 19, 1874**

Services by Elders Sturat and Davenport. No other business.

**March 14, 1874** Church at peace.

**April 1874** No entry.

**May 16, 1874**

John Walters came forward and by declaration of his faith in Christ was received into the fellowship of the church. The church resolved to liberate brother N Baget to exercise (his gift) in public in whatever sphere the Spirit of Christ may lead him.

**June 20, 1874**

Hannah A. Evers came forward and united with the church by letter.

**July 18, 1874**

The church appointed delegates to the union meeting to be held with New Zion Church commencing on Friday before the 1st Lords day in August. The delegates were J. G. Crecelius, Ezekiel McQuarters, A. R. Howard. Colored sister Jenny Patrick was excluded for joining the (a) methodist church.

**August 15, 1874** No conference.

**September 19, 1874** Only routine association business.

**October 17, 1874**

Letters of dismissal were granted to Brother Isah (Isaiah) Thrasher and Sister Mary Ann Thrasher.

**November 14, 1874**

Letters of dismissal granted to sister Eady Bailey.

**Note: The minutes now jump to:**

**April 17, 1875** Held divine services - no other business.

**May 15, 1875**

After preaching by Elders Oden and Davenport the church went into conference. The church after hearing a statement from a colored man by the name of Wade Dison (Dixon?) (the church) taken him under the watch care of the church. A charge under this head was preferred against brother Harwell of unchristian like conduct and by motion a committee appointed consisting of Brethren Patrick and Warren to wait upon brother Harwell and cite him to attend the next conference.



**June 19, 1875**

The reference from the last meeting was taken up and after investigation dismissed from the record.

**July 17, 1875**

A colored brother (not named) came forward and after a confession of faith was received into the fellowship of the church. The church elected delegates to the association meeting. J. G. Crecelius, J. B. Ursery and A. R. Howard.

**August 21, 1875** No business.

**September 19, 1875**

Only routine association business - like number of copies of association minutes desired, etc.

**October 16, 1875**

Sister Julia Creel came forward and joined the church by experience. Letters of dismission were granted to Brother ? and Sister ? Crecelius as well as to Alfered Patrick a colored brother.

**November 20, 1875**

After divine services the church met in conference. The church reelected Elders J. G. Crecelius as its pastor.

**December 18, 1875** No business.

**January 15, 1876** Services only - no business.

**February 19, 1876**

A charge preferred against Pegery Patrick for joining another faith. Brother R H Edwards granted letters of dismission.

March 15, 1876 No conference due to weather.

**April 15, 1876** No conference.

**May 19, 1870**

Brothers Patrick and Warren gave their report on Brother W. R. Harwell who denied the charge of being drunk but requested the church to exclude him which the church did.

**June 17, 1876** No business.

**July 15, 1876**

The church elected delegates to the union meeting which was to be held in the Union Church in Newton County commencing on Friday before the 4th Sunday in August. The delegates were J. B. Ursery, W. H. Saxon and J. H. Saxon.

**August 18, 1876** Only association business.

**August 20, 1876**

Sister Martha Knolls came forward and by a declaration of her faith in Christ was received into the church.

**September 1876** No entry.

**October 14, 1876**

Sister Mary Ann Saxon joined the church by experience.

**November 18, 1876** No business.

**December 16, 1876**

Sarah Reeves was received into the fellowship of the church by declaration of her faith in Christ.

**January 20, 1877** No business.

**February 17, 1877**

The church approved a request from Brother A. Baget that he be excluded from the church by his (own) request.

**March 1877** No entry.

**April 1877** No entry.

**May 19, 1877** Regular Services - no business.

**June 16, 1877** No business.

**July 14, 1877**

Sister Helon S Knight was received into the fellowship of the church by declaration of her faith in Christ.

**August 18, 1877**

After preaching by Elder W. D. Davenport. J. B. Ursrey, Ezekiel McQuarters, J. R. Knight, W. H. Saxon were appointed delegates to the association meeting.

**September 15, 1877** Only routine association business.

**October 20, 1877**

Brother J. M. Knight came forward and by a declaration of his faith in Christ and was received by the church.

**November 17, 1877**

Sister Octava Massey united with the church by experience. The church then chose Elder J G Crecelius as its pastor for the insuing year.

**December 15, 1877** No business.

**January - February 1878** No entry.

**March 16, 1878** No business.

**April 20, 1878**

Brother E. C. Crecelius and Sister Catherine Evens united with the church by experience.

**May 18, 1878** No business.

**June 15, 1878** Church at peace.

**July 20, 1878** Chose delegates to the district meeting.

**August 17, 1878** No business.

**September 26, 1878** Routine association business. Same names.

**October 19, 1878** Regular services.

**November 16, 1878** All well.

**December 1878 - January 1879** No entry.

**February 15, 1879** Elder J. G. Crecelius re-elected pastor.

**March 15, 1879** All well with the church.

**April 1879** No entry.

**May 17, 1879** Church at peace.

**June 14, 1879** No business.

**July 20, 1879**

Hannah Ann Evens was granted a letter of dismissal.

**August 16, 1879**

W. A. Davenport and his wife Caroline were received into the Fellowship of the church.

**September 20, 1879**

All at peace. Sister Susan Walters, wife of Brother John Walters united with the church by experience. Sister Mary Hood was granted a letter of dismissal. Brother A. H. Saxon also granted a letter of dismissal.

**October 18, 1879**

Sisters Maryanlevisy (?) Ursry and Salena Eliza Ursry united with the church by experience.

**Sunday morning October 19, 1879**

Sister Evans united with the church by a declaration of her faith in Christ.

**November 1879** No entries.

**December 20, 1879**

Sister Leah Coward granted a letter of dismissal.

**January 17, 1880**

Colored brother Wade Dyson granted a letter of dismissal.

**February 18, 1880**

Held usual services then organized into conference. Sister Elizabeth Battle was granted a letter of dismissal.

**March 1880** No entry.

**April 17, 1880**

Colored brother Wade Dyson was ordained and set apart to the full function of the gospel minister.

**May 15, 1880** No business.

**June 19, 1880** Regular services.

**July 17, 1880**

The church noted that the next association meeting was to be held in the Fellowship Church in Newton County.

**August 14, 1880** All well with church.

**September 18, 1880**

Sister Coward was excluded for uniting with a church of a different faith. Brother Ezekiel McQuarters was ordained as a deacon. Jenny Patrick requested to be restored. Afterward she Jenny and her husband Alfered Patrick were granted letters of dismissal.

**The minutes now go to: April 16, 1881**

Colored sister Peggy Patrick was restored and granted a letter of dismissal.

**May 14, 1881**

After preaching by Elders Wilkerson and Davenport the church went into conference. A letter of dismissal was granted to Sister Shepherd.

**June 18, 1881** All at peace.

**July 16, 1881** Routine district meeting business.

**August 20, 1881**

After restoration colored sister Tamas (?) Patrick was granted a letter of dismissal.

**September 17, 1881** No business.

**October 15, 1881** No business.

**November 18, 1881** No business.

**December 1881** No entry.

**January 1882** No entry.

**February 18, 1882** No business.

**March 18, 1882** Regular services.

**April 15, 1882** Regular services.

**May 20, 1882**

Sister Battle returned her letter and was received by the church.

June 17, 1882

Sister J. A. Pace and G. W. Pace presented their letters and were received by the church.

**July 15, 1882** Only routine association business.

**August 19, 1882**

After sermons by Brethren Craig and Davenport the church went into conference. Sister Shanon (Shannon) was received by letter and sister Dovie E Williams by declaration of her faith in Christ. The next association meeting was to be held with the Pilgrim Rest Church in Leake County.

**September 16, 1882** Church at Peace.

**October 14, 1882**

Letters of dismissal granted Brother W. A. Davenport and his wife Caroline.

**November 18, 1882** No business.

**December 1882** No entry.

**January 23, 1883** No conference.

**February 17, 1883**

Elder J. G. Crecelius accepted the call as pastor for another year.

**March 17, 1883** Regular services.

**April - May 1883** No entry.

**June 16, 1883** Church at peace.

**July 14, 1883**

Prepared for the association meeting to be held with the New Chapel Church in Scott County.



**August 18, 1883**

Brother B. B. Ammons and Sister Dovie E. Williams were granted letters of dismissal.

**Sunday August 19, 1883**

Sister Edna Saxon united with the church by a declaration of her faith in Christ.

**September 15, 1883** All well with church.

**October 20, 1883** Church at Peace.

**November 17, 1883**

After preaching by Elder Jones the church went into conference. No business.

**December 1883 - January 1884** No entry.

**March 15, 1884** Elder J G Crecelius re-elected pastor.

**April 19, 1884** Church at Peace.

**May 17, 1884** No business.

**June - July 1884** No entry.

**August 16, 1884**

Prepared for district meeting to be held in the Union Church in Newton County. Also prepared for the association meeting.

**September 20, 1884**

Sister Sarah A Pace united with the church by declaration of faith. The church resolved to liberate brother G. W. Pace to exercise his gift in any way that the spirit may direct him.

**October 18, 1884**

After prayer Brother Pace organized church into conference. Thomas Leach came forward and joined the church by experience.

**November 15, 1884** All well with the church.

**December 1884 - April 1885** No entry.

**May 16, 1885** Church at Peace.

**June 20, 1885** No business.

**July 18, 1885** District meeting business.

**August 15, 1885**

A letter of dismissal granted John P. Knight, Brother Robert Stone and Jesse Patrick joined the church by experience. On the following Sunday Sister Emma Patrick joined the church by declaration of her faith.

**September 19, 1885**

After preaching by Elder R T Allen the church went into conference. Brother John Ursry joined the church by declaration of his faith and brother David Eliot (Elliot) joined by experience.

**October 17, 1885** Church at Peace.

**November 1885** Elder J. G. Crecelius re-elected pastor.

**December 1885 - February 1886 (See later for February)** No entry.

**March 20, 1886**

After preaching by Elders Ferguson and Qraig the church went into conference. Sister Mattie Parnell came forward and joined the church by declaration of her faith.

**March 21, 1886**

Sister Eady (?) Thomas came forward and was received on relating an experience of grace.

**Now back to February 20, 1886**

Sister Lucy Thomas came forward and by a declaration of her faith in Christ was received.

**April 17, 1886**

Brother S. L. Guthree was received by the church by a declaration of faith. The following Sunday Sister Mary A. Parnell united with the church by an experience of Grace.

**May 15, 1886**

After preaching by Elder A. J. Stewart the church sat in conference. Sister Mary Bustian was received after her declaration of her faith in Christ.

**June 19, 1886**

After preaching by Elder Reagan the church sat in conference. Church at peace.

**July 17, 1886**

J. K. Whitehead and L. E. Whitehead (his wife?) united with the church by letter. W. J. Lang together with his wife Frances Lang joined the church by declaration of their faith in Christ. Association delegates appointed were S. M. Warren, J. K. Whitehead, and J. H. Saxon. S. L. Gunthrie alternate.

**August 1886** No entry.

**September 18, 1886**

Brother B. N. Gunthrie joined the church by declaration of faith. Sister Ella Cormelia Stone united with the church by an experience of Grace. There is mention of some type of publication (communication) of Brother Cercelius that appeared in the church 1885 minutes. This article (?) not found in the minutes.

**October 16, 1886**

Sister Dorah McLemore joined the church by declaration of faith.

**November 20, 1886** Elder J. G. Cercelius re-elected pastor.

**December 15, 1886** No business.

**January 15, 1887** Church at Peace.

**February 19, 1887**

After preaching by Elders Allen and Cercelius the church went into conference. Church at peace.

**March 19, 1887**

Sister Liney C. Bradford was received upon her profession of her faith in Christ or on confession of the Primitive Baptist faith.

**April 16, 1887** Church at Peace.

**May 14, 1887** Church at Peace.

**June 18, 1887**

John P. Knight returned his letter and was received by the church. The church made plans to attend the district meeting to be held with the Bethlehem Church in Jasper County commencing the first Sunday in September 1887.

**June (July) 16, 1887**

Brother William Saxon came forward and by declaration of his faith was received by the church.

**August 20, 1887**

Association delegates elected were Brethren J. B. Whitehead, W. J. Lang and G. W. Pace. Alternate delegates S. M. Warren.

**September 1887** No entry.

**October 15, 1887** Church at Peace.

**November 19, 1887** Elder J. G. Crecelius re-elected pastor.

**November - December 1887** No entry.

**January 19, 1888**

Brother R. C. Jackson and Sister Jackson his wife united with the church.

**February 1888** No entry.

**March 17 (?) 1888** Church at peace.

**April 14, 1888**

The church resolved to liberate Brother Larence Guthrie to exercise his gift wherever the Lord by his spirit may direct.

**May 19, 1888**

Sister Malissa Reaves united with the church by declaration of her faith. Bottom half of this page torn off.

**June 10, 1888**

Brother B. P. Parnell united with the church by experience.

**July 15, 1888**

Preaching by Brethren Gardner, Allen and Hollingsworth. Remainder of page torn off.

**The minutes now return to:**

**June 16, 1888**

Sister Sarah Patrick united by letter with the church. Brother W. W. Crecelius united with the church by a declaration of faith.

**July 14, 1888**

Elder T. R. Allen and his wife, sister W. R. Allen presented letters for admission into the church and were cordially received. Brother K. W. Parnell, Brother J. E. Sharp, Brother C. M. Beaves came forward and were received into the church upon their experience of Grace. Will Russell was also received by a declaration of faith.

**August 18, 1888** Association business.

**September 15, 1888** No business.

**October 20, 1888**

Letters of dismissal were granted to brother Luke Patrick and to Sister Bradford.

**November 17, 1888** Elder J. G. Crecelius re-elected pastor.

**December 15, 1888**

Brother J. R. Knight asked to be relieved of church clerk duties and was replaced with Brother B. M. Gunthrie.

**January 19, 1889** No business.

**February 16, 1889** Church at Peace.

**March 16, 1889** No business.

**April 20, 1889** All in Peace.

**May 18, 1889** No business.

**June 15, 1889** Selected delegates to District meeting.

**July 20, 1889** Church at peace.

**August 17, 1889**

The church selected delegates to the Bethany Baptist Association meeting - Elders T. R. Allen, Brethren G. W. Pace and S. L. Gunthrie. S. M. Warren, alternate.

**September 14, 1889**

Sister Josie Ursry related her experience of grace and was received. Sister Sarah Ursry received by same method.

**October 19, 1889**

Brother C. L. Smith was received by experience. Sister Dora McLemore granted a letter of dismissal. G. W. Pace served as church clerk protem.

**November 16, 1889** No conference.

**December 14, 1889** Elder J. G. Crecelius re-elected pastor.

**January 18, 1890** No business.

**February 15, 1890**

A letter was presented from Brother and Sister Knight and upon motion was read which called for their exclusion. The matter delayed until the next conference. Brother Ira Creel was received by experience.

**March 15, 1890**

The reference from last conference laid over until the next conference.

**April 19, 1890**

A letter from Brother J. P. Knight was read and a committee appointed to investigate the trouble before the church. Brother H. J. Ursry related his experience of grace and was received into the fellowship of the church. Sister L. E. Ursry likewise was received.

**May 17, 1890**

The reference committee made the following report:

Dear Brothers and sisters of Antioch Church we your committee beg leave (leave) to make the following report. We believe that Brother Jhn (John?) Jackson and Sister Knight have by their acts excluded themselves from Antioch Church and that Brother Monroe Parnell has done wrong in not acknowledging that he might be wrong in correctly understanding Brother Jackson that morning when he spoke to him. Brother Monroe Parnell made his acknowledgement and after motion it was received by the church.

**June 14, 1890** Only routine district meeting business.

**July 19, 1890** No business.

**August 16, 1890** All at peace.

**September 20, 1890** The church remained at Peace.

**October 18, 1890**

Sister S. Bradford joined the church by letter. Brother and Sister Allen granted letters of dismissal.

**November 15, 1890**

Brother Isaac Thomas came forward with a letter from Damascus Church and was received by the church.

**December 20, 1890**

Brother J. P. Knight made his acknowledgement to the church and was restored.



**January 17, 1891** No conference.

**February 14, 1891** Church at Peace.

**March 14, 1891**

Brother M. T. Pace joined by letter from Corrinth Church, Henderson County, Texas (note refers to Uncle Elder Tony Pace.)

**April 18, 1891**

The church chose Brother W. J. Lang for deacon. Brother Creel and wife granted letters of dismissal.

**May 16, 1891**

A presbtery formed of J. G. Crecelius, W. C. Roberts and A. Hollingsworth ordained W. J. Lang as deacon.

**June 20, 1891**

After services by Elder J. H. Purifoy the church went into conference. Brother W. C. Roberts and wife Sister Sarah Roberts joined the Church by letter.

**July 18, 1891**

After services by Brethren Roberts and Pace the church went into conference. Brother J. D. Harrelson related his experience of grace and was received by the church.

**August 15, 1891**

Brother Jeff Patrick presented a letter and was received. Sister M. H. Harrelson joined the church by experience. Routine association business.

**September 19, 1891** All at peace.

**October 17, 1891**

Sister H. A. M. Permento joined the church by experience.

**November 14, 1891** Brother J. G. Crecelius re-elected Pastor.

**December 19, 1891**

Letters of dismission granted Brother Johnny Walters and wife, Sister Leonard and sister Kittie Wade.

**January - March 1892** No conference.

**April 16, 1892**

Brother J. B. Edwards and wife Sister M. E. Edwards united with the church by confession of faith.

**May 14, 1892**

Sister A. L. McWhorter joined the church by experience.

**June 18, 1892** No business.

**July 16, 1892**

All at peace, only routine district meeting business.

**August 20, 1892**

All at Peace. Sister Lucy Reaves granted a letter.

**September 17, 1892**

Brother S. M. Shannon united with the church by experience.

**October 15, 1892** No business.

**November 19, 1892**

No business. Elder J. G. Crecelius remained Pastor.

**December 16, 1892**

Elder M. T. Pace granted letters of dismission.

**January 14, 1893** No conference due to the weather.

**February 18, 1893**

Brother J. B. Gay united with the church by letter.

**March 18, 1893** No business.

**April 15, 1893** No business.

**May 20, 1893**

Sister Baggett granted a letter of dismissal also Brother E. McWhorter and his wife and daughter.

**June 17, 1893** Church at Peace.

**July 15, 1893**

The church chose Brother J. D. Harralson as deacon. The church also voted to invite Elders J. R. Willis and T. F. Gardner for the ordaining services. J. B. Edwards served as clerk pro tem.

**August 19, 1893** Brother J. D. Harrelson ordained as a deacon.

**September 16, 1893** No business.

**October 14, 1893** All at Peace.

**November 18, 1893**

Elder J. G. Crecelius re-elected pastor who was to be assisted by Elder W. C. Roberts.

**December 16, 1893**

Brother J. D. Harrelson tendered his resignation as deacon of the church. The request was granted by the church.

**January 1894** No entry.

**February 17, 1894** No business.

**March 17, 1894** Church at Peace.

**April 14, 1894**

Letters of dismissal granted to Brother Henry Ursry and wife, also to Sister Josie Ursry and sister Octavia Massey.

**May 1894**

Called for Service of three Sister Churches to meet next conference, to assist in regard to trouble concerning Brother J. D. Harralson using the office of Deacon. Damascus, Sharron, and Macedonia were selected to send delegates. Brother Knight case reconsidered, voted out as said case was settled in May 1890.

**June 16, 1894**

Committee reported it was good order for Brother J. D. Harralson to use the order of deacon.

**July 14, 1894**

Granted letters of dismissal to Sister Elizabeth Usry and Brother W. E. Russell.

**August 18, 1894**

Elder W. C. Roberts and Brethren G. W. Pace, W. J. Lang, and W. H. Saxon, chosen messengers to the District meeting. Letters of dismissal granted to Brother J. R. Usry and his wife by their own request.

**August 23, 1894**

Received Brother T. M. Patrick by experience. Messengers chosen to represent church in Association were Elders W. C. Roberts and Brethren S. M. Warren, W. J. Lang, and G. W. Pace, alternate, and send \$2.50 for association purposes.

**September 15, 1894**

Letter to the Association read and received.

**October 20, 1894**

Church chose five as committee to investigate a trouble between Brother Will Roberts and his family and Brother Joe Edwards of this church and Brother L. R. Madden and old Brother Edwards of Damascus Church, to meet, with Damascus Church and ask them to elect a committee of five to help investigate very thoroughly (continued)

who is in the wrong and let the blame fall where it may. Chosen as our five were W. J. Lang, S. M. Warren, J. H. Saxon, G. W. Pace, and W. H. Saxon.

**November 17, 1894**

Reference of last conference taken up and continued to next conference, committee to labor with the unsatisfied parties and to reconcile if possible.

**December 15, 1894**

Report of the committee acting in conjunction with committee from Damascus Church as follows:

"To the members composing Antioch Church, Scott County, Mississippi: We the committeemen appointed by your Body to act in conjunction with a committee from Damascus Church, have investigated the case between Brother W. C. Roberts and Sister Roberts, his wife, and old Brother Edwards and Brother L. R. Madden, and from the testimony we received, we do not think that Brother Roberts grounds for the accusation he brought against his wife and Brother L. R. Madden was well founded."

On motion, the church withdrew her fellowship from Brother W. C. Roberts. Elder J. G. Crecelius was unanimously chosen as Pastor for the next year.

**January 19, 1895** Church at Peace.

**February 16, 1895** No conference due to bad weather.

**March 16, 1895** No conference.

**April 20, 1895**

Church reported at peace. Letters of dismission granted to Brother J. D. Harralson and wife.

**May 18, 1895**

On motion, that we have Rules of Decorum read before our next communion. Church at Peace.

**June 15, 1895** Church reported "All in Peace".

**July 20, 1895**

Chose delegates to District Meeting to convene at Fellowship Church, as follows: S. M. Warren, J. B. Edwards, W. J. Lang, and G. W. Pace, alternate. Granted a letter of dismissal to W. D. Gordy by his own request.

**August 17, 1894**

Chose delegates to the association to meet at Antioch Church, Scott County, Mississippi as follows: W. J. Lang, S. M. Warren, G. W. Pace, and B. P. Parnell, alternate, To send \$2.50 for Association pruposes.

**September 14, 1895**

Church reported "All in peace." Sister Mattie Stone united with the Church by experience and also Brother J. M. Kight made his acknowledgement and was forgiven. He and his wife were restored into the full fellowship of the church.

**October 19, 1895** No business.

**November 16, 1895**

Deferred calling of Pastor for next year until next conference.

December 14, 1895

Elder J. G. Crecelius was unanimously chosen as Pastor for next year. Brother A. Myers and Sister S. E. Myers, his wife, united with the Church by letters.

**January 18, 1896** No conference due to inclement weather.

**February 15, 1896** Services by Elder A. W. Woods. No business.

**March 14, 1896** Church at Peace.

**April 18, 1896** Church at Peace.

**May 16, 1896** Church at Peace. No business.

**June 20, 1896**

Services by Brethren J. B. Langston and W. S. Ferguson. Received Brother Sidney Patrick by experience. Moderator notified church that due to failing health, he could not serve them the remainder of the year. Church unanimously elected Elder W. S. Ferguson to fill the unexpired term of Elder J. G. Crecelius, and he accepted, the call of the church.

**July 18, 1896**

Chose delegates to the district meeting with Mt. Olive Church, Scott County, Mississippi as follows: W. J. Lang, G. W. Pace, S. M. Warren and W. W. Crecelius, alternate.

**August 15, 1896**

Church at peace. Messengers chosen by ballot to the Association as follows: G. W. Pace, S. M. Warren, W. T. Leach and W. J. Lang, alternate. Send \$2.50 for associational purposes.

**September 19, 1896**

Church reported at peace. Letter to the Association read and adopted.

**Note: Next page contains following information:**

Sister - June 14, 1924 came by letter from New Home Church. Jade Massey, November 17, 1877.

**October 17, 1896**

Church at Peace. Received Brother William McMillan by experience and Sister Ella Massey, by experience.

**November 14, 1896**

After services by Elder J. R. Willis and W. S. Ferguson, church met in conference, Went into choice of Pastor for the next year, which resulted in Elder W. S. Ferguson being elected by ballot.

**December 19, 1896**

Elder W. S. Ferguson accepted the call to serve as Pastor for the next year. Church at Peace.

**January 16, 1897** No business. All in Peace.

**February 20, 1897**

Church at Peace. Brother R. D. Stone made a confession of his errors and asked the church to forgive him, which they freely did.

**March 20, 1897** Church at Peace. Adjourned.

**April 17, 1897**

Services by Elder T. J. Stamper. Brother S. M. Shannon made acknowledgement of his errors and asked forgiveness and church freely forgave him. Brother G. W. Pace was chosen deacon by ballot. Elder J. R. Willis to be requested to assist in the ordination of Brother G. W. Pace at our next meeting. Committee consisted of S. M. Warren, R. C. Johnson and S. M. Shannon.

**May 5, 1897**

Presbytery for the ordination of Brother G. W. Pace was organized consisting of Elders J. G. Crecelius, W. S. Ferguson, R. A. Smith, and S. J. Hollingsworth. After examination and finding him sound in the faith, they proceeded with the ordination.

**June 19, 1897**

Sister Salina Simmons came forward and related her experience of grace and was received as a subject of Baptism and then full fellowship of the Church. Choice of messengers to the union meeting were; G. W. Pace, J. M. Kight, W. J. Lang, and W. W. Crecelius, alternate. Letters of dismissal granted to Brother W. A. Saxon and Sister Edner Saxon, his wife.

**July 17, 1897** Letter read to District and received. All in peace.

**August 13, 1897**

The first union meeting of the Bethany Baptist Association met with Antioch Church. Eight churches were represented, all reporting to be in peace. Next union meeting to convene with Macedonia Church and committee of five appointed to arrange Preaching during this meeting; Brethren W. W. Crecelius, W. J. Lang, Thomas Biggs, Tim Gordy, and John Sharp.

September 18, 1897

Letter read and received to the association. Church at Peace.



**October 18, 1897**

Brother G. H. Banks came forward and united with the church by experience.

**November 20, 1897**

Services by Brother J. R. Willis. Church at Peace. Brother W. E. Russell returned his letter to the church and was received into full fellowship of the Church. Elder W. S. Ferguson was chosen to serve as Pastor for the ensuing year.

**December 18, 1897** No conference due to weather.

**January 15, 1898** No conference.

**February 19, 1898**

Brother Ferguson agreed to serve as Pastor. Church was reported not in Peace and not in order to come before the church. (?)

**March 19, 1898**

Church was reported not in Peace and on motion the church prefer a charge against Brother A. Myers for unchristian conduct against the church. Committee appointed to see Brother Myers and notify him of the charge against him and to cite him to next conference; J. B. Gay, G. W. Pace, S. M. Warren and W. J. Lang.

**April 15, 1898**

Took up reference of Brother Myers. Committee reported seeing him and church withdrew her fellowship from him. "All in Peace."

**May 14, 1898** Church reported "All in Peace."

**June 18, 1898**

"All in Peace." Brother J. C. Massey came forward and after relating his experience of grace, was received as an applicant for Baptism and then fellowship of the church.

July 16, 1898

After service by Brother T. J. Stamper, church met in conference. "All in Peace." Delegate chosen by ballot to represent church in the district meeting at Macedonia Church. Chosen were Brethren S. M. Warren, W. J. Lang, G. W. Pace and J. B. Gay, alternate.

**August 11, 1898**

"The Church of Antioch assembled this day at Brother S. M. Warren." On motion that we abide in what the majority says in the selection of a place for the building of a new meeting house. On motion that we take a vote whether we hold the ground or not that Mr. A. W. Reeves agrees to give us. We agreed to take Mr. Reeves proposition, that he make the church a deed to three acres of land west of Public Road and a right away to the spring and room to turn around there, and a deed to all that is enclosed in the grave yard and as much more as may be needed joining said grave yard. Committee appointed to go with Mr. Reeves, W. J. Lang and W. H. Saxon, to make the deed. Committee appointed to draw up specification for the building of a new church house and present it at our next conference for approval or disapproval; S. M. Warren, W. J. Lang and C. M. Beaver. By request of Brother G. W. Pace, we do what was agreed in opening the road between John Reeve's and Jerry Green's land.

**August 20, 1898**

A. Hollingsworth and R. A. Smith conducted services. Letter to the District meeting was read and adopted. The Report of Committee on Specifications for the building of a new church house was read and received. Elected messengers to the District as follows:

B. M. Guthrie, S. M. Shannon, S. M. Warren, and J. W. Patrick, alternate.

**September 17, 1898**

Letter to the Association was read and adopted. Church reported "All in Peace." Letter of dismissal was granted Brother G. H. Banks by his own request.

**October 15, 1898**

Church was reported not in peace. Church preferred a charge of unchristian conduct against Brother B. P. Parnell and in consequence that satisfaction could not be given at present, he requested the church to exclude him. Church withdrew her fellowship from said B. P. Parnell.

**November 19, 1898**

Church reported "all in peace". Went into choice of someone to serve us as Pastor for the ensuing year, by ballot, resulting in choice of Elder W. S. Ferguson. Brother Ferguson, being present, stated that he would serve the church to the best of his ability for the next year.

**December 17, 1898** Church was reported "all in peace".

**January 14, 1899** Church was reported "all in peace".

**March 18, 1899** Church was reported "all in peace".

**April 15, 1899**

Service by Elder A W Woods. Church reported "all in peace".

**May 20, 1899**

Service by Brother S. R. Scott. Church reported "all in peace". Sister L. J. Knowles came forward and related her experience of grace and was received as an applicant for Baptism and afterward into the full fellowship of the church.

**June 17, 1899** Church reported "all in peace".

July 15, 1899

Services by Brother H. R. Talbot. Church reported "all in peace". Sister Ida Guthrie came forward and related her experience of grace and on motion was received as an applicant for Baptism and then full fellowship. Went into choice by ballot of messengers for District meeting to convene with Union Church, Newton County, Mississippi, resulting in the following Brethren: S. M. Warren, G. W. Pace, W. J. Lang, and S. L. Guthrie, alternate.

**August 19, 1899**

Letter to District meeting read and adopted. Charge was preferred against Brother William McMillan for unchristian conduct. Committee appointed to go and labor with said Brother and cite him to our next conference: S. L. Guthrie, W. E. Russell, S. M. Shannon. Delegates chosen to the Association: W. T. Leach, J. M. Right, S. M. Shannon, and W. J. Lang, alternate.

**September 16, 1899**

Brother McMillan made acknowledgement to his faults and on motion his acknowledgement was received. Letter to the Association read and adopted. Church reported "all in peace".

Sister Olif Reeves came forward: and was received into the fellowship of the church as a subject of Baptism, and W. D. Mann came forward with a letter from Macedonia Church and was received into the fellowship of the church.

**October 14, 1899** Church reported "all in peace".

**November 18, 1899**

Church reported "all in peace". Brother J. W. Russell came forward with a letter from Hopewell Church, Neshoba, Mississippi, and letter and bearer were received. Choice of someone to serve as Pastor for the next year resulted in Elder W. S. Ferguson, and he being present, stated that he would serve.

**December 16, 1899**

After service by Brother L. H. Stuckey, of Texas, church went into conference. Church reported "all in peace".

**January 20, 1900 and February 17, 1900**

No conference due to weather.

**March 17, 1900** Service by Brethren Hollingsworth and Ferguson.

**April 14, 1900**

Church was reported "not in peace". Brother J. C. Massey made his acknowledgement of being drunk and asked the church to forgive him and church forgave him of his transgression. Church preferred a charge against Brother S. M. Shannon for indulging in too much drinking intoxicating liquor and withdrew her fellowship from him for said conduct.

**May 19, 1900**

Case of Brother C. M. Beaver was taken up, and he made his acknowledgement and the church forgave him of his errors. Called for the peace of the church and Brother J. W. Russell made his acknowledgement stating that he felt he had done wrong and asked for forgiveness and on motion the church received his acknowledgement and forgave him. J. D. Walters came forward and related his experience of grace and on motion was received as an applicant for Baptism and afterwards, full fellowship of the church.

**June 16, 1900** Church reported "all in peace".

**July 14, 1900**

Went into choice, by ballots, for delegates to the first union meeting to convene with Lebanon Church, Newton County, Mississippi: Brethren W. T. Leach, W. J. Lang, G. W. Pace, and S. M. Warren.

**August 18, 1900**

Letter to the District meeting read and adopted. Church reported "all in peace". Delegate to the association chosen were Brethren J. W. Russell, J. M. Kight, S. L. Guthrie and J. W. Patrick, alternate.

**September 8, 1900** Church reported "all in peace".

**October 20, 1900**

Church met in conference after Service by Brethren Stamper Woods and Ferguson. Church reported "not in peace" but nothing in order to come before the church.

**November 17, 1900**

Called for Peace of the Church and Brother J. B. Gay made his acknowledgement that he had used profane language and ask the church to forgive and on motion church forgave him. Went into choice of a moderator and clerk, by ballot for the next year resulting in the choice of Elder W. S. Ferguson, moderator and B. M. Guthrie, clerk. Brother Ferguson gave answer stating he would serve the next year, the Lord being his helper.

**December 14, 1900** Church reported "all in peace".

**January 19, 1901**

Service by Brethren Ferguson and Hollingsworth. Charge was preferred against Brother William McMillon for unchristian like conduct and motion to withdraw our fellowship from him. After discussion at some length, it was agreed to leave it to the council of four sister churches. Council to be from Damascus, New Bethel, Ebenezer, and Union churches, meeting with us at next conference. A. Myers came forward and made his acknowledgement and on motion that he be restored if he can reconcile Brother J. M. Kight and Sister Kight as he has the other Brethren.

**February 16, 1901**

After services by Brethren Woods and Ferguson, church went into conference. Rescinded the act of last conference in the case of restoring A. Myers on condition. Brother W. T. Leach made his acknowledgement of drinking too much intoxicating liquor, asked the church to forgive him, which the church freely did.

**March 16, 1901**

Committee of three appointed to go and investigate a settlement between Brother J. M. Kight and A. Myers, resulting in Brethren G. W. Pace, W. T. Leach, and B. M. Guthrie being chosen. Motion to notify following churches, Union, Damascus, New Bethel, and Ebenezer and ask them to send three from each church to meet with us on our May meeting to settle a trouble among us.

**April 20, 1901**

Committee to see Brother J. G. Brunson was taken up and a letter read and church received the report and discharged the committee.

**(Note at top of page; May 18 1901, church divided.)**

**May 18, 1901**

On motion since some of the churches did not respond to the call made by this church, the church (clerk?) erases from his minutes the reference of the conference of last month. On motion that we withdraw fellowship from Brother William McMillon for marrying a woman with a living husband, which we call adultery, and it was voted down by this church by one majority, whereupon it was moved and seconded by the church to withdraw her fellowship from the following Brethren and Sisters for bringing a charge against the church for living in adultery and fellowshiping the same. A list of the names of those who were excluded: W. J. Lang, W. H. Saxton, Mary Ann Saxton, Martha Saxton, Marthan Knoles, L. J. Knoles, B. M. Guthrey, C. E. Guthrey, J. M. Kight, H. S. Kight, J. B. Gay, W. E. Russell, J. M. Russell, Sarah Reeves, and Olif Reeves. Church reported "all in peace". On motion, George W. Pace, was elected clerk of the church, the church has agreed to place on his record, the cause in full for his action,

A true statement to the reason why Antioch Church was forced to exclude the above named Brethren and Sisters. Sarah F. Warren was married to Pinkney Moore on the 20th Day of May 1863 by Elder J. G. Crecelius and on August the 24, 1866, Moore quit his wife and she in a needy condition, and left the country for good. And on the 29 of April 1880, She was married to W. R. McMillon by Elder J. G. Crecelius and on the 20 day of September, 1892, Brother McMillon obtained a hope that the Lord had pardoned his sins and on Saturday before the Sunday in October 1897, he offered himself to Antioch Church and was received by the church unanimously by Elder Crecelius, the moderator of that conference meeting. The foregoing is a true statement and all the facts in this case are embraced in it.

**July 20, 1901**

Antioch of old School Primitive Baptist met after Divine Services. Church reported "all in peace". Appointed S. M. Warren, J. E. Sharp, T. M. Patrick and S. J. Patrick alternate, as delegates to District Meeting, which convenes with Antioch Church. Letter to the District meeting read and received.

**August 17, 1901**

Church reported "all in peace". Church preferred a charge against Brother Bob Stone and wife Sister Stone for Church contempt and appointed S. M. Warren, J. E. Sharp and George W. Pace, to wait on Brother Stone and wife and to report back to the church at next conference. Messengers chosen to the Bethany Association which convenes with Sharon Church as follows: George W. Pace, S. M. Warren, T. M. Patrick, and J. E. Sharp, alternate. Also ask for 35 copies of minutes.

**September 14, 1901**

Committee to see Brother Bob Stone and wife reported and church excluded them on said charge of church contempt.

**November 15, 1901**

Elder W. S. Ferguson was elected by Antioch Church as their Supply and Moderator for the ensuing year, and George W. Pace chosen as clerk.

**March 15, 1902**

Church reported "all in peace". Letter of dismissal was granted Sister White Head (?) at her request.

**April 19, 1902** Church reported "all in peace".

**May 17, 1902**

Church reported "all in peace". A charge was preferred against Brother W. W. Crecelius for joining an Institution called Woodsman of the World and on motion G. W. Pace, S. M. Warren, W. T. Leach, were appointed to write to Brother Crecelius in regard to the matter, and ask him to write to the church and confess his wrongs, if he was guilty of the charge. A charge was preferred against Brother Cye Beaver for taking out a life insurance policy on himself. J. E. Sharp, T. M. Patrick, and S. J. Patrick was appointed to see Brother Beaver and ask him to meet the church at next conference.

**June 14, 1902**

Church failed to get a hearing from Brother W. W. Crecelius, and Brother Cy Beaver being sick could not meet the church as requested. On motion Antioch Church agreed to represent his self by messengers and letter in the first district meeting to meet at Sharon Church. Antioch Church made a special call for help from all the churches in the Bethany Assoc. to meet with her on Saturday before the 3rd Sunday in August 1902. The moderator Elder W. S. Ferguson of Antioch Church to make a full statement to the Brethren from the different churches, of all his troubles in May 1901.

**July 19, 1902**

Committees reported. Church withdrew her fellowship from Brother W. W. Crecelius and Brother Cy Beaver for the charges preferred against them in May 1902. Church reported "all in peace". Sister Nancy Crecelius and Brother J. D. Walters were granted letters of dismissal at their own request. W. T. Leach, S. M. Warren, and George W. Pace were appointed messengers to the district meeting and J. E. Sharp, alternate.

**August 16, 1902**

A call to Antioch church to the different churches of the Bethany Association; "We have met this day in conference by appointing Elder Joyner of Goodhope Association, moderator and Brother Payne, Clerk, Conference was opened by prayer by Elder J. E. Alderman. The names of the representatives of the different churches are as follows: Union Church: G. L. McGee, J. W. Sharp, William Harris; Fellowship Church: W. P. Hollingsworth, J. S. Stamper, J. M. Payne; Macedonia Church: S. J. Robison, Will Smith, J. M. Donegan; Lebanon Church; A. L. Pennington, T. J. Snowden, T. J. Biggs; Sharon Church: A. Hollingsworth, S. J. Hollingsworth and H. L. Evans. Visiting Brethren seated were: Brother Joe Shields of Zion Hill Church, and Elder J. E. Alderman and J. L. Joyner and Brother W. J. Stuart from Good Hope Association, Brother W. S. Ferguson was requested to make a true and correct statement of all the troubles of Antioch Church. Where upon, we your committee beg leave to report that in our judgment, Antioch Church did right in her action, as the other Brethren did not prove that said McMillon's wife did have more than one husband living at that time.

**August 16, 1902**

Letter to the District was read and adopted. Church reported "all in peace." Messengers to the Bethany Association chosen as follows: W. T. Leach, S. M. Warren, George W. Pace, and J. E. Sharp, alternate. Agreed to send \$2.00 for Association purposes, and request 35 copies of the minutes.



**September 20, 1902**

Called for the peace of the church, "all in peace". A proposition offered by the Brethren who were excluded in May 1901, was rejected by the church for reasons stated by the council meeting August 1902.

**October 17, 1902** Church reported "all in peace".

**November 15, 1902**

Church reported "all in peace". A letter of dismissal was granted Sister S. E. Myers. Elected by ballot, Elder W. S. Ferguson for the ensuing year and George W. Pace, church clerk.

**December 20, 1902** Church reported "all in peace".

**March 14, 1903** "All in peace."

**April 8, 1903** "All in peace."

**May 16, 1903** "All in peace."

**June 20, 1903** "All in peace."

**July 18, 1903**

"All in peace." Elected messengers to the District meeting as follows; S. M. Warren, W. T. Leach, J. E. Sharp, and G. W. Pace, alternate. Brother S. M. Warren to write the corresponding letter to the District.

**August 15, 1903**

Agreed to elect her messengers to the Bethany Association, which convenes with Ebenezer Church, Leake County: S. M. Warren, W. T. Leach, G. W. Pace, and J. W. Patrick, alternate. Agreed to send \$2.00 for Association purposes. W. T. Leach appointed to write the Letter to the Association. Committee was appointed to see Brother William McMillon in reference to reports on him and invite him to meet with the church at next conference.

**September 19, 1903**

The committee to see Brother McMillon reported and the church preferred a charge against Brother McMillon for getting drunk and denying of this charges and he was excluded from the church. Letter to the Association was read and adopted. Church reported "all in peace".

**October 17, 1903**

Opened the doors of the church, when Brother William Saxton and wife and Sister Martha Noel and Sister Martha Saxton and Brother Bob Stone and wife came forward and made their acknowledgements to the church and were received into the full fellowship of the church.

**November 14, 1903**

Church agreed to go into the choice of a Pastor and Clerk for the ensuing year. Brother W. S. Ferguson and George W. Pace were chosen by rising vote.

**March 19, 1904** Church reported "all in peace".

**April 16, 1904**

Church peace called for, and reported "not in peace", deferred to later. A charge was preferred against Sister William Long for non-attendance and church contempt and she was excluded on the charge. Church elected a Deacon which resulted in the choice of Brother W H Saxon, by the unanimous vote. Committee appointed to see Brother J R Willis and invite him to meet with the church to assist in the ordaining of Brother Saxon. Brother A Hollingsworth was also invited to assist.

**May 14, 1904**

Church proceeded with the ordination of Brother W. H. Saxon. Presbytery formed by visiting Brethren: Elders W. S. Ferguson, A. Hollingsworth, Jim Payne, J. L. Hollingsworth and George W. Pace. After examination, and being found sound in the faith, prayer was offered and charge was given by Brother Ferguson. Church then gave the hand of Fellowship to Brother and Sister Saxon.

**June 18, 1904**

Elder S. E. Pennington conducted Divine Services. Following delegates elected to the District meeting to convene at Fellowship Church, Newton County: W. H. Saxon, John C. Massey and George W. Pace with J. E. Sharp, alternate. Right hand of Fellowship was given Sister Martha Saxon in token of our love to her.

**July 16, 1904**

Letter to the Association was read and received. Church reported "all in peace". Brother W. A. Saxon and Sister Edney Saxon was received by Letters into the full fellowship of this church.

**August 20, 1904**

Delegates chosen to represent church in the Association which convenes with New Bethel Church, Leake County, Mississippi: W. T. Leach, S. M. Warren, George W. Pace, and W. A. Saxon, alternate. Church to send \$2.50 for Association purposes.

**September 17, 1904**

Letter to the Association read and adopted. Church reported at peace.

**October 15, 1904** Church "all in peace".

**November 19, 1904**

Elder W. S. Ferguson was chosen to serve the church as Pastor for the ensuing year, who stated to the church that by the help of the Lord he would do the best he could in trying to meet with them once a month.

**January 14, 1905** Church "all in peace".

**March 18, 1905**

At the request of Brother John E. Sharp, the moderator stated that he, Sharp, had taken out a policie on an insurance company and Brother Sharp being present requested the church to exclude him from this body. On motion, the church preferred a charge against Brother John E. Sharp for joining one of the Institutions of men and he was excluded from the fellowship of Antioch Church. Church "at peace".

**April 15, 1905** Call for peace of the church. "All in peace".

**May 20, 1905**

Church covenant and articles of faith read. Church reported "all in peace".

**June 17, 1905**

**Note: Name of Antioch Church has now become "Antioch Church of Predestinacian Baptist."**

Church elected messengers by acclamation, to the District meeting, to wit: W. T. Leach, S. M. Warren, George W. Pace, and W. H. Saxon, alternate, to convene with us.

**July 15, 1905** Called for the peace of the Church. "All in peace".

**August 18, 1905**

Church "all in peace". Messengers elected to the Association, W. T. Leach, S. M. Warren, George W. Pace, and J. E. Massey, alternate to convene with Macedonia Church, Newton County.

**August 18, 1905**

The first Union meeting of the Bethany Baptist Association met this day with Antioch Church, Opened with singing praise. Letters to the Association read. Six churches read and approved, reported in Peace. Committee to arrange preaching reported Brother Langston to preach this evening, Brethren Ragan and Alfred Saturday morning and by A. Hollingsworth and Brother Jake Hollingsworth, Sunday morning by Brethren Joyner and S. E. Pennington.

**September 16, 1905**

Letter to the Association read and adopted. Church reported "all in peace". Church covenant and Articles of Faith read. On motion, a query was sent from this church to Bethany Association to know if it order for Old School Baptist to Fellowship any one in the church who takes out a policy in a Life Insurance Company or join any of the Secret Institutions of Men or moneyed institutions,

**October 14, 1905**

By request of the Moderator of the Bethany Baptist Association, the query from this church to the Association was not presented to the body, so no action was taken on the query. Church reported "at peace".

November 18, 1905

Church reported "all in peace". Went into choice of Pastor and Clerk for the ensuing year, with Brother W. S. Ferguson being chosen pastor, and George W. Pace, Clerk. Brother Ferguson accepted.

**February 17, 1906**

After service by A. Hollingsworth, church met in conference. Church reported "all in peace".

**March 17, 1906**

Services by Elder Clark and Broome. Church reported "all in peace".

**April 14, 1906**

Brother Sidney Patrick sent a request to the church by Brother Bud Saxon asking for a letter of dismissal, which the church thought not best to grant.

**May 19, 1906**

Church reported "all in peace". Church covenant and articles of Faith was read.

**June 16, 1906**

Church reported "not in peace", but nothing in order to come before the church.

**July 14, 1906**

Church still reported "not in peace", but nothing in order to come before the church. Church elected her messengers to the District which convenes with Sharon Church, to wit: S. M. Warren, W. T. Leach, S. J. Patrick and W. A. Saxon, alternate.

**August 18, 1906**

Letter to the District read and adopted. Church reported "all in peace", Choice of Messengers to the Association chosen, to wit: S. J. Patrick, S. L. Guthrie, George W. Pace, and H. M. Parnell, alternate. Agreed to send \$2.50 for Association purposes.

**September 15, 1906**

Letter to the Association read and adopted. Church reported "all in peace", Articles of Faith read and church covenant read. Elected Elder J. L. Joiner as Pastor for the ensuing year and S. L. Guthrie as clerk

**Next is a sheet which apparently was the last page of typed Rules of decorum and this is followed by a list of members as of August 2 1906, Part of the page is torn off. Readable names of members are as follows:**

Martha Saxon  
W. A. Saxon  
W. H. Saxon  
Edna Saxon  
M. A. Saxon  
S. M. Saxon  
J. W. Patrick  
S. J. Patrick  
G. W. Pace  
M. E. Massey  
R. D. Stone  
Mary Bustin  
Annie Edwards  
Hasty Permenter  
Sallie Patrick  
S. A. Pace  
H. M. Parnell  
E. C. Stone  
Martha Evans  
Saline Simmons  
D.(?) C. Bradford  
Mattie Parnell  
S. L. Guthrie  
Mary Parnell  
Claud Saxon  
Mary Gasa (?)  
A. G. Simmons  
Melissa Beaver  
Lela (?) Guthrie  
H. H. Simmons  
H. S. Knight  
C. E. Guthrie (?)  
Martha A. White  
Eli Massey  
Eter Lee Creel  
Piety Creel  
Cora Bell Creel  
W. A. Simmons  
Dolly Josephine Creel  
R. T. Creel  
Maggie Emer May  
Malissa Creel  
W. N. May  
Ida Creel

Eredy (?) Farmer  
Huldy Jane Creel  
Rosie Lee Summers  
Ellen Patrick  
? Slattingsworth  
Hattie Gay  
Dot Hollingsworth  
Annie Hollingsworth  
Miss Lizzie Slattingsworth  
Jackson ? Gardner  
Mrs. Orah Garner  
Pearl May  
Annie Tabia Bustian  
Mary Wade  
Jessie Bustian  
Cora (?) Massie  
William Wade  
Ruben May  
Annie Creel  
Sarah Stamper  
J. V. Massey  
Martha Noel (marked through)  
M. E. Edwards

**November 17, 1906**

Antioch Church of Predestinarian Baptist. Called for the peace of the church, all in peace. No business to be transacted, church adjourned.

**December 15, 1906**

No business to be transacted. Church agreed to call a supply or pastor for the ensuing year, which resulted in choice of Elder S. J. Hollingsworth by a rising vote. Brother Hollingsworth being present made a very feeling talk, stating that by the help of the Lord, he would serve the church as pastor to the Best of his ability. Adj.

**January 19, 1907** Church at peaces No business to bring forward.

**February 16, 1907**

After "Divine Servis" church met in conference. Church reported "all in peace." No business to bring forward. Church adjourned.

**March 16, 1907**

Church met in usual way. Called for the peace of the church. "All not in peace" but nothing in order to come before the church. No further business. Adj.

**April 20, 1907**

Church reported "not in peace" but nothing in order to come before the church. No further business.

**May 20, 1907**

On motion the church covenant and articles of faith were read. Church again reported "not in peace", but nothing in order to come before the church.

**June 15, 1907**

Church reported "all in peace." Messengers were chosen for the district meeting to be held with the Macedonia Church, Newton County, Mississippi. Chosen were: W. T. Leach, S. J. Patrick, S. L. Guthrie and W. A. Saxon, Jr., alternate. A letter was read from Elder Fred T. Gardner. By request, the church agreed to give Brother Lang and other Brethren, the privilege of the church house, if they want it, to make the appointment. We agree to attend if the "Lord will".

**July 20, 1907**

Church letter to District was read and adopted.

**August 17, 1907**

Messengers to the Association were chosen as follows: W. A. Saxon, G. W. Pace, W. T. Leach, and S. M. Warren, alternate. Called for 35 copies of the minutes and send \$2.50 and requested clerk to write a letter to the Association and request the next session.

**September 14, 1907**

Letter to the Association was read and adopted. Church was reported "all in peace".

**November 16, 1907**

Charge was preferred against Brother T. M. Patrick for contempt against the Body, and on motion the church withdrew fellowship from Brother Patrick for the same. Church reported "all in peace". Church went into choice of supply for the ensuing year, and by ballot S. J. Hollingsworth was elected. S. L. Guthrie was elected church clerk unanimously.

**December 14, 1907** Church reported "all in peace". No business.

**January 18, 1908** Church reported "all in peace". No business.

**March 14, 1908**

Church reported "all in peace". Elder S. J. Hollingsworth was received by letter from Sharon Church, Newton County to Scott County, Mississippi.

**April 18, 1908** Church reported "all in peace". No business.

**June 20, 1908**

"She reports in peace". Messengers were elected to the district meeting by ballot: Elder S. J. Hollingsworth, W. T. Leach, S. J. Patrick, and J. C. Massey, alternate.

**July 18, 1908**

Church "all in peace". Received as member was Sister O. C. Massy who presented her letter by the hand of her son, J. C. Massy, from (continued)



Macedonia Church. She was unanimously received by all the membership present. She was not able to appear in person, and the church went to her bedside to give the right hand of fellowship. Letter to the District meeting was read and adopted.

**August 15, 1908**

Church "all in peace". Messengers to the Association were chosen to wit: S. J. Hollingsworth, S. M. Warren, W. H. Saxon, and G. W. Pace, alternate. Requested 40 copies of minutes. By request of Sister Mattie Stone, the church granted her a letter of dismission when jointed to another of the same order and faith.

**September 19, 1908**

Letter to the Association was read and adopted. Church "all in peace".

**October 17, 1908** Church "Fall in peace." No business.

**February 20, 1909** Church "all in peace". No business.

**April 17, 1909** Church reported in Peace. No business.

**May 15, 1909**

Church reported "all in peace". No business, except the reading of the church covenant and articles of faith.

**June 18, 1909**

Church reported "all in peace". Messengers chosen to the District were: Elders S. J. Hollingsworth, S. J. Patrick, W. T. Leach and S. L. Guthrie, alternate.

**July 17, 1909** Church "all in peace". No business.

**August 14, 1909**

"All in peace". Messengers to the Association were chosen, to wit, S. L. Guthrie, S. M. Warren, Eld. S. J. Hollingsworth, and W. T. Leach, alternate. By motion, Brother S. J. Patrick was liberated to speak in public wherever his lot may be cast, done in conference Saturday, before the third Sunday in August, 1909.

**October 16, 1909**

Called for the "peace of the church". Church not altogether in peace, but nothing in order to come before the church. By order of the church, a committee was appointed as follows to visit Brother H. M. Parnell: S. M. Warren, J. C. Massie(?) and S. L. Guthrie.

**November 20, 1909**

Called for the peace of the church, not in peace as refference is deferred. Went into choice of supply for the year 1910, and Elder S. J. Hollingsworth was chosen and S. L. Guthrie was chosen clerk.

**January 15, 1910**

Church "not in peace". Called for refference and it was deferred to February time.

**March 19, 1910**

Reference was taken up and discussed, thought to be satisfactory act. On motion, church withdrew fellowship from Brother H. M. Parnell for non attendance. Church reported "in peace".

**May 14, 1910**

Church reported "all in peace". Church covenant was read.

**June 18, 1910**

Church reported "all in peace". Delegates were chosen to represent the church in the District meeting as follows: Brothers W. T. Leach, S. M. M. Warren, J. C. Massey, and W. A. Saxon, alternate.

**July 16, 1910** Church reported "all in peace". No business.

**August 20, 1910**

Church reported "in peace". Letter to the district was read and adopted. Delegates chosen to the Association as follows: Elders S. J. Hollingsworth, S. J. Patrick, S. L. Guthrie, and S. M. Warren, alternate.

**September 17, 1910**

Church reported "in peace". Letter to the Association was read and adopted.

**January 15, 1911 (Skips October through December)**

Called for the peace of the church, "all in peace". Brother S. J. Hollingsworth asked for a letter of dismissal and it was granted, and clerk was instructed to write the letter.

**March 18, 1911** Church reported "in peace". No business.

**April 15, 1911** Church reported "in peace". No business.

**May 13, 1911**

Church reported "in peace". By motion, church made choice of some ones to act in her official capacity and Brother H R Tolbert was chosen to become Her Pastor by all the church present, and S L Guthrie for church clerk.

**June 17, 1911**

Church "in peace". W. T. Leach, J. C. Massey, S. J. Patrick, and S. M. Warren, alternate was chosen delegates to the District meeting.

**July 18, 1911**

Church "in peace", Letter read and adopted to the District.

**August 19, 1911**

"All in peace". Sister C. E. Guthrie came forward and was restored to the full fellowship of the church, The following Brethren were chosen to represent the church in the Association to wit: W. T. Leach, W. A. Saxon, J. C. Massey, and S. L. Guthrie, alternate. Clerk instructed to prepare a letter to the Association.

**September 16, 1911**

Church reported "all in peace". Letter to the Association was read and adopted. By motion the church made choice of Brother S. R. Scott for supply for the remainder of the year.

October 14, 1911

Church "all in peace". Brother J. M. Kight and Sister H. S. Kight, his wife, was gladly restored into the full fellowship of the church present, being very well represented. Matter for supply for the year 1912 was taken up and Elder S. R. Scott for moderator, and S. L. Guthrie for church clerk, received full vote of the church present.

**November 18, 1911** Church "all in peace".

**December 1911 to May 18 1912** No record.

**May 18, 1912**

Church reported "in peace". By motion, church made choice, by ballot, one Brother J. C. Massie to serve them as a deacon. The ordination is to take place Saturday before the third Sunday in June, under the hand of Elders J. L. Joiner, S. J. Hollingsworth, and A. Hollingsworth, who are requested to appear in person on that date. Church requested the Church Covenant and articles of faith be read.

**June 15, 1912**

Church reported "in peace". On Sunday following, Sister Claud, wife of Mr. Luin Saxon, who had been formerly received by the church, as a fit subject, was baptized in to the full fellowship of the church. Ordination of Brother J. C. Massie was proceeded with the following presbytery: Brethren J. L. Joiner, A. Hollingsworth, and S. J. Hollingsworth, and on motion the church gives Brother J. C. Massie into the hands of the Presbytery, having invited all the Preacher brethren to assist. The Presbytery gave the following to the Church Clerk for church record. "Antioch Church of the Primitive faith and order, Scott County, Mississippi, called for a Presbytery to meet with Her on Saturday before the 3rd Sunday in June, 1912, to ordain Brother John Massey as deacon of said church and all the Presbytery being present to wit: Elders J. L. Joiner, A. Hollingsworth, Jake Hollingsworth, Henry Usry, C. W. Halford, and S. R. Scott, have organized by electing Brother A. Hollingsworth as moderator and S. R. Scott as clerk. Elder Jake Hollingsworth was appointed to examine Brother Massey and found him to be sound in the Doc of God our Savior and Elder A. Hollingsworth worded the prayer and Elder J. L. Joiner delivered, the charge." The Hand of Fellowships was given to Brother and Sister Massey. Church made choice of messengers to the District meeting, as follows: J. C. Massey, S. J. Patrick, S. L. Guthrie, and W. A. Saxon, alternate.

**July 14, 1912** Church "all in peace". No business.

**August 17, 1912**

"All in peace". Sister Mary Goss came forward and related an experience of grace, after which she was received as a fit subject for Baptism. She was baptised Sunday morning following to the full fellowship of the church. Following brethren were chosen to represent church in the Association: S. J. Patrick, J. C. Massey, S. L. Guthrie, and W. A. Saxon, alternate.

**September 21, 1912**

**Note: Name is now "Antioch Church of the Primitive Faith and Order".**

Church "all in peace". Letter to the Association read and adopted.

**October 19, 1912** All reported "in peace". No business.

**December 14, 1912**

Called for the Peace of the church: She reported "in Peace". We record the name Brother A. G. Simmonds who after Brother Lee Hanks Hall:, preached a very interesting sermon on the 2nd of this month, came forward and related a part of his experience, or the dealing of the Lord with him. He was gladly received in the church as a fit subject for baptism. Brother S. R. Scott was chosen as moderator and S. L. Guthrie as clerk.

**January 18, 1913**

Antioch Church met at the waters edge and Brother A. G. Simmons who was formerly received as a fit subject for Baptism was this day Baptised by Elder S R. Scott and is now in full fellowship with this church,

**February 15, 1913** "All in peace." No business.

**April 19, 1913** "All in peace, No business.

**May 17, 1913**

"All in peace". Church hears the reading of the Church Covenant and articles of Faith.

This page has been left intentionally blank.

**June 21, 1913**

Church reported "in peace". Made choice of following Brethren to represent the Church in the District meeting, to wit: R. D. Stone, W. T. Leach, J. C. Massie, and W. A. Saxon, alternate.

**July 19, 1913**

Church reported "in peace". Letter to the District was read and adopted.

**September 20, 1913**

Church reported "in peace". Brother H. H. Simmons came forward and after relating an experience of Grace, was received into the full fellowship of the church present, as a fit subject for Baptism and was Baptised Sunday morning, the 21st, which qualified him for all the privileges and enjoyments of the church. Following brethren was chosen to represent the church in the Association; to wit: W. A. Saxon, R. D. Stone, S. J. Patrick, and S. L. Guthrie, alternate. Letter to the Association was read and adopted.

**October 18, 1913** Church reported "in peace".

**November 15, 1913** Church reported "in peace".

**January 11, 1914** Church reported "in peace".

**March 14, 1914** Church reported "in peace."

**April 18, 1914** Church reported "in peace."

**May 1, 1914**

Called for the peace of the church. Church reported "in peace".

**June 20, 1914**

Called for the peace of the church. She reported in peace. By motion and second the church made choice of her messengers by acclamation for the District meeting which reads. as follows: S. L. Guthrie, J. C. Massie, W. T. Leach, R. D. Stone, alternate.

**July 18, 1914**

The church reported in peace. Opened the doors of the church for membership, whereupon two came forward, Sisters Eler Lee and Cora Bell Creel. Both related an experience and were received as fit subject for baptism on the morning of the nineteenth at the waters edge. Sister Dollie Josefena Creel came forward and after relating an experience of Grace was likewise received and three were baptized into the full fellowship of the church. A letter was read written to the District meeting.

**August 15, 1914**

Church reported "in peace." Messengers to the association chosen as follows: S. J. Patrick, S. L. Guthrie, W. T. Leach and J. C. Massey, alternate.

**September 18, 1914**

Church reported "in peace". (Someone, a woman came forward for membership, but record is not readable). Brother W. A. Simmons came forward and told part of dealings of the Lord with him and was received as a fit subject for baptism. He was baptised Sunday morning. Letter to the association was read and adopted.

**October 1914**

Church met in conference, reported the church in peace. No further business.

**November 14, 1914**

Church reported "in peace", The church made choice of Her supply for the year 1915, which resulted in the choice of Brother S. R. Scott for moderator and S. L. Guthrie, church clerk.

**December 19, 1914**

Church reported "in peace". No other business.

**January 16, 1915** No business to be acted on.

**March 20, 1915** Church reported "in in peace."

**April 17, 1915**

Seated Brother T. J. Stamper and S. J. Hollingsworth, visiting brethren. Church reported "in peace". No business.



**May 15, 1915**

Church reported "in peace". Received as members were Brother R T Creel and wife Malissie Creel and sister Ida Creel presented a letter of dismissal from Sharon Church and were gladly received into the full fellowship of Antioch Church.

**June 19, 1915**

Church reported "in peace". Chose following named Brethren to represent the church in the district meeting to be held at this church: W. H. Saxon, R. D. Stone, W. A. Saxon, and R. T. Creel, alternate.

**July 17, 1915** Church "in peace". No business.

**August 13, 1915 First District Meeting.**

After introductory discourse by Brother S. E. Pennington, who was chosen to moderate this meeting, went into conference and heard from the respective churches. Heard five churches, Sharron, Antioch, Lebanon, Macedonia, and Fellowship, finding all the churches "in peace". A committee of five brethren was chosen to arrange preaching during this meeting, to wit: W. H. Saxon, W. A. Saxon, S. J. Robertson, J. A. Harrison, and D. J. Everett. Adjourned for dinner. After dinner, committee reported that Elder W. J. Joiner, followed by Elder W. L. Gilbert occupy the stand in the afternoon and after we adjourned to meet at 10:00 AM next day; Saturday morning, the 14th. Elder F. F. Gardner to occupy the stand followed by H. J. Usry and Brother W. L. Gilbert and F. F. Gardner follow. A conference followed this meeting when messengers to the Association were chosen; to wit: S. L. Guthrie, R. T. Creel, J. C. Massey, and W. T. Leach, alternate.

**September 18, 1915**

Church reported "in peace". No business.

**October 16, 1915**

Divine Services were conducted by (?) Dearman, J. J. Gainey, and Brother S. R. Scott. Church was reported "in peace". No other business.

**November 20, 1915**

Preaching was by (?) Dunagin and Sills. Church called Brethren H. T. Sills: and J. L. Joiner jointly to supply the church as moderator and S. L. Guthrie to serve as church clerk.

**December 18, 1915** Church "in peace". No business.

**January 15, 1916** No business.

**February 19, 1916**

Preaching was by Brother Tom Stamper and H. A. Sills. Church "in peace". No business.

**March 18, 1916** Church reported "in peace". No business.

**April 15, 1916** Church reported "in peace". No business.

**May 20, 1916** Church reported "in peace". No business.

**June 17, 1916**

Church. reported "in peace". Sisters Maggie Ann May and Huldy Jane. Creel came forward relating the dealings of the Lord and both were received in full fellowship Sunday morning Brother WM May presented himself relating the dealings of the Lord with him and was received into full fellowship following their baptism.

**July 5, 1916**

Brother S. J. Hollingsworth preached. Church was reported "in peace". Chose messengers to the 1st District meeting: J. C. Massie, R. T. Creel, S. L. Guthrie, and W. M. May, alternate.

**August 19, 1916**

Messengers chosen to the Association to wit: S. L. Guthrie, R. T. Creel, W. A. Saxon, and S. J. Patrick, alternate. The church instructs the clerk to insert in Her letter to the Association, "this church never did fellowship members carrying life policies of any kind and never intend to". Chose as a deacon by acclamation Brother R. T. Creel, ordination to take place Saturday before the 3rd Sunday September 1916. Presbytery chosen to wit: Brother Sills, H. A. assisted by S. J. Hollingsworth, and A. J. Usry.

**September 16, 1916**

After preaching by Brother S. J. Hollingsworth and H. J. Usry, church went into conference. Presbytery met for ordination of Brother R. T. Creel as deacon and gave the following report: "Antioch Church of the Primitive Faith and Order, Scott County, Mississippi, called for a Presbytery to meet with Her on Saturday before the 3rd Sunday in September 1916 to ordain Brother R. T. Creel a deacon. The Presbytery being present to wit: Elder S. J. Hollingsworth, appointed to exam; Brother R. T. Creel found to be sound in the Faith of God, our Savior." They laid their hands on him and Brother H. J. Usry worded in Prayer and Brother H. A. Sills delivered the charge. Then the Right Hand of Fellowship was given to Brother and Sister Creel.

**October 14, 1916** Church "in peace." No business.

**November 18, 1916**

Church reported "in peace". Open the doors of the church for membership on Sunday 15th, when Brother Bud Creel came forward, presented a letter from Sharon Church, stating he was in full fellowship with them and was dismissed from them when joined to another of the same faith and order. He was received into full fellowship by the church. By acclamation, the church made a choice of Her supply with Elder H. A. Sills being chosen.

**February 17, 1917**

Church reported "not altogether in peace", but not in order to come before the body".

**March 17, 1917** Church "in peace". No business.

**April 14, 1917** Church "in peace". No business.

**May 19, 1917** Church "in peace". No business.

**June 16, 1917**

After prayer by Brother Woods and preaching by Brethren Hardwick and Sills, church met in conference. Church reported "in peace".

**June 16 1917 (cont.)**

Brother H. A. Sills presented a letter from Union Church, Newton County, Mississippi in full fellowship and Sister Martha Ella Patrick came forward and related a Bright experience of Grace. The letter with the bearer and the sister were both unanimously received by the church. Delegates to 1st District chosen were: R. T. Creel, S. L. Guthrie, W. N. May, and W. A. Saxon, alternate.

**July 21, 1917** Church reported "in peace". No business.

**August 18, 1917**

Church "in peace". Messengers chosen to the Association were: Elders H. A. Sills, W. N. May, W. A. Saxon and J. C. Massie, alternate.

**September 15, 1917**

Church reported "in peace". Letter to the association was adopted.

**October 20, 1917** No business, Church "in peace".

**November 17, 1917**

Brother H. A. Sills chosen pastor for another year and S. L. Guthrie chosen church clerk.

**January 19, 1918**

Church reported "in peace". Brother Walter Gressette came forward and presented a letter from Union Church, Newton County, Mississippi testified that he was a member with them in full fellowship and he and letter were received by unanimous consent of the church present.

**February 16, 1918** Church reported "in peace".

**March 16, 1918** Church reported "in peace".

**April 20, 1918**

Church reported "in peace". Brother L. O. Massie and sister Viola Massie, his wife, came forward and presented a letter from Sharon Church, Scott County, Mississippi and both were received by (continued)

**April 20 1918 (cont.)**

unanimous consent of the church. Also Sister Bammer Sills, wife of H. A. Sills, pastor of this church, presented a letter from Union Church, Newton County, Mississippi, she being in full fellowship with that church is now received to the full fellowship of this church by unanimous consent.

**May 18, 1918**

Peace of the church called for: "all in peace". No business to act on.

**June 15, 1918**

Church reported "in peace". Letter of dismissal was granted Brother R. L. Saxon.

**July 20, 1918**

Church reported "in peace". Brother Udie Farmer came forward and related his experience of Grace to the church, and was received unanimously by the church. Messengers to the 1st District Meeting chosen were: W. A. Saxon, R. T. Creel, H. A. Sills, L. O. Massie, alternate.

**August 17, 1918**

Church reported "in peace". Rosie Lee Simmons came forward relating an experience of Grace and was received in full fellowship and both she and Udie Farmer were baptised by Brother H. A. Sills and right hand of church fellowship was given. Committee was appointed to see Sister Claud Saxon for non-attendance; J. C. Massey, R. J. Creel, L. O. Massey. Representatives chosen to the Association were R. J. Creel, H. A. Sills, L. O. Massey, and J. C. Massey, alternate. Letter to the Association to be read at next conference.

**September 14, 1918**

After preaching by brethren H. J. Usry and H. A. Sills the church went into conference. No business.

**October 1918** No meeting.

**November 16, 1918**

The church elected Brother H A Sills as pastor for the ensuing year.

**December 14, 1918** Church at peace.

**January 18, 1919**

Fellowship was withdrawn from sister Claud Saxon for non-attendance. H. A. Sills moderator, S. L. Guthrie, church clerk.

**February 1919** No service due to bad weather.

**March 15, 1919** No business.

**April 19, 1919**

The church preferred a charge against sister Goss for allowing bad conduct in her house. The church withdrew fellowship from her.

**May 17, 1919** No business.

**June 14, 1919**

Church at peace. Routine district meeting business.

**July 19, 1919** No business.

**August 16, 1919** Church reported at peace.

**September 9, 1919**

Church not at peace,. The church preferred a charge against sister Sills for unchristian donduct. There was difficulty between her and her husband. S. J. Hollingsworth, moderator. S. L. Guthrie, church clerk.

**September 20, 1919**

After preaching by Brother Hollingsworth the church went into conference, The church withdrew fellowship from sister Sills. Brother H. A. Sills was granted a letter of dismissal upon request. He stated he had been driven from his home.

**October 19, 1919**

After preaching by Brother Walter Sanders the church went into conference. The church chose Brother Walter Sanders as its pastor.

**November 1919** No conference.

**December 1919** No conference.

**January 17, 1920**

After preaching by Brother S. J. Patrick the church went into conference. No business.

**February 1920** No entry.

**March 20, 1920**

Sister Rossie Summers declared a non fellowship for part of the church (certain members?) and requested to be excluded.

The church preferred a charge of contempt against her and withdrew fellowship from her.

**April 17, 1920**

Brother Eudy Farmer was granted a letter of dismissal.

**May 15, 1920** No business.

**June 19, 1920** No business.

**July 17, 1920** Church reported to be at peace.

**Saturday Before 3rd Sunday August. 1920** No business

**September 18, 1920**

After preaching by Brethren S. J. Patrick and W. J. Sanders the church went into conference Brother Isam Hollingsworth joined the church by letter from the Sharron Church.

**Saturday Before 3rd Sunday October 1920**      No business.

**November 21, 1920**      No business.

**December 18, 1920**      No business.



## INDEX

### A

Alderman, J. E.	95
Alfred, Bro.	99
Allen, Bro.	75-76, 79
Allen, Sister	79
Allen, R. T.	73
Allen, T. R.	77-78
Allen, W. R.	77
Ammons, Bro.	43-4, 46, 53, 57
Ammons, B. B.	42-42, 54, 72
Ammons, Dorothy	44
Antioch Church of Predestinacian (Predestinarian) Baptist	99, 102
Antioch Church of the Primitive Faith	108, 114

### B

Baggett, Sister	82
Baget (Baggett), A.	66
Baggett, N.	61, 63
Baggett, Nichols	59
Bailey, Eady	60, 63
Bailey, Freda M.	Cover
Baits (Bates), Elder	60
Banks, G. H.	88-89
Banks, George	1
Barbour, Henry	55
Barlicy(?), Henry	57
Barrett, R.	26
Battle, E.	55
Battle, Elizabeth	68
Battle, Sister	70
Baxter, L. R.	41
Baxter, Mary	36
Baxter, S. R.	39
Baxter, Samuel	38, 40
Beale, Bro.	24-25, 28
Beal (Beale), Edward	18, 20
Beal, Vashite	18
Beaver, C. M.	77, 89, 91
Beaver, Cy	94-95
Beaver, Melissa	101
Beaves (Beaver?), C. N.	77

Beck, Bro. 25  
 Berry, Bro. 6, 8, 11-12, 19-20, 22-24, 26-29, 30-34  
 Berry, Effay 4  
 Berry, L. 9, 17  
 Berry, Mray 33-34  
 Berry, P. 3, 7  
 Berry, S. 11, 15, 18, 25-27  
 Berry, Stephen C. 2-5, 8-10, 13, 16, 18, 22, 25, 27, 34  
 Bethany Baptist Association A, C, E, 26, 35, 78, 87, 94-  
 96, 99  
 Bethany Baptist Church D  
 Bethlehem Church 12, 17, 26-27  
 Biggs, T. J. 95  
 Boyd, W. C. 24  
 Bradford, D.(?) C. 101  
 Bradford, Hannah 60  
 Bradford, Liney C. 75  
 Bradford, Sister 77  
 Bradford, Sister S. 79  
 Bradford, Sylva (Black Woman) 56  
 Broome, Bro. 100  
 Brown, Jane 47  
 Brown, Timothy 16  
 Brunson, J. G. 93  
 Buckalew, Bro. 7, 9  
 Buckalew(Buckaloo), Anna 6, 11  
 Buckalew(Buckaloo), John 7-9  
 Burks, Bro. 48-49, 53, 55, 57  
 Burks, J. A. 36  
 Burks, W. C. 54, 56  
 Bustian, Annie Tabia 101  
 Bustian, Jessie 101  
 Bustian(Bustin), Mary 74, 101  
 Butler, Bro. 12, 15  
 Butler, Burnal 1, 6, 18  
 Butler, Elizabeth 6  
 Butler, L. C. 7, 11, 17, 26, 29  
 Butler, London (Landon) 6-8  
 Butler, Mary 4  
 Butler Sarah 9

**C**

Calloway, Bro. 44  
 Calloway, M. D. 43, 48, 51, 53  
 Calloway, Sarah J. 43

Carol, Jain (Carroll, Jane) 14, 38  
 Carroll, Sister 15  
 Carter, Elder 40  
 Chambers, Bro. 11  
 Chambers, Fereba 17  
 Chambers, H. 27  
 Chambers, Henry 18-19, 22, 27  
 Chambers, Hiriam 23, 27  
 Chambers, J. M. 11  
 Chambers, John M. 11, 17, 18, 27  
 Chandler, W. W. 26  
 Clarke, Bro. 100  
 Cleavelen(Cleveland), Wm. John 7  
 Cleavelen(Cleveland), Elizabeth 4, 34  
 Cocks, Zachariah 21  
 Collins, Bro. 11  
 Collins, Joshua 8, 37  
 Collins, Lucienne(Lucinda) 10  
 Collins, Lucy Ann 10  
 Collins, Mary 8  
 Concord Church 41  
 Cook, Bro. 12  
 Cook, ?. C. 25  
 Cook, David 15  
 Cook, Lucy 20-21  
 Cook, Raleigh H. 21  
 Cook, Rolly 20  
 Copiah Church 80  
 Coward, Sister 69  
 Coward, Leah 68  
 Craig, Bro. 71,74  
 Crecelius, Bro. 26, 29, 32, 34-35, 37-38, 43-45, 48-49, 58,  
 62, 64, 74-75  
 Crecelius, Sister 64  
 Crecelius, Dreesilla 36  
 Crecelius, E. C. 67  
 Crecelius, J. C. 26  
 Crecelius, J. G. A, E, 25-26, 33-34, 37-41, 50-51, 53, 55,  
 63-64, 66-67, 71-78, 80-82, 84-87, 93  
 Crecelius, Jesse G. 21, 24, 26  
 Crecelius, Mary 55  
 Crecelius, Nancy 95  
 Crecelius, W. W. 77, 86-87, 94-95  
 Creel, Bro. 80  
 Creel, Sister 80, 114

Creel, Annie 101  
 Creel, Bud 114  
 Creel, Cora Bell 101, 111  
 Creel, Dolly Josephine 101, 111  
 Creel, Eter(Eler) Lee 101, 111  
 Creel, Hulda Jane 101, 113  
 Creel, Ida 101, 112  
 Creel, Ira 78  
 Creel, Julia 64  
 Creel, Malissa 101, 112  
 Creel, Piety 101  
 Creel, R. T. 101, 112-116  
 Creel, R. J. 116

### D

Daffin, Mary 9  
 Damscus Church 44, 79, 83-84, 92-93  
 Dampier, James 17  
 Daniel, L. 26  
 Davenport, Bro. 46-47, 61-63, 69, 71  
 Davenport, Caroline 68, 71  
 Davenport, Jane 42, 51  
 Davenport(Debenport), W. 43, 48  
 Davenport, W. A. 49, 51, 56, 68, 71  
 Davenport, W. D. 66  
 Davenport, Wilson 42, 45, 48  
 Davenport, Wilson A. 49  
 Day, Rasmus 60  
 Dearman, ? 112  
 Denson, L.(S.?) D. 21  
 Denson, S. J. 31  
 Denson, William 22  
 Dewitt, Mary 36  
 Dison(Dixon), Wade (Black Man) 63  
 Dunagin, ? 112  
 Dunakoo(?), (Dunahoo?), (Dunahue), Wm. 7-8  
 Dunn, Bro. 13, 15  
 Dunn, Delila 13, 17  
 Dunn, Henry 13, 17, 27  
 Dunn, J. 9  
 Dunn, John 7-8, 13-17, 18  
 Dunn, Sarah 17  
 Dyson, Wade (Black Man) 68-69

### E

Elijah ? 31

Elizabeth, ? 38  
 Eastland, A. 27  
 Ebenezer Church 14, 26-27, 92-93, 96  
 Edinburgh 26  
 Edwards, Old Bro. 83-84  
 Edwards, Annie 101  
 Edwards, Caroline 50, 60  
 Edwards, J. B. 81-82, 85  
 Edwards, Joe 83  
 Edwards, M. E. 81, 101  
 Edwads, R. H. 64  
 Eliot (Elliot), David 73  
 Ely, W. W. 27  
 Evans, Sister 68  
 Evens (Evans), Caroline 67  
 Evans, H. L. 95  
 Evans, Martha 101  
 Evans, William 27  
 Evers (Evans), Hannah An(?) 57, 63, 68  
 Everett, D. J. 112

**F**

Farmer, Eredy(?) (Fredy?) 101  
 Farmer, Udie (Eudy?) 116, 118  
 Fellowship Church 69, 95, 97, 112  
 Ferguson, Bro. 74, 92, 93  
 Ferguson, W. S. 86-88, 90-92, 94, 96-99  
 Finley, Bro. 16, 19, 26, 32, 35  
 Finley, John 4, 6-7, 18  
 Finley, John M. 22, 31, 37  
 Finley, Nancy 7  
 Fisher, Bro. 8-10  
 Fisher, John 3-5, 7-9  
 Fisher, Stacy 7  
 Floyd, Bro. 26  
 Floyd, Elizabeth 23, 41  
 Floyd, Joshua 21, 23, 34, 41  
 Fortner, Bro. 45, 55, 56  
 Fortner, B. H. (Faughlner) 44, 54, 55  
 Fortson, R. C  
 Fortson, R. R. 26  
 Freeney, F. 26  
 Futch, Bro. 26  
 Futch, Elizabeth 13  
 Futch, J. 20

Futch, John 13, 16, 21

## G

Gainey, J. J. 112  
Gallalee Church 16-17, 19  
Gardner, Bro. 76  
Gardner, F. F. 112  
Gardner, Fred T. 102  
Gardner, Jackson 101  
Gardner, T. F. 82  
Garner, Mrs. Orah 101  
Gasa(?), Mary 101  
Gay, Hattie 101  
Gay, J. B. 81, 88, 92-93  
Gilbert, W. L. 112  
Goodhope Asso. 95  
Gorde, Bro. 47  
Gordy, Tim 87  
Gordy, W. D. 85  
Gordy, William 52  
Goss, A. 27  
Goss, Sister 117  
Graham, A. 27  
Graham, Anthony 14, 17  
Green's Drug & Book Store 1  
Green, Jerry 89  
Gressette, Walter 115  
Grosone(?), Alexander 12  
Gumlog 57  
Gunthrie(Guthrey), B. M. 77, 89, 92-93  
Gunthrie, B. N. 74  
Gunthrie, S. L. 74, 78, 90, 90  
Guthrie, C. E. 93, 101, 106  
Guthrie, Ellen 54  
Guthrie, Ida 90  
Guthrie, Larence 76  
Guthrie, Lela(?) 101  
Guthree, S. L. 74, 100-113, 115, 117  
Guynes(Guines), Bro. 12, 16, 18-19  
Guynes, Breant 16  
Guynes, Henry H. 16  
Guynes, James 12, 15, 18  
Guynes, John 12, 16-18, 21-22, 31  
Guynes, Mary B. 16  
Guynes, Matilda 16

Guynes, Susan 12

## H

Halford, C. W. 107  
Hall, Bro. 19-21  
Hall, Lee Hanks 108  
Hardwick, Bro. 114  
Harrelson, J. D. 80, 82-84  
Harrleson, M. H. 80  
Harris, Bro. 47  
Harris, F. 36  
Harris, Lanford T. 42, 44  
Harris, Susan 42  
Harris, Thomas 46  
Harris, William 95  
Harrison, J. A. 112  
Harwell, Bro. 63  
Harwell, W. R. 59, 65  
Heaton (Neaton?), William 26, 36  
Hill, Caleb 42, 44  
Hill, Elizabeth 42  
Hillsboro 25, 30  
Hodges, Jese 18  
Holland, Bro. 12, 23  
Holand, Charles 16  
Hollingsworth, Bro. 76, 91-92  
Hollingsworth, A. 80, 89, 95, 97, 99, 107  
Hollingsworth, Annie 101  
Hollingsworth, Dot 101  
Hollingsworth, Isam 119  
Hollingsworth, J. L. 97  
Hollingsworth, Jake 99, 107  
Hollingsworth, S. J. 87, 95, 102-107, 111, 113-114, 117  
Hollingsworth, W. P. 95  
Hood, Mary 55, 68  
Hopewell Church 14, 91  
Hopson, Bro. 38  
Hopson, M. D  
Horn, Franklin 59  
Horn, William F. 57  
Howard, A. R. 63-64  
Howard, R. A. 61  
Hunt, Bro. 6, 12-13, 17, 25, 35, 37, 43, 50  
Hunt, J. 11, 13  
Hunt, Joseph 5, 8, 23

**I****J**

Jackson, John 79  
 Jackson, R. C. 76  
 Jain (Black Woman - belonged to Wm. Smith) 10  
 Jane (Black Woman - belonged to Sister Pace) 10, 21  
 Jerusalem Church 26-27, 31  
 Jewet(?), Katherine 29  
 John (Black Man - belonged to W. C. Boyd) 24  
 Johnson, Bro. 57, 61  
 Johnson, Manday 54  
 Johnson, R. C. 87  
 Joiner, J. L. 100, 107, 112  
 Joiner, W. J. 112  
 Jones, Bro. 72  
 Jones, L. (or S.) 22, 27  
 Jones, Sarah 19, 27  
 Joyner, Bro. 95, 99  
 Joyner, J. L. 95

**K**

Keaton, Bro. 57, 78  
 Keaton, Austin 57  
 Kight (Knight?), H. S. 93, 106  
 Kight (Knight?), J. M. 93, 106  
 Knight, Bro. 46-47, 83  
 Knight, Sister 52, 78-79, 92  
 Knight, Adaline 51  
 Knight, Cynthia 52, 58  
 Knight, Elizabeth 43  
 Knight, H. S. 101  
 Knight, Helon S. 66  
 Knight, J. 46  
 Knight, J. M. 66, 85, 87, 90, 92-93  
 Knight, J. P. 47, 79  
 Knight, J. R. 51, 53, 55, 66, 77  
 Knight, John P. 43, 59, 73, 75  
 Knight, Lucy 47  
 Knight, Marcus 43, 58  
 Knolls, Martha 65, 93  
 Knowles (Knoles?), L. J. 90, 93

**L**

Lacitor, Bro. 50



Lanes, William B. 18  
 Lang, Bro. 102  
 Lang, Frances 74  
 Lang, W. J. 74-75, 80, 83-89, 90, 92-93  
 Langston, Bro. 99  
 Lard(Laird?), Jane 21  
 Lard(Land?), Jincy 11  
 Leach, (Tom)Thomas 1, 73  
 Leach, W. T. 86, 90, 92-96, 98-100, 102-106, 110-112  
 Lebanon Church 36, 45-48, 51, 92, 95, 112  
 Lee, Mary 39  
 Leonard, John C. 54  
 Leonard, Josiah 27  
 Loftin, Ezekiel 35  
 Loltten(Loftin), Bro. 48-49  
 Long, Sister William 97  
 Lovin, Bro. 55  
 Lusk, Bro. 29  
 Lusk, Harriett M. 20-21  
 Lusk, William 19, 21

#### MC

McCullin, John 20-21  
 McCullough, B. 27  
 McCulloch, John 41  
 McCulloch, R. M. 26  
 McGee, G. L. 95  
 McGuerter, Susanna 48  
 McLemore, Dorah 75, 78  
 McLemore, Richard 42  
 McMillan, Bro. 1, 91, 95, 97  
 McMillen, W. R. 93  
 McMillan(McMillon), William 86, 90, 92-93, 96  
 McMullin, Jno. 36  
 McQuarter(McQuarters), Mary E. 59  
 McQuarters, Ezekiel 59, 63, 66, 69  
 McWhorter, A. L. 81  
 McWhorter, E. 82

#### M

Macedonia Church 83, 87-88, 95, 99, 102, 104, 112  
 Mackofield, Joshua 10  
 Madden, L. R. 83-84  
 Magee, Bro. 11  
 Mallory, Bro. 21, 29

Mallory, Iverson 25  
Mann, W. D. 91  
Margaret (Black Woman - belonged to Bro. Patrick) 38  
Margaret (Black Woman - belonged to Sister Truett) 51  
Massengale, Cassey Ann 20-21  
Massengale, William 15  
Massengale, William J. 21  
Massey, Sister 107  
Massie(Massey), Cora? 101  
Massey, Eli 101  
Masey(Massey), Ella 1, 86  
Massey(Massie), J. C. 88, 91, 103, 105-108, 110-113, 115-116  
Massey, J. E. 99  
Massey, J. V. 101  
Massey, Jade 86  
Massey, John 107  
Massey, John C. 1, 97  
Massie(Massey), L. O. 115-116  
Massey, M. E. 101  
Massey, O. C. 103  
Massey, Octavia 66, 83  
Massie(Massey), Viola 115  
May, Maggie Ann 113  
May, Maggie Emer 101  
May, Pearl 101  
May, Reuben 101  
May, W. M. 113  
May, W. N. 101, 115  
Mercer, Thomas 26  
Middleton Church 55  
Middleton, Elizabeth 16  
Miller, M. 27  
Mills, Sister 51  
Mills, Anna 43  
Mills, July Ann 43  
Mississippi Baptist Asso. 26  
Morgan, Delila 16  
More(Moore), James C. 16  
More(Moore), John T. 16  
More(Moore), Martha 16  
Moore, Pinckney 93  
Moris(Morris), William 20  
Mt. Olive Church 47-48, 86  
Mount Pisgha Assoc. 9, 12  
Mount Pleasant Church 18, 26, 29

Mount Zion Church 16-17, 20-21  
 Mullican, Mary 16  
 Murry (Murray), Bro. 17, 19, 20, 22  
 Murry (Murray), James 16, 18, 22  
 Murrell, Bro. 12-13, 15, 25-27, 29  
 Murrell, L. P. 20-21, 25  
 Murrell, Lee P. 12, 14, 16, 18, 22, 24  
 Murrell, Nancy 11  
 Myers, Bro. A. 85, 88, 92-93  
 Myers, Sister S. E. 85, 96

**N**

Neaton, William 36  
 New Bethel Church C, 26, 55, 92-93, 98  
 New Chapel Church 26, 37, 44, 62, 71  
 New Home Church 86  
 New Zion Church 50, 63  
 Noel, Martha 97, 101

**O**

Oden, Bro. 48, 52, 55, 57, 63  
 Oden, A. G. 49  
 Old School Primitive Baptist 94, 99

**P**

Pace, Bro. 73, 80  
 Pace, Grandmother 1  
 Pace, Sister 10  
 Pace, Caoler? 3  
 Pace, Dellian 10  
 Pace, Demsey (Dempsey) 20, 25  
 Pace, Elizabeth 9, 21  
 Pace, G. A. 1, 70, 72, 75, 78, 83-90, 92-94, 96, 101, 103-104  
 Pace, George W. 93-100  
 Pace, Harriet B. 18  
 Pace, Harriett R. 21  
 Pace, J. A. 1, 70  
 Pace, J. M. 21  
 Pace, Jese 10, 20-21, 25  
 Pace, Jincy Ann 13, 15  
 Pace, M. A. J. 21  
 Pace, M. T. 80-81  
 Pace, Richmond 21  
 Pace, S. A. 101  
 Pace, Sallie 1

Pace, Sarah A. 72  
 Pace, Thomas 19  
 Pace, Tony 70  
 Palestine Church 17-18  
 Parnell, B. P. 76, 85, 89  
 Parnell, H. M. 100-101, 105  
 Parnell, K. W. 77  
 Parnell, Mary 101  
 Parnell, Mary A. 74  
 Parnell, Mattie 74, 101  
 Parnell, Monroe 79  
 Patrick, Bro. D, 9, 11-12, 14, 20, 23, 25, 29, 32, 34-35,  
 37-38, 43, 46-47, 58, 63, 65  
 Patrick, Alfered(Black Man - Alfred) 60, 64, 69  
 Patrick, Ann 7, 10  
 Patrick, Annis 29  
 Patrick, Elizabeth 36, 41  
 Patrick, Ellen 101  
 Patrick, Emma 73  
 Patrick, J. W. 89, 92, 96, 101  
 Patrick, Jeff 80  
 Patrick, Jenny(Slave) 47, 63, 69  
 Patrick, Jesse 73  
 Patrick, Luke 36-37, 41, 77  
 Patrick, M. 15, 18, 34, 36-37, 41-43, 48, 50, 52  
 Patrick, Mary 36  
 Patrick, Martha Ella 115  
 Patrick, Meshask 7-8, 10  
 Patrick, Pegery(Peggy) 64, 69  
 Patrick, S. J. 94, 100-108, 110-111, 113, 118-119  
 Patrick, Sallie 101  
 Patrick, Sarah 77  
 Patrick, Sidney 86, 100  
 Patrick, T. M. 51, 55, 61, 83, 94, 103  
 Patrick, Sister, Tamas? 70  
 Payne, Bro. 95  
 Payne, J. M. 95  
 Payne, Jim 97  
 Peal River Assoc. 16, 18-20, 22  
 Pennington, A. L. 95  
 Pennington, S. E. 97, 99, 112  
 Permento. H. A. M. 80  
 Permenter, Hasty 101  
 Pettey, Louisa 21  
 Phillips, Bro. 28-30

Phillips, A. 22, 24-25  
 Phillips, Alanson 22  
 Phillips, Enoch 27  
 Picakard, Eliza Jane 57  
 Pickard, Mary 57  
 Pickney Church 26-27  
 Pilgrimrest {Pilgrim (Resg)} Church 18, 26-27, 31, 36-38, 71  
 Pine Ridge Church 21  
 Pleasant Hill Church 12, 15, 18-21, 25, 28-30, 36  
 Price, Bro. 14-15, 19  
 Price, Cader 22  
 Price, Carter 2  
 Price, Moses 10-11  
 Primitive Baptists E, 41, 75  
 Purifoy, J. H. 80

## Q

## R

Randal, Martha 16  
 Rarlice(?), Henry 57  
 Reagan(Ragan), Bro. 74, 99  
 Reaves, Bro. 43-44  
 Reeves(Reaves), Sister 61  
 Reeves(Reaves), A. W. 89  
 Reaves, John 89  
 Reaves, Lucy 81  
 Reaves, Malissa 76  
 Revs(Reeves), Noah 41, 52, 54  
 Reeves, Noah W. 53  
 Reeves, Olif 91, 93  
 Reeves, Sarah 65, 93  
 Reers(Reeves?), Margaret 38  
 Richards, James 20  
 Richard, Mary 55  
 Richardson, Bro. 21, 23  
 Richardson(Richinson), James 21, 38  
 Rickerson(Richardson?), Martha 14, 53  
 Ricks, Judge 10  
 Ricks, Judy 7  
 Ridgeway, Bro. 37-38  
 Ridgeway, William J. 30  
 Roberts, Bro. 35, 38  
 Roberts, Sister 80, 84  
 Roberts, W. C. 80, 82-84

Roberts, William D, 35-37, 83  
 Robison (Robertson), S. J. 95, 112  
 Rogers, Bro. 36, 44  
 Rodgers (Rogers), Jesse 25, 30, 35, 37  
 Rodgers (Rogers), Nancy 23  
 Rogers, R. 36  
 Roland, Sister 24-25  
 Roland, Charles 21, 30  
 Roland, Prissa 23  
 Roling?, Charles 7  
 Rose (Black Woman - belonged to Bro. Patrick) 37  
 Rose (Black Woman - belonged to Bro. Walton) 38  
 Rushing, Bro. 26, 34-35  
 Rushing, Sister 24-25  
 Rushing, (Cintha) Cynthia 20, 50  
 Rushing, Jacob B. 35  
 Rusker (Rusher?), Sister Southy 43  
 Russell, J. M. 93  
 Russell, J. W. 91-92  
 Russell, W. E. 83, 88, 90, 93  
 Russell, Will 77

**S**

Sanders, W. J. 119  
 Sanders, Walter 118  
 Saxon, Bro. 47  
 Saxon, Bro. A. 46  
 Saxon, A. H. 61, 68  
 Saxon, Bud 100  
 Saxon, Claud 101, 107, 116-117  
 Saxon, Edna (Edney) 72, 87, 98, 101  
 Saxon, J. H. 65, 74, 84  
 Saxon, John H. 60  
 Saxon, Luin 107  
 Saxon, M. A. 101  
 Saxon, Martha 60, 93, 97, 101  
 Saxon, Mary Ann 65, 93  
 Saxon, Milbern 36  
 Saxon, R. L. 116  
 Saxon, S. M. 101  
 Saxon, Thomas 48  
 Saxon, W. A. 87, 98, 100-108, 110, 112-113, 115-116  
 Saxon, W. H. 65-66, 83-84, 89, 93, 97, 99, 101, 104, 112  
 Saxon, William 61, 75, 97  
 Saxton, W. H. 93

Saxton, Martha 93, 97  
 Saxton, Mary Ann 93  
 Saxton, William 97  
 Scarborough, Bro. 12-14  
 Scarborough, A. 3, 5, 7, 9-10  
 Scarborough, Allen 4, 8, 13  
 Scarborough, Jane 4, 6  
 Scarborough, Margaret 4  
 Scott, S. R. 90, 106-108, 111-112  
 Shannon, Sister 71  
 Shannon, S. M. 81, 87, 89, 91  
 Sharp, J. E. 77, 84-97  
 Sharp, J. W. 95  
 Sharp, John 87  
 Sharp, John E. 98  
 Sharron(Sharon) Church 83, 94-95, 100, 103, 112, 114-115, 119  
 Shepherd, Sister 69  
 Shepherd, Caroline F. 61  
 Shields, Joe 95  
 Sills, Bro. 95  
 Sills, Bamer(Sister) 116-117  
 Sills, H. A. 113-117  
 Sills, H. T. 112  
 Siloam(Silome) Church 17-18, 26-27  
 Simmonds(Simmons), A. G. 101, 108  
 Simmons, H. H. 101, 110  
 Simmons, Ralph 27  
 Simmons, Rosie Lee 116  
 Simmons, Salina 87, 101  
 Simmons, Susan 60  
 Simmons, W. A. 101, 111  
 Slattingsworth, ? 101  
 Slattingsworth, Lizzie 101  
 Slay, John(Jaid?) 18, 27  
 Small, Bro. 11, 25-26  
 Small, Robert 10  
 Smith, Bro. 29  
 Smith, C. L. 78  
 Smith, D. 36  
 Smith, G. F. 21  
 Smith, George F. 9  
 Smith, Martha 52  
 Smith, Mary 9, 14  
 Smith, Nancy 57  
 Smith, R. A. 87, 89

Smith, Rebecca 11  
 Smith, Wm. (Will) 10, 95  
 Snowden, T. J. 95  
 Sons of Temperance 37  
 Spicey (Black Woman - belonged to Bro. Walton) 38  
 Stamper, J. S. 95  
 Stamper, Sarah 101  
 Stamper, T. J. 87-88, 111  
 Stamper, Tom 113  
 Stewart, A. J. 74  
 Stewart, Sarah 15, 21  
 Stone, Sister 94  
 Stone, D. R. 54  
 Stone, David 46, 54, 55  
 Stone, E. C. 101  
 Stone, Ella Cornelia 74  
 Stone, M. D. 50  
 Stone, Mary 46  
 Stone, Mattie 84, 104  
 Stone, R. D. 87, 101, 110, 112  
 Stone, Robert (Bob) 73, 94, 97  
 Sturat (Stuart?), Bro. 62  
 Stuart, W. J. 95  
 Stuckey, L. H. 91  
 Summers, Rosie Lee 101  
 Summers, Rossie 118

**T**

Talbot, H. R. 90  
 Tamer (Black Woman - belonged to M. Patrick) 52  
 Tarnos (Black Woman) 59  
 Taylor, Bro. 12-13, 17, 28-29  
 Taylor, Henry 30  
 Taylor, James 8-10, 15-17, 20-21, 26  
 Taylor, John, 19, 21, 25  
 Taylor, Margaret 30  
 Taylor, Nancy 19, 21  
 Taylor, Powell 19  
 Tew, Reuben 27  
 Thomas, Bro. 7, 12, 26, 46  
 Thomas, Sister 9  
 Thomas, Affy 6, 12  
 Thomas, Eady 74  
 Thomas, Isaac 79  
 Thomas, John 6-8, 23, 31



Thomas, Lucy 74  
 Thomas, Mary 7, 24  
 Thomas, Michael 18  
 Thomas, Moses 27  
 Thomas, Russell 7, 9, 12  
 Throses(?) (Thrasher?), Isaah 61, 63  
 Throses(?) (Thrasher?), Mary Ann 61, 63  
 Tolbert, H. R. 106  
 Toney, Charles 4, 9  
 Toney, Cintha 4  
 Truett, Sister 51  
 Turner, Drusilla B  
 Turner, L. 4-5  
 Turner, Littleton 6, 8, 39  
 Turner, Mary 36  
 Turner, Oliff 4, 39  
 Tuscalmeter 21

#### U

Union Church D, 56, 65, 72, 90, 92, 93, 95, 115-116  
 Usry, A. J. 113  
 Usry, Elizabeth 83  
 Ursry, H. J. 79, 112, 114, 116  
 Ursry, Henry 83, 107  
 Ussery (Urserly), J. B. 54, 56, 64, 64, 66  
 Usry, J. R. 83  
 Ursry, John 73  
 Ursry, Sister Josie 78, 83  
 Ursry, Sister L. E. 79  
 Ursry, Mahala 52  
 Ursry (Urserly), Maryanlevisy(?) 68  
 Ursry (Urserly), Salen Eliza 68  
 Ursry, Sarah

#### V

#### W

Wade, Kittie 81  
 Wade, Sister Leonard 81  
 Wade, Mary 101  
 Wade, Willie 101  
 Walker, Bro. 37  
 Walker, Leah 44  
 Waller, hiram G. 36, 38, 59  
 Waller, Rachel 43

Waller, Rebecca 37  
 Walters, Bro. 26, 34, 36  
 Walters, J. D. 91, 95  
 Walters, John 23, 34-35, 63, 68, 81  
 Walters, Susan 68  
 Walton, Bro. 38  
 Walton, James 38, 41  
 Walton, Nancy 38, 41  
 Walton, William 41  
 Ward, William J. 26  
 Warren, Bro. 47, 63, 65  
 Warren, Matilda 60  
 Warren, Rubin 46, 51  
 Warren, S. M. 59, 74m 78, 83-90, 92, 94-96, 98, 100, 103-106  
 Warren, Sarah 45, 51  
 Warren, Sarah F. 93  
 Warren, Susan 46  
 Warren, Thomas 34, 40  
 Waters, Bro. 12-14  
 Waters, Sister 13-14  
 Waters, Cretia 43  
 Waters, John 7  
 Waters, Susanah 12  
 Waters, Treacy 7  
 Waters, William 12, 16  
 White, Julia 6  
 White, Martha A. 101  
 White, Princeella 60  
 Whitehead, J. B. 75  
 Whitehead, J. K. 74  
 Whitehead, L. E. 74  
 Whitehead, Sister 94  
 Whittington, Sister 15  
 Whittington, Elizabeth 9  
 Whittington, Sarah 16  
 Wiggings, Baker 47  
 Wilkerson, Bro. 47, 69  
 Wilkerson, John 42-43  
 Wilkerson, Sally 42  
 Wilkin, John 51  
 Willbanks, Bro. 26-27, 33-34, 36, 44  
 Willbanks, E. 18, 26, 27, 33, 36  
 Wilbanks, Elijah C, D, 25, 34-35, 44  
 Wilbanks, Nancy 44  
 Williams, Bro. 38

Williams, Dovie (Dovcie) E. 71-72  
Williams, Samuel 18  
Willis, J. R. 82, 86-88, 97  
Woods, Bro. 93, 114  
Woods, A. W. 85, 90  
Woods, Stamper 92  
Woodsman of the World 94

**X**

**Y**

Young, Bro. 12  
Youngblood, Bro. 55

**Z**

Zion Hill Church 95