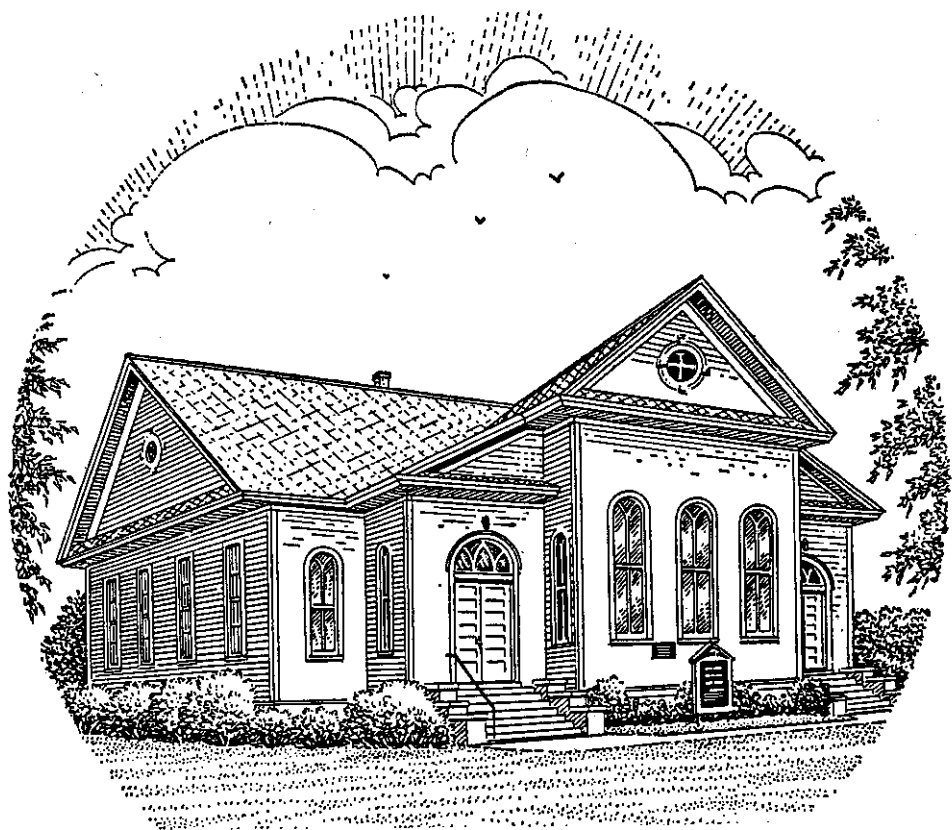


We Began By The River



Elim Baptist Church

1786 - 1986

By Lalla L. Carter

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We Began By The River

Elim Baptist Church

1786 - 1986

By Lalla L. Carter

Exodus 15:27

"... and they came
to Elim."

TO
HALLIE L.
&
MINNIE PURVIS LAWHON

ACKNOWLEDGEMENTS

Writing the Bicentennial History of Elim Baptist Church has been a challenge and a privilege. The most important source for this history has been the Conference Minutes of Elim which begin in 1847. For the earliest years of the church, I have relied upon the minutes of the Charleston, Welch Neck and Florence Associations as well as those of the Elim Union of Baptist Churches.

In addition to these records, I have depended heavily upon the works of earlier historians of our region and our denomination. It would be impossible to name them all, but I would especially acknowledge Dr. Wayne King's RISE UP SO EARLY: A HISTORY OF FLORENCE COUNTY, SOUTH CAROLINA, Joe M. King's A HISTORY OF SOUTH CAROLINA BAPTISTS, Leah Townsend's SOUTH CAROLINA BAPTISTS, 1670-1805, Charles A. Griffin's HISTORY OF SOUTH CAROLINA BAPTISTS, W.A. Brunson's MEMORIES OF OLD DARLINGTON, William Willis Boddie's HISTORY OF WILLIAMSBURG, and Lyndon Lee Cannon's HAPPY HERITAGE.

As I review the final version of this project, I am reminded of how indebted I am to many individuals. I have relied upon the work of those faithful clerks of Elim Church who recorded the minutes of church conferences and those secretaries of affiliate organizations who have furnished invaluable information.

Lana Jones, Sheryl Evans, and Ann Floyd helped me locate and research the records of the Charleston, Welch Neck and Florence Associations. My son, Dan, examined census materials on early church members and edited the final manuscript. Gary Reynolds and Rickey Strickland were photographers for this history. Sheryl Evans deciphered my handwriting and typed the first draft of the manuscript. Catherine Poitras of Atlanta drew the beautiful pen and ink sketches which begin each chapter and my daughter-in-law, Jane, drew the map of early Elim which follows chapter one.

Last, but far from least, Patsy Stockbridge of Emory University typed the final copy and did most of the layout and composition for this book. Without her tireless work, I would never have been able to meet the final publishing deadline.

There is much that is left unsaid in this book and many who have rendered invaluable service to Elim have not been recognized. Our first minute books were destroyed by fire and accounts of many critical events in the life of the church were never recorded. May all these omissions remind future generations of the importance of preserving the records of our past.

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*Our Original Church As Imagined By Artist
Catherine Poitras*

CHAPTER 1

BEGINNINGS: OUT OF THE WILDERNESS, 1786-1836

We began by the river.

In our imagination we see these few pioneers, a small group of believers, coming to their place of worship in a crudely constructed log cabin. They came from the bottom lands of Lynches Creek; on foot, on horseback or by boat. Their first meetings were in the homes of early members, for the construction of a church required great sacrifices in the backcountry of South Carolina in the 1780's. There was a saw mill in the area, but most dwellings were still constructed of logs which had to be cut, hewn, notched and assembled. The seats and tables, and the "stand" for the preacher

had to be built by hand with only the few simple tools that were available. There was no formal church organization, for most Baptists were then unaffiliated, struggling, scattered groups. There was only one loose-knit association of Baptist churches based in Charleston and no state or national convention. They were sustained, as one Virginia Baptist said at the time, "by faith alone."

From this handful of believers has come Elim Baptist Church, a part of the body of Christ.

Most of the evidence we have of the early history of our church suggests that 1786 was our founding date. Margaret Carter, author of a history of the Lake City Baptist Church reported that the earliest members of our church had been dismissed in 1786 from Ebenezer Church (founded in 1774) to organize the "Lynch's" Creek Church. W. A. Brunson, a Darlington County historian of the late 19th century wrote in his MEMORIES OF OLD DARLINGTON that "Elim Baptist Church, first called Lynch's Creek, was organized in 1786." It is certainly the date which very early came to be accepted as our founding. In the earliest minutes of the church which have survived is the faded notation: "Elim, Organized in 1786."

But we can never know with absolute certainty the details of our historical beginnings. The earliest church records were in the hands of Captain John Courtney, the church clerk in the 1840's, when they were destroyed in one of the all too common fires that spread from the open fireplaces of our ancestors' heart pine wooden homes.

We are not even certain which of the "Lynch's Creek" churches evolved into Elim, for three Baptist congregations took their names from this small river highway into the South Carolina wilderness. According to historian Leah Townsend, Elim evolved from the "Third Church" on Lynches Creek. In her map of early South Carolina Baptist Churches, she locates the Third Church across and upriver from today's Elim.

When mapmaker John Harlee surveyed this area in 1820 he confirmed the existence of a church at that location on what is now the site of Bethel Baptist Church. There is one additional piece of information that makes it likely that this was the location of our first church. The bridge that spanned the creek just beside the mill and church was called the "Stephen Jones Bridge." Stephen Jones, a member of the Lynches

River/Elim church in 1810 was ordained and went on to become the first pastor of the Bethlehem/Lake City Baptist Church.

Thus, we can be reasonably sure that there was a church at this location in 1820 which was Elim; we cannot be absolutely certain that this was the Third Lynches Creek Church. For the Charleston Association minutes for 1821 show that at least one of our church members had belonged to what was called the "Second Church" on Lynches Creek in the 1790's. Unfortunately, these churches along the river went into a decline in the 1790's and did not report to the Charleston Association and we cannot follow their history in any detail.

We can only say with certainty that there was one "Lynch's Creek" Church in existence by the early 1800's. The 1808 Charleston Association records show that Samuel Timmons was pastor; we know that he was our first ordained pastor.

Samuel Timmons was 31 years old when his name first appears in 1808 as the minister of the Lynches Creek Church. We have tantalizing pieces of information on his early life. He was descended from a family of French Huguenot refugees who had fled religious persecution in France and migrated to Charleston in the late 1600's. His father, John Timmons, had settled north of Georgetown in the 1740's on the Pee Dee River and accumulated a respectable but modest farm, growing indigo (a vegetable plant used as a blue dye by English weavers) and eventually purchasing a family of six slaves.

Samuel Timmons and his four brothers were part of that first generation of settlers who moved up the Pee Dee and then the Lynches Creek tributary in the years after the Revolutionary War. They found a few hundred settlers scattered over hundreds of square miles. These original pioneers of the Pee Dee region had moved inland from Charleston and Georgetown before the Revolutionary War; up the Black River past Kingstree and toward present day Manning; up the Pee Dee toward the fur trading settlement in the middle of the Cheraw Indians; then off the Pee Dee up the Lynch's through present day Effingham and eventually on to the little frontier trading post of Kershaw. But there were no settlements North and West of Kingstree, nor were there any roads except Indian trails. Settlers depended upon the rivers for transportation. Most built their simple

houses within a few hundred yards of the Pee Dee, Black and Lynch's rivers. Eventually the Timmons would become the most prosperous landowners in our community, but that first generation had to struggle to survive in their new homes.

Many of the French Huguenots--particularly the more wealthy--drifted into the established Church of England, or "Anglican" Church in the 1700's. (After the Revolutionary War this became the Episcopal Church in America, of course.) But at some point, the Timmons brothers embraced Baptist doctrines. We know that Samuel Timmons, our first pastor, was converted in the 1790's by a slave minister from Ebenezer Church known as "Professor Moses." When Moses died in 1825 at the age of 100 the Rev. Timmons paid tribute to Moses' influence and attributed his own "awakening . . . on Lynch's Creek" to the black clergyman.

The difficulties the Rev. Timmons encountered were many. Between 1808 and 1815, the church grew from 27 to 50 members. But it remained a poor and struggling congregation, hardly large or wealthy enough to support a minister with a wife and two young children. Like many other Baptist pastors, he preached on weekends to a number of small congregations including one at Willow Creek and another further down Lynches Creek near what would become Lake City. During the week he was, like the other members of his congregation, a small farmer.

He was not a polished speaker. His fellow church leaders frankly acknowledged that he lacked "great literary acquirements." But those who knew him recognized his strengths. He was a modest and humble individual who obviously inspired trust. (He is listed as an executor for at least two small Williamsburg District estates in the 1790's.) Above all else, he maintained a faithful commitment to the spreading of the gospel. He "preached unto the people of Elim and neighboring communities the unsearchable riches of Christ," noted the Charleston Association as it reported his sudden illness and death in 1826. When the end came, he calmly "bade adieu to his weeping family and church," reported the association, leaving behind a generation of men and women who had been "brought through his instrumentality, into the fold of Christ."

We also remember the Rev. Timmons because of his role in the change of our church name to Elim in 1815. (Members of the church petitioned the legislature in 1815 to be incorporated as Elim Baptist Church. The

petition was granted in 1829.) That change in its name was a conscious decision by a new church to remind its members that they were heirs of a faith reaching backward through the centuries to the Children of Israel. Elim, Hebrew for "strong trees", was a strategic oasis for the Israelites after they had crossed the Red Sea on their way to the Promised Land. There, amid cooling shade trees and sustained by "twelve fountains of water," they rested and returned thanks for their deliverance from Pharoah's bondage.

Like that first Elim, our church was located beside water and among the strong tall cypress and oaks of a river. If we cannot know all of the historical details of our first days of our church, we acknowledge that we are heirs of a legacy of faith and commitment which has sustained those who have gone before us for 200 years. Just as Biblical Elim sheltered the children of Israel, our church has been a place of rest and worship for two hundred years; a place for those of us who have stopped here in our wanderings, our journey through life on the way to the promised land.

Life is a mysterious blend of having been, being and becoming. So is our history as Baptists a combination of past, present and future. Many Baptists (or "Anabaptists" as they were first called) were in England as early as 1670, but the origins of modern Baptist churches date from the 1740's and the great revivals that swept through the colonies during that decade. As Baptists we were, like other Evangelical Churches, regarded with some suspicion and distrust by many upper class colonists who were members of the state supported Anglican (now Episcopal) church. Our emphasis upon the direct reception of the Word without mediation was shared by other evangelical Protestants, particularly the Methodists. But we were, in some respects, even more "heretical." Our rejection of infant baptism; our insistence upon total immersion after the age when one could make an adult commitment; and our refusal to accept any authority but the Bible, and any discipline except from our individual congregations aroused hostility from all sides.

Such hostility was particularly bitter in states like Virginia where the established Anglican church leaders and the wealthy "gentry" who belonged to that church ridiculed what they called the "ignorant and contemptible class of rabble" who filled the ranks of the rapidly growing Baptist churches. In 1771, a

Virginia planter writing in his diary described the attempt of a Baptist layman to preach the gospel near present day Williamsburg. The local Anglican minister, accompanied by the Sheriff, walked up to the platform where a "Brother Waller" spoke, "Violently jerked [him] off the stage, Caught him by the Back part of his Neck, Beat his head against the ground . . . , Carried him Through a Gate where . . . [the sheriff] Give him . . . Twenty lashes with his horse whip. . . ." Thirty minutes later, Waller remounted the stage and "preached with a great deal of liberty."

Clearly there was something more at stake than a concern about differences over infant baptism!

Even though South Carolina Baptists suffered far less physical persecution than their counterparts in Virginia, they were still regarded with contempt and hostility by the established authorities. The Rev. Charles Woodmason, an Anglican minister, traveled up and down Lynches River in the 1760's as well as the river settlements along the Wateree, Santee and Black Rivers, using the little settlement of Pine Hill (near present day Camden) as his home base. Woodmason fumed against all of the "Itinerant Teachers and Imposters" he found preaching the gospel, but he saved his special scorn for the Baptists. In part his anger may have been simply jealousy over seeing members of his flock desert him for the new evangelical churches, but his hostility went deeper.

Our ancestors were industrious, hardworking men and women. They trapped and killed wild game, grew corn and kept large and growing herds of cattle and hogs which they drove down river to markets in Georgetown or Charleston. But they were basically a poor people. An early church member like Ferney Lee was a prosperous frontier farmer. He owned several hundred acres and, in fact, donated the land on which our first church stood. But he was not a wealthy man by the standards of Charleston or Georgetown. He owned no slaves (according to the census of 1790) and he worked in the fields, earning his living by the sweat of his brow.

Men like the Reverend Woodcock--"Gentlemen"--might be sympathetic to the struggles of back country farmers like Lee, but they supported a government in which the rich and the well-born ruled. And they were disturbed by the tendencies of our Baptist ancestors, for in their congregations, they practiced a rough-hewn democracy. There was certainly "rank" within our

church and others. Women could not vote and black members (who existed in growing numbers after 1810) were bluntly identified as "property of." But when the door was opened for testimony, every adult member--black and white, male and female--stood to tell their story of what Christ had meant in their lives. That act of giving testimony was a constant reminder to the church that the poorest and most humble member of the congregation stood equal in receiving God's grace. Moreover, the decisions of the church itself were not made by a religious hierarchy, but by the vote of the congregation. And from the earliest days, important decisions were usually reached only after most members of the congregation had agreed.

Even the nature of our church services created a fellowship of equality which was revolutionary. In place of the cold and impersonal rituals of the established church were new forms of worship: the "laying on of hands," the "feasts of charity," the issuance of the "right hand of fellowship"--all in an atmosphere in which members were encouraged to share their emotions. And these rituals culminated in the most significant of all acts. When our church ancestors walked down into the waters of Lynches River, they went down, male and female, black and white. And they returned to the table of our Lord to eat the bread and drink the wine as a visible symbol of Paul's admonition that we are neither male nor female, slave nor free, but one in Christ.

Our original church was tied to Lynches River, the natural "highway" into the region. Most supplies continued to be shipped up and down the river as late as the 1820's, but a series of primitive roads gradually evolved. Our original church was, in fact, built on the "River Road" which Nathaniel Greene and his troops cut out of the forest during the Revolutionary War. It ran from Sumter to Lynches Creek and then followed the river on the north and west bank until the river emptied into the Pee Dee. (See Map, page 11). In the 1790's the "Stephen Jones Bridge" was constructed across Lynches River where Highway 301 today spans the river so that travelers on the River Road no longer had to ford the river.

Of the roads in our area of the state, however, the most important was the Charles Towne (later Charleston) Stage Coach Road which ran southward from present day Winston Salem through Wadesboro, across the

South Carolina line to Cheraw; to Darlington and west of present day Florence on past our current sanctuary crossing Lynches River where a ferry was established in 1795. From there the road went eastward to Kingstree, finally terminating in Charleston. (See Map, page 11).

In 1809, the state legislature authorized "Captain" William Graham, Needham Lee and Robert Cade to construct a bridge across the river directly in front of today's church site. By the 1830's and 1840's it was referred to as the "Lawrence Bridge."

The nearest towns of any size in the 1820's and 1830's were Darlington on the west and Kingstree on the east. Both were a full day's drive away. If there was a "center" of the community, it was originally Lee's General Store located just across the river and one mile upstream from today's church. The store had been built by descendants of Fernay Lee about 1815. From the large boat landing which the Lee's constructed, goods were brought up the river from Georgetown and sold to the surrounding farmers. Deer hides, turpentine rosin and cotton were sent back down river on log rafts which were then disassembled and sold for timber.

In the 1870's, William Lewis Lee remembered it as it was in the early 1820's. Sometime between 1825 and 1844, Elim Academy--a private "subscription" school--was established next to the church and the site of the currently abandoned "Bonaire" school. But there were no schools in the region when William Lee was a boy. He was fortunate to have an educated mother and a family with a small, but carefully selected library. He was taught the best of the literature of his day, from John Ploughman's TALKS, John Milton's PARADISE LOST, the plays of Shakespeare, John Bunyan's PILGRIM'S PROGRESS and--always--from the Bible. Most children, however, were fortunate to learn their ABC's and simple mathematics. Their education came from working with their mothers and fathers, learning the agricultural skills they would need to survive as farmers and farmers' wives.

Life, as Lee pointed out in his memoirs, revolved around home and church. In his case it was an exciting life with travelers and customers passing across the river and to the crowded store of his father. Years later, he remembered fondly the way each winter day was ended. After his father had closed the store they would walk together cross the dusty road to his home where light from the oil lamps poured through the

windows, "outlining the white ruffled curtains, . . . revealing the mohair sofa invitingly near the open fireplace blazing with oak logs and throwing flickering shadows on the hard-finished white plastered walls. . . ."

It was a far cry from the primitive dwellings which had first dotted the banks of Lynches River. By the 1820's, farming settlements had grown up around the church. While the area was still unincorporated, maps had begun to identify the area as "Effingham," named after Lord Howard of Effingham, England. Early references to Effingham are often confusing since the original community was centered around our current church. In the late 1850's when the railroad was built from Charleston to Florence, a post office was established across from today's Effingham Supply Company and given the name "Effingham Post." By the 1860's Effingham and Elim were separate communities.

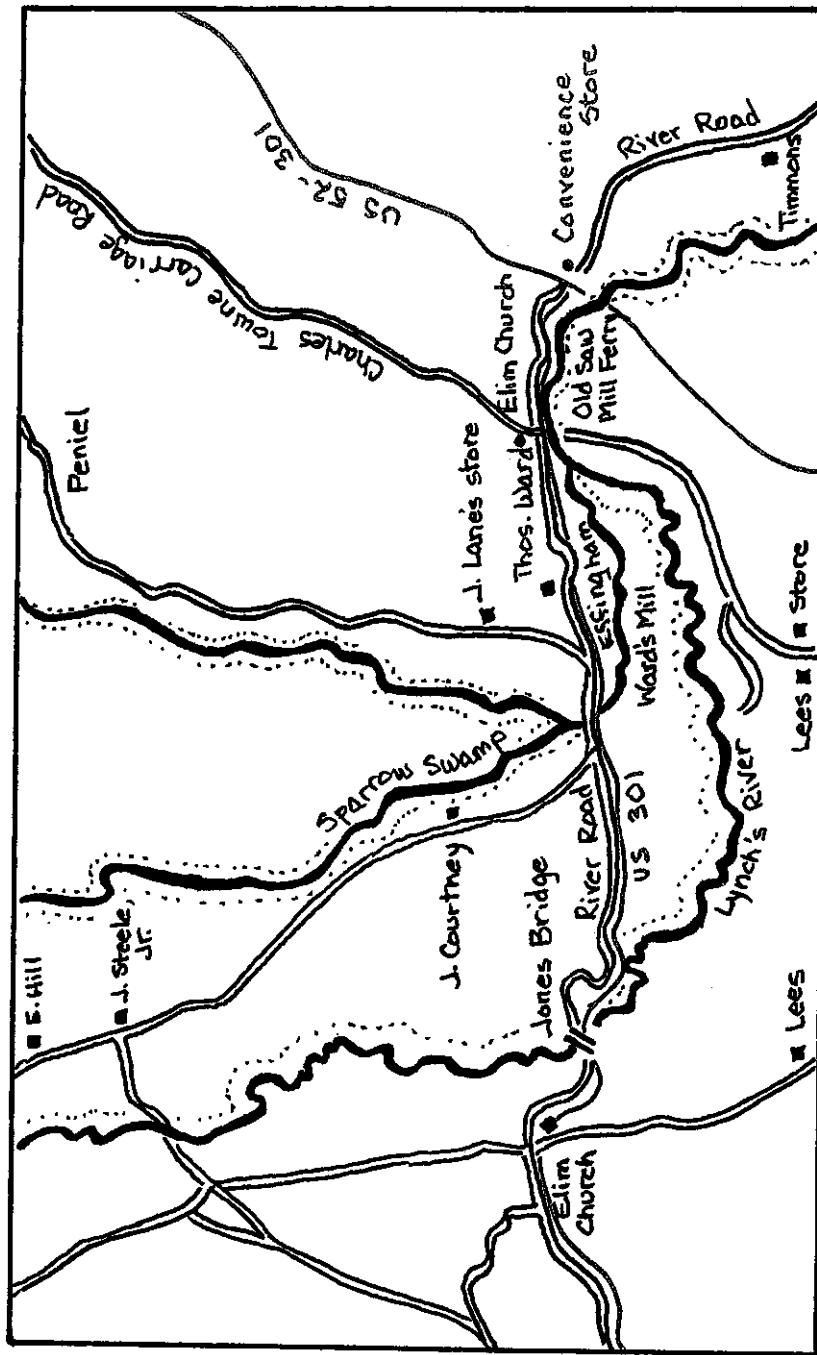
The construction of the Jones and Lawrence Bridges reflected the growth in our community caused by Eli Whitney's development of the cotton gin, a machine which made it possible to grow cotton throughout much of the state. Cotton was more than a crop. It changed every aspect of our community. In the earliest days of our church most members raised livestock and a little corn. By 1815, however, the main crop was cotton which was sent down the river by boat to Georgetown or overland to Charleston for shipment to New England or overseas. As an increasing number of church members grew this crop in the 1810's and 1820's, they began to move away from the river bottom lands and onto the sandier soils away from the river. By the mid-1820's, more and more of the members of Elim's congregation lived between Sparrow Swamp and today's Effingham.

These years were a turning point in the history of the church. With the death of Samuel Timmons in 1826, his nephew, John Morgan Timmons, became pastor of the church, a position he would hold for more than forty years. Shortly after he assumed leadership of the church, Elim's congregation decided to move and to build a new sanctuary. The construction of the "Lawrence" bridge made the present church location a perfect site for a church since it now existed at the crossroads of two major "highways" (the Charlestowne and River Roads) and access was possible across the river.

The final factor in the decision to move was the generosity of a new arrival in the community, Benjamin

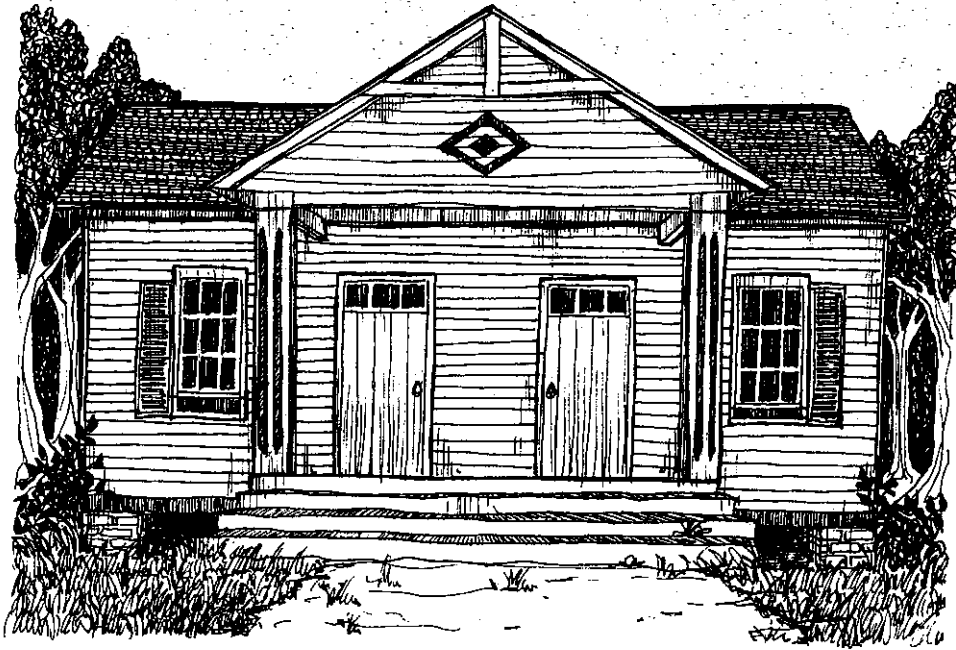
Lawrence. Lawrence, who was born in Gloucestershire England, in 1790, had arrived with his family in Charleston in 1801. At some time during the 1820's, he purchased a large tract of land on the east side of Lynches River. Even though he was not a member of Elim, he had taken an active interest in our church. In 1828 he had taken his boat down river to Charleston on behalf of Elim to meet with Charleston Baptists to obtain information on organizing a Sunday School. And so in July of that same year he met with three members of our congregation, Stephen Revell, William Timmons (John Morgan Timmons' cousin) and Simeon Timmons (who was uncle to William and John Morgan Timmons). In "consideration of the good will he had to the 'prosperity of Zion,'" said Lawrence, he agreed to donate one acre of land to Elim Church, the land on which our sanctuary now stands. It was a generous gift since the crossroads lot was the most valuable property in the area.

In 1829, the same year in which the General Assembly finally granted the church's petition for incorporation as Elim Baptist Church, members of the congregation built their new church. It was, by modern standards still a simple structure with hand hewn pews and heart pine (rather than plaster) ceilings and walls. But the construction of a slave gallery reflected the changes that had taken place in the church's first forty-two years. Elim would know poverty and hard times during much of its history, but the church which John Morgan Timmons led into the 1830's was a far cry from the struggling congregation which had gathered by the waters of Lynches Creek in 1786.



Elim Community, 1819

Today's Landmarks, 1986



Our Second Church Constructed 1829

CHAPTER 2

THE ERA OF JOHN MORGAN TIMMONS, 1836-1869

John Morgan Timmons was only 26 years old when he assumed the leadership of Elim Baptist Church, but he was clearly a man of great ability. A devout minister and pastor, he was also a businessman of considerable influence. At Elim on his estate which ultimately included 2,000 acres, he built a large eight room house beside a brook near Lynches River. In this country home, he, his wife and twelve children lived from 1832 until 1850, when he purchased a tract of timberland and founded the town of Timmonsville. There he built a three-story town house in the 1850's, several places of business and the town's first railroad station, even as he continued to serve as Elim's pastor.

In 1836, ten years after he became pastor and fifty years after the founding of our church, the congregation formally approved a church covenant. It is one of the few surviving records from our early history and it captures the spirit and commitment of Elim as well as the sense of "community" which has marked our long history.

"We take the scriptures of the Old and New Testament to be our Rule of Faith and Practice both in the great concerns of Religion and the general affairs of life . . . ," they declared. As a congregation of believers, they committed themselves to regular public worship, financial support for the poor and evangelism both at home and abroad. In that covenant they promised for themselves and generations to follow that they would exercise "Christian forbearance and love, one towards another, Prayer for and sympathizing with each other . . . using every laudable endeavor to provoke to love and good works."

While they emphasized their commitment as Baptists, they affirmed that all who professed Christ were part of the faith. "We promise . . . to conduct ourselves with uprightness and integrity and in a peaceful and friendly manner toward mankind in general and toward serious Christians of all descriptions in particular."

Preceding our church covenant of 1836 was a list of eleven articles--the "Conference Rules"--for conducting church business. The rules of order, prepared by John Morgan Timmons, his uncle William Timmons and James Thwing, Clerk, called for the election of a moderator (who was usually the church pastor unless he was ill or away) and the calling of the roll of male members. Anyone absent for three consecutive meetings was subject to exclusion from the church. After the roll call, members were allowed to "lay business before the church," but they had to rise and "respectfully address the moderator;" no one could leave until business "closed," no one could speak more than twice and meetings were to be closed with prayer.

From our earliest history, we sought to cooperate with other Baptist churches in the area and throughout the state. Throughout most of this period, the local "Associations" remained the primary cooperative organizations. Charleston Association, formed in 1751, was the first in the nation and Elim was an early member. The Charleston Association reached as far inland as 110 miles. At a time when a trip of twenty miles was often

a day's journey, this meant that churches were often unable to send delegates to Association Meetings, particularly when they were in the Charleston area.

And so, in 1818, delegates from Ebenezer, Elim and High Hill Baptist Churches met at Ebenezer to form the "Lower Union Darlington," a name which was changed to "Elim Union" in 1828. (Pastor Samuel Timmons, Stephen Jones, John Courtney and John Lee represented Elim at the first meeting.)

The three day meetings of this union of churches took place four times a year and they served many of the same functions as the larger association gatherings. At every meeting there were a series of sermons, usually including at least an introductory sermon with others devoted to such subjects as missions and evangelism. Specific hours were set aside "to observe secret prayer in concert, between the setting of the sun and dark on each day." Communion was observed whenever a "majority may deem it best to do so," and the Union meeting "opened the door" for testimony, a declaration of faith and for baptism. It was, in fact at the 1823 union meeting that John Morgan Timmons "came forward, was received and baptized on the Sabbath in Lynchs Creek."

The Union also performed other important roles. While Baptists have always placed ultimate power in the congregation itself, union and association meetings became forums for discussing religious issues of doctrine such as open versus closed communion. And individual churches have often called upon fellow Baptists to help solve disputes between and within churches. The Union played a critical role as peacemaker and none more so than John Morgan Timmons who often served as preacher and moderator according to union minutes.

After several years of discussion in which Timmons played an important role, most of the churches in the Elim Union united with similar unions in Cheraw and Marion County in 1832 to amicably separate from the Charleston Association and from the Welch Neck Association. From the brief reports filed at annual Association meetings we learn of the successes and failures of our church.

In 1832, Elim's report to the Welch Neck Association meeting indicated that there had been a "powerful and extensive revival of thirteen days" with a number of conversions. There were no complaints of "coldness" or divisions, but members "rejoice in peace,

love and harmony. They earnestly desire their gratitude to be abundantly expressed to the great God."

The report to the 1835 Welch Neck Association meeting was equally enthusiastic. "God's people have been peculiarly refreshed and comforted," reported the church in its annual report with one hundred individuals baptized. "Because of God's spiritual blessings, the people of Elim feel their obligation 'to do with all their might' what their hands find to do."

There were hard times as well. In 1836 Elim delegates to the Association meeting complained that the church was marked by "coldness, and desire to humble themselves before the Lord." Several members were excluded; none were baptized. By the mid-1840's membership had fallen from a high of 219 to 150.

But the church did recover in the 1850's. In 1858 and 1859 alone 112 were baptized and the congregation numbered 273. And, throughout the ups and downs of church membership, Elim played a vital role in the community and surrounding areas. One reflection of this vitality was the critical role Elim played in the formation of new churches. In 1840, the Welch Neck Association noted that "some years ago Elim stood alone in this section of country in which located; now she is surrounded by churches which had gone out from her."

The Welch Neck Association did not exaggerate. Elim has served as the Mother church for a number of congregations in the area. In 1828, members from Elim formed the Bethlehem Church near what is now Lake City. (Bethlehem later became the Lake City First Baptist Church.) That same year Elim helped to form the Willow Creek Baptist Church and in 1840, members joined with Baptists from other churches to found Hebron and Sardis Baptist Churches.

Our cooperation with other churches extended beyond the work of the Elim Union, the Charleston and Welch Neck Associations and even the South Carolina Convention which was founded in 1821. More than any other single factor, the mission ministry of Luther Rice aroused our church to the importance of witnessing to the world.

Luther Rice, a New Englander, had traveled to the Far East in 1812 under the auspices of the Congregational Church. After study and prayer, however, he was rebaptized by immersion and embraced Baptist doctrines. Shortly after this, he returned to the United States and spent the next twenty-four years of his life tirelessly promoting foreign missions. It was

Rice who was most instrumental in the creation in 1819 of the "General Missionary Convention of the Baptist Denomination in the United States for Foreign Missions." The "Triennial Convention" (as it came to be called) was the first attempt of Baptists to unite their efforts and energies in the support of foreign missions.

On August 28, 1836, on one of his many journeys through the nation promoting missions, he preached at Elim Church on a text from Acts, Chapter 8, verse 25: "Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus." Although no one could know, it was to be his last sermon. Within a few days he became ill and died in Edgefield on September 25. The events of his life were the "matter of history," resolved the South Carolina Convention, "and his services are the inheritance of mankind."

It is clear that our church shared the conviction of Rice and others that concerted and organized cooperation among Baptists--without sacrificing the independence of individual congregations--was essential if mission programs were to be developed at home and abroad.

Although we do not have precise figures, we know that our church supported organized mission efforts through the Elim Union where at least one missionary sermon was preached and special offerings for missions were often collected. William Timmons, a member of our church (and treasurer of the Elim Union) served as a member of the missionary board of the Welch Neck Association. And each Sunday a special appeal was made at Elim to give liberally to support Domestic (Home) Missions.

Perhaps the most clearcut evidence of this support of missions is reflected in the decision of John Morgan Timmons to attend the national "Triennial Convention of American Baptists" in St. Louis, Missouri in 1835. It was an arduous journey by stage coach and riverboat of nearly one thousand miles and the Rev. Timmons was absent for several weeks. But the main purpose of the national association was to recruit, train and support missionaries around the world, a purpose which our church obviously supported. Between 1835 and 1845 when Southern Baptists broke away because of the slavery question, Timmons served on a number of boards of the Triennial Convention.

Eventually, the women of the church would play a critical role in the support of home and foreign

missions, but their participation was severely limited in the early history of the church. Their names were seldom called at conference meetings and there is some evidence to suggest that the position of women may actually have been more prominent in the "frontier" church than later.

We can gain some insight into the attitudes toward women from a special circular letter which went out from the Charleston Association to the member churches in 1820. Although women had always experienced and described their conversion experiences in the same manner as men, the Association decided that women were too "frail and delicate" to continue to express publicly their faith in Christ. "Many females, because of their emotions, are prevented from asking application for membership with the visible church," argued the authors of the Charleston circular. While women could not speak with "clearness and precision," they could write with "ease and satisfaction." The Association circular noted that, in most churches "great allowance" had been made for their "natural timidity." They therefore encouraged the practice whereby women wrote an account, or gave a private "interrogatory" of their faith and conversion experience rather than speaking publicly. Since the giving of a personal testimony was one of the few occasions when women were allowed to speak publicly, it meant that--for the most part--they would have little or nothing to say in the church. They could only give their offerings and that they did.

The commitment to missions is only part of Elim's heritage. From our early history we were active in supporting the formation of Sunday School programs which would allow group Bible study and supplement the traditional Sunday preaching services. Such Sunday schools had begun in England and spread through many of the larger cities of the United States by the early 1820's, but they were relatively rare in rural areas. In 1828, however, Benjamin Lawrence traveled by boat to Charleston to learn how to organize such a Sunday School. Although Lawrence was a Methodist, this was not an unusual arrangement, since many of the original Sunday School schools were interdenominational. Reports from the Welch Neck Association indicate that the Elim Sunday School was flourishing in the 1830's.

That same year, the church formed a temperance society (or an "anti-intemperance" society as it was first called). While drunkenness had always been

condemned by Baptists, drinking alcoholic beverages was common in the 1700's and early 1800's, even among devout church members.

When the Reverend Charles Woodmason, an Episcopal missionary traveled up Lynches Creek in the 1760's he constantly complained of the abuse of alcohol. Small liquor stills were everywhere producing whiskey and peach brandy. Barrels of whiskey were opened on the slightest excuse at any public occasion and the Rev. Woodmason often had to preach to rowdy open air congregations, members of which were often quite intoxicated by the time he began his sermon. At one point he complained in his diary that there seemed to be only one article of faith on which Christians of all denominations could "charitably agree (viz.) that of getting Drunk." While there was some improvement by the 1820's and 1830's, alcoholism and drunkenness were all too widespread in many communities of the South and the nation.

Initially our church embraced temperance or "moderation" instead of total abstinence. Wine was still served at communion until the late 1850's. But there was an understandable concern over the excessive use of alcohol and our church members tried by prayer, example, and church discipline to end this longtime custom.

The encouragement of seminary education for ministers, the support of organized missions, the creation of Sunday Schools and Temperance Societies hardly seems controversial to us, but the records of our earliest history suggest at least some opposition. In 1823, the minutes of the Charleston Association declared that, as "correct information" was disseminated, it was a "matter of rejoicing to us and to every informed mind, that the spirit, which has so long been opposed to the interest of missions, Theological Institutions, and Sabbath Schools, is becoming more enervated." Such associations as well as missionary and tract societies were "some of the most powerful engines which God will employ in pulling down the strongholds of Satan and promoting the cause of missions."

They may have spoken too soon, for many Baptist churches were bitterly divided from 1820 to 1850 over the support of these "benevolent" organizations (as they were called). One reason for opposition was the lingering effects of Calvinist ideas. By the 1820's, most Baptists had accepted the Armenian doctrine of

"Free Will," but some "old-time" Baptists still believed in predestination. Salvation or damnation was fixed even before our birth since God--all knowing of the past, present and future--already knew our fate. Given that fact, it made no sense to create missions or organize evangelistic efforts since such activities could hardly change the preordained will of God.

An even more important source of opposition was the concern of other Baptists that the creation of these so-called "benevolent" organizations was unscriptural. They held as their ideal what they called the "first century" church, congregational in authority and relying only upon the Bible for inspiration. Thus, while missions and evangelism were acceptable goals of the church, they had to be conducted by individual congregations since State Conventions and national mission boards ran the danger of undermining the local congregations. Such "Old-School" or "Primitive" Baptists (as they were called) were particularly hostile to Sunday Schools and Tract Societies for fear their literature and commentaries might undermine the Scriptures. Even Temperance societies were opposed as "secular" organizations which diverted the church from its spiritual purposes.

Our church was relatively free of such discord, but there are hints of occasional tension. On one occasion, an "Old-School" member was excluded because of his opposition to missions. And when the Effingham chapter of the "Sons of Temperance" requested permission to meet in the church in 1851, the church agreed, but John Kerby and J. Langston asked that their dissent be recorded.

Even though the points of view seem unfamiliar, we at least can understand these issues. Far more bewildering is the continuous emphasis upon church "discipline." In the Church Covenant of 1836, church members agreed that they would always be subject to the "discipline of the church, guided by the spirit of God's love." And the church minutes, which record the business meetings held each month, are filled with dozens of instances in which "erring" members were cited, brought before the church, "tried," and (not infrequently) excluded from the fellowship of the church as punishment for their misconduct.

Between 1847 (when church minutes become available) and the 1890's when such trials began to decline in number, members were charged with the following offenses: absence for three consecutive Sundays (the

most common offense), the use of profane language, intoxication, disorderly conduct "unbecoming to the gospel," fighting, adultery, stealing, trading horses on Sunday, leaving the church in disorder, dancing, making a threat of "putting a neighbor out of the way," calling the pastor a liar in church conference, drinking too much "spiritous liquor," leading a sinful life, gross immoral conduct, giving bogus checks, passing gross insult upon a brother and making no apology for the offense, bearing false tales (gossiping) and failure to contribute to the payment of the pastor's salary.

To cite just a few examples: In the 1850's, two sisters were reported to the church for an "unfriendly feeling which for a long time has existed." As in most cases, the moderator appointed a committee of three men to "wait on and try to reconcile the parties." "Sister Anna" refused to ask forgiveness and was excluded, but "Sister Hannah, having given satisfaction of a true Christian deportment in agreeing to reconcile" was restored to fellowship."

Here, as in so many cases, the obvious purpose was reconciliation, not exclusion. Thus, at another conference Brother Allen was accused of being drunk and using profane language." When an appointed member called upon him, however, he returned at the next conference and "giving satisfaction as regarding his crime" he was excused. In much the same fashion, a slave member, Sister Cilvy--after being excluded--"asked restoration to fellowship and, satisfying the church of Godly sorrow for transgression, it [her request] was granted."

Not every case ended this harmoniously. When a committee of three found "Bro. Cox" guilty of writing "an offensive profane letter" to another of the church he was given an opportunity to repent and ask forgiveness. When he refused, the church voted to exclude him.

A "black sister, Betty, property of J. M. Timmons, pastor," was accused before the church of "living disorderly, that is to say, with another woman's husband. After conversing with her on the subject, report was unfavorable and she was excluded."

Not even pastors were exempt from accusations of misconduct. In February of 1854, a letter was "handed into the church by Sister Clarky Ward with a grave charge against our pastor. It was read and laid before the church. While Morgan was acquitted in March, a

motion for reconsideration of the case led to the appointment of a second committee which was told to "reexamine thoroughly" the case. After "patient investigations the committee concluded that the charges were "completely false." After Sister Clarky refused to withdraw the accusation she was excluded.

It is clear that the committees tried to do justice to the parties involved. When one member of the congregation accused "Black Sister Sarah" of "adultery and dishonesty," she denied the charges. A committee of John and James Courtney and J. W. Ward investigated and concluded that the accusations were without foundation.

However fair these church committees may have been, it is difficult for us to appreciate the absence of privacy in our early church community. If we cannot accept, at least we should try to understand the reasons for the development of church discipline. In part it was a response to the violence and disorder of a frontier society. Our ancestors sought to emphasize our "separateness" as a Christian community from the pleasures of the world. Others might dance and drink, gossip, quarrel and fight, but we were expected to set an example to the rest of society. If someone threatened the "unity" an "order" of the church by continuing in the "paths of unrighteousness" the church had a duty to use every means of reconciliation. But, in order to protect the whole, they felt it their sad duty to cast out the offending member.

Finally, we should not be misled about our early history by the emphasis upon church discipline which exists in our church records. Our ancestors were interested in "rooting out sin" and this is reflected in our church records. Just as our newspapers today daily concentrate upon violence and wrongdoing, the happy moments and the acts of love and kindness that marked the lives of our forebears are often missing from our church minutes.

These early church records also tell us something of our church's interest in encouraging individuals to enter the ministry. Early Baptists were generally poor people, having little cash or property. One of the reasons for the success of the early Baptist preachers was the fact that they knew the language of the common man. Most preachers lacked a formal education, but they lived among their congregation. They understood the thoughts and emotions of those men and women of

their congregation and they were able to respond to their needs.

At least fifteen men were ordained as ministers from our church. The procedure for each was the same and the process can be followed in our conference minutes in the case of W. M. Morse, a church member in the 1850's.

In March of 1858, "Bro. W. M. Morse made application for license to exercise his tallent (sic) in preaching." At the next church conference, "after hearing statements and due deliberation by the church, request was unanimously granted, and Bro. Morse now stands with full license from this church to preach the truths of the Holy Bible." Months later in November, 1859, "Bro. Morse was ordained to the gospel ministry in Elim Church." As we see from this example, the decision to grant a "license to preach" and to ordain a new minister as a purely congregational decision.

In the first century of our church life, our three pastors, Samuel Timmons, John Timmons and R. R. Brooks were all ordained by the church. And Stephen Jones who was ordained in the 1820's became the first pastor of the Bethlehem Church. In addition to these four men, Elim has ordained W. M. Morse, J. A. Backhouse, A. Charles Wilkins, T. J. Elmore, Fuller Jones, Brantley McKnight, George Jones, Rufus Hill, Leroy Calder, Branson C. Wiggins and G. Alton Langston.

In later years our church supported an educated ministry. In 1861, Simeon Kirby, a church member gave to the church "his thoughts as to his hope of future usefulness. . . ." Kirby was convinced that he was called to preach, and "having become satisfied that it was his duty to stand as a watchman on Zion's Walls," he felt that it was important he prepare himself for the "great work of the ministry."

The church responded by appointing a committee to "solicit funds to purchase books and meet his necessities that he might with more facility enter upon his preparations." Brother Kirby was a "proper person" to be educated for the ministry through seminar training, concluded the congregation.

But Kirby's seminary training was soon overshadowed by the growing threat of war. In the fall of 1860, Abraham Lincoln was elected President on a platform committed to halting the expansion of slavery. Although he promised he would not interfere with slavery in the South, most white Southerners were convinced it was only a matter of time before the North

would demand an end to all slavery. Following Lincoln's election in early November, South Carolina voters elected a special convention to consider the future of the state and the region. Among the delegates elected from South Carolina was the Rev. John Morgan Timmons. Although Timmons did not speak during the convention meeting, he signed the final "Ordinance of Secession" which separated South Carolina from the Union and called upon other Southern states to form a new Confederacy.

The Civil War had begun.

After examining the records of the church, James A. Rogers, Editor Emeritus of the Florence MORNING NEWS noted that "Little in Elim Church minutes is noted of the absence of men at war, of the death messages received from the battlefields, of the hopes and fears of the members." Only by reading between the lines and examining other materials do we gain some small insight into the nightmare that the war brought.

As early as 1862, only one year into the four-year-long war, the Welch Neck Association took note of the changes. "This past year has been one of extraordinary affliction to most of our churches. Many mourn the loss not only of aged members, who were ripe for the sickle of the reaper, but of some who were in the full strength of their days. . . ." A still greater number of "youthful soldiers of the cross" had "fallen on the various battlefields of the war and in the hospitals." The number of dead made it impractical to print the names of those who had "fallen martyr to the cause of our country."

In our church, several members were soon drawn into the war. Simeon Kirby ended his seminary training to enlist. John Morgan Timmons, II, son of the pastor, was soon promoted to First Lieutenant. T. J. Cannon, Clerk Pro Tem, had served in the Mexican War in 1847-48 and he enlisted for service in the Confederacy as did Evander Graham. Three years before the war, Fannie Timmons, the niece of our pastor, had met a handsome young Robert Haynes Lee from Leesville as she washed her slate at the well outside the Elim Academy. Within two years they were married and the parents of a baby girl. By 1862, however, Lee was in an army hospital fighting for his life as he suffered from pneumonia. "Our God is a god of miracles," he wrote his wife, as he prayed for recovery. Lee survived to return to his family and so did most members of our congregation who served. (John Morgan Timmons, II, was wounded at Fort Sumter in 1863, but recovered.)

There is one known exception. In our church roll next to the name of Simeon Kirby is the terse notation: "died in action." The young man who had wished to "mount Zion's walls" for a lifetime of service in the ministry was instead one of the half million Americans who died in our nation's bloodiest conflict.

John Morgan Timmons continued his ministry after the war, but it was to be without the help of his beloved wife, Elizabeth. In the spring of 1866, she grew gravely ill. As friends and family gathered at her bedside on April 6 for her last hours, Elizabeth Timmons, repeated the words of her favorite Psalm to those who surrounded her.

"God be merciful unto us, and bless us: and cause his face to shine upon us; Selah.

"That thy way may be known upon earth, thy saving health among all nations.

"Let the people praise thee, O God; let all the people praise thee.

"Then shall the earth yield her increase; and God, even our own God, shall bless us."

She died, said R. R. Brooks in her eulogy, "the death of the righteous," with a "heart sanctified by Grace, a zeal quickened by faith and prayer, a fervency of spirit worthy of our highest emulation, and a love which shone with luster and brightness."

Of all the changes brought by the war, none were more far-reaching in our church than the relationship between black and white members. In most Southern churches, there was an immediate separation as black members, freed from slavery, left to form their own congregations. At Elim, however, efforts were made to retain the black members. As soon as the war had ended, the church passed a resolution that it was "more than ever the duty of the church, aided by her friends, to disseminate the knowledge of the Bible among the colored people of our land."

Two years later a committee of five was "appointed to confer with our col. male members and ascertain whether they desired to remain in this church coming under all rules and regulations that govern the whites." In what was, for the times, a remarkable concession, white church members agreed to allow black members to elect separate black deacons and to vote in "all cases among themselves with the assistance and supervision of the whites." While a number of black

members left in April of 1869 to join Savannah Grove Baptist Church, 33 members remained in the congregation. Within the year, however, the remaining black members of the church left for Savannah Grove. While the church made it clear that they were welcome to remain, Elim granted letters of dismissal.

John Morgan Timmons was not there to see this final legacy of the Civil War, for he died in the fall of 1869. The church's eulogy, recorded in our minute books, reflects more than a "polite" sense of sorrow. There is a heartfelt tone to the words. He was, said the church in a unanimous resolution, the "true and earnest Christian; the faithful, wise and judicious counsellor; the zealous . . . and able minister, and the kind, considerate and condescending Pastor." Their loss, said the congregation, was irreplaceable. "Alas for us! Dreadful indeed, do we feel this afflictive dispensation of Divine Providence towards us to be, yet while we mourn our loss, we do not mourn 'as those who have no hope.'"

The death of John Morgan Timmons and the departure of black members into their own congregation mark the close of an eventful chapter in the history of our church. While Elim had been spared the destruction of Sherman's march, the war and the abolition of slavery had destroyed the Southern economy. After a brief resurgence, cotton prices would decline steadily and, for the next generation, poverty would be the fate of most members of our congregation. Despite these hard times, Elim would continue to witness faithfully to the Word.



Today's Church As It Looked In 1916

CHAPTER 3

A TIME OF TESTING, 1869-1923

In his history of Florence County, Wayne King used Elim church and the surrounding community as an example of the day-to-day life of our ancestors in this part of South Carolina. "By the 1890's," said King, "the village had the quiet still quality of an Andrew Wyeth painting." It may have lacked the excitement of today's faster paced life, but the "lives of the inhabitants generally were rich, full and rewarding."

In an 1895 issue of the Florence TIMES Professor King found an account of a "children's day" celebration at our church and school. On the nearest Saturday to the Fourth of July, everyone gathered for a "basket dinner" on the grounds to hear children sing, to listen to recitations and speeches by older members of the community and to cheer on bare-footed boys as they raced for ribbons. That year, R. B. Cannon was the winner.

Such "dinners on the grounds" were common events well into my lifetime. The July Fourth celebrations at which Madelyn Revell and I sang duets in the 1920's were probably not different from those of my parents, for life seemed to have changed little. It centered around home, church and school. There were few places to go and no way to travel except in buggy or wagon. When we got in our old surrey (I remember how my mama hated it), for a trip to Timmonsville or Florence for groceries and other essentials, it was a rare and carefully planned occasion.

In some ways life was more precarious than today. We seldom saw a doctor. In fact, there was little that medicine could do for there were no antibiotics or "miracle drugs," no elaborate hospitals. Our mothers used a variety of home remedies that were probably as good as anything available from the medical profession.

Often, however, little could be done. A minor cut or injury could lead to a fatal infection. Something as simple as the flu could become pneumonia and then there was little that we could do except nurse the symptoms and pray. I particularly recall the 1918 flu epidemic which took place in the middle of the First World War. Far more soldiers died from that epidemic than from the fighting and it was devastating here at home. Families were isolated and fearful. Neighbors and even families were afraid to visit and help to nurse the sick because it was so contagious.

My parents contracted the flu and, as a child, I can remember hearing papa wheezing in his bed even as I listened to the creak and rattle of wagons passing our homes, often carrying the coffin of neighbors and relatives who had died from the flu. Throughout those days, my Grandfather Purvis, whose son was in France, would load food which Grandmother Purvis had cooked onto his wagon and bring it to our house and the houses of others who were ill.

We entertained ourselves primarily by "visiting." We dropped in on each other, often without notice (for

there was no way to call). I can remember the warm summer evenings as we sat with neighbors and relatives on the front porch, talking and occasionally singing the songs of the day as small children played in the dark yard. There was no television or radio. Indeed there was no electricity in most of our homes until the 1930's.

Church was at the center of everyday life. We never thought to question whether we were going to Sunday School or the evening's Baptist Young People's Union (BYPU) meetings. Some of my first recollections are of my teachers, "Cousin" Ethel Conner and Mrs. Minnie Hatchell. And I can never forget those occasions when Uncle Hart Hill was asked to lead the congregation in prayer. Without self-consciousness and in a way that reflected his natural humility, he would lower his head and kneel in his pew.

Church and school were mixed together in ways that would be unthinkable today. I walked three miles to Elim school which was adjacent to the church. Each day began with prayer and Bible reading. When any special service was held, especially the annual Revival meeting, school was dismissed for the morning service and we marched to and from the church.

All of us who lived through these years and those that followed have our own memories of the critical roll this church has played in our lives. In a letter from her missionary post in Paraguay, Frances Lawrence Skinner reflected on that past. "I have been excited reading about the 200-year anniversary celebration of my home church," she wrote our pastor, Dr. Winburn. "I wish I could be there to join the festivities and the praise to God for all the church has meant through the years." From the mid-1920s when she was enrolled in Mrs. Ethel Conner's Cradle Roll, said Frances, "the church was responsible for my spiritual growth through all my formative years. I have good memories of those annual Fourth of July Celebrations with a picnic 'on the grounds' and lemonade." Even more, she remembered "the poems and songs which Miss Mae Langson taught us as she gave of herself so untiringly." Frances also recalled "my mother (Clyda Wiggins Lawrence) in charge of the first Junior Department when the Sunday School assembly divided. And then there was Bappy (Wiggins Patillo) who took a group of us to Ridgecrest for the first time."

Cousin Ethel, Minnie Hatchell, Mae Langston, Clyda Lawrence, "Bappy": these are only a few of the

hundreds of dedicated members of our church who have served in our church over the years.

In our church minutes, we see occasional references to those who have gone before us. In July of 1877, the clerk reported that sister Fannie Cannon had recorded in German script a memorial to Theodore J. Cannon. He had married Hester Timmons, the daughter of the Rev. John and Elizabeth Timmons. Cannon, a longtime Elim clerk and deacon was "just, kind, generous to the poor and dependent. . . ." In all his dealings in and out of the church he showed "truth, honesty [and] candor" said the church in its memorial eulogy. Above all, there ran through his character, a deep sense of humility. His religious bearing was never "ostentatious" or prideful, but rather that of a "quiet retiring character, claiming nothing for himself."

Quiet, retiring, faithful, selfless: these were the characteristics of Theodore Cannon. Undoubtedly they apply equally to hundreds of other individuals who have labored throughout the history of our church. Many are no longer with us, but their influence has spiritually enriched our lives, and through us our children and children's children. An individual serves an allotted time, but the life of service continues down through the generations.

We were all economically deprived by today's standards, but we seldom thought in those terms for we had little with which to compare. Fortunately most of us were adequately clothed (if not in the latest fashions!) and fed and sheltered. Certainly it was a struggle for the church in the years after the Civil War and the death of Pastor Timmons. Even before the war, our conference minutes record these financial difficulties. On one occasion, a deacon reported that the communion "church wine was out and he was at a loss to know when and where it could be purchased." Then, as we would do again and again, a committee was appointed to take up a special collection.

Without a regular budget, the church depended from week to week upon the contributions of its members to pay the pastor, maintain the building and contribute to missions. Those "tithes and offerings" often fell short, particularly during the difficult days after the Civil War.

After 1871, there are constant references in our minutes to the poor condition of the church building. At one conference, members were told to bring their own

wooden shingles to the next meeting so that, at the least, the roof could be made dry. In 1881, a special committee reported that the condition of our church was "deplored and her shame held up and shown vividly to those present." The committee concluded that it would take at least \$600 to "put it in a state of substantial condition." Finally in the late 1880's, with the help of funds from the ladies of the church, the sixty-year-old building was repaired, painted and plastered.

Pastors also suffered from the constant budget shortfalls. R. R. Brooks who was called as pastor in 1869 to succeed Rev. Timmons at a salary of \$200 per year accepted reappointment in November of 1870, but he declined a third year's appointment in 1871. While he gave no formal reason for his decision, the following item in the 1871 minutes may explain his decision: "Resolved, that our failure to pay our pastor the amount promised him for his services heretofore is a source of mortification and regret to us."

In comparison with the longevity and stability we had known in much of the first part of our church history, our pulpit seemed to be constantly changing in the three decades after Rev. Timmons' death. In 1872 the church offered the pulpit to John Culpepper at a reduced salary of \$125 per year. He agreed on the condition that the church would "pledge to pay his salary." The church was unable to raise the salary and Spencer Atkinson preached in the church for several months. Finally, in late 1872 Elijah Hicks was "unanimously called and committee appointed to ask his exceptance (sic), which he did." Rev. Hicks would serve as pastor though the 1870's at a still further reduction of salary of \$105 a year.

Clearly he often served on faith for the church was constantly in arrears in paying his salary. In 1877, a special committee tried to come up with some fair method of assessment. They asked that "male members or heads of families, [be] . . . assessed to pay to the church half the amount they pay in state and county taxes, and those who pay only poll tax shall pay one dollar each." In theory it was a good plan, but it obviously did not work. In late 1877, the deacons sold the gallery benches for \$12 and applied these proceeds to the minister's salary. Elijah Hicks's call was reaffirmed in 1879 with a promised increase in salary from \$105 to \$125 a year. Rev. Hicks requested that the church make an effort to pay arrears of \$125 and to pay his salary on a monthly, rather than an annual basis.

Perhaps because of the continued problem of his salary, Rev. Elijah Hicks "bid us adieu in an appropriate and pathetic valedictory," to be replaced by William E. Hicks. With the exception of a brief seven month period in late 1880 and early 1881 when Elijah Hicks returned to the pulpit, Williams Hicks served until 1885. In the next seventeen years, T. P. Evans, H. C. Haddock, H. F. Oliver, C. F. Ramsbottom and (for a brief period), William Hicks led the church. During those years, there were continued financial problems, even after the salary had been reduced to \$100 per year. When H. C. Haddock ended his brief ministry in 1894, he had been paid very little on his salary. He inquired about the balance of \$124.70 which was overdue. A month later, "after discussion concerning Bro. Haddock's salary, a motion was made that it be dropped." Presumably, Rev. Haddock never received satisfaction from the church.

That same year (1894) five new Resolutions were added to the original eleven articles in the "Rules of Conference" and two dealt with the problem of raising funds for the pastor who was to be paid annually at the last church conference in each associational year. At various times, the church threatened to exclude members who did not pay their share of the pastor's salary. At other times, the church resorted to "shaming" delinquent members by reading out the names of those who had not paid their share. Such tactics were not effective.

The 1890's seem to be a low point in the financial history of our church and it was probably due to the "hard times" which swept the nation during those years. The South in general and our community in particular was hard hit by falling agricultural prices. By 1894, cotton sold for less than five cents a pound even though most farmers agreed that it cost at least seven to nine cents to produce. Some farmers burned corn as fuel rather than sell it at the prevailing price of \$.15 a bushel. It is little wonder that church members had to sacrifice to pay twenty-five cents a month.

By 1900, the church building of 1829, which had been completely renovated in 1881, was in dire need of repairs. In addition to the problems caused by a dry well and a badly sagging foundation, the wooden stove which heated the building, the seats, the minister's stand and the kerosene lamps all needed replacement.

The response to this need gives us a picture of how "little was made to do much." Church members, in a

special collection gave enough to buy brick from the county to underpin the church. Old seats were sold to the "highest bidder" and the proceeds placed toward new ones. S. L. Ham, a member of the church, made no charge for sawing the lumber and reported a surplus of \$1.96 after the work was completed. When more seats were sold for \$9.00, the combined proceeds were used to dig a well. A special offering of \$4.70 paid for a new stove.

Such desperate efforts to raise five or ten dollars helps to put in perspective the problems of maintaining our church through these difficult days. Time after time, the clerk would report that there was literally nothing in the church treasury. In 1894, each male member was required to pay five cents a year to defray the cost of such incidental expenses as stamps and stationery. The purchase of a new record book was an expense which required congregational action and often a special collection.

Time after time our church minutes record instances when reports were made to the church that a "brother was in destitute circumstances." Despite the poverty of most members, the response was always the same. A "collection was taken up for him." During one period of particularly hard times, a relief committee was appointed to "look after the poore of [the] church [and] collect (sic) funds, make distribution of same, and report am't raised."

In December of 1901, Pastor Ramsbottom requested that each member hand in to the treasurers the amount that "one was willing to give at the next meeting for foreign, Home and State missions." In October of 1902, the church gave out of its treasury ten dollars to state and home missions, three dollars to the Baptist orphanage and a special collection for foreign missions. We are tempted to scoff at the small amounts involved, but we can't possibly imagine the sacrifices which collections of four or five dollars often involved.

In addition to problems of finances, cases of church discipline continued to dominate the records of our church minutes. One "sister" and an unnamed individual were reported for "living disorderly" and by the request of the church, J. A. Leach offered prayer that "the Lord would give counsel and direct them."

In these and other cases, it seemed that the church had changed little in its attitude toward excluding those who threatened the "order" of the

church. And yet there seems to be a slight and gradual change taking place. When one brother was excluded, the minutes give an interesting comment: "Should the church have reason to believe that they have acted unwisely, they are ready to reconsider the case." And when a sister would not be "reconciled" after strong disagreement she was not forthrightly excluded without comment as was the practice before the war. Instead the clerk included in the minutes the somewhat defensive explanation: "We have done what we think proper for the Honor and Dignity of the church. In a spirit of love and kindness we recommend her withdrawal from fellowship." Such acts of church discipline continued into the 1920s, but they were becoming less and less common.

At times it seems that the story of our church during this period was only one of hard times and self-discipline. We might more properly see it as a period of great testing in which Elim endured and grew stronger. In many quiet ways, our church witnessed to surrounding communities. In the late 1870's, P. J. Elmore, W. E. Hicks and S. M. Richardson began to preach irregularly at the Evergreen schoolhouse. A Sabbath school was begun at Evergreen which included a number of members of Elim as part of the group. In 1879, that group formed the Evergreen Baptist Church.

In 1890, Elim became a charter church of the Florence Association. The following year, a few members from Elim began to meet for Bible Study in a Sunday School with residents of the Sparrow Swamp Community. This group increased in number throughout the year. In 1892 they officially organized themselves as the Sparrow Swamp Baptist Church.

During the same years that the church struggled to make its way, conference minutes occasionally give us an insight into the spiritual health of the congregation. Despite the difficult days, the faithful found reason for hope. When B. H. Langston and C. W. Jones were ordained, the church clerk wrote that the service was an "impressive and solemn scene from which our drooping hopes seem to rise, in having so solid an acquisition to our church." After a revival in 1889, the conference minutes optimistically noted a change among the members. The manifestation of the spirit is most plain among the youth, but deepest and most impressive among the older members. . . ." The most "sturdy men softened before the influence of the protracted meeting," note the church minutes which gave thanks and expressed faith in the future.

Dr. T. M. Bailey, Secretary of the General Board of the South Carolina Convention preached at a number of churches in the Florence Association in 1897, and he was particularly encouraged, he said, by the response from Elim. The following year in the fall revival there was "great interest manifested" by the church for the salvation of the Lord, and there were added unto Him 19 by baptism, one restored and one by letter."

Three years after that successful 1902 revival, Rev. Truluck returned for a "protracted meeting. Although it as a busy time in the midst of tobacco harvesting, the minutes report that the "people came out to hear the glad tidings (sic) and the church was filled . . . during the week." Eighteen were baptized and five "returned to fellowship." Immediately after this Revival, Elim called the Rev. Truluck to serve as pastor at a salary of \$150 per year. He was to preach one Saturday and Sunday in each month and to share his time with Sparrow Swamp Baptist Church. The Rev. Truluck led Elim for the next 27 years with vigor and enthusiasm and he gave a steady leadership during his long service. In fact, only John Morgan Timmons served longer.

While the church hardly became "wealthy" in the years that followed, the desperate days of the 1890's did pass away. Farm prices slowly improved in the early 1900's and the introduction of tobacco cultivation into our community made it possible for Elim to meet its financial obligations for the first time in many years.

During the first three years of the Rev. Truluck's pastorate, the church managed to raise \$450 for additional improvements to the building (including the installation of \$16 worth of carpet). By 1905, we increased Rev. Truluck's salary from \$150 to \$250 a year and actually paid it on time! Despite these renovations, there was support within the church for constructing a new sanctuary. In April of 1913, Rev. Truluck was given authority to begin soliciting funds for the building of a new church. Assisted by a committee consisting of Miss Mae Langston, Miss Leolin McDown, Mrs. Ilalee Lawrence and William Taylor, he reported having subscriptions amounting to \$2,100 "at hand" within a month after the campaign began.

When the campaign fell short of the amount needed, R. M. Johnson, Andrew Matthews, J. C. Meyers, W. C. Langston, J. C. Wiggins and Pastor J. W. Truluck agreed to "stand for \$230, [the] amount needed before

commencing work. Claude W. Cole then sawed the lumber and volunteers hauled the more than 5,000 feet of lumber from the mill to the church. Volunteers also cut down a number of trees to make room for the larger building.

When funds were exhausted, the six men who had pledged to "stand good for \$230 stood ready to pay same." Before the work was completed, the church was in debt for \$250. One hundred dollars was turned in to the committee, and the church gave a note for \$200 with interest to be paid six months later. The building could be used for worship, but much more was needed. Lamps of the old church were used until the church was in "better condition financially."

Construction of our present church building was begun in early 1914 and completed in late 1915. There was still much to be done in the interior. As late as March, 1917, the committee reported that fifty dollars was needed to finish the painting. This was completed in 1918 and new lamps were hung. A motion was made that "as many more lamps as were needed, to be bought and bill presented to church." The need of seats, repairs to roof and front steps, installation of locks, more lamps and insurance on the building were brought before the church and the pastor suggested that these matters be attended to "as soon as church sees fit." As was usually true it took months to get these things done and paid for. Minutes noted that the roof was repaired for \$76.10 and money for lamps costing \$5.50 "was raised and paid."

It would be quite difficult for the young people of Elim to picture the grounds around the church in 1915. This building was erected on a plot of land in a grove of trees. Some trees had to be taken down to make room for a larger church building. These trees were not just objects of beauty but were useful for shade and necessary for hitching the horses or mules. Members and visitors still traveled to church and elsewhere in horse-drawn buggies, wagons or on horseback. A few families had a surrey, a two-seated buggy. When people began to drive cars, trees had to be removed for parking space. As buildings and parking areas have enlarged, more and more trees have had to be taken down until only a very few are left.

In 1915 the church built in 1829 was moved across the road to be used for worship by the Elim Methodist Church. In 1916 Elim Baptist members voted unanimously to "allow our Methodist friends the privilege of our

church building while theirs was being repaired." Worship services, Sunday School and prayer meetings are still held regularly in this church built in 1829. The interior has been completely renovated and Sunday School rooms have been added. The church is now called Elim Bible Church.

Our church was over 100 years old before women were mentioned in the church minutes in any role of leadership. Their status was symbolized by their position separated on one side of the church. (It was well into our second century before men and women sat together in the sanctuary.) The first responsibility assumed by women was related to missions. Church and Associational women's mission societies had been formed in the South as early as the 1860's and 1870's. Women were particularly encouraged in this area of Christian endeavor by the activities of such women missionaries as Lottie Moon. Their efforts were described in various Baptist publications which were read by Southern women anxious to support the Good News of the Gospel.

In 1887, a group of women from all over the South met in conjunction with the Southern Baptist Convention at Louisville, Kentucky, to plan a Women's Missionary Union. The main purpose of this organization would not be to appoint missionaries or to direct mission work, but to raise money and disseminate information on the importance of home and foreign missions. The following year, the new organization was officially founded as the "Executive Committee of the Woman's Mission Societies," or--as it was soon called--the Womens' Missionary Union (WMU). Three years later, in 1891, Mrs. Mary Bardin was elected mission treasurer of the church. Although we have no records on its existence, this local WMU apparently continued to meet in the years that followed.

The WMU was not the only organization which gave an opportunity for leadership by the women of the church. There had always been a temperance movement in the church, but--beginning at least as early as 1908--there was a chapter in the church of the Women's Christian Temperance Union. The WCTU had been founded for the purpose of ending the sale and consumption of alcoholic beverages. The Elim Church chapter lobbied with the state legislature in support of laws which made it illegal to carry liquor from "wet" to "dry" counties. From 1908 through 1912 the Elim WCTU

requested (and received) permission to sell ice cream and lemonade at the July 4 "Childrens Day" celebration. And in 1912, a committee of the Elim WCTU consisting of Miss Minnie Revell, Miss Mae Langston and D. W. Hatchell sent a resolution to the full church urging the church to "withdraw fellowship from any member who hereafter buyes (sic), sells, [or] gives away any intoxicating drinks including whiskey, wine, beer, cider or brandies, or allows any of these mentioned to be sold or given away when in there (sic) power to prevent it." The last point was a particularly divisive issue, because there were many Baptist store owners and merchants during this period who abstained from personally using alcohol, but who sold it in their places of business. Within six months of the resolution, two prominent members of the church had to appear before the congregation and ask forgiveness for being intoxicated.

In May of 1913, Pastor Truluck and the Deacons brought two resolutions before the church. The first declared that anyone who was invited to speak to the church had to be approved first by the pastor and deacons to "guard the church from any unworthy, fanatical, heretical or unscriptural speaker." This resolution seems to have been triggered by the remarks of a guest speaker who was a last minute substitute for the regularly scheduled speaker.

Secondly, Pastor Truluck and the Deacons proposed the abolition of "all societies and organizations of the church except preaching and Sunday School." The effect of this resolution was to disband both the WCTU and the WMU societies of the church. Unfortunately, we do not know what triggered this action which was adopted by the church. Despite the termination of these two women's organizations, the women of the church began to play a larger role, often serving on committees thereafter.

Despite the existence of some divisive issues, the church prospered through the 1910's and into the early 1920's. With much of Europe devastated by the First World War, American farmers took up the slack. In our area, cotton and tobacco prices were at an all-time high during these years. In July of 1918, S. L. Ham presented the church with a one thousand dollar "Liberty Bond," the "interest to be used for twenty years as the church sees fit and thereafter the church may use the principal."

Five years later, Andrew Matthews died and left \$300 in his will as a permanent endowment to the church. The interest from \$200 was to be used each year in payment on the pastor's salary and the interest of the remainder for support of the Sunday School.

In 1919, Elim had "joined fields" with Sparrow Swamp, each church paying the Rev. J. W. Truluck, \$750 per year for two worship services each month, one Saturday Conference at each church and the usual pastoral services. Evergreen was added to that field in 1922, and the worship services were restructured so that the Rev. Truluck could divide his time equally. Throughout this period, Elim continued to furnish the parsonage.

While it would be several years before electricity came to all our community, a number of individuals had constructed independent "Delco" generating plants in the 1910's, among them W. E. Langston who lived near the church. In 1920, the church accepted the "the proposition of Bro. W. E. Langston to furnish lights for the church from his electric plant at a consideration of \$25 per year." Wiring and lamps were installed for \$125. This arrangement worked for five years. When the plant had to be replaced, the school board offered the church the use of their Delco plant "free of charge" except fuel for operation and connecting wire. A motion was made and carried to accept the school offer, "it being agreeable to Bro. Langston." A committee of Hallie L. Lawhon, Archie D. Bacot, and Ben L. Lawrence, school trustees, bought necessary fixtures and made changes. Before the consolidation of the schools, schools came under the supervision of a district superintendent. The local schools and church had a special relationship, working closely together.

The first homecoming of our church recorded in the minutes was held in May 1920, while J. W. Truluck was pastor. Two committees were appointed, "one to build tables and one to have charge of serving lunch." On Sunday, May 21, "a large crowd was in attendance. Many of whom had not been at church for a long time." Pastor was in charge of the morning services, of reading church covenant and commenting on same. The roll of the entire membership was called. Before the morning adjournment, "the communion of the Lord's Supper was celebrated by the congregation." Lunch was then served on the grounds followed by special music and a "splended address" by Dr. F. H. Martin, pastor of the First Baptist Church of Florence."

A hint of more difficult times, however, appears in the June 1922 conference minutes. The Rev. Truluck and the Church Deacon submitted to the church a series of resolutions designed to cope with an increasing number of absences and a growing number of "delinquent" church members. Members absent from three consecutive church conferences were to be visited, their attendance solicited, and a report made to the next conference.

A special "Finance Committee" of five church members was to be appointed to assist the Treasurer in the collection of the "tithes and offerings" of church members. That committee was to draw up a "list of members not responding to the needs of the church" by the last conference in December. Each case was to be considered and "presented to [the] church for such action as [the] church feels will be consistent with the case." By the following year, the minutes reported favorably on the programs of the church, but it noted that the "financial condition of the church . . . was very poor."

We generally think of the depression in terms of the 1930's, but hard times had already come to Elim with the recession of 1921 and 1922. By 1923, prosperity had returned to the cities as factory and industrial production bounced back from the downturn of 1921 and 1922, but farm prices never recovered and Elim, as a farming community had a preview of even more difficult days ahead.



Today's Church After Renovations In 1933

CHAPTER 4

THE CHURCH OF OUR GENERATION, 1923-1986

In 1929, the agricultural recession of the 1920's expanded into a full-blown depression. The greatest effects were felt in the cities where nearly one out of every four American workers was out of work by 1933 as "Hoovervilles" and soup kitchens sprang up everywhere. Our community had already known hard times, but things worsened as banks failed and agricultural prices fell to even lower levels than in the 1890's.

When S. L. Ham's Liberty Bond had come due in 1928, the church had deposited the proceeds in an interest bearing account in the Bank of Timmons ville

and designated the principle and interest for use in remodeling the parsonage. But the Bank of Timmons ville went bankrupt and closed its doors and the church had to mortgage the parsonage and grounds in order to finish remodeling the building. Another \$300 willed to the church by Andrew Matthews in the 1920's was caught in the failure of the First National Bank of Florence, although the church was able to borrow \$62.20 against the account after the bank went into receivership.

Other church members lost their savings in bank failures. As farm prices dipped to the lowest levels in history, members of our congregation were no longer able to contribute at the same levels as before and the church found it increasingly difficult to pay the bills for the pastor's salary, for electricity, for insurance for the building and for the sexton's salary. In fact, the cleaning and maintenance of the church had to be "turned over into the hands of the women" since the church was no longer able to pay the sexton.

By 1930, Elim could no longer afford wood for the church heaters. Roland Purvis offered a number of trees on his farm as a contribution and members of the church met at his home, cut and split the wood and hauled it to the church. When the pump at the parsonage had to be repaired a committee of Emmie Lee Hill and Cora Alice Lawhon had to "solicit funds" for the work.

That same year, the three churches of Elim, Evergreen and Sparrow Swamp reappointed the Rev. J. W. Truluck as pastor, but they were forced to readjust his salary (downward) and to plead with the three churches to "put forth every effort to immediately collect and pay all money now due on [the] pastor's salary." By late 1931, Rev. Truluck's salary had been slashed by one-third.

The bills presented to the church on December 26 of 1931 give us some notion of the small sums that were involved and the difficulty Elim had in paying them. The treasurer reported a bill of \$4.05 for gas and oil for the electric plant and another of \$4.50 on the sexton's salary for October, November and December. (Apparently the volunteer system instituted in 1930 had not been adequate.) Most significant was a bill of \$95 for the insurance premium and the interest on the parsonage debt. Three months later, only \$22 had been paid on these items and the Deacons had to withdraw funds from the Sunday School Treasury in order to meet these obligations.

In the depths of the depression on October 4, 1931, the deacons from Elim, Sparrow Swamp and Evergreen churches recommended that Rev. Truluck be granted a leave of absence for six months to "take a rest, that he be relieved of all obligations to the churches, and that the churches be relieved of all obligations to him." He was allowed to remain in the parsonage. Four months later, Rev. Truluck once again assumed his duties, but he continued as pastor only until the end of 1932 when he resigned as pastor after 27 years of service. Rev. Truluck, his wife and four children, Ina Mae, Lubby, Serena and Bill, left with the warm affection of the congregation. (Daughter Aline was married to L. B. Jordan.) He has been our "friend, counsellor and guide," declared the church in a resolution of appreciation. "He gave the best part of his life to us."

Despite the warm resolution of appreciation, the church clerk noted with considerable embarrassment that, several months after his resignation, a large part of his previous year's salary remained unpaid. The church had adopted an "every member canvass" in October, 1931. A broad based committee was appointed to carry out the canvass. It consisted of R. R. Purvis, Chairman; S. B. Anderson, a church deacon; Mrs. J. W. Truluck, head of the WMS; W. R. Meyers, Superintendent of the Sunday School; Miss Mae Langston, head of BYPU; and R. R. Wiggins, chairman of the Membership Committee. Even after the canvass, however, bills remained unpaid. Many members of the congregation simply had no "cash" available.

Finally, the women of the church "got up a collection of chickens to supplement the amount already raised. . . ." The special committee went throughout the community, collected chickens, carried them into town and sold them. It was not to be the last time the church would have to resort to the "chicken collection" to meet its most pressing needs.

With these daunting challenges, the Rev. M. B. Gunter began his services at Elim and at Sparrow Swamp and Evergreen in January of 1933. When he was offered the Pastorate of the three churches, the Rev. Gunter did not question the reduced salary. He did say he would accept the field if the churches would pay his salary regularly. The three congregations agreed.

The Rev. Gunter brought considerable energy to his role as pastor in the midst of these difficult times. At his first church conference, he asked the church to

undertake a religious "census" of the community, a task undertaken by the BYPU. Although the change may not be attributed directly to Rev. Gunter, shortly after he took over, the church ended its long practice of electing life-time Deacons and began a process of rotating members of the board (although two senior Deacons, John C. Wiggins and J. J. Brown were to remain as "life" Deacons).

Despite the financial difficulties which continued through the 1930's, essential church repairs had to be made. In 1933, a special committee reported that the steeples which were constructed on the original 1915 building were in dangerous disrepair and they were removed.

Then, in September 1933, with more faith than the church treasury seemed to warrant, the congregation appointed a committee of the Rev. Gunter, A. D. Bacot and H. L. Lawhon to consider building additional classrooms at the rear of the church. Rev. Gunter, a skilled carpenter, drew the plans and did much of the work himself, even to the building of the small chairs for the children's classrooms. By 1936, the church was meeting its bills (though often with difficulty) and the congregation increased its share of Rev. Gunter's salary from \$500 to \$700.

One of the reasons the church managed to meet its financial obligations was the generous bequest of Spiers L. Ham who had died in 1930 and left all of his estate to the church. Although \$5,000 of his nearly \$15,000 was lost in a Timmonsville bank failure, the remainder was given to the church. Although the terms of the will forbade the use of the principle, the interest on this account met a substantial part of the church's budget during these dark days. When the twelve acres owned by Mr. Ham was sold by the church to Fred Ham and Hallie Lawhon for the appraised value of \$1,500, the proceeds from this sale were also invested so that the interest could be used by the church.

As pastor, Rev. Gunter still presided over discipline cases which were brought before the church in conference. One member was reported for violating the prohibition laws by operating an illicit liquor "still." After an investigation, a special committee concluded that the charges were indeed true. The member was excluded for "general misconduct" and violation of the prohibition law.

Often there were long lists of delinquent members read at meetings and members were assigned to "confer"

with them. They were more often excused in the 1930's than they had been in the 1830's. Perhaps a better way had been learned: "Justice tempered with mercy."

Despite these difficulties, the spiritual work of the church continued. Something of that sacrifice that made this possible was captured in 1931 when the Rev. Truluck officially presented to the church its first individual communion set. (For 145 years, the congregation drank from a common cup.) It was a gift of Mrs. Ettye Jones Wiggins. Like other members of the congregation she and her husband, D. A. Wiggins, were hard hit by the depression. But each week she had saved money from the sale of eggs from her chickens until she was able to buy a communion service. Many years later the Wiggins's would replace this communion set with a new and larger service.

In 1939, the congregation authorized minor repairs to the church and the more major project of brick veneering the building. But a number of church members felt optimistic enough to support the construction of an entirely new sanctuary. And, after considerable debate, the church voted by a 37-20 majority in 1941 to begin planning for a new building, but the war intervened and all "non-essential" construction was halted.

The 1930's were years of change in our church and community. In the early 1920's the state highway department constructed a new paved highway from Florence to Lake City, then on to Kingstree, Monks Corner and Charleston. This new "Highway 52" bypassed parts of the old "Charlestown Carriage Road" including the section which ran past our church and crossed Lynches River at the Lawrence Bridge. (That bridge would eventually fall into disrepair to be swept away in the winter of 1945.) In 1931, the church gave the Highway Department right-of-way to pave and widen the old "River Road" which ran in front of our church. By the mid-1930's, Highway 301 was the main road which thousands of Northeasterners traveled on their way back and forth from Florida.

During these same years the process of renewal continued as older members passed from our midst and young people grew to maturity and assumed roles of leadership. Our church minutes gave few reports of deaths, but the church did pause in March of 1938 to pay tribute to the death of its clerk, treasurer and deacon, Roland R. Purvis. In addition to these offices he had "faithfully served as Sunday School Superintendent, Baptist Young People's Union Director and as

a Sunday School Teacher," noted the church in its eulogy. "He was a man who rendered his best to the church, always a willing, efficient and faithful Christian worker." On March 13, 1938, H. L. Lawhon was elected Secretary and Treasurer and Branson Wiggins was named Church Clerk.

And Elim continued to send out her members into Christian service. During the first World War, Rufus Hill had applied to the church for a "license to preach the gospel." By a unanimous vote, Elim granted his request. After serving in the army during the war, he attended Furman University and was ordained at the Duncan Baptist Church in Duncan, S.C. After graduation he preached at Abners Creek Baptist Church and taught in the Duncan Schools. In 1947 he resigned his pastorate because of his conviction that the Abners Creek church needed a full time pastor.

In the depths of the depression on January 24, 1932, Leroy Calder, one of Elim's young men, made an application to the church for a license to preach, an application which was enthusiastically supported. At the next church conference, Elim recommended Calder to Furman University for ministerial aid. Four years later, Leroy Calder graduated from Furman, was ordained in Elim Church in 1938 and graduated from Colgate-Rochester Seminary the following year.

During his seminary years he served as Young People's Secretary and Director of the First Baptist Church of Tacoma, Washington. Calder's first pastorate was at the First Baptist Church in Hemingway. He then went to North Albermarle Baptist Church in Albemarle, North Carolina. Today he preaches at Godwin Heights Baptist Church in Lumberton, North Carolina.

In 1946, Branson C. Wiggins graduated from Furman University in 1946 and was ordained as a minister. At Furman he served as a student pastor at the Eureka Baptist Church in Anderson. Later, while he attended Southern Baptist Theological Seminary, he served the Mill Creek Baptist Church of Salem, Indiana. His first fulltime pastorate was at Trenton Street Baptist Church where he was pastor from 1953 to 1970. Beginning in 1970 he led the First Southern Baptist Church of Reading, Ohio, until his retirement in 1981.

While the Rev. Wiggins came back home to Elim, his retirement has been a brief one. He served as interim pastor for nine months at the Rehoboth Church of Florence. Although he and his lovely wife, Gwen continue to live in our community, Rev. Wiggins has led the Beulah Church of Hyman since October of 1983.

The most recent minister to come out of Elim as been Buy Alton Langston, son of Mr. and Mrs. Chesley Langston. In January of 1954, the church unanimously approved the Deacons' recommendation for a grant of a ministerial scholarship. Two years later, Elim church accepted the recommendation that Alton Langston be licensed to preach.

He attended North Greenville Junior College from 1954 to 1956 and then graduated from Carson-Newman College in 1958. Alton had been deferred from the armed services while in college and on June 1, 1958, he entered the army. He remained in the army for 23 years, retiring as a Lieutenant Colonel. While in the service he received additional degrees from the University of Maryland and the New York Institute of Technology. In June 1981, after his retirement from the armed forces, he enrolled at Southeastern Theological Seminary, Wake Forest, and graduated in 1983. Alton was ordained at his wife's home church, Lebanon Baptist Church of Buffalo, South Carolina. He has been serving as pastor of Nelson's Chapel in Lenoir, North Carolina, since October of 1983.

If the 1930's saw important changes in our church, so did the wartime years. In November of 1942, Branson Wiggins had resigned as church clerk, deacon, chairman of the orphange committee and chairman of the cemetery committee to go into active duty with the United States Army. Between 1942 and 1944 an extraordinary number of members of our congregation served in the armed forces. Willie Allen, Woodrow Calder, Neal Hatchell, Don Lawhon, Earle Lawrence, Auburn Lee, Keith Charles Moore, Thomas Edward Moore, Wilmot Myers, Fred Singletary, Jessie Timmons, Roland Turner, Gordon Ward, Leo Wiggins and Rufus Wiggins all served their country. And they were joined by Jacqueline Thomas, a registered nurse from our congregation. During these wartime years the Training Union and Young Women's Auxiliary conducted Flag Day Services to remind the church of its members who were in the service of their country.

Beginning in January of 1942, the church began to have conferences on the fifth Sunday after Sunday School. From the first quarterly report in 1942 we get a flavor of what was happening in the church. The Sunday School Superintendent reported an average attendance of 121. According to the quarterly report, the BAPTIST COURIER was not in the church budget, but 27 members subscribed. The Woman's Missionary Union had just completed a study course and had allocated

\$170 to missions as well as offerings of \$118 for a special Greek Relief Fund and \$30 for the Lottie Moon Offering.

While the church had little money on hand, the Treasurer noted that three members had donated more than \$100 each for work on the church and the Deacons appointed a committee of X. B. Ward, J. K. Brown and H. L. Lawhon to estimate cost of needed repairs to the sanctuary. By July of 1944, the committee was able to report that the church had been repaired, new pews installed, a new roof placed on the parsonage and a water system installed. All this was accomplished without borrowing additional funds. The improved financial condition of the church was reflected in a number of ways: an increase in giving to missions, nearly a one hundred percent increase in the number of subscribers to the BAPTIST COURIER, and a small but growing balance (\$896) in the church treasury.

In the midst of the war Elim underwent a change in pastors. The Rev. Gunter had been pastor of Elim, Evergreen and Sparrow Swamp since 1932. This field was dissolved in March of 1943. Two months earlier, J. K. Brown was appointed to the pulpit committee from Elim to work with representatives from Sparrow Swamp church. After hearing and meeting with Herman A. Phillips, the committee recommended him as pastor with a salary of \$1,800 to be equally divided between Elim and Sparrow Swamp Church. Rev. Phillips accepted and his wife and son moved into our community in June of 1943. By 1945 the two churches were able to increase Rev. Phillips's salary to \$1,300 each and to pay for the pastor's expenses to the State Convention and to the Southern Baptist Convention. (Elim would continue to furnish the parsonage.)

In the years that followed, Sunday school attendance increased each year along with offerings. Motion was passed in 1947 that Sunday School give one Sunday's collection each month to the building fund. Mr. Phillips had been instrumental in setting up a special building fund for the church. In 1949 Homecoming and Dedication services for the remodeled sanctuary and new pews were held. Rev. Herman Phillips, pastor since 1943, resigned effective the last Sunday in December 1952. His resignation was accepted unanimously.

The work done by the pastors' wives is often not properly recognized. Mrs. Phillips was a graduate of Furman University and had attended Woman's Missionary School in Louisville, Kentucky. At Elim she was a

faithful, dedicated worker with the youth of the church, Sunday School teacher, and especially in mission organizations.

In 1951, the church began to discuss painting and repairing the old parsonage. The committee of Vassy Davidson, J. K. Brown and Grover Vause reported on January 13, 1952, that the cost of repairs and painting would be approximately \$1,200. The church voted to begin work on Monday, January 24. But there was a special meeting called on January 23 to discuss tearing down the old parsonage and building a new one. D. L. Carter, a building contractor, estimated the cost at \$4,000 if members would salvage material from the old building that could be used and work together. The church voted to build a brick veneered home. Enough lumber for framing, sub-flooring, and sheathing top and walls was salvaged. Under Carter's supervision, with his and the members furnishing most of the labor, the parsonage was completed in the summer of 1952 at a cost of \$4,682.14. The land and the old building had been given to the church by Mr. J. C. Lynch. During this period, the Rev. M. O. Owens, Sr., served as interim pastor after the resignation of Rev. Herman A. Phillips.

In August of 1952 the pulpit committee presented the name of M. R. Galloway for pastor. Rev. Owens invited him to preach Revival in October. One month later the church extended a call to Rev. Mack Ray Galloway which he accepted, with a \$3,000 salary. On January 4, 1953 Mr. Galloway preached his first sermon as pastor. He, his wife, Rachel, and son Brooks were welcomed into our fellowship. They moved into our new parsonage in December 1952.

In August 1953 the church reported the membership had increased to 257, with 201 enrolled in Sunday School, 61 in B.T.U., and 121 in Vacation Bible School. Youth mission organizations were said to be active and meeting regularly. The direct offering to missions was \$124.10, with gifts to Cooperative Program of \$1,148. The pastor's annuity was raised from 3 percent to 5 percent and the sexton's salary raised from \$104 to \$156 per year.

Elim Church lost a faithful member and worker when Hallie L. Lawhon, former church clerk, secretary and treasurer, Sunday School Superintendent and longtime deacon, died on May 21, 1954. As noted in the church minutes, he was often a "peace-maker," especially in church conferences.

In October of 1954 the interior of the sanctuary was painted. Twenty-six members volunteered to each pay for one gallon of paint and five offered to pay for labor. J. K. Brown and Cecil Carter were to have gas heaters cleaned and adjusted, and to see about the other work.

In September 1955 Elim Church began to discuss plans for remodeling. Plans drawn by D. L. Carter were presented to the church and approved. Don Lawhon, Grover Vause and Fred Ham were appointed Finance Committee. Percy Anderson, Lamont Lawhon, Walton Kirby, Lanier Davidson and Leroy Wiggins were appointed to the Building Committee.

By January 1956 the treasurer reported \$5,522 on hand and \$700 pledged on the Building Fund. The church voted in July to borrow money from two members to complete the work of brick veneering. Two Sundays were set aside in August and September as "special collection days," to pay on the debt. G. K. Young, the building contractor, was unable to complete the construction. Lamont Lawhon, who had been working with Young, took over the project and gave many free hours of labor. By September of 1956, the work was complete. Sunday School rooms, a large room for youth assembly, a kitchen and dining area had been added.

In addition, the work had included the construction of a baptistry in the sanctuary. For the first time in 170 years, those who were baptized would not be immersed in Lynches River, but in a heated baptismal pool.

During these days of building and collecting funds to pay debts, the fundamental spiritual work continued. Spring and fall revivals were held, members received and baptized, gifts for local expenses and for home and foreign missions were increased, Vacation Bible School was expanded and Sunday School and Baptist Training Union participation and attendance increased.

Rev. Galloway's wife was another one of the capable and invaluable minister's wives who have served our church so faithfully through the years. She taught in the public schools, but she somehow found time to maintain important church responsibilities. She was a Girls' Auxiliary leader and she regularly taught in Sunday School. Whenever she was needed, she was there with her ready smile and able leadership.

In 1958, the Rev. Galloway resigned, effective December 31 of that year after having served our church for six years. A committee of Mrs. T. R. Adams and

Vassy Davidson submitted resolutions of appreciation to the Galloways for their faithful service to our church and community.

In February of 1959 a pulpit committee consisting of Vassy Davidson, Loman Kirby, Jessie Anderson, Lazette Lawhon and Mary L. Ham, began the search for a new minister. It was the first time women had been appointed to this critically important church responsibility. In late May of that same year, the church voted to call Emmett L. Patrick, a native of Lake City. The Rev. Patrick graduated that same month from Southeastern Seminary. One of the first important occasions of his ministry was to preside in October over a "Homecoming Day" in which the church burned its mortgage.

Mr. Patrick had a good rapport with our youth. He organized and coached a R. A. baseball team, playing teams from other churches. There may have been some criticism, but there are adults participating in our church in 1986 that remember and speak of his enthusiasm and personal interest in them as boys. They have not forgotten him and his influence on their lives. Mr. Patrick was instrumental in the reorganization of our Sunay School, bringing it up to standard suggested by the Sunday School Board, especially in age grouping and curriculum for study. Mr. Patrick resigned on February 4, 1962, to accept a church in Hartsville, S.C. The church voted to accept his resignation with regret.

Rev. M. O. Owens, Sr., again served as interim pastor. Rev. Owens was a humble, learned man, helpful in giving advice to pulpit committee and church. He was loved and respected by all, young and old.

In the summer of 1962, the pulpit committee of George Chapman, Lazette Lawhon, Jessie Anderson, and Mr. and Mrs. W. M. Ham, Sr., contacted a Rev. Hicks, who came and preached one Sunday. He was called by the church, but rejected the call, deciding to stay at his present church. Rev. Owens continued as interim pastor.

In 1962 a building committee of Percy Anderson, Judd Freeman, Elwood Whitehead and Fred Ham, treasurer, was appointed to make plans for renovation of the sanctuary. Furnishings Committee was Don Lawhon, Mrs. Lanier Davidson, and Mrs. D. L. Carter. The church voted to have the work done, to use money on hand, raise what they could and borrow the rest.

While the work was being done, the church recommended that a committee of Emmie Lee H. Vause, Ruth H. Davidson, Lalla L. Carter and Rudolph Wiggins investigate buying an organ for the sanctuary and report to the church. The church voted to buy a Baldwin organ. The Music Committee worked and raised most of the money for the organ before installation.

A special program was planned for the first Sunday that worship services were held in the sanctuary. The Rev. Owens, Vassy Davidson, Wilbur Ham and Lalla Carter were appointed to plan the service to be held early in February.

W. J. Hunter had preached at Elim in December 1962 while we were having worship services in the assembly room in the back of the church and the deacons recommended that we vote on calling Mr. Hunter at the beginning of the special service in February. He was given an unanimous call. He accepted and came to Elim in March of 1963, with his wife, Frances and his daughter, Katina.

In May of 1963, there was a special Homecoming service to dedicate the sanctuary, pews, carpet, the organ, the piano given by Mr. and Mrs. Rudolph Wiggins, and nine memorial stained glass windows. The windows were given in memory of Mrs. Clyda Wiggins Lawrence; Lide E. Langston and Sisters, Mae and Grace Langston; Hallie L. Lawhon; Mr. and Mrs. Roland R. Purvis and daughter, Frieda; Mr. and Mrs. C. Q. Carter; Mrs. Lewellyn Parrott; Mr. and Mrs. Archie Bacot; H. Lee Ham; and Mr. and Mrs. R. J. Purvis and Henry T. Griffin, Pauline Langston Griffin, and Samuel Keith Griffin. The volunteer construction committee was recognized for their many hours of labor given: Elwood Whitehead, Don Lawhon, Lanier Davidson, Jimmy Bacot, Lamont Lawhon, Marion Myers, Grover Vause, J. K. Brown and R. J. Reynolds. As part of the service, Rev. Hunter led the congregation in a dedicatory responsive reading.

In January 1966 a committee for heating and air conditioning was appointed: C. T. Johnson, George Chapmen, Mrs. D. L. Carter, Stanley Cox, Sr., and Mrs. Loman Kirby. Committee for memorial windows was Don Lawhon, Mrs. Lanier Davidson, and Lalla L. Carter. On May 29, 1966, the heating and air conditioning and eight additional stained glass windows were dedicated. Seven windows were given in memory of Mr. and Mrs. W. A. Dabney, Mr. Hart Hill, Ralph Jordan, Cheryl Darlene Conner, Mrs. Isla M. Adams, Walton Kirby, and Mr. J. K.

Brown. One was given by Mr. and Mrs. C. T. Johnson. A registration desk for each vestibule was given by Mrs. Ettye J. Wiggins in memory of her husband, Dallas A. Wiggins.

There is no record in the church minutes of when our church first had a full unified budget. The first copy of a budget found in the church records was in 1967-1968. This budget included no allocations for missions but there was a statement from the finance committee that the church should be mindful that offerings designated for mission causes are not included in this budget figure.

Total budget, excluding missions, for 1967-1968 was \$11,000.39 and the amount needed per week to meet the budget was \$211.54.

An education building was erected in 1967-1968 at a cost of \$60,000. The church members contributed \$30,000 and the remainder was borrowed from members. These figures are a far cry from those of fifty years previous when it was difficult to get enough cash to repair church steps. This building was constructed that the children and youth might always receive Christian training in the study of God's Word, doctrine and missions, and for Christian church fellowship. This building is a two-story brick veneer structure, with classrooms and a small assembly room upstairs. The first floor has classrooms for young children, a kitchen, and a large room for assembly or cafeteria. This Educational Building was dedicated on October 13, 1968, to "the Glory of God," as the cornerstone states.

In December of 1969 Earle Lawrence and family gave to the church an acre of land, in memory of Earle's maternal grandparents, John and Ida Purvis Wiggins. This land is in back of the old cemetery, adjacent to Bonaire School.

In 1970 a cross given by Mr. and Mrs. C. T. Johnson, was erected on our Educational Building. The quiet beauty of the radiant light of that cross is a reminder of the cross upon which Jesus gave himself as a willing sacrifice for the sins of the whole world. Many improvements had been made and new facilities in and outside of the buildings had been given by members and former members in 1968 and 1969. Gifts in memory of earlier members, Grover and Emmie Lee Vause, Dallas A. Wiggins, R. R. Wiggins, Lamont Lawhon, Carson Ham, Mrs. D. T. O'Kelley and Jack L. Moore were recognized in a special Homecoming service on May 21, 1970. That service helped to remind us of the many, often un-

recognized, contributions of time, service and love that have helped our church to survive and continue its witness of God's reconciling love.

On March 17, 1974 another special service was held when the Educational Building was named Hunter Hall and the Rev. Hunter's portrait was unveiled in Hunter Hall. The mortgage was burned on this date in March, 1974. The debt had been paid in half the scheduled time.

In 1974 Lana F. Jones was elected as church secretary, during the pastorate of W. J. Hunter. She served for three years, resigning in 1977.

During the pastorate of Rev. Hunter, great emphasis was put on Lay Witnessing. He attended a witness training school in Ft. Lauderdale, Florida, and came back to lead our church in a Witness Involvement Now (WIN) program. In the fall of 1972 he had a Lay Witness Revival. While Mr. Hunter was pastor Elim began a regular weekly visitation program. He also promoted the monthly Wednesday Family Night with all mission organizations meeting after a fellowship meal. He is remembered for many good things, but especially for his emphasis on prayer, visitation and personal witnessing.

Mr. Hunter resigned, effective September 29, 1974, to go to Ft. Johnson Baptist Church on James Island, as associate pastor, in charge of Education and Outreach (visitation).

Frances Hunter gave so much of her time and ability as she worked so faithfully with the youth, especially the G.A.'s (Girl's Auxiliary). Elim was fortunate to have her in our church almost twelve years. She is remembered not just as our pastor's wife, but for herself and her dedication.

Since Rev. Hunter left Elim, he has received a degree from Luther Rice Seminar, Doctor of Ministry.

In 1975 the church voted to make some improvements at the parsonage while it was vacant. Screens on the back porch were replaced by glass windows, heat pump installed, a wall between the dining area and kitchen was removed, and a carport was built on to the rear of the house, at a cost of \$6,689.07.

Immediately after the resignation of Mr. Hunter, the church asked Carlton Turner to assume responsibility of prayer meetings until another pastor was called.

Dr. Lloyd Birch, Chairman of the Sociology Department of Francis Marion College, was called as interim pastor. He served about a year, preaching two services

each Sunday. Dr. Birch is a man of profound thoughts and ideas, but expresses them in simple, easy to understand language.

A pulpit committee was appointed in early 1975. This committee went to Jacksonboro, S.C., to hear Dr. Cecil Thomas. Two weeks later he came to Elim to preach at a worship service and to get to know the people. Dr. Thomas was called, and in March 1975 he, his wife, Barbara, and children, Scott and Beth moved to Elim.

Just after Dr. Thomas came, the church provided him an office in the educational building, new office furniture and air conditioner. He organized records of the church in filing cabinets.

Dr. Thomas was an able minister of God's Word and a man of deep convictions. He had a weekly prison ministry at Florence County Detention Center. It was during his ministry that our church began to publish a monthly newsletter--THE ELIM LIGHT. In October 1975 he began a new members class, which was very helpful to all who participated. In 1976 Dr. Thomas attended an "Evangelism Explosion" training meeting in Ft. Lauderdale, Florida.

Elim seemed to be making progress in many areas, but in May 1977 our pastor spoke of his concern about attendance and shared his feelings that the church had lost warmth and personality. He asked that the church be in prayer for these concerns.

The nursery was remodeled, and a room proved for Sunday School and Church Training literature in February 1976. In late 1975, a committee was formed to investigate paving the parking area at the church. The committee--Fred Ham, H. Ed Floyd and Elwood Whitehead--had the yard marked for parking and the paving was done in spring of 1976.

Dr. Cecil Thomas resigned as pastor of Elim Church in September 1978 to go to a mission church in Decorah, Illinois. He also served in another new mission field in Marquobeta, Iowa. In 1985 he accepted a position as chaplain of the Detention Center in Simpsonville, S.C.

Each pastor's wife has an individuality of her own. Mrs. Thomas was a very energetic, enthusiastic person, offering her services whenever and wherever she was needed. One of her great loves was music. She substituted as organist and pianist and was soloist on many occasions.

Elim church voted on September 10, 1978 to have a committee draft a constitution and by-laws to be sub-

mitted to the church. A committee of five--Wayne Ham, Vassy Davidson, Carolyn Bacot, Janette Ham, and Lalla Carter was elected by the church. This committee worked many long hours for months. When Wayne Ham, Chairman, presented the report, the church voted to delete and rewrite some items. When the revisions were made and presented to the church again, the majority voted, "no". This vote was on September 9, 1979, one year after the committee began its work. Elim Baptist church is one of the very few churches in our association without a constitution and bi-laws.

Elim was fortunate to secure Dr. Lloyd Birch to again serve as our interm pastor. Any church is blessed to have him as pastor, even for a few months. Along with his busy schedule at Francis Marion College and Family Counselor, he finds time to preach the word of God. He has served many churches in this area as interim pastor.

In 1978, \$10,000 was put in the bank as a building fund, with interest to be used only for missions.

In the summer of 1979 a building committee of Jimmy Bacot, Bennie Friar and Elwood Whitehead were appointed to attend to some remodeling of the parsonage. Laverne Holloman built new kitchen cabinets. Elwood and Mitchell Whitehead built a new bathroom and made several changes in the house. New carpet was installed. Mrs. Carlton Turner and Mrs. Mike Vause, Furnishings Committee, helped select the carpet, added curtains and many accessories to make the parsonage more attractive and comfortable. Later, new flooring was laid in the kitchen and dinette area. Elwood and Mitchell Whitehead donated the hearth brick and whatever else was needed to install a wood-burning stove in the living room of the parsonage in 1980. The side porch was enclosed in 1984.

Robert Winburn came to Elim as pastor in September 1979, with his wife, Linda (Cookie) and their daughter Lara Beth. They now have two other children, Andrew and Emily Ann. Rev. Winburn came to Elim from Clarkson Baptist Church, Clarkson, Tennessee.

Just after Mr. Winburn came to Elim as pastor our church and community were saddened by the death of Willie R. Myers. His was one of the first funeral services conducted by Mr. Winburn. Mr. Myers was a faithful deacon, Sunday School teacher, Sunday School Superintendent and Training Union Director. He is best remembered by this writer for his beautiful, simple prayers and for his comprehensive, intense knowledge of

the Bible. He was a man of deep humility. Willie Myers and his wife, Willie Mae Wiggins Myers, were on the Extension (Visiting) Committee for many years. Both were true servants of the church.

Because of the enthusiastic and innovative ministry of Rev. Winburn, Elim Church has seen changes in every area of church life. In October of 1980 he began having Children's Sermons once a month. On other Sundays Children's Church is held. Children's Church is sponsored by a mission group. The Deacon-Family plan was adopted in 1980.

In 1980, because of the energetic leadership of Mr. Winburn, our church formed its first Church Council. This council meets once each month to plan, coordinate and evaluate the life of the church. The Council of 1986 consists of Pastor Winburn; Church Treasurer, Wilbur M. Ham, Sr.; Church Moderator, Jimmy Bacot; Deacon Chairman, Vassy Davidson; Sunday School Superintendent, Wayne Ham; Church Training Director, Mike Vause; W.M.U. Director, Lana Jones; Brotherhood Director, W. F. (Wimpy) Jones, Jr.; Music Director, W. M. (Buck) Ham, Jr; Church reporter, Jeanette Ham; and member-at-large, Judy Anderson. He has continued and made more meaningful the Parent-Child Dedication Day in May with a New Testament give to each child. A Bible and Baptismal Certificate are presented to each new member when baptized. Mr. Winburn has given new emphasis and encouragement to Wednesday Family night once each month. After a fellowship meal, all mission organizations meet for their programs.

The pastor meets with the Joy Senior Club one Tuesday each month. The group sometimes has a covered-dish lunch at the church. If not, they enjoy their fellowship meal at a restaurant. They have entertainment, visit museums, zoos, and other places of interest. The Joy Club is a joyful group of the "young at heart" at Elim.

The most extensive renovations to our church built in 1915 were done in 1981. The architect was Mr. Gene Carter of the Sunday School Board, Nashville, Tennessee. The General Contractor was Elwood Whitehead and Sons, Effingham, S.C. The following Committees were elected by the church. The Sanctuary Committee was: Mike Vause (Chairman), Mrs. Rachel Turner, and Mrs. Mary Ham, Mrs. Lana Jones, Don Lawhon, Elwood Whitehead and Ned Melton. The Building Fund Committee was: Wayne Ham (Chairman), R. J. Reynolds and Leroy Wiggins, with Building Fund Treasurers, Mr. and Mrs. Jimmy Bacot.

When the work was completed the Sanctuary was like new. All the furnishings had been replaced in the Sanctuary, rostrum and the three vestibules. The rostrum had been extended and elevated, enlarged choir loft properly elevated, organ and piano moved from the floor of the sanctuary to rostrum and brass and crystal chandeliers had been hung. The hundreds of pieces of dental molding around the ceiling had been hand sanded by Danny Whitehead. A new baptistry had been installed. The mural on the back and side walls of the old baptistry was moved to a Sunday School room. The mural had been given by the Frances Lawrence Skinner mission group in honor of our missionary of the same name. On the back wall of the new baptistry is a beautiful wooden cross, designed and constructed by Mitchell Whitehead.

In the back part of the building a larger choir room, a room for choir robes and small office space were provided. Many needed cabinets for music material, literature and janitorial supplies were added.

A special cabinet with glass doors was built to keep the plaques with names of donors of gifts given through the years. So many church members, former members and friends of the church have given tangible gifts to enhance the beauty of the church, to add to the education and comfort of members, and to make worship more meaningful. Countless individuals have shared their time, their gifts, their talents, and prayers to bring Elim Baptist Church through two hundred years. A ramp for the handicapped was constructed on the side of the building for easier access into the side vestibule of the sanctuary. Wheelchairs are provided when needed.

On October 25, 1981 Elim held a Homecoming and Dedication celebration. At the morning service Rev. Branson C. Wiggins gave the Homecoming message--"Homecoming Today and Tomorrow." A fellowship meal was served at 12:20 p.m. in Hunter Hall, the Educational Building.

At 2:00 P.M., the "new" sanctuary with all of its beautiful new furnishings and equipment was dedicated. Guests and committees were recognized by Mike Vause. The Countrymen Quartette and Adult Choir rendered special music. Lalla L. Carter gave a brief history of the building program of Elim Church. Rev. Robert Winburn preached the Sermon of Dedication--"The Sanctuary of God: The Symbol of Faith." After

responsive reading, "Dedicating a Church," led by the pastor, Mr. Vassy Davidson, deacon chairman, gave the Dedication prayer, followed by the congregaton singing "Blest Be the Tie" as the Benediction.

In 1982 the church purchased 2.79 acres adjoining church property on Highway 301 from Florence School District 1 at a cost of \$20,567.79. In 1986 the church is negotiating for adjacent unused school property, for needed Sunday School space and parking area.

On October 9, 1983 Homecoming was celebrated. The committee for planning the program of this day was: Wilbur M. Ham, Sr., Lana Jones and Lalla Carter. Our special guests for the day were Dr. and Mrs. William Skinner, missionaries to Asuncion, Paraguay, South America. Dr. Skinner brought the morning Homecoming Message. Mrs. Skinner, the former Frances Lawrence, was reared in our church and community. In 1947 this talented and dedicated young lady and Dr. William (Bill) Skinner met, fell in love, and were married. They were appointed by Southern Baptist Foreign Mission Board as missionaries to Asuncion in 1950. They plan to retire in 1987.

As Elim begins its third century of service, it is fortunate to have as its pastor, Robert Winburn. The Rev. Winburn, now Dr. Winburn (having received his Doctor of Ministry Degree from Southern ~~Seminary~~ ^{Semin} Seminary in May of 1986), has led the church for six years. He has continued and strengthened many of the activities and programs of the church that existed before his arrival. He has also led Elim in creating other programs to meet newer challenges. As our preacher, he has succeeded in stretching our minds with his thoughtful sermons. As our friend and counsellor he has exemplified the meaning of the word "pastor."

As we begin our third century we should reflect upon our history. That history is what we make of it. It can be a stumbling block or a stepping stone for future generations. Our Christian faith in this congregation has been preserved for two centuries, sometimes at great price. Now we must rekindle and carry forward that faith as others did before us.

As I have written this history of Elim, I have been constantly reminded of the sacrifices of those who organized and sustained our church. There are many whose names are not to be found in these pages, but they are surely recorded in God's Book of Life and in the memories of those who were sustained and supported in times of trouble as well as happiness.

Mr. Winburn was a graduate of Southern Seminary

Even before our church was founded in the wilderness of South Carolina, the Puritan Leader, John Winthrop, had written of his hopes for God's church in this new land as he preached from the deck of the Mayflower in 1620 as it anchored off shore. "We must delight in each other, make others' conditions our own, rejoice together, mourn together, labor and suffer together, always having before our eyes our community as members of the same body."

That first congregation of 1786 had probably not read the words of Winthrop. But, in the simple language of one of their hymns, they expressed the same hopes for the community of God's people.

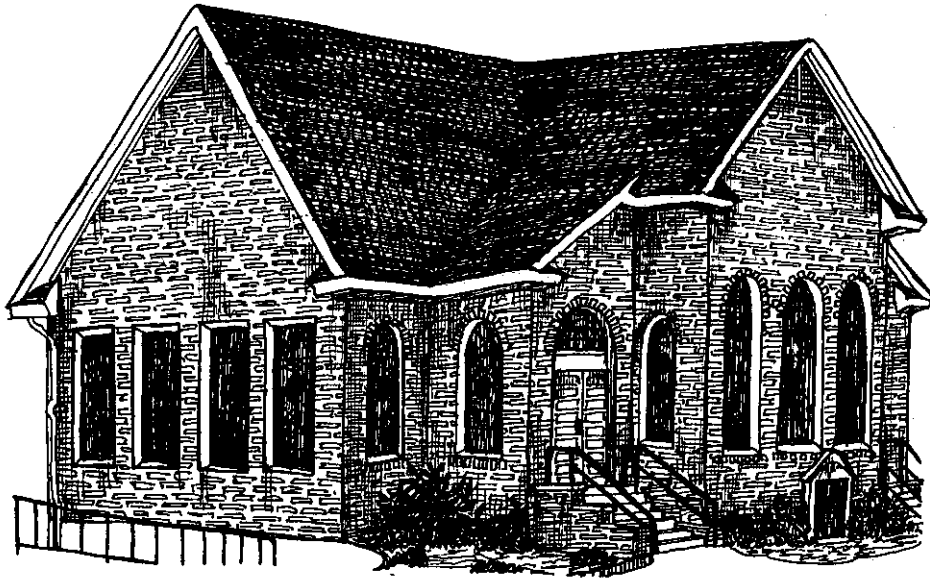
Blest be the tie that binds
Our Hearts in Christian love
The Fellowship of kindred minds
Is like to that above.

Before our Father's throne
We pour our ardent prayers;
Our fears, our hopes, our aims are one
Our comforts and our cares.

We share our mutual woes,
Our mutual burdens bear;
And often for each other flows
The sympathizing tear.

Blest indeed be the tie that binds us, not only to each other but to the generations that have gone before us. We look into the past and see those few unorganized believers meeting on the bank of Lynches Creek. We stand in the present and gratefully acknowledge the contribution of those men and women and the generations that have followed them. Most of all, we recognize God's central role in the leadership and in the spiritual growth of us all.

The work is not finished.



Today's Church

APPENDIX A:

CHURCH ORGANIZATIONS

In today's church there are many important areas of service. Some receive more attention than others, but are essential for the functioning of Elim's programs. In this chapter, we will review some of the programs and committees which help to make Elim effective in its ultimate goal which is to minister to the needs of the congregation and the surrounding community.

Deacons

Every ministry of the church exists to meet the needs of people. A deacon is a servant elected to minister to the members of the church.

The date of election of the first deacon in Elim Church is not known, but the early minutes speak of election of deacons. At least four deacons of the early 1800's are named and are buried just back of our church, near the grave site of John Morgan Timmons, pastor. They are S. B. W. Courtney, H. M. Courtney, R. B. Cannon and Theodore J. Cannon. A long impressive eulogy for Theodore J. Cannon is recorded in the church minutes.

There is a long list of worthy dedicated deacons in the history of Elim Church. These men not only managed the business of the church well but were spiritual leaders.

The rotation of deacons began in 1933 during the ministry of M. B. Gunter.

When the Deacon-Family plan was adopted in 1980, the number of deacons was increased from eight to twelve, because of the many families involved.

List of Deacons as found in church minutes:

S.B.W. Courtney	W. T. Purvis
Spencer Atkinson	J. C. Wiggins (Lifetime Deacon)
John Courtney	B. C. Thomas
George McLeod	D. W. Hatchell
S. A. Norwood	J. J. Brown (Lifetime Deacon)
H. M. Courtney	R. M. Johnson
James Blackwell	T. H. Langston
H. L. Waugh	Rufus Hill
J. H. Farmer	Ben Anderson
Simeon Ward	L. D. Kirby
Sam*	Dallas A. Wiggins
Bob*	Roland R. Purvis
Gideon Ferrell	Hart Hill
J. H. Oliver	Carson J. Ham
T. S. Langston	Marion T. Wiggins
Preston Horn	H. L. Lawhon
John A. Leach	Guy V. Davidson
H. L. Ward	X. B. Ward
C. W. Jones	Stephen McCall
J. L. Barden	R. R. Wiggins
R. J. Cannon	J.K. Brown
B. H. Langston	W. R. Myers
S. H. McCown	Ollie Brown
Will Wiggins	Benny Friar
W. B. Kirby	Leroy Wiggins
Damon Calder	Edward Padgett
Branson C. Wiggins	Freddy McKay
Billy O. Ham	Wilbur M. Ham, Sr.

C. T. Johnson	Ricky Strickland
Arthur W. Hill	Steve Davidson
J. Marion Myers	William James
Percy B. Anderson	Benny Friar
Loman L. Kirby	Leroy Wiggins
Lanier Davidson	Edward Padgett
Don Lawhon	Freddy McKay
Harry Davidson	Mike Vause
George Chapman	Elwood Whitehead

*(Two black deacons elected June 25, 1859--known only by first names)

1985-86 Deacons:

Arvid Jordan	W. F. (Wimpy) Jones, Jr.
Harold Anderson	Carlton Turner, Sr.
Alan Lawhon	Glenn Kirven
Wayne Ham	Ravenel Floyd
R. J. Reynolds, Sr.	Frank Jackson
W. M. (Buck) Ham, Jr.	G. Vassy Davidson

Vassy Davidson has been deacon chairman for more years than any other member--33 years.

Church Trustees

Throughout the years there have been many level-headed dedicated men of our church who have served as trustees of our property. They have used discretion and good judgment in their task of making sure that holdings of Elim Church have been safe and used to the best profit of the church. The names of all trustees are not known. Those who are known to have served as trustees of the church are J. K. Brown, H. L. Lawhon, Percy Anderson, Fred Ham, R. R. Wiggins, Don Lawhon, and Loman Kirby. Trustees for 1985-1986 serving for two-year terms are: Lanier Davidson, Jimmy Bacot and Vassy Davidson.

Business meetings or church conferences were a very important part of the church in its beginning. For years they were held regularly and usually on Saturday. These meetings were considered so important that if a male member missed three consecutive meetings then he was brought before the church to be disciplined. Repeated absences could result in exclusion from membership. In April of 1933 the church voted to discontinue regular church conference and meet when

necessary to discuss business. In 1944 Elim began again to have fifth Sunday church conference. On November 4, 1981, Elim Church voted to change business meetings from fifth Sunday, or when deacons deemed it necessary, to first Wednesday night of each month. Jimmy Bacot has served as moderator since October 1979.

The Sunday School Program

The Constitution of the Charleston Association in 1751 suggested the establishment of Sunday School. In 1828 Elim Church began to inquire about the work of these "Sabbath Schools" and how to begin one. In the beginning the membership of the church and Sabbath School was small, but gradually the numbers grew, and more and more people became engaged in the study of God's Word. It was difficult for there was no prepared literature. Sunday School was truly Bible study.

By 1872 a state Sunday School Convention had been organized to promote the work. Religious instruction in the family was emphasized. Most Baptist churches began to realize the value of the Sabbath School but it was not until 1905 that the denomination began to emphasize the importance of Sunday Bible School.

In our church minutes there are many references to the Sunday School, but few specifics. Sunday School was "flourishing" or "not doing so well." Sunday School held on while other organizations in Elim church were disbanded in 1913.

According to association minutes, enrollment of Elim Sunday School in 1930 was 252, 202 in 1940, 202 in 1950, 195 in 1960, 267 in 1970, 258 in 1980, and 309 in 1986.

There had been a Sunday School in Elim Church since the 1800's, but the first list of Sunday School officers found in the minutes is on August, 1954.

Sunday School Superintenant	Billy Ham
Assistant Superintendent	Vassy Davidson
Pianist	Mrs. T. R. Adams
Assistant Pianist	Mrs. Grover Vause
Secretary	Loman Kirby
Sup't. Elementary Dept.	Mrs. C. T. Johnson
Assistant Sup't.	Mrs. W. A. Hill
Choister	Mrs. Vassy Davidson
Teachers:	
Nursery	Mrs. Percy Anderson
Beginners	Mrs. Vassy Davidson
	Mrs. Don Lawhon

Primary	Mrs. Loman Kirby
	Mrs. Lamont Lawhon
Junior Girls	Mrs. Jack Moore
	Addie Mae Wiggins
Junior Boys	Mrs. Dudley Jordan
Intermediate Girls	Mrs. L. B. Prosser
	Mrs. T. R. Adams
Intermediate Boys	Charlie T. Johnson
	Harry Davidson
Young Girls	Mrs. C. C. Langston

The teachers of the Adult Classes were not listed.

Sunday School enrollment has grown except for a few brief periods, and the work of the Sunday School has improved and extended itself through the years. There are now classes for all age groups. Bible study is the basic goal of Sunday School, but the study of the Bible has caused the ministry of our Sunday School to reach out to anyone who needs help financially and spiritually.

Elim Church has had many faithful and effective Sunday School teachers who not only taught the truths of God's Word, but have set a worthy example in their daily lives. These pages cannot give the names of the countless people who have for years served in this area of service. Their names may not be remembered but they have had their reward and their influence lives on.

Vassy Davidson has taught an Adult Class for forty-years. There are others who have taught for over thirty: Mrs. C. T. Johnson, Mrs. D. L. Carter and Miss Mae Langston

Sunday School officers and teachers for 1985-86 are:

Sunday School Director - Wayne Ham
 Assistant - Allen Carmon
 Secretary - Gene Lawhon
 Assistant - Terry King
 Chorister - Mike Vause
 Assistant - Greg Reynolds
 Pianist - Barbara Conner
 Assistant - Susan Bacot
 Literature secretary - Church secretary

Pre-school and Children's Division

Director - Sheryl Evans
 Assistant - Gloria McKay
 Secretary - Terry Reynolds

Assistant - Ethel Pugh
Nursery - Emma Jean Pierce, Connie Lynch, Mary
Jacqueline Lawhon
Girls & Boys (age 2-3) Linda Holloman
Geraldine Frazier
Assistant - Linda Reynolds
Girls & Boys (age 4-5) Carolyn Cox
Assistant - Laura Padgett
Girls & Boys (grade 1-2) Daphne Friar
Assistant - Judy Vause
Girls & Boys (grade 3-4) Gloria McKay
Assistant Renee Jackson
Girls & Boys (grade 5-6) Debbie C. Lawhon
Assistant - Sheryl Evans

Youth Division

Girls & Boys (grade 7-9) Jeanette Ham
Assistant - Carolyn Carmon
Girls (grade 10-12) Sterling Sadler
Assistant - Edward Padgett
Boys (grade 10-12) Alec Pugh
Assistant - Edward Padgett
College & Career- Frank Jackson
Assistant - Cookie Winburn

Sunday School Superintendents -

None are listed in early years and the following
is a very incomplete list.

C. H. Jones
C. W. Jones
E. J. Davis
Ralph Cannon
B. C. Thomas
J. C. Wiggins
M. T. Wiggins
H. L. Lawhon
R. R. Purvis (1928, 1929)
W. R. Myers (1940-1946)
C. Freemont Wiggins (1947-1948)
Percy B. Anderson (1949)
W. B. Kirby (1950)
Billy O. Ham (1951-1955)
Harry Davidson (1956-1959)
Wilbur M. Ham, Sr. (1960-1962, 1965-1966)
J. Marion Myers (1963-1964)

H. Mike Vause (1967-1977)
Jimmy Bacot (1978)
W. F. Jones, Jr. (1979-1981)
Wayne Ham (1982-1986)

Baptist Young People's Union, Baptist Training Union and Church Training

In 1908 Baptist Young People's Union (BYPU) was established as a distinct part of Southern Baptist Church programs. About 1920 BYPU was begun at Elim. Jesse T. Anderson, High School principal at Elim, was instrumental in its organization. It was several years before we had all the age groups involved, but the older youth had begun to learn about the Christian life and church membership through Bible study, doctrinal study and missionary programs. A new day of training had dawned for the young people of Elim.

The first president of Elim's BYPU found in the minutes was Roland R. Purvis in 1920. It was not until 1926 that a committee made a report in church conference recommending that "the General organization of BYPU be established." The following officers were elected: General Director, Marion T. Wiggins, (who had just been endorsed as a suitable candidate for Baptist Bible Institute in New Orleans); Assistant Director, Mrs. Alice B. Purvis; Secretary, DeLeon Myers; Chorister, Jesse B. Wiggins; Pianist, Margie Lawhon (Bacot).

Marion Wiggins had assisted Dr. Clifton Allen in organizing many BYPU's in the Florence association. Their work was very successful. In 1940 Branson Wiggins of Elim Church won the Better Speakers Contest held in Florence, sponsored by Baptist Young People's Union, Florence Association.

As the role of Baptist Young People's Union increased, the name was changed to Baptist Training Union in 1946. Elim then had a Training Union for most age groups. In 1949 the Florence Association gave a cash prize to the BTU. member who made the highest efficiency record. Gladys Wiggins from Elim Church won the award, according to the minutes.

Years passed and the scope of the Training Union was enlarged. In 1971 the organization made another change in name. Baptist Training Union became Church Training, signifying available training for all age groups. Elim began to have a stronger and more

effective church training program for all ages, from nursery to Senior Adults.

Church Training is the organization that is best equipped to develop trained and committed leaders for service. Every member is a potential leader.

Church Training enrollment has increased each year. Numbers are important for they mean that more people are involved in the training program. Enrollment for 1940 was 81, 1950=60, 1960=82, 1970=123, 1980=128. Enrollment for 1986 is 149.

Church Training Officers for 1985-86 are:

Church Training Director - Mike Vause

Assistant - Glenn Ham

Secretary - Merlene Wiggins

Assistant - Virginia Hepler

Chorister - Wilbur Ham, Sr.

Assistant - Harold Anderson

Pianist - Barbara Conner

Assistant - Ann Floyd

Pre-school and Children's Division

Nursery - Betty & Wayne Ham

Girls & Boys (age 2-3) - Ann & Terry King

Assistants - Suzette & Greg Reynolds

Girls & Boys (4-5) - Rachel Turner & Mary Ham

Girls & Boys (grade 1-3) - Connie O. Lee & Judy Vause

Girls & Boys (grade 4-6) - Barbara Reynolds & Linda Gibson

Youth Division

Girls & Boys (grade 7-9) - Carolyn Carmon, Allen Carmon

Assistants - Sheila Hayes and Wallace Hayes

Girls & Boys (grade 10-12) - Cookie Winburn & Ronnie Reynolds

Assistants - Alec & Ethel Pugh

Single Adults - Gary Reynolds

Assistants - Ravenel Floyd, Wayne Ham

Married Class #1 - Gary Reynolds

Married Class #2 - Ravenel Floyd

Married Class #3 - Leroy Wiggins

Lydia Class - Rachel Turner

Dorcas Class - Ruth Davidson, Lucile Davidson, Jo Capps, Connie Freeman

Berean Class - G. Vassy Davidson
Sunshine Class - Carolyn Bacot, Jessie Anderson
Adult Men's Class - Carlton Turner, Sr., R. J.
Reynolds, Sr.

Officers for Adults are not elected by the church,
but there are classes for all ages.

Incomplete list of directors of the Baptist Young
People's Union, the Baptist Training Union and the
Church Training Programs.

M. T. Wiggins
Roland R. Purvis
W. R. Myers (1928)
Percy Anderson (1929)
Miss Mae Langston (1930-33)
Branson Wiggins (1940, 1941)
Mrs. Carolyn Bacot (1942)
Mrs. T. R. Adams (1943-49)
Ollie Brown (1950, 1951)
R. R. Wiggins (1952, 1953)
Damon Calder (1954, 1955)
C. T. Johnson (1956, 1957, 1960)
Wilbur Ham, Sr. (1958, 1959)
Percy B. Anderson (1961-1964)
R. J. Reynolds, Sr. (1965-1967)
R. W. Dennis (1968-1973)
W. R. Jones, Jr. (1974-1976)
Wayne Ham (1977-1981)
Glenn Kirven (1982)
W. F. Jones, Jr. (1983)
Mike Vause (1984-1986)

The Music Ministry

Even though there is little in our church minutes concerning the music program of Elim Church, music has always been one of the vital ministries of the church and essential to worship. The music program has unlimited opportunities to minister to and use people of every age. Music provides a necessary service in the life and work of a church that functions properly, meeting the emotional and spiritual needs of individual members, young and old.

The first mention of music at Elim was in February 1853. There was a motion made to adopt the Baptist

Psalmody as the hymn book. Three months later the four dozen editions of the Baptist Psalmody "were procured for the use of the choir and congregation." In the same year a report came before the church stating "the dissatisfaction of some members toward the quire (sic)." This matter of "dissatisfaction" with the choir was brought up several times, but after discussion the choir was always "sustained". The minutes never gave reason for "dissatisfaction". Whatever, Elim choir has kept on singing for the Glory of God for two hundred years.

It had been 33 years since music had been mentioned in the church minutes, but in 1886 Bro. J. N. Purvis inquired what the church thought about buying an organ for the church and Sabbath School. After discussion, the majority voted against it. Whatever musical instrument they had, or if they sang without one, the minutes of the church speak of singing classes and singing conventions.

In 1901 Miss Mae Langston was named as organist in our church. From the minutes it seems that our church had "an old-fashioned pump organ" until 1917. Six years later a committee of Miss Mae Langston, Miss Leolin McCown and Miss Alma Matthews was appointed to raise money to buy an organ. The church had evidently bought one since the "no vote" in 1886, for a majority voted "to give the old organ (\$55) on a new and turn over same to Mr. Brown, agent that sold the organ."

The Singing School of Elim, probably the choir, asked permission of the church to sell refreshments on July 4, 1917, to make a payment on their first piano. It was a year before full payment had been made.

During the almost forty years that Miss Mae Langston was organist and pianist of our church, there were several faithful assistants including Bess Wiggins (Pattillo), Lena Mae Ward (Kiker), and Margie Lawhon (Bacot). "Bappy", as she is best known, gave piano lessons to many young people of our church and community. Some of these who later served as pianists were Emmie Lee and Ruth Hill, Mildred and Frances Lawrence, Cora Alice, Lalla, and Mary Lawhon. Bappy taught for love. She refused to accept payment for her teaching.

In 1952 the church minutes gave the choir enrollment as 20. The number has grown until in 1986 there are 35 members in the Adult Choir.

Elim Church has always offered opportunities for members to use God-given musical talents on an in-

dividual or group basis. Members are involved in the music program in many ways. Each organization has for many years had a song leader and accompanist.

Mrs. T. R. Adams came to our church and community in the 1940's and became church pianist when Miss Mae Langston died in 1948. She served until 1960, when because of ill health she resigned.

Emmie Lee Hill Vause became church pianist in 1960. When the organ was installed, Emmie Lee took organ lessons and was church organist until her death in 1967. Both organ and piano have been used in worship services since 1963. Letida S. Langston was pianist and succeeded Emmie Lee Vause as organist.

From 1960 until 1972, Mrs. Lalla Carter helped with the music program of the church, especially with the Adult Choir. Our church did not have a youth choir, but during the year special musical programs were planned for them. The choir, the accompanists, and Lalla Carter had many good years working together, helping each other, expressing love and praise through music.

Joanne Matthews became church organist in 1972 and has served over fourteen years, with Debbie C. Lawhon as assistant. Elizabeth Turner replaced Letida Langston as church pianist in 1973, and served until 1978.

Ward Gailey became minister of youth and music on February 4, 1973. It was recommended by the deacons that his salary be increased and made retroactive to January 1, 1973, since he had been working with the Adult Choir "without responsibility" since January. Four choirs were organized under his direction: Cherub, Carol, Youth and Sanctuary. Mr. Gailey resigned in 1974, effective immediately.

Robert Murphy became part-time Youth and Music Director in 1974 and served for over two years. Bob served our church well. He was not just a capable, efficient music director, but he had a special relationship with all ages in our church fellowship. Bob Murphy resigned in 1976 to go to Sardis Church as Music Director. His resignation was accepted with regret.

Buck Ham has been our music director since 1976. Elim has four very busy praise-worthy choirs, one for every age group. The pastor's wife, Cookie Winburn, and Carolyn Carmon lead the Mission Friends Choir, and Mrs. Winburn and Mrs. Frank Jackson direct the Friends of Jesus Choir, Buck Ham directs the Youth Choirs. All

of these choirs not only receive excellent training but are given many opportunities to sing.

Buck directs the Adult Choir and coordinates all four of the church choirs. The choir anthem and a special, rendered usually by a choir member, is a part of every worship service. Buck has made the primary focus of the church music program the development and utilization of the musical talents of the entire constituency of Elim Church. He gives many hours each week to the music ministry of the church.

Glenn Ham became our church pianist in 1978, and for three years directed the Friends of Jesus Choir. Barry Pierce assisted him in 1983 and Fran Crowley in 1984.

Since 1972 our accompanists for worship services have been young people. These are: Joanne Matthews, organist, Elizabeth Turner, and Glenn Ham, pianists. These young people are not just talented, but have served willingly and faithfully with very little remuneration.

Members have been encouraged to use their special gifts as effectively as possible in the spreading of the gospel. This has been particularly true in the music area.

There have been several singing groups from Elim Church. One was a "female quartette" who sang in the late 1940's and 1950's. They were Emmie Lee Hill Vause, Ruth Hill Davidson, Corene L. Jordan, and Lalla Lawhon Carter.

In the 1960's a male quartette was formed in our church consisting of Carlton Turner, Buck Ham, Wilbur Ham, Sr., and Mike Vause, accompanied by Elma Lee Purvis. They called themselves the Countrymen Quartette. In 1974, while Bob Murphy was music director, he replaced Wilbur Ham, Sr. Elizabeth Turner was their accompanist. When Bob resigned the quartette needed a replacement, and Suzette Lawhon (Reynolds) joined the group. In 1984 a New Countrymen Quartette was formed consisting of Carlton Turner, Gene Gibson, Lanier Welch and Mike Vause. David Clark is their accompanist.

Elim has two other groups from our Adult Choir that contribute to our music program. There is a ladies trio composed of Suzette L. Reynolds, Ruth H. Davidson, and Mary L. Ham, and the Ham Family Quartette: Wilbur M., Sr., Buck, Wayne, and Glenn Ham. The choir has many excellent soloists. All of these individuals and groups sing not for personal gratification but to give their witness in song.

For a relatively small country church Elim is known for a progressive musical program and for spirited congregational singing.

Known Musicians of Elim Baptist Church

Miss Mae Langston	(1901-1948)
Mrs. T. R. Adams	(1948-1960)
Mrs. Grover Vause	
Pianist	(1960-1963)
Organist	(1963-1967)
Mrs. Cecil Langston	
Pianist	(1963-1967)
	(1971-1973)
Organist	(1967-1971)
Mrs. Elma Lee Purvis	
Pianist	(1967-1968)
Mrs. Gene Lawhon	
Organist	(1971)
Joanne Matthews	
Organist	(1971-)
Pianist	(1968-1971)
Elizabeth Turner	
Pianist	(1973-1978)
Glenn Ham	
Pianist	(1978-)

Church Assistant and Sunday School and Church Training Pianists

Bess Wiggins (Pattillo)	Elizabeth Turner
Lena Mae Ward (Kiker)	Joanne Matthews
Margie Lawhon (Bacot)	Ann Floyd
Ruth Hill Davidson	Glenn Ham
Lalla Lawhon Carter	Lisa Whitehead
Emmie Lee Vause	Sterling Sadler
Suzette Lawhon Reynolds	David Clark
Letida S. Langston	Barbara Conner
Ann Davidson	Susan Bacot
Sheryl Whitehead Evans	Renee Jackson
Elma Lee Purvis	

Woman's Missionary Union

The work of Elim Church is a continuation of the work Christ began. The mission responsibility of Elim begins at Elim and extends throughout the world. The

two church programs responsible for leadership are the Woman's Missionary Union for women, girls and preschool children, and Brotherhood for men and boys.

The hearts and minds of women were stirred and ready for action, but they were allowed no more than a passive role in the church. There came a time when women began to nourish and openly demonstrate their interest and love for missions. The first Woman's Missionary Society organized in South Carolina was at Newberry, S.C., in 1871. Then, in 1902, the Woman's Missionary Union Auxiliary to the S.C. Baptist Convention was constituted.

The exact date of the organization of a Woman's Missionary Society at Elim is not known, but minutes of the Florence Association list Mrs. J. R. Barden as president of Elim W.M.S. in 1896-97.

Elim has a book containing minutes of Elim Woman's Missionary Society from 1905 until 1911. Below is a roll of members dated 1905.

Alliene Wiggins	Ruth Matthews
Emma Kirby	Ms. Maggie Purvis
Mrs. Leslie Jones	Mrs. Minnie Thomas
Mrs. Eddie Langston	Pearl Thomas
Mae Langston	Mrs. Nannie Matthews
Pauline Langston	Alma Matthews
Mrs. A. H. Matthews	Mrs. Ida Wiggins
Mrs. M. I. Hicks	Clyda Wiggins
Docia Wiggins	Mrs. Minnie Hatchell
Mrs. C. Q. Carter	Sallie Parrott
Mary Ham	Emma Hatchell
Mrs. R. M. Johnson	Mrs. McKnight
Ms. Julia McCown	Mrs. Arthur Ham
Mrs. McRae Hatchell	Mrs. Doriety
Leolin McCown	Emma Myers

Following the roll of these members are found the first recorded minutes:

"Woman's Mission Society met Sunday, Nov. 26, 1905.

"Meeting opened (sic) with reading and prayer by Mrs. Revell, president.

"Secratery (sic) called roll and read minits (sic). seven present

"Fannie Hicks, Sec., read note of thanks from our president expressing her appreciation of being sent to the W.M.U.

"President than gave a report of the W.M.U. which convened at Bennettsville.

"Pres. suggest that a arrangement be made and prepare to send a delegate to the next convention. Mrs. L. E. Jones moved that Fannie Hicks be treasure (sic) of the collections taken. Motion carried.

"Treasur (sic) collected dues to am't of .90cts. Meeting closed with singing Throw Out the Life Line.

"Fannie Hicks, Sec.

Mrs. Minnie Revell, pres."

In October 1906, new officers were elected. Miss Fannie Hicks served as President, Miss Alma Matthews as vice-president, Miss Ettye Jones as treasurer and Miss Pauline Langston as secretary

In January 1907 the W.M.U. spent \$35 on the following programs:

Foreign Missions	\$10.00
Home Missions	9.00
State Missions	6.00
Osage Indian worker	2.50
Tichenor Memorial Fund	1.50
Bible Fund S.S. Bd.	2.50
Margaret Home	2.50
State Expense Fund	1.00

From the W.M.S. roll of 1905 and added members in the minutes, most of the women of Elim Church must have been a part of W.M.S. This was the one place they could meet together and talk. Women were still "kept in their place." In the association minutes a ruling of 1904 allowed women "to speak" on certain occasions, but "not as to use authority over the men." The growing missionary movement brought greater opportunities for women to assume a more active role in the church. They had many obstacles to overcome, especially poverty and opposition to organization of women. However, the lighted torch continued to burn, though dimly at times.

At each meeting one of the ladies gave a message "to stir up the missionary spirit." They sang missionary hymns, had scripture reading and prayer, and collected dues, which were usually less than a dollar. These collectons and offerings were apportioned to mission causes. A week of prayer for missions was held in 1907.

In 1909, minutes reported that they were behind in their apportionments. Members discussed "ways and means" of getting the money. Those present appointed Thursday the 7th of September for cotton picking to raise money for the society.

Printed below are the last minutes in this book:

"A public meeting of the Ladies Missionary Society meet (sic) fourth Sunday P.M. in October, 1911.

"The opening exercise consisted schriptide (sic) reading and prayer by Mr. D. W. Hatchell. Song-Fishers of Men.

"An address was made by Miss Leolin McCown. Miss Docia Wiggins recited your Mission. Song-Waiting Over There.

"A motion was made and carried that the treasure (sic) send the money as it had been being sent before.

"Meet closed with prayer by Mr. Jones.

Secretary,
Allyne Wiggins"

There is no record of our Woman's Missionary Society at Elim after 1911 until 1925. Keeping records did not seem as important as praying, giving and meeting local needs. Many records were not preserved, if written, and reports do not always give an accurate picture of what is accomplished. Interest in missions at Elim grew in an informal background, for social life centered around the church. The flickering flame grew stronger and the women began to stress more regular collections in the church.

The depression years brought dark and trying times to the mission program of the church, but in spite of adverse circumstances the work of W.M.U. grew. The first motto of the W.M.U., "Go Forward," took on new meaning as the women of the church sacrificed to give to share the gospel.

Women of Elim church saved "butter and egg" money, and started a "mite" society to collect funds for mission work. Elim W.M.S., as other churches, had to promise that raising their funds would not interfere with the regular collection of the church for missions. Woman's Missionary Society has kept faith with its denomination to keep all W.M.U. offerings as gifts. The three special offerings for the Weeks of Prayer for Foreign, Home and State Missions have always been gifts, not a part of the church budget.

In 1907 when Woman's Missionary Union was restructured, Elim made the necessary changes for the new grouping-grading of members of all mission organizations. A director for all W.M.U. work in the church was elected. Elim has no Baptist Young Women group, so Baptist Women includes ages 18 and up. W.M.U. Circles became three interest groups that major on different phases of missions work: Current Mission, Prayer, and Mission Action.

Baptist women organization has grown steadily in numbers and participation. Gifts for State, Home and Foreign Missions have increased, as higher goals have been set each year and met. Baptist women at Elim are fully involved in the four essential tasks of missions: Study, Prayer, Stewardship and Action. Baptist women enrollment for 1986 is 79.

Many from our church have been involved in Associational W.M.U. work. Some of these are: Miss Mae Langston, Mrs. T. R. Adams, Mrs. Percy Anderson, Mrs. D. L. Carter, Mrs. Robert Winburn, and Mrs. Lana Jones. Lana F. Jones has served as director of Baptist Women for 2 years, director of the W.M.U. for 6 years, director of Mission Action for 2 years and director of Acteens for 2 years. In 1985 Lana was elected to a five year term as member of General Board for South Carolina Convention.

W.M.U. Leaders:

Mrs. J. R. Barden	(1896-1897)
Mrs. Minnie Revell	(1902-1905)
Fannie Hicks (Wiggins)	(1906-1908)
Mae Langston	(1909-1910)
Pearl Thomas (Bloodsworth)	(1911)
Clyda Wiggins (Lawrence)	(1925)
Mrs. Frances McCown (Johnson)	(1930-1936)
Mrs. T. R. Adams	(1945, 1956-1958)
Mrs. W. B. Kirby	(1946-1947)
Mrs. D. L. Carter	(1948-1951, 1953- 1955, 1959-1967, 1970-1972, 1976)
Mrs. Chesley Langston	(1952)
Mrs. G. V. Davidson	(1968)
Mrs. W. F. Jones, Jr.	(1973-1975, 1977- 1978, 1981-1986)
Mrs. Gene Lawhon	(1979-1981)

Baptist Women Presidents:

Mrs. G. V. Davidson	(1970-1972)
Mrs. Jimmy Bacot	(1972-1985)
Mrs. Jeanette Welch	(1986-)

Young Woman's Auxiliary

As with most of our organizations, there is no exact date of Young Woman's Auxiliary at Elim. The first date recorded is 1938 when Bess Wiggins (Pattillo) went with her Y.W.A. girls to camp at Ridgecrest, N.C. Mrs. Frances Johnson was their co-sponsor. One of these Y.W.A. girls shared a note given to each girl while there. It was signed, "Your Y.W.A. Leader, Bess Wiggins, Ridgecrest, June 30, 1938". Bappy carried Y.W.A.'s to camp several summers.

The girls met "on their own" for a year, but there were years that Elim did not have a Y.W.A. In 1952, Mrs. Ruth Davidson and Mrs. Libby Lawhon became Y.W.A. leaders. Mrs. Elsie Cox and Mrs. Mary Ham were Y.W.A. Counselors from 1966 to 1970, when Y.W.A.'s became Baptist Young Women.

When a Y.W.A. girl was to be married, a candlelight service was observed and the bride-to-be was given a White Bible. Four of these girls who participated in this White Bible ceremony as a Y.W.A. married young men from our church, and are now dedicated workers in Elim Church: Gloria (Hewitt) and Freddy McKay, Ann (Carmon) and Terry King, Betty (Carmon) and Wayne Ham, and Sylvia (Smith) and Edward Padgett. Many girls from this group have gone out to other places of service.

Brotherhood

Baptist Brotherhood was organized at Elim in 1953, with Percy B. Anderson as president. Others who have served as president or director are:

G. Vassy Davidson	Carlton Turner
Wilbur M. Ham, Sr.	Ricky Strickland
Harold Anderson	Ronnie Reynolds
R. J. Reynolds	Arvid Jordan
Freddy McKay	Greg Reynolds
Mike Vause	Glenn Kirven
Richard Prosser	W. R. Jones, Jr.
Harold Reynolds	

In 1959 the Brotherhood assumed the responsibility for Royal Ambassadors and began to promote this organization in our church. This was an opportunity to encourage all men of the church to show greater interest in the spiritual development of boys. They have lived up to their responsibility.

W. F. Jones, Jr., is Brotherhood Director, and Alec Pugh is Baptist Men's President for 1985-1986.

Mission Friends

Leaders of Missions Friends since 1970 have been:

Mrs. Hugh Lawhon	Mrs. Yvonne H. Cannon
Mrs. Dan Hooks	Carolyn and Allen Carmon
Mrs. Jeanette Cox	Mrs. Linda Gibson
Mrs. Carolyn Cagle	Mrs. Terry King
Mrs. Cookie Winburn	Mrs. Barbara Reynolds

Mission Friends Leaders for 1985-1986 are Carolyn Carmon, Barbara Reynolds and Cookie Winburn. The 1986 enrollment is 13.

Girls Auxiliary

Girl's Auxiliary was organized in 1913 for girls too young for Y.W.A. and too old for Sunbeams. The date of organization of G.A.'s at Elim is unknown, but in minutes of 1939 there were 15 girls enrolled and 26 in 1970. It was in 1970 that Girls in Action for Grades 1-6 replaced Girl's Auxiliary. These girls enjoy learning about and participating in mission activities. They help promote and give to our special offerings. They rake yards for Senior members, visit nursing homes and shut-ins. They have recently participated in the project of preparing bags for prisoners and migrants and stocking the Florence Baptist association pantry. They attended a state G.A. Missions Fair, in Summerville, to learn more about what it means to be a Girl in Action. The G.A.'s gave a shower to a family that lost their home in a fire and they sponsored a blood pressure and Diabetes Clinic at Elim Church. These are tangible activities, but G.A.'s also study missions, learn to pray and become good stewards of their money and their lives.

Forward Steps were replaced in 1970 by Missions Adventures as the G.A.'s individual achievement

program. As the girls meet the requirements for steps in this program, they participate in a Recognition Service, one of the highlights of their G.A. activities.

Few names of leaders in the first years of G.A.'s are known, but these have served:

Mrs. Frances Johnson
Mrs. H. A. Phillips
Mrs. Lazette Lawhon
Mrs. M. R. Galloway
Mrs. Ruth Davidson
Mrs. W. J. Hunter
Mrs. Shirley Hill
Mrs. Virginia Dennis
Rhett Floyd (Bacot)

Those who have served as G.A. leaders since the reorganization of W.M.U. in 1970 are: Mrs. Mike Vause (also as mission youth director), Mrs. Carlton Turner, Mrs. Marion Myers, Mrs. Inez Jordan, Mrs. Ann King, Mrs. Ann Floyd, Mrs. Dot James, Mrs. Diane Bacot, Mrs. Gloria McKay and Mrs. Betty Ham.

Leaders for 1985-1986 are Ann Floyd, Gloria McKay and Betty Ham.

Enrollment of G.A.'s in 1986 is 20.

Acteens

In October of 1970, Elim's youth organization for girls grades seven through twelve became "Acteens." The new organization's name, coined from the words "action" and "teenagers," reflects the goals of a program designed to help teenagers change their own world and that of others.

"Studiact," the individual achievement plan of Acteens, allows each girl to make choices of activities in which she will participate to learn about missions through study, prayer, stewardship, and witnessing. The girls have a Recognition Service so each one might be recognized for her individual achievements.

Their activities have helped them to grow as they have ministered to others. The Acteens and older Royal Ambassadors (R.A.) recently visited Baptist Seaport Ministry in Charleston having fellowship with the men in port that day and attending worship services in Spanish.

During the last two summers the Acteens have gone to Table Rock State Park for a week. They did puppet shows, Bible stories in the park, and led the morning worship services.

Acteens not only participated at Elim but have served in many outside areas of service. In 1980 Lisa Whitehead was on the State Acteen Committee, and Amanda Jones served on Acteen Activator team in North Carolina.

Since 1979 Acteens at Elim have maintained a clothes closet at the church. They have conducted Mission Vacation Bible Schools and in smaller groups held Back-Yard bible clubs in mobile home parks.

Amanda Jones served on the State Acteen committee and as a "Sojourner" in Rock Hill, S.C., in 1982. For two summers, 1983-1984, Amanda, a national top-teen for Acteens, served as counselor in training at Camp Levida. In 1985 Amanda went to Connecticut as a summer missionary.

In 1986, there are 26 girls enrolled in the Acteen program. The leaders during the bicentennial year are Mrs. Rhett Bacot and Mrs. Sylvia Padgett (Grades 7-9) and Mrs. Diane Bacot and Mrs. Renee Jackson (Grades 10-12).

Acteen Leaders, 1970-

Mrs. Linda Strickland	Mrs. Jeanette Ham
Mrs. Letida Langston	Mrs. Virginia Mack
Mrs. Gloria McKay	Mrs. Debbie Lawhon
Mrs. Judy Anderson	Ms. Carolyn Cox
Mrs. Rachel Turner	Mrs. Ann King
Mrs. Judy Vause	Mrs. Lana Jones
Mrs. Inez Jordan	Mrs. Virginia Dennis
Mrs. Linda Holloman	Mrs. Sylvia Padgett

Royal Ambassadors

The exact date of organization of Royal Ambassadors at Elim is not known, as is true of all the mission organizations. In 1941, minutes of the Florence Association give the enrollment of R.A.'s as 15. Prior to 1954 the Woman's Missionary Society sponsored R.A. work and the women were leaders of all the mission groups. Some of these leaders were:

Mrs. Charlie T. Johnson	Mrs. Jack Moore
Mrs. Percy B. Anderson	Mrs. Lamont Lawhon
Mrs. H. A. Phillips	

From 1954 until 1956 W.M.S. and the Brotherhood co-sponsored R.A. work. During these years E. L. Patrick, pastor, Wilbur M. Ham, Sr., Percy B. Anderson, Mike Vause and Buck Ham served as leaders.

Since 1970 the following have served as R.A. leaders:

Ricky Strickland	Carlton Turner
Terry King	Ravenel Floyd
Wayne Ham	Randy Flowers
Scott Thomas	Arvid Jordan
Wimpy Jones	Richard Prosser
Gene Gibson	Mark Jordan
Glenn Kirven	Mike Vause
Marion Myers	Freddy McKay
Harold Anderson	Edward Padgett
Eddie Jones	

Some of our young men have used their training and experiences to go out and use what they have learned. In 1982 Scott Wiggins served as a Sojourner in South Miami, Florida. In 1983 Barry Pierce went as a summer missionary to Edgewood Baptist Church, Trenton, Ohio, under the auspices of the Southern Baptist Convention. In 1984 he returned to the same church, paying his own expenses.

In 1984 Scott worked at Camp McCall as a counselor, and at Montreat, N.C., in 1985.

R.A. Leaders for 1985-1986 are Glenn Kirven and Edward Padgett (Grades 1-6) and Wimpy Jones and Freddy McKay (Grades 7-12).

Baptist Women and Brotherhood have joint responsibility for training, fostering and educating youth in missions. There are many ways to promote their responsibilities. Camps have played a very important part in the lives of our young people and leaders. Beginning in 1942, girls and boys from Elim went to Camp Rawls each summer, but in 1959, R.A. boys changed to Camp McCall.

In 1977 W.M.U. camp was moved from Camp Rawls to White Oak, a center for leader conferences.

In 1980 South Carolina Baptist Convention deeded to W.M.U. 164 acres for Camp Levida. This camp for missionary education was dedicated in 1983.

Seed has been sown and nurtured in the hearts and lives of men, women and youth at Elim through prayer, mission study, mission action, and stewardship.

Because of this fertile seed, the mission history of Elim takes on a new meaning in this Bicentennial year and for future generations.

Sunbeams

Sunbeams are the oldest of the youth mission organizations. Sunbeam work was started in Fairmont, Virginia, in 1886. Elim had a Sunbeam Band before any other youth mission organization. Boys and girls, ages three through eight, were in Sunbeams until 1908 when older boys were organized as Royal Ambassadors.

We do not know the date of organization of Sunbeams at Elim, nor the names of the first leaders. In a search for names, the one person always remembered as working with Sunbeams is Mrs. Alice B. Purvis. Whoever they were, theirs was a great privilege and responsibility to teach the little ones at Elim about the little children of the world and about the missionaries who had gone to tell them about God's love.

Mrs. M. R. Galloway served as Sunbeam leader 1953-1957; Mrs. Lena Prosser 1957-1962; Mrs. Letida Langston 1962-1965, with Eunice Singletary as assistant in 1963.

In 1970, Sunbeams became Mission Friends. The children, though preschoolers, learn about missionaries and how they live. They are taught Bible stories, have play time with crafts, coloring, and games. The children love to sing and enjoy learning little choruses to sing in Sunday Evening Worship Services. They learn the meaning of holidays that have spiritual significance, even as they have "party fun."

Church Nursery

There has been a Cradle Roll or Nursery in our church for at least seventy years. Mrs. Ethel Conner was in charge of Cradle Roll for many years.

A nursery is provided for worship services, prayer meeting, all meetings of church organizations, and for any special occasion.

The following have served in the nursery since 1970:

Coordinators:

Mrs. Rhett Bacot
Mrs. Judy Vause

Mrs. Mary Ham
Mrs. Helen McLeod

Mrs. Belva Myers
Mrs. Shirley Whitehead
Mrs. Carolyn Cagle
Mrs. Mary Jacqueline Lawhon
Mrs. Pam Lawhon

Mrs. Diane Bacot
Mrs. Betty Ham
Mrs. Myrna Wiggins
Mrs. Linda Holloman
Mrs. Debbie Lawhon

Nursery Teachers:

Mrs. Mary Ham
Mrs. Louise Hewitt
Mrs. Dot James
Mrs. Rhett Bacot
Mrs. Helen McLeod
Mrs. Sylvia Padgett
Mrs. Maude Dennis
Mrs. Gloria McKay
Mrs. Connie Dean
Mrs. Debbie Lawhon
Mrs. Elsie Cox
Mrs. Mary J. Lawhon
Mrs. Maggie Kirven
Mrs. Emma Jean Pierce

Mrs. Betty Ham
Mrs. Ruth Davidson
Mrs. Lucille Davidson
Mrs. Ann King
Mrs. Judy Vause
Mrs. Carolyn Carmon
Mrs. Diane Bacot
Mrs. Barbara Reynolds
Mrs. Carolyn Cagle
Mrs. Virginia Hepler
Mrs. Libby Lawhon
Mrs. Ethel Pugh
Joanne Matthews

Baptismal Committee

Since the baptismal pool was installed in 1956, the church has had an elected committee to assist the baptismal candidates. There have been many faithful members who have performed this needed service. This has been an invaluable service to the pastor and to all who were baptized in the past 30 years. Members of the Baptismal Committee for 1985-1986 are Linda Holloman, Jasper Singletary, and Steven Anderson.

Vacation Bible School

In 1940, Mrs. Frances D. Johnson invited Mrs. Lucy Culp and Mrs. Maude Gelzer to Elim to direct our first Vacation Bible School. Seventy-five enrolled that first year. Mrs. Jessie L. Anderson was principal for the next five years. Mrs. Lalla L. Carter served for more than fifteen years. Vacation Bible School has been one of the most rewarding ministries of the church.

By 1950 the enrollment was 129 with an average attendance of 118. The older youth have had their Vacation Bible School at night since 1972. An Adult Summer Bible School has been held during regular

Vacation Bible School hours since 1980. Our church has sponsored several summer back-yard Bible Clubs in mobile home parks. The young people have Bible study and activities with the children under the leadership of adults.

Some who have served as directors of VBS are Rev. Emmett Patrick, summer youth workers, Lana F. Jones, Ann Mack, and Ann F. Floyd. The highest enrollment for VBS was 191 in 1982. The enrollment for 1985 was 165 and the director for 1985-1986 is Mrs. Sheryl W. Evans.

Library

Jesus said, "Go ye, therefore and teach." Jesus intended that a church teach, and a teaching church needs a library. Elim has not always had an official library, but some of our pastors have had personal collections and made them available to members.

Elim has had a library since the late 1950's. There are not only books for reading and research, but there are audiovisual resources and equipment available. This service should be promoted more in the church.

Many have been helpful in maintaining this service. Some of these are: Mrs. Connie L. Freeman, Mrs. W. J. Hunter, Mrs. Lana Jones, Mrs. Betty Gailey, Mrs. Rhett Bacot, Mrs. Libby Lawhon, Mrs. Diane Bacot, Mrs. Joyce Ham, Mrs. Carolyn Bacot, Mrs. Jessie Anderson, and Lisa Whitehead, while in Acteens. Many of these served years in this important and helpful service.

The library has been moved several times, while in the back of the sanctuary building. It is now located in Hunter Hall, the Educational Building.

Mrs. Libby Lawhon is Library Director for 1985-1986.

Flower Committee

Mrs. Etye Jones Wiggins was made "Flower" Chairman in 1940 and served until she resigned because of illness. Flowers had always been given as a memorial to a deceased member, but in 1980 the church voted to give memorial gifts of cash to the church or charity of the family's choice. Flowers add to the beauty and spirit of worship. Members of the Flower Committee have been faithful to see that there are flowers each Lord's Day and on special occasions. Some

who have served on the Flower Calendar Committee are: Mrs. Frances Hunter, Mrs. Lana F. Jones, Mrs. Lindsay Moore, Mrs. Mary Ham, Mrs. Cora Alice Lawrence, and Mrs. Lalla L. Carter. In 1986 the church secretary, Mrs. Ann F. Floyd was elected to this place of service.

Communion

Elim Church has from its very beginning observed the Lord's Supper at regular intervals remembering the words of Jesus, "Do this in remembrance of me." In the earliest years the minutes suggest "communion was observed as often as members deemed they should." For many years the Lord's Supper has been observed at least once each quarter and on special occasions. According to church minutes there were sometimes problems getting "the bread and wine" for communion.

For 145 years members of Elim Church drank from "a common cup." It was not until 1931 that the church had its first individual communion service. It was given by Mrs. Etye Jones Wiggins, paid for with "egg money" she had saved for that purpose.

In 1942 Mr. and Mrs. Guy Davidson moved to our community. Mrs. Davidson was a quiet unassuming person, but she wanted a place of service. She began to prepare the elements for communion and continued to do so until her death in 1954.

Mrs. Lola Hill began to furnish and make ready the elements for the Lord's Supper in 1954. She did this service of love until she was in her eighties. "Aunt Lola," as she was lovingly called by most of the church membership, died in February 1984, at the age of 91.

The mission groups of the church have assumed the responsibility of preparation of the elements for the celebration of the Lord's Supper. Rev. Winburn has made this ordinance a meaningful, worshipful service.

Social and Fellowship Committee

Mrs. Aline Langston was the social and fellowship chairman of our church for more than twenty years. No one could have been a more gracious hostess. The church began to have more frequent fellowship meals and night activities, so in 1975 "Cousin Aline," as she is affectionately called by every one at Elim, asked that younger members assume this responsibility. Mrs. Langston is eighty-five, the oldest active member of our church. She has also been a member of Elim longer than any living member--64 years.

Since 1976 we have had several Social and Fellowship Committees: Mr. and Mrs. Elwood Whitehead, 8 years; Mr. and Mrs. W. M. Ham, Jr., 4 years; Mrs. Lanier Davidson, 1 year; Fred Ham, 2 years; G. Vassy Davidson, 1 year; Mr. and Mrs. Harold Anderson, 4 years; Mr. and Mrs. Harry Lee Dennis, 3 years; Mr. and Mrs. C. W. Lynch, 1 year; Mr. and Mrs. Terry King, 2 years; Mr. and Mrs. Allen Carmon, 1 year. The 1985-1986 Committee is Mr. and Mrs. Gary Reynolds, Mr. and Mrs. Allen Carmon and Mr. and Mrs. Terry King. The Bicentennial Committee appointed Shirley and Elwood Whitehead, Harold and Judy Anderson and Ethel and Alec Pugh to assist when needed on special Bicentennial occasions.

The Building and Grounds Committee

In 1984, the Church elected a Building and Grounds Committee. Members of this committee are charged with reviewing the condition of the church buildings (and suggesting repairs and maintenance when necessary) as well as planting and caring for the shrubbery around the buildings.

In 1983 old plants around the building were removed, the yards landscaped and new shrubbery planted. Mrs. Jack Moore has spent many long hours landscaping the church grounds. She is one of the many members of our church who have shown that there are a variety of different ways to serve.

For over twenty years, Jasper Singletary has been a faithful church custodian, assuming responsibility for the cleaning of the building and the day-to-day maintenance of the physical plant. Since 1983, a janitorial service has been cleaning the buildings under the supervision of the Buildings and Grounds Committee. Members for 1985-1986 are Mrs. Jack Moore, Harold Anderson, Freddy McKay, Ronnie Reynolds and Jasper Singletary.

The Church Cemetery

Our present church and cemetery were located in a thick grove of trees and the area was gradually cleared over the years. As the cemetery grew, beginning in the years before the Civil War, church records report the recurring problem of maintenance. From time to time, there were special days set aside for clearing the cemetery. For a few years, the county "chain gang" mowed the grave sites.

The Rev. John Morgan Timmons had originally given land for the cemetery. In 1920, the church purchased one half-acre from Chase Revell at a cost of \$73. Trees were cleared from the site and the cemetery fenced. This wooden fence was eventually removed, for the minutes report some years later that the posts of the cemetery fence were exchanged for firewood for the church heater.

For years Mr. Gene Wiggins was sexton and in charge of our burial ground. If a family plot was needed he was consulted. He knew the cemetery and knew the available spaces. When a grave had to be dug, he would attend to that. When Mr. Wiggins died, Willie R. Myers, who had assisted him, became the "cemetery custodian." Sanders Bacot and Marion Myers were also helpful with this often thankless job. These men were not elected, nor paid. This was one of the ways they quietly served the church and community.

There had not been anyone in charge of the cemetery for several years, but in 1976 the church appointed a cemetery committee: Jimmy Bacot, Percy Anderson and Fred Ham. Each year this committee awards a contract to the lowest bidder on clearing the property. Some of the young men of the church do this each year, and the plan has worked well. W. F. (Wimpy) Jones, Jr., was added to the cemetery committee in 1977.

On March 20, 1977, the church voted that the tract of land, given by the late Earle Lawrence and family in 1969, be used as a cemetery. The burial site area, with a possibility of 750 to 800 average sized plots was enclosed and the land was dedicated in October, 1977.

On February 2, 1978, proposed by-laws for Elim church Cemetery were adopted. A committee of four members are to be elected for a term of four years, one rotating off each year. A special fund was set up in the by-laws as a Perpetual Care Cemetery Fund. Money must be designated for this purpose. Only the interest can be used for upkeep and additions to both old and new cemeteries. In 1984 the church approved the following amendment: "The cemetery committee shall consist of five members for a term of five years. One must rotate off each year and is not eligible again for one year."

Those who have served on the cemetery committee are: Alan Lawhon, Percy Anderson, Fred Ham, Connie L. Freeman and Lalla L. Carter. The 1985-1986 committee members are: Jimmy Bacot, Ravenel Floyd, Bryant Lawrence, C. W. Lynch and W. F. (Wimpy) Jones, Jr.

APPENDIX B

1986 Schedule of Bicentennial Activities

- January 12 Debt Retirement Sunday
Note of indebtedness burned
Guest Speaker: Dr. Lloyd Birch, interim
pastor
- February 23 Home Mission Sunday
Speaker: W.C. Dudley, Representative of
the Home Mission Board
- March 23 Telephone Directory Presentation Day
Mr. George Beckroge, Public Relations
Manager of Southern Bell presented to
Vassy Davidson, Deacon Chairman, the
first copy of the 1986 Southern Bell
Telephone Directory featuring pictures
of Elim Baptist Church on the front
cover.
- March 30 Easter Sunrise Service
Nine local churches participated
Speaker: Robert G. Winburn
Music: Elim Adult Choir
- April 6-10 Good News America Revival
Evangelist: Rev. Ron Avant, Emmanuel
Church, North August, S.C.
- May 4 Parent-Child Dedication Day
- May 11 Mothers' Day
Mrs. Aline Langston honored as the
oldest mother present; Ellie Mae
Wiggins and Shirley C. Whitehead as
the mothers with the most children
present; Billie Joe Davidson as mother
with the youngest child present.
Announcement made of the appointment
of Mrs. W.F. Jones, Jr. and Amanda
Jones (a Winthrop College Senior) to
the General Board of the South
Carolina Baptist Convention. They are

the first mother and daughter ever to serve on the board simultaneously.

- May 18 Dedication of Organ
Rogers Organ given by Mr. and Mrs. D.L. Carter in memory of Emmie Lee Hill, Elim's first Church Organist.
Recital given by English G. Morris, Jr., Organist of Eastminster Presbyterian Church, Columbia, S.C.
- May 25 History Sunday
Special features of the day: A brief history of the church by Dan T. Carter, Professor of Southern History, Emory University, Atlanta; Recognition by Dr. Robert Winburn of former pastors and members, and representatives of churches Elim helped to organize; old-fashioned dress, music, food and antique displays.
- June 1 Reception for Pastor
Dr. Robert G. Winburn, who graduated from Southern Baptist Theological Seminary, Louisville, on May 23, with a Doctor of Ministry Degree, was honored with a reception and love gift after an evening service.
- June 9-12 Southern Baptist Convention
Messengers from Elim to the Southern Baptist Convention in Atlanta were Dr. and Mrs. Robert G. Winburn, pastor and wife, and Lana F. Jones, WMU director.
- June 15 Father's Day Special Recognition
Balloon Kick-Off for Vacation Bible School
- June 15-20 Vacation Bible School
Director: Sheryl W. Evans
- June 29 Church Pictorial Directory Day
First Directory Presented to G. Vassy Davidson, Deacon Chairman, by Sheryl W. Evans.
Dedication in honor of Lalla L. Carter, given by Lana F. Jones, Chairperson of the Directory Committee.

- July 4 "Old-Fashioned" Picnic
- August 3 Joint Worship Song Service
Joint Service with Bethany Free Will Baptist Church, Timmonsville. Many in Bethany Church are descendents of members of our early church.
- August 24 State Mission Sunday
Speaker: Dr. George Bullard, Director of the State Mission Department of the South Carolina Baptist Convention.
- September 14 Old-Time Religion Country Singing Festival Presented by the Adult Choir, directed by Buck Ham.
- October 5 GA/Acteen Recognition Service
Theme: "A WMU to Celebrate--A Future to Fulfill"
Guest: Ms. Evelyn Blount, Executive Director, S.C. Woman's Mission Union.
- October 19 Homecoming Day
Guest Speaker: John E. Roberts, Editor of the BAPTIST COURIER. Copies of the church history, WE BEGAN BY THE RIVER, to be available.
- October 21 Time Capsule Sunday
Speaker: Ray P. Rust, Esecutive Secretary-Treasurer of the South Carolina Baptist Convention.
Important documents and articles to be enclosed.
- November 30 Foreign Missions Sunday
Guest: Rev. Ronald Boswell, Foreign Mission Board, Richmond, Virginia.

The Bicentennial Committee:

Pastor, Dr. Robert G. Winburn
Chairman: G. Vassy Davidson
Frances D. Johnson
Wilbur M. Ham, Sr.
Sylvia S. Padgett
Wilbur M. Ham, Jr.
Lalla L. Carter

APPENDIX C: CHURCH MEMBERSHIP ROLLS

A Selective List of Church Members Mentioned in the Church Minutes, 1847-1857

Drury W. Allen	Joel Allen
Mr. and Mrs. H.A. Anderson	Miles Anderson
Sara Anderson	R.G. Askins
John A. Backhouse	Anna Baker
William H. Baker	Jane D. Benton
John S. Broach	Mr. and Mrs. R.R. Brooks
Abram Brown	Hugh M. Brown
Beaty F. Burket	Sara L. Cace
Frances Cannon	Hester Cannon
Agnes Carter	William Carter
Cathering Chandler	J.W. Cockfield
Abalona Cook	Dossey Cook
John Cook	Elizabeth Courtney
H.M. Courtney	James Courtney
John Courtney	Job Coward
Herbert Cox	Delilah Davis
William Davis	Martha Dennshoe
Abram Evans	Martha Farmer
Thomas Farmer	Mary Ann Floyd
R.R. Gibson	Rebecca Ham
James A. Harmon	Calvin Hatchell
Evaline Hatchell	Hulda Hatchell
James Hatchell	Sara E. Hewett
Rebecca Hill	James M. Horn
J.W. Horn	Mr. and Mrs. Peter Hughes
Eliza Hutchinson	Savory Jernigan
Howell Jones	Lueza Jones
G.L. Kirby	John Kirby
Samuel Kirby	Simeon Kirby
Brantley Langston	Ervin Langston
Howard Langston	Jesse Langston
Margaret Langston	Molly Langston
Moriah Langston	Mr. and Mrs. Wade Langston
Emily Lawhon	John Lawhon
Martha Lawhon	William Lawhon
Alexander Matthews	Elizabeth Matthews
William McAllister	W.D. McGee
W.W. McLeod	G.W.A. McRae
G.S. Myers	Mark Modlen
John E. Morris	Charles Nettles
Suzannah Nichols	Hope Oliner
Eliza Piggot	Obed Poston

Mary Revell
Jane Richburg
James Rogers
Rebecca Rogers
G.S. Russell
J.E. Stephens
Sophrinia Sevails
James Thwing
Elizabeth Timmons
James M. Timmons
John Morgan Timons
William Timmons
R. Tomlinson
Clarky Ward
Simon Ward

Priscilla Revell
Eldger G. Rollins
Mr. and Mrs. Jesse Rogers
Richard Rogers
J.J. Steele
Thomas Stevenson
J.M. Thomas
Adaline Timmons
Henry Timmons
J. Maxcy Timmons
Mary Timmons
Louise Tomlinson
Alexander Ward
James W. Ward
Thomas Ward

Church Membership Roll, 1869

"A List of Names of [White] Male Members of Elim
Church, Jany 1st, 1869"

John M. Timmons
S.B.W. Courtney
Miles Anderson
Alex M. Mathews
C.B. Nettles
Benj. Kerby, Jr.
Jas. R. Anderson
Howel Jones
J.J. Steele
W.L. Morse
R.H. Hatchel
R.H. Langston
Ezra Poston
John M. Pervis
Theo. J. Cannon
John E. Allen
W.A. Hatchel
Wm. Ham
M. Cree Hatchel
John M. Mott
Wm. Farmer
J.M. Anderson
E.A. White
Furman Hatchel
Jas. H. Blackwell

Simon Ward
Jas. Courtney
James Mathews
Robt. C. McLeod
Ervin Langston
S.H. Anderson
Redick Langston
R.R. Brooks
Calvin Hatchel
Gideon Ferrel
J.J. Cox
P.J. Elmore
Spencer Langston
John R. Cannon
Henry Farmer
W.D. Pervis
Wm. H. Pervis
R.T. Hatchel
J.D. Johnson
W.A. Mixen
J.M.P. Kerby
J.L. Kerby
D.W. Ham
Saml. Kerby, Jr.
Morgan E. Swails

Ervin Anderson
W.F. Timmons
P.A.W. McGee
J.H. Oliver
R.N. Pervis

J.S. Courtney
G.A. Norwood
Charles Wilkins
E.C. Hatchel

"A List of the Names of Col. Male Members of Elim Church, Jany 1st, 1869."

Dublin Pigett
Richard Frierson
John Jackson
Peter Kerby
Werry Graham
Sabe Frierson
Jarrott Coffee
Lordon Nettles
Calvin Hall

Dorse Kerby Williams
Isaac Jackson
Peter Johnson
Derry Alston
Capers Leach Timmons
Jeffre Laws
Lunnon Timmons
Abraham Williams

"A List of the [White] Female Members of Elim"

Deborn Kerby
Sarah P. Ward
Martha Cusaac
Harriet M. Munn
Martha Harris
Harriet McIlveen
Martha Mathews
Elizabeth Mathews
Nancy W. Burket
Elizabeth Langston
Martha L. Kerby
Anna Richburgh
Margaret S. Brooks
Elizabeth J. Courtney
Hulda Russel
Elizabeth Timmons
Martha A. Smith
Harriet Rogers
Mary H. Culpepper
Martha Askins
Margaret Lynch
Elizabeth Langston
Margaret Langston
Amarintha Loyd
Sarah A. Ferrel

Frances James
Elizabeth Elmore
Hester R. Graham
Abalona Anderson
Hanna Hatchell
Mary A. Hatchel
Jincy Davis
Jane Nettles
Rebecka Courtney
Susanah J. Coward
Ina E. Steel
Susannah Thomas
Margaret Lawhon
Martha Donahoe
Mary A. Hatchel
Sarah E. Hewett
Evelina E. Brooks
Sarah Jones
Eliza Jane Ward
Harriet Kerby
Hannah Hatchel Jr.
Roseanna Singletary
Elizabeth McIlveen
Alla Langston
Mary M. Brooks

Mariah Broach
F.B. Cannon
Rebecka Farmer
Sarah Hatchel
Susannah Allen
Mary Pervis
Sarah A. Hatchel
R.M. Johnson
M.J. Blackwell
Mary L. Kelly
Wilson Hatchell
Flora J. Carter
Elizabeth Hatchel
Elesha Coward
H.J. Timmons
Mary E. Pervis
E.A.F.E. Atkins
Eugenia Ray
Amanda Swails
Susannah Langston
Sarah J. Conell
H.R. Courtney
Carolina S. Farmer
Sallie C. Mott
H. Lebennon Burket
Panthia Scurry
Eliz. Jones
Mary B. Taylor
Susannah Miles
Julia Brown
Margaret J. Ward
Agnes Lee

H.M. Cannon
Ursilla Muldrow
Martha A. Anderson
Margaret A. Hatchel
Cinanda Truett
Catherine Flaggins
Rebecka Ham
A.M. Cannon
Sarah Morris
Aglis Mott
Martha A. Kerby
Martha Ard
H. Jediday Bristow
Mary Ham
Sarah E. White
Mary E. Allen
Eliza Lee
Martha Dlifton
M.L. Norwood
Eliza Kerby
L.A.E. Oliver
Mary Purvis
Cornelia R. Timmons
Frances Langston
Addie Hatchel
Eliz. Modlin
Alice Jones White
Jane Courtney
Sallie C. McLeod
Mary E. Hicks
Norah Jones

"The Col. Female Names of Elim, 1869"

Jinny Stephenson
Holland Jones
Joannah Jackson
Lydia Timmons
Eliza Pigett
Nacy Jackson
Cilvy Jones
Manilla Cox
Mary Timmons
Zilpha Bristol

Elley Eady
Mariah Timmons
Minda Jones
Linda Timmons
Caroline Timmons
Jane Nettles
Hannah Jones
China Heath
Jane Courtney

(Note: These names have been reprinted in the same categories and order as they are listed in the book of Church Minutes.)

Church Membership Roll, 1949

Men

Rudy Adams	T.R. Adams
Percy B. Anderson	A.L. Bacot
Jimmy Bacot	S.T. Bacot
J.K. Brown	Damon Calder
Woodrow Calder	W.W. Carroway
C.Q. Carter	D.L. Carter
H.M. Collins	B.L. Conner
Edward B. Conner	E.G. Conner
G.W. Davidson	Harry Davidson
Vassy Davidson	D.G. Eagerton, Sr.
G.W. Eaves	Charles Grant
L.B. Grant	W.D. Grant
Billy Ham	C.J. Ham
Fred Ham	Kelly Ham
A.P. Hatchell	R.H. Hatchell
Arthur Hill	Barnard Hill
Jack Hill	Wilson Hill
Charlie Johnson	Arvid Jordan
Dudley Jordan	Jack Joyner
Alvin Kirby	Larry Kirby
L.D. Kirby	L.L. Kirby
Walton Kirby	W.B. Kirby
W.A. Lamb	Alton Langston
Cecil Langston	Chess Langston
David Langston	Gerald Langston
Chess Lee	Byron Lawhon
Don Lawhon	H.L. Lawhon
Lamont Lawhon	James Lawrence
Moot Matthews	Stephen McCall
Charles McCown	Billie McLeod
E.L. Moore	Jack Moore
Jerry Moore	Keith Charles Moore
Thomas Edward Moore	Dallas Myers
Marion Myers	W.R. Myers
C.M. Parrott	Rev. H.A. Phillips
Tommy Purvis	Ben Revell
H.H. Revell	James Revell
Olin Revell	S.M. Revell
Miles Robinson	C.C. Singletary
Fred Singletary	Jasper Singletary
H.M. Sauls	Luther Strawn

J.B. Taylor
Ernest Turner
Buddy Ward
X.B. Ward
C.F. Wiggins
D.A. Wiggins
Leo Wiggins
Linwood Wiggins
Grover Vause

Charles Henry Timmons
Roland Turner
J.M. Ward
Carlyle Wiggins
Charles Wiggins
David Wiggins
Leroy Wiggins
R.R. Wiggins
Callie Young

"Married Ladies"

Jessie Anderson
Isla Adams
Carolyn Bacot
Marjorie Bacot
Rosa Brown
Eva Carter
Drucilla Calder
Addie Carroway
Juliette Campbell
Ella Davidson
Ruth Davidson
Mary Durant
Lillie Eaves
Ruth Grant
Joyce Ham
Myrtie Ham
Berta Hill
Rosa Lee Hill
Mrs. J. D. Johnson
Ada Kirby
Ruth Kirby
Aline Langston
Libby Lawhon
Cora Alice Lawrence
Gussie Lawrence
Frances Lee
Lillian Lee
Lois McCall
Bessie McLeod
Lyda Matthews
Jessie Mae Miller
Willie Mae Myers
Bonnie Pigate
Lena Prosser
Cora Purvis

Pearl Allen
Betty Bacot
Louise Bacot
Addie Blackwell
Annie Bacot Carter
Lalla Carter
Lizzie Carroway
Addie Conner
Bea Davidson
Lucille Davidson
Adelay Dixon
Lula Eagerton
Melba Goss
Bertha Ham
Martha Dean Ham
Louise Hewett
Lola Hill
Frances Johnson
Virginia Johnson
Mabel Kirby
Mrs. W.B. Kirby
Lazette Lawhon
Minnie Lawhon
Clyda Lawrence
Emma Lee
Lena Lee
Alma McCall
Nettie McCarver
Pauline McLeod
Ruth Matthews
Mattie Myers
Alliene Pierce
Lois Phillips
Alice Purvis
Maggie Purvis

Elma Revell
Retha Revell
Louise Singletary
Addie Tedder
Belle Ward
Alma Wiggins
Elsie Mae Wiggins
Ettye Wiggins
Merlene Wiggins
Nettie Wiggins

Mary Revell
Aletha Rhinehart
Claudia Strawn
Emmie Lee Vause
Janie Ward
Ellie Mae Wiggins
Emma Wiggins
Ida Wiggins
Myrna Wiggins
Mrs. Lawrence Yarborough

"Single Girls and Ladies"

Della Ann Adams
Dorothy D. Bacot
Shirley Carter
Garnet Joyner
Betty Kea
Margaret Langston
Emma Jean Lawrence
Elsie Mae Lee
Marjorie McCall
Marcella Matthews
Elarvare Prosser
Vivian Revell
Betty Joe Vause
Mildred Singletary
Addie Mae Wiggins
Adeen Wiggins
Minnie Lou Yarborough

Margaret Blackwell
Gertie Carter
Nettie Floyd
Sylvia Jordan
Grace Langston
Jean Lawrence
Connie Lee
Alice Faye Lynch
Beatrice Matthews
Faye Myers
Mary Francis Revell
Polly Reynolds
Mildred Strawn
Mybra Ward
Gladys Wiggins
Nettie Lee Wiggins

Church Membership Roll, 1986

Adams, Pauline
Alexander, Beatrice &
Kenneth
Allen, Robin
Anderson, Percy & Jessie
Armstrong, Mark
Bacot, Carolyn
Bacot, Jimmy & Rhett
Susan
Bacot, Margie
Bass, Thomas
Blackwell, Margaret
Bragdon, Emma Lee

Alexander, Dewey & Shirley
Alexander, Stan
Anderson, Harold & Judy,
Michael, Steven
Anglin, Ann
Askins, Gene & Ellen
Petie, Franklin
Bacot, Johnny & Diane
Bacot, Louise
Bacot, Nancy
Best, Marie
Boggs, Eleanor
Donnie

Bobby
Brown, Rosa
Cagle, Carl & Carolyn
Carl, Jr., *Carla*
Carmon, Allen & Carolyn
Carter, Cecil & Annie
Chavis, Teddy, Tara
Cole, Wilbur & Dale
Collins, Dorothy
Conner, Dale
Conner, Heyward & Barbara
Cox, Doug
Cox, E.I. & Ann
Cox, Stanley, Jr. &
Janette
Stephen, Teresa
Crowley, Larry & Sylvia
Davidson, Lanier & Lucille
John
Davis, Larry
Dean, Connie
Dennis, Harry Lee &
Virginia
Dennis, Scott
Dennis, Wendell
Mike, Terry
Evans, Kathy
Evans, Randy & Mary
Flowers, Jay & Gary
Flowers, Ricky & Randy
Floyd, Ravenel & Ann
Scott, Keith
Freeman, Judd & Connie
Phil
Friar, Benny & Daphne
Gibson, Gene & Linda
Danny
Grant, Bessie
Guffy, Angela
Ham, Fred & Joyce
Ham, Wayne & Betty
Ham, Wilbur, Jr. &
Jeannette
Glenn, Todd
Hepler, Robert & Virginia
Tonya
Hewitt, Jimmy
Hill, Arthur & Rosaline

Branch, David & Elizabeth
Butler, Betty
Capps, J
Carmon, Chris & Anne
Carter, Dewey & Lalla
Clark, David
Collins, Marion & Iris
Missy, Kristy, Joye
Conner, Ed & Ruth
Conner, Jimmy & Pat
Jimmy, Jr., Tammy
Cox, Stanley & Elsie
Carolyn
Cribb, Mae
Cribb, Mary Ann
Crowley, Steve & Barbara
Davidson, Tim
Davidson, Vassy & Ruth
Dawkins, Tina
Dean, Doug
Dale, Sherry
Dennis, Maude
Dennis, R.W. & Dot
Doyle, Charles
Driggers, Becky
Evans, Lawton & Sheryl
Fish, Katie & Jim
Flowers, Gail
Floyd, Lillie Mae
Floyd, Ronald
Frazier, Geraldine
Jamie
Freeman, Ruth
Friar, Benny, Jr.
Godwin, Bill & Donnie
Sandra, Vickie
Grant, Harry & Gail
Deborah & Michael Chavers
Ham, Myrtie
Ham, Wilbur & Mary
Hardee, C.B. & Jean
Ronnie *not member*
Hayes, ~~Wallace~~ & Sheila
Susan Robinson
Herring, Sheila
Hicks, Paula S.
Hill, Jackie & Gail

Hill, Reggie & Peggy
Heather, Derric Exxum
Hill, Wilson
Holloman, Ralph & Maudene
Leslie, Nancy
Ivey, Johnny & Karel
Johnny Mack
Jackson, Sharon L.
James, Jessie & Norma Jo
Allison, Angela
Jeffords, Betty
Johnson, Frances
Jones, Virginia
Jones, Wimpy & Lana
Amanda
Jordan, Mark + *Mary*
Kiker, Lena Mae
Kirby, Dessie
Kirven, Joanne
Langston, Aline
Langston, Ida
Lawhon, Bobby & Pam
Kam Powers
Lawhon, Gene & Debbie C.
Dara, Temple
Lawhon, Larry & Becky
Lawhon, Lynn
Lee, Coleman & Colie
Lee, Emma
Lee, Connie O.
Lynch, C.W. & Connie
Sheila
Mack, Raymond & Virginia
Martin, Harold & Vickie
Martin, Mike
Matthews, David & Barbara
Matthews, Leroy & Joanne
Perliss
McCutcheon, Joe & Evelyn
McGee, Stella S.
McKay, Freddie & Gloria
McLaughlin, George & Ann
McLeod, Earl & Helen
Melton, Ned & Mary Lou
Miles, Ann G.
Miles, Robert
Mims, Ginger
Morris, Cindy H.

Hill, Ricky
Hill, Shirley
Holloman, Linda
Hooks, Jean
Humphries, Pat & Bobby
Ingram, Diane
Jackson, Frank & Renee
Kristian Gorton
James, William & Dot
Renee
Johnson, Carol Prosser
Jones, Eddie
Jones W. Edward
Jordan, Arvid & Inez
Brett
Jordan, Corene
King, Terry & Ann
Kirven, Glenn & Maggie
Lane, Gary & Brenda
Langston, Herbert
Lawhon, Alan & Debbie M.
Lawhon, Dick
Lawhon, Don & Lazette
Lawhon, Hugh & Mary
Jacquelyn
Lawhon, Libby
Lawrence, Cora Alice
Bryant
Lee, Connie C.
Little, Betsy
Mack, Jimmy & Ann
Mack, Ray
Maloch, Janice B.
Martin, Millie
Martin, Wes & Carol
Matthews, Joe & Mary F.
Joanne
McCutcheon, Pat
McKay, Alma
Denise, Boyd
McKenzie, Kathy
McLaughlin, Linda
McLeod, Pauline
Laurie
Miles, Mary S.
Mims, Lynn
Moore, Lindsay
Richard

Munn, Robbie
Newsom, Tommy
Oliver, Theresa,
Dawn and April
Owens, Legrand & Phyllis
Padgett, Gary & Laura
Pierce, Don & Ruth
Billy
Prosser, Lucy
Pugh, Alec & Ethel
Michelle, Bryan
Reynolds, Gary & Barbara
Shelly, Angel
Reynolds, Ronnie & Terry
Ronnie, Jr.
Reynolds, Rupert
Rogers, Ruchelle
Wanda
Sawyer, Margaritte
Singletary, C.C. & Louise
Singletary, Spencer
Smith, Debbie J.
Stallings, Jennifer
Strawn, Jan
Strawn, Glenn
Sutton, Horace
Taylor, Lonnie & Janet
David, Johnny
Turner, Bengy & Renee
Turner, Carlton & Rachel
Turner, Randy
Vaught, Tommie & Tracie
Vause, Mike & Judy
Michael
Welch, Bobby & Jeanette
Whitehead, Elwood &
Shirley
Danny, Lisa
Wiggins, Allen
Wiggins, Faye
Jimmy
Wiggins, Rufus
Winburn, Dr. Robert &
Linda

Myers, Marion & Belva
Jamie, Elizabeth
Osborne, Mary
Tayna & Barry Holloman
Padgett, Edward & Sylvia
Eddie, Angela
Pierce, Donnie
Pierce, Emma Jean
Prosser, Richard
Purvis, Tammy
Purvis, Tommy
Reynolds Greg & Suzette
Reynolds, Harold & Linda
Chip, Brad
Reynolds R.J. & Hazel
Rogers, Jimmy
Rowell, Gloria
Sadler, Levy & Sterling
Sheriff, Janie
Singletary, Jasper & Eunice
A.L.
Smith, Harvey, Jr.
Strawn, Capers
Chet
Strawn, Adlevia
Terry, April
Tomlinson, Tommy
Trask, Penny
Kim, Tonya
Turner, Carlton, Jr.
Turner, Thaydis
Kim
Weaver, Kathy
Sherry, Terry
Welch, Kenneth
Whitehead, Ken & Belinda
Whitehead, Mitchell & Gayle
Wiggins, Ella Mae
Wiggins, Merlene
Wiggins, Roy & Myrna
Scott
Yarborough, Fran
Yarborough, Donna

Appedix D: Pastors of Elim Baptist Church

Samuel Timmons (?-1826)
John Morgan Timmons (1826-69)
R.R. Brooks (1869-72)
John Culpepper (1872-73)
Spencer Atkinson (1873-74)
Elijah Hicks (1874-80)
W.E. Hicks (1880-85, 1895-96)
T.A. Evans (1885-93)
H.C. Haddock (1893-95)
H.F. Oliver (1896-1902)
C.F. Ramsbottom (1902-05)
J.W. Truluck (1905-32)
M.B. Gunter (1932-42)
Herman A. Phillips (1942-51)
M.R. Galloway (1952-58)
[Interim Pastor]
M.O. Owens, Sr. (1958-59, 1962-63)
Emmett L. Patrick (1959-62)
W.J. Hunter (1963-74)
[Interim Pastor]
Dr. Lloyd Birch (1974-75, 1978-79)
Dr. Cecil Thomas (1975-78)
Dr. Robert Winburn (1979-198)

Dr. Robert Deneen interim

Ken Moore 1989-20

APPENDIX E: CHURCH CLERKS (Incomplete)

John W. Courtney
J.W. Ward
J.J. Steele
William Davis
D.J. Elmore
T.J. Cannon (17 years)
W.L. Morse
R.C. McLeod
J.R. Cannon
John L. Bardin
T.L. Carter
S.A. Jones
M.B. Matthews (12 years)
R.B. Cannon
J.A. Turner
J.J. Bardin
Lide E. Langston
C.W. Jones
Ruel McLeod
C.H. Ham
Roland R. Purvis (18 years)
Branson C. Wiggins
Percy B. Anderson (35 years)
Wilbur M. Ham, Sr.
Debbie Lawhon (Church Secretary)
Ann Floyd (Church Secretary)

APPENDIX F: CHURCH TREASURERS

H.M. Courtney
W.M. McLeod
Spencer Langston
G.D. Bacot
D.W.M. Hatchell
T.S. Langston
J.A. Leach
A.J. Ham
M.B. Matthews
B.C. Thomas
C.J. Ham
Roland R. Purvis
H.L. Lawhon
J.K. Brown (1940-65)
Lanier S. Davidson (1965-81)
Wilbur M. Ham, Sr. (1981-)

APPENDIX G: CHURCH SEXTONS

McRae Hatchell
Levi Hatchell
Corris Hatchell
Reddick Bardin
Willie Hicks
Clarence McKissic
Clarence Floyd
Lum Revell
S.P. Lawrence
Morgan Farmer
Maxie Floyd
George Hatchell
M.T. Wiggins
Eugene Wiggins
Mr. and Mrs. W.R. Myers
Mr. and Mrs. Chesley Langston
Jasper Singletary

APPENDIX H: CHURCH BUDGETS

Formal budgets were not prepared until recently and many of the records of early church expenditures do not exist. What follows are the annual budgets for 1967-68 and for 1986. Together they give us some idea of our success in meeting new challenges during the last twenty years.

Budget, 1968-69

Personnel:

Pastor's Salary	\$4200
Annuity & Insurance	484
Parsonage & Personal Utilities	1816
Custodian's Salary	660
Revival	300
Pulpit Supply	60

Educational Materials:

Literature	700
GA,RA,YWA & Sunbeam Materials	200
BAPTIST COURIER	125
Vacation Bible School	200
Musical Materials & New Robes for Choir	300
Office Supplies	50
Library Supplies	100

Operating Expenses:

Lights, Heating & Cooling	700
Insurance (Church & Parsonage)	310
Repairs (Church & Parsonage)	200

World Missions: (As Designated)

Other Objects:

Associational Letter	75
State Convention	40
Evangelistic Conference	40
Flowers	40
Fellowship Day Supplies	50
Miscellaneous Expenses	400

Registration Camp Fee for RAs, GAs and YWAs	100
Family Night Supper	125
TOTAL BUDGET	\$11,000
Amount Needed per Week	\$211

Budget, 1986

Missions:

Cooperative Program	\$11,794
Associational Missions	1,750
Benevolent Fund	75

Organizational & Educational Ministries:

(Sunday School & Church Training)

Literature	4,000
Vacation Bible School	750
Bibles	300

(Nursery & Toddlers Church)

Supplies	200
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(Baptist Men)

Literature	350
RA Day at Furman	150
RA Retreat	250
RA Camp Registration	300

(Women's Missionary Union)

WMU Promotions	80
Recognition Service	300
Mission Friends	100
GA Camp Registration	145
Acteen Camp Registration	325
Literature & Supplies	525

(Music Ministry)

Materials	900
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(Church & Youth Activity)

Activities	1,000
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(Training & Leadership Conferences)

Southern Baptist Convention	800
Evangelistic Conference	175
State Convention	175
Leadership Conferences	500

Churchwide Fellowship:

(Salaries)

Pastor	\$18,000
Secretary	4,000
Organist	1,000
Pianist	1,000
Activities Director	2,610

(Personnel Expense)

Annuity-Pastor	2,120
Hospital Insurance	1,200
Auto Expense (Pastor)	2,400
Utilities (Pastor)	2,310
Social Security (Employees)	2,350

(Service Ministries)

BAPTIST COURIER	525
Office Supplies	800
Library Supplies	25
Revival	775
Guest Speakers	375

(Building, Equipment & Grounds)

Electricity	6,500
Phone	1,000
Insurance	3,950
Janitorial Service	3,000
Maintenance & Repairs	1,400

(Debt Retirement)

4,983

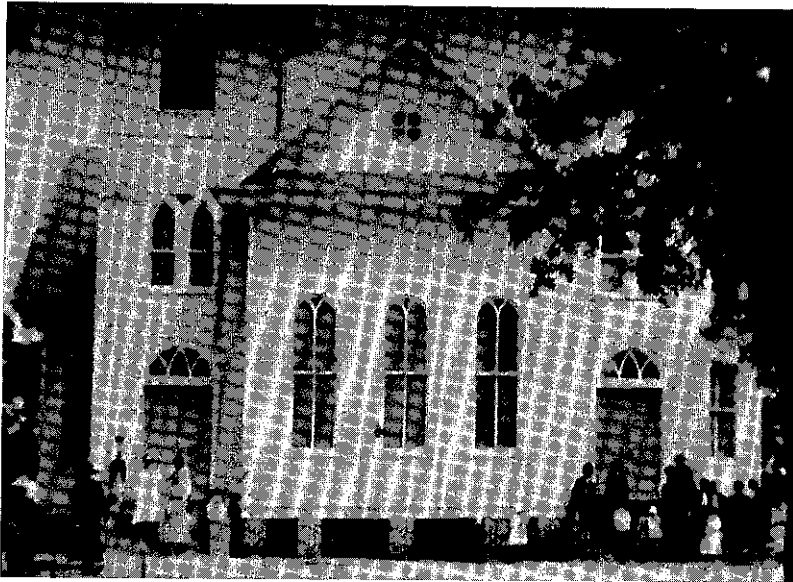
(Miscellaneous)

2,500

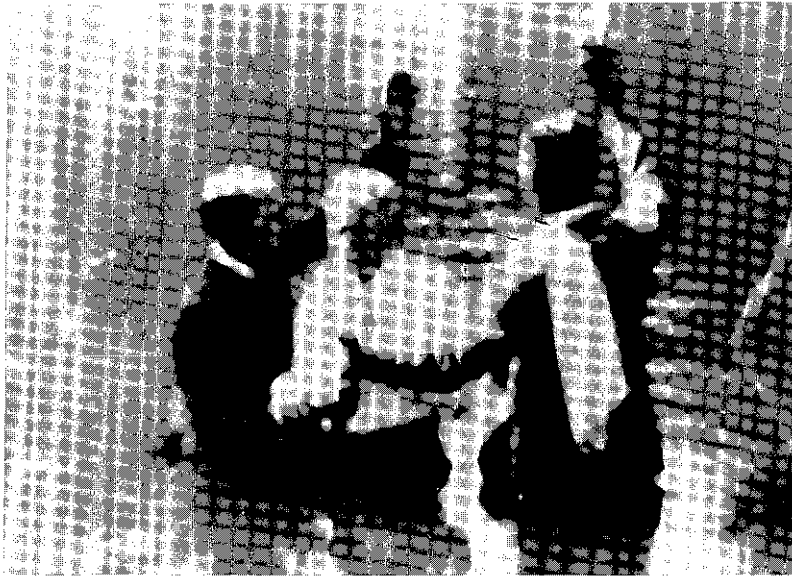
TOTAL BUDGET	\$90,487
Needed Each Week	1,740



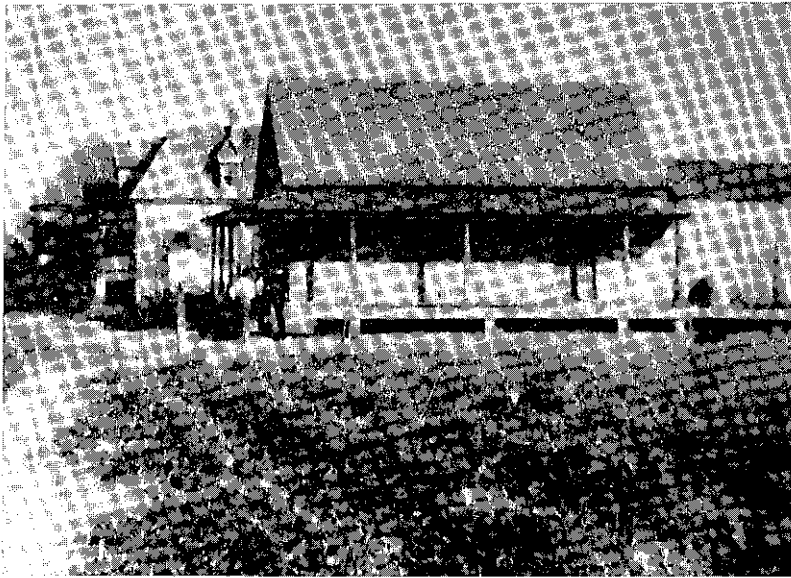
Elim Church: 1895?



Elim Church: 1919



*Baptizing in Lynches Creek:
(L. to R.) Ben Truluck, Caliph Lynch, J. W. Truluck*



*Elim About 1900
Store in Foreground; Parsonage in Background*



Sunday School Primary Department: 1923?



Young Woman's Association: Mid-1930's



*Sunday School Class: Late 1940's
(Back, L. to R.) Ella Davidson, Lola Hill, ETTYE
Wiggins, Emma Wiggins. (Front, L. To R.) Minnie
Lawhon, Lillian Lee, Maggie Purvis,
Ida Wiggins, Mozelle Purvis*



Emmie Lee Vause, Church Organist



Girl's Auxiliary, 1990's



*Elim WMU Leaders
Celebrating 100 Years of WMU Work in South Carolina*

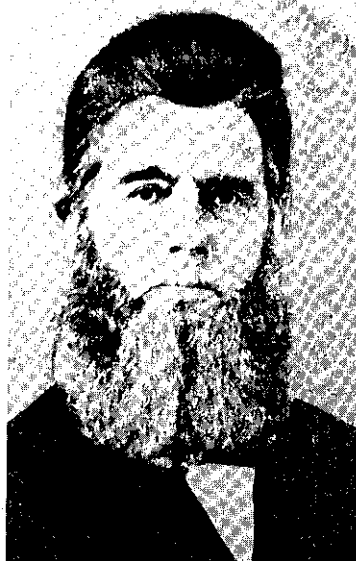


Sanctuary Building Committee, 1981

PASTORS OF ELIM



J. W. Truluck



John Morgan Timmons



M. B. Gunter



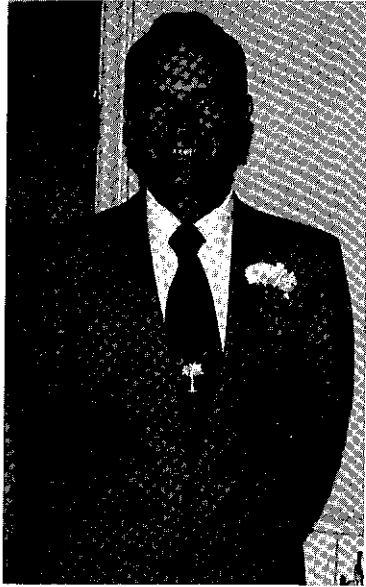
Herman A. Phillips



M. R. Galloway



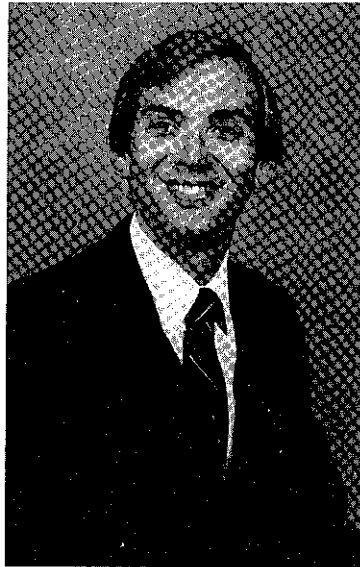
Emmett L. Patrick



Dr. Cecil Thomas



Dr. W. J. Hunter



Dr. Robert Winburn

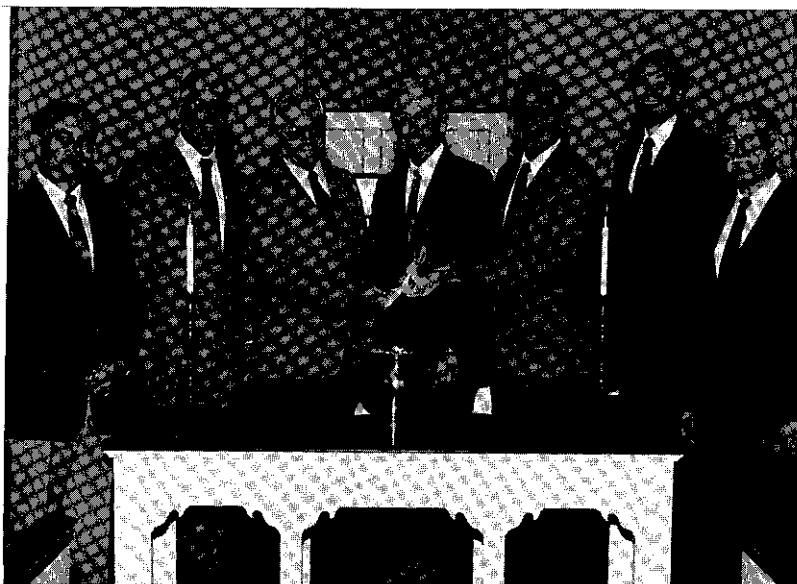
THE BICENTENNIAL YEAR



The Bicentennial Committee



*Presentation of the Bicentennial Telephone Cover
Robert Winburn, Vassy Davidson, George Beckroge*



Burning of the Church Mortgage, January 12, 1986



*Historical Day, May 25, 1986
The Winburn Family*



*Church Directory Sunday
Vassy Davidson and Sheryl Evans*



*Aline Langston
Elim's Oldest Active Member*

OUR CHURCH TODAY



Sanctuary



Acteens, 1986



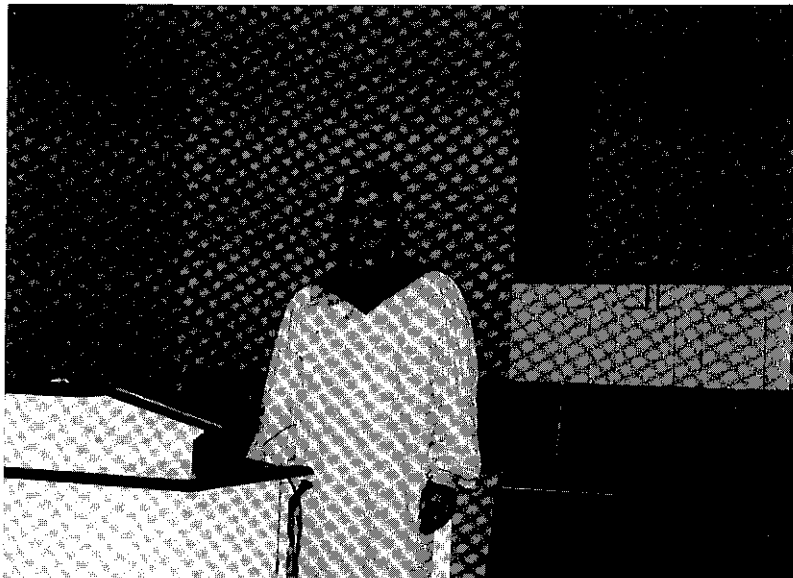
Mission Friends, 1986



Girls' Auxiliary



Royal Ambassadors



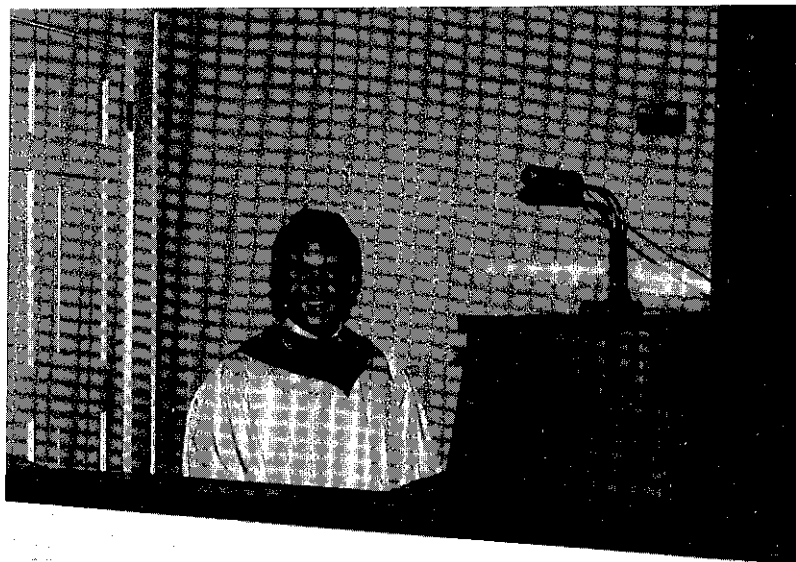
Buck Ham, Choir Director



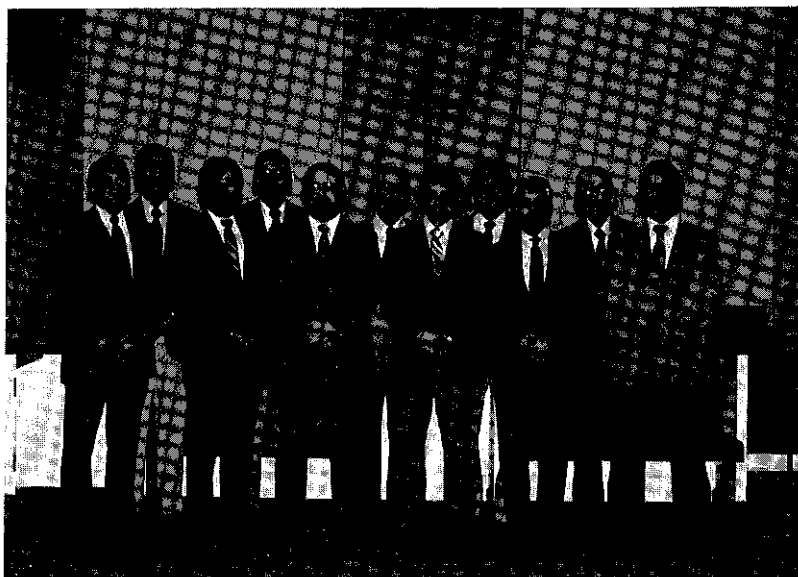
Elim's Choir, 1986



Joanne Matthews, Organist



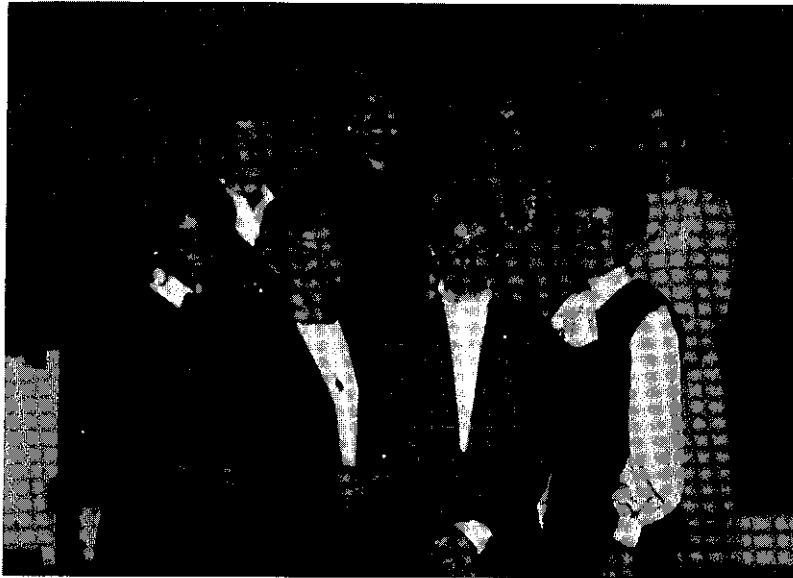
Glenn Ham, Pianist



Deacons, 1986



*W. F. Jones, Jr., Brotherhood Director (L.)
Alec Pugh, Brotherhood President (R.)*



WMU Officers



Baptist Women Officers



Church Council



*Ann Floyd
Church Clerk, Secretary*



*Lalla L. Carter
Church Historian*

