

Beaver Creek Baptist Church
has an interesting history

The history of Beaver Creek Baptist Church, written by Charles C. Adams and read at the Sesquicentennial celebration September 21, 1947.

Mr. Adams gives the names (of those) who furnished the information which enabled him to compile the history. He is chairman of the historical committee and also gives names of this committee. These were read at the celebration, but space does not permit publishing them here. The history follows:

Seven score and ten years ago, the forefathers of this church assembled and organized themselves into a legally constituted body according to their religious beliefs and faith. This body they designated as a church of the Baptist faith, and this church was called Beaver Creek, here, in the hills of northwestern Fairfield County of South Carolina.

Today, this twenty-first day of September, nineteen hundred and forty seven, AD, we, of several generations down, have come together in unison of spirit and purpose, not only to pay tribute to the ideals and accomplishments of our church founders, but to rejoice over the strides of progress our church has made in service to God and mankind for these one hundred and fifty years.

The auditorium of Beaver Creek Baptist Church have not all stood on top of this red hill. This the third church building, and the second in number, to stand on this site. As previously stated, the original building stood near the headwaters of Beaver Creek. This location can best be identified by saying that the first church stood approximately one mile, more or less, in a general southward direction from the home the late John Simpson and Daisy Crosby Stone. The committee has been unable to locate any record whatsoever, on this first church, and there are verbal differences of opinions concerning the first building. So the best this committee has been able to do is to piece together that which has been handed down by mouth to ear for several generations.

Records of our church for the entire 150 years are scant and incomplete, and as a result, we find ourselves in the position of the five foolish virgins, who along with the five wise virgins, took their lamps and went forth to meet the bridegroom. The wise took oil in their vessels with their lamps, but the five foolish ones took none. And while the bridegroom tarried they all slumbered and slept. At midnight there was a cry made, "Behold the bridegroom cometh; go ye out to meet him." Then all the virgins arose, but the five foolish ones found themselves in the darkness of the night without oil for their lamps. So it was necessary for them to go to those who sold and buy oil. But upon their return, they found the bridegroom had arrived and gone in, along with those who were ready, to the marriage and the door was shut.

And so it is with us. There is much we would like to know about the church, and much we could have known. For only a few years back, there were those still among us who could have, and would have gladly, told us much. But now death has stilled those tongues and sealed those lips, and that knowledge which we so yearningly desire today lies buried with out loved ones here in the cemetery beside this church.

There are several periods during these 150 years in which the committee has found nothing. History records that sometimes between 1758 and 1760, Edward Mobley, with six sons emigrated from Maryland to South Carolina and settled in Poplar Ridge on the east side of Beaver Creek in Fairfield County. As the Mobleys came through North Carolina, near the Yadkin River, their caravan was joined by Hans Wagner, a Hollander, and his family, which consisted of himself and his six daughters. Wagner and his daughters settled in Fairfield County near where Reedy Branch empties into Beaver Creek. The Richard Winn Chapter, D.A.R. has erected a marker on Highway 215. The inscriptions on this marker says Fort Wagner, built by Hans Wagner as a refuge from the Cherokee Indians, stood one mile east of the marker. History also records that a house of worship was built by these early settlers somewhere near Poplar Ridge on the east side of Beaver Creek. All denominations congregated in that house to worship God in the Christian faith. (During the Revolutionary War the Patriots, under command of Major Winn, defeated a body of British and Tories who had assembled at Mobley Meetings House in June 1780.)

Since that was a house of worship for settlers of all denominations, it is evident that as the various denominations grew larger in number they withdrew and built their own separate churches. Hence, within a few miles of the location of the Mobley Meeting House there are Baptist, Methodist, Presbyterian and Universalist churches, and it is very probable the Baptist from that house of worship were those who founded Beaver Creek Church that was built on the east side near the head of Beaver Creek in 1797.

What this building was like, or how long it was used as a church, we do not know. We do know in the course of time the membership of the church drifted northward and it was decided to move the church nearer the center of the membership. Consequently, the church was built on this location.

The land of the church lot was given by Robert Wylie Coleman, grandfather of the late John Wylie Coleman, in 1884, consists of four acres. The plat shows a very narrow path like strip of land running from the back of the lot down to the branch. When he gave this land, Mr. Coleman said he included the narrow strip in order that the church might never be cut off from a water supply.

In the cemetery the earliest marker bears the name of Rhodia Colvin, who died October 13, 1848. From this date and the date the land was given we are led to believe the church was moved to this location about 1845 or 1846.

Mrs. Lizzie Wilkes Wright of Chester, informs us that she attended this church most of her girlhood days and she remembers the building. It was built largely of the lumber that was moved from the old church on Beaver Creek. It stood to the rear and south of the present one, and faced the south having two front entrances and one side door. Inside the building between the front doors was the pulpit, and one entered the church facing the congregation unless the door on the side was used. She does not remember the gallery, but we have records that the Negroes attended services and held membership in the church.

One can picture their happy faces as they came to church dressed in their spotlessly clean homespun, the women having their heads tied up in turban fashion, and the men wearing one of "massa's old hats." There were Aunt Patience McLurkin and Uncle Anderson

Simpson and others of whom stores have been handed down to preserve their memories. Uncle Anderson was a slave of Mr. John Simpson. It is said he remained a member of this church as long as he lived and attended service regularly, always sitting on the back seat. We have records of one colored member through 1886. Therefore, we presume Uncle Anderson must have died in 1887.

We know of two men who served as pastor of Beaver Creek before we have minutes to record. Rev. Ephriam Fant (Phant) was a minister of the gospel 17 years, and we are told he preached at Beaver Creek for some years during his ministry. He died in 1851, so he was probably the first pastor of the first church built on this ground. He evidently died in the vicinity of Woodward, S.C., as he is buried in a church cemetery near there. Due to heavy rains at the time of his death, it was impossible to get to Beaver Creek with his body for burial. A few years ago one of the grandsons from Florida had his remains moved to this cemetery.

Mr. Randolph Grant remembers his mother speaking of the Rev. John Only who preached at Beaver Creek. She often quoted to him one of Rev. Only's favorite illustrations: "If you want to raise chickens, you have to save the eggs."

The first record we have in our church minutes was dated Saturday before the first Sabbath April 1863. Until years later, all church conferences were held on Saturdays, and all preachers, up to Mr. Mahon, were addressed in the church minutes as Elders. So we speak of them as Elders in this sketch.

At that time Elder J.D. Fant, an uncle of the late Mr. C.E. Fant, was pastor and James (John) Elliott Robinson, father of the late Mrs. Victoria Robinson Coleman, was church clerk. In November 1863, Mr. Robinson was at Fort Sumter, Charleston. Becoming ill, he was sent home on furlough. After recuperating he was planning to return to his post of duty. On Sunday before he planned to leave, he and his family walked from their home to attend services at Beaver Creek in the morning. That afternoon he took a congestive chill and died. A page to his memory is inscribed in the minute book of that period. Mr. L.A.C. Estes, father of the late Mrs. Mellie Kates Durham, was then elected to serve as church clerk and served in a most efficient way for a number of years.

Elder G.W. Phillips, who was the father of Mrs. Lula Phillips Lee of Chester, supplied at Beaver Creek a number of times while Elder Fant was pastor.

During Elder Fant's pastorate, in December 1864, J.M. Crosby requested the church to grant him the privilege of exhorting and beseeching sinners to God, which was granted.

The church roll at that time included 192 whites (64 males and 128 females) and 128 Negroes (42 males and 78 females.) They were listed as white males and white females, black males and black females.

We gather from the church minutes that deacons at that time were L.A.C. Estes, J.B. Lee, Great grandfather of the late Mrs. S.M. Douglas), J. Neavens (father of the late Mrs. Tabby Neavens Dye), John Simpson (grandfather of N. H. Stone, Jr.), Stephen Crosby (father of the late Mr. David F. Crosby.)

A page in the minute book is inscribed to Mr. Crosby's memory and we quote, "meekness, humility and benevolence were prominent traits of his Christian character." Each of these men were earnest loyal workers in the affairs of this church. Elder Fant was

in failing health and resigned September 1965. On Sundays when he was unable to preach "Bro J. Neavens read a chapter of the scripture and led the singing of a hymn, and Bro. J.B. Lee prayed.

The day Elder Fant's resignation was accepted by the church, Elder George Washington Pickett, who was preaching at Woodward Baptist Church was called. For some reason Elder Pickett did not accept the call, and Elder William Hilliard Hartin was extended the call to serve as pastor for one year. He seems to have led his people in the straight and narrow path. In a conference meetings presided over by Elder Hartin "a charge was preferred against Bro. Robert Coleman for dancing. Bro. J. Neavens was appointed to cite him to attend the next conference meeting." At the same time, a resolution was passed 'that the church disapprove of 'publick' plays and the membership to be notified thereof." At different times others were charged with misconduct, drunkenness, etc. Elder Hartin was the father of Mrs. Sara Hartin Clark, now residing in Winnsboro. For many years he filled the pulpits of several Fairfield and Richland County churches. His last years were spent on his farm near Ridgeway.

In September 1866 Elder George Washington Pickett was again called to Beaver Creek. This time he accepted and "the church pledged him an annual salary of \$150.00 in currency." His acceptance of this call united Beaver Creek, Cool Branch and Woodward churches into one field.

Mr. Tyre Lee, grandfather of the late Mrs. S.M. Douglas, became church clerk at this time and served for eight years. On the first Sunday in June 1870, Moss C. Stone and David P. Crosby were ordained deacons. Mr. Stone became one of the strong pillars of this church, serving faithfully as deacon until his death in 1921, and was Sunday School superintendent for 30 years.

He married Miss Amanda Timms and was the father of Mrs. Ella Cunningham, who was a member of this church for many years, and now lives in Chester.

We know of one marriage performed by Elder Pickett here - that of the later Mr. and Mrs. Jack F. Stone, parents of N. H. Stone, Sr. Mrs. Stone was Miss Hattie Simpson.

While serving this church Elder Pickett was moderator of Bethel Baptist Association to which Beaver Creek, Woodward and Cool Branch churches belonged until 1878. Bethel association minutes of 1868 closed with 'on motion by Rev. J.C. Furman, D.D., the association adjourn, to meet with Beaver Creek Church, 15 miles south of Chesterville, 11 o'clock Friday before the fourth Sunday in September 1869.' Signed G.W. Pickett, Moderator.

Elder H.C. Hinton was the next pastor. He was born in Wake County, N.C., and was graduated at Wake Forest College. He came to Beaver Creek Baptist Church, December 1872. After serving four years he was called to Brushy Fork Baptist Church, and for fifty years he preached in various churches in the Chester Association. He died November 11, 1905, and is buried in Evergreen Cemetery at Chester.

While he preached at Beaver Creek the church began holding services twice a month - on the first and third Sundays - a custom that has continued until recent years, except for a few months at the beginning of the year 1880, when 'it was unanimously decided, owing to the stringency of the times. to have preaching once a month.'

Elder Tillman R. Gaines, a pastor of Woodward Baptist Church, and Elder A. Pugh, a young student whom Elder Gaines was assisting in educating, supplied here at different times during Hinton's pastorate. Elder Gaines was the father of T.R. Gaines of Chester. For a number of years he served on the Baptist Courier staff as editor.

It was during August 1874 that Dr. C.C. Estes was made church clerk. From his minutes of July 1878 we quote. "It was ascertained that the constitution of the church has been lost, and a committee consisting of J.D. Mahon, L.A.C. Estes, Mose Stone and D.P. Crosby were appointed to draw up a new constitution. It was also ascertained that the church was without by-laws, where on a committee consisting of C.C. Estes, John Simpson and _S. Durham were instructed to frame a code of by-laws."

The Rev. John D. Mahon from near Winnsboro, (the first pastor to be addressed in the minutes as Reverend) was called as a supply one year before Elder Hinton's resignation. After that in 1877, he was given a call for an indefinite time.

Rev. Mahon was a graduate of Furman University. He married Mrs. Rebecca Shedd Durham of Ridgeway. They and their fine family seem to have brought new interest and enthusiasm into the church and community. For a short time they lived in the John Weir house on Cool Branch Road, and later the old boarding house on the Crosbyville Institute, still standing today on the right of the highway about one mile south of this church, was used for the parsonage.

On the first Sunday in May 1880 the church took a special collection to send Rev. Mahon to Louisville, Ky., to attend the Southern Baptist convention. He must have come back from that convention full of zeal and spirit, for we find on the first Sunday in July, the church met in conference to discuss which would be better—to build a new house of worship or repair the old one. It was decided to build a new one.

Rev. Mahon was appointed a committee of one to solicit contributions. A month later, the first Sunday in August, he reported that enough money had been subscribed to build a new house. The building committee composed of L.A.C. Estes, Mose Stone and David Crosby, was appointed to buy lumber and employ workmen to build the house. It was also agreed that a correct record of all names and amount subscribed be recorded in the church book. The list has been reserved. The contract for labor and building was given to J.H. Crosby for \$349.50. The building, including labor, lumber, hardware, roofing, etc. was erected at a total cost of \$818.20, leaving a balance of \$14.80 in the building fund.

The cost seems very low compared with prices today. Logs were given by people of the community and much of the lumber was sawed at David Crosby's sawmill by Sam ___right, a man whose memory is held in high regard by the people of this community, and who, during this active life supervised the digging of most of the graves in this cemetery. Much of the lumber inside the building was hand dressed. J. Monroe Grant estimated the number of shingles it would take to cover the house. His family still has this estimate in its possession. The pillars of the house were built by B.F. Faley, father of Tom C. Faley. Mr. Tom, as a boy of eight or nine years, carried water from the branch at the foot of the hill to mix mortar. In those days lime came in big lumps in barrels and had to be dissolved. Mr. Toms says ' it took a lot of water to melt that lime."

The building had two entrances on the front, making two aisles. There were long seats between the aisles and short seats on each end. There were no rooms on the rear and no baptistery. For many years the church maintained a pool and dressing room at Coleman's Spring approximately a mile north of the church.

Sunday, July 1881, one year after the building was first discussed, Rev. Mahon preached the dedicatory sermon in the new building. The protracted meeting was held that year, beginning the first Sunday in August. A young student from the seminary, Rev. W.A. Williams, assisted Rev. Mahon.

The church experienced a great revival. The following were baptized Misses Florence Coleman, Lily Estes, Minnie Castles, Minnie Halsell, Mrs. Bethaney Woodward, J.B. Lee, Butler Weir, Thomas Wix, William Wix, Edward Chapman.

Beaver Creek accepted an invitation from Mispah Presbyterian Church to hold services there while the church was under construction.

After using the new building two years the congregation painted it white, trimmed in red. In 1885, Rev. Mahon accepted for the church a beautiful silver communion set presented by the ladies of the church.

Three years later, 1886, new seats were made for the church, the ones in use today. Wilson Gibson and Edward Chapman hauled the lumber from Blackstock to make the seats. The roads were in bad condition and on one trip their wagon stalled on the McKeown Hill, going up from the creek toward Bethlehem Church. another wagon came along and the driver hitched his team to the rear of the loaded wagon and pulled it back down the hill. The he told Mr. Gibson and Mr. Chapman "try it again boys, and see if you can make a better drive this time." The seats were made on the grounds and put in the church by Mr. John Clark, father of the late Mrs. John W. Weir.

Soon the need for a musical instrument was felt, yet some considered a musical instrument in a church a sacrilege. In September 1891, a committee was appointed to purchase an organ: David P. Crosby, H.R. Chapman and D. T. Weir. The first organist were Miss Ermie Mahon, daughter of Rev. Mahon, now Mrs. T.W. Smith, and Miss Maggie Robinson, daughter of James (John) Elliott Robinson, who later married Talton E. Clark, son of John Clark.

In August 1887, Dr. C.C. Estes dies and W.S. Durham, a step-son of Rev. Mahon, was appointed his successor as church clerk. Although he died in early life, Dr. Estes had lived a full life in service to his Lord and to humanity.

While Rev. Mahon was here the first wedding in this church took place. Prof. David Busbee and Miss Elizabeth Faucette were married one Sunday just after preaching services. Prof. Busbee was principal of Crosbyville Institute and Miss Faucette was the music teacher.

Mr. Jake R. Coleman and Miss Emma Cocerell of Alabama, were also married in the church by Rev. Mahon. There was a quiet church wedding with only a few present. While visiting his uncle, V.B. Wright, grandfather of Henry Wright, she met and married Mr. Coleman. (The exact dates of these weddings are not known.)

Mrs. Mahon died in 1885, and is buried beside this church. Rev. Mahon resigned in 1892, and moved to Union. While there he married Miss Comina Crosby. In 1895 he was again called to Beaver Creek, and served as pastor for a year, going back and forth from Clinton, where he was living at that time.

During the period between Rev. Mahon's two pastorates at Beaver Creek, Rev. D. A. Swindler filled the pulpit. He also preached at Woodward Church. Rev. Swindler came from Maybington Baptist Church. Being a young man with a great personality, as well as fervor and devotion for his Lord's work, he endeared himself not only to his congregation, but to the community. He boarded in the vicinity until he married Miss Eugenia Lee of Whitmire.

When he returned with his bride they were met at the railroad station (Leeds) by a number of young people who escorted them to the home of Mr. and Mrs. Mose C. Stone where a reception was held for them that evening. Rev. and Mrs. Swindler kept house for a few months in the Crosbyville school house. Shortly after they set up housekeeping the church gave them a surprise pounding.

Mrs. J.F. Stone, whose marriage has already been mentioned, was being driven by her son, John Simpson Stone, to the Swindler's for the pounding when they met Rev. Swindler on the road. After exchanging salutations, the preacher asked, "Where are you headed for?" To which Mr. Stone replied. "to the poor house," and drove on much to the embarrassment of his mother.. After two years of service Rev. Swindler resigned and went to Louisville, Ky. to complete his education.

Rev. A.M. Pittman, who was living at Blackstock and had been pastor of Blackstock Baptist Church for some years, was called to serve Beaver Creek also. Although Rev. Pittman's pastorate was not long, he was beloved and held in highest esteem by the congregation. While here he officiated at the wedding of Miss Daisy Crosby and Mr. John S. Stone. They were married at the home of the bride's parents, Mr. and Mrs. David P. Crosby, Sunday morning January 7th, 1894, just before the preaching hour. They and all the wedding party attended services and then went back to her home for the reception afterward. Rev. Pittman resigned in December 1894, and then Rev. Mahon was given his second call to Beaver Creek.

It was during Rev. Edward A. McDowell's ministry that the church held her centennial celebration. Rev. McDowell borrowed the early minutes of the church to help prepare his historical sketch for that occasion and failed to return them. Not having a copy of his sketch, or the minutes, has left us without a recorded history.

Rev. McDowell married Miss Eva Scott, daughter of the late Dr. Scott, prominent physician of Fairfield County. She was a vocalist and musician and used her talent to enrich the church services.

Rev. McDowell never lived in the community, but came to pay pastoral visits and to hold services first from Strothers and later from Monticello. coming in 1896, he rendered faithful service for five years, resigning in 1901 to take up work elsewhere. He preached to some of the largest congregations ever assembled at Beaver Creek for preaching services. This section at that time was thickly populated and people came from miles around.

It was Rev. McDowell who instigated the building of a baptistery in the church. Hence the baptistery was built in and dressing rooms were added on the rear of the church. He was the first to administer baptismal rites in the baptistery and Miss Eunice Roberts (Mrs. A.J. Taylor), Miss Lelia Banks (Mrs. S.T. Weir), Miss Mary Crosby (Mrs. J.T. Collins), Mr. N.H. Stone Sr., probably Hon. John W. Wise, and others, thirteen in all, were the first to be baptized in it.

Mr. Tillman R. Gaines held a singing school at Hopewell A.R.P. Church in 1898. Widespread interest was taken in the school. Beaver Creek delegated Mr. Randolph Grant and Mr. C.M. Fant to go to Hopewell and engage Mr. Matthews to hold a singing school here. The school was held in September of that year, with old and young attending. It was so great a success that Mr. Matthews was engaged to return the next summer. The results of these singing schools were enjoyed for years in the song service of this church. Mr. Grant still has on of the books he used at the school.

The church began to see the disadvantage of not having a home for the pastor to live in the community. Several times a committee had been appointed to look into the advisability to build a parsonage. It was either not advisable to build or the committee would fail to report. Under Rev. McDowell's leadership the movement was started again.

In 1894 the church came in possession of what we know as the "Parsonage Land." The land belonged to Mr. John Dye, a great uncle of Mr. W.C. Taylor. Some years before he had died, willing the land to his wife, Mrs. Tabby Neavers Dye, for her life time, and after it was to be the property of Beaver Creek Church. Mrs. Dye died in 1894, and the church appointed W.H. Banks to look after and rent out the property. This gift has been a help to the church financially in that the land was rented out for years, and a good bit of timber and pulpwood has been sold from it, and the proceeds being used in various church expenses. It has also furnished a home for the pastors of the church.

Having land of its own on which to build, the church decided to build a parsonage. We do not know who composed the building committee, but we have been told two Negroes, Henry Hickenbottom and the late Berry McLurkin, built it. It was completed and ready for occupancy in 1901, but Rev. McDowell left just before it was finished.

On the afternoon of December 5, 1899, Mr. Sam Stone and Mrs. Roberts Clowney were married in Beaver Creek by Rev. McDowell. Only a few friends and relatives were present.

Rev. and Mrs. E.D. Weils, who came here from Georgetown in 1901, were the first to live in the parsonage. Rev. Wells was a graduate of Wake Forest. Beaver Creek and Cool Branch became associated into one field at that time and Rev. Wells served twenty-one years. It is said that he officiated at more weddings than any other pastor of Beaver Creek had. He and Mrs. Wells were always fond of young people.

Mrs. Wells had a hobby of taking and developing pictures. Many of her pictures are found in homes around here. Rev. Wells enjoyed fishing and hunting.

While he was pastor the second organ was bought for the church. Mrs. Simpson, Miss Mattie Roberts, Mrs. Ross Durham, Mrs. N.H. Stone, Miss Eve Durham (Mrs. Earl Steadman), and others served as organists.

In the winter of 1901-02, Mr. L.A.C. Estes fell and fractured his hip. He never fully recovered and died in March 1902.

In 1911 Mr. William H. Banks, deacon and treasurer of the church for a number of years died. In December 1917, Mr. W.S. Durham, church clerk and deacon for 30 years died. For years he was treasurer of Chester Baptist association.

Mr. John W. Weir succeeded Mr. Durham as church clerk. Mr. Weir and Mr. Sam Henry Banks were elected deacons while Rev. Wells was here.

In February 1921, Mrs. Wells died and was buried in the cemetery of the church.

Mrs. Wells and Mrs. Ida Stilley of Palisadi, Colorado, were devoted friends and while in school made a solemn pledge to each other. If in later life, either of them married and one died, and the other was not married or was a widow, that one would marry the living husband and take care of him. They never saw each other after leaving school, but kept up correspondence. Mr. Stilley died some years before Mrs. Wells died. In one of her last letters to Mrs. Stilley, Mrs. Wells reminded her of their promise to take care of "The Boy," as she called Mr. Wells. After Mrs. Wells' death Mrs. Stilley wrote Mr. Wells and enclosed that part of Mrs. Wells' letter. After a year Rev. Wells resigned and went to Palisade where he married Mrs. Stilley. He died there February 12, 1940, and his body was brought to Beaver Creek for burial beside the first Mrs. Wells, who was Miss Grace Brownson of Toledo, Ohio.

The year that Rev. Wells resigned, the Rev. J.S. Harris was called. He was a South Carolinian, but was holding a pastorate in Mason City, Nebraska, at that time. His coming joined Beaver Creek, Blackstock, Cool Branch and Woodward churches into one field.

Mrs. Harris was Miss Bertha Sanders of McCormick. Their three children: Elizabeth, born in Nebraska, John S. Jr., and Bertha, born during his ministry at Beaver Creek.

Rev. and Mrs. Harris were zealous workers and a number of new members were added to the church roll under their leadership. The Sunday School took on new life, and the largest attendance of Sunday School and church ever recorded was reached. The Women's Missionary Society was re-organized with Mrs. N.H. Stone, President and is still serving. The regular monthly program was first used with meetings in the homes. A BYPU was organized with Mrs. C.M. Adams (now Mrs. Tennant) the first president. A Sunbeam Band was organized and Mrs. D.P. Crosby (now Mrs. Heath) was leader. She was a person fitted for that particular work, and many of us look back with fond memories of our days in the Sunbeam Band under her capable leadership.

In 1924, the church building was remodeled as it stands today. The front entrance was changed from two to one entrance and a cement porch was added. The inside walls were plastered, metal ceiling put up, the choir loft built and the windows fixed. Mrs. Nora Cornwell gave the paint and the floor was painted. A new carpet was put down. Chester Machine and Lumber Company was given the contract for remodeling, but to the late Mrs. Daisy Crosby the church is indebted for her tireless efforts in planning and carrying out the remodeling. Mr. Claud Crosby, at that time President of Chester Machine and Lumber Company, gave the pulpit stand in memory of his parents, the late Mr. and Mrs. David P. Crosby.

After remodeling the church a piano was bought. For some time piano and organ were used in the services, Mrs. D.P. Crosby playing the piano and Mrs. Harris the organ. (The organ has in recent years been used by Blackstock Baptist Church.)

The first Sunday in October 1925, an election of deacons took place as follows: C.E. Fant, S.H. Banks, J.W. Weir (who was already serving) and H.J. Hair, T.R. Vanadore, Harvey Weir. Miss Maude Durham was made church clerk and still serves in that capacity.

While Rev. Harris was here the individual communion set was bought and used.

Because of failing health Mr. Harris resigned in 1927, and moved his family to McCormick, where he died a few months later. In the Associational minutes of 1927 a page is inscribed to his memory.

Rev. A.C. Odom and his family moved into the parsonage the year Mr. Harris left. They came from Saluda, S.C. and after serving two years moved to Landrum. It was with regret that the church gave up Mr. Odum and his fine family. Edith, Frances and Ella May, took active parts in the B.Y.P.U. and Frank was a Sunbeam. Another daughter, Ruth, was studying in New York. Rev. and Mrs. Odom now live in Greenville.

Following the Rev. Odum, Rev. and Mrs. D.H. Owings from Dovesville, in Darlington County, took up the work here, July 1929. Rev. Owings had a number of years been a missionary in China. After his return to the states, while preaching near Spartanburg, he married Miss Alma Sandifer of Bamberg, who was teaching Sunday School there.

Rev. and Mrs. Owings were an inspiration to their churches. Mrs. Owings taught the Ladies' Sunday School class and she started a movement to turn the dressing room on the rear in Sunday School rooms. She organized a Y.W.A. She died in 1934 and was buried in the cemetery at her home church in Bamberg County.

A few months later Mr. Owings went to Florida to live. Some years later he returned to Bamberg and married Miss Hettie Sandifer, sister of the first Mrs. Owings. Mr. Owings died a few months ago.

Rev. J. Ned Taylor supplied as pastor for a few months and then went to Winston-Salem, N.C., to become assistant pastor of a Baptist church there.

Rev. G. W. Gurley, who was serving churches in Edgefield and Greenwood counties, accepted a call here, April 1936. He and Mrs. Gurley did good work in the Young People's Organization and the Sunday School. Mrs. Gurley taught the Young People's class and Mr. Gurley the Bible class. They re-organized the B.Y.P.U., with Miss Mattie Stone becoming director of the organization. During their stay here the church entertained the Sunday School Convention, the Chester Association and the W.M.U., Chester Association. Approximately 25 members were added to the church. Their daughter, Virginia, now Mrs. W.R. Funderburk of Greenwood, a high school student, was pianist for the church. Mr. Gurley was really a pastor. While they were here electricity was installed in the church and parsonage. The Gurleys gave up their work in June 1941, and went to Callison, S.C.

In August 1941, the Rev. Jas. F. Moseley was called to Beaver Creek, Cool Branch and Blackstock churches. Mrs. Moseley was Miss Dolly Stoney, daughter of a Baptist

minister. Their family consisted of two daughters, Annie and Carol Beth, two sons, Jimmy and Sherry. Mr. and Mrs. Moseley were the youngest couple to occupy the parsonage.

The church work was re-organized and a new system of finance was adopted which put the church on a cash basis and is proving successful. For the first time in the history of the church services were held every Sunday and is continuing.

New teachers were elected in the Sunday School and Miss Mattie Stone made superintendent. Mrs. Moseley taught the adult class and was pianist. One Sunday after attending her class Mr. N.H. Stone told her, "Look here you are as good as a preacher. When your husband can't come to preach, tell him to send you."

Mr. H.J. Hair moved to Woodward Church and Mr. T.N. Varnadore, who was serving as deacon and church treasurer, resigning leaving two vacancies for deacons. C.M. Banks and J. Simp Taylor were elected as deacons and John w. Weir became church treasurer.

Mr. Taylor died in 1944. Later his brother, Walker C. Taylor, was elected to fill the vacancy.

The three churches sent the Rev. Moseley to San Antonio, Texas, to the Southern Baptist Convention in May 1942.

After four years of service in this field Rev. Moseley resigned and accepted work at Flint Hill Baptist Church near Fort Mill.

An electric water system was put in the parsonage after the Moseys came. The communion glass holders on the church pews were made and given by W.S. Durham, grandson of the Mrs. W.S. Durham mentioned above and Miss Florida Durham.

Miss Elizabeth Banks and Sgt. James Welters were married in the church by Rev. Moseley at noon, after the service, Sunday, July 19, 1943.

During Rev. Moseley's pastorate Beaver Creek lost four of her oldest and greatly beloved members: C.E. Fant, Mrs. Catherine Roberts, Mrs. Mollie Estes Durham and Mrs. Victoria Robinson Coleman. Mr. Fant served as deacon for over 50 years and served as superintendent of Sunday School for as many years. Due to ill health Mrs. Roberts was not able to attend services but kept a deep interest in her church. Mrs. Durham and Mrs. Coleman were charter members of the Beaver Creek W.M.S. They joined the church early in life and were baptized the same day. Through life theirs was a warm and unbroken friendship. All four of these had reached their four score years and more, and their Christian influence continues in our church.

Rev. And Mrs. H.M. Hodgens came to us from Townsville, in December, 1945. The weather and roads were a hindrance to Rev. Hodgens in getting acquainted with his new field before spring, but when he did get started he covered ground. Since his coming all three churches have been painted. The parsonage has been painted and remodeled to some extent—the long porch on the front taken off and the stoop added. Just recently Miss Florida Durham had an underpinning curtain put around the north side of the church, in memory of her mother, Mrs. Mollie Estes Durham.

The improvement committee now serving are Miss Florida Durham, W. C. Taylor and Mack Henry Banks.

There have been two church weddings since Rev. Hodgens came: Miss Eloise Weir and Victor Blanks, married Saturday evening, June 22, 1946; Miss June Hodgens and Sgt. Bryant Chapman, married at noon, May 15, 1947.

Rev. Hodgens held his own protracted meeting last year and gave the expense of a visiting minister to the improvement fund of the church. Several have been added to the membership and all financial apportionment's have been met. Rev. Hodgens teaches the Adult Sunday School class and Mrs. Hodgens, besides being Sunday School teacher, is active in all phases of the church work.

Miss Mary Alice Banks was pianist until she entered Winthrop College a year ago. Since then her sister, Miss Nettie Lee Banks, as rendered that service. In July 1946, Leslie B. Weir and Jake F. Stone were elected deacons.

Mrs. Mary Beam, the oldest member of Beaver Creek, died last year.

Last December the church lost a most ardent worker in the death of John W. Weir. His son, J.D. Weir, has been elected his successor as deacon and treasurer of the church.

The minutes of 1883 record in the Digest of Letter from Beaver Creek that a Mary Harlem Mission Society had been organized. We know nothing of this organization or its officers.

In 1889 a Women's Missionary Society was organized with Mrs. David P. Crosby, president. And Mrs. Victoria Coleman, secretary.

As far as we are able to learn the following ladies have served as presidents of the W.M.C. in the order given: Mrs. David P. Crosby, 1889-1895; Miss Mary Jane Weir, 1895-1898; Miss Elle Stone (Mrs. Cunningham), 1898-1900; Miss Clara Chapman (Mrs. Agnew), 1900-1903; Mrs. W.H. Banks, 1903-1904; Miss Ells Stone, 1904-1907; Mrs. V.R. Coleman, ?-1922; Mrs. H.H. Stone, Sr., 1922-the present.

The Willing Workers Society was reported in the minutes of 1891. While active the society bought the first Bible for the church.

June 13, 1909, Mrs. John S. Stone organized a young peoples society under the name of Willing Workers. They had for their goal that of enclosing the cemetery, but after a year, it dropped out. Funds raised before being dropped are \$55.70, are still available.

Different organizations among the young people and children are: Y.M.A., G.A.R and Sunbeams. Mrs. Leslie B. Wier is leader of the only society, the G.A.

The following ladies served as presidents of the B.Y.P.U.: Mrs. C.M. Adams (Mrs. Tennant); Miss Leila Varnadore, Miss Sara Banks, Miss Matter Stone and Mrs. John S. Stone, Jr.

In May, 1869, during the pastorate of Rev. Pickett, the minutes record Sunday School being held near Halsellville Post Office, which was Chapman's Store, where Mr. Leslie B. Weir now lives. We have been told that the building in which Sunday School was held stood somewhere between the Grant home and Mrs. Ross Durham's. J.B. Lee, deacon at the time or Nicholas Colvan, were superintendent of the Sunday School. Both names are remembered in connection with the Sunday School.

During Rev. Mahon's pastorate Sunday School was perhaps held in the church for the first time. The records show the following to serve as superintendents: J.D. Mahon, Mose C. Stone, C.E. Fant, W.S. Banks, N. H. Stone, Sr., S.H. Banks, T.R. Varnadore, Miss Minnie Stone

Since the history was written we learn: Another son of Beaver Creek, Mr. Thomas C. Faley, was licensed to preach in 1901 by the board of Ministerial Education of South Carolina Baptist State Convention in Greenville, S.C. He joined Beaver Creek while Rev. Swindler was pastor and was baptized at Coleman's Spring.

Mr. Failey attended Furman University and also Shenandoah College in Virginia. He studied music and voice, and during his college life he sang in the choir of the various churches.

Taking up evangelistic work he preached and directed the music for revivals at a number of churches throughout South Carolina, Georgia and Virginia. Quite often he assisted other evangelists by directing the music, one of them being the noted Dr. N.W. Tracy of Boston, Massachusetts, who held a five weeks tent meetings in Columbia, S.C. on the ground where the Post Office now stands. He sang in the State Chautauqua, of Louisville, Kentucky, who was a famous evangelist of the Christian Church. He served as assistant pastor of Southside Baptist Church in Columbia, S.C. and also of Second Baptist Church of that city. On several occasions he filled the pulpit at his home church.

Some time during this work he edited a hymn book, "Revival Songs." No doubt many who read this article will remember that little book of soul-stirring hymns.

Mr. Faley married Miss Margeret Shannon. They and their fine family live at their home on Columbia road about five miles from Chester.

Beaver Creek was active in organizing the Chester Baptist Association in 1878. Mr. Nicky Colvin and Monroe Grant were the representatives at the organization. The first annual meeting of the Association was held at Beaver Creek.

At that time delegates came from all over the Association and were assigned to homes of the church for night lodging. Dinner was served on the church ground.

In India, at a crossroads over which people from all parts of the world have traveled through the years, there stands an old tree whose age is estimated not in decade or scores, but in centuries. During the centuries as travelers have passed that way, they paused under the shade of its branches to quench their thirst and to refresh themselves from the burning heat of the sun. As this tree in its humble way has served humanity, so, from this church many people have gone out into the various walks of life using their talents and ability for the betterment of mankind.

The following answered the call to service for their country in World War I: Charlie Mack Banks, Robert S. Banks, John J. Clark, J. Elbert Roberts, S. Simp Taylor, Walker C. Taylor, Sr., Leslie B. Weir. In World War II: Mary Elizabeth Weir (Mrs. W.W. Rogers) Redding, California, Charles C. Adams, M. Henry Banks, Wallace Banks, William Banks, Charles Stone, N.H. Stone, Jr., Jake Stone, W.C. Taylor, Jr., J.D. Weir, Walter Widener.

There have four ministers of the Gospel—Mr. J.H. Crosby was licensed in December 1864. He supplied several Sundays at Beaver Creek during his ministerial years.

Mr. J.D. Crosby was licensed in the 1860's. He went west to preach. The W.M.S. ladies made a quilt and embroidered their names on the block which she made. This quilt was given to the Rev. Crosby as a love gift, to take back with him.

Mr. Belton P. Estes was licensed on the third Sunday in July 1884, at Beaver Creek. He married Miss Etta Watkins from Honea Path.

Mr. Hartwell R. Chapman, who attended Wake Forest College and Furman University, was ordained at Brushy Fork Baptist Church with the Rev. L.C. Hinton, a former pastor, officiating. He went to Oklahoma where he was president of a college. He was twice married, First to Miss Palmer of Bullock Creek and second to Miss Ficklin, Blackville. The Rev. Chapman died a few years ago in Aiken.

This church has furnished two representatives of the medical profession and one lawyer.

Dr. C.C. Estes has already been mentioned in this history. Dr. John F. Coleman has practiced medicine for 45 years and is still active in his profession at Smoak, S.C. Hon. John M. Wise began practicing law in Chester about 45 years ago. Besides being successful in his profession, he represented Chester County in the State Senate for a number of years.

We mention one of the many business men who has gone out from Beaver Creek: Mr. David P. Crosby whose name appears on almost every committee of which we have record from 1870, when he was made deacon, until he moved with his family to Chester in 1896, and joined Chester First Baptist Church. In Chester he became affiliated with Spratt Lumber Company. After some years he bought the establishment and changed the name to Chester Machine and Lumber Company. He married Miss Fanny Crosby, who was the first president of Beaver Creek Women's Missionary Society. Mr. Crosby was a man whose business included time and means for the Kingdom. He was the founder of Crosbyville Institute, a school of higher education than was received in the common schools of that time. He not only built the three-room school house, but also a three story boarding house to be used as a dormitory for students who lived too far away to come to school from their home each day.

There are many others whom we would like to mention in this history who labored faithfully and well in this church, and have meant much to the world.

Although it is impossible to mention all of them here those who have passed on, and those who are still giving their best yet we trust that this church will stand throughout the ages as a monument to the men and women who have made it possible.

Mr. Adams closed his interesting history of Beaver Creek Baptist Church with an appropriate poem, "Church Building," by Edgar A. Guest.