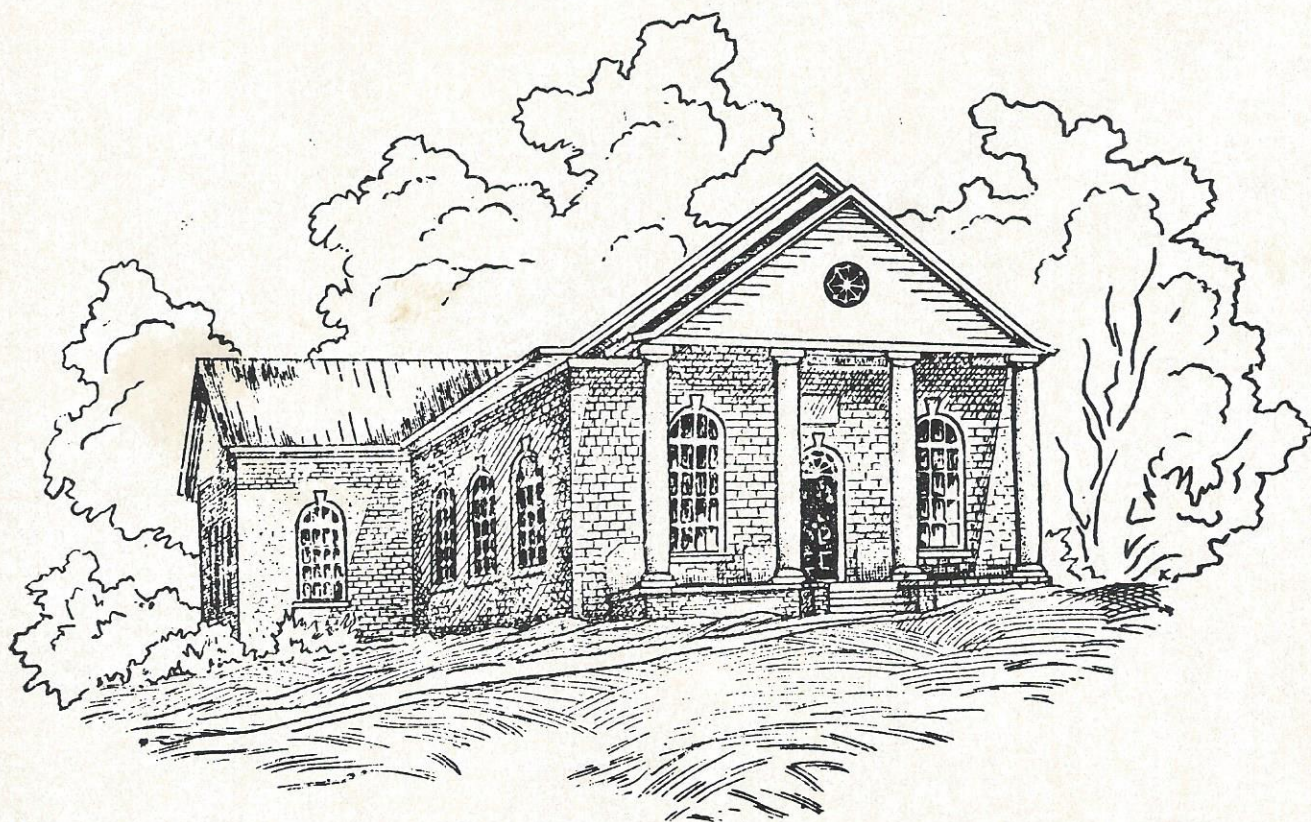


*197th Anniversary*  
— of —  
**Bethany Baptist Church**

ROUTE 605 at ROUTE 603

WOODFORD, VIRGINIA - R. F. D.



**ANDREW W. BULLOCK, MINISTER**

*"Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind."* — Matt. 22:37

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# BETHANY BAPTIST CHURCH HERITAGE

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The endeavor to write a history of Bethany Baptist Church has been a challenging one, to say the least, and I have found it very rewarding. To undertake such a project was not for the desire of fame or for remuneration but solely for the purpose of having for distribution on this Homecoming Day a brief history of this great old church. The rewards have already begun to come, however, because of the research made necessary by such an undertaking. Truly we can say that God speaks to us today through the pages of history of His great love for His people and of the riches of His kingdom.

I am grateful to the Baptist Historical Society of Virginia, located on the campus of the University of Richmond, for allowing me to peruse their files; for the **History of the Baptists in Virginia** by Semple and revised by Beale; for **Imprisoned Preachers and Religious Liberty in Virginia** by Little; for **Baptists of Virginia** by Ryland; for individual brief histories written for previous association meetings and homecoming observances by Messrs. Wayland Johnson, E. F. Dodd, D. Blanton Allen, and Dr. Roderick Dew; and for the various information received from active members of the church. In this history I shall attempt to furnish the reader with as much of Bethany's rich heritage as is obtainable despite the fact that many records are reported to have been destroyed. I greatly appreciate the willingness of Miss Jane Hart in preparing the final manuscript for the printer.

The history of the Baptist movement in Virginia originates with the early emigration from England in the early 1700's, and was reinforced by the coming of a new breed of Baptists, known as the "Separates", in 1744 from New England. They were called "Separates" because they had separated from the established Church.

The focal point of their endeavor was not Virginia, but North Carolina; and some prominent men associated with this work of the Gospel are the following: Rev. Daniel Marshall (1706-1784), Rev. James Read (1722-1798), Rev. Dutton Lane (1732-?), and Rev. Shubal Stearns (1706-71). Their efforts began to yield fruit with the organization of Sandy Creek Church, the first meeting-house of the Separates in the state of North Carolina, with a total of sixteen members.

In the adjacent state to the north, namely Virginia, the Gospel was brought by Mr. Daniel Marshall who had just become a Baptist upon his return from a mission among the Indians which ended in 1754. Coming along to assist him in the pioneer work of the Separates was Rev. Dutton

Lane; and the two of them together led in the constitution of the Dan River Baptist Church, the first Separate Baptist church in Virginia and, one could say, the mother of all the rest. Rev. Lane assumed duties of this church for some time and had the pleasure of being God's human instrument in converting Samuel Harris (1724-?), a native of Hanover who was a colonel in the militia and burgess of the county (Pittsylvania). Upon his conversion he surrendered all his secular and political duties to become a laborer in the Lord's vineyard, being ordained an elder in 1759. For the first seven years his labors were confined to his own county primarily, but then he began to expand his work into other areas. This was prompted by a visitor to his service in January of 1765 named Allen Wyley, who had come all the way from Culpeper, Virginia in search of a preacher. When Mr. Harris learned of his errand he agreed to go back with him to Culpeper to conduct revival meetings.

During the following year a party of three, one of whom was Elijah Craig (? - 1808), went to Mr. Harris's home to invite him to Orange to preach and to conduct the rite of baptism. It was quickly learned that Mr. Harris was not ordained to the administration of the ordinance, and on his own suggestion the men went into North Carolina and secured James Reed, who was ordained. Mr. Reed willingly consented to come to Virginia, saying that he had felt the leading of the Lord for some time to come into Virginia to preach the Gospel.

Coming into Virginia they preached first at Blue Run Baptist Church in Orange County. The next night they held a preaching service at the home of Elijah Craig, and in the days following they went through Spotsylvania into the upper parts of Caroline, Hanover and Goochland counties, preaching and sowing the seed of the Gospel in many places. Upon the completion of their stay in Virginia they indicated their desire to return the next year, a request that was providentially granted.

In their second visit into Virginia they were accompanied by Rev. Dutton Lane who was of great assistance to them in establishing the first Separate Baptist church between the Rappahannock and James Rivers. The church was called Upper Spotsylvania (now called Craig's), and was constituted on the 20th of November, 1767 with twenty-five members. This church became the mother of Lower Spotsylvania (now called Waller's), under the labors of Messrs. Reed and Harris and a number of young preachers on the 2nd day of December, 1769 with 154 members.

Great tribute is given by all historians to the ability, zeal, and perseverance of the pioneers in the Baptist movement, particularly to Messrs. Reed and Harris; and many young men of Orange and Spotsylvania counties caught a glimpse of their spirit and patterned their lives after them. Some of these stalwarts are: Lewis Craig (1741-1824), Elijah Craig, John Waller (1741-1802), James (Childs and John Burrus(s). Most of these men were uneducated as we think of education today, but they were illumined by the wisdom from above and could defend the cause of truth against the arguments of the profound, all to the glory of God.

With fortitude, diligence, and perseverance these great stalwarts of the faith resisted the most difficult forms of persecution one would ever conceive of.

The Apostle Paul speaks in his epistles of the severe punishments he endured for the sake of his Saviour, and in like manner the pioneers in Virginia faced mobs and magistrates, courts and prisons, and even priests, all to the triumph of their Lord Jesus Christ. Culpeper County rates as the county wherein more persecutions and imprisonments occurred than in any other county, but followed closely on the scale by Spotsylvania which is attributed nine imprisonments of Virginia Baptists. It is believed that the first imprisonment in the state of Virginia took place in Spotsylvania in 1776 when Elijah Craig was arraigned as a "disturber of the peace." Again on June 4, 1768 five men, the Messrs. John Waller, Lewis Craig, James Childs (and likely James Read and William Mash) were seized by the sheriff and taken to the magistrates who stood in the meeting-house yard (doubtless that of Craig's Church) and bound them under the penalty of a thousand pounds and with summons to court two days hence. They were indicted as "disturbers of the peace" and locked up in the Fredericksburg jail.

One of the party, Lewis Craig, was released after four weeks of confinement and he went as soon as he could to confer with the attorney-general in Williamsburg. He returned to the court in Spotsylvania and submitted a letter from the deputy-governor of the colony to the attorney giving authority to discharge the men from the jail without any conditions. When the letter was read by the attorney he would not comment upon the situation and, consequently, the "trouble-shooters" were confined in jail for another forty-three days. When they were finally released they considered it a great triumph for the cause of Christ and His Church, and they resumed their labors both day and night with redoubled vigor and thankful hearts, esteeming it worthy to endure these things for Christ and His Gospel. Would that those who bear the Name of Christ in this generation felt the same kind of zeal and determination to live for Christ and to prevent His Gospel in all walks of life, despite the discouragement of unbelievers and the tempting attractions of this modern society!

Before we leave this jail setting, it would be of interest to relate some further highlights from

that same experience. The first deals with the defense of the prisoners and the conditions of their release. Some historical accounts say that these men were defended by the renowned Patrick Henry who came from his home in Hanover to the Fredericksburg jail (a copy of the speech attributed to him in their defense is recorded in Mr. Little's history.) In other sources it is said that the defense of these men, as presented by themselves, was so eloquent that they needed no outside counsel. Be it as it may, history bears the testimony that Mr. Henry was a friend to the Baptist movement and to the men who were willing to suffer for the sake of Christ.

Secondly, it is interesting to note, lest it be taken as of no testimony to the effectiveness of these men who were persecuted, that the day that Lewis Craig was brought before trial in the court of Spotsylvania he faced, among the jurors, one John Waller who became so impressed with Mr. Craig's defense and stand for the Lord Jesus that it led to his own conversion and subsequent persecution. Mr. Waller was the first pastor of our beloved Bethany Church (more about this church will be given later in this document).

The year is 1770 and at this point in Virginia Baptist history there were only two Separate Baptist churches north of the James River — Craig's and Waller's. But these churches began to reach out with great rapidity, and with the labors of the pioneers of the faith and young men following in their train, the number of churches north of the James River grew to twenty-four by the year 1774, one of which is Bethany but known in her infancy as "Guinea's Bridge," because it was organized and held its meetings in the vicinity of what is called Guinea.

It is interesting to trace the history of Virginia Baptist as a movement based on such principles as fellowship, organization, and association. The first Virginia Association was formed in May 1771 as the delegates of the Virginia churches met at Elijah Craig's meeting-house in Orange. The Virginia churches had previously been a part of the Sandy Creek Association in North Carolina, but because of the increase in number of churches and the distance involved it was decided to divide the Association by states. The newly-formed Association in Virginia was called "Rapid-Ann" or "Orange", but was more properly called the "General Association of the Separate Baptists in Virginia" because it included thirty churches south of the James River as well as the twenty-four north of the James.

Two years later the Association divided into districts, one north of the James River and one south, still going by the title of the "General Association". Ten years later, in 1783, the northern district was divided into the "Upper" and "Lower" districts, and in 1788 they divided permanently, the Lower District taking the name "Dover" and the Upper District taking the name "Orange." In 1791 Orange Association was divided into three territories, each

bearing different names — Goshen, Albemarle, and Culpeper.

One can understand the purpose for this continuous division of the associations when we consider the distances involved and the modes of transportation available in that day. Moreover, the Lord was pouring out His Spirit in a mighty way upon the laborers in "the field that was ripe unto the harvest" and new churches were constantly being formed. In the minutes of the Goshen Association of 1812, in the "Address" delivered by Andrew Broaddus, it is stated that the number of churches within the Association had increased in the first twenty years of its existence from fifteen, with about 1,600 members, to twenty-one churches with four thousand members (eight hundred received in the last year prior to this meeting). This leads one to say that if the Lord could have His way today against the powers and principalities of this world, and stir up the gift of God within us, we would have enough worshipers in the churches on each Lord's day to fill every church to its capacity! In the one-hundredth anniversary of Goshen there were fifty churches with 6,700 members. As the number of churches continued to increase within the Association it became feasible to assist in the formation of the Hermon Association (into which eight churches entered in 1902) and the Fredericksburg Association in 1957 to make more compact organizations for the churches in Caroline and the immediate area of Fredericksburg, respectively. There remains thirty-six churches in the Goshen today.

Also of interest to us today is the credit given the Goshen Association for its missionary endeavors outside its borders. As far back as 1844 the Goshen was concerned about foreign missions. Although they carried on a missionary program "in perfect harmony" with the larger organizations of the denomination, they sponsored their own missionary enterprises until the beginning of the War in the sixties. A lot of its work was done in the Valley of Virginia which resulted in the formation of such churches as Hebron, Capon Bridge, Staunton, Botetourt Springs, Marion, Abingdon, and Bristol. Before the outbreak of the War in the sixties the contributions of the churches in the Goshen for missions amounted to more than \$6,000 a year which enabled the Association to support missionaries in China, Africa, California, and into the Indian territory. After the War, in 1871, the Association joined in with the General Association and began to cooperate with the Boards of the Southern Baptist Convention in their missionary activities.

It might be said that Bethany began as the object of the missionary outreach of Waller's Church; for in the Minutes of 1928 the following record is given: "Waller's is a mother church indeed. From her, County Line, Bethany, Elk Creek, Good Hope, Mine Road, Hebron and other churches have in whole or large part sprung" (in a report presented to the Association by the late E. W. Robertson). Also in the Minutes of 1937 we have a brief history of Bethany (formerly called Guinea's Bridge)

which was constituted in 1770 under the care of Mr. N. Holloway and in 1771 admitted to the Goshen Association with John Waller as pastor and with a membership of forty-five that grew in leaps and bounds (more than one-hundred baptized in 1797 alone). No record is available to give the names of the pastors of this church between the time of Mr. John Waller's departure and the securing of his nephew, Absalom Waller. John Waller left this church, and the state of Virginia, in 1793 and it is not known exactly when Absalom Waller (? - 1820) began his duties here.

Already indicated in this history is the fact that John Waller was among the group of pioneer preachers who were severely persecuted and punished in the pursuit for religious liberty. More information about this is given in the sources already referred to, in the event that the reader would like to do some research further. A monument stands today on the Carmel Baptist Church property in Caroline to the tribute of Mr. Waller and five other persecuted Baptist preachers (Mr. Waller served as associate pastor during the pastorate of John Burrus, the two being the first preachers of Carmel).

Mr. Absalom Waller was a great man of God and an eloquent speaker. Under his leadership the church continued to grow. In 1800 he baptized 104 new members. He came to Bethany from Waller's, the church where he had held membership from the time of his conversion and subsequent baptism performed by his uncle, John Waller. He had a brother named John who everyone expected to become a minister, but as God would have it, it was Absalom who felt the call of the Holy Spirit to preach. At the age of twenty-one Absalom Waller was ordained as assistant pastor of Waller's Church, the same year his uncle, John Waller, removed to South Carolina. Upon the removal of his uncle from Waller's, Absalom Waller consented to become pastor of that church. But, alas! County Line and Bethany were on the field of churches with Waller's. Nevertheless, Mr. Waller consented to take the oversight of all three of them and for many years continued to labor for them.

As a testimony to his labors with the three churches it is written that he preached more than forty sermons and baptized one-hundred and forty-five persons during the months of September and October of the same year.

The absence of records leaves us uncertain about the progress of Bethany from 1800 to 1818, except for the record of the Goshen Association Meeting here for the first time in 1807. We do know, however, that about 1818-19 the church was moved to a location within one hundred yards of its present site and its name was changed from Guinea's Bridge to Bethany in the minutes of the Association in 1819. Entered into the Deed Book of Spotsylvania County on the 4th day of June, 1837 is the transaction of two acres of land "with the meeting-house called "Bethany" out of

the hands of Mr. Calab W. Anderson and his heirs to Gideon Flipppo, Thomas S. Coleman and Lynn B. Goodloe, Trustee, and to their successors forever. Tradition says that this was a frame building of the old style which was replaced by a more modern structure but which was burned to the ground in 1842. The Goshen Association was entertained once in this building, in 1825. It was rebuilt in 1843, this time out of brick, some of which stands today as part of the present sanctuary. The minutes of the Goshen Association have record of Mr. W. R. Powell as pastor of Bethany from 1841-1846.

In the year 1848 the Rev. L. W. Allen accepted the call to Bethany and County Line churches. These churches increased in number year after year under his charge and became conspicuous among the churches of the Goshen. He gave up a position as Agent for Richmond College to take over the pastoral duties of these two churches. Mr. Allen was born in Henrico County in 1803, the son of Littleberry and Jane Austin Allen. He made his first attempt to preach in public at Reeds in Caroline County in 1834. He served at Bethany on two different occasions, the first term was from 1848-61, and he returned again after the War in 1867 and served until December 23, 1871. As a testimony to Mr. Allen it is reliably said of him that he baptized nearly 3,000 people, among whom were two who later became great preachers, James D. Coleman and Andrew Broaddus. James D. Coleman was ordained in Bethany in 1845 upon a call from Burruss Baptist Church in Caroline. Both in 1850 and in 1867 the Goshen Association met in this church.

During the interval that separated the two terms of Mr. Allen the church was under the leadership of Mr. F. L. Kregel (no other information is available about him, this being obtained from the Minutes of the Goshen which lists the names of all its pastors).

Another parcel of land was deeded to the church at this period in her history and is recorded in the Deed Book of Spotsylvania County, being entered on the 1st day of February, 1866 by a transaction between Francis W. Battaile and Ellen his wife of the County of Caroline, parties of the first part, and John C. Jerrell, Albert Durrett and William T. Lively, Trustees, and to their successors forever, a parcel containing three acres more or less.

After the Emancipation Proclamation was signed the membership of Bethany (both white and colored) agreed that the white and the colored members should have separate churches. Therefore, in 1872 the church, under the leadership of Rev. J. C. Haley, authorized the Clerk to issue letters of dismission to all colored members who desired to unite in forming a church of their own. The result was the building of Beulah Baptist Church, some half-mile from Bethany. With this large segment leaving our church the membership was greatly reduced, but by 1887 it had reached to 215. The growth of Bethany was paralleled by the growth of Beulah — two churches

standing almost side by side as monuments to the courage of the former members of the mother church.

Mr. Haley resigned the church in 1882, and we do not have record of the activities and accomplishments of this congregation (except the record of the Association meeting here in 1907) again until 1913 when Mr. S. B. Overton accepted the call as pastor. We do have, however, the names of the pastors and the dates of their terms, and we list them as follows:

E. W. Winfrey — 1883-86  
W. L. Catlett — 1886-89  
E. S. Baptist — 1889 (Supply)  
J. T. Betts — 1889-90  
E. B. Winfrey — 1890 (Supply)  
J. S. Ryland — 1893-1901  
L. D. Craddock — 1901-1903  
Decatur Edwards — 1903-1912

In the Minutes of 1917 we have an interesting report on the work of Foreign Missions given by Mr. Frank C. Riley (and this report is included in this history simply for the purpose of comparing world conditions of that day and the present) in which he reported that Russia's doors were wide open to the work of the Baptists, since the Baptists held to principles, namely Democracy and Immersion, which were also two great Russian thoughts. Could it be that we failed fifty years ago to accept the challenge to evangelize that powerful nation?

Another highlight of the early twentieth century centered around the Temperance issue; and the following report was given to the Goshen Association meeting in 1917 by Dr. E. V. Peyton, Chairman of the Committee:

"For ten months Virginia has been under the prohibition law enacted by the General Association in 1916. This law went into effect November 1, 1916, closing every saloon, distillery, dispensary and liquor shop in the State of Virginia.

"On November 1, 1916 there were about 2,500 inmates in the Virginia penitentiaries, 3,134 inmates in the county and city jails, over 5,000 inmates in the almshouses of the Commonwealth, about 5,300 feeble-minded, including those in the epileptic colony at Lynchburg, about 6,000 inmates in the four insane asylums in Virginia — a total population in these institutions of over 22,000. It has been charged that from 50 to 75 per cent of this population is due directly, or indirectly, to the beverage liquor traffic. The definite reports thus far well sustain the above charges.

"The population of the county and city jails was reduced over 50 per cent the first six months under the "dry" regime. The number of prisoners received by the Virginia penitentiaries for the first six months of 1916 under the "wets" was 412, while the number received for the first six months of 1917 under the "dry" regime was 186, a reduc-

tion of about 45 per cent. In other words, today there are about 2,000 men at home with their families that would otherwise be behind the prison bars were the saloons in operation. This, in itself, is sufficient to rejoice the hearts of our people everywhere as it means more to the Kingdom and humanity to save a man from becoming a criminal than to save him after he has become one and placed behind the prison bars."

In addition to the above report given in 1917 by Dr. Peyton who, incidentally, is still quite active as a minister although in his 84th year, we have the following excerpt taken from the Minutes of 1919 as a testimony to the Prohibition Movement:

"Since so much has been accomplished in and through the lawmakers of our land, it behooves us as Christians to stand fast in the cause of prohibition. You often hear men say that prohibition will not prohibit. Christians should not listen to any such nonsense as that. Abstinence is the only sure way to prove prohibition. We ought to be willing to do anything for the cause of Christ" (delivered in Mineral before the Goshen by Mr. J. L. Flippo).

In scanning the Minutes of the Association we find the names of Mrs. W. P. Waite, Mrs. C. P. Sugg, and Mrs. J. R. Johnson in connection with the W.M.U., and Dr. George Waite as a frequent speaker in the Association.

On the 26th of August, 1919 one acre of land situated in Spotsylvania County and in the possession of Lomax Coleman was deeded to E. V. Durrett, Roderick Dew and W. P. Waite, Trustees, and to their successors in office (this Deed was entered on the Deed Book of Caroline County in 1960).

Looking again at the history of Bethany we find that during the pastorate of Mr. Overton the church was remodeled and beautified at an expense of approximately \$1,811. Upon his resignation in 1920 he admonished the church to seek a full time pastor and to launch out on a full time program. Bethany had advanced from having monthly preaching to semi-monthly, but Mr. Overton thought it time for the church to move further ahead, using as his text in the sermon, "And God said, Gideon, the people are yet too many."

Accordingly, the church unanimously voted to call Mr. W. L. Witt in 1920 as the first full time pastor\* of this flock. As God would have it, the church grew. The Sunday School increased from 104 to 300, the church membership increased from 387 to 475, contributions increased from \$1,000 per year to \$3,572.44 (in 1926), and the first parsonage was built, between the church and Arcadia, at approximately \$5,000. In 1924 the Church entertained the Goshen Association at its annual meeting.

On June 7, 1925 Mr. Witt resigned to accept a call to another field. Mr. William B. Denson (a native of Caroline and a student at Richmond Col-

lege) proved to be a very capable supply during the departure of Mr. Witt and the coming of Mr. C. J. Ashley in July, 1926. Mr. Denson is reaching retirement age now and will soon retire as Chairman of the Department of Evangelism with the General Baptist Board of Virginia.

Under the leadership of Mr. Ashley the church voted to modernize the church and to build classrooms. The work was begun in the fall of 1929, and on the 4th Sunday of August, 1930 dedication ceremonies were held to dedicate to the Lord's work the addition of eight classrooms, an enlargement of the auditorium, the addition of two memorial windows, and such renovations as the following: the removal of the galleries, enlarging and combining of the windows, combining the two front doors, elevating the floor, and enlarging the rostrum (all at an approximate cost of \$11,000 and contracted by the late Mr. Herbert Corr).

Being without pastoral leadership in 1933 due to the resignation of Mr. Ashley in 1932, the church voted to call Mr. Witt for a second term. He accepted and served until forced to retire due to illness in 1938. In the Minutes of 1935, and in the letter of County Line's history, we have the following statement regarding the size of Bethany:

"In enrollment, this church (County Line) is exceeded in number only by Fredericksburg, Orange and Bethany, and in seating capacity equal to these churches, making these four the largest in our Association." However good this report was for 1935, Bethany did not reach its zenith until 1947 when it had a membership of 553 (280 female, and 273 male).

Pastors of Bethany and some accomplishments during the next few years are listed as follows:

E. T. Smith — 1939 (Supply)  
J. L. Pearce — 1939-1944  
E. M. Richardson — 1944-1945  
G. R. Tureman — 1945-1947  
R. Hill Fleet — 1948 (Supply)  
E. W. Robertson — 1948-54  
Harold F. Carder — 1954-56  
Edward Greer — 1956-63  
Wayland Johnson — 1964-66  
Andrew W. Bullock — Feb. 1, 1966

In 1949 the church installed a central heating system and sold the old stoves. In 1951 a new set of elements for the Lord's Supper was purchased, a new organ was purchased from the offerings received on Homecoming Day, and the old parsonage was sold. In 1953 the Goshen Association held its annual meeting here. In 1954 the church

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\*The definition of a full time church has since been changed. A full time ministry is now regarded as a program that includes two services on Sunday and one week-night service, all missionary organizations, and a pastor that is supported solely by the church. In this regard we cannot boast of being a full time church in 1967, because we do not have a Sunday evening service.

purchased a 2.054 acre lot for the site of the new parsonage which was built by R. A. Young Contractors at a cost of \$16,150.00. In 1955 1.16 acres of church property was sold to the late Emmett L. Stanley; in 1957 the church received a new roof; and in 1958 the church property took on a new look as the grounds were graded, seeded, and a drain system planted. In 1959 it was felt necessary to consider the building of an educational building and a committee was appointed to make a study of the needs of the church in that regard. In 1960 the church adopted the Unified Budget (\$11,521 compared with \$3,000 in 1937), and during the same year had its sanctuary painted inside. In 1963 a parcel of land was purchased from John Michaliga to enlarge the cemetery. In 1964 we purchased new pews and pulpit furniture, a new piano, and had the floors sanded and covered with a new carpet custom-made by Mrs. Herbert Corr, Sr.

Now in the year 1967 we are more able to envision the addition of an Educational Building. An acceptable set of plans has been approved by the church, calling for a baptistry, a kitchen, a fellowship hall, bathrooms, a nursery, a pastor's study, and a sufficient number of classrooms. The estimated costs of this plant is \$35,000 (this is an estimate only); bids from the contractors have not been received as yet but are expected soon. The Study Committee (there have been various persons serving on this committee over the years) has worked diligently toward their goal. Building Fund Offerings have been received four times each year, which have amounted to the current figure of more than \$25,000. The offerings received at this Homecoming Celebration will be used to build up the amount in the Educational Building Fund. We have received this year a gift, from the late Clyde H. Coleman Estate, of \$2,250 to be used as a living memorial to him, his wife, and his son. This will be used to memorialize a part of the new Educational Building. It is anticipated that many of the present members of this rich old church will subscribe to living memorials in this new building just as they did when the new pews and pulpit furniture were secured.

Bethany Church takes great pride in its older membership. The oldest member is Mrs. Mary D. Blackley (at the age of 91 she attends church frequently) who is followed very closely by her sister, Mrs. Annie D. Hargrave, and Mrs. Sallie D. Coleman. Mr. J. T. Hart is the oldest male member, and he is younger than any of the above (he is 87 years young).

Two young men from this flock have been called of the Spirit to enter the Gospel ministry and are serving today in their respective fields of labor; they are Messrs. John Hampton Allen and Earl McKenney.

Our present pastor was no stranger to Bethany when he came, since he grew up in County Line and worked in a public place near the community. Mr. Bullock was born on June 20, 1929 to Robert Allen and Julia Elizabeth Durrett Bullock, licensed

to preach by his home church in 1961, ordained by his home church at the request of the Mt. Hermon Church of which he was then pastor in December of 1964, having been examined and approved by the ordination Committee of the Goshen Association one month prior to his ordination. He attended Bluefield College, is a graduate of the University of Richmond, and has done two years of divinity studies at Union Theological Seminary in Richmond.

The present officers of the church are: Clerk, Jeter Winkler; Treasurer, Robert Jerrell; Financial Secretary, Tom Orrock; Organist, Miss Jane Hart; Sunday School Superintendent, Steve Parrish; Choir Director, Wilson Corr, Jr.; and Sexton, Mrs. Laura Gatewood. The church is indeed grateful to those who now serve in these capacities and to those who have preceded them in the same roles.

The following list includes all living deacons of our church: Robert Jerrell (Chairman), Wilson Corr, Jr., Lem Durrett, Al Baker, Clifford Edenton, Emmett Marshall, Jack Durrett, Steve Parrish, Jr., Herbert Broaddus, Thomas Carter, Lawrence Hockaday, Jeter Winkler, Ashton Beazley (honorary), T. D. Jones (honorary), and A. L. Wright (honorary).

Present Trustees of Bethany are the following: H. S. McKenney, Herbert Broaddus, Wilson Corr, Sr., and Jeter Winkler.

Mrs. Herbert Broaddus is president of the Woman's Missionary Union; Emmett Marshall is president of the Brotherhood; Welford Orrock is chairman of the Cemetery Committee; William Haislop, Sr. is chairman of the House & Grounds Committee; Jack Durrett is chairman of the Finance Committee, and Herbert Broaddus is the chairman of the Educational Building Committee. Our present membership is 447.

As we bring this history to a close and as we are forced to reflect upon it with all the gratitude our hearts can muster, it is the least we can do to humble ourselves before God and praise His Name for His goodness to this place and to His people, acknowledging that we are in no way worthy of such special favors. O, yes we immediately say, "We're not worthy," and that is true; but He is, and His Word is true, that "not by works is man justified, but by faith in Jesus Christ" (Gal. 2:16). How appropriate are the words "Oh Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps." Therefore, brethren, let us dedicate ourselves to Jesus Christ today with thankful hearts for what we are and have, and, with greater determination seek to do and to have His work nourished in this community, knowing that if "this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God" (Acts 5:38-39).

Respectfully submitted, to the  
glory of God, on this 197th  
Anniversary by  
Andrew W. Bullock, Pastor



Jesus Won His Disciples

*One by One*

You Can Win Others  
--One by One . . .

### You Have Found

- the revelation of God's love, in Christ;
- the reality of Divine forgiveness;
- the way to newness of life;
- the joy of Christian fellowship and service

This is your discovery

**TELL IT**

### You Have Received

- assurance of God's abundant care;
- sustaining strength in weakness;
- encouragement in time of despair;
- light when the pathway seemed dark;

This is your experience

**SHARE IT**

### You Profess



- belief in God's promises
- confidence in His unfailing goodness;
- trust in His mercy and providence;
- love for His Cause and Kingdom;



This is your conviction

**LIVE IT**

**Your Own Christian Experience Can  
Bring Others to Christ**