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**The Early Trails  
of the Baptists: A History  
of the Strawberry Baptist  
Association 1776-1976**

**1976**





# The Early Trails of the Baptists: A History of the Strawberry Baptist Association 1776-1976

Compiled and Edited by the  
200th Anniversary Committee  
of the  
Strawberry Baptist Association

1976

# Strawberry Baptist Association

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## Foreword

It would be rather presumptuous to attempt to cover two hundred years of the history of Virginia's oldest association in a limited time or space.

Readers may not agree on the importance of some of the events and may feel that others should have been included, for this we are sorry. The writing was done with three things in mind. What has happened that one wants to recall in 1976; what is happening that the future will care about and what are we doing that should be preserved for posterity.

When researching one always finds discrepancies in names, date numbers and spellings. This work has been no exception and it is set out with all its imperfections in the hope that many people will become acquainted with and appreciate the contribution made by the Strawberry Association to the cause of Christ throughout the world and that it may challenge the reader to a deeper commitment to those things that are lasting. This is a story of what great things God has done.

Sincere appreciation goes to the twenty-five associational clerks who have recorded the happenings of each meeting, members of the staff at the Virginia Baptist Historical Society Library in Richmond and the Jones Memorial Library in Lynchburg, Mrs. Nancy Stanley of the Jenkins Memorial Library of the Foreign Mission Board, the 200th Anniversary Committee, Kenneth E. Crouch for the church histories, photographs and statistical data, Mrs. Harry P. Clause for editing the church histories, Mrs. Robert N. Krebs for assistance in statistical data, the Rev. Harold B. Oyer for selecting the queries and Lyn Moses for duplicating valuable historical materials. Together we send you this volume as a labor of love.

Virtley Stephenson Freeman  
(Mrs. L. R.)

May, 1976

# Chapter I

## THE SOCIETY CALLED BAPTIST

1639 - 1776

Always, a bicentennial means many things to many people. In the United States of America it has been a time of reflection on those facets of life that claim the attention of the populace be it political, economical, educational, sociological, religious - - - , but to all it is a celebration of the release from the yoke of English repression. Freedom was to be for everyone except those religious groups not conforming to the customs and laws of the Established Church. Chief among these dissenters were Quakers, Presbyterians and Ana-baptist. The Society of Baptist was not treated with the same indulgence, in religious matters, as other protestant dissenters enjoyed.<sup>1</sup> It was these freedom loving Christians who began the first united effort for total unsuppressed religious sovereignty. John Lock put it in these words, "Baptists were the first and only propounders of absolute liberty, just and true liberty, equal and impartial liberty."

### The Society of Baptists in the Colonies

One hundred and eleven years later there were fifty-eight Baptist churches in the colonies: sixteen in Rhode Island, ten in New Jersey, nine in Massachusetts, nine in Connecticut, seven in Pennsylvania, three in South Carolina, two in New York, one in Delaware and Maryland. The increase was rapid; in 1768 there were 137 Baptist churches on the North American continent. Two in Nova Scotia, seventy-seven in New England, twenty-nine in the Middle Colonies, twenty-seven in the Southern Colonies and of the twenty-seven ten were in Virginia.<sup>2</sup>

When or where the first Baptist claimed the forest and built his home in North America is not known. They may have been few and scattered, because the first church for this group was not organized until March 1639 when twelve persons started the First Baptist Church of Providence, Rhode Island.

### The Society Begins in Virginia

The first record of Baptists in Virginia is found in the journal of Thomas Story, an English Quaker. He tells of a meeting of Quakers in the home of Thomas Bonger a preacher among the General Baptist of York City.

Robert Norden ( -1726) was sent by the General Assembly of England in 1715. On June 14, 1715 "Robert Norden, an Ana-baptist preacher, appears in Court and takes Oaths and Subscribes the Declarations mentioned in the Acts of Parliament of the 1st William and Mary".<sup>3</sup> Mr. Norden worked in Prince George, Isle of Wight and Surry Counties.

Morgan Edwards (1722-1795) states that the first society of Baptists was founded at Burley in Isle of Wight County about 1727 by immigrants from England. They had as their pastor Rev. Richard Norden. He succeeded by messrs. Casper Mintz and Richard Jones.<sup>4</sup> Burley was the pre-sever of Mill Swamp Church in Blackwater Association.

## Growth of the Baptist Society in the State

John Asplund ( -1807) a Baptist minister of Southampton County had printed, in Richmond, the first edition of *The Annual Register of the Baptist Denomination in North America*. In this he reported for 1790 there were 30 Regular Baptist Associations, 795 churches, 622 ordained ministers, 58,398 members of this record there were in Virginia 8 associations, 204 churches, 150 ordained ministers, 20,443 members. He reported the Strawberry Association had 28 churches with 1,100 members. When Baptists celebrated their one-hundred and fiftieth anniversary Virginia had one-third of all Baptists in the United States, one-third of the Baptist churches and one-fourth of the Baptist ministers.

## Early Assembling of the Societies

Baptists have become what they are today because of their meetings. The early assemblies were not made up of elected delegates, but were mass gatherings where preachers preached, people prayed and the ordinances were administered. The lack of formal organization aided in cultivating devotion, Christian acquaintance, love in spreading religious truths and in the winning of souls. Most of the early assemblies were in New England; a few in Virginia and North Carolina. As the number of churches increased and the membership grew these gatherings became too large to meet the needs of all those concerned.

## Beginning of Associations

Associations were devised to solve the problem of consultation and combination for the sake of unity in action, doctrine, discipline and progress. These associations were to be composed of delegates, selected by the local churches, superseding the yearly meeting. They were to have no legislative or supervisory power over the churches. The Philadelphia Baptist Association, organized July 27, 1701 with five churches was the first and it included all the Baptist congregations in the colonies except those in Rhode Island and Massachusetts.

The second association was in Charleston, South Carolina, organized October 21, 1751, with four churches. Sandy Creek in North Carolina and Virginia was constituted ca 1758 with six churches. These were followed by the Kehukee in 1765 and the Kettocton in 1766. Somewhere

along the way these free spirited people became divided. No one knows the exact spot of ground upon which the division took place, but in 1767 two or three men from Northern Virginia and two or three from Sandy Creek assembled in Orange County and a separation took place." The northern members called themselves Regulars and the southern members called themselves Separates; those remaining were known as General.

"Those Baptists living a distance were ignorant of the reason for the division and whenever they met, they loved each other as brothers and much deplored that there should be any distinction or shyness among them. They traveled, they preached, they attended meetings, they prayed together, mingled their labors and loves. They studied the scriptures together and of course soon became practically one in doctrine and usage."

Two years after separation there were extensive revivals over the state. The Kettocton Association sent three delegates and a letter to the 1769 Sandy Creek Association to propose an alliance. The letter they took reads:

"Beloved in the Lord Jesus Christ,  
The bearers of this letter can acquaint you with the design of writing it. Their errand is peace and their business is a reconciliation between us, if there is any difference subsisting, if we are all Christians, all Baptists, all New Lights, why are we divided? Must these little appellatives 'Regular' and 'Separates' break the golden band of charity and set the sons of Zion at variance"?"

The formal attempt failed for a time, but it was ultimately effective in 1787.

### **Regular, Separate, and General Baptist**

The Regular Baptist conformed to the customs of the Presbyterians by applying for licenses and taking the prescribed oaths. They were Calvinistic in doctrine, holding to "Particular Atonement" for the elect only and adhered to the London Confession of Faith of 1686. Their churches formed the Kettocton Association in Northern Virginia.

The General Baptist descended from the English Baptist and were Armenian in theology; believing in a "General Atonement" offered to all men alike, the salvation of all infants dying in infancy, and the laying on of hands for the gift of the Holy Spirit after baptism. These believers founded the Kehukee Association in Eastern Virginia. Because of their zeal and vigor in the early days of their history it seemed the General Baptist would become predominant.

The influence of George Whitefield caused the brethren of the Philadelphia and Charleston Regular Baptist to fall into confusion so the Separate or "New Lighters" or revivalist were born full of aggression, religious zeal, peculiarities in dress doctrine and practice resembling the Quakers. They did not recognize the right of any civil power to regulate preaching or places of meeting. The necessity of a new spiritual birth, personal piety and New Testament doctrines were preached; all creeds or forms were refused. The "New Lighters" had nine Christian rites: baptism, Lord's Supper, love feast, laying on of

hands after baptism, washing of feet, anointing the sick, right hand of fellowship, kiss of charity, devotion to children. They elected pastors, deacons, evangelists, ruling elders, elderess, deaconesses and celebrated communion weekly.<sup>9</sup> From 1755 to the date of the Revolution this body spread rapidly.

### **Call for a Continental Association**

From New Jersey in 1775 the Warren Association issued a call "for a general meeting of the delegates from our associations in every colony in the interest of religious liberty to meet in Virginia October 17, 1776 to form a "Continental Association"."

Political circumstances may have deterred the gathering of delegates for this meeting, but another group of men met in Virginia in October or November, 1776, and formed a district association in the Strawberry Church in Pittsylvania County which was to be known as the Upper District Association.



## Chapter II

### BAPTIST AND THE ESTABLISHMENT

1771 - 1783

Launching a Baptist association is sometimes a task of many years. At the meeting of the Sandy Creek Association convening in the Grassy Creek Meeting House, North Carolina, in 1770 it was decided to divide the body. This was the only unanimous decision of the association. The division came about partly because of the convenience, but chiefly due to a mistake relative to the authority and jurisdiction of the association the delegates felt it had. They felt that too much power had been taken from the churches in un-fellowshipping and ordinations. The association, as in the local church, had to do everything unanimously. If one dissented they labored with him by argument; when that failed they resorted to prayer in which all joined. When this failed they sometimes appointed the next day for fasting and prayer and to strive to bring things to one mind.<sup>1</sup>

The three bodies were to be in three states: in South Carolina it would be called the Congaree Association organized in 1771 with seven churches; another retained the name and most of the churches in the Sandy Creek Association of North Carolina. The third body was composed of the churches in Virginia and planned to meet at Craig's meeting house in Orange County, May 11, 1771.<sup>2</sup>

#### At Craig's Meeting House

On the appointed day these twelve churches with a membership of 335 sent thirty-one delegates to Orange County:

Church	Membership	Delegate
Amelia (Nottoway)	260	Jeremiah Walker (1747-92), David Ellington, John Williams (1747-95)
Amherst	26	Thomas Hargate, James Menesse
Bedford	29	William Lovell
Buckingham	52	Rane Chastain (1741-1803), William Johnson
Bulpeper (Fiery Run)	21	John Morrow, Thomas Peyton
Cauquier (Carter's Run)	148	Joseph Hotsclaw, James Weathers
Frederick (Shenandoah)	159	William Marshall (1735-1808), Ruben Pickett
Louisa (Goldmine)	100	James Chiles, David Thompson, Andrew Tribble

Orange (Blue Run)	120	Elijah Craig ( -1808), George Twmen, _____ Bartlet, George Evc
Pittsylvania (Falls Ck.)	62	Samuel Harris (1724-99), Jacob Mitc
Spotsylvania (Lower)	253	John Waller (1741-1802), John Burr, Ruben Ford (1742-1823), William Webber (1747-1808)
Spotsylvania (Upper)	105	Lewis Craig (1741-1824), James Blesoe, William Card, John Craig

Dan River in Pittsylvania was in distress and did not report; Blackwater in Bedford and Staunton in Pittsylvania remained in the Sand Creek Association. The twelve churches in the new association represented eleven counties and they reported 420 baptisms. The new association was called "The Separate Baptist Association of Virginia "Rapidann" or the "Orange"; they elected by private vote Samuel Harris moderator, and John Waller, clerk.

### The First Meeting of the District Association

The delegates spent four days in fellowship, worship and business. Many visitors joined them. John Williams recorded in his Journal that he reached the association on Saturday in time to hear Thomas Hargrave preach to 1,200 people. He was followed by John Burrus as John Waller, William Marshall and Elijah Craig exhorted. In the afternoon the delegates met for business and the reading of letters from the churches.

Sunday was given to preaching to a congregation estimated at between 4,000 and 5,000. William Webber was followed by Jeremiah Walker and Lewis Craig exhorted. Later three other ministers preached.

On Monday they fasted and proceeded to do the business in the meeting house. Four men preached outside to a crowd of "about 1,000". Tuesday the attendance was somewhat smaller. William Lovell, John Williams, John Burrus, and Joseph Craig preached to 500, with a concluding exhortation by Bartlet Bennet.<sup>3</sup>

These Separates multiplied, by 1772 they had twenty churches, twenty one additional meeting houses (branches), eleven ordained ministers and fifty-three exhorters. The total membership of the Baptist in the state was put at 3,633. Allowing five to a family the "souls" hearing the message of Baptist was estimated at more than 40,000. Protestant Dissenters of the Baptist persuasion continued to grow at such a pace that when the General Association of Separate Baptist assembled at Thompson's meeting house in Louisa County on August 10, 1776, there were 76 churches represented. Here, again it was agreed to divide the association; this time into four parts. Two north of the James and two on the south side of the river. The only one to actually organize was in the southwestern part of the state. It was composed of churches "dismissed to form a district association". Semple lists the churches in the Strawberry District existing prior to the organization as Leatherwood in Henry County planted by Robert Stockton (1743-1825) in 1772; Pig River in Franklin County planted by R. Hall in 1777. Asplund gives 1776 for North Fork of Otter in Bedford County and Bitting adds Strawberry in Pittsylvania County, Head of Smith River and Catawba Creek.

1773 and Mayho, 1773. Strawberry minutes list Goose Creek, 1771, and Difficult Creek, 1776. These churches met in the fall of 1776 in Strawberry meeting house and organized the Upper District Association, the first in Virginia. We have no record of the first officers.<sup>4</sup>

### Price of Progress

This increase was not without cost, being a Baptist did not add to one's standing or safety. "Magistrates and mobs, priests and sheriffs, courts and prisons all vainly combined to divert them from their objectives. He that was for them was greater than all that were against them".<sup>5</sup>

Churches were molested, Dan River in Pittsylvania endured much persecution and Falls Creek in the same county met with great opposition. In Amherst the church rose into being against strong opposition from mobs and magistrates.<sup>6</sup>

By 1771 the rage of the persecution had in no wise abated; they seemed sometimes to strive to treat the Baptist and their worship with as much rudeness and indecency as was possible. They often insulted the preachers in times of service and would ride into the water and make sport when they administered baptism. They frequently fabricated and spread the most groundless reports which were injurious to the Society of Baptist.<sup>7</sup>

### Punishment by the Law

By the law, then in force in Virginia, all were under obligation to go to church several times a year; the failure subjected them to fines. Little notice was taken of the omission of the members of the Established Church, but as soon as the "New Lights" were absent they were presented to the grand jury and fined according to law.

When the punishment of the members did not reduce interest in Baptist other steps were taken to deter their preachers by objecting to their preaching until they obtained license from the General Court. Licenses to preach were obtained only twice a year at Williamsburg and applicants often had difficulties in obtaining them. Consequently many Baptist preachers became "strollers" — preached without official license, thus making them subject to imprisonment.<sup>8</sup>

If this in addition to ridicule, defamation and abusive language could not stop the progress of Baptist they were pressed to imprisonment. Before this could be done the parson of the parish was consulted and often his judgment confirmed it. His counsel was that the "New Lights" ought to be taken up and imprisoned as necessary for the peace and harmony of the old church.<sup>9</sup>

### From Chesterfield Jail to Bedford County

Of interest to the Strawberry Association should be the imprisonment of Joseph Anthony (1713-1785) in December, 1770. Mr. Anthony, a native of Goochland County, had been invited to preach in Chesterfield County. He was arrested for "misbehaviour" by itinerant preaching and put in jail. His surity for "good behaviour" was that he would

not preach in the county for a year and a day. Since he could not in conscience comply he continued in jail until March preaching through the grates. Such was the power of Anthony's ministry while in jail that it was judged the best policy to dismiss him. The jailer was directed to leave the door of his cell unlocked, that it might be reported he had escaped, but he did not leave the jail.<sup>10</sup> He later became a leading figure in the organization of the Strawberry Association. (For more about the persecution of Virginia Baptist Ministers read Little, Lewis Peyton, *Imprisoned Preachers and Religious Liberty in Virginia* (Lynchburg: Bell, 1938).

None escaped harassment. John Ireland tells of a group of negroes who had the patrolers let loose upon them at a large Sunday congregation. They were sieged and whipped.<sup>11</sup>

## Strawberry Escapes Punishment

So far as known there was little molesting of members or pastors of the churches in the Strawberry, but they felt their responsibility in seeing that complete freedom was to be the delight of all and stood ready to add to the influence of Baptist who were already strong among the common people and beginning to be felt in high places, because they loved freedom and hated the church establishment — not the members or the ministers, but the principles.<sup>12</sup>

## Working for Absolute Freedom

Through John Anthony (1746-1822), Robert Stockton and William Johnson, chosen by the association, the desires for freedom were made known as the Baptist General Association sent its complaints to the governing body of the state.

Among the many petitions were the following that claimed Baptist interest:

1. 1737 Noncomformists could not practice their respective faith.
2. 1754 That church establishment be abolished and religion be left to stand upon its own merits.
3. 1775 Against the law not admitting worship except in the daytime.
4. 1776 Petition for the following religious privileges:
  - (1). Worship God in one's own way without interruption.
  - (2). Be permitted to maintain own minister and none other.
  - (3). To be married, buried and the like without paying clergy of other denominations.
5. 1779 Help Mr. Jefferson's bill for religious freedom get passed.
6. 1780 Dissolving several vestries and electing an overseer of the poor.
7. 1783 Against vestry and glebe laws; assessing taxes upon people to support the ministers of all alike.
8. Many existing civil laws oppressive to the Baptist, the marriage laws not practical and oppressive. Clergy of former Established Church supposed themselves to have the exclusive right of officiating in marriage.

9. 1784 Praying that perfect and equal religious freedom may be established; they were against the amendment that would allow persons to designate their ministers as the beneficiaries of their part of the tax. They believed in voluntary religion and in free-will offerings for its support. Baptist stood alone on this.
10. 1786 That glebes be sold and the money applied to public use. All six associations reported favorable to this.
11. Protestant dissenters of the Baptist persuasion set forth the inconveniences of compelling their licensed preachers to bear arms under the militia law and attend muster, by which they were unable to perform the duties of their function.<sup>14</sup>

It is interesting to note that the dissenters who had experienced the harsher treatment, being beaten and imprisoned, who cruelly taxed the ingenuity of the establishment to devise new modes of punishment and annoyance were to be a most cultivated group when important decisions had to be made.

In communities where Baptists were not numerous when there was anything near a division among the other inhabitants they together gave a cast to the scale, by which many a worthy and useful member was lodged in the House of Assembly.<sup>15</sup>

### **The Baptist Society, a Guardian of Freedom**

These united churches had helped win the religious freedom, now they needed protection from any encroachments by Civil government. They would find such a guardian and Strawberry would be there in 1783 when Robert Stockton and thirty-six other delegates including most of the active preachers in Virginia met to form a General Committee to care for the good of the whole Baptist Society.

## Chapter III

### HELPING GUARD THE VICTORY

1783 - 1791

After the dissolution of the General Association a General Committee was formed — of not more than four delegates from each association in the state. This, smaller but more representative body, could act punctually. There would be no local matter to consider so it could focus its attention to those things of general interest and act as the guardian of the rights of Virginia Baptists against remaining discriminations.

Delegates from Dover, Middle District, Kettocton and Strawberry met October 9, 1784, at Dover meeting-house. Their duty was to “consider all political grievances of the whole Baptist society in Virginia and all reference from the district associations, which concern Baptists at large. No petition shall be presented to the General Assembly from any association connected with the General Committee.”<sup>1</sup>

This concentration of counsel and influence was used by Baptists who were largely instrumental in securing the adoption of the sixteenth article of the Virginia “Declaration of Rights” passed June 12, 1776. The year before the only “privilege” that Virginia ever accorded the Baptists had been granted.<sup>2</sup>

#### Strawberry Association and the Committee

William Johnson, Joseph Anthony and Robert Stockton attended the meetings as delegates. Stockton did not absent himself from one session until 1799. This absence was due to the preparation for the removal from the state to Kentucky.<sup>3</sup> At the meetings they approved the minutes and presented frequent memorials; this tells of their zeal and persistence.

In 1782 Robert Stockton was sent as a messenger from the General Committee to the Holston Association and in 1790 he and Joseph Anthony were asked to wait on the Presbyterial society in regard to the General Assembly selling the Glebes. They were repaid for their services; three shillings a day for traveling, two shillings a day while attending the sessions and a proper allowance for “hostley”. This was to be paid from the district association funds.<sup>4</sup> Mr. Stockton spent eight days in journey from Leatherwood; Mr. Johnson spent six days traveling. The Stockton bill was two pounds, 14 shillings and Johnson’s bill one pound and 12 shillings.<sup>5</sup>

## Memorials to the Committee

At the first session a memorial was sent to the General Assembly king that it repeal the vestry law and for a change in the marriage w. Later others were sent including one in August 1785 protesting a ll that would tax property for the support of teachers of Christian ligion and for places of worship — this would destroy complete religious freedom." James Madison was sent by Virginia Baptist to the 1st Congress of the United States of America, October 1779 in an effort to keep the church and state apart.

History has not kept all the memorials. However, we did find one of interest. "What is a Baptist Constitution?" This was answered August 1789. An abridgment of their reply is worth noting " - - - neither this committee nor any association have any right to Derobe Churches of their Independence."

The articles in which we all agree are as follows:

"1. That there is but one Eternal God. 2. That in the Godhead are three Distinct persons. 3. That Jesus Christ is properly God. 4. That the Scriptures are a Divine Revelation of the will of God. 5. That all Adam's posterity are Universally Deprived. 6. That nothing atones for sin, but the blood of the Lamb. 7. That the imputed Righteousness of Jesus Christ can justify us before God. 8. That a moral change of heart is absolutely necessary to prepare us for the Enjoyment of God in time and Eternity. 9. That repentance for sin should always precede baptism. 10. That no water baptism is valid but that of Dipping the body in water in the name of Trinity. 11. That self Denial and Gospel obedience are necessary in Religion. 12. That there is a General Judgment appointed by God, where all Adam's race will have their audit and hear their final doom. For further particulars we refer you to your Delegates". They were William Johnson, Robert Stockton and Joseph Anthony.

## Our Association Gets a Name

In tracing the early history one can be confused because of names. The General Committee recorded in its minutes and correspondence the name "Upper District". The General Committee of Correspondence called it "Henry District Association" in 1789. In the Strawberry Association minute book dated May 30, 1791, the following is recorded. "viz. It is agreed that this association shall go by the name of Strawberry District; so at Mount Hermon the confusion over names was settled." The irony of the action became evident years later when the church where the association held its first meeting and for which it was named became anti-missionary and left its namesake. Another source of confusion for the historian is the biannual meetings with minutes from both recorded in the same annual. The spring meeting began the first Saturday in May and the fall session the first Saturday in October.

## The First Recorded Meeting

From October 13, 1787 to October 7, 1815, the minutes are in manuscript form and rather hard to decipher. One finds little about the business

conducted by the delegates, but they had "full" meetings, starting Saturday afternoon with an introductory sermon, moderator and clerk elected, letters handed in, delegates enrolled and corresponding brethren seated. The moderator and clerk with five other persons were appointed to arrange for the business of the association. A committee to write to the corresponding associations and three or four ministers appointed for the Sunday preaching.

Sunday's minutes usually told of the great crowds that gathered, the attention or lack of it given to the preaching and they ended with "the hope that something good was accomplished".<sup>10</sup>

October 13, 1787, eleven years after the organization, when the association met at Goose Creek the clerk gave for the first time the names of the delegates and the churches they represented.<sup>11</sup>

<b>Church</b>	<b>Delegates</b>
Strawberry	Thomas Johns
Leatherwood	Robert Stockton
Head of Smith River	None
Otter River	John Anthony, Joseph Drury, James Freeman
North Fork, Roanoke	James Mathis, Elias Owen
Lower Blackwater	Alex Furgurson, Philip Bailey, Jeremiah Maxe
Meadow Creek	John Lawrence
Goose Creek	William Johnson
Beaver Creek	Joseph Anthony, Jacob Faress
Catawba	Samuel Goodwin, Absalon Smith, John Mahar
Cotton Town	Jeremiah Hatcher, Julius Hatcher
Cascade	William Stevens
Rennet Bag Creek	Randolph Hall, Bailey Carter
Head of Little River	William Derveese, Humphry Smith
Snow Creek	None
An Association of eleven churches in North Carolina represented by George McNeill	
Head of Pig River	Moses Renfro, William Aurs

In 1792 they started at eight o'clock and not the usual hour. The outstanding business was the adoption of a Constitution and Rules of Decorum in the Annual Register with little change. The same Rules of Decorum have been used through the years with some alterations. They read:

1. The association shall open and close with prayer.
2. A moderator and clerk shall be chosen by the suffrage of the members present.
3. Only one person shall speak at a time, who shall rise from his seat and address the moderator, when he is about to make his speech.
4. The person thus speaking shall not be interrupted in his speech by anyone, except the moderator, until he is done.
5. He shall strictly address to the subject and in nowise reflect on the person who spoke before; so as to make remarks on his lips, feelings or imperfections, but shall fairly state the case and matter as nearly as he can, so as to convey his light or idea.
6. No person shall abruptly break off or absent himself from the association without liberty obtained from it.



7. No person shall rise and speak more than twice on the same subject, without obtaining liberty to do so from the association.
8. No member of the association shall be tolerated to read any books or papers, nor laugh during the setting of the same. No whispering during the time of public speech.
9. No member of the association shall address another in other terms of appellations but the title of brother.
10. The moderator shall not interrupt any member and so prohibit him from speaking until he gives his light on the subject except he break the rules of this decorum.
11. The names of the several members of the association shall be enrolled by the clerk and called over as often as the association requires.
12. The moderator shall be entitled to the same privilege of speech as another and he shall have no vote unless the association be equally divided.
13. That any member who shall willingly and knowingly break any of these rules shall be reprov'd by the association as they shall think proper.<sup>12</sup>

### Sharing With Other Associations

For the first twenty-five years the association corresponded with the Elkhorn, Roanoke, Ketocton, Yadkin, Holston and the New River. This letter from the New River is typical of those sent and received:

"Dear Brethers:

In the name of our Lord Jesus Christ we greet you - - -

We request that we appoint a day of public prayer to be observed on the fourth Sunday in July next in consequence of the great decline of vital religion amongst us and the threatening calamities of the nation. We do seriously recommend the strict observance of the Sabbath of which our brethren and people need and that they would address the God of Zion with their most ardent petitions to revive his work in his land and make known the Joy of the whole earth and to the nations; that he would preserve us from natural calamities and keep us in peace and tranquillity"<sup>13</sup>

Already the association was sending out churches to help form other organizations. After it gave churches to form the New River and Mayo in 1798 there were twelve left with eight ministers to carry on the work.

Now, much of the business of the annual meetings was the discussions of problems that arose in the churches. If the messengers could not reach a suitable or satisfactory answer for the query it would be sent to the General Committee for deliberation. Other queries were sent to the several district associations and from them to the several local churches for their opinion. The Strawberry Association was asked to consider a request about slavery and in October, 1791, answered, "We advise them not to interfere with it".<sup>14</sup>

During this period of expanded activities the association made its contribution to the Great Revival of 1785, a greater understanding of other Baptists, of education, publication of Baptist history, of papers and hymn books and an increase in the number of district associations.

## Chapter IV

### BAPTISTS WORKING WITHIN THEIR ASSOCIATION

1791 - 1836

Since the purpose of the General Committee had been achieved, that of bringing about complete separation of church and state in Virginia, it was dissolved in 1799. When the act for establishing Religious Freedom drawn up by Thomas Jefferson had been endorsed in 1779 Virginia became "the first government in the world to completely divorce church and state — the greatest contribution of America to the sum of Western civilization".<sup>1</sup> Baptists had lead in this and the delegates from the Strawberry did their part.

Now, the state association needed a new structure for the maintaining of an organization that could concentrate its attention, not upon the local church, its problems, plans and place in the community, but the work of the churches of the state as a whole. In 1800 a large majority of the convention at Lyle's favored a General meeting and resolved:  
(Edited)

1. The organization be of the several associations in the state under the title of General Meeting of Correspondence of the United Baptist Association of Virginia.
2. It be composed of four delegates from each association, they meet once a year.
3. Each association send annually by hand of mesengers a copy of their minutes, a sketch of any circumstances that could be of general utility.
4. Annually print in numbers part of the minutes from the several associations — that will promote the interest of religion and harmony of Baptists.
5. The expense of printing the proceedings of the correspondence (not to exceed thirty octovo pages) to be defrayed by the association and the sale of the work - - -.
6. No power to do anything to infringe on the liberties of an association or church.
7. - - - not to attend to political grievances unless directed to do so.
8. The plan when put into effect would have two-thirds of the associations give assent thereto and be dissolved whenever a majority shall deem it dangerous to the happiness and interest or religion.<sup>2</sup> The delegates from seven associations rejected the plan in 1802, by 1808 the idea had been approved and the committee got to work.

The real objective was "to promote and preserve union and harmony among the churches". Little is found of the Strawberry's involvement in the new organization. On the issue of the revision of the Philadelphia Confession of Faith they took no action. They answered a query about sending messengers to the annual meeting of the Committee with, "We think not." The 1812 minutes read "be it resolved that the Strawberry Association is not in favor of going to the General Meeting of Correspondence". John S. Lee (c1780-c1856) attended the 1820 meeting of Correspondence and reported it interesting so in 1822 he, William Aftwich (1768-1865) and Robert Tinsdale ( -1856) were to be messengers.

The churches of the Strawberry Association proved they had more interest in the progress of the local congregation and its responsibility to the local populace than what the General Meeting of the Correspondence could do under its constitution.

### Dividing the Association for Effective Work

One of the first acts of the association in the early 1800's was to divide the churches in sections for the convenience of the people and the better acquainting them with the work, needs of the area and to lend aid in local problems. The eleven churches were placed in groups and ministers assigned to visit and give assistance when needed.

Section 1: Otter, Liberty, North Fork of Otter, Rockbridge, John King and James Perego, ministers

Section 2: Fork, Ellison, Morgan's, John Anthony, Jeremiah Hatcher, Isham Fuqua, ministers

Section 3: Snow Creek, Leatherwood, Pig River, Head of Smith, Thomas Douglas, minister

By 1813 the number of churches had increased until it was necessary to rearrange them according to the points of the compass.

East: Burton Creek, Otter, Timber Ridge, Little Otter, Difficult Creek, Goose Creek

West: Leatherwood, Smith River, Perego Meeting House, Head of Pig River, Blackwater

North: North Fork of Otter, Suck Spring, Beaver Dam, Mill Creek, Rock Spring, Buffalo

South: Manton, Gill's Creek, Bethal, Snow Creek

Each section had its meetings, which must have proved helpful for in 1802 the churches expressed a desire for the gatherings. One year they made a request of "wishing the association to lay aside the rule of rotation from section to section." By 1822 it was suggested that there be two section meetings a year to which ministers were appointed to attend and report back the next year. That year reports were given at such meetings in Lynchburg and Suck Spring. Seven years later the churches wanted to dispense with one of the sessions of the association and have three section meetings. (Tradition and the brethren said, "No".)

From time to time committees were appointed to rearrange the sections, the last was in 1865. The minutes of 1866 carried the last statistical tables compiled by sections.'

## The Record

Mr. Asplund did not receive the 1793 minutes in time to strike them off. The clerk lost the minutes of 1795. In 1815 the question of printing the minutes came before the messengers. One session said, "No" and the other wanted them "struck off". The clerk received \$10.00 for his services and the churches were asked to contribute to the 250 copies with a circular letter to be annexed.

Church	Amount Requested
Head of Pig River	\$2.20
Staunton	1.50
Buffalo	1.00
Little Otter	1.50
Goose Creek	2.08
Suck Spring	1.00
Lynchburg	1.50
North Fork of Otter	1.00
Bethel	2.00
Burton Creek	1.00
	<hr/>
	\$15.78

The letters to be annexed were prepared by a minister, read at the association and voted on. If the delegates did not think it "proper" the letter was not sent with the minutes. Some of the subjects reflected upon were: 1815 "What Is a Gospel Church?", 1816, "Open Communion Impolite, Ingurious and Impractable", 1817, "Family Religion", 1819 "Spirits of the World", 1820, 21, 23 the letters were read and rejected 1825 "Habitual Godliness, Grace, Mercy and Peace", 1827, "Intemperence" 1828, "Prayer".

Through the years other papers have been presented and recommended to be published as a part of the proceedings. 1852, "Evils of Infant Baptism", 1854, "Evils of Dancing", 1881, "Social Dancing, Antiscriptural and Sinful", 1881, "Needs of the Association", 1882, "The Proper Subjects for Baptism", 1970, "George Percy, the Almost Forgotten Missionary", 1973, "The Viewpoint of Youth — Pastor and Congregation and Their Relationship", 1971, "Baptist Imperatives for the 1970's".

One of the most used sections of all minutes is the statistical tables. As early as 1790 the minutes of the Strawberry Association have had such information. That year the table included names of churches, location, delegates and membership.

### Presbyteries and Committees Aid All

Owing to the distance between churches and the deficiency of ministers the association appointed presbyteries and committees to help care for the needs of many congregations. This list of "calls" reveals the diversified problems:

1789 — Buffalo and Blackwater needed help to settle distress — the distress was not mentioned.

- 303 — Presbytery needed to help ordain deacons in several churches.
- 305 — Snow Creek and Pig River want a presbytery to see about a church meeting house at Simmons Creek.
- 308 — Staunton River requested a committee, but did not state reason.
- 309 — Perego asked for a committee and on the visit a small minority received them. Big problem — a brother who had the Gift and used it to proclaim principles not adhered to by the Baptist Society to the distress of his brethren. It was suggested that he lay down his Gift.
- 310-1811 — These churches continued to ask for help. They later became anti-missionary.
- 314 — Perego meeting house in disorder. It was suggested that letters be granted to those who asked. Many of the churches had afflictions caused by a minority; the smaller seemed to have more than their share of trouble. Perego had some few members and letters to the associations stating charges against Lewis Foster. Elders John King, William Leftwich, Joseph Perego, Stephen Hubbard, John Black and Henry Tuggle were appointed to answer the charge.
- 314 — Committee asked to set apart deacons at Timber Ridge.
- 315 — Brothers Anthony, Leftwich, Harris, Ashworth and Terry were to help organize a church in Lynchburg and to ordain John S. Lee.
- 318 — Different ministers were assigned to visit churches in trouble.
- 318-1820 — Many reported they visited churches.
- 325 — Committee sent to settle dispute at Stanton River and another to organize a church at Salem.
- 331 — Ask to establish church at Fincastle.
- 332 — Mt. Hermon request a committee to help settle problem between J. C. Noel and members of the church.
- 334 — The association felt that churches should not ordain ministers; they should be questioned and ordained at the association meetings.
- 335 — Committee asked to organize a church in Giles County.
- 336 — Same committee asked to go to Linking Creek in Giles County because of discord in the church.

In later years the executive committee did some of the work of the presbyteries and committees.

Many of the progressive ideas that were being tried in several churches in the state had not reached the western churches who had been kept busy trying to maintain order within themselves. Some rather interesting things that are for the Strawberry Association only. The spring meeting of 1804 was held in the home of James Freeman at the head of Turner Creek. July 4, 1812, a day of prayer and fasting for the problems of our county. No persons responsible for the reports to the 1819 meeting were present. The time was spent in discussing the problems of local interest. The minutes of 1820-1821 may be called our miniature, they are about 2½ inches by 5 inches with nine pages and reports of twenty churches. Some of the items of business that were of interest was raising money for the relief of the Lynchburg Church, \$21.50 collected.

Trying to do something for the Burton Creek Church and to exclude of  
Thomas Bunting as pastor and from the fellowship of Baptist. Maybe  
the association meetings were not exciting, but they were different and  
interesting.

## Chapter V

### INVOLVEMENT IN STATE MISSIONS

1822 - 1830

The General Meeting of Correspondence continues its yearly meeting — the constitution gave it almost nothing to do. Only a few of the twenty district associations belonged to it and a very small number of delegates attended. In 1821 there were only three present and not one officer. No business was undertaken; Edward Baptist (1790-1863) suggested that something in the form of an organization for the definite purpose of investigating the spiritual condition of the state be started and to make plans to improve it.

At the First Baptist Church of Richmond in June 1822 this recommendation to be sent to the district association was made:

1. A meeting to be called the General Association of Baptists in Virginia for supplying vacant churches and spreading the gospel be held.
2. Its object — to propagat the Gospel, preach the word in vacant churches, and send preachers to destitute regions in the state.
3. To be composed of representatives from the several associations in the state, each to be entitled to four.
4. The representatives, when convened, shall not interfere with internal regulations of the churches or associations, must not pursue any object other than specified in the second article.
5. Funds to accomplish these objectives must come from voluntary contributions from each association and by any way they think best and the General Association not to infringe on the rights of individuals or churches. No sum is necessary to have representation from the respective association.
6. An appointed executive board will transact business between sessions.
7. The constitution can be revised and amended by two-thirds of the representatives at the General Association.<sup>1</sup> (This seemed to be able to do little good or evil.)

The first meeting was held Saturday, June 7, 1823, at Second Baptist Church of Richmond. Most of the gathering, like all the others had little business — preaching was the thing, Luther Rice (1783-1836), Edward Baptist (1828-1896), O. B. Brown (1779-1852), James Fife (1794-1876) and Daniel P. Witt (1801-1871) preached. The messages were heard and rated. Rice's was the feeblest, Brown's the most profound, Fife's the most impressive, Baptist's most beautiful and Witt's most popular.<sup>2</sup>

On Monday they appointed twenty-one members to the board managers. John S. Lee, William Leftwich and Valentine Mason (1781-1843) were named to the board from the Strawberry. By invitation two Bedford County "boys" were present at the first Board meeting August 1832 at the home of Andrew Broadus in Caroline County. Daniel Witt had been baptized into the church at Liberty in December 1821, he broke the ice for this rite, and Jeremiah B. Jeter (1802-1880) was baptized the same month in the Mount Hermon Church.

Rev. Peter Dupuy heard from a delegate of the Virginia State Legislature, from the upper country, of the remarkable Baptist "plow-boy" preachers in Bedford County. He invited the young men to his home and Daniel Witt "preached his way down the James to Richmond". He was tested out in two prayer meetings, in sermons and on Sunday in the preaching service of the First Baptist Church of the city. Next June 1823 Witt and his friend, J. B. Jeter, attended the first session of the Virginia Baptist General Association in Richmond. Witt vouched for Jeter, for he had been tried and found faithful in the capital city.

### Birth of State Missions

Before the Board began its evangelizing program they wanted to know about the religious condition of the state so Jeter and Witt were sent to inquire as to the fields of greatest spiritual destitution. They were to make a month's tour of Western Virginia and another in the area of the Portsmouth and Meherrin Associations. Each would receive \$30.00 a month.<sup>3</sup>

On the day of their appointment in October 1823 they left Dr. Broadus with his carefully written instructions and headed for Bedford where they would make the final preparations for their task. Dr. Jeter said, "Our minds were immature, with little knowledge and experience, we were very imperfectly fitted for our mission; but under the circumstances the Board could not then do better."<sup>4</sup>

Later in the month they left their homes, under the shadow of the mighty Peaks of Otter, rudely, but after the style of the day, equipped for their tour. Mounted on plow horses they carried well stuffed saddle bags, overcoats and umbrellas strapped behind them. Their trek took them through Franklin and Patrick Counties on their way to the New River Association in Giles County.<sup>5</sup> From this point they made a hurried survey through Wythe, Monroe, Greenbrier, Pocahontas, Bath, Alleghany and Botetourt counties. Robert Tinsdale (1780-1856), a well educated minister from the lower part of the state had spent two or three years among the mountains to regain his health, accompanied them to Pocahontas and was a great help in securing introductions and information.<sup>6</sup> They found great "destitution of religious instruction" the people were cordial and helpful in establishing missions in most neighborhoods.<sup>7</sup>

In December they traversed Campbell, Prince Edward, Lunenburg, Brunswick, Dinwiddie, Sussex, Southampton, Isle of Wight, James City, York, Gloucester, Mathews, and Middlesex Counties. (They did all this traveling on horseback.) They found many destitute places of religion yet a continuous line of meeting houses.



## First Report from State Missionaries

An account of their work to the Board was made January, 1824. Both had kept diaries and Witt being the senior missionary read his. At this session Jeter was engaged by the Board to return to Sussex and adjoining areas for four months. He received \$80.99 for this service. Daniel Witt, who had received more formal schooling than Jeter, was asked to spend a few months studying with Robert Semple. After delving into literary works and theological study he would go to Williamsburg on a five weeks preaching mission. Later in the year James Leftwich, a young licensed preacher from Bedford, had been chosen as a colleague and the two revisited parts of Western Virginia. For ten weeks work Witt was to get \$50.00 and Leftwich \$25.00.

## Second Meeting of the General Association

The second meeting of the General Association was at Lynchburg Mr. Dillard's school room, June, 1824. Of the thirty messengers appointed, sixteen were present plus twenty "ministering brethren" made up the attendance. Total gifts for the year amounted to \$484.06½. Among the missionary societies sending letters and contributions was the Union Missionary Society of Bedford.

At this meeting the request was made that an offering be taken at all the district association meetings for the expense of the General Board. The next year at one of the meetings of the Strawberry Association Town Creek wanted the body to rescind the vote of the last association regarding union with the Virginia Baptist Association. The group voted "no".

Each year someone of the messengers took the collection to the General meeting, 1827 they carried \$25.25 and in 1829 the amount was \$23.73 and the balance in the Strawberry treasury of \$2.84 was to be paid the delegates for their expenses. It was decided that each preacher would take a collection where he preached for the work of the General Association and that we no longer take public collections at our associational meetings. The delegates in 1830 took \$25.25 for the work of the Board and \$4.75 for their expenses.

## Reassuring Freedom for the Churches

Because of the jealousy in the district association that somebody would encroach on the liberties and prerogatives of the church and the experiences of the three previous organizations made many of the messengers wary of something new. The object of this General Association was to propagate the Gospel and advance the Redeemer's Kingdom throughout the state. Its funds should be raised by voluntary contributions "not infringing on the rights of the individuals or churches".<sup>8</sup> Here in the bounds of the Strawberry Association Article 7 was amended to safe guard this principle.

## More Plans for the Missionaries from Bedford

The Board met after the adjournment of the General Association. They engaged Jeter to return to Suffolk; Witt and Leftwich to continue in Alleghany, Bath, Pocahontas, Rockbridge and Augusta counties.

John S. Lee was appointed a missionary, but did not carry out his appointment. These men were to receive \$25.00 a month; the funds of the Board limited all engagements to periods of not more than four months.<sup>9</sup>

## Strawberry Takes Her Place in Leadership

Strawberry had a leading role in the formative years of the Virginia Baptist General Association. After the second meeting in Lynchburg the third took place in Richmond and the Strawberry was represented in the twenty-four appointed delegates present and had made her contribution to the \$972.00½ reported collected. The delegates accepted their appointed responsibilities. Daniel P. Witt preached at candle lighting; he and James Leftwich were asked to visit the New River Association for the Board. The new Board of Managers included V. M. Mason, Daniel P. Witt, and James Leftwich all of the Strawberry Association. Witt was assigned the grave responsibility of locating places for missionaries to labor and to prepare the circular letter for the 1827 meeting on the subject of "Christian Prudence in the Life of a Private Citizen."

## Changes in the General Association Structure

The next four years witnessed a steady decline in attendance of the delegates. In 1829 the number of appointed delegates dropped to twenty-two and those attending to sixteen. The collections reached a new low of \$383.91. At this meeting a committee of four were appointed to recommend a change in the constitution that would increase broader interest and support. V. M. Mason and J. B. Jeter were half of the committee that recommended the membership by associations be discontinued and that Article 3 of the constitution be changed. Briefly they suggested:

1. Any person contributing \$10.00 to the funds of the General Association be a member or could appoint someone to represent him.
2. Contributions of \$30.00 made one a member for life.
3. Every association, church or missionary society contributing \$10.00 would be entitled to one representative and another for every additional \$10.00. Almost all the delegates present and the affiliated district associations to which it was referred approved it as the most equitable principle of representation.

At the 1829 meeting of the Strawberry Association it was recommended that every pastor take one offering a year for the Virginia General Association.

## The Effects of the Change

The decision resulted in attendance of the 1830 General Association increasing and all who came were interested. Fifty-eight persons represented a number of groups and four associations. Again Strawberry Association was represented. The entire collection amounted to \$1,003.22. Six persons had paid the \$30.00 and became life members. William Harris, James C. Leftwich and William Leftwich all of Bedford County

were among the group. Elder Harris had worked in the county as a missionary on the James River for \$25.00 a month. In his 1827 report to the association he had ridden 1,517 miles, worked 142 days, preached 62 sermons, baptized 18 persons and collected \$40.58.<sup>11</sup>

After 1828 it was decided that the Board should hold its meetings in Richmond. Men serving from the Strawberry Association at that time were: James C. Leftwich and Jesse Witt (1797-1858) of Bedford County, Valentine M. Mason of Lexington, Robert Ryland (1805-1899) from Lynchburg and William McDermott of Botetourt County. The Board felt the lack of success expected from its missionaries was due in part to the distance they worked from their homes, the territory too extensive and their work in one locality too brief. It recommended that the missionaries live on their fields of labor and they be employed from year to year.<sup>12</sup>

The General Association resolved that at each annual meeting time be set apart for the general interest of religious and morality especially in relation to Bible and Sabbath Schools, Missions, Tract and Temperance Societies.

It is not hard to see that the Strawberry Association had maintained its interest in and contributions to the progress of Virginia Baptists from the time of its first organization for religious freedom until it was assured for posterity. Now, it was ready to look for new ways to serve the people of the upper county.

## Chapter VI

### MEN MOVE TOWARD THEIR MISSION

1776 - 1976

As one reads the early records of the association he is impressed by the absence of the laymen's names or their participation in the deliberations at the meetings. One knows they attended because of the crowds that they made preparation for the meeting in the local church, they opened their homes to the visitors and fed them.

The early nineteenth century saw laymen being elected as delegates from their churches and taking some part in the design of the work. The fifth Sunday in November 1868 all ministers and deacons met for the purpose of organizing. Historians left us nothing of this effort.

#### Men and the Mission Movement

As early as 1884 there were groups interested in missions and a number of churches reported organizations. These may have been the responsibility of laymen. The first missionary society of the Big Island Baptist Church was recorded in 1896 with B. F. Cox as president. In 1885 the men suggested the women organize societies.

When Strawberry's second woman missionary went to China it was the ministers and laymen who decided to send "Sister E. B. Sale as a special missionary to the foreign field and support her". Brother Royall was to keep account of this special offering. To date 229 persons had given \$650.00; 24 of the churches had given nothing. Miss Sale left January 1895 and at this time was studying the language.<sup>1</sup>

#### The Laymen's Movement

The movement came as the result of laymen calling upon God and receiving from him a divine mandate.<sup>2</sup> It spread rapidly in the United States. Southern Baptists were perhaps the denominational organization to take the first action, they began their work in 1907.

"The purpose of the Laymen's movement was missionary. As the movement developed and its activities enlarged its purpose was enlarged in a corresponding degree. It was one of the organizations, formed around the perimeter of the convention, that became a commission in 1952".<sup>3</sup>

## The Movement in the Strawberry

The movement started in Virginia in 1908. J. P. Luck (1817-1891) addressed the association on the subject and a number of pastors and delegates responded to the call to help organize the work.<sup>4</sup>

W. H. Wranek served as chairman of the movement in the association from 1913-1914. In 1915 Cornelius Gilbert and George D. Witt were a committee presenting the following suggestions as things the layman could do for the Laymen's Movement:

1. Establish a strong associational committee.
2. See that each church has a chairman.
3. Every church have an Every-member Canvas.
4. Use the Duplex envelope.
5. That pastors and men cooperate.

## The Outreach

For ten years laymen George Diuguid, J. M. Coleman, William Eubank, Hunter Miller, J. A. Rucker, O. B. Barker and Warren McNeil helped lead laymen in getting the churches to use envelopes for receiving their offering, take an every-member canvas, weekly giving with the tithe as minimum. In 1921 they were stressing persons to sign the tithers card supplied by the Laymen's Movement, send the number of tithers to the chairman and for laymen to speak on stewardship. They also suggested that one-half of the gifts go to benevolence.

Their last report to the association was in 1922 and they were continuing to involve more men in the church program especially in finances. In their last report they stressed:

1. Loyal and liberal support of pastors.
2. Weekly offering as a part of worship.
3. Better church attendance among laymen.
4. Stewardship of life and substance with the tithe as the minimum.
5. Bequeath one tenth of your estate to the Lord's cause.
6. Organize a Union or Brotherhood in the church.
7. Arouse interest in work done by the state and district conventions.

Laymen took the lead in the 75,000,000 Campaign and supported it in the association.

## Men Begin to Serve in 1876

For one hundred years no layman had been elected moderator, but at the 1876 meeting Col. J. A. Hamner was chosen to begin the second century of work. This period would see W. F. Fisher, W. A. Miller, J. Calvin Moss, Hunter Miller, J. A. Rucker and Harvey W. Gentry give nearly forty years of progressive, layman leadership. Now, on the eve of the third century another layman, Donald C. Carr, adds his contribution as moderator.

The last one hundred years have seen laymen involved in every aspect of the association; serving on committees, leading organizations, speaking to reports, filling pulpits, sharing their business knowledge, even speaking to the W.M.U.'s and representing the association of the General Association Board. Many times the layman has been the catapult for the great movements among the Baptists in this area of the state.

## Chapter VII

### LADIES IN THE MEETING HOUSE

1860 - 1976

If back of every great man there is a good woman then these Blue Ridge Mountains have been full of good ladies. They could have come from several different backgrounds. Mrs. Robert Stockton, wife of the second moderator, was an excellent business woman. While her husband was a prisoner of the British for two years she not only supported the family, but paid off all his debts.<sup>1</sup>

Some may have come from a group of formally educated women for there was a Female Academy in 1814 in Lynchburg where young ladies studied drawing, painting, needlework, English grammar, arithmetic, geography, astronomy and music. Latin and Greek were omitted from the curriculum. In 1837 Edward Williams reopened the Bedford Female Academy.<sup>2</sup>

To be sure most of the women came from the larger group of typical pioneer stock; brave, honest, truthful, loyal, beautiful, steady hard working people who put God, family, neighbor and home before their comforts.

#### Wanted Women

One of the first times women were mentioned in the association and the need for their assistance was in a letter from Alexander Eubank which he challenged them to raise \$500.00 for George Percy to use in his California work. "Ask 1,000 female members at the next monthly meeting to organize Female Missionary Societies and raise \$1.00 each for the year by sewing, knitting or raising of fowl. Send the money at the next session at Hunting Creek, August 1, 1861. You may save the association from going anti-missionary."<sup>3</sup> The next year they were asked to raise Mr. Percy's salary by giving \$1.00 annually, to organize societies and lay aside in store on the first day of the week all the goods laid on that day.<sup>4</sup>

By the 1870's women were beginning to have a more important part in the work of the association. The membership was reported by male and female members and when a committee was named to solicit contributions for the Education Board every solicitor was a woman. Beaverdam, Mrs. Laura Jeter; Bethany, Jane R. Henderson; Bethlehem, Mrs. James; Blue Ridge, Mrs. Jane Fox; Burton Creek, Mrs. J. M. Ogden; Cove, Mrs. L. Ogden; Difficult Creek, Mrs. Elizabeth Fields; Fairmount, Mrs. Bettie M. Price; Flat Creek, Mrs. Buckner; New Prospect, Ann

Read; Palestine, Bettie Wilson; Staunton, Lucinda Pinkard; Suck Sprig, Mollie L. Noel; Wolf Hill, Emma Hatcher; Glade Creek, Sallie H. Rucker; Halesford, Annie Dinwiddie; Hill Spring, Mrs. Rebecca Updike; Liberty, Mrs. Ella Judd; Mt. Airy, Angeline Ramsey; Mt. Hermon, Emma Barker; Mt. Olivet, Mrs. Jane Patterson; Mountain View, Mrs. Nancy Thomas; Mt. Zion, Fannie M. Tate.<sup>5</sup>

Pastors were organizing missionary societies in their churches. There may have been for men. Six churches reported societies and suggestions were made that women organize societies in 1885 leads one to believe that those before that date were for men.<sup>6</sup>

### **Women's Societies Approved**

The Executive Committee approved the Woman's Missionary Society asking, "that it work for all objects represented by the General Board of the General Association, to cultivate missionary spirit among our people, advance interest in God's work within our bounds and to send their money through the church treasury to the state treasure".<sup>7</sup>

### **Strawberry and the Central Committee**

The Central Committee of the Southern Baptist Convention asked that each state have such a committee to promote missionary organizations and activities. Since 1874 promotion of an organization to support foreign missions had been in the state and because of the opposition by the General Association the Central Committee was not affiliated with the Southern Union until 1889. Miss Willie Bowman was chosen from the Strawberry to be a member of the committee.<sup>8</sup> The first annual meeting of the Central Committee of Woman's Missionary Societies Auxiliary to the Baptist General Association of Virginia was held in 1896. In 1899 the W.M.U. of Virginia was organized with a vice president from each association. Mrs. C. R. Smith represented the Strawberry Association.

### **Women Meet, But Men Speak**

While the men gathered at the stand the women were in the Mt. Olivet meeting house listening to J. D. Martin.<sup>9</sup> Three years later at the meeting of the association in Boones Mill there was a gathering of women in the church building to which A. E. Owens of Portsmouth spoke. In 1894 they had an all-day meeting, at the stand in the morning and in the house in the afternoon.

On Wednesday, August 7, 1895, at 10:30 A.M. the ladies met in the meeting house. Mrs. C. R. Smith presided, Miss A. M. Board was secretary and Miss E. B. Sale did the devotional. Reports were heard from Lynchburg's First, Liberty, Morgans and Mt. Olivet. C. J. Thompson addressed the ladies and J. Calvin Moss talked to the youth on how they could help. He suggested by feeling they had a debt of obligation an opportunity of all to work, to gain intelligence, to enlist others and to give systematically. Thirteen ladies reported to be giving the Sunday eggs for missions. Papers were read by Miss Blanche Tolley or



"Heathen" and Mrs. S. O. Fisher on "Heathen Women".<sup>10</sup> It was voted by the association that the proceedings of the W.M.U. be included in the minutes.

Before the 1896 meeting Miss Edmonia Sale had left for China and Mrs. Olive May Board Eager was home from Italy to talk about her work. At Peaks in 1897 six societies reported Sunbeam Bands (organization for small children). The next year the women met in the afternoon and Mrs. Smith had difficulty maintaining order caused by a sudden storm which sent everyone to shelter. Perhaps the women could not meet every year for they reported their seventh meeting in 901.

On one of Mrs. Eager's early furloughs thirty-two new organizations for women were begun in the state and she was responsible for twelve of these.

It is possible that one of the most lasting incidents for the growth of the Women's Missionary Union took place at a meeting in Roanoke. Miss Celeste Parrish, a teacher at Randolph Macon Woman's College in Lynchburg, felt the work was too centralized in Richmond, and it should be from churches over the state. She was among the twenty-six delegates from sixteen associations meeting on November 22, 1897, to this group she presented a well worded motion that a committee of twenty-four women, one from each association, not already a member of the Central Committee, be appointed to confer with each local Central Committee and with the Committee on Cooperation of the General Association to devise means to

1. Secure representation of the local societies in the annual meeting - - - from all the churches in the state.
2. To increase the function and influence of the annual meeting.
3. To stimulate the women of the country churches to form societies and work for missions.

These motions were carried unanimously. Miss Parrish was appointed chairman of the committee. May 4, 1898 the committee met with the local board of the Central Committee and members of the Committee on Cooperation to make plans for enlarging the scope of the women's work.

The resolution presented

1. President of the Central Committee be requested to call a meeting of Virginia Baptist women in Lynchburg October 26-27, 1898 - - - invite as delegates the Central Committee appointed by the General Association of Virginia, one delegate from each Woman's Missionary Society in the State and one adult delegate for each Band of Sunbeams, and one delegate from each church having no society.

2. The annual meeting to be an annual meeting of the Women's Missionary Society of Virginia Auxiliary to the General Association and working the Central Committee this body consist of delegates from each society and church, as provided above; and its officers to be selected by the body, subject to the approval of the General Association of Virginia.

In the First Baptist Church of Lynchburg on October 26, 1898 there was a meeting of the Baptist women in which the local societies were

represented. Twenty-one of the twenty four associations were represented by 114 delegates. There were twenty-six the year before. Two weeks later the General Association met in the First Church of Lynchburg and reports of women's work were sent and presented to the body.

Miss Parrish, intrepid leader, never held or sought honor for herself but held the committee to the matter of necessary foundation matter - - - She was not very popular with some of the sisters who at the time could not see the necessity for such "legislation" and wondered why she kept bringing up unpleasant business when they wanted to hear inspirational messages and think pleasant things. Fifty years later the Union came to appreciate her. Dr. Pitt in the *Religious Herald* said, "When you study your history, watch out for Miss Parrish! Her brain and statesmanship made you what you are."<sup>11</sup>

### The Women Go It Alone

In 1904 the W.M.U. met at Bedford on July 7 and 8 while the association met at Beaver Dam August 9-11. This was the first separate meeting. The women sent a report which was given by a man, only one half of the churches had any organization. From that time until 1912 some man made a report on what the women were doing. That year Miss Yancey wrote a report which was read by T. C. Miller. There was also a statistical report on gifts. Twenty-four churches had organizations; the W.M.S. of Rivermont, Forest and Mt. Madison had reached the Standard of Excellence. The Y.W.A. of Rivermont, the R.A. of First Lynchburg and the Sunbeams of Forest were class A. The ladies decided that their next meeting would be Tuesday and Wednesday before the association met.<sup>11</sup>

1913 was a banner year. Gifts were \$1,000.00 over the previous year. Twenty-eight churches had organizations and the association was divided in four groups each with a leader. Bedford with Mrs. W. O. McCabe Franklin with Miss Lucy E. Young as leader, Campbell had Mrs. E. H. Payne and Lynchburg Miss Mary Morris. On the motion of W. W. Hamilton the association voted to print the full report of the W.M.S. meeting at Flat Creek.

During the years of World War I the women went on with their work for the first time over one hundred were present to hear Mrs. Maxwell A. Creasey discuss the "Problems of the Country Church". She included in her talk unpaid pastors, unsystematic and unbusiness ways of financing and recommended weekly giving by envelope.<sup>12</sup> The ladies did their part to conserve food, to have meatless and wheatless days.<sup>13</sup>

### The First Women Delegates

Mr. Moss returned in 1919 to discuss the 75,000,000 Campaign and Miss Mary Dinwiddie of the Halesford church was the first woman delegate to the Strawberry Association. In a few years Mrs. S. J. St. John, Big Island; Mrs. Augustus Jamerson, Fairmount and Mrs. Board from Shady Grove had been elected to represent their churches.

## Outside the Association

Women were on the move, eleven went to the S.B.C. meeting in Washington, D. C. The offerings at the yearly meeting were deleted and each society was asked to send \$1.00 with their reports. Two rooms were "beautified" at the mountain mission school. This could have been Edmont in Nelson County. The women were also asked to fill jars with food for the Louisville Training School. Empty jars were sent to be filled and returned C.O.D."

Until 1923 some of the brothers read a report written by the superintendent, but things do change and Miss Emiline Thornhill read the report and Mrs. J. R. Smith spoke to it. The association Executive Committee realized the value of women and elected Miss Thornhill to present the Sunday School and B.Y.P.U. and Mrs. Charles P. Marshall was selected for the W.M.U.

## Reorganizing for Better Work

For more effective work they divided the churches in groups:

Bedford: Bedford, Mt. Olivet, Timber Ridge, Suck Spring, Mt. Hermon and Flint Hill

Thaxton: Thaxton, New Prospect, Walnut Grove, Mt. Zion, Shady Grove, Mountain View and Glade Creek

Big Island: Big Island, Hunting Creek, Royal Chapel, Sedalia, Chestnut Hill and Oakdale

Forest: Forest, Pleasant View, Norwood, Terrace View, North Bedford, Bethel, Beulah and Flat Creek

Goodview: Morgans, Diamond Hill, Goodview, Beaver Dam and Halesford

Franklin: Boones Mill, Fairmount, Red Hill, Cooper's Cove, Ninevah and Sandy Ridge

Staunton: Mentow, Palestine, Staunton, Mt. Ivey, Pecks, Difficult Creek, Bethlehem and Radford

Lynchburg: Inglewood, Mt. Madison, First, College Hill, West Lynchburg and Franklin Street

## The Ruby Anniversary

During the Ruby Anniversary year, 1929, the churches surpassed their goal of 125 organizations by seven and the next year found women on seven of the eleven committees of the association. It was also decided that at each year the annual W.M.U. meeting would be at Bedford; every woman to bring her lunch and the church would serve cold drinks paid for out of associational funds and the meetings to be changed to April.

## The Depression

All Franklin Street women gave to missions in 1931, but the depression money and interest seem to be creeping in. The women listed their weakness: they did not meet their apportionments, more of the churches were without woman's work than any association in the state, too many

unenlisted women and the church treasurers not passing the money to Mr. Crump.<sup>15</sup> The fun of a Y.W.A. houseparty at Miss Elsie Gilliam's Timberlake summer home was a bright spot of these days. At every meeting of the thirties they seem to ruin the spirit by stressing standards and reports.

In defiance of the lack of money the women struggled through the mid thirties. They worked on reducing the debt of the Foreign Missions Board by the "Quarter a Week Offering"; gave the Home Missions Board the salary for a missionary and in 1937 they paid the salary of native Bible women in China and the salary of Mrs. T. B. Hawkins in Argentina and took on the salary of Mrs. Steen in St. Louis at \$1,000 for a year.

## Personal Service

Among some of the unique reports were those of the White Cross and Personal Service. 200 quarts of food to the Louisville Training school, forty night shirts to Africa, twenty quilts to the New Orleans Rescue Mission, ninety-three yards of gingham for the orphanage at Ogbomoso, 150 towels, thirty-two night shirts to the mission. Seventy-nine quilts, fifteen sheets, four pillow cases, one pair blankets, clothing and shoes for school children at the orphanage. Then personal service became personal and local; soul winning, prayer meetings, nurseries, visiting the sick in hospitals and the Florence Crittenden Home.

The forties started with Thaxton and Big Island being A 1. Thaxton had been A 1 for eleven years. Altavista's First, Central, Bedford, Metairie and Pleasant View were 100% in giving. The Business Women's Circle Federation was organized in 1948 with Mrs. A. E. McConnville as president. The Strawberry Association lead the state in new junior organizations. \$150.00 was given toward a new car for Miss Annie M. Boyles and \$1,243.00 set as a goal for the Historical Wing of the Board of the Wright Library of the University of Richmond. Contributions were asked for to be made to "Debtless Denomination by 1945". Enthusiasm was high! A Goodwill Center was about to be born.

## Goodwill Center

The center, located on White Rock Hill in Lynchburg, was opened in 1946 with Mrs. Frank Murry as director. In the first fifteen months 300 people from 125 families were reached. 200 volunteers from the churches had assisted. The center found a permanent home at 150 Main Street where it remained until the "Bypass" took over.

Miss Louise Fletcher became director and Mrs. J. P. Foster served as manager and chairman of the board. In 1945 Miss Fletcher reported a revival with twenty-two professions of faith. One year she had a number of those, who had been at the center, tell the association what the center had meant to them.

On the tenth year of operations the director reported that they had an average of 60 per year in V.B.S., children had been sent to camp, nine evangelistic meetings had been rewarding, 142 persons had found Christ and most of them joined Franklin Street Church. There were 142 en-

led in the Sunday School with an average attendance of 123 and an offering of \$1,979.00. It was paying its own way and sending money to the Cooperative Program. 100 were enrolled in the missionary programs and there had been an average of 125 for each Christmas party with gifts for all.<sup>10</sup>

Because of the change in civil conditions, roads, etc. causing lessened attendance it was recommended that the work close on November 15, 1964. Much of the equipment was brought to the Strawberry Lodge at Eagle Eyrie.

### **A Decade of Change**

From 1951 to 1961 more than the Goodwill Center came to an end. Miss Broyles completed her work, Mrs. W. F. Hickey ended a long and rewarding period as Superintendent, Mrs. G. W. Bond finished twenty years as secretary from 1942-1962 and the goal for the library was met. Plans for new activities began by dividing the association in four groups: Boneta or Elsie Gilliam, Lynchburg and Thaxton or Mable Crabtree. mailing lists were compiled in order to get letters from our two missionaries, Edith Vaughn and Elaine Hancock, to the churches.

When the last group of churches left to be on their own in 1964 the association had to be regrouped. During these days the women made a trip to the camp site on the Piankatomank River and \$100.00 to the Jane Patton Memorial.

### **Preparation for the Next Century**

The years preceding the anniversary celebration have found the women doing their share, serving on committees, taking places of leadership in all the association work, yet striving to do what they were commissioned to do in 1887. Believing that missions are not only for the entire church, but for all the family, many of the activities are planned to include all. Not to be forgotten was the annual meeting April 1, 1976 when all ages were on the program; when both women and men of the churches gathered together at Suck Spring in the same place and heard Miss Kathryn Bullard and Mr. Loyd F. Jackson tell of the work. Miss Bullard is State Director of W.M.U. and Mr. Jackson is Director of the Department of Baptist Men.

Ladies you have come a long way from meeting at the stand to standing at the pulpit!

## Chapter VIII

### THE APOSTLES ON HORSEBACK

1823 - 1901

Although the first two state missionaries went from the Strawberry Association it did not indicate all was well and no aid was needed to help evangelize the people of the Blue Ridge Mountains. In the early days the most heard of, talked about and planned for item on the agenda of any association meeting was that of securing a missionary colporter.

From 1823 to 1910 twenty-nine men worked among the people of Bedford, Franklin, Henry, Floyd, Patrick, Campbell, Roanoke and Botetourt counties.

#### Worker, Work and Wages

James Leftwich (1787-1872) was the first missionary and received \$25.00 a month for four months in 1823. Absalom C. Dempsey (1787-1872) worked in what is now a part of Roanoke Valley Association in 1828. William Leftwich (1768-1865) employed in 1828, Jesse W. (1797-1858) and James D. McAllister worked during 1829. William Harris (1771-1865) employed during 1839. James S. Lee (1780-1844) worked in Bedford County from 1839 to 1845 when he went to Henry County. In 1844 A. L. Alderson worked in Bedford and Thomas Goggin (1815-1895) reported to the Central Committee that he had worked sixty-six days, rode 600 miles in the year and had sold \$60.00 worth of books. In 1855 he worked half time for \$400.00. During 1854 three men worked, M. W. Reed (1813?-1903) \_\_\_\_\_ Baker, and James L. Gwaltney (1799-1864). Elder Gwaltney of Isle of Wight County was to locate in the association bounds and circulate among the churches. As to wages he was to have the liberty to collect his salary from the churches with which he labors. T. N. Sanderson (1819-1900) and S. White were employed in 1854 by the Executive Committee at \$25.00 per month. Elder Sanderson was not always welcomed in every home he visited. On one occasion he had left such a home and on his way dropped a few tracts at the gate and when he returned on his way home he found the tracts nailed to a tree near the road.

Alexander Eubank (1826-1903) gave the *Religious Herald* a report of the work done by Sanderson and White, "In the Strawberry the missionaries over the last two years had traveled 6,000 miles; visited 2,200 homes and held 1,300 conversations about religion. They had preached 25

sermons, given 150 exhortations and prayed with 1,000 families. They had placed fifty-eight Bibles in homes where there were none, sold 90.00 worth of books, gave away \$30.00 worth, placed 35,000 pages of tracts, secured thirty-three subscriptions to the Religious Herald and "Foreign Journal." He also stated that in the area of the association there were 75,000 persons, 12,000 were Christians of all the denominations and one half of the remaining 63,000 were children, leaving more than 30,000 adults to be taught the way of life.

J. W. Mason, J. W. Meadow and D. Staley were on the list in 1856 and at the 1860 meeting they took an offering to help pay Mr. Staley's salary for the entire year. \$145.25 was received. J. A. Davis came to the association in 1870 at the salary of not less than \$350.00 a year and the next year it was to be \$1,200.00; he was to give half of his time at three preaching stations and help Diamond Hill to complete a union church. He had been preaching under a brush arbor. In 1872 he and W. J. Cocke were to give all their time to work in the association and J. L. Anthony some of his. J. R. Harrison got \$600.00 for half of 1876. Other men who worked were W. Y. Quesenberry, 1884; J. M. Morris, 1887; R. A. Smith and Frank C. Johnson, 1889-1890; C. W. Welsh, 1891; J. A. Jenks, (1843-1936), J. M. Street (1860-1929) and J. S. Lynn (1835-1914), 1896. Brother Lynn found the field to be very promising, both on account of the destitution and the general prevalence of the Baptist entiment in the section. Alex Millar and S. T. Habel, Sr., 1899 and Mr. Habel worked until 1901.

### **From Horseback to Horse Power**

For sixty years the members of the association went on their own. With the increase in organizations, the need for someone to keep up with and interpret the new methods quickly and to assist churches with their internal and external problems many of pastors had a need for someone to give their full time to this work. A committee was appointed at Beaver Dam on October 20, 1960 to secure such a person. At the 1961 meeting they reported and recommended that Rev. James T. Cravens, pastor of Liberty Baptist Church in Appomattox, be employed. He was to come May 15, 1961 at a salary of \$5,400.00. The budget for the work was to be \$10,400.00 for the year of 1961.<sup>1</sup> The Superintendent of Missions 1962 Report tells some of the many things that had claimed his attention: preached in many churches, took part in seventy-six planning meetings, met with 127 church groups and committees, spoke over the local radio, helped in state and southwide conferences and spoke to high school students in the county.<sup>2</sup>

Mr. Cravens served until the formation of the Lynchburg Association and became the first Superintendent of Missions for that group. We are reaping many of the benefits of his stay in the association. Today, he and Mrs. Cravens are working in a pioneer ministry in Pennsylvania.

## Chapter IX

### LIFTING THE BOUNTY

1802 - 1976

A study of the monetary discussions and the decisions of any group for one hundred and fifty years is interesting and that of the Strawberry Association is no exception. From the earliest records of money being a part of the work until the two hundredth birthday one sees steady progression of stewardship. One step leads to another; from the passing of the hat to the Unified Budget there has been a systematic movement.

The first recorded offering was in 1802 when two men were appointed to lift the bounty which amounted to two pounds, seventeen shilling and ten pence. This could have been a free-will offering or amount sent by the churches with their letters.

#### Using the Bounty

These interesting facts pertaining to the gifts have been culled from the association's minutes and the *Religious Herald* and presented in chronological order with apologies to anyone whose literary taste might be offended.

- 1820 — \$21.50 given at the meeting to help Lynchburg pay for its meeting house.
- 1845 — \$47.60½ in cash and \$25.00 in subscriptions for an associational missionary.
- 1854 — A plea was made for gifts and it was asked that the conscience be the guide in giving. After an address the proposition was made to raise \$100.00 for Foreign Missions through donations of \$5.00 each. In a few minutes \$110.00 in cash was paid by: F. M. Barker, Ira Hurt, J. W. Morgan, G. W. Leftwich, M. Lunsford, J. Jeter, J. E. Compton, G. Johnson, I. J. Bush, S. B. White, M. W. Read, John Thornton, Elliot Lowery, T. C. Goggin, J. P. W. Keyfauber, \_\_\_\_\_ Bilbo, \_\_\_\_\_ Holland, E. Wornock, J. Hamner, G. T. Snead and J. L. Prichard. "Ministers asked to lay the claims of the perishing heathen to the notice of their congregations and endeavor to obtain from each individual a contribution".
- 1855 — A collection of \$75.00 was given to George Percy, back from China, and at the close of the service \$36.00 was taken for the General Association.



- 56 — After the Sunday morning service an offering of \$23.00 was made for the General Association and \$128.00 for Foreign missions. A pledge to the General Association in the amount of \$25.00 each from Mt. Olivet, Lynchburg, Liberty, Mt. Hermon and Hale's Ford. \$15.00 pledged from Beaver Dam and \$10.00 from Mt. Zion and Wolf Hill.
- 58 — Following an address on Foreign Mission, in the house, \$30.00 was received and at the stand they gave \$19.00 for State Missions.
- 59 — \$142.00 collected in cash and subscriptions for Domestic Missions after a forcible talk.
- 60 — A collection of \$78.24 was received for the support of George Percy in his California work. (Mr. Percy did not go to the west because of the war.)
- 61 — At the close of the service two offerings were taken. \$27.00 for State Missions and \$92.55 for Sister Elizabeth Lee, widow of J. S. Lee.
- 66 — After a sermon on the Sabbath day that was heard by thousands an offering of \$200.00 was raised. Alexander Eubank wrote in the October 25th *Religious Herald* that so much time was spent by agents asking for money and so many collections taken that it was suggested that at the next meeting four male and four female members be a collection committee from each church and that the membership be divided in fourths. They will be asked how much they will give monthly, the committee member will put it down and collect it each month and this will be assigned to agents as their needs demand.<sup>1</sup>
- 68 — The association was asked to support systematically the benevolences adopted by the Baptist General Association of Virginia.
- 69 — The average of seventeen and one-half cents per member was contributed.
- 70 — The churches gave to local causes a total of \$2.72 per member and eleven cents per member to the General Board.
- 73 — Collected for Richmond College \$200.00 and disable ministers \$35.00.
- 74 — Offering for the Education Board amounted to \$28.00 in cash and \$50.00 in subscriptions. Offering for the Foreign Mission Board was \$25.00 and the churches asked to contribute liberally to the Sunday School and Bible Board.
- 75 — \$300.00 given to Foreign Missions.
- 77 — Collected for Minister's Relief \$30.00 and for Foreign Missions \$105.00 in cash and \$30.00 in subscriptions.
- 78 — A study of the churches' gifts from 1873 to 1878 was made by J. A. Davis, missionary in the association, and reported at the annual meeting gave some interesting facts about mission gifts. Liberty was the only church that gave every year. Lynchburg gave every year but one. Burton Creek, one of the feeblest, failed one year out of five. College Hill, the youngest, gave \$36.00. Flat Creek, Hunting Creek, Mt. Hermon, Mt. Zion, and Timber Ridge gave for three years out of five. Beaver Dam, Mt. Olivet, Wolf Hill and Leesville gave for two years. Chest-

- nut Hill, Cove, Diamond Hill, Fairmount, Goose Creek, New Prospect, Red Hill, Suck Spring and Walnut Grove gave for out of five. Bethlehem, Bethany, Difficult Creek, Flint Hill, Glade Creek, Halesford, Hill Spring, Mt. Airy, Mountain View, Palestine, Staunton, and Shady Grove gave nothing in five years.
- 1880 — To pay a colporter there was a roll call of churches for pledges which amounted to \$304.00. Bitting's history of the association was to sell for .20 each. Following the apportionment method \$200.00 was to be given to Home Missions.
- 1881 — Lifted from the report on "Needs of Our Association". In 1880 seven of our churches gave nothing to State Missions, eight nothing to Foreign Missions, twelve nothing to Home Missions, twelve nothing to Ministers' Relief and twenty-five nothing to Sunday School and Bible Board. A total of \$72.45 was contributed for the year.
- 1882 — The Board will place a colporter in the association if it will raise the sum of \$250.00. This was apportioned to the churches on the basis of \$15.00 to \$1.00 per church. Because of a depression only \$120.00 was given to missions.
- 1883 — Request made for the following: Home Missions \$250.00, \$233.00 given; Foreign Missions \$600.00, \$340.00 given; and State Missions \$500.00 and \$287.00 given.
- 1885 — A public collection for the Sunday School Board amounted \$42.00 and the Home Mission apportionment \$400.00.
- 1891 — J. P. Luck ask help to repair Diamond Hill meeting house \$17.00 was given.
- 1893 — An offering of \$5.00 taken for furniture at Jeter Institute.
- 1894 — \$21.00 aid given to a church (no name).
- 1895 — \$5.00 collected for Iron Gate Church.
- 1896 — \$5.00 offering for the orphanage and \$5.00 collected for Peck Church.
- 1897 — The association gave for: Foreign Missions .21 per member, for Home Missions .11 per member and .19 per member for State Missions. Miss Edmonia Sale was sent to China. W. S. Royal and J. P. Luck appointed to study and suggest to the churches the best system of church finances.
- 1898 — Collected \$26.00 for Norwood church.
- 1899 — The State Board suggested there be a certain per cent increase over last years gifts.
- 1901 — The orphanage asked for \$1,500.00 to be given in a few months. J. E. Poteet ask for gifts to the Sandy Ridge church building, \$16.19 was taken up for this. Mentow desired to build and dedicate its building free of debt so W. E. Hatcher (1834-1912) lifted a collection of \$25.22 for them. The Boards asked \$300.00 for Ministerial Relief and \$800.00 for Home Missions.
- 1903 — \$32.25 was given to the Rustburg church.
- 1906 — \$10.25 given to Royal Chapel church.
- 1909 — The Association pro-rated for Foreign Missions \$3,000.00 and for Home Missions \$2,000.00.

912 — The denomination boards wanted to say to the association that it deemed the evidence overwhelming, that the Envelope Financial System produces the best results. The suggested plan for the year: University of Richmond \$11,426.00 and to pay \$6,539 by July 1; send a special offering once a month to the orphanage give .05 per member to Minister's Relief and that \$4,000.00 for Foreign Missions and \$2,600.00 for Home Missions be apportioned to the churches. Every agency asked to have an associational chairman.

917 — Sunday School Board asked for .38 per member and increase of .14.

### Seventy-five Million Dollar Campaign

918 — The \$75,000,000.00 Campaign launched. After years of five annual request for gifts Southern Baptist, in May 1919, launched a goal somewhat commensurate with their ability. It was decided to have one big drive to be made from November 30th to December 7, 1919 with the money to go to the Executive Committee of the convention.

### Organization of the Campaign

Each state was assigned a goal. Virginia's was to be \$7,000,000.00, this would be divided: Foreign Missions \$2,357,560, Home Missions \$1,007,035, Minister's Relief \$448,000, Southwide Seminaries \$280,000, State Missions \$1,020,000, Education \$1,500,000, Orphanage \$439,000, Hospital \$118,400. L. R. Scarbrough ( -1945) was General Chairman, George W. McDaniel (1875-1927) was appointed Commissioner for Virginia and J. Calvin Moss organizer for the Strawberry Association with an apportionment of \$347,100.50. The following schedule was set: July preparation, August information, September intercession, October enlistment, November stewardship and December victory! The churches pledges \$343,685!

### Planned, Pledge, Paid

924 — At the end of the Campaign there were mixed reactions; not all pledges were paid, some members vowed never to make pledges again, and a number of churches and denominational institutions were in deep debt. Strawberry was not alone in her efforts. This chart will show how the churches came through the Campaign.

Church	Requested	Pledge	Paid
Beaver Dam	\$ 520.00	\$ 570.00	0.00
Bethel	1,172.00	1,188.00	795.00
Bethlehem	1,172.00	1,300.00	692.00
Bedford City	20,592.00	24,500.00	14,215.00
Beulah	1,823.00	2,000.00	0.00
Boones Mill	1,300.00	1,450.00	321.00
Big Island	3,423.00	4,630.00	2,678.00

Boones Mill	1,300.00	1,450.00	0.00
Cedar Bluff	400.00	750.00	321.00
Chestnut Hill	651.00	1,020.00	0.00
Cooper's Cove	465.00	465.00	182.00
Diamond Hill	300.00	340.00	0.00
Difficult Creek	651.00	675.00	338.00
Fairmount	1,000.00	1,001.00	0.00
Flat Creek	558.00	601.00	369.00
Flint Hill	1,581.00	1,300.00	1,301.00
Forest	3,293.00	3,400.00	1,900.00
Glade Creek	3,000.00	4,253.00	0.00
Halesford	2,883.00	2,340.00	0.00
Hunting Creek	2,549.00	3,743.00	0.00
Inglewood	2,102.00	2,270.00	1,417.00
Lynch's	100.00	184.00	0.00
Lynchburg, First	125,000.00	135,000.00	104,421.00
College Hill	50,000.00	75,625.00	46,057.00
Rivermont Avenue	50,000.00	73,000.00	58,000.00
Franklin Street	22,256.00	23,250.00	16,802.00
West Lynchburg	4,000.00	4,000.00	3,600.00
Morgans	2,082.00	1,400.00	1,118.00
Mountain View	1,023.00	0.00	0.00
Mt. Hermon	2,828.00	2,110.00	1,002.00
Madison Heights	3,981.00	6,500.00	3,581.00
Mt. Ivey	1,097.00	1,183.00	0.00
Mt. Olivet	2,883.00	2,200.00	1,244.00
Mt. Zion	700.00	805.00	488.00
Mentow	818.00	637.00	203.00
New Prospect	2,120.00	1,858.00	1,339.00
Ninevah	500.00	0.00	0.00
North Bedford	2,000.00	2,700.00	0.00
Norwood	1,116.00	720.00	0.00
Oakdale	819.00	1,023.00	0.00
Palestine	1,507.00	1,596.00	0.00
Peaks	700.00	0.00	0.00
Pleasant View	350.00	300.00	0.00
Radford	354.00	0.00	0.00
Red Hill	200.00	0.00	0.00
Royal Chapel	800.00	467.00	438.00
Sandy Ridge	400.00	0.00	0.00
Shady Grove	2,500.00	0.00	1,138.00
Staunton	1,767.00	1,942.00	0.00
Suck Spring	6,455.00	4,436.00	0.00
Sedalia	2,121.00	2,150.00	974.00
Thaxton	3,500.00	5,782.00	3,996.00
Timber Ridge	5,115.00	5,115.00	0.00
Walnut Grove	2,500.00	2,800.00	2,267.00
White Rock	225.00	0.00	0.00

\$410,561.00 amount asked for, 8,387 church members, 4,148 members pledged \$343,685.00 and by 1925 they had paid \$299,855.00 of the amount

r approximately \$84,000.00 per year. The efforts of the Campaign were not in vain for from them and an evaluation of the gains and losses came to Southern Baptist one of the best stewardship programs of any denomination in the world.

## Permanence of the Crusade

There were lasting consequences throughout the Southern Baptist Convention as reflected in the Strawberry Association.

1. Increase in giving 1914-1919; \$5.08 per member, 1919-1924 \$9.27 per member; 1925-1929 \$10.52 per member, a 100% increase.

2. A more systematic method of raising and distributing finances from the budget plan for a church.

On the one-hundred and fiftieth anniversary of the association J. Alvin Moss, who had lead the churches through the \$75,000,000 Campaign, reported on a meeting of the Virginia Board held June 18, 1925.

## A New Plan for Stewardship

Following an appraisalment of the financial program over the years the Board came to some encouraging conclusions.

I. They found the following difficulties to a new plan:

1. Inadequate facilities for informing the people.

2. Reaction to the 75,000,000 Campaign.

3. Trying to begin a new program without completion of the first.

4. Financial freedom demanded by the churches.

II. There were heartening things:

1. More people enlisted in the new program of the last five years.

2. More tithers and a better system of giving.

3. Recognition of the necessity for cooperation.

4. Realization of a great world mission program.

III. A business-like way to pay the heavy debts of our denomination.

These were incurred on belief that the pledges would be paid.

1. Each object of the convention to get a percent of the amount given.

2. Each member be asked to pledge.

3. Every member give according to Bible principles.

4. Each church adopt a budget and install weekly plan of giving through the duplex envelope.

5. Monthly remittance to state treasure from all church treasures.

6. Special day in Sunday School and a special thank offering for State, Home and Foreign Missions.

7. December 6-13 the date for the Every Member Canvass.

The apportionment for all causes outside the local churches for the Strawberry Association for the year 1926 was to be \$51,350.

1927 — The association gave \$54,751.00. \$33,768.00 to the Cooperative Program and \$20,983.00 to other mission causes. Twenty-one churches gave through the Program, but twelve gave nothing to missions.

1929 — The Cooperative Program goal was \$45,000.00; the churches gave \$34,377.00 to the Program causes and \$13,788.00 to other mission

projects. Total contributions to all causes amounted to \$186,101.00.

- 1931 — After five years with the Program all churches except Mountain Ninevah and Oakdale had given through the new plan. Only five churches gave nothing to missions.
- 1940 — Only three churches gave nothing through the Program, but every church gave something to missions.

### Growing With the Gifts

The intervening years have been spent in advancing plans for educating the churches in the meaning of stewardship and the best plan for carrying it out at a very particular time. The duplex envelope has been given way to one with the Six-point Record System for the Sunday Schools on it and most of the churches use the Unified Budget. The financial secretary is an important elected officer of the church, financial reports are made regularly to all the church members and all agencies of the denomination are treated as their needs demand. No longer does the best speaker get the largest offering for his cause.

- 1975 — Thirty-four churches out of the thirty-five returned their church letters. They reported 6,705 resident members who gave \$861,929.00. \$709,162.00 given for local expenses, \$87,384.00 to the Cooperative Program and \$57,437.00 to other mission causes.

May the experiences of stewardship from the years gone by be building stepping stones to a greater realization of this important function of the churches.

## Chapter X

### TEACHING THE WORD

1830 - 1976

Soon after the Virginia Baptist General Association voted in 1830 to devote time at each yearly meeting to discuss the Bible and Sabbath School more interest was expressed in the schools. There were three in this association: Little Otter, Glade Creek and Lynchburg. By 1835 the Strawberry Association was asked to approve the Virginia Bible Society and the church support it. At the same meeting there was a controversy about the American Bible Society.

The value of Sunday School instruction was discussed at the 1837 meeting. Many expressed the feeling that Bible instruction would check profanation of the Sabbath day, that it would direct the rising generation on paths of virtue and piety and that the assembled group resolve to request that churches form and sustain Sabbath School, that preachers preach one sermon a year on the value of the Sabbath School and that they read the Bible through each year by the daily reading of a chapter.<sup>1</sup> In 1838 there was added to the group of organizations around the General Association the Virginia Baptist Sunday School Association. The next year it became the Virginia Baptist Sunday School and Tract Society and in 1840 it became auxiliary to the American Bible Publication and Sunday School Society and took the third name Virginia Sunday School and Publication Society.

#### Bible Teaching in the Association

The association approved the organization and appointed a committee to aid in the work; from Rockbridge, John N. Johnston; Campbell, Joshua Thornhill; Franklin, Sterling M. Thornton; Bedford, Abner Anthony (1790-1884) and J. W. Leftwich ( -1868); Botetourt, Lewis Howells ( -1882) and Roanoke, A. Newman. James Leftwich was chairman for the association. These men were to visit all the churches in their county and encourage or organize Sabbath Schools. The chairman asked the churches to report number of teachers, pupils and books in their school. By 1840 the committee reported Sabbath Schools at Glade Creek, Zion Hill, Catawba, Buchanan, Green Ridge and Fincastle. A news item to the *Religious Herald*, March 21, 1842, said there was not more than three or four schools in the Strawberry Association. The members were to start schools in their own churches and in destitute areas. At the semi-annual meeting in May fifteen of the twenty-two churches

reported they had started schools with a combined membership of pupils and teachers.

There was no statistical table in 1855 minutes, but a report shows seven churches with Sabbath Schools. North Fork of Otter with six, three members, Suck Spring with sixty-five, Lynchburg had 142 and Mt. Olivet had fifty-two.

### Meeting for Promotion

The first gathering to promote Sabbath School work in the association was planned to be at Mt. Olivet Meeting House on the fifth Lord's Day in November 1857. Alex Eubank to preach on Saturday, T. N. Sanders to read an essay and on Sunday T. C. Goggin was to preach and W. Duncan to read an essay on Sabbath Schools. The evening of each day to be spent in making speeches.<sup>2</sup>

The meeting took place as scheduled, but none of the persons appointed to officiate and lead the worship were present. M. W. Reese was elected president and S. R. White, secretary. \_\_\_\_\_ Hensley and S. White preached. A committee was to draw up a constitution. They had nine resolutions to discuss and planned to meet March 1858 at Beaver Dam.<sup>3</sup>

The brethren ask that the minutes of the meeting be suspended and we hear an address on Sunday School and Colportage.<sup>4</sup> Interest was growing, but not until 1866 did the movement really get under way. One must remember these schools were places where not only the Bible, but the three R's were learned. There were 159 schools in the state, ten of these in the Strawberry Association. Churches with schools and their enrollment: Mt. Hermon, 28, Hunting Creek 80, Wolf Hill 2, Liberty 156, Mountain View 70, Lynchburg 230, Timber Ridge 98, Staunton 45, Palestine 60 and Blue Ridge 151. By 1867 not half of the churches in the state had Sunday Schools.

Real promotion by the Sunday School members was launched in district conference held February 22, 1868 at 8:00 P.M. in the Liberty church. J. A. Davis had planned the big meeting and interest was at its best. Members were asked to organize Sunday Schools and in already organized schools to promote efficiency and to adopt measures for the extension of this work.<sup>5</sup>

### Seeking Help

After a brief period of growth in Sunday Schools there seemed to be a decline and the churches asked that they get the help of a missionary and colporter." News of the success from Sunday School Conventions in several areas of the state reached the mountains and in 1873 a committee of J. A. Davis, Cornelius Tyree, J. M. Mathews, Alexander Eubank and J. A. Hamner were to arrange with the state superintendent of the Sunday School and Bible Board for one or more conventions in the association during the coming year. There is no record of the results of this effort. The tables reported twenty-four Sunday Schools with 2,483 pupils and 2,376 volumes in their libraries. Three churches used "Kind



ords", four were union schools and the other churches used "Bible lessons" and the "Young Reaper".<sup>7</sup>

A few years after the churches took Bible instruction seriously John R. Zer made a comparison between churches with and without schools. Of the thirty-seven reporting thirteen had no Sunday School. In these he found an unusual share of religiously, petrified and antagonistic members. He also found the churches had a great lack of other things.<sup>8</sup> On one occasion the ministers and deacons wanted to change their organization to Ministers, Deacons Institute and Sunday School Convention of the Strawberry Association and to meet for the first time at Liberty on Wednesday after the second Sabbath in October in connection with the Strawberry and Valley Association Sabbath School Convention, to be meeting there at that date.<sup>9</sup> No mention was made of such a meeting, but the association requested a colporter and contributed \$400.00 to the salary.

### Reports to the Association

The reports for the 80's were "wordy", suggesting that every church should have a Sunday School. The one helpful thing submitted was that whenever possible there should not be union schools even if they had to meet in school building or homes. The possibilities for Sunday schools were increasing according to the 1880 census the population in the Strawberry Association had reached 37,000. There were 12,000 between the ages of five and twenty-one. 3,450 were Baptist and 6,006 other Protestants. In Baptist Sunday Schools there were enrolled 2,385 and in all other church schools 3,822.

People were working to improve the existing schools. W. G. Hamner presented an outstanding report on how to help or hinder a school at the August 6-9, 1889, meeting of the association.<sup>10</sup>

#### Helps:

A Superintendent filled with good common sense, devoted to his work, religious in his life and heart, freshness in his methods, and a controlling interest in every body and everything.

Teachers who are prompt, regular, pious, persuasive, loving and a controllable.

Confidence and good feeling between Superintendent and each teacher.

Subordinate officers who will give special attention solely to their duties.

A hearty, zealous determination on the part of officers and teachers to disseminate God's word first, foremost and continually.

Music of the very best possible order, used vigorously and abundantly.

A good sexton with a comfortable, bright, clean and cheerful house.

Short sessions with ever varying and crisp exercises.

A pervasive impression that it is God's work, engaged in by God's people and for God's glory.

#### Hinders:

A Superintendent who is lazy, thoughtless, tardy, "poky", dogmatic, meddling and who abounds in routine, sameness and "talk-you-to-deathness."

2. Teachers who are slow, irregular, unprepared, dyspeptic, quarrelsome and fault finding.
3. Officers who are rarely present and as rarely missed.
4. General "discussions" which interest only those who engage in them.
5. Fault finding and criticism by the teachers of the school who come unprepared on their lessons.
6. Inferior music and too much of it.
7. That very general and false impression that your school is intended only for little ones.
8. A lack of interest on the part of parents, except on Sunday.
9. The chronic visitor, who drops in now and then, "not prepared to take part this morning", but is always willing to "make you a little talk", and tell you all about how it ought to be done.

—Walker G. Hamner

Messengers to the association in the last decade of the nineteenth century heard more about the condition of the state Sunday School than they did their own. Of the thirty-seven churches in the association twenty-six had schools; two were union. There was a combined membership of 2,761. Four years later seven churches had twelve months of Bible teaching and twenty-six had from four to eight months. These schools enrolled one third of the church members."

The twentieth century started with union schools in Mt. Zion and Diamond Hill, eight of the churches reported no schools. All the churches were requested to order their supplies from J. M. Pilcher (1841-1924) Superintendent of the Sunday School Board, Petersburg, and that a statistical table for the Sunday School be added to the church letter.

### Improving the Teaching

The first quarter of 1900 was spent in trying to carry out the motto "a Baptist Sunday School in every neighborhood". At first they wanted a colporter to do this. The state offered to pay one half of the salary if the association would be responsible for the remainder. In 1904 one reported that "in the past years the three agencies of evangelism, pastors and publishing were the pioneers. Today's pioneer is the colporter, who is both the pioneer minister and publishing agency." Often it was hard and the failure of the churches to send sufficient money to do the work added extra burdens.

The second plan for enrichment of the Sunday School was the study courses leading to the King's Teacher Diploma and seals for additional books studied. Many workers were studying in the Sunday Schools, at the Encampment at Virginia Beach and Intermont. Over 1,000 persons from 300 churches participated in the 1911 encampment. Each Sunday School in the association was asked to send one person in 1914.

E. J. Wright, delegate from Cabell Street, reported hundreds of normal students had received normal diplomas from the Sunday School Board. Through study many churches found the best way to improve their local work. Some discovered the organized class helpful in enlisting men. The Home Department, new graded lessons and standards were proving very fruitful. Many churches were not using Baptist literature

and a plea was made that they buy it from the Board, now located in Richmond.

Just as knowledge brought many satisfactory results the teachers thought sharing of ideas would be helpful so the Sunday School Convention became a significant part of the association. In its meeting at Bedford, December, 1915, reports and discussions were delivered. The association superintendent had mailed reports to all churches and only most of Lynchburg, College Hill, Royal Chapel, Oakdale, Mt. Madison, Westline, Suck Spring and Bedford City had returned them. Bedford City had reached the A-1 Standard, Rivermont and Franklin Street were Standard. A resolution was made that permanent officers be elected and meetings be held in different sections of the association. Hunting Creek was host in 1916 with six schools present. Other meetings were at Mt. Zion and Bedford City.

So popular were these district gatherings that it was deemed best to have two a year. At Mount Madison, G. A. Miller was elected president and R. E. Ingram secretary. The meeting at Forest in 1920 was good, most of those present came from the community. On July 2nd the Westline church could not seat all who came. However, only a few were delegates. Interest in the conventions began to wane. They seemed to have served their purpose, but the institutes continued to be popular.

Membership was increasing and the need for better facilities caused many churches to enlarge their buildings, among those were: Bedford, Madison Heights, Big Island, Inglewood and Thaxton. All of the new plans brought the desired results. Thirty-four of the forty-five churches answered questionnaires about their work. They shared an increase in attendance, contributions and conversions. Special days for offerings had decreased since the \$75,000,000 Campaign was launched. The present goal was to have the Sunday School enrollment as large as the church membership and a mission day once a quarter.

From 1926 to 1940 little was reported about the Sunday Schools. The 1926 statistical table reveals fifty churches. Twenty-seven evergreen schools (twelve month school) two with no school, eight met nine months, two met seven months, one came together for teaching eight months and ten met for one-half of the year. The combined enrollment was 10,000. The next year there were 24 full time schools, twenty-five part time and seven churches with none. The greatest need reported was to have trained teachers with prepared lessons. Often J. B. Hill, late Sunday School Secretary, spoke and led discussions on the problems facing the schools. At the 1940 meeting of the association's executive committee meeting it was asked to choose a Sunday School superintendent.

This officer was selected and a complete organization set up, but it was short lived. In the next few years the only associational officer elected was the superintendent. For the support of the work an offering was taken each day at the annual meeting and other organizations were asked to do the same at their meetings. These and the church offerings were to be sent to the associational clerk. This was to be a deputation fund. By 1940 the organization was again completed.

Some recalled the days of big crowds attending the conventions and suggested one for each month. This did not meet with much success so it was decided to group the churches for better work, less meetings and the elimination of duplication. In 1953 groups were selected for Lynchburg, Bedford, Moneta and Thaxton. The same year a bus load of workers attended the Sunday School week at Massanetta Springs. A scholarship of \$20.00 was offered to any superintendent attending the state or southwide conference.

The sixties saw Sunday School attendance begin to decline. There was a reorganization of the forces, new names for the officers, new terms, new materials and ideas. In the fall of 1965 these were introduced to the association in one-night conferences lead by a team of site workers from Richmond. Bedford, Big Island, Old Forest Road, West Lynchburg and Madison Heights hosted the meetings.

### **Plans for the Next Century**

As we take the Bible teaching program into the third century something new is in the making. You will enroll people where you find them — no longer must they attend three Sundays before becoming members. Studies find that the average attendance is about one half of the enrollment and no longer do people come seeking membership so the Sunday School will go to them where they can be found, enroll and assign the new member to the proper class. It will be up to the class to reach them on Sunday. We will really be going into the byways and bring them in!

## Chapter XI

### LEARNING, FROM THE CABIN TO THE IVY HALLS

Few people know that Luther Rice's concern for the two mountain teacher boys from Bedford County set in motion a plan that has brought out Virginia Baptist interest in the education of its people, especially ministers.

#### The Early Training of Ministers

The experiences of the last few years and the contact with educated men had made J. B. Jeter and Daniel P. Witt desirous of a formal education. Elder Rice was anxious for them to step aside from active service and seek effective training for their mission. He wanted them to take advantage of a collegiate education and it fell with their strongest desires. Not being sure of their ability to make the right decision they referred it to Semple and Broaddus (1785-1864). The older brethren voiced an opposition; they were not against education, but that the call for ministers was urgent and these young men could not immerse themselves in a college for four years. Witt was in "poor health" and the older men assumed he was to die in six or eight years and it was absurd for one on the verge of death having a notion of going to college. He was expected to be over sixty.<sup>1</sup>

#### Birth of a Baptist School

June 8, 1830 at 5:00 A.M. a group of men attending the General Association meeting in the Second Baptist Church, Richmond, were trying to devise and propose some plan for the improvement of young men, who, in the judgment of the churches, were called to the work of the ministry. Many of the leaders were seeing the results of an uneducated ministry, because the lack of being enlightened "had clogged the wheels of our cause and greatly impeded our spiritual advancement".<sup>2</sup> There were 30 Baptist churches in the state, 261 licensed and ordained men and a considerable portion of these were "illiterate and unqualified for the ministry."<sup>3</sup>

The men deemed it unadvisable at that time to establish a seminary of learning. However, they felt that help could be given by placing "beneficiaries" in families of experienced ministering brethren, whose education, libraries and opportunities would give instruction that might enable them to render essential service to their younger brethren. The beneficiaries might employ their "gifts" by preaching in the adjacent

county "willing to contribute by subscription, products and clothing their support".<sup>4</sup>

After the early morning meeting these men recommended the organization be called Virginia Baptist Education Society with a membership fee of \$2.00 annually or \$30.00 for life; churches or societies were entitled to one representative for each \$10.00 contributed. Among managers elected from the Strawberry were J. B. Jeter, James C. Smith, V. M. Valentine, Daniel P. and Jesse Witt. Eli Ball was elected first vice-president. He had been pastor of the Lynchburg church 1823-1826.

Until 1832 students were boarded in a private home and taught by a pastor, gratis. Eli Ball (1786-1853) had made such arrangements at his home. Six men were enrolled. In 1831 there were nine men students who in addition to their classes, had to do manual labor for three hours a day, five days a week, on the 240 acre "Spring Farm" for the preservation of his health - - - mental vigor and cheerfulness of temper.<sup>5</sup>

### Strawberry and the College

We have no record of students from the association attending the school, but they needed someone to supervise the ten students. Roanoke Ryland (1805-1899), pastor of the Lynchburg Church 1827-1832, was chosen on April 21, 1832. Two weeks later he accepted and went to Richmond July 4, 1832. One year later there were twenty-six enrolled sixteen "beneficiaries", who had tuition free and ten were "male youths" who paid all their expenses. Mr. Ryland saw the school through the war years and resigned in 1866. Today this school is the University of Richmond, whose third president F. W. Boatwright (1818-1951) served from 1894 to 1946, was the son of R. B. Boatwright (1818-1913), long-time pastor in Bedford County and connected with Jefferson Female Institute.

### Education in the Upper Country

The idea of education was spreading into the upper country. At the 1840 meeting the association requested that its members patronize literary institutions especially those conducted under the supervision of our society. In 1855 A. Eubank asked that a male academy, with suitable teachers, be established in the association and it be started not later than October 1 of this year and that the association appoint a committee to carry out and collect the money for same.<sup>6</sup>

The next year Halesford Academy in Franklin County was recommended to the patronage of the association because there was a need for a school to prepare for Richmond and Columbia.<sup>7</sup> The committee appointed in '55 reported in '57 they could not succeed in establishing an academy for the want of means.

### Public Education

After the war of 1865 there was an interest in public education and the association asked the churches and their membership to seek to

establish and maintain good common schools in our midst." Many church records recorded in the county courthouse state the building be used as place of worship and for a school.

### Caring for the Ministerial Students

The Strawberry did not forget Richmond College. An offering of \$1,006.00 was taken at the 1868 meeting. In 1869 they promised twenty boxes for the clerical club of the college." The next year Suck Spring, Timber Ridge, Mt. Pleasant, Difficult Creek, Wolf Hill, Beaver Dam, Blue Ridge, Fairmount, Hill Spring, Hunting Creek, Glade Creek, Liberty, Mt. Hermon, Mt. Olivet, Mt. Zion and Shady Grove promised boxes for the benefit of the brethren studying for the ministry. These were to go by express to Rev. H. H. Harris, c/f Wm. G. Dandridge and Co., 827 Broad Street, Richmond, Virginia.

### Private Schools in the Strawberry

Mr. Eubank continued his plans for a male academy by establishing Sunnyside Academy near Bedford. By 1874 it was one of the best preparatory schools in the state owned and operated by the founder. The Superintendent of Bedford schools in his 1899-1900 report listed it with twelve boys and five girls enrolled.

Many pastors of the past generation started their formal education at Sunnyside. Among them was J. P. McCabe (1876-1956), a great supporter of the denomination and education. He helped Charles B. Kessee, a native of Floyd County, set up the Kessee Educational Fund located in Martinsville. This fund assists hundreds of students in Virginia Baptist Colleges and our Seminaries every year.

With the land boom of the 1890's came a plan for a female institute so the association appointed seven members to a board to erect a high school for girls. W. P. Tinsley, an architect, drew plans for the \$30,000.00 building. Bedford City Land Company made the liberal offer, as a gift, of seven acres west of the city and \$2,700.00 in subscriptions if the cornerstone was laid six months from gift date. Bedford City subscribed \$4,300.00 and W. H. Williams of St. Louis was asked to present the matter to the Second Baptist Church where J. B. Jeter had been pastor. The school, Jeter Female Institute, was to be named for Dr. Jeter.

At the 1891 meeting of the association it was reported subscriptions amounting to \$7,000.00 and a site of seven acres had been acquired in the last year. Today we report \$13,000.00 subscribed and we will get \$10,000.00 to \$11,000.00 of this pledge, the cornerstone was laid 30th of September, 1890. Foundations have been laid, walls built to first floor and on the way to the third in process of erection with all the wall materials on the grounds. The roof will cost \$3,500.00 and to complete the interior, plumbing and heating we will need \$7,000.00 more. The financial depression made collections hard. The 1892 report stated that A. Poindexter Taylor was to manage the Institute; a complete corps of instructors had been secured and the school would open 14th of September. By 1893 the board was embarrassed because they had ordered

furnishings with plans to pay for same out of the pledges which few people paid.

After one full year the school closed because of the financial panic. It was leased to the county for a short time. From 1900-1910 W. A. Don E., and James N. Parker leased the building and started Bedford Cooperative School. More than a thousand students studied in the high school and two years of college, art and music. With forty-five boys and seventy-five girls it was the largest private school in the county. The Elks used the building for a home in 1912-1913.

## Other Baptist Schools in the State

Every Baptist school in the state has been directly touched by the Strawberry Association.

Averett College located in the bounds of the original association had Miss Mary Fugate as dean of women, academic dean and acting president. Her sister, Elizabeth, also worked there. They were daughters of Dr. Henley M. Fugate, long-time pastor of College Hill Church in Lynchburg.

Virginia Intermont College was started through the efforts of Joseph R. Harrison (1832-1901). He was a native of Franklin County and pastored several churches in the association. H. G. Noffsinger (1873-1955), born in Botetourt County, was vice president and president 1912-1945.

Hargrave Military Academy located in the first association had Col. Aubrey H. Camden (1886-1973) as teacher and dean 1913-1918, president 1918-1951 and president emeritus 1951 until his death.

Fork Union Military Academy was started by W. E. Hatcher (1834-1912) and its first president 1898-1912. He was succeeded by his son Dr. Eldridge B. Hatcher (1865-1954) as president 1912-1914. Dr. John J. Wicker (1866-1958), born in Lynchburg, was president 1930-1945 and his son, Col. James C. Wicker (1895-1973), was president 1945-1968.

Bluefield College had Charles L. Harman (1907- ) as president. Mr. Harman grew up in Lynchburg where his father, Dr. P. T. Harman (1876-1956), was pastor of West Lynchburg Church.

Oak Hill Academy, organized in 1878, located in the association area. Walter A. Hash, native of Grayson County, was principal 1923-1948. Grover M. Turner, a native of Bedford County, was president 1948-1957. Another Bedford County native, William W. Fuqua (1850-1879), was the first principal in 1878.

Blue Ridge Mission School located in Patrick County had most of its principals and teachers from the churches of the association.

Piedmont Mission School in Nelson County included in its faculty Minnie Chocklett, daughter of G. A. Chocklett, who served several churches in Bedford County. Rev. J. M. Street, a former missionary of the association, also worked with the school.

Buchanan Mission School was organized by Walter A. Hash, a native of Grayson County.

Strawberry has had a definite part in the education of ministerial students in two of our S.B.C. seminaries. After a ten year discussion the Virginia Baptist Education Society suggested in 1854 that something should be done now. A. M. Poindexter and J. B. Jeter were members



a committee to report next year. During the intervening session of the S.B.C. they called a conference of persons interested in theological education. This conference led to the formation of General Theological School at Greenville, South Carolina. Virginia General Association approved the school at its 1858 meeting. J. B. Jeter was one of the first trustees. The first class started in 1858 and out of the ten from Virginia matriculate were three connected with Strawberry: Ruben B. Boatright, Hilary E. Hatcher (1832-92) and James D. Witt (1797-1858). New Orleans Seminary had James Edward Gwatkin (1866-1941), Bedford County native, as business manager, associate professor of New Testament interpretation 1918-1941 and librarian 1935-1941. William W. Hamilton (1868-1960), pastor of First Church in Lynchburg 1909-1918, came president in 1928 and served until 1942. Miss Helen Falls, daughter of O. B. Falls, has been professor of missions since 1945. Mr. Falls spent his childhood in the Mount Hermon community.

## Chapter XII

### RELIEVING SOCIAL ILLS

1826 - 1976

The American Temperance Society was organized in Boston, February 1826, but was unknown in Virginia. The state society had its birth at an Ash Camp meeting house in October 1826. Elder Eli Ball (1786-1841) the pastor, preached an "appropriate sermon" to a large and excited congregation.<sup>1</sup>

To be a member of this group one had to be a sober person; whether a member of a church or not. He had to promise to abstain from the habitual use of spirituous liquor, and use it as medicine only. If he was the head of a family he must enforce the same rule upon his children.

The Society could have no connection with any church, but its great promoters were Baptists. It was the first organization to record "a large number of females."<sup>2</sup> The third Temperance Society was formed and known as Strawberry District Temperance Society; William Leftwich president, James D. McAllester, vice-president and Jesse Witt secretary. They were to meet annually the Friday before the third Lord's day in July at Liberty.<sup>3</sup>

No memo of this organization has been found, but its influence has continued as evidenced in most annual meetings of the association. Requests and resolutions suggest that the churches not support or allow a person to speak in the church if he encourages the improper use of ardent spirits; that as a guest during an association meeting, we must not use ardent spirits during our continuosness together when and where we are entertained.<sup>4</sup> In 1835 the association requested the churches to promote the Temperance Society.

That same year the association went on record against liquor "since most cases before our churches are originated in ardent spirits".<sup>5</sup> Another resolution stated, "That the manufacture of and traffic in intoxicating drinks as a beverage is anti-Christian."<sup>6</sup> In 1881 the members were requested not to use spirits at all and the next year a request was recorded asking members to use all proper means to secure repeal of the law that authorizes this wicked traffic.

The twentieth century churches are still at work for temperance in a new way. The 1901 association meeting voted that the clerk send to each delegate, at the Constitutional Convention, from within the bounds of the association, its approval of the resolution before them. This proposal would require every saloon keeper to secure the signature

f a majority of the registered voters before a license to retail can be granted.

The brethren in 1881 may have expressed the opinion of the early 1900's members when they said, "If intoxicating drinks, as a beverage, produces great harm and if it is the source of temptation to the habits of intemperance and in the sale of legalized spirituous drinks the association should ask its members to secure the legal abolition of the law that licenses the sale of strong drinks."

## Chapter XIII

### CARING FOR THOSE IN BONDAGE

1788 - 1865

When the colonies were free from the bondage of England and Virginia Baptists had achieved freedom for all religious groups there arose a concern for the black man in bondage.

The subject of making the yoke of slavery more tolerable was discussed at the meeting of the General Committee in 1788 and every year thereafter until 1792 when they dismissed the subject as belonging to the legislative body.<sup>1</sup> Robert Stockton of the Leatherwood church helped with the deliberations.

#### The Negro and the Baptist Churches

Negroes were always admitted to the Baptist churches in Virginia and allowed to "exercise their gifts". Although the Negro population in the Strawberry was not large the Baptists were interested in their spiritual welfare. In 1792 they sent a query to the General Committee about the remarriage of a slave who had been separated by a great distance against his will.

In 1841 J. B. Jeter had organized the first church for the colored above the "fall line". This he thought would help take care of his Negro members, First African Baptist Church of Richmond had 940 members.

#### Strawberry Plans for the Spiritual Education of the Negro

A good part of the 1847 association was spent in discussion of special education for the colored population. The committee presented the following report the next year:

1. Masters see that each slave has suitable clothes to appear in decent company for Sunday wear.
2. Each church appoint two or four men to meet every two weeks with the slaves to instruct them.
3. Pastors to explain to the slave holders the purpose and plan of these meetings.
4. Pastors to get a list of blacks from masters, places to meet and the names of those approved to teach them.
5. Pastors and teachers to make all arrangements for teaching.
6. Teachers to have a copy of the Holy Scriptures and a Sunday School Question Book to use in class. Each session a chapter is to be read, a

prayer, questions asked and discussed, answers learned and answered so all can hear them. The men sit on one side and the women on the other.

Teachers were to spend three or four hours on each chapter and to remain on the grounds until all the Negroes are gone.

Negro Baptists continued to grow to the extent that their congregations outnumbered some of the white groups. On October 29, 1853 J. L. Gwaltney, F. M. Barker, T. C. Goggin and Brother Cocke were to visit a colored congregation worshipping in the Baptist meeting house in Lynchburg to see if they deemed it expedient to organize them into a church. They reported there were "enough numbers of colored persons professing godliness and baptized believers holding letters of dismission from regular Baptist churches and they have asked the Strawberry Association to give them a church organization in accordance with the State regarding the worship of colored people".<sup>1</sup>

### Strawberry's First Negro Church

At the 1854 meeting of the association on August 4, 5 and 6 the committee presented the following resolution: "A church be organized and called the African Baptist Church of Lynchburg with these regulations: The pastor be white, regularly ordained and approved by the board of the Strawberry Association.

All meetings be held between sunrise and sunset.

The church be represented by white pastor or some other white Baptist at the association meetings.

All ordinances and services be conducted by the pastor.

No meeting be held without the pastor or other qualified person present.

The pastor shall keep a fair record of attendance and doings of the church.

Elder James C. Clopton (1782-1850) was accepted as pastor and served for seventeen years".<sup>2</sup> Clopton was an alumnus of William and Mary and had been a student at the Virginia Baptist Seminary and a teacher there. T. C. Goggin, J. L. Gwaltney, Jesse Jeter and George Johnson were appointed to superintend the African Baptist Church of Lynchburg for the next associational year.

### White Pastors Cross the Color Line

Ministers were asked to devote the Sabbath afternoon to religious instruction of the colored people. Out of 2,170 church members 618 were Negroes. Lynchburg had 208 of these, Timber Ridge had 36 white and 62 Negro and nearly one third of Mt. Zion were colored.<sup>3</sup> Often enough blacks attended the association meetings to have special services for them, sometimes in the meeting house while the whites were at the stand.

G. W. Leftwich in a report on "Our Interest in the Colored Population" suggested: 1. We are not as interested as we should be. 2. The ministers are not as solicitous as they should be. 3. Ministers seldom preach on Sunday afternoon to the slaves. 4. Masters should pray with

and give them scriptural instruction. Remember they are ours and we are responsible for their souls.<sup>4</sup>

During the years prior to the Civil War the churches and members were asked to "deprecate the interest by people from other states who try to stir bad relations between slaves and masters. Local pastors are asked not to allow outsiders to preach to slaves and all are asked not to patronize pamphlets or newspapers of anti-slavery societies and all times oppose schemes of abolitionest."

## Helping the Needy Friends

After Appomattox members of the association manifested a deep and constructive interest in the freed Negro. They noted the loss in their own membership and the problems faced by the new congregations. The year the war ended there were 1,863 white members and 390 colored. One year later the churches reported 1,113 white and 158 Negro members. By 1875 there were 2,711 members with 39 Negroes in Beaver Dam, 8 in Fairmount, 1 in Glade Creek, 7 in Old Fork, 2 in Suck Spring, 2 in Timber Ridge, 1 in Hunting Creek. Negroes did not leave in mass. The centennial year showed 3,000 members and thirty-five of them black. The last records of separate listings had Old Fork with 2, Fairmount 30 and 3 in Timber Ridge.

T. N. Falls presented a query as what to do about the Negro churches. The answer is worthy of consideration.

1. Recognize them as they are here and dependent and that our churches have an obligation.
2. Receive them in our membership and when there are enough, help them to form their own district association.
3. Let them use our present houses of worship until they can erect their own.
4. Instruct them on the Sabbath day.
5. Encourage them and aid in seeking out from among them able and suitable candidates for the ministry; train and set them apart.
6. All colored churches now in existence be formed in district organizations according to Baptist usage.<sup>5</sup>

The first evidence of nondiscrimination was in 1893 when the association voted to strike the words colored and white in the membership table.

## Negro Baptists Organize

The local Baptist church was the first institution the freed Negro had control of besides his home. Having visited the white association they wanted the same thing for their churches. By 1868 there were three in Virginia, Shiloh Baptist Association of Virginia for the central section of the state. It had 75 churches with 25,213 members. Their third annual session was held August 5-9, 1871, in the First Baptist Church of Lynchburg.

On July 9, 1868 fifteen members of the Norfolk Union Association and the Shiloh met in Portsmouth and organized the Virginia Baptist State Convention." The 1874 session of this body met in Liberty in

ford County and the colored ministers preached in the white Baptist, Methodist and Presbyterian churches.<sup>7</sup> It is ironic that this convention, this time, met in Dr. Jeter's home county.

The Virginia General Association received, in 1872, a letter from the Virginia Baptist State Convention in which they requested correspondence from the body in "the laudable work of evangelizing this our State - - - give our beloved President in love".<sup>8</sup>

B. Jeter chaired a committee to study the request whose response "we shall deem it a privilege to aid them in their pious labors by cooperation as may seem expedient". The Association rejected the delegate.

In 1872 the reply from the Convention stated that they would go alone in their work and - - - "considering that said proffers of friendship are critical and that we have shown ourselves to be destitute of prejudice toward white brethren."<sup>9</sup>

Dr. Jeter defended the action of the General Association on the grounds that to invite colored delegates to seats in the association would solve their invitation to the hospitality of homes. This would lead to intimate social intercourse and destroy the racial purity."<sup>10</sup>

By 1882 the State Convention reported 578 churches with 128,601 members and they had set up an Education Board in Lynchburg. This operated through the Richmond Theological Seminary. In 1886 a member of Lynchburg donated a site in that city for a school to be controlled by the Convention. Today this is the Virginia Seminary and College located in Fairview Heights just off Campbell Avenue or Route 101 south.

## The Negro in 1976

We still maintain interest in their schools, churches and children's welfare. One hundred and five years after the decision by the General Association not only the Virginia Baptist State Convention, but all other black conventions in the state joined the General Association at its annual meeting November 11-12-13, 1975, in the very church Dr. Jeter had served as pastor and all the presidents shared the responsibility of presiding. From time to time delegates have heard the pastors of the First African Baptist Church stand in the pulpit of the First Baptist Church of Richmond and challenge the white delegates with their messages. Members of Strawberry Association joined all Baptists from throughout the Dominion in a service of praise, worship and communion led by black and white persons.

## World Famous

Not many people from the area of the Strawberry Association ever became world famous, spoke with the heads of governments, had schools named for them or their statue placed in important sites. One black man did, Booker T. Washington, born at Halesford in Franklin County in 1859. He was asked to head Tuskegee Institute in Alabama where he fashioned a program of practical education rather than education

for the sake of culture. He was to point the way for the newly free Negroes to advance and change the concept of life for many of them.

The Negro free from the bondage of slavery became another pioneer for the cause of right in our association and county.



## Chapter XIV

### RELIEF FOR THE MAN IN THE PULPIT

1836 - 1976

From the early days there was a concern for the ministers of the association and the state as evidenced at a meeting of the General Association when A. M. Poindexter (1809-1872), pastor of Hunting Creek, suggested that retired preachers be provided pecuniary support for they had labored in word and doctrine.' In 1806 sixteen pastors in the rawberry received no support from the churches and as late as 1836 only five of the thirteen ministers had churches who contributed to their support.

#### Men Study the Problem

After a study begun in 1848 and completed in 1849 C. L. Cocke (1820-01), Jerry Griggs and Jesse Geeter (Jeter) brought a report to the association on a regular system for the support of its ministers.

At the beginning of the year agree on a certain amount to be paid the minister.

Members divide this amount among themselves as they are able.

Let the amount of subscription and the amount paid be reported to the association.

Each pastor preach one sermon on the importance of discharging these obligations faithfully and punctually in the sight of God.

About fifteen years later two discussions were to be presented regarding "Duties of the Church to the Pastor", by a layman and the Pastor Duties to the Church" by a pastor. J. A. Hamner ( -1884) made the layman's report:

Recognize pastors as servants of Jesus Christ appointed by God to the work of the ministry.

Respect his opinion, never speak light of in presence of those who might be disaffected or alienated by such remarks.

When complaints are necessary make them in mild Christian spirit and with caution.

Guard and respect his character. It is an invaluable part of his power. Respectful attention to his ministry; don't make God's house a house of merchandise by thinking of farm work, shop or store, by laying plans and not worshipping.

Love your pastor.

Cooperation — everyone (fellow helpers in truth) attend services.

Sunday School is an auxiliary to the pulpit. Neglect these duties and you destroy the pastor's usefulness.

8. Contribute to his support, competent and punctual pecuniary; not to keep him from starving, but to relieve him from worldly care, to maintain and educate his family, provide suitable books and hospitality to his brethren.
9. Pray, think of him as a man, subject to all temptations, that true devotion may flow in his heart, that the Holy Spirit guide him in the pulpit.<sup>2</sup>

The committee on "Duty of Pastor to the Church" did not make a report. H. W. Dodge made some remarks on the subject, saying the preachers should visit regularly and systematically.

### Expressing Appreciation

The brethren did not forget one of these men after death. William Harris (Father Harris) (1780-1865) had been interred in a remote family cemetery which had been neglected. A committee of five was to have the remains removed to a suitable location and an appropriate memorial erected. At the next meeting of the association nothing had been done because they had no money.<sup>3</sup> By 1882 \$85.00 had been pledged to the Harris Memorial which was to be placed in the Longwood Cemetery Bedford. The project was completed in 1883.

Sometimes they would show appreciation while the minister was still in active service. A group of friends presented T. C. Goggin (1815-1894) a new horse and buggy. Today it is keys to a new car.<sup>4</sup>

The post war economic troubles did not discriminate the preachers and at all the meetings of the associations in the early 1870's a plea was made for aid to the pastors, their families or widows. Only five of the churches paid a salary to their ministers. Often special offerings were taken for a special pastor or his family. In 1874 all the churches were requested to send funds for minister's relief, it is "Our duty to care for the temporal necessities of our destitute preachers and their families".

### The Annual Call and the Churches

The financial condition of the pastor and church may have contributed to another problem among the ministers, the "annual call". Often churches would have several ordained ministers in its membership and they were ever alert to the pastor's mistakes or suggesting that they would serve the church for a lesser amount of money. This led the association to go on record against the "annual election of pastors by our churches as it was detrimental to the cause of Christ."

At one time there were nineteen ministers, thirteen pastors with two full time churches, Lynchburg and Liberty; the other eleven men had from two to five churches each. The total salaries paid was \$6,654.00. One pastor received over \$500.00, one over \$200.00 and the others from \$32.00 to \$190.00 per year.<sup>5</sup>

Even though some churches were still beset by ordained men in their congregation only three had preaching every Sunday in 1890; College

1, Lynchburg and Liberty. Hunting Creek had it twice a month and other thirty-three had one service a month. Sixteen churches had stated salary.

## The Pastor and Practical Problems

Pastors were becoming more involved with the practical problems of the church and seeking solutions to them. In doing so they suggested pastors exchanging pulpits, holding pastor's conferences at Liberty, endeavoring to organize missionary societies, to support each of the six wards of the General Association according to its importance, send deacons to minister's and deacon's meetings and to strive to unite and support pastors of contiguous churches.<sup>7</sup> Later the Executive committee advanced the idea of churches having a prayer and praise service when a preacher could be present and that the deacons take charge. The churches were to arrange and adopt some regular system of giving. Minister's Relief became the interest of Virginia Baptists. With improved conditions the calls were not as great or the amounts as large. In 1890 the largest amount given in the Strawberry was \$150.00 and the smallest \$5.80. After all the funds were channeled in the state plan the report showed Strawberry contributing \$218.00 and its beneficiaries receiving \$480.00. At this period the average salary in the association was \$250.00.

## Church Fields and Needs

Not only was salary a problem, but often a man served a field of five or six churches and his home was thirty-five miles from them. J. G. Muncill (1821-1916) lived in Buena Vista and at the age of seventy restored Big Island, Hunting Creek, North Bedford and Ivy Creek in Bedford County and Cornerstone in Amherst County. He lived most of his three year pastorate among the people, riding over the mountains on horseback. Over one hundred persons were baptized into the churches during his pastorate.

Because of many situations similar to this the association endorsed the action of the General Association requesting the State Mission Board cooperate with the district associations in forming more compact fields; with the parsonage in a central location and better pastor support. They were asked to appoint three persons to work with the State Board on these plans.<sup>10</sup> Not much of the plan could be done without the help from the board which set up certain guide lines for churches needing assistance. These guides were:

- 1. Applying through the Executive Committee of the local association.
- 2. Must not extend an annual call.
- 3. Pastors to live in the association and as near the churches as possible.
- 4. Be in sympathy with the association work and lead the church to be.
- 5. The pastor must not engage in other business for a livelihood.<sup>11</sup>

## Chapter XV

### TRAINING UNION

1891 - 1976

The Baptist Training Union started as the Baptist Young Peoples' Union of America was organized in Chicago July 7, 1891. The interest quickened and spread so rapidly that close, wise guidance was needed to produce intelligent and loyal Christian leaders. The purpose of the union was "unification of all Baptist young people; their increased spirituality, their stimulation in Christian service, their edification in scriptural knowledge, their instruction in Baptist history and doctrine, their enlistment in all forms of missionary activity through existing denominational organization."<sup>1</sup>

The materials used were interdenominational in nature with the resolutions written by Baptists. Freedom loving Southern Baptists for the organization should be strictly denominational with all materials and topics prepared by Baptists. Those holding these beliefs met in Atlanta, November 21-22, 1895 and organized the B.Y.P.U. Auxiliary to the Southern Baptist Convention with its headquarters in Birmingham, Alabama. In 1919 the work was placed in a special department of the Sunday School Board in Nashville, Tennessee.<sup>2</sup>

#### Starting in Virginia

Charlottesville had the first organization in Virginia. On November 23, 1884 M. C. Thomas was chosen president and due to a tie cast the deciding vote and gave us the name Baptist Young Peoples' Union. It is unique that the Charlottesville Lodge at Eagle Eyrie, named in his honor, is the next door neighbor of the Strawberry Lodge.

#### Strawberry Leads the Way

As in all other pioneer movements among Virginia Baptists, men from this association have shared in the leadership and responsibilities and so it was with the B.Y.P.U. The second union in Virginia started April 5, 1891 in Lynchburg's First Baptist Church. W. H. Wraneck was its president. He had been active in the Charlottesville union. College Hill organized on September 29, 1895, Cabell Street October, 1895, and Mt. Madison in 1896.<sup>2</sup>

It was Cabell Street that recommended a city B.Y.P.U. organization and on February 23, 1896, Percy S. Flippin was elected president of the

venture. This was the first in the state and led the way for associational organizations.

Possibly no person deserves more credit for the state B.Y.P.U. Convention than J. Calvin Moss of Lynchburg. After attending the International Convention in 1892 and 1893 he came home determined to establish the Virginia Convention. In response to his call fifty-three people from twenty-five churches met in Roanoke during the session of the General Association and the B.Y.P.U. of Virginia was born on the 11th of November 1893. Moss was elected vice-president. The next year he was president.

From 1893 to 1910 the convention met in the local churches; 1896 at First Lynchburg and in 1902 at College Hill. 1919-1920 W. P. Covington, Jr. of Lynchburg was state president.

J. Calvin Moss addressed the association in 1901 on the subject of B.Y.P.U. and the next year they resolved "that the association again endorse and would emphasize the importance of B.Y.P.U. work; appreciating its great educational plans for the larger equipment in Christian service - - -" and another resolution in 1909 "We commend the B.Y.P.U. of the churches of the association as a means of how young people may be developed in Christian living - - - we also commend the excellent literature for the B.Y.P.U."

After the first city union had served its day it was disbanded and in 1920 a new organization was formed with Percy Monroe as president, Lawrence Driskell succeeded him followed by Mrs. L. O. Old. Later the Junior-Intermediate Association was formed, Miss Mary Ellyson, Lawrence Furgerson and Remi P. Crist served as leaders.<sup>6</sup>

### Struggles, Trials, Triumphs

The Strawberry B.Y.P.U.'s were hardly alive in the twenties. The first report to the association was made in 1922 when S. H. Stewart included one paragraph in his Sunday School report. In 1926 Dr. Mary Dowdy gave the first detail report of fifty churches in the association, sixteen with B.Y.P.U.'s, twenty-seven had Senior Unions with 710 enrolled. There were five Intermediate Unions with 150 enrolled and 250 were enrolled in Junior Unions. The first full page of statistical reports was printed in the minutes the same year.

Study courses became popular in the late twenties. The B.Y.P.U. Department would send a worker to an association for a summer. They could conduct five night classes in the local church ending with a written examination. Strawberry was sent such a worker in 1927, Hersil S. Crenshaw (1906-1970), who taught his first class at Timber Ridge. He later became field worker for the Training Union Department of the state serving until 1944. Leaving this post for the directorship of the Intermediate Training Union Department of the Southern Baptist Convention where he served until his death.

For a number of years there seemed to be no interest in the church training program. The Lynchburg Pastor's Conference through Dr. H. Fugate ( -1960) presented a resolution of endorsement to the association and recommended that they elect the suggested officers, divide into as many groups as necessary, have one yearly meeting and

that each church make a quarterly report to the association director. Rev. Ira Campbell was chosen director, B. C. Davis associate director and Lucille Figg secretary and treasurer.<sup>8</sup>

## Results of Renewal

In 1938 B. C. Davis became director and with renewed interest in the Training Union the association again took its place in the state work. There was an 86% increase in the number of unions in the early forties. This was the largest in the state. During the same period the association was chosen for a pilot study of the value of a one night clinic for a church. Miss Virtley Stephenson from the State Training Union Department made the study which included Shady Grove and Walnut Grove churches.

During the fifties "M" (Mobilization) Night was the big thing. The first one was in 1951 and by 1953 no church building could care for the attendance so the Bedford High School was rented. This, too, was filled several years.

## To Each His Own in Training

After many years of valuable service the Training Union seemed to have served its first purpose and many of its distinctive features were being used in other programs. Efforts of loyal leaders, changes in organization and literature did not halt the downward trend of the early sixties. Now, each church does its training in whatever manner it thinks best. In 1976 only eleven churches reported any type of training program.

Strawberry gave the Baptists of Virginia their first B.Y.P.U. Secretary in the person of E. J. Wright (1880-1972) from Cabell Street Baptist Church in Lynchburg. He was one of the pioneers in the work, seeing it from its inception through all the growing years and retired at its apex. He served from 1919 to 1947.

## Chapter XVI

### ATTENDING THE ASSOCIATION MEETINGS

1807 - 1976

Perhaps no event in a community created more interest than did the annual meeting of the Strawberry Association when it was to be hosted by the local Baptist church. All the neighbors got ready. Early in the year plans were made to entertain the delegates and visitors — everything was spruced up!

The actual meeting claimed the attention of only a few persons: selected delegates from the churches in the association, messengers from responding associations and others invited to be "seated". All of these could take part in the deliberations of the body.

For the first seventy-five years each meeting followed the same format, with the purest democracy at work. After a Sabbath day of preaching and exhorting they would vote to convene at 8:00 A.M. on Monday except in 1809 when they voted to meet at 9:00 A.M. At the fortieth session it was deemed necessary to have two meetings a year, one in the spring and the other in the fall. This practice continued for a number of years when they voted to change to the last of August and to have one meeting a year.<sup>1</sup> August was a slow month for the farmers; the gardens and orchards were at their peak and the temperature right for Baptist pallets and hayloft sleeping.

The first constitution and articles were changed and two committees added as well as twelve articles of faith. One of the committees was to examine certain brethren and if they were worthy and found expedient the committee could constitute them into the church. The other committee was to help restore members to the fellowship.<sup>2</sup> Freedom was still new enough for the delegates to ever be on guard to protect

They decided on fourteen scripture truths as the freedom principles of their body. There is no listing of these scriptures.<sup>3</sup>

By 1826 there appeared a need to reprint the Rules of Decorum adopted in 1793 along with the Confession of Faith and the constitution.

In the early days the churches did not send delegates to the General Association, but each association sent its own delegates. Jesse Witt and George Percy were sent most often. This was continued until 1879 when each church could send messengers. From 1854 when F. M. Parker went to the Southern Baptist Convention as a delegate from the Strawberry Association until 1926 one man represented the entire association at the Convention. R. E. Brown was the last associational representative.

When more members and visitors were becoming interested in the yearly meetings there seemed a need for a new plan of presenting a program. In 1854 it was adopted. They opened with a sermon, a recess after which the moderator called the meeting to order. They sang a song, prayed, listened to the letters, enrolled the messengers, elected the officers, asked the delegates from corresponding associations to report themselves and take seats and the visiting brethren invited to be seated. Ministering brethren recognized and invited to participate in the deliberations. Those responsible for reports read them and committees were appointed for Education, Foreign Missions, Domestic Missions, General Association, Sabbath School, Temperance, Colored population and Sabbath observance.

There was usually two places of activity. The stand outside where those not delegates attended and the house. By 1858 a committee recommended the preachers for Sunday. In the morning two would be at the stand and two in the house and one at each place in the afternoon.<sup>4</sup>

The last of the nineteenth century began with the assurance that freedom was here to stay, the political and economic condition of the country were safe so the association was ready to get to the work among its own people. There were thirty-two churches that had fifty or less members and many thought that something should be done for special education of the colored population. They further felt that a committee could deal with the plans and problems better than a once a year meeting of delegates. On August 16, 1853 the first Executive Committee meeting consisted of five ministers and six laymen. They were to have 200 copies of a circular letter printed, to get a general secretary for the board and to employ M. W. Reed as colporteur to make missionary tours and hold protracted meetings.<sup>5</sup> Later C. L. Cocke placed an ad for a worker in Bedford, Franklin, Floyd, part of Roanoke, Botetourt, Patrick, part of Campbell and Henry Counties to labor as a missionary agent, evangelist, colporteur and etc. Who will enter this evangelistic field. Solicit correspondence on the subject."<sup>6</sup>

The Executive Committee or Board was to employ means and solicit funds for the work in the local association. It functioned for a number of years giving reports at the annual meetings until 1859 when they made their last appearance. It became an auxiliary to the Sunday School and Colportage Board of Virginia. This was not to lessen the obligations of interest by prayers, contributions, patronage and benefactors.

A time limit was set for program of 1879. The opening prayer and introductory sermon was followed by a two and one half hour recess. At 2:30 P.M. the first business was that of reading the letters by two men collecting them and two others reading. The delegates enrolled, other delegates from sister associations asked to be seated and report to the clerk for enrollment and the committee on religious exercise appointed. This committee was made up of the host pastor and deacons. They always had a second committee on the order of business. Tuesday at 1:00 P.M. Sabbath School; Wednesday 9½ A.M. Religious Exercise, 10:00 A.M. State Missions, 11½ A.M. Miscellaneous business, 12 M. Recess, 1½ P.M. Ministerial Relief, 2½ P.M. Education;



Thursday 9½ A.M. Religious Education, 10:00 A.M. Foreign Missions, 11:00 A.M. Home Missions, 12 M. Recess, 1½ P.M. Digest of letters, 4:00 P.M. miscellaneous business.

The question of Sunday meetings was discussed for a decade and a half and in 1859 it was postponed until the 1860 meeting so that the churches might report their views on the subject with their letters. When the vote was taken fourteen wanted to leave it as it was, six were in favor of excluding the Sabbath Day meeting and some opposed the two meetings a year. A few years later during the discussion on the subject the Timber Ridge church was against changing from Friday through Monday to Tuesday 11:00 A.M. to Thursday P.M. because it was giving way to the devil; every church could spare its pastor one day a year. Too, the vendors would have more days to sell beer, ke, cider and ardent spirits.<sup>8</sup>

The large Saturday and Sunday crowds often caused discord. At one meeting they were selling ardent spirits near the pulpit." The practice of selling continued until 1895 when it was declared that no selling on the grounds where the association is held and the moderator be requested to enforce the rule. However, in 1919 the Executive Committee stated that only one stand was to sell ice cream and lemonade and that the church be responsible for order on the grounds.

Discipline was meted to pastors and churches when it seemed necessary. On one occasion the church at Big Lick (Roanoke) had violated an article of the constitution by not sending to the body a letter or delegate for three years in succession so it was to be excluded from the association. After much discussion they decided that a special committee of Jesse Jeter, William Harris and W. W. Reece look into the matter and report their findings.<sup>10</sup> At the next meeting Brother Jeter moved that C. Bass be received as a delegate from the Big Lick church which was cut off at last year's meeting and that the church be restored.

### The Printed Minutes

From year to year more information was being incorporated in the printed minutes. The church letters were getting complex and lengthy so in 1855 the reading of the letters was dispensed with and only the statistical reports were made. George Pearcy suggested a simple form for the clerk to send to each clerk. There were eleven items to report and to be printed in columns: baptisms, received by letter, dismissed by letter, excluded, deaths, white, colored, number of Sunday School members, associational fund, amount paid the pastor, benevolent fund. This was adopted and used by the clerk and printed by sections:

North: Hunting Creek, Jennings Creek, North Fork of Otter, Suck Spring, Liberty, Mt. Zion, Wolf Hill, New Prospect

East: Lynchburg, Timber Ridge, Otter, Goose Creek, Difficult Creek, Staunton, Mt. Olivet, Meadow Road, African (Lynchburg), Bethlehem

South: Mayo, Pedego, Halesford, Mt. Airy, Franklin, Union, Rock Spring, Providence, New Leatherwood, Blackberry, Jacksonville, Fairmount, Palestine, Mt. Vernon, Old Fork

West: Sycamore, Red Hill, Mt. Pleasant, Big Lick, Glade Creek, Beaver Dam, Meadows of Dan, Blue Ridge<sup>11</sup>

Note the financial membership statistics for 1857

Church	Gifts	Membership
Mt. Olivet	\$35.75	51
Suck Spring	17.50	76
Hunting Creek	18.50	39
Big Lick	15.00	69
Mt. Zion	35.60	120
Difficult Creek	17.12	77
Liberty	28.25	76
Fairmount	22.00	71
Lynchburg	17.25	156
Timber Ridge	19.00	36
North Fork Otter	42.20	83
Providence	9.10	119
Halesford	8.50	35
New Hope	1.50	81
Staunton	1.50	77

Thirteen churches gave nothing when the association had been asked for \$1,000.00.

The methods of reporting the early meetings were unique and often more was given in the *Religious Herald* than the clerk included in the printed minutes. The *Herald* of May 11, 1832 reported that the association had a Domestic Mission Society, auxiliary to the General Association, and its contributions were \$45.40. The churches had a record number of baptisms for the year, over 758. In 1843 there were 30 added to sixteen churches by baptism: Beaver Dam seventy-one, Difficult Creek forty-three and Goose Creek thirty-five.<sup>12</sup>

Strawberry was the first association in the state to share its records through the news media. The December 12, 1831 *Religious Herald* carried this note from the editor, "Useful hints of what others can do." It was at the bottom of an item about the association. "Twenty churches with 1,122 members in the last nine months had added 600-700 members to their rolls. The majority of the church members were members of the Bedford Temperance Society. No young men entered the ministry. Little Otter, Glade Creek and Lynchburg the only church with Sabbath Schools and they are not flourishing. No reported missionary societies some of the churches do contribute to the object. \$100.00 given to Domestic Missions and the Tract Society has dwindled away. Goose Creek, revived, Difficult Creek recorded the largest accession of any church in the association, Timber Ridge revived — "is still looking up" Head of Goose Creek had a happy revival and is flourishing. Two people took the *Herald*. Beaver Dam prosperous, North Fork of Otter had considerable additions, looking up has two or three copies of the *Herald*, Hunting Creek had a good revival and is advancing rapidly, Glade Creek in comfortable circumstances has two copies of *Herald*, First of Lynchburg has had some additions, not greatly prospering has six copies of *Herald*, Staunton not flourishing, Burton Creek looking up, Mill Creek

pectable church prospects encouraging, Fincastle lately constituted —  
od promise has three copies of *Herald*, Blue Ridge a little declining  
rch, Catawba large but unhappy situation, Salem small — nothing  
eresting passing among them. Craig Creek a small declining church  
d may be disbanded in the ensuing year. Ministers in the association:  
hn S. Lee, Jas. McDonald, Wm. C. Ligon, all of Lynchburg; William  
ftwich, Otter Bridge; William Harris, James Leftwich, Z. Whorley all  
Liberty; Abner Anthony, Monroston in Pittsylvania County; Jesse  
tt, Goose Creek; Absolon Dempsey, Fincastle; Merriman Lunceford,  
anklin County; Joshua Burnet, Salem." The clerk stated that many  
the churches were tardy in sending in their letters.

## Synopsis of Church Letters by the Clerk in 1868

- Airy — Interesting Sabbath School  
Bethlehem — Doing but little to promote its Master's cause; not even a  
Sabbath School or prayer meeting  
Blue Ridge — Fine meeting, several additions to church membership,  
church revived  
Cedar Dam — Interesting Sabbath School, but all members not working  
for the Lord  
Chestnut Hill — Reasonable state of prosperity, but admits that they are  
doing little for the Master's cause, have a Sabbath School  
Crimmount — Nothing of interest, church cold, Sabbath School of some  
interest  
Cypress Creek — Has no Sabbath School, prayer meeting or revival so  
of course, as it admits it has "nothing interesting to communicate".  
Better try to give us something interesting next year.  
Cypress Creek — Cold state, no Sabbath School; one in the neighborhood  
Cypress Creek — Had a revival meeting this year; several additions, church  
revived, interesting Sabbath School in the morning and a large Bible  
class in the evening  
Cypress Creek — Small Sabbath School, but laments its lukewarmness  
and inactivity  
Cypressford — Exceedingly cold, small Sabbath School, no church going.  
All gather around a prayer meeting once a week and I will insure  
you will warm up.  
Cypress Spring — Good meeting even if they have no Sabbath School  
Cypressburg — No pastor for some time; but still keep up regular prayer  
meeting. Has a flourishing Sabbath School and a children's mission-  
ary society.  
Cypressbury — Prosperous Sabbath School. No prayer meeting — Oh! my.  
Cypress Hermon — Flourishing Sabbath School  
Cypress Mountain View — Flourishing Sabbath School  
Cypress Olivet — Flourishing Sabbath School  
Cypress Pleasant — Cold and lukewarm, no Sabbath School or prayer meet-  
ing. (Try a Sabbath School and prayer meeting and you will no  
longer lament your cold condition.)  
Cypress Fork — Has a pastor, but no Sabbath School or prayer meeting  
Cypress Palestine — Gaining strength and has a flourishing Sabbath School

Red Hill — No Sabbath School, laments its condition and asks the prayer of the brethren

Suck Spring — Interesting Sabbath School

Staunton — Nothing of interest, small Sabbath School

Shady Grove — Has a Sabbath School, nothing else of interest

Timber Ridge — Small Sabbath School

Wolf Hill — Considerable revival during the association year; several additions to the church, small Sabbath School

Mt. Zion — Nothing of interest, no stoves in the church to keep members warm. There is no Sunday School or prayer meeting

The agenda of the early meetings was quite flexible; since there was always someone or something to claim attention of the meeting.

Halesford Elder H. W. Wyre, the brother appointed to preach the introductory sermon, being absent the meeting they requested Elder Harris, his alternate, to preach. Elder Harris requested F. M. Barker, of Baltimore, to do so after which they took a fifty minute recess. At the 18 meeting there was no preacher for the noon hour so it was suggested that the time be spent in prayer, singing and exhortation. Before the sermon there was a recess "so members might be better prepared to hear same". After the sermon the association adjourned for forty-five minutes to partake of refreshments. This year the crowd at the stand was very orderly, attentive and solemn. On the Sabbath at 9:00 A.M. the brethren met in the house and spent an hour in singing, prayer and exhorting after which they repaired to the stand where two impressive sermons were delivered by Dodge and Jeter. There was no Sunday afternoon service.

John R. Steptoe reported the largest attendance ever, in 1866, when several thousand heard Elders Gitt and Jeter at the stand and Elders Gray and Ellison in the Mt. Zion meeting house. Could this have been the result of the War Between the States?

### Sad Years of '61 - '65

This long drawn out saga was noted as early as 1861 when the association voted to spend one-half hour each day, of the meeting, in prayer for our country. At the fall meeting an offering was taken for the colportage work among the soldiers. Only a few days before the meeting 150 men left Liberty and some were heard to have said, "I wish I had some good books, tracts, etc. to read". Bedford County had sent more than 1,000 men and 300-400 more to go in a few weeks.<sup>13</sup>

The second year of the war found the churches in a cold and declining state. Many of ministers and men were meeting in Tented fields. \$377.65 had been given for army colporters and \$41.00 for subscriptions to the *Herald* which was placed in the hospital in Liberty. Harmony, love and fellowship was sensed at the Association meeting.<sup>14</sup> In 1863 a plea was made "That the association recognize the chastening hand of an all wise and merciful Providence in the present affected condition of the country and that the churches observe twenty-first day of August as a day of humiliation and prayer in behalf of our country and people." Each day of the meeting, business was suspended from 9:00 A.M. to

00 for one half hour of religious exercise with special reference to the good of our country.<sup>16</sup>

Two years after Appomattox visitors to the association remarked on how pleased and refreshed they were to see a countryside untouched by war; no singed shingles, no lone chimneys, no broken fences and no reminder of a battle. That year they reported twenty-nine churches, three did not report, 2,000 members, the Negroes had been dropped and 108 had been baptized — one half less than they baptized the year before. Twelve of the churches had a Sunday School and all, except one, had half or quarter time preaching. The egg plan was working admirably and the people were requested to send the Sunday eggs to Gardner and Bass in Lynchburg. Concern was expressed over people going out at night, that they made no restraints in selling and getting in.<sup>16</sup>

### Ten Years After the War

The Report on the Digest of Church Letters, 1875.

Over Dam — Nothing of special interest.

Stony — The disposition of this church peaceable.

Porton Creek — This is, without ostentation, a live working church and not only provides for its own household but supports all enterprises of the denomination.

Bethlehem — There is a division of interest.

Walnut Hill — Reports two Sunday Schools.

Love — Is informed and strengthened in our doctrine and unusual interest is manifested in our cause.

Wagon Hill — Has had some little embarrassment, but sinners seem to be anxious about their salvation of their souls. It has a union Sunday School.

Difficult Creek — Enjoyed a precious revival and the ministration of Rev. J. R. Harrison was great.

Wormount — Has two arms, Boone's Mill and Gogginsville.

Flat Creek — Has no pastor and is in a feeble way.

Ant Hill — Have elected Bro. G. Wheeler as pastor.

Rose Creek — Enjoyed a revival after which a prayer meeting was established in consequence of which the pastor's services are highly appreciated.

Trade Creek — Enjoys the earnest and faithful labors of Bro. G. Wheeler. It reported a small Sunday School on the union plan.

Walesford — Is not very flourishing, the congregation being small but very attentive.

Well Spring — No report.

Washing Creek — Reports growing interest in the church meetings and Sunday School.

Liberty — Nothing of interest.

Winchburg — The College Hill Church has been organized by members from this church.

W. Hermon — Is in a prosperous condition.

W. Olivet — Extends a Centennial welcome to the association. The spiritual condition of the church is good.

Mountain View — No report.

Mt. Zion — Is prosperous.

New Prospect — Nothing of interest.

Old Fork. — Has an out station at White Rock.

Palestine — Is greatly revived and is pressing forward in the great work.

Red Hill — Delegates, but no letter.

Staunton — Nothing of interest.

Suck Spring — Nothing of interest.

Timber Ridge — The spiritual condition of this church has been greatly improved. It has a flourishing Sunday School.

Wolf Hill — Recognizes its obligation to give according to its ability.

Walnut Grove — Is very prosperous.

## 100 Years Ago

On Friday 11th of August, 1876 the association adjourned at 10: P.M. and formed a procession and proceeded to the stand for the observance of the 100 years of service. C. C. Bitting, D.D., of Maryland spoke on the "Outward History of the Strawberry Association, From its Organization to this Centennial Anniversary" and Dr. C. Tyree was to address the group on the "Internal Doctrinal History of the Association." During Dr. Bitting's address a storm came up and the exercises were suspended.

Dr. Bitting had been pastor in Lynchburg and before that in Alexandria. While in Alexandria he was imprisoned for two months because he would not take the oath of allegiance to the United States Government and was compelled to ride all day on the fender of the locomotive that ran from Alexandria to Orange Court House to prevent attacks on the train by Mosby's men.<sup>17</sup>

## Travel to the Association

Often we think of how so many people traveled in the early days without the auto, but they seemed to reach their destination without too much inconvenience. In an announcement of the meeting at Hunting Creek in 1861 it was suggested that those who would go by packet, on the canal, to Big Island could call on Col. Arthur, who lives on the canal and he would take care of all the delegates who might call upon him. At the same time an announcement was made of the Southern Baptist Convention and that the Virginia and Tennessee Railroad would take and return ministers for \$25.00 to \$30.00.<sup>18</sup> The 1879 moderator thanked the Atlantic, Mississippi and Ohio Railroad and the Packet Company for the courtesies extended to the delegates and visitors.

## Recommendations of the 1880's

1. Stronger churches send pastors to help the weaker churches.
2. Some plan of systematic giving be adopted.
3. Give some special attention to young men. There are one half as many men as women in the churches.
4. Association to discourage the practice of huckstering at our meetings.

The Executive committee be required to present a report on the condition and needs of the churches."

requently the clerks reported on the number of copies of a sermon have printed, but they did not tell what the messages contained. However, W. R. L. Smith's Introductory Sermon 1881, on "Needs of the Association" must have been outstanding. Some of it was printed. "We have peace and harmony, but need more. There are thirty-seven congregations — three worshipping every Sunday, five are without pastors and have no regular service. Twenty-nine have Sunday Schools, eight have none; twenty-one have Baptist schools and seven none. Six meet all year, twenty-three for three to eight months. Of the thirty-seven congregations only twenty-two worship in Baptist houses and of these, twelve are unfinished, decaying and uncomfortable; ten are creditable to the Association, ten worship in union buildings and five have no houses. The men need to be enlisted. The pastorates should be consolidated and benevolence generalized and liberalized. They are not liberal enough because we lack conviction and a system of work."

number of interesting things were recorded in the seventies. They changed from four days to three and sold ads for the 1870 minutes. Later they limited the length of a report and suggested that no report be printed. Hymn books were in some of the churches; for 1873 session begun with the singing of hymn number 560.

### One Report of the Executive Committee

- 1. Pastors have attended pastor's conference.
  - 2. Church in Franklin County to be encouraged.
  - 3. Pastors visited and assisted in eighteen churches.
  - 4. One day of prayer held for missions and made plans for raising money.
  - 5. Worked on arranging pastorates (fields of churches).
  - 6. Suggested an offering on the Lord's Day for the special purpose of repairing the buildings and paying the sexton to keep them neat and clean.
- That same year George Baker was thanked for preparing a map of the territory embraced in the bounds of the Strawberry Association. Between 1890-1900 the association begun to think in terms of modern conveniences. The 1896 sermon was preached in a tent and it was suggested that it be bought, but due to the cost the idea was dropped. They returned to the stand where rain cut short the 1898 message and caused the afternoon business session to be canceled.

### The Apostolic Movement

The anti-missionary of the mid 1800's had not been overcome by 1901, especially in the southern section of the association. This feeling was as disastrous as the Apostolic Movement. A resolution from the pastors' conference read: "That the Doctrine of instantaneous sanctification and present absolute holiness and the so called Apostolic doctrine unscriptural and their proclamation is injurious to the churches; that churches close their doors against the teaching of such."

## Material Prosperity

Special offerings were still called for. One to help complete the m building of the Orphanage and another for Virginia Intermont College

In 1904 the clerk made note that material prosperity had blessed o section and the churches had certain obligations. He entered the suggestions: Have more compact pastorates, see the need for m discipline in the churches, get members to move their church lette the income from the churches not equal to the leakage. The associat used to send out many preachers — now it is in a sad decline. Past should arrange their summer schedule so as to ensure their attendar upon the association meeting. The biggest decline seemed to be in t country churches, because many of the members were moving to t cities. "The church members were making money fast, but when th get it they keep it and try hard to make more."<sup>20</sup>

Not much of the money got to the churches. Forty-eight of the fif two averaged \$90.00 per year for their pastors or \$360.00 if the past had a four church field.

## Entertaining the Association

The prestige of entertaining the association had passed by 1916 a the churches were becoming very indifferent about inviting it so recommendation was made that the churches be divided in four ge graphical sections as northeast, southeast, northwest and southwest. T association was to meet in the sections in order and the churches the group decide which one should entertain.

Eight years later they voted for the next two meetings to be held Bedford or Lynchburg. The delegates be entertained in homes for o night and breakfast and they pay for the other meals which were be provided for by a church society at not more than fifty cents. 1 1947 they voted to meet for only two days. From 1943 to '47 they ha met for one day. For the years 1929 to 1957 every meeting but one ha been in Bedford.

This problem of entertaining in addition to several others may hav led to the very bold suggestion made in 1928 that there be a consolidati of local churches. Forty-eight of the churches were rural, the remainde in the city. Four had been organized previous to 1845, two before 186 five by 1880, nine by 1900, six before 1910 and only eight are on goo motor roads. Forty cannot carry on fulltime twelve months a year program. One pastor has five churches, three three churches each, five have four churches and four two churches. The discussion that followe must have been interesting.

## Strawberry's Standard of Excellence

When standards were becoming popular the association set up its ow for a church.

1. Every church was to have a pastor.
2. The church must have a Sunday School at least eight months a year



Two thirds of the membership must contribute to the pastor's salary and to missions.

One third of the members must attend the Sunday School meetings.

There must be during the year an every member canvas for missions.

The church must have a missionary society.

The church must send the association a church letter, a delegate and the association fund.<sup>21</sup>

In the '30's most of the business for the association's business was discussed and decided in the pastor's conference. At the annual meeting there were few reports published, but much talk reported. There seemed to be more interest in the social ills of the day than in other types of church's business. In 1924 they went on record as opposing the reading of the Bible in public by compulsion. At the '36 session much was said about the evil of liquor, horse racing and gambling. When the question of teaching Bible in the public schools came to their attention they were opposed to it. Another session voted to approve the Board of Censors for Movies created by the Virginia General Assembly to eliminate objectionable scenes. In one year they had cut scenes in 18 films and rejected seven as totally unworthy.

### The Last Twenty-five Years

The annual meeting went from two days to one and one half and later to one afternoon and two evening sessions. The quarterly meeting of the Executive Committee takes care of most of the business, reports are printed and given to the messengers and much of the time is spent in hearing recommendations from committees and speeches. One of the most used and enjoyable events happening in these years was the erection of the Strawberry Lodge at Eagle Eyrie.

When the drawing for lots took place June 13, 1955, the representative of our association drew lot thirteen and Mrs. Foster presented a check for \$750.00 from the W.M.U. to pay for it. J. B. Thurman was elected chairman of the committee. Trustees were to be G. W. Bond, G. C. Luck, S. Jackson, O. C. Carter all of the Bedford church. Building and finishing committee: Charlie W. Markham, Miss Elsie Gilliam, Mrs. M. Fugate, Robert L. Bradley and Elton C. Hite. Later Herbert R. Elton replaced Mr. Bradley.

Orved Fuqua, a native of the Huddleston community, made a bid of \$500.00 which was accepted and the trustees empowered to accept a \$1000 loan at 3%. The churches were asked to give \$2.00 per member for the payment of the debt.

A charge of forty cents per person a night was asked for and groups using the Lodge for other than over night stays were asked to make a voluntary gift. Later a fee of \$5.00 per night and \$1.00 per person for a week was requested.

The first administration committee had Mrs. H. M. Fugate as chairman, J. Clifton, Charlie W. Markham, W. C. Mattox, Arnold Coffee, F. M. Carter. Mrs. Fugate served well until 1959 when she resigned. Mrs. L. Freeman has been the administrator since then.

There may be no project of the association that has been better received than the Lodge. We continue to share it with the Lynchburg Association with full cooperation. Almost every week-end and all summer conferences find the building in use by both young people and adults.

## Chapter XVII

### UTTERMOST PARTS

1813 - 1976

The Virginia Foreign Mission Society was organized October 28, 1813 and that same year the movement was introduced to the Strawberry Association through a letter from Luther Rice. Mr. Rice is also known to have visited the association and was a guest in the home of Nicholas Percy. Joseph Perego was to answer Mr. Rice's letter as he seemed advisable. Mr. Perego was an uneducated man and later became a leader in the anti-missionary movement that led to the formation of the Pig River Association, one of the several "anti-associations". By 1816 the interest had grown and John S. Lee was appointed corresponding secretary for the mission plans in the association, but the propriety of sending missions was referred.

Giving to foreign missions was almost unknown for several years. The Lynchburg Church was among the first in the state to start mite societies to aid the work. It was organized January 18, 1818. The churches of the association were very cautious in making decisions, always trying to "conforming to the mind of the churches". By 1817 John Lee was to let the agents know of the decision from the churches. In 1845 they found them ready to appoint a committee to make a report on foreign missions, to hear suggestions that the association support the Southern Baptist Foreign Mission Board and to raise funds too for the missionaries from within their borders. George Percy and his wife, Frances Miller, were the second missionary couple appointed by the Southern Baptist Board.<sup>1</sup> It was at the call of the Virginia Society at those assembled in Augusta, Georgia, at the 1845 Southern Baptist Convention created the Foreign Mission Board with J. B. Jeter as the first president.

The interest in missions grew and by 1866 the following resolution was adopted:

"Resolve, that we have a monthly concert of prayer for foreign missions, that the churches form missionary societies, that the pastors preach one sermon on foreign missions each year and that money be collected from each member of our churches for the cause." In 1885 they asked each member to give thirty-five cents a year for foreign missions.

Not only did the interest in giving money increase, but people from the association became interested in "going". Since 1846 when the Percys went to China there has been a substantial number of members

going to the ends of the earth. Included in this list are: Edmonia Sa Bedford County, in China 1895-'99; Olive M. Board Eager, Bedford County in Italy 1880-'98; Jessie Pettigrew Glass, Fincastle, first trained nurse in China 1901-'43; Lettie Spainhour Hamlet, Grayson County, in China 1909-'53; Elsie Gilliam, Lynchburg, 1910-'12; Margie Shumate, Pearisburg 1915-ca '55; T. B. Hawkins, Bedford County, in Argentina 1921-'6; Grace Mason Snuggs, Natural Bridge, in China 1923-'61; A. E. Wells Bedford County, in Mexico 1923, died 1924; Ola Lea, Pittsylvania County in China 1925-ca '65; Eva Sanders, Roanoke, in Africa; Edith Vaughn Big Island, in Brazil 1952; Henry Martin, Patrick County, in Africa 195; Mary Burnett Small, Martinsville, in Africa 1954; Louis and Barbara O'Conner, Henry County, in Korea 1958; Elaine Hancock, Bedford County in Hong Kong 1959 and Rev. and Mrs. Norman Burnes, Lynchburg, in Greece 1951.

This year one-fourth of the Missionary Journeymen appointed from Virginia were from this area. Cathy Lynn Allison, Lynchburg, a nurse to Tanzania, Africa; Connie Turpin, Big Island, a teacher to Paraíba, Brazil; and Jim Smith, Henry County, youth director to Germany.<sup>2</sup>

One has no way of knowing the number of Baptists who left this section of the state and went west after the Revolution to settle in Tennessee and Kentucky.

We do know that Elder Robert Stockton left Leatherwood Church in 1799 and pioneered the Baptist work in Kentucky. The second moderator of the Strawberry Association, he was born December 12, 1743, in Goochland (now Albemarle) County, a son of Presbyterian parents. He was a captain in the British Army and after baptism into the Baptist church in 1771 in Henry County resigned from the army. During the Revolutionary War he was captured in the battle at Brandywine, Md. and held prisoner two years. He moved from Henry County to Barrer County, Ky., in 1800 was elected the first moderator of Green River Baptist Association and served as moderator several years. He was a landowner in Barron (now Metcalfe) County, Ky., and died September 21, 1824. With his wife, Mrs. Catherine Blakey Stockton (1753-1825) they are buried in the Stockton family cemetery west of Edmonton, Ky.

Gilbert Mason (1811-1872), a native of Bedford County, the first pastor (1856-1857) of Manchester (now Bainbridge Street) Church in Richmond, was the only representative of the Braden Association at the 1837 meeting in Louisville, Ky., when the Kentucky Baptist Association was organized.

Mathew Talbot, Jr. ( -1812), native of Amelia County but living in Bedford County, was the first Baptist minister to become a regular settler in the Watauga settlement that became the state of Tennessee. He was a son of Matthew and Annie (Mary) Williston Talbot of Maryland who settled in Bedford County. Mathew Talbot, Jr., married Mrs. Mary Hale (Haile) Day ( -1785) and was a captain in the Virginia militia participating in the battle of King's Mountain in the Revolutionary War. In 1783 he was the organizer and first pastor of Sinking Creek Baptist Church near Elizabethton in Carter County, Tenn. In 1784 or 1785 he went to Georgia and in 1786 received a land grant in Wilkes

county, Ga. In 1795 he became affiliated with the Georgia Baptist Convention and died October 12, 1812, in Wilkes County, Ga.

Jesse Witt (1797-1858) was appointed by the Domestic Mission Board Texas, June 1847. He died in Marshall, Texas, in 1858. Miss Zula Thomas of Franklin County served as a missionary of the Home Mission Board among the Indians of Oklahoma and Miss Georgie Snead from Long Island worked for a number of years with the Home Mission Board. From some of the Bedford County Court records we know that laymen went to Texas. A brother of George Pearcy moved to what is now Washington state from Bedford county in the mid 1800's. His journal records taking a house cut from lumber, ready to assemble, and his family by way of a packet boat to Richmond and a train to the coast. It was loaded on a freighter that sailed down the coast of South America around Cape Horn and up the west coast. His family is active in churches of the northwest.<sup>8</sup>

Dr. Edward B. Willingham (1899-1973), pastor (1928-1932) of Rivermont Avenue Church in Lynchburg, was Western treasurer of the Baptist World Alliance from 1953-1956. His father, Dr. R. J. Willingham, was for 20 years executive secretary of the Foreign Mission Board of the Southern Baptist Convention. Dr. E. B. Willingham taught at the University of Richmond and from 1955-1964 was general secretary of the Foreign Mission Society of the American Baptist Convention.

Through the years many of the members from the Strawberry Association have served as state missionaries; some have already been mentioned, but in the last twenty-five years Gladys Parker from the Maxton church, Annie Mae Broyles from Madison Heights Church and Elizabeth Thomas of the Glade Hill Church have served as Goodwill Center directors or associational missionaries.

Dr. Josef Nordenhaug (1903-1969), pastor (1941-1948) of Rivermont Avenue Church in Lynchburg, was president of the Baptist Theological Seminary in Ruschlikon-Zurich, Switzerland, from 1950-1960. A native of Norway, he taught at the Baptist Theological Seminary in Oslo, Norway, and held pastorates in Norway, Prestonburg, Ky., Vinton and Lynchburg. From 1948-1950 he was editor of The Commission, world journal of the Southern Baptist Foreign Mission Board, and from 1960 until his death was general secretary of the Baptist World Alliance.

## Chapter XVIII

### CONTINUING THE DREAM

1897 - 1976

Many persons from many churches, once a part of this association have provided support for the work in every facet of Virginia Baptist endeavor. Some have already been cited, but others need to be because they helped to perpetuate that which had been launched. No group has done more than the women. Wives of two native pastors served as presidents of the state organization in the beginning, Mrs. J. B. Jett 1874-'87 and Mrs. W. E. Hatcher 1882-'92.

The first meeting under the name of Women's Missionary Union of Virginia met October 18-19, 1899 in Salem; Mrs. Alexander Millar of Bedford Springs recorded the proceedings of the body. In 1898 Mrs. I. M. Mercer (Frances Percy, daughter of missionary George Percy) was recording secretary and in 1901 had the responsibility of corresponding secretary.

When the Women's Missionary Union opened its Training School in Louisville, Kentucky, September, 1916, there were twenty-five students in its first class. Miss Elsie Gilliam was the lone Virginian enrolled.

#### An Impressive Registry

Mrs. J. A. Baker, first Mission Study Superintendent, was elected in September, 1916, and the wife of a pastor.

Mrs. Franklin P. Robertson, president 1901 and vice-president 1902-03 was wife of a pastor.

Miss Mae Burton was elected Education Secretary in 1912, but unable to assume her duties in Richmond.

Mrs. John F. Vines, president 1916-'20, was wife of a Roanoke pastor. Miss Elizabeth Harvey, vice-president 1912, was from Lynchburg.

Mrs. W. S. Royall, vice-president 1914, was wife of a pastor.

Mrs. George T. Winn, vice-president 1938-'40, from Axton in Henry County.

Mrs. E. L. Dupuy, recording secretary 1940-'58, from Martinsville.

Miss Alma Hunt, Executive Secretary of Southern Women's Missionary Union 1948-'74, native of Roanoke.

Mrs. Harry P. Clause, vice-president of the Southern Union 1950-'55 and a member of the Executive Committee 1956-'59, wife of a pastor.

Mrs. A. G. Carter, vice-president 1942-'47, '49-'55, wife of a pastor.

Mrs. O. C. Hancock, president 1956-'64, native of Bedford County.

Mrs. H. P. Clause, vice-president 1960-'65, wife of a pastor.

Mrs. J. R. Kirk, vice-president 1971-'73, from Martinsville.

Mrs. Frank Murry, of Lynchburg, served as state president of the Business Women's Federation.

Mrs. Chiles J. Cridlin, vice-president 1974-'76, presided over the historic '66 annual meeting when the structure of the state organization was adjusted to better carry out its mission in the present day church program.

Mrs. Albert E. Simms was elected recording secretary at the 1976 meeting. She is wife of a pastor and the fourth woman to be chosen for this position from the Strawberry Association.

Mrs. A. Harrison Gregory, president 1971-'75 and Southern Union president 1975, is from Danville. She received the honorary Doctor of Divinity degree from Averett College in May, 1976.

### Religious Herald

As early as 1790 Virginia Baptists subscribed to a Baptist paper, the London "Baptist Register"; later they took the Massachusetts "Baptist Missionary Magazine". On January 11, 1828, the *Religious Herald* was published. Eli Ball became the second editor 1831-'33; J. B. Jeter edited the magazine 1865-'86 with W. E. Hatcher as junior editor 1882-'83. The Lynchburg bureau was established in 1908 with Amos Clary as director. Clary and W. S. Royall joined the editorial staff the same year, but returned to the pastorate the next year. Today, Thomas Miller is the associate editor and photographer. Strawberry is still in editorial work.

### Virginia Baptist Hospital

The Virginia Baptist Hospital was the brain child of Dr. Hugh C. Smith. It opened July 12, 1924, with private rooms costing \$3.50 to \$7.50 a day and ward rooms from \$2.00 to \$3.50 a day. O. B. Barker of Lynchburg was the first president of the Board of Trustees. Miss Mary Bowling (1887-1971), a Bedford County native, became the first superintendent of nursing on January 1, 1924, at the salary of \$175 a month. After 30 years of service she retired in 1954. Miss Louise Habel succeeded her in 1955 and for 10 years inspired both patients and staff. Miss Habel is the daughter of S. T. Habel, Sr., the last of our early missionaries. Many members of area churches serve on the large staff.

### Virginia Baptist Orphanage

Like the hospital the Virginia Baptist Orphanage is located in part of the original association, Salem. The first cottage was ready for occupancy in 1892. W. E. Hatcher was the first president of the Board of Trustees. Martin Halstead is the present business manager and the son-in-law of Rev. R. L. Camden, a Bedford County native. Through the years Baptists from the churches in Roanoke, Roanoke County and Bedford County have filled many places of responsibility in this home.

## Baptist Student Union

William J. Fallis of Roanoke is one of our modern day pioneers. He became the first full-time secretary for Virginia Baptist Student Union in 1940 and held the position until 1944 when he became Book Editor for the Southern Baptist Sunday School Board in Nashville.

## Camp Meetings

In the mid and late 1800's Baptists were gathering for camp meetings. J. B. Jeter had been very successful in establishing one in the North Neck of Virginia. At the General Association meeting in Danville in 1907 the Pastors' Conference of Richmond offered a resolution requiring the appointment of one person from each district association to consider the matter of a summer encampment. H. M. Fugate and J. McCabe were on this committee. The first summer encampment was at Buckroe Beach June 24-July 1, 1908. After seeking a permanent home for many years 200 acres of land on Fleming Mountain in Bedford County was purchased in 1950 for \$31,000. W. M. Thompson, pastor of Inglewood Church in Boonsboro, had led the way for securing this land on Route 501 northwest of Lynchburg. Herbert R. Carlton served as the first manager and the present director is Malcolm H. Burgess, native of Lynchburg. After 19 years of service this conference and assembly center has proven that every state in the Southern Baptist Convention needs a year-round facility. Eagle Eyrie was the first summer plant in the convention.

Our association is also the home of the Peaks of Otter Royal Ambassador camp. This camp, off the Blue Ridge Parkway south of the Peaks of Otter, is located on a 386-acre tract given by the Robert Johnson family of Bedford in 1961. Boys do real out-of-doors camping in connection with other camp activities.

## Baptist Homes

When Virginia Baptists were rethinking the obligations they owed those who had served their churches well for many years and were no longer in a position to care for themselves the idea of the Virginia Baptist Homes, Inc. became a reality in 1946. There are homes in Culpeper and Newport News where many from the Strawberry Hill have found a place to continue to live. In 1975 construction on a new home in Richmond was begun. Albert E. Simms, pastor in Lynchburg, was selected as the manager of the Lakewood Manor project.

The chaplain service for our state correction instructions is one of the newer projects in which Virginia Baptists cooperate with other church groups. The executive director is George F. Ricketts of Martinsville.

## Secretaries

When the churches became interested in a better music program with more people involved they sought a state leader. Miss Kathrine Baile of Bassett in Henry County was selected and continued as the first full-time music worker for the General Association until 1966.



The state wanted a Secretary of Evangelism and they turned to a Roanoke pastor, H. W. Connelly; when they needed the next one R. L. Randolph (1893-1956), pastor in Lynchburg, was chosen. He served from 1945 to his death. W. B. Denson (1906-1976) was the third secretary. He had served in Buena Vista and Roanoke.

Two men have been selected by the Virginia Baptist Association from the area of our association to be their Executive Secretary: James R. Bryant, a layman from Roanoke, and Lucius Polhill, a Vinton minister. These are but a few of many who have helped to carry on the denomination's work during the last two hundred years. More names could be added and it is hoped that the reader will add his own roll of honor when you do ask, "Am I doing anything about what I have inherited?"

## Epilogue

The ideals that our Baptist forefathers introduced, fought for and sustained in the early years should be an inspiration and challenge all who have been the beneficiaries.

Look at these figures as flesh and blood and ask, "What do they say to us?" Our first record in 1789 covered the vast territory of the Strawberry Association which embraced seventeen churches with 1,116 members. In 1832 there were 1,153 members and the churches baptized 78 persons, a 58% increase. The centennial year, with decreased are recorded thirty-three white churches, 2,947 members and 249 baptisms, a gain of 9%. Last year we reported thirty-five churches in Bedford County with 8,503 members; 242 persons were baptized, an increase of 3.3%.

What of the Mother Association constituted 200 years ago with churches in thirty counties of Virginia and North Carolina? So far as figures can tell the story let those found in Appendix C of this book speak concerning the growth in gifts and numbers. Yet, these do not include all that has been recorded in the daughter, grand-daughter and great-grand-daughter associations found in two states. Reports never tell the full story of the activities through which an association serves the Lord. Infinity alone will reveal how many people, on the earth have been influenced by the ministry of those who constitute the association.

And what lies ahead? Are our churches caught between a proud past and a precarious future? Great as has been our past, encouraging as our present accomplishments may we together pledge to pray, work and live so homogeneously that this association, Virginia's oldest, may say with Robert Browning:

Grow old along with me;  
The best is yet to be.  
The last of life, for which the first was made:  
Our times are in his hand  
Who said, "A whole I planned,"  
Youth shows but half; trust God; see all, nor be afraid.

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6. James, op. cit., p. 138.
7. Bitting, op. cit., p. 28.
8. Ibid., p. 14.
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### Lifting the Bounty, 1802-1976

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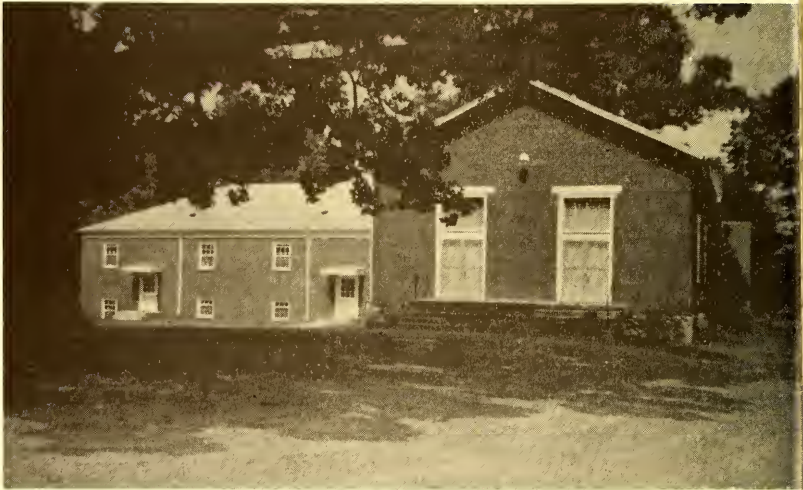
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## APPENDIX A

### Church Histories

#### BEAVERDAM BAPTIST CHURCH



Records show that Beaverdam Baptist Church, on Route 24 at Chamblissburg, was planted in 1801 with a membership of 36.

On April 2, 1803, it was organized, as a branch of Goose Creek (now Morgans) Baptist Church, with a membership of 40 white and three Negro members.

Its first place of worship was a log house on the site of the present church, to which was attached a shed for the use of the Negro members. This old log house was used as the place of worship until after 1804 when Jointee Church closed its doors and its organization united with Beaverdam Church in building the brick church in use at this time.

In 1804 the church was received into the Strawberry Association and in August of that year the Rev. Joshua Burnette was chosen the first pastor of the church.

Jointee Church, the fore-runner of Beaverdam Church, can be regarded as the first Baptist church established in Bedford County. A deed dated December 24, 1771, describes a church of the Society of Baptist Church, reading ". . . between James Davis of Bedford County of the one part and Matthew Talbot and Stephen White and the rest of the

ociety of the Baptist Church of the said county . . . . . confirm unto  
e said Baptist Society and their successors forever one acre of land . . . .  
include the said meeting house and the adjoining spring together. . . .”

This church, generally referred to as Jointee Church, later became  
eaverdam Baptist Church and New Hope Methodist (now Parrish  
hapel United Methodist) Church and was located south of Route 24  
etween the present locations of the two churches.

In 1893 the Methodist congregation worshiping with Beaverdam  
Church and known as New Hope decided to withdraw and build their  
wn church further east on Route 24. A prime mover in the movement  
f the Methodist denomination to have their own building was the Rev.  
. W. Parrish, pastor of New Hope Methodist Church, and in his honor  
he new church was named Parrish Chapel.

In 1817 the first recorded instance of a fund for missions was raised.

In 1831 a revival was held which was considered to be the greatest  
eligious revival ever known in Bedford County.

In 1833 there rose a division in the church upon the question of  
missions. The pastor, with a large majority, favored missions while  
ome prominent members believing it was a departure from the Baptist  
aith were opposed. This resulted in eight members withdrawing and  
niting with the Primitive Baptist Church at Lynville.

In July, 1847, the pastor was directed to take up a public collection  
or foreign missions. A collection of \$10.00 was received and sent by  
he clerk to the General Association. This was the first record of any  
ontribution by the church for foreign missions. It was also during  
his period that a committee of gentlemen and ladies was appointed  
o raise a fund to send to the Strawberry Association to help defray  
he expense of two colporters who were to labor in the bounds of the  
association. This is the first recorded instance where the sisters of  
he church had been appointed to committees.

In 1859, 13 members were granted letters of dismission for the purpose  
of constituting Shady Grove Baptist Church; in 1860, 10 members were  
dismissed by letter to constitute Flint Hill Baptist Church. In addition  
when Vinton Baptist Church (1892) and Barnhardt Baptist Church (1898)  
were organized, many of their charter members came from Beaverdam.

In 1856 an aged member of the church, Mrs. Elizabeth Richards, was  
left with no one on whom to depend for a home. The church appointed  
a committee to select a place to settle Mrs. Richards. A small lot was  
urchased and a house erected and given to Mrs. Richards where she  
esided until her death. This is the first record of a social mission  
project being assumed by the church.

In 1881 the Strawberry Association was entertained at Beaverdam.  
This was in the days when crowds were so immense that “pallets” in  
he living rooms for the ladies and “hay lofts” for the men were used  
as beds. Some families entertained as many as forty and fifty persons  
er night.

The first Sunday School was organized in 1886. In 1887 the first  
missionary society was organized with a male member, R. L. Dearing,  
erving as president. It is interesting to note that it was not a “Ladies”  
Missionary Society.

In 1896 Beaverdam purchased two acres of land joining the church lot for a cemetery. In 1899 and 1900 the church was generally renovated and repaired and new pulpit furniture given. In 1921 the church appointed a committee to collect funds and have the walls of the church completely overhauled. The work was finished in June, 1922, at a cost of \$216.81. This amount was paid in full with a balance of \$.25 turned into the treasury.

In 1938, electricity was installed in the church at the expense of Homer Simmons and his brother.

In 1946 a basement was dug under the sanctuary, a central heating system installed, the main floor raised, the windows shortened, and the slave balcony removed. New pews were secured in 1952.

A parsonage was built on a corner of the church property in 1944. In 1966 it was almost completely renovated.

A two story educational building was added to the back of the sanctuary in 1951. Work has been done on this building and in the basement under the sanctuary on three occasions recently to make the educational space more useful for the present needs of the church.

In 1959 Miss Elaine Hancock became the first foreign missionary to go out from this church. She is serving as a missionary nurse in Hong Kong under appointment by the Foreign Mission Board of the Southern Baptist Convention.

In 1962 missions again became a dividing factor in the church. A group of 67 withdrew their membership to form the Chamblissburg Baptist Church due to their opposition to the support of the Southern Baptist Convention and the Cooperative Program by the church.

A new two-story educational building was added to the south side of the existing facilities in 1971-72. The building was in the planning stage for approximately four years. The contract was let for the building in November, 1971, and completed in August, 1972. The building was first used for Vacation Bible School in that month while the finishing touches were still in progress.

A Youth Choir which was organized by Miss Rheta Carr and Miss Jane Moles in 1970 has doubled its enrollment and is presently witnessing through singing in various churches in Bedford County, Roanoke, and Fincastle under the direction of Mr. and Mrs. Danny McCoy and Mrs. Judy Thomas.

The church has seen several members enter the ministry. Their first pastor, Joshua Burnette, was licensed in 1804. The next year saw the widely-known William Harris receive his license from the church. Gabriel Wheeler was ordained in 1860, James F. Board licensed in 1873. Nathan C. Burnette licensed in 1875, L. A. Thomas licensed about 1895. J. A. Barnhardt's ordination requested in 1893, W. T. Henderson's ordination requested in 1899 and T. E. Goad's ordination requested in 1921.

Three brothers were also ordained to the ministry by the church. Alexander G. McManaway, born in 1852, was ordained in 1874 and educated at Richmond College and the Southern Baptist Theological Seminary in Louisville, Ky. He held pastorates in Blacksburg, North Carolina and Arkansas. He was a general agent and professor of Greek

t Ouachita College (now Ouachita Baptist University) in Arkadelphia, Ark., and also worked with The Charlotte News-Observer in Charlotte, N. C., The Religious Herald and the North Carolina Baptist. He died in 1899 in a St. Louis, Mo., sanatorium.

James E. McManaway, born in 1855, was ordained in 1874 and attended Richmond College. He held pastorates in Southampton and Isle of Wight Counties, Kentucky, Missouri, North Carolina and Georgia. He was co-editor of The Word and the Way, weekly publication of the Missouri Baptist Convention. He died in 1922 in Richmond.

John E. McManaway, born in 1868, was ordained after 1875. He attended Wake Forest College (now Wake Forest University) in Winston-Salem, N. C., and taught school in Nash County, N. C. He went from a business position in Charlotte, N. C., to Missouri and Kansas and held pastorates in North Carolina and South Carolina. He was an evangelist in South Carolina, served for several years on the evangelism staff of the Home Mission Board of the Southern Baptist Convention and was editor of The Fort Mill News in Fort Mill, S. C. He died in 1930 in Greenville, S. C.

In addition to those in the ministry and foreign mission field Mrs. Fannie Wright Stephens worked with prisoners in the Roanoke city jail and Miss Ola Wright was a teacher at the Virginia Baptist Orphanage (now Virginia Baptist Children's Home) in Salem.

## BEDFORD BAPTIST CHURCH



It was the custom of early Baptist churches to take the name of a near-by stream of water, thus what is now Bedford Baptist Church was named Little Otter when it was organized by the Rev. Nathaniel Shrewsbury in 1797 with 90 charter members. He served as the pastor until he moved to Kentucky the following year. In 1851 the name was

changed to Liberty, in 1901 to Bedford City, the "City" being dropped in 1923.

Since no minutes before 1879 have been preserved, information concerning the early years has been gathered from other sources. We do not know the names of the 90 constituent members nor where they worshipped; probably in homes and/or in the court house. The Baptist Meeting House built in 1800 on what is now the southeast corner of Bridge and Jackson Streets was the first church building in Liberty. It was used frequently by other denominations and in 1833-34 as a temporary court house.

In 1853 a new building was erected on what is now East Main Street. The Bedford Sentinel of May 5, 1853, gives an account of the dedication of "The new Baptist church, a neat, comfortable and commodious building." Seventy-one years later, May 5, 1924, another building replacing that one was dedicated. That location is now occupied by the Kroger Company. In 1961 the church purchased eight and one-half acres of the W. L. Martin property on Oakwood Street, and in August, 1962, the contract for the first unit of the proposed building was awarded to Fred B. Fuqua, great-great-great nephew of Isham Fuqua, second pastor of Little Otter Church. The building was occupied in December, 1962. The sanctuary was added in 1970, the dedication being held on June 2, 1970.

Little Otter is listed in the minutes of Strawberry Association in 1799. At this meeting its messengers brought a recommendation "That the Association recommend to its churches a day of fasting and prayer to Almighty God that He would be pleased of His infinite mercy to avert the impending calamities which seem to threaten us, and be pleased to grant that true and vital religion may flourish amongst us." This recommendation was adopted. Much praying was done, and the Great Revival which was in progress in Roanoke gradually spread into Strawberry in 1802-1803 where it became more effective in Little Otter than in any other church. As a result Little Otter baptized 225 persons, ordained to the ministry three young men and organized two new churches.

During the 1800's rules for the conduct of members were very strict and matters of discipline occupied an important place in business meetings. Members were called before the church to give an account for such conduct as drinking, selling liquor, dancing, card playing, gambling, being absent from services or business meetings and failure to contribute to the church. Only male members were disciplined for non-attendance and non-support. A member being charged with breaking the rules of conduct who did not show repentance was excluded from the fellowship. There was no respect of persons, for even deacons were disciplined, some being excluded for drinking and dancing. However, it appears that a good spirit was shown by both the church and the member being disciplined, for all along members who had been excluded apologized and were restored to full fellowship.

In the Digest of Letters in the 1844 minutes of Strawberry Association we read, "Little Otter, situated in the vicinity of Liberty is of long standing and useful in her borders. Many revivals have been in this part of Bedford County and members from time to time added to this

rch. They have had many changes, but at present enjoy much peace  
are enjoying the blessings of a Sabbath School where it is to be  
ed many may be born of the Spirit. The hospitalities of this people  
the kindness of the villagers of Liberty have endeared many  
rts to them. May the Lord enable them to hold on their way and  
her strength as they go until they become a great people." The 1879  
est says, "Liberty Church prominent in every good word and work,  
atly revived but not perfect. Membership 264."

mission money was collected by a special committee for each Southern  
otist Convention board and state causes — Foreign, Home, and State  
ssion, Education, Sunday School and Bible, and Minister's Relief —  
il 1919 when the Convention adopted the 75 million campaign which  
cluded all boards in one offering. This was followed in 1925 by the  
operative Program. In the church budget of \$10,000.00 for 1927 the  
rch allocated \$4000.00 for the Cooperative Program, thus beginning  
60-40% division between local expenses and the Cooperative Pro-  
m. This division was held through one of the worst depressions in  
nation's history, and at the same time the church debt was paid.  
November, 1943, the division was changed to 50-50% and continued  
that ratio for fifteen years before being changed back to 60-40. For  
ny years the church was in the top twenty-five churches in Virginia  
contributions to the Cooperative Program. When the Forward Pro-  
m plan was adopted for the 1962 budget and a building program was  
gun, the percentage division was discontinued. In 1973 the church  
ed to give 13% of the envelope and loose collection contributions to  
Cooperative Program. The policy since then has been to increase  
t by 1% each year.

Bedford Church has been in the forefront in organizations. It re-  
sted a Sunday School as early as 1844. The B.Y.P.U. was organized  
1916 and continued under several different names until 1972 when  
was discontinued. The Brotherhood, organized in 1951, continued to  
unction until 1971. A Woman's Mission Circle was in existence in  
81. A missionary society of children was functioning in 1882, and  
young men's missionary society was active in 1888. Y.W.A., G.A. and  
A. were organized at various times.

Five churches have been formed from the Bedford Church member-  
p: Suck Spring (1805) with 28 members, Timber Ridge (1805) with  
Washington Street (1866) with 66 colored members, Main Street  
961) with 26 and Trinity (1962) with 62.

As far as records are available 18 young men have been licensed or  
ained or both to the ministry: John Carter, William Moorman, James  
L. Moorman, Daniel P. Witt, John R. Fizer, J. L. Lawless, W. J.  
cke, W. F. Fisher, Alexander Millar, W. C. Hughes, Harold Fraine,  
nford A. Dean, Eugene Rider, Edward Johnson, George Gray, Daniel  
ott, Henry Fizer, Andrew B. Moon. Two young women have served  
foreign missionaries: Mrs. Olive May Board Eager in China and  
ly from 1880 to 1898 and Miss Edmonia Sale who was sent to China  
Strawberry Association paying her expenses.

Twenty-three pastors have served the church. Dr. Harry P. C. was elected pastor emeritus in March 1960. In addition to pastors church has had four other full-time ministers.

Space does not permit the naming of the host of lay leaders who served faithfully in every department of the church. However, must be saluted. Mrs. C. H. Burnette (the former Miss Orelia How began working in the Sunday School in 1905 teaching junior For fifty-eight years she served as superintendent of the primary department where she now serves as assistant superintendent.

In the life of Bedford Church there have been periods of great re and periods of discouragement and failure, yet always, under the bings of God, it has moved forward. The achievements of the past but stepping-stones to the future and challenge the members today "Rise up O men of God; have done with lesser things; Give heart soul and mind and strength to serve the King of Kings."

## BETHEL BAPTIST CHURCH



Located on the old Rocky Mount turnpike near New London, Bethel Baptist Church was organized in 1879 and the church built about 18

The 15 members who organized the church first worshipped in Hunt Chapel, a log-hewn one-room building on the J. W. Dowdy farm on Evington Road about three miles south of the present church.

When this chapel ceased to be used as a school and only the stove chimney remained this was torn down and used as an under-pinning the building of the new church.

Samuel M. Mitchell, an elder in Academy Presbyterian Church at New London, gave one acre of land from his farm for the church.



P. O. The Baptists were far out-numbered by other denominations in the community but there was a spirit of unity in the building of the new church. The First Baptist Church in Lynchburg aided in the beginning of the new church.

When Mrs. Sammie Owen Read, wife of William A. Read, came to the community to live as a bride there was only one Baptist family in the vicinity. They were somewhat lukewarm, having sprung from an Episcopal family.

Mrs. Read launched upon the matter of establishing a Baptist church and with her small son, Lawrence Read, spent many days riding horseback soliciting funds and materials for the erection of the church.

The charter members of the church were Mrs. Sammie Owen Read, Mrs. Henry Ann Ogden Black, Mrs. John Sweeney, Mrs. Arch Dooley, Mrs. Morton L. Gooch, Mr. and Mrs. A. T. Ogden, Mr. and Mrs. J. W. Cowdy, Mr. and Mrs. Thomas Jones, Mr. and Mrs. John Tolley and Mr. and Mrs. Blair Murrell, ten women and five men.

## BETHLEHEM BAPTIST CHURCH



The present Bethlehem Baptist Church located on Route 24 south of Otter River lists its organization date as 1824 but its history dates to the early 1800's.

The Rev. John Anthony, Jr., planted a church known as Otter Church and the present Bethlehem Church is on that site. Mr. Anthony was pastor of the church in 1804 when there was a great revival and served as pastor until his death in 1822. In 1810 the membership of Otter Church was listed as 100.

From the 1804 revival many were baptized and from this, in 1806 was constituted Burton's Creek Baptist Church on the Lynchburg turnpike in Campbell County.

Burton's Creek Baptist Church suffered a division as to missions and one group formed, in 1831, Flat Creek Baptist Church in Campbell County. The old Burton's Creek Baptist Church site was the location of the establishment, under the leadership of the Rev. James A. Davison in 1886 of Beulah Baptist Church, now in the city of Lynchburg.

Henry Adams transferred one acre of land to the members of Ottumwa Baptist Church, the present site of Bethlehem Baptist Church, on November 12, 1831. The first church building was a log structure. This was replaced in 1875 by a frame building with William Pollard the contractor.

On April 26, 1901, Alexander Millar was ordained into the ministry at the church. He was born August 29, 1864, in London, Ontario, Canada, a son of Matthew and Mary Colquhoun Millar who came to Pittsylvania County in 1870 engaged in lumber business. Mr. Millar was educated in Chatham, Virginia Polytechnic Institute in Blacksburg, Virginia, and the Southern Baptist Theological Seminary in Louisville, Ky. He married Miss Malenia Ward Hudson of Culpeper County and held pastorates in Rustburg, Madison Heights, Stuart, North Carolina and Georgia. He died May 12, 1928, at the H. L. Kinzer home east of Bedford and is buried in Oakwood Cemetery in Bedford.

On July 3, 1901, thirteen members from Bethlehem Baptist Church met in the Mentow school house near Huddleston and organized Mentow Baptist Church with the Rev. Alexander Millar as their first pastor.

In 1951 the church purchased additional land to enlarge the cemetery.

On July 31, 1966, the church membership entered into contract with G. M. Overstreet and Son of Bedford to construct a brick building and this was air-conditioned in 1970.

Among the many evangelists who have held revivals at Bethlehem Baptist Church is the Rev. J. F. Aker. He held several revivals in succession in the early 1930's, also in 1960 and 1961 and the last in 1974 at the age of 103.

## BIG ISLAND BAPTIST CHURCH

On Sunday night, October 24, 1886, an invited presbytery consisting of S. A. Major and R. N. Hobson from Hunting Creek Baptist Church, the Rev. J. H. Harris, G. E. Sanderson and W. G. Putt from Chestnut Hill Baptist Church and the Rev. Gabriel Gray from Cornerstone Baptist Church met with interested persons in Big Island for discussion. After due deliberations the Big Island Baptist Church was constituted.

B. M. Page was elected clerk, J. B. Cox treasurer, R. H. Cox, George T. Snead and B. F. Cox as deacons and the Rev. Gabriel Gray was called as the first pastor.

From the records of Hunting Creek Baptist Church dated December, 1886, the following were granted letters to join the Big Island Baptist

Church: G. T. Snead, B. M. Page, W. M. DeJarnette, James Oliver, James Reynolds, Mrs. Martha Spinner Snead, Miss Gracie Snead, Mrs. Martha Arthur McDaniel, Mrs. George Going, Mrs. Peachy Hawkins, Mrs. S. John, Mrs. Hudson, Mrs. James Reynolds, Mrs. B. M. Page and Mrs. Martin. Other charter members were J. B. Cox, B. F. Cox, R. H. Cox,



s. J. B. Cox, Mrs. Jennie Jordan, Miss Occola V. Hawkins and Miss Gorgie Snead.

At the first meeting after organization Mr. Gray made some very appropriate remarks in condemnation of the usual worldly amusements of the day. Brother Snead offered the following query to be answered at the following meeting: "Is it right for church members to engage in dancing, if not, should we not discountenance its practice." The minutes of the next meeting noted: "After discussion of Brother Snead's query propounded at the last meeting, the same was withdrawn unanswered." It is not unusual to read in the early history of the church such statements as this: "Rumors contrary to the Christian character of some brother has caused to be appointed a committee to see him and advise him to the church if his conduct warranted it." In most cases, the offending brother would acknowledge his transgressions with "regret and sorrow" and was forgiven to be fully restored. A few, however, were not repentant and continued their "unchristian conduct." In these cases their names were removed from the church roll.

The year 1889 brought a new way of life to the folk along the James River. The first paper mill was started and the community began to grow. The church now had 49 members. The men did not always attend in sufficient numbers to have a quorum for the conducting of business so the word "male" was erased from the second clause of the rules of order" in order to give the female members the right to vote. Long Island, Hunting Creek, Mt. Hermon, Ivy Creek, Chestnut Hill and

Cove churches formed a field this same year. A few years later Big Island, Cornerstone, and Hunting Creek formally organized the North Baptist Cooperative Union with a code of laws. Mt. Hermon later joined this Union.

The members did not always pay their "dues" or attend church with great regularity. In 1894 the minutes note: "Resolved that one or more collectors be appointed to receive the monthly dues of the members and to pay the same to the treasurer, also to report the names of those who failed to pay. That all members who fail to pay their dues and attend church for three consecutive months shall be cited by the church for discipline."

The frame building erected in 1872 seemed to have met the needs of the congregation until about 1914 when a building committee was appointed. However, nothing was done until 1920 when a new building committee was appointed. On June 10, 1921 ground was broken for the new building. September 11, 1921 services were held in the old structure and it was dedicated October 9, 1921. The building, lot, and furnishings cost \$17,337.65. The members became all too familiar with the "church debt" until 1936.

By 1940 the Sunday school had outgrown the building, so at a cost of \$3,685.00 the present lower floor was added. The next building project took place in 1956 when on October 8, ground was broken for an educational building. This building and its furnishings cost \$40,000. A parsonage was purchased in 1958 at a cost of \$20,500 for the first full-time pastor to live in. These two debts were all paid by 1961. In 1961 an extensive remodeling program was started on the 40 year old sanctuary unit and was finished in 1963 at a cost of \$60,000. More money and a better sense of stewardship has made the business of paying debts easier than in the earlier days.

Not all of the interest has been at home. As early as 1896 there was an organized missionary society with B. F. Cox as president. There is no mention of women taking part in missions until 1918. Miss George Snead, one of the charter members, served with our Home Missions Board. Mr. Herman Reynolds, who belonged to the Big Island Baptist Church in his youth, served as a missionary to India for over 35 years under the mission board of the Christian Church. In 1952, Miss Edith Vaughn, daughter of the Rev. E. S. Vaughn, went to Brazil and Mrs. Zula Humphreys (now Mrs. Almos Shelly) went to India. In 1955 the church licensed Paulus E. Bryant, Jr., to the ministry.

Figures do not always give a total picture of the life of a church. Because of the close relationship of the paper mill and the members of the church who worked there, the activities of the mill have been reflected in the church. Working schedules, changing personnel, and economic conditions all have become a part of the community way of life.

We do feel that the church has made Big Island a place where Christian love is manifested, where Christian care is ministered to the needy, and where Christian memories are cherished when you are gone.

## DIAMOND HILL BAPTIST CHURCH



out 1855 the people of the Diamond Hill community, south of  
e 24 between Moneta and Goodview, desired a place for worship  
chose the knoll where Diamond Hill Baptist Church now stands.

e men of the community cut logs and laid them on the ground,  
ng flat rails on them for seats. Then they planted forks, laid poles  
head and covered them with brush as a shield from sunshine but  
e: was no protection from rain.

e Rev. Byrd Turner, a Methodist minister, gave it the name Diamond  
because of the location on the knoll at the intersection of the roads.

. Turner did not leave the Methodist Church with the Southern  
ch when the church divided; when the first deed for the church was  
e it did not include the Northern (or parent) church and he con-  
ed as a minister of the Methodist Episcopal Church.

out 1860 the people decided to build a church at this location and  
and Mrs. Obediah Meador deeded one acre of land to the Southern  
odist, Missionary Baptist, Primitive Baptist and Brethren churches.  
e Brethren Church gave up their interest to the other three de-  
inations. Soon these three denominations constructed a frame  
ther-board building which was roofed and floored but not ceiled  
was used that way for years.

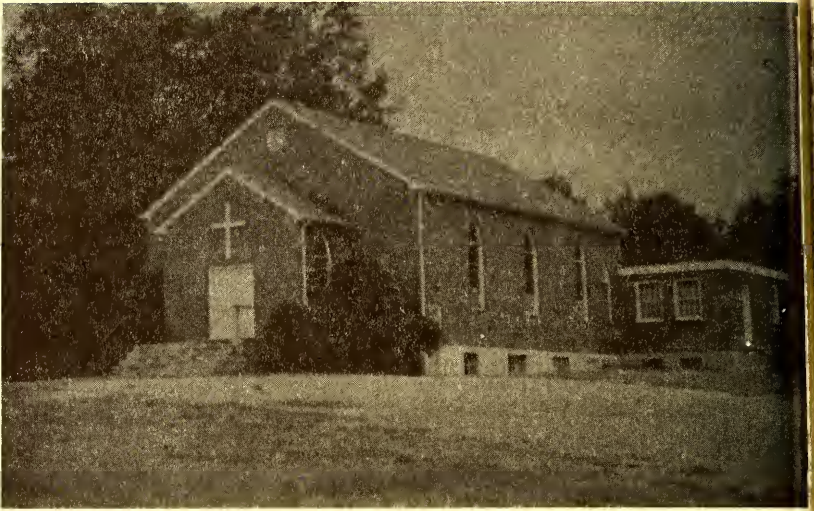
e Baptist denomination date their church organization as June 22,

1923 the Methodist and Missionary Baptist bought the interest of  
Primitive Baptist and built the present building which was dedicated  
fifth Sunday in September, 1923.

ere was a reduction in membership when Goodview Baptist Church  
organized in 1922.

recent years Sunday School rooms have been added and the church  
onditioned.

## FLINT HILL BAPTIST CHURCH



Flint Hill Baptist Church, located on the Dickerson Mill Road southwest of Bedford, had its beginning about the time of, or likely, before the War Between the States.

Devout citizens of the community had worshipped in a tiny log-cabin which is said to have stood only a few yards from the present church site. This humble structure stood on the land of W. H. Thaxton and when it was decided to erect a new building in which to worship, M. Thaxton gave the land. This was in 1866, the year after the war closed and it was naturally a difficult time for the people to carry on. However, with the people of the community contributing practically all the material and labor, the new building came into being. Ambrose Thaxton, long deceased, but whose descendants still live at Flint Hill, is said to have cut the first log that went into this building. Services were held before the church was completed and it continued in use for many years, undergoing repairs from time to time.

That same year the 99th annual meeting of the Strawberry Association was held at Mount Zion Baptist Church. After presenting a letter setting forth the faith and orders of the church the association received the Flint Hill Baptist Church into its fellowship on August 3, 1866. Messengers to that meeting of the association were W. H. Thaxton and T. A. Kasey. The associational records show a membership at Flint Hill Church of 40; thirty-six white and four colored.

In 1902 the congregation decided to build the frame structure which served the community as a place of worship for about 50 years. William Ramsey, with the help of a brother, Pleas Ramsey, contracted to do the building. They were assisted from time to time by such men as Henry Carner, Anthony Wright, William Thaxton and Alex Spradlin.

Others whom the records list as being very active in the progress of the Lord's work at Flint Hill Church include G. G. Scott, J. P. Wingfield,

. Saunders, N. T. Harris, John Dooley, H. J. Thaxton, Jack Spradlin, Ward Franklin and P. M. Keister.

In 1938 extensive repairs were made inside and out of the church. The building had almost reached the point beyond repairs. The sum of \$86 was spent on repairing the outside of the church. To help pay for repair work the church organ was sold for \$5.00. In September, 1938, a sign in front bearing the name of the church was erected. In October, 1939, the church voted to have the building wired for electricity. In 1951, the congregation decided it was time to build again at Flint Hill Church. Much discussion followed for several months as to what to build — Sunday School rooms or replace the present building altogether. The old frame building was almost beyond repair. On August 24, 1951, W. W. Huddleston gave the land on which to build a new church. Finally, in 1953, the building program was launched and work begun on a brick-cased building with Sunday School rooms. This building was completed in June, 1954.

A much needed water system was added to the church in 1962. By this time the Sunday School was needing more room. A building program was again launched and in 1964 ten new classrooms were completed. The members of the church donated much of the labor on this project and thereby kept the cost down considerably.

There has been dedicated layman leadership in the history of the church. Two with lengthy dedicated records were Richard C. Spradlin, Sunday School superintendent for 53 years, and G. W. Scott, clerk for 33 years.

The church membership has remained on a rather constant increase from the beginning. By 1870 the membership had reached fifty-five. A large number of baptisms were reported for the years 1895 through 1897. In 1895 there were nineteen baptisms, in 1896 thirteen, in 1897 twenty-two and in 1914 thirty-two. By this time the membership finally passed the one hundred mark. In more recent years the membership was boosted by forty-one baptisms in the 1964-65 church year.

The organizations of the church have served well down through the years, too. The Sunday School along with the Woman's Missionary Union have led the way in much of the work. H. A. Black is the first mentioned Sunday School Superintendent, in 1870. By 1898 the Sunday School enrollment had reached 99. Richard C. Spradlin continued the challenging leadership in this organization and the results of such leadership are still visible today.

Mrs. Laura Thaxton organized the first Missionary Society on December 22, 1899, and served as president until November, 1915. Then on May 29, 1916, Mrs. Thaxton was re-elected as president of the Society and served until the year 1926. This organization, as in many other churches, makes up much of the working nucleus of the church. Mrs. Thaxton also organized the first Sunbeam Band at Flint Hill Church in addition to serving for a number of years as church organist.

In August, 1925, the church licensed Contee Franklin to the ministry. In 1971 the church purchased land from Mr. and Mrs. Abe Hurt to build a parsonage, the work was completed in the spring of 1972 and the dedication held July 30, 1972.

In 1972 the sanctuary was air-conditioned and the following year the educational building was air-conditioned. In 1972 the members of the Adult Choir purchased an organ for the sanctuary.

The first pastor of the church was the Rev. Alexander Eubank, an outstanding educator. He was born in 1826 in King and Queen County and was educated at Richmond College and the University of Virginia.

He taught school for four years in Charlottesville, two years at Belle Isle and for nearly 40 years operated Sunnyside Academy at his home "Sunnyside" on the Dickerson Mill Road just southwest of Sigbee Rock.

He was married to Miss Emma Dickinson of Charlottesville and was pastor of over a dozen churches in the Strawberry Association. He died July 18, 1903, at his home, "Sunnyside", in Bedford County.

## FOREST BAPTIST CHURCH



Forest Baptist Church dates its beginning in 1893 but its building was not erected until 1900.

Prior to the erection of the church building, services were held in an old mill building which was later used as a cannery.

On October 2, 1899, a deed was recorded between Ned and Victoria Scott and the trustees of the church, Robert H. May, Charles H. Callahan and Chesley McVey. The sum of \$125 was paid for the lot and work was begun on the new church with the Rev. Joseph M. Street, pastor, assisting with the erection. The new building was dedicated in December, 1900.

The first marriage ceremony in the church was on January 22, 1902, uniting Miss Mattie Lou Tinsley and Frank L. Gordon.



during the pastorate of the Rev. M. W. Bloxom the church parsonage built.

Realizing the need for Sunday School rooms, in 1947 the church decided to build the rooms beneath the church and a building committee named with T. H. Nester chairman. Houston B. Campbell made a gift of the brick and sand for the church.

On May 29, 1949, the church observed homecoming and dedication day with the dedication sermon by the Rev. Edgar P. Roberson of Huddleston.

## GLADE CREEK BAPTIST CHURCH



Glade Creek Baptist Church, located in Blue Ridge on the Webster road, is one of the oldest churches in Botetourt County being originally organized in 1829.

At one time it was a log cabin near the present site but relocated during a building period. During the War Between the States it was used as a hospital as Union forces retreating west after an engagement in the Lynchburg area.

The old building, a landmark in the community, was built of sand brick. It served as a union church for the Baptist, Brethren, Lutheran and Methodist denominations but now is owned by the Baptist denomination.

There was a reorganization of the church in 1939 after some members left the association to become independent. It was during this period (1939-1951) that Old Glade Creek Baptist Church also held membership in the Strawberry Association.

Glade Creek Church was admitted to the Strawberry Association the year it was organized (1829) and withdrew in 1841 in the formation of the Valley Association. It returned in 1843 to the Strawberry Association

and remained until 1971 when it joined the Roanoke Valley Association but was readmitted to the Strawberry Association in 1973.

In the 1939-1945 period five Sunday School rooms were built in the basement of the original building which gave the church 12 rooms in this department.

On May 16, 1971, a groundbreaking service was held for a new sanctuary and on April 2, 1972, this addition was opened for worship.

## HUNTING CREEK BAPTIST CHURCH



No complete history of Hunting Creek Baptist Church, south of E Island, can be prepared as many of the church records have been lost or destroyed.

As a result of a call from Suck Spring Baptist Church in 1828 the Hunting Creek Church was organized in 1832. It was not until 1838 that a deed was recorded conveying property on which a log building was located. The deed reads "From Poindexter W. Mosby and Nancy his wife, to Howard Major, John Turpin and Moses Snead, Trustees for use of Presbyterian, Baptist, Episcopalian, and Methodist, approximately ten acres on which building at time of purchase." The deed refers to the building as the Hunting Creek Meeting House. Negroes used the building until they formed their own church nearby. In 1870 the first Sunday School was started. In 1899 the Woman's Missionary Society began. Sometime before 1921-25 a frame building replaced the log building. In 1921-25, during the pastorate of the Rev. R. E. Brown Sunday School rooms were added to the frame building.

The centennial celebration of the church was held in September, 1938.

In April, 1946, a decision was made to construct a new building. The old building still being used as the sanctuary was accepted by the church on December 2, 1951, and dedicated May 18, 1952.

The Rev. Woodrow W. Neal became the first full-time pastor in May, 1958. Previously the church was in a field with Big Island Baptist Church.

In the summer of 1958 a pastorium, across Route 501 from the church, was erected and dedicated August 3 of that year. In January, 1961, ground was broken for an educational building and this was dedicated September 2, 1962.

In July, 1963, the Rev. James T. Campbell accepted a call to become pastor of the church. Within five years a \$23,000 debt had been retired, the sanctuary renovated, carpet installed, additional land purchased, church lawn landscaped, parking area paved, new organ and piano purchased and other improvements made to the church property.

In 1972 the church sanctuary was renovated by the addition of stained glass windows, air conditioning and repainting.

One member of the church was called to the ministry, Robert L. Campton. Although retired for several years, he was recently honored by the church for over 50 years service in the ministry.

## MENTOW BAPTIST CHURCH



The history of Mentow Baptist Church near Huddleston dates to June 1, 1900, when land was deeded to the church by Victor W. Nichols, his wife, Callie R. Nichols, and Miss Alcora L. Nichols.

The deed was for one acre and the original trustees were Robert C. Mitchell, William I. Fuqua and W. J. Johnson.

While the meeting house was being built, services were held in the new public school, across the road from the church site, and in the grove where the church was built.

The church received its name from the Mentow post office located at what is called Woodford's Corner and was named in the summer of 1900.

On July 3, 1901, 13 interested individuals, all members of Bethlehem Baptist Church, met in the Mentow school house for the purpose of organizing a church. The church building was completed at the time the church was organized, with the exception of benches hence the organization being in the school house.

The 13 charter members were three men and ten women, William Fuqua, Victor W. Nichols, J. P. Walton, Mrs. Virgie Fuqua, Miss Alcorn Nichols, Miss Bessie Nichols, Mrs. Callie Nichols, Miss Mabel Nichols, Mrs. Lelia Overstreet, Mrs. M. M. Shipp, Miss Hattie Tolley, Miss Jennie Walton and Mrs. Lula Walton.

At the organization meeting William I. Fuqua and J. P. Walton were elected deacons and Victor W. Nichols elected clerk.

A Sunday School was organized March 23, 1902, and a Ladies Missionary Society organized in March, 1910.

Three ordination services have been held at the church. Henry L. Thomas was ordained April 24, 1917, T. Edison Goad in June, 1921, and Herman C. Inge in February, 1939.

The latter part of 1952 plans became final for building a new church and in January, 1953, a groundbreaking service was held for the new church. Participating were three charter members, Mrs. William Lacy, Mrs. B. B. Fuqua and Mrs. Victor W. Nichols. Speaker for the service was C. Shields Jackson of Bedford.

In June, 1953, there was a cornerstone laying service with the Rev. Herbert R. Carlton of Lynchburg speaker. The box used in the cornerstone was part of the cornerstone box for the Bedford court house which had been saved by Gilbert E. Woodford, contractor for the church building.

The new building was dedicated May 30, 1954, with the Rev. Rolen C. Bailey and Dr. Wade H. Bryant of Roanoke speakers. The first service in the new building was December 6, 1953, with the wedding of Miss Betty Josephine Howell and Herbert Hoover Thomas taking place on December 19.

In 1966 the church began construction on a parsonage on land given by Burks Nichols and Harold Howell. The parsonage was completed in January, 1967, and dedicated May 17, 1970.

In September, 1974, the church voted to proceed with the first of a two-phase building program, the first phase consisting of the addition of a vestibule and tower, air conditioning of the sanctuary and complete renovation of the sanctuary. Work began on this in February, 1975, with the first service in the new sanctuary August 17, 1975. Dedication services were held September 7, 1975.

## MORGANS BAPTIST CHURCH



The oldest Baptist church in continuous existence in Bedford County is the Morgans Baptist Church north of Moneta and was organized in 1771.

In May, 1771, the Rev. Nathaniel Shrewsbury and his brother, Samuel Shrewsbury, constituted the church and for 27 years Nathaniel Shrewsbury served as its pastor. He was born in 1739 in Hanover County and came to Bedford County in 1766. In 1798 he moved to Adair County, Va., and died in 1825.

For several years there was an interchange of names between Goose Creek and Morgans until the church settled on the name Goose Creek and it remained as such until April, 1881, when the church adopted the name Morgans.

The first building site, known as Turner's Meeting House according to the best data available, was located one mile above Davis Mills on the north side of Goose Creek. Then there is record of the church meeting for the first time in Morgans Meeting House which must have been built in the fall of 1789 as the first meeting in it was held in January, 1790. The third building was located about one mile west of Stone Mountain. This building burned and another of hewn logs was erected on the same site. A new house of worship, the fifth building, was built prior to November, 1882, for records of this date state ". . . we met for the first time in our new house . . .". This building burned the night of December 16, 1923. After considerable discussion and dissension a new building was erected on this site and the first service in the building was January 3, 1925. In renovated form this building is the present sanctuary of the church. However, the following additions have been made: Sunday School rooms on each side and on April 1, 1939, the building committee reported the indebtedness paid; the rear Sunday school rooms with basement and baptistry were added in 1940; on August 24, 1958, a groundbreaking was held for construction of the

vestibule, this was dedicated July 8, 1959; on February 21, 1965, the church adopted a dual program looking forward to its bicentennial program, first the erection of the second unit of the Sunday School building and second the renovation of the church sanctuary. On December 1967, this last addition was dedicated and on February 7, 1971, a new burning service was held.

During the more than two centuries of its history Morgans Baptist Church has been blessed by many devoted, dedicated and consecrated pastors. It is remarkable that in the 200-plus years of existence there have been but 32 pastorates including two who served interim pastorates. Furthermore five pastors have ministered in a second pastorate and another in a third pastorate.

In the November, 1831 church meeting it was agreed to observe the last day of the year as a day of Thanksgiving to God. December 31, 1831 "The last day of this notable year was set apart a day of fasting and prayer to Almighty God, for the great blessing He had bestowed and was still bestowing on them." By the end of the year 88 were received by baptism, four by letter, and eight were dismissed. Total membership now stood at 200.

During the life of this church there have been times of triumph and victory as well as times of adversity and defeat. In its two centuries of existence the church has experienced nearly everything that can happen in the life of a church. We need not go into detail with most of these experiences, but there is one that we can call "THE GREAT PROBLEM," which came to a head in 1841. This was a problem, not only of this church, but also throughout many of the Baptist churches of Virginia and other states. It centered on the question of whether the church should have a paid ministry and whether the church should engage in missionary activity.

Under date of May 1, 1841, the church minutes reveal that "we come to the conclusion that there is a minority in the church that can no longer bear with the majority in pastoral support, in giving to the cause of the spread of the Bible in our land, of sending salaried preachers to destitute parts to preach the Gospel, or in any way the giving of money to benevolent institutions of the day. . . . This feeling was so intense as to destroy all communion for seven years." Then in October, 1841, the following motion was agreed to — "that all who wished to withdraw should make it known by rising to their feet." Four did so at that time and at a later meeting three others joined the minority.

In August, 1869, the colored members presented a request for their church letters. The next month the following resolution was adopted "Whereas the colored members of our church have for some time absented themselves from our meetings, and manifested a desire to be organized and worship by themselves, and have made known to this effect through one of their number, therefore, be it resolved: That we do this day give them full privilege to withdraw from us, and do therefore no longer consider them as being our watch care, as members of this church, and no longer hold ourselves responsible for their proceedings — or the preaching of Monroe Burroughs, who was charged

being drunk. But are willing to give them advice and help them  
way we can, should they desire to apply for it."

The church plant is one of the finest and complete of the rural churches  
Strawberry Baptist Association. Across the expanse to the north  
famous Peaks of Otter stand in prominent sight. A modern parson-  
is situated on the church grounds to the east of the church. A  
well-kept church cemetery lies to the west of the church which provides  
eternal care for the members of the church and community who are  
buried therein. The church is exceedingly fortunate to have such an  
adequate church plant in beautiful and well-kept grounds.

## MOUNT HERMON BAPTIST CHURCH



No source has revealed the month or the day on which Mount Hermon  
Baptist Church near Cifax was established but records show that it was  
organized in 1787.

It is regarded as having been planted by the Rev. Jeremiah Hatcher  
who was pastor of the church in 1831. Mr. Hatcher was the grand-  
father of Jeremiah B. Jeter and William E. Hatcher, two who entered  
the ministry from Mount Hermon Church.

There is no record of the number of members until 1821 when there  
were 104. The organization had no building in its early days but met  
around in the homes of the members on the last Saturday of each month.  
In 1804 strict rules of decorum were passed and in May, 1805, the  
church voted to erect a building which was known for many years as  
Hatcher's Meeting House. The next year it was moved and repaired  
and the body was recognized by the association.

In 1809 two men had been licensed to preach and were ordained,  
Joseph W. Terry and Edmund Jennings. Since then the following have

been ordained entering the ministry from Mt. Hermon Church, D. P. Witt, Jeremiah B. Jeter, William L. Hatcher, Francis M. Bate, Chastain C. Meador, Harvey Hatcher, Hilary Hatcher, William E. Hatcher, G. D. Falls and O. B. Falls.

As far as records of the church show the first regular pastor, George Rucker, was elected in January, 1809, and served two years. There was no regular treasurer until Julius Hatcher was elected in 1818.

By far the most interesting history of the church was in regard to discipline, which was administered very freely and very strictly to members irrespective of their position in the church or community.

From March, 1833, to May, 1834, the church split into two divisions because one group did not approve of the disciplinary measures. The new church was known as North Fork of Otter Baptist Church because it met in a schoolhouse of that name. During the 14 months of the split the association was called to discuss the differences; each side was forced to acknowledge its wrong and the split was healed. From that time, 1834, they took the name of Mount Hermon after a meeting house of that name but the first business done under the official name of Mount Hermon was not recorded until 1836. After the split William L. Hatcher was called as pastor for 12 months at a salary of \$40 per year.

On October 29, 1849, William E. Hatcher was received for baptism and five years later a letter of recommendation to an institution of learning was given to him and his brother, Harvey Hatcher, to study for the ministry. In 1857 a presbytery consisting of George W. Litchfield, A. Staley and Alexander Eubank met and ordained William E. Hatcher.

At the same time that William E. Hatcher was ordained Chastain C. Meador asked the church to grant him the privilege of exercising his gift in prayer and exhortation and it was granted. In 1853 a committee was appointed to collect money for his education. The next year he was lettered out to go to study at George Washington University in Washington, D. C. While a student there he founded what is now First Baptist Church and was its pastor for 47 years.

The first Sunday School was started in 1854, the first revival meeting recorded at the church was in 1854.

In 1860 William E. Hatcher was called as pastor at the salary of \$500 per year but declined.

In 1862 Walker B. Freeman was received into the church and left on military service in the War Between the States. In 1869 he was elected church clerk. Sometime later he raised money for an organ but the church members would not permit him to install it. He became a businessman in Lynchburg and was the father of Dr. Douglas Southall Freeman, newspaperman and historian.

At times the Negro membership was almost equal to that of the whites and in 1864 a resolution was passed to allow the Negro members to form an independent church, having the right to elect their own pastor and other officers but amenable to Mount Hermon Church. After several months this action was rescinded but in 1866 the Negro members were given permission to withdraw in a body and from this withdrawal Otterville Baptist Church was formed.



Reuben B. Boatwright, father of Dr. Frederic W. Boatwright, long a leader of the University of Richmond, was elected pastor in 1889 and served until 1894.

The church took an important step in 1895 when it voted to help send Miss Edmonia Sale as a missionary to China. The records show that money was collected quite often for this cause.

The only Bedford County native to serve as president of the Woman's Missionary Union of Virginia was Mrs. Ada Hatcher Hancock, a great-granddaughter of the Rev. Jeremiah Jeter. She was born January 26, 1900, on Jeter Hill in Bedford, daughter of Armistead C. and Ida Burroughs Hatcher. Her grandfather, Jeremiah Gibson Hatcher, was a first cousin of William E. Hatcher and Jeremiah B. Jeter. She was a graduate of Bedford High School and attended Radford College and the University of Virginia. She taught school in Bedford. On September 2, 1933, she married Ollie C. Hancock of Bedford County and has resided in Roanoke since then. She was state Woman's Missionary Union president from 1956-1964.

## MOUNT OLIVET BAPTIST CHURCH



Mount Olivet Baptist Church, located just west of Route 122 at Bunker Hill, dates its organization in 1831 when Difficult Creek (now Quaker) Baptist Church was to constitute a church at that location.

The 1832 minutes reported a church was constituted, known at first as Bunker Hill Baptist Church, with 28 members.

On May 22, 1832, William B. Leftwich, Jr., and his wife, Sarah, deeded a tract of land on the north side of the road from Bunker Hill to Goggin's Mill on Goose Creek, adjoining the land of Thomas Mead and William

B. Leftwich, Jr., containing one acre to William L. Walker and other trustees to be used in establishing a church.

In the deed it was stipulated that the meeting house to be built would be accessible to four denominations, Baptist, Episcopalian, Methodist and Presbyterian. A board of trustees was appointed, charged with equal distribution of time to the four denominations and no denomination was to use it more than seven days in succession.

Little is known of the early history of any of the four denominations however, the Episcopalian and Presbyterian denominations have not been active for many years. The Baptist and Methodist denominations continued to share the original building until 1951.

At the 1846 session of the Strawberry Association the church was first reported as Mount Olivet Baptist Church.

In 1876, the centennial year for the Strawberry Association, Mount Olivet Church was host to that session. At this session the Rev. C. C. Bitting, former pastor of First Baptist Church in Lynchburg, delivered an address on the first hundred years of the association, this later being published in book form.

The moderator of the centennial session was the Rev. William A. Montgomery, pastor of First Baptist Church in Lynchburg. He was active in the state-wide unification in 1874 of Baptists in Tennessee with the formation of the Tennessee Baptist Convention of which he was president in 1881. In 1881 he led the unification of Carson College and Newman College in Jefferson City, Tenn., and became first president of Carson-Newman College.

An old roll book with minutes shows a Mission Society at the church as early as 1891. There were 25 members, both men and women, listed in 1891. Money collected was given to mission endeavors, meetings were on Saturday preceding the third Sunday each month and offerings ranged from 65 cents to \$4.86.

The first known Woman's Missionary Society was organized in 1911 with Mrs. M. L. Overstreet as president. On July 12, 1933, a group of ladies of the Mob Creek community met at the home of Mrs. Walter Turner and organized a circle with Mrs. S. W. Gray and Mrs. Frank Huddleston assisting in the organization.

There has never been a time since the 1920's that the church did not have active mission organizations and in 1948 the Young Women's Auxiliary received national recognition because of their accomplishments.

The ravages of time had made major repairs to the building necessary for safety and comfort. By 1947 it became evident that it was becoming more difficult for the Baptist and Methodist denominations to function progressively in the same building. The deacons of the Baptist denomination on December 4, 1947, drew up resolutions that it would not be wise to repair the old church and to further recommend that the Baptists build a new structure.

At a business session December 12, 1947, the church in a called business meeting adopted the recommendations of the deacons and on March 29, 1948, at a regular business meeting voted to build a new church naming the building committee of Mrs. Fred Turner, C. Aubrey Saunders, Frank Wright, Grady L. Nichols and Robert Johnson. On July 1, 1948, the

Mount Olivet school lot was purchased for \$750 as a site for Mount Olivet Baptist Church.

In the early spring of 1950 various committees were appointed and construction begun on the modern cinderblock brick-cased structure with educational facilities. Due to a great amount of labor donated, the building valued at \$50,000 was erected for a cash cost of \$25,000 showing the great efforts put forth by members, old and young, men and women, bringing the church to reality.

The new church was dedicated October 7, 1951, with 1,000 people in attendance. As the church was without a pastor at this date C. Aubrey Sanders, chairman of the deacons, presided over the dedicatory services. The dedicatory sermon was delivered by the Rev. Robert L. Randolph Lynchburg.

Soon after moving into the new church it became evident that a pastorium was needed. A lot was purchased from Fuqua Nance, directly across from the church, for \$600 which Mr. Nance later donated to the church. An all-day service was held June 26, 1955, for the dedication of the pastorium. The Rev. and Mrs. Grady C. Dickens were the first family to occupy the pastorium.

During the illness of the Rev. Norman A. Hicks and the Rev. Robert E. Thompson the church was served by Dr. and Mrs. Harry P. Clause and the Rev. George E. Reynolds.

The cemetery land was a gift to the church by Mrs. Norma Fuqua.

During 1973 a lighting system was installed in the church and both the church and pastorium were air-conditioned.

The evening of October 30, 1973, the Rev. Robert E. Thompson, pastor, was on the program of the Strawberry Association meeting at Timber Ridge Church when he suffered a heart attack and died later in the evening in the Bedford hospital.

Five have entered the ministry from Mount Olivet Church, William Wiley Fuqua, John L. Lawless, Samuel H. Dooley, John B. Thurman and Rucker T. Burnette.

The Rev. William W. Fuqua was to become the first principal of Oak Hill Academy at Mouth of Wilson in Grayson County.

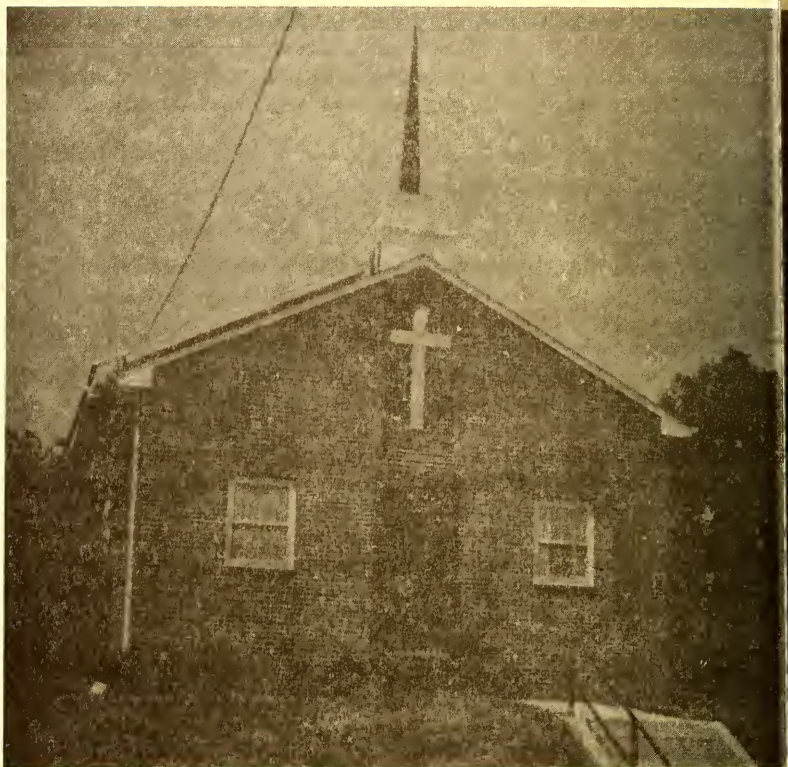
He was born August 15, 1850, in Bedford County, a son of Martin L. and Martha Early Fuqua. From 1872-1874 he attended Richmond College (now the University of Richmond) and in 1878 went to Grayson County to become principal of the Baptist school that had opened that year.

He was married January 8, 1879, in Fluvanna County to Miss Cornelia Catherine Leftwich. His wife was born in 1850 in Bedford County, a daughter of the Rev. James C. and Ann Bilbro Leftwich. She died in Bedford County and is buried in the Leftwich family cemetery near Bunker Hill.

Mr. Fuqua died unexpectedly September 9, 1879, in Grayson County and is buried in the Leftwich (Gills) family cemetery near Bunker Hill.

After the death of Mr. Fuqua, his widow, on September 19, 1885, in Bedford County, married Dr. John T. Kincanon.

## MOUNT ZION BAPTIST CHURCH



The earliest records for Mount Zion Baptist Church, on the knoll above Goose Creek on Route 460 east of Montvale, dates to 1824.

As Head of Goose Creek Baptist Church it was admitted to the Strawberry Baptist Association in 1824 so there was an organization at least that year.

It is thought to be on or near the location of Upper Goose Creek Meeting of the Society of Friends (Quakers) which existed in that area in the period that Bedford County was formed in 1754. It has been established that Lower Goose Creek Meeting of the Society of Friends is the present site of Quaker (formerly Difficult Creek) Baptist Church.

The deed to the site for the church was not made until 1858 and in this deed is reference to a building on the land. The land was bought for \$40 from Thompson Layne and his wife. Named as trustees of the church were Pascal Buford, Nicholas Percy, Alexander Price and Robert Campbell. In the beginning the site was deeded to the Baptist, Episcopal, Methodist and Presbyterian denominations to be used alternately for public worship.

There have been three additions to the church, Sunday School rooms to the rear, a vestibule with a Sunday School room on each side and a fellowship hall with bathroom facilities to the rear.

the beginning, worship was held once a month and Sunday School in the summer. The church has been associated with other area churches and is now fulltime.

Three have been ordained to the ministry at the church and one of them became the second missionary sent out by the Foreign Mission Board of the Southern Baptist Convention.

George Percy was born June 23, 1813, to Nicholas and Rebecca Hardy Percy at their home on Goose Creek near Montvale. Nicholas Percy has been the first clerk of Beaverdam Baptist Church when it was organized in 1803, and in 1824 when Head of Goose Creek (Mount Zion) Baptist Church was organized he was one of the first trustees. Nicholas Percy was born in 1780 and died November 3, 1854.

George Percy had his education in the "old field" school near his home and in 1836 entered Columbian College (now George Washington University) in Washington, D. C., where he received his Bachelor of Arts degree in 1842. Shortly after graduation he returned to Southwest Virginia and accepted the position of first tutor in the male department Botetourt Male and Female Academy (now Hollins College) in Botetourt (now Roanoke) County and continued there a number of years. Near the academy Baptists from Big Lick (now Roanoke) and Tinker Creek worshipped in Tinker Creek Church and this was the church that requested George Percy's ordination. The service took place October 1845, at Mount Zion Church.

In November 3, 1845, he was appointed the second missionary of the newly organized Foreign Mission Board, four months after the meeting in Augusta, Ga. He was appointed to China while a student at Virginia Baptist Seminary (later Richmond College) and took classes at Richmond Medical College (now the Medical College of Virginia).

On May 30, 1846, he married Miss Frances Patrick Miller, daughter of Daniel and Frances Elizabeth Patrick Miller. Mr. Miller had taught at New London Academy in Bedford County, was principal of Woodburn Classical School and they made their home at "Cedar Forest" in north-west Pittsylvania County near Long Island.

In October, 1846, the Percys arrived in Canton, China. They arrived back in Virginia in May, 1855, after nine years in Canton and Shanghai. After a visit with relatives they accepted an invitation to visit Botetourt College (now Hollins College) for a period of recuperation.

In May, 1860, they were appointed to work with the Chinese in California but events leading up to the War Between the States thwarted their plans. For some years they resided in Powhatan County and he traveled throughout the state as a special agent for the Foreign Mission Board. As the war approached he took his family to "Cedar Forest" in Pittsylvania County where he died July 24, 1871, and is buried on the plantation there. Mrs. Percy died December 12, 1903. Their son, John, became a Baptist minister and their daughter, Frances, married Rev. M. Mercer, a Baptist minister.

George P. Luck was born December 29, 1817, a son of John P. Luck of Botetourt County who married Mrs. \_\_\_\_\_ McGee Calhoun of Franklin County. He was educated at New London Academy and bought a farm in Goose Creek Valley. He was ordained in 1859 or 1860

at Mount Zion Church and pastored pastorless churches. He organized Big Spring Baptist Church at Shawsville, built the meeting house at Mountain View Baptist Church near Montvale, served at Back Creek and Jennings Creek in Botetourt County and was a trustee of Holms Institute (now Hollins College). He married Miss Nannie Luck of Montvale. One of their sons entered the ministry from Mount Zion Church, and another from Walnut Grove Baptist Church. He died October 7, 1911.

Julian M. Luck was born in 1847 and was ordained June 12, 1875 at Mount Zion Church. He was educated at Richmond College and the Southern Baptist Theological Seminary from 1873-1875 when it was located at Greenville, S. C. He taught a Sunday School at the state penitentiary in Richmond and was a state missionary in Pulaski and Montgomery Counties. His pastorates were in Botetourt, Halifax and Albemarle Counties and he died December 18, 1929.

## MOUNTAIN VIEW BAPTIST CHURCH



Mountain View Baptist Church is located atop Porter's Mountain southwest of Montvale.

As to the organization of the church the minutes record "A comparison of baptized believers in Jesus Christ called for a meeting at Mountain View Mission Station to convene December 10, 1891, at 11 A.M. to inquire into the feasibility of organizing a Missionary Baptist Church at the place, at the above mentioned time and place. By invitation Rev. J. A. Davis, G. Wheeler and J. P. Luck met in council. Thirty-three persons with letters from neighboring Missionary Baptist Churches made known their intentions to organize a church of like faith and order."

that place. The same producing letters of dismission, showing that they were in full fellowship and good standing in the churches from which they came.

After examination by the council, respecting the word of God, its faith and doctrine therein taught, and this being satisfactory and in every way in harmony with the faith and practice of the Missionary Baptist they were deemed fit, by the council, to be organized into a regular Missionary Baptist Church to be known as the Mountain View Missionary Baptist Church. The discipline by which this church shall be governed is that which is found in the New Testament respecting the government of Christian Churches."

In 1892 one half acre of land was donated by M. M. Giles and the church was built. The next year this building was dedicated to the use of four denominations, Baptist, Brethren, Methodist and Presbyterian. As far as is known the Baptists have been the only organized denomination but the other three denominations have held services at the church. The Articles of Faith, rules of order and church covenant furnished by the Rev. Robert R. Lunsford were approved by the church on April 1, 1893.

In the 1920's one of the pastors was a nationally-known leader in the prohibition movement, the Rev. Thomas E. Boorde.

He was born August 16, 1876, in Uniontown, Penn., and educated at Jumenville Soldiers Orphan School in Jumenville, Fayette County, Penn., Western Pennsylvania Classical and Scientific Institute in Mt. Pleasant, Penn. (later merged with Bucknell University in Lewisburg, Penn.), and the Southern Baptist Theological Seminary in Louisville, Ky. He taught school for three years in the Pennsylvania coal regions and was ordained in 1902. He served pastorates, was a colporter and evangelist in Pennsylvania. In 1916 he came to Virginia to serve as a Y.M.C.A. worker in the Hampton Roads area and in 1919 was an evangelist for the Virginia Baptist Board of Missions and Education.

After his pastorate in the Strawberry Association he went to Virginia Beach where he held two pastorates, leaving for Washington, D. C., in 1927. In the nation's capital he served Temple Church and did evangelistic work developing East Riverdale and Wilson Avenue Baptist Churches. He was pastor of Anacostia Baptist Church in Washington, D. C. (now First Baptist Church of Friendly in Oxon Hill, Md.) from 1937 until his retirement in 1949.

In 1946 he was a candidate for the U. S. Senate from Virginia on the Prohibition Party ticket. A strong prohibitionist, he served as national treasurer of the Prohibition Party and as a member of its national committee.

While serving the Bedford County pastorates Mr. Boorde was cited for contempt of court because he spoke his mind about a judge who presided over liquor cases in which his sons represented the defendants. The decision in this case was appealed and his conviction was affirmed by the Virginia State Supreme Court in 1922.

He formerly lived in Arlington but in 1954 he and his wife moved to the Masonic and Eastern Star Home in Washington, D. C., where he died May 19, 1956. Burial was in Cedar Hill Cemetery in Washington, D. C.

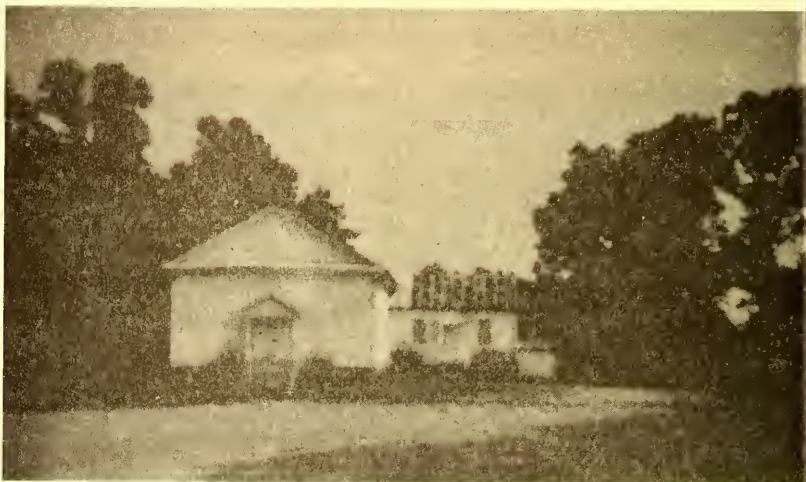
In 1947, 33 members of the church, at their own request, were granted letters of dismission to organize Montvale Baptist Church.

The first homecoming of the church was held September 26, 1948, and when Mountain View School was closed the church purchased the school lot. In 1949-1950 the building was remodeled and four Sunday School rooms built.

The first Vacation Bible School was held in 1949. In 1959 D. Williamson purchased a plot adjoining the cemetery and presented it to the church.

In 1966 the church voted to become a half-time church with one worship service each Sunday.

## NINEVAH BAPTIST CHURCH



Ninevah Baptist Church, in Franklin County on the south side of the Roanoke (Staunton) River near Hardy, dates its organization in 1898.

The land for the church was deeded June 26, 1897, by Henry H. Kesler and his wife, A. E. Kesler. The church was organized the next year with the Rev. James E. Poteet as the first pastor.

In 1951 an addition was made for Sunday School rooms. In 1973 there was another addition, six Sunday School rooms with a social hall and kitchen, with the dedication held September 9.

## NORTH BEDFORD BAPTIST CHURCH

The history of North Bedford Baptist Church north of Forest dates its origin to November 11, 1880, as Ivy Chapel.

The records read "Pursuant to appointment Brother W. R. L. Smith baptized the following persons: Mrs. Waller J. Rucker, Mrs. Sally Web



Waller J. Rucker, James E. Webber, Henry S. Crank, William P. ber, Thomas Crank, John W. Howard. After the baptism Brother h organized the above named persons into a Baptist church. Brother er and Brother John A. Howard were ordained deacons and Brother A. Howard was elected clerk. Then on Saturday before the third lay in November Brothers Jesse N. Millner and E. B. Millner were



ived into the church by letter from Cove Baptist Church. The ch then called Brother John Fizer as pastor for the ensuing year. church agreed to pay him a salary of \$30."

y Chapel was received into the Strawberry Association in 1881 and he statistics each year it is listed as Ivy Creek thus it must have rially been Ivy Creek Baptist Church.

ne Rev. John R. Fizer, who entered the ministry from Bedford Baptist rch, was ordained November 19, 1881, into the ministry.

ne church for sometime was part of a field composed of Big Island, iting Creek and Mount Hermon churches.

ne second pastor of the church was the Rev. Reuben B. Boatwright. Boatwright was born January 23, 1831, in Buckingham County, a of Reuben B. and Mary Bryant Boatwright. He was educated at mond College and the Southern Baptist Theological Seminary in enville, S. C. He served as pastor of several Bedford County churches vell as in Marion and Bristol. He was married September 5, 1865, Miss Maria Elizabeth Woodruff of Cumberland. He died April 19, , and is buried in Buckingham County.

e was the father of Dr. Frederic W. Boatwright, president (1894- ) and chancellor (1946-1951) of Richmond College and president (8-1939) of the Baptist General Association of Virginia.

On October 15, 1892, the church met for the purpose of making arrangements for building a new house of worship. J. H. Austin and W. J. Rucker were named a committee to purchase a lot and shortly thereafter purchased one acre of land from Robert McDaniel for \$15.00. The building committee was composed of J. H. Austin, W. J. Rucker, J. N. Miller, A. C. Webber and S. A. Elliott. On May 20, 1893, it was reported that the building was completed and it would be called North Bedford instead of Ivy Creek. Dedication services were held Sunday, October 8, 1893.

For a period then the church was part of a field of Inglewood and Royal Chapel churches; later it was in a field with Bethel, Oakdale and Terrace View churches.

In 1951 Raymond Gallaher was the contractor for the addition of the Sunday School rooms at the back of the church. In 1965-1966 there was remodeling of exterior and interior parts of the church. Other improvements were made to the church in 1968 and 1971. In 1970 the church began a bus ministry with a station wagon.

## NORWOOD BAPTIST CHURCH



About 1898 a group met in the Norwood community of Bedford County to cut trees and clear land for the beginning of a new church. The logs were to be used as sills for the new building but since the people were not able to build immediately they were used for seats and Sunday School and worship services were held out in the open for about a year. A school house nearby was used for services during bad weather.

This church, then called Bethany, consisted of both Baptists and Methodists. When the Methodists left to organize and build their church they carried the name Bethany with them.

On July 9, 1899, the Baptists met in their new building to organize the Baptist Church. A deed dated August 22, 1894, records the sale of the

by Kit Irvin to H. B. Massie, H. C. Coffee and W. W. May, trustees of the church.

Dr. F. C. McConnell of Lynchburg delivered the sermon at the organization meeting and was assisted in the organization by the Rev. C. J. Thompson and the Rev. Joseph M. Street.

Deacons of the church participating were R. A. Dearing, R. A. Freeman, R. H. May, M. L. Hatcher and George Fuqua.

Dr. McConnell acted as moderator and letters requesting membership were presented from G. M. Abbott, L. A. Pearman, Mrs. Mary Coffee, Miss Mary Coffee, Adolphus Coffee and Mrs. Belle Massie. Those joining with the church upon Christian experience were Mrs. M. S. Miller, Mrs. B. C. Hunter, Mrs. H. C. Coffee, T. S. Padgett, J. T. Leonard and Mr. and Mrs. J. T. Brizentine.

The articles of faith and church covenant of the First Baptist Church of Lynchburg were read and adopted and the name Norwood was chosen for the church.

On July 30, 1899, the membership met to call a pastor and the names of the Rev. Joseph M. Street and the Rev. James P. Luck were presented. Mr. Street received six votes, Mr. Luck five votes, so the church did not make a final decision at this time. At a later meeting Mr. Street was called as the pastor.

In the early 1950's the membership considered a building program. On January 14, 1956, the church received a report from the deacons recommending a new building rather than an addition to the present church.

Land for the church, on Route 221, was donated by Mr. and Mrs. Frank Henge. In April, 1956, groundbreaking services were held. Cornerstone services were held in July being conducted by the Rev. William T. Vest and Dr. H. Hansel Stembridge, Jr. In January, 1957, the first services were held in the new building.

## NEW PROSPECT BAPTIST CHURCH

The history of New Prospect Baptist Church, north of Reba in the Blue Ridge Mountains, dates its beginning in 1854.

At a meeting of the Strawberry Association on July 30, 1858, at Glade Creek Baptist Church it was admitted to the association.

When it was admitted to the association it had a membership of 64, the Rev. William Harris was pastor and James V. Cobbs was Sunday school superintendent and church clerk. Delegates from the church to the association in 1858 were the Rev. William Harris, J. H. Goff and Pleasant Carter.

A deed dated September 26, 1876, is perhaps the first record of the site of the church.

On this date John C. Hatcher and his wife, Rebecca, sold for five dollars one acre on Ewing's Creek to Samuel M. Overstreet, James V. Cobbs and Patric Hatcher as trustees of the Baptist church worshipping at New Prospect Church.

In recent years there has been no worship service by a regular pastor of the church due to the decline in membership.

Among its list of dedicated pastors was the Rev. James R. Harrison a leader in Baptist educational efforts. He served as the third pastor of the church.

Mr. Harrison was born in 1832 in Franklin County and educated at Halesford Academy in Franklin County. His parents were Irish Catholics and he was converted in a Presbyterian meeting. He was ordained in 1857 and held pastorates in Franklin County, Buchanan, Radford, St. Joseph, Mo., Fulton and Immanuel Baptist Churches in Richmond, Blue Ridge and Mt. Pleasant Baptist Churches in Roanoke County, Enon Baptist Church at Hollins, Amelia County, Stuart and a Bedford County field.



He held meetings in Virginia, Maryland, North Carolina, West Virginia, Tennessee, Kentucky and Missouri and over 30,000 made confessions in these meetings. At a meeting he held at Clay Street Baptist Church in Richmond there were over 250 confessions.

He was married March 26, 1861, to Miss Sarah Elizabeth Lunsford (1831-August 19, 1890) and after her death married Miss Anna Captaine of Richmond.

In the early 1890's he was sent to Glade Spring, in Washington County, by the State Mission Board at the request of two Baptist churches (Friendship and Greenfield) in that community to become their pastor.

As he took up the new field he was as equally interested in founding a school for the higher education of young women. He launched a movement for an election to vote on drinking in the town, which had six saloons; the prohibition ticket won and then his group ventured upon the educational project.

He persuaded 12 citizens to join him in underwriting the campaign, these guarantors became the first trustees of the school when it opened. One of the guarantors-trustees was the Rev. Reuben B. Boatwright, later minister in Bedford County.

The school, at the intersection of the Tri-state Highway and the old Altville road in Glade Spring, opened in 1884 under the name of Southwest Virginia Female Institute. The institution later bore the name Southwest Virginia Institute, then for a short time (1889-1910) Virginia Institute.

In 1891 the school was moved to Bristol, Va., and in 1910, at the suggestion of S. W. Edmondson of the school faculty, the name was changed to Virginia Intermont College. Mr. Edmondson chose the name Inter mont from a community of the same name he came upon between Big Stone Gap and Appalachia; it was suggested and officially adopted.

The third president of the institution was Samuel D. Jones, son-in-law of the Rev. Joseph R. Harrison, who served from 1889 until 1898 when he resigned and moved to Atlanta, Ga. Mr. Harrison was a special agent for the institution during Mr. Jones administration. The Harrison-Jones Memorial Hall, the college's chapel-auditorium, was named in honor of the founder and his son-in-law president.

Mr. Harrison died June 24, 1901, in Stuart and is buried in Hollywood Cemetery in Richmond.

## PALESTINE BAPTIST CHURCH



Palestine Baptist Church, southwest of Huddleston, began its existence as Meadow Ridge School House, not as an organized church but as an arm of Moody Meeting House (now Staunton Baptist Church) near Anthony's Ford.

According to minutes of Moody Meeting House for September 21, 1848, ". . . consented to extend an arm of this church to Meadow Ridge School house . . .". The first meeting at Meadow Ridge School House, located just east of the present church, was held October 2, 1850. The minutes of that meeting are "Meadow Ridge October 2, 1850. The church convened for the reception of members when Nancy Turner was received by letter — also Lucy Page came forward and stated that she had lost her letter but gave satisfaction and was received — adjourned."

The church remained an arm of Staunton Baptist Church until 1853 when it became self-supporting. In the minutes of Staunton Church the last reference of a meeting at Meadow Ridge was July 23, 1853. On that date a list of members belonging to Meadow Ridge taken from Moody Church (Staunton) was given, the list contained names of 10 members.

It was not until May 21, 1853, that the membership was constituted as a church. That date Richard Dowdy and Alexander L. Thurman were ordained as deacons. The Rev. Abner Anthony, who had been pastor of Staunton Church, was called as the first pastor.

Mr. Anthony was born September 16, 1790, in Campbell County, son of the Rev. John Anthony, Jr., (1749-1825) a Revolutionary soldier from Hanover County, and Susanna Austin Anthony (1752/55 - before 1825). The Rev. Abner Anthony married in 1822 Miss Elizabeth Earle and in 1836 Miss Almyra Arthur of Big Island. A son, the Rev. Charles L. Anthony (1837-1922), served as pastor of the church and a grandson, A. Donald Anthony (1903- ) served as interim pastor of the church.

In 1853 the church was admitted into the Strawberry Association.

Services continued to be held at Meadow Ridge School House for several years. In 1855 the church decided to purchase a plot of ground and erect its own building. A deed dated December 20, 1855, records the sale of a plot by John H. and Lucy C. Turner to W. W. Rees, Charles W. Wood, J. R. Metts, Samuel G. Tinsley, Richard Dowdy, John H. Turner, E. C. Cundiff, Washington Hackworth, John Hall, Josiah Turner and Alexander L. Thurman as trustees.

In 1856 work was begun on the new church with Abe Krantz as foreman. No date is given for the completion of this building but it was thought to be in the summer of 1857. On July 4, 1857, the name of the church was changed from Meadow Ridge to Palestine.

Slight changes were made to the building in 1910 and in 1935 a committee composed of Perry D. Turner, J. O. Hackworth, W. H. Saunders, Boyd Nichols, Frank J. Overstreet and Miss Reva Turner was appointed to investigate the advisability of building a new church. The church accepted their report and plans for a new church and on April 3, 1938 the first service was held in this church. Dedication services were held May 29, 1938, with the Rev. Grover M. Turner of Danville as speaker.

The basement was completed in 1947, the parsonage built in 1952. The educational building was constructed in 1963 with dedication services Sept 29, 1963, with the Rev. Robert C. Wells of Galax as speaker.

The field of Mentow and Palestine churches was dissolved in 1968 with each church going full-time and the Rev. Joseph S. Stirman, Jr. was the first full-time pastor.

George G. Turner was ordained to the ministry in 1920 and later served as pastor of the church. Jesse V. Ashwell was a member of the church 1911-1923 when he united with a Roanoke church and was ordained, later serving as interim pastor of the church.

Leo Kendrick united with the church in 1928, later joined another denomination and was ordained into the ministry.

In 1974 the church licensed Melvin J. Harris to the ministry and he is presently (1976) pastor of Halesford Baptist Church in Franklin County.

Walter L. Lemon, Jr., a deacon in the church, is presently (1976) interim pastor of Norwood Baptist Church in Bedford County.

Grover M. Turner was baptized into membership of the church in 1908 and was later ordained into the ministry. He was born January 29, 1901, in Bedford County, a son of Thomas H. and Jennie Snow Turner.

He was educated at Hargrave Military Academy in Chatham, the University of Richmond and the Southern Baptist Theological Seminary in Louisville, Ky.

He was a teacher and coach at Hargrave Military Academy from 1919-1923 and his wife, Mrs. Daisy Moses Turner, was on the faculty at the academy 1920-1923. He was a pastor in Philippi, West, Va., from 1924-1936 when he became pastor of Lee Street Baptist Church in Danville. He was active in the organization of six churches in the Pittsylvania Baptist Association.

He left Danville in 1948 to become president of Oak Hill Academy at South of Wilson and was instrumental in many improvements to that Baptist school which he served until his retirement in 1957. Turner Gymnasium at the school is named in his honor.

He was moderator of the New River Baptist Association in 1955-1956. Upon his retirement he returned to Danville and died December 15, 1958, in his home in that city. Burial was in Danville.

The Rev. Robert C. Wells, who served as pastor of the church, was a graduate of Oak Hill Academy and taught there in 1940-1941. He was born May 11, 1906, in Knoxville, Tenn., and after graduating from Oak Hill Academy received the Bachelor of Arts degree from Carson-Newman College in Jefferson City, Tenn., and also attended the New Orleans Baptist Theological Seminary in New Orleans, La.

He served Baptist churches in Virginia and Tennessee for 25 years and was a teacher in the Virginia public school system for 22 years. He is clerk of the New River Baptist Association in 1944.

He married Miss Ruth Hash, daughter of the Rev. and Mrs. Walter A. Hash. Mr. Hash had been associated with the Buchanan Mission School Council, Buchanan County, and was president of Oak Hill Academy from 1923-1948.

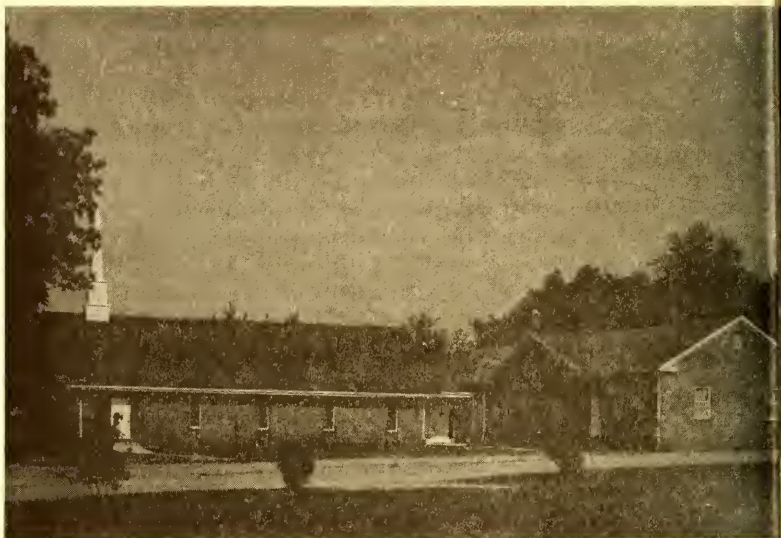
## PECKS BAPTIST CHURCH

The earliest record of Pecks Baptist Church, southeast of Bedford, is indeed dated July 30, 1895, for two and one-third acres of land set aside for the purpose of erecting a house of worship.

This deed was from William Turner, Thomas S. McGhee and C. Rucker as trustees to W. H. Wright, P. A. Wade, R. D. Johnson, J. Gardner and A. C. Parker as trustees for the new church.

Mr. Gardner and Mr. Parker, realizing the need for a place of worship were instrumental in organizing the church with 30 members as charter membership.

The church was named for Thomas M. Peck of Grand Rapids, Mich. whom Mr. Gardner had met in 1888 in Gettysburg, Penn. From a friendship came support from Mr. Peck in the building of the new church.



Mr. Peck was a druggist and capitalist well-known for his deeds of charity. He was born February 16, 1834, in Newburgh, N. Y., and died in 1875 with a brother settled in Grand Rapids, Mich. In 1876 he opened a drug business in that city and was engaged in banking, industry and real estate. He was a liberal contributor to many charities but maintained secrecy in his gifts. He was a member and trustee of Westminster Presbyterian Church in Grand Rapids, Mich. He traveled abroad and his art collection was one of the most extensive in the Middle West. He died December 16, 1913, as a result of complications from a fall several days earlier. The funeral services were conducted from his residence with burial in Newburgh, N. Y.

A Sunday School addition to the church was dedicated August 9, 1954, with the Rev. M. A. Cumby of Roanoke as speaker.

In 1959 the church built additional Sunday School rooms and voted to become full-time having been in a field with Quaker Baptist Church.

In 1964 the church voted to build a parsonage.

On July 6, 1975, the church dedicated its new building with the Rev. Tearle P. Brown of Martinsburg, West, Va., as speaker.



## PLEASANT VIEW BAPTIST CHURCH



The history of Pleasant View Baptist Church on Route 221 near the Lynchburg city limits dates to a chapel built in 1875.

Towards the end of the War Between the States a party of Confederate cavalry was doing scout duty in the Blue Ridge Mountains near Lynchburg. A young Maryland soldier of Scotch descent, who like many another had survived hairbreadth escapades in the course of the four years, became separated from his companions. His horse stumbled and fell, the soldier's leg was broken, and he spent the night lost, alone, and helpless. The next morning a neighboring farmer, looking for straying livestock, found the young man and carried him home, where he was nursed by the farmer's women-folk, including his slender daughter, Lucy.

The young man found not only strength, but love and faith came to him during those idyllic days. When he recovered, Robert Chambers and Lucy Vest were married, and young Chambers was baptized into the fellowship of Prospect Baptist Church of which the bride was member.

Soon the two went to Baltimore, Md., the groom's home; but the Confederate veteran did not fit into a household where his older brother had fought on the victorious Northern side. After a month's visit, he bade good-by to his prosperous and substantial kin, the Courtlands and Chambers, and returned with Lucy to the farm at the foot of the Peaks of Otter. There amid the austere abundance of the mountain

farm, he bent his back and soul to the task of building in those R construction days.

In 1869, or early 1870, Mr. Chambers and his family moved to Bedford County near the line toward Lynchburg, to a hundred acre farm which he had bought. The white frame house, green-shuttered and amply verandaed, stood in a locust grove (which gave the place its name) on a pleasant hill-top. It faced another hill which soon the new owner dedicated to the service of God, building there, with his young kinsmen's aid, a Baptist chapel, "Pleasant View." The year was 1870. According to the minutes of Strawberry Baptist Association which was a meeting in its 99th annual session, R. M. Chambers was a leader of the Baptistists.

According to the records, there were approximately 34 persons in the congregation. Worship was held only once a month but the congregation conducted Sunday School weekly for 12 months per year instead of the usual nine months. The church had eight Sunday School instructors with 50 students and "100 volumes in the library."

The church was admitted to the Strawberry Association at its annual meeting in 1878.

Until 1958 Pleasant View Church was on a field with Oakdale, Terrace View and Forest churches. In that year it decided to call a full-time pastor and has continued to do so.

In the beginning the church met in a one-room building. The building was remodeled in 1922, in 1952 two classrooms were added and four more classrooms were added in 1956.

In 1958 a parsonage was purchased and soon after this the congregation began to think of purchasing land for a new church building. In 1960 the tract of land on which the present building stands became available and the price of the approximately six acres was \$3,500. In December 1961, the church voted to erect a new building on the property. Plans were accepted June 18, 1962, and the contract was awarded to T. M. Sweeney Co. The congregation moved into the new building on the third Sunday in May, 1963. The church had a note burning service March 2, 1969.

The following improvements to the church building and grounds have been made, 1968: driveways and parking lot paved with asphalt, 1969: first floor including main sanctuary and basement air-conditioned, 1970: wall-to-wall carpeting of the first floor including main sanctuary, pastor's study and both stairways, folding doors installed to enclose the balcony as needed for class space and to divide the assembly room downstairs for additional classes, 1974: new shrubbery placed around the building and 1975: congregation painted downstairs areas and outside painted by contractor.

The year 1975 was declared Centennial Year for the church. A drama "Upon This Rock" written by Mr. and Mrs. Fred Moody and Dr. J. G. Henry was enacted.

On May 7, 1975, the church voted to construct an educational building which would be three stories.

## QUAKER BAPTIST CHURCH



The history of Quaker Baptist Church, south of Route 24 near Body Camp, is associated with two denominations, each beginning in homes of the community, and the change of names of both groups.

The present church derives its name from the first denomination to meet at the site of its present location, the Society of Friends (Quakers). A petition dated October 9, 1756, to the South River Monthly Meeting (now Quaker Memorial Presbyterian Church) at Lynch's Ferry (now Lynchburg) reads "A petition of John Eccles and others setting forth their desire to have a Monthly Meeting at Goose Creek in Bedford County, Virginia, was received and referred to the next meeting." The quarterly meeting to which they applied did not question their standing as Friends or as a Meeting so it would seem that an organization existed prior to that time.

The monthly meeting set up held its first session September 15, 1757, the first session being held in Goose Creek Meeting House and Richard Turner was chosen the first clerk.

On November 11, 1788, a meeting was officially established among Friends at lower Goose Creek and it was given the name Bedford Meeting. Dissatisfaction was expressed in regards to the name Bedford Meeting and in process of time and common useage the meeting on difficult Creek (a branch of Goose Creek) became known as Lower Goose Creek Meeting and the other as Upper Goose Creek Meeting (near the present Mount Zion Baptist Church).

Proof of the location of the Lower Goose Creek Meeting and the present church is a deed dated July 27, 1789, between Elijah Turner and his wife, Sarah, and Jehu Lewis and his wife, Alice, of the first part, and Moses Cadwalader, John Coffee and Joel Lewis of the second part. The meeting house, a corner rock still stands in the church ceme-

tery, was built that year. Cadwalader, Coffee and Joel Lewis were named in July, 1789, as trustees of Lower Goose Creek Meeting.

In the meantime a Baptist fellowship in the community began to form and, like the Society of Friends, their early meetings must have been in the homes but later at the Lower Goose Creek Meeting House. With the decline of Quaker membership, due to westward migration and Indian troubles, the Lower Goose Creek Meeting House was taken over as a place of worship by the Baptists.

The Baptist denomination organized their church in 1775 and were constituted the next year. In 1805 the church, known as Difficult Creek Baptist Church, was admitted to the Strawberry Association. At the 1806 session of the association the delegates representing the church were Henry C. Latham and John Garrett.

In 1831 the church was responsible for the constitution in 1832 of Bunker Hill (now Mount Olivet) Baptist Church with 28 members.

At a business session of the church in January, 1899, a committee was appointed to construct a new building and Lee Creasey hired as contractor. The committee was composed of Dr. John T. Kincard, M. R. Hubbard, J. G. Leftwich, P. G. Dowdy, R. E. Wildman and A. Hubbard. The building was dedicated August 26-27, 1899, with Rev. W. S. Royall speaker.

At a business session of the church January 7, 1939, the name was officially changed from Difficult Creek Baptist Church to Quaker Baptist Church. In 1949 the Virginia State Conservation and Development Commission erected a highway marker on Route 24 north of the church in recognition of its history.

In 1951 the church purchased a parsonage at the intersection of Routes 24 and 43. The home, built in 1949, was purchased from Mr. and Mrs. Tyree L. Campbell. The residence was dedicated October 1953, with Dr. Wesley N. Laing of Richmond speaker.

An incident at the residence the night of January 1, 1956, was associated with the General Assembly of Virginia approving a "Peeping Tom" bill on March 2. The Rev. Tearle P. Brown, pastor, was returning home when he noticed a Negro male "peeping" into the residence; the subject was later apprehended and charged with trespassing and peeping. The Bedford County Trial Justice Court on January 9 found him guilty of disorderly conduct. The case was appealed to the Bedford County Circuit Court which nolle prossed the case. In the meantime the Bedford Town Council and Bedford County Board of Supervisors adopted peeping and spying laws, to be followed by the action of the legislature.

At a business session July 9, 1955, the church named committees to follow through with plans by the church to erect a new building. The building committee was composed of Raymond J. Dowdy, Fred Overstreet, Onie E. Williamson, Owen C. Creasy and Cecil C. Overstreet. Roy Burnette was hired as contractor. The building was dedicated June 30, 1957, with the Rev. Tearle P. Brown of Danville speaker.

In 1966 the church purchased from Mr. and Mrs. Lewis A. Mayhew their residence on Route 24 as a parsonage and the former parsonage was sold to Mr. and Mrs. Mack H. Crowder, Jr.

Two members of the church entered the ministry and later served as pastor of the church, Zachariah Whorley and Merriman E. Lunsford.

Paul Franklin was licensed to the ministry by the church, being ordained later at Yellow Branch Baptist Church in Campbell County of which he was pastor.

Four that made their profession of faith at the church later entered the ministry. Samuel Harris (1806-1891) joined Difficult Creek Baptist Church and in 1838 was ordained in Richmond. He lived in Louisa County and was moderator of the Goshen Association in 1845, 1847, 1857 and 1860. William Logwood Hatcher (1806-1882), grandson of the Rev. Amos Hatcher, was converted in a meeting at the church in 1831, licensed by Morgans Baptist Church and in 1843 ordained in Blacksburg. He held pastorates in Montgomery and Roanoke Counties.

John P. Franklin, Jr., was ordained at Lakewood Baptist Church in Park Mountain, N. C., and Nolan R. Crowder entered the ministry of the United Methodist denomination.

The Rev. Gilbert M. Profitt, pastor from 1968 until his retirement in 1976 and interim pastor in 1975-1976, was named pastor emeritus of the church April 10, 1976.

Buried in unmarked graves in the old Quaker section of the church cemetery are Stephen Goggin, Jr., and his wife, Rachel Moorman Goggin. They were the great-grandparents of the writer Samuel L. Clemens (Mark Twain) and his brother, Orion Clemens, acting governor of the Territory of Nevada.

Three pastors of the church had active roles in the educational field as well.

The Rev. James C. Leftwich was born near Bunker Hill on January 31, 1813, a son of the Rev. William Leftwich, Jr., and Frances Otey Leftwich. About 1817 he went to Franklin County to be engaged in mercantile business for a brother. He accompanied the Rev. Daniel P. Witt to western Virginia on mission work. He was married January 15, 1833, to Miss Ann Bilbro (February 2, 1810 - November 15, 1881) of Botetourt County. They were the parents of 10 children, including Amelia Catherine who married first the Rev. William W. Fuqua and second Dr. John T. Kincanon.

From 1849-1853 Mr. Leftwich was president of the Valley Union Education Society of Virginia, chartered in 1843 to operate a school at Botetourt Springs (now Hollins College). From 1846-1849 he served as general agent for the Board of Trustees of the society.

This school, incorporated in 1844 as Valley Union Seminary, was renamed Hollins Institute in 1855 and then Hollins College in 1911.

This was the successor to the boarding school for girls opened, about 1800, on West Main Street in Liberty (now Bedford). From this grew the Bedford Female Seminary that was acquired in 1839 by Edward William Johnston (1799-1867) who removed the school the same year to Botetourt Springs renaming it Roanoke Female Seminary.

The school was located on hotel property acquired by E. W. Johnston from his uncle, Charles Johnston (1768-1833) of "Sandusky" near New London. In 1842 it was again offered for sale and purchased by the Rev. Joshua S. Sibley of New York. It was then the Valley Union Education Society of Virginia was formed to pay for the seminary to be used by all denominations.

Mr. Leftwich died July 2, 1852, and is buried in the Leftwich family cemetery near Bunker Hill.

The Rev. William W. Fuqua left as pastor of Quaker Church in 1857 to become the next year the first principal of Oak Hill Academy, Mouth of Wilson.

The Rev. John T. Kincanon was born December 26, 1837, near Marion in Smyth County, a son of Francis and Martha Kincanon. He was baptized in 1858 in the south fork of the Holston River and in 1861 licensed to the ministry in Marion.

He was educated at Emory and Henry College in Marion, Allegheny College in Blue Sulphur Springs, West Va., (organized, then in Virginia by William E. Duncan (1825-1912) who later founded Halesford Academy in Franklin County) and Richmond College, where he was later a trustee.

He was married April 23, 1862, to Miss Martha Emma Cole (September 28, 1840 - November 17, 1882), was an officer in the Confederate States Army and a prisoner of war. In 1865 he was ordained at Saint Clare Bottom Church and held pastorates in Virginia and Tennessee. From 1872-1874 he was moderator of the Lebanon Association.

On September 16, 1885, he married Mrs. Cornelia Catherine Leftwich Fuqua, widow of the Rev. William W. Fuqua. He died October 24, 1900 at the University of Virginia Hospital in Charlottesville and with his first wife is buried in East Hill Cemetery in Bristol, Va.

He helped promote, establish and was part-owner of Bristol Female College in Bristol, Tenn. The school, first known as The Female Institution, was chartered in 1872 but dated its founding as 1866. Dr. Kincanon was general agent for the school, known later as Bristol Female Seminary and finally as Bristol Female College, from 1874-1877, served on its Board of Regents and was professor of moral philosophy. In 1871 the First Baptist Church in Goodson (now Bristol) purchased the school from Dr. Kincanon and its last records were in 1882.

## RADFORD BAPTIST CHURCH

The history of Radford Baptist Church near Moneta dates its organization in 1898 as a union church for Baptist and Methodist denominations.

The land for the church was given by Miss Sis Martin and Miss Elizabeth Martin but not recorded until 1903.

In 1900 a group gathered and decided to build a church. Only a small amount of lumber was available so only a hull of a building, without a ceiling, was constructed. It was used for three years as a summer meeting place due to its construction.

In 1901 a Sunday School was organized with D. W. Saunders as superintendent.

In 1902 more lumber was obtained and the ceiling was completed for year-round services. The building was finally completed in 1903 and dedicated.

In 1914 the church experienced a great revival with 30 being baptized at Bowyer's Creek.

In 1935 the Baptist denomination purchased the property of the Methodist denomination, the Methodist members transferring to Bethlehem Methodist Church in Moneta.

In 1936 the first remodeling of the church was made, with new windows and wings added for Sunday School rooms.



In 1955 the Rev. and Mrs. Edgar P. Roberson donated two large pulpit chairs to the church. In 1957 the church purchased new pews and pulpit and added Sunday School rooms with the dedication and cornerstone laying on June 16.

In 1964 the church built a parsonage across the road from the church; this was completed the next year and a full-time pastor was called.

In 1973 a steeple was added to the church with Mrs. Margaret Martin donating a bell from her home-place. Mrs. Martin, 94 years old, rang the bell for the first time at homecoming services. The children of Mr. and Mrs. Earl Tuck on their 50th wedding anniversary presented the church a new organ in honor of their parents.

## RAINBOW FOREST BAPTIST CHURCH

The Rainbow Forest Baptist Mission, located west of Route 460 between Blue Ridge and Coyner's Springs in Botetourt County, was formed in 1965.

The Rainbow Forest sub-division set aside land for a church and with the help of Dr. Harry Y. Gamble and the Rev. C. Lawrence Dodson of

Roanoke the site was purchased by the Roanoke Baptist Missionary and Social Union Inc., the missionary arm of the Roanoke Valley Baptist Association.

The Rev. T. Robert Brown of Vinton and the Rev. W. J. Yeaman of Roanoke were leaders in the organization of the mission which met in the Rainbow Forest Recreation Center.



The mission was organized into Rainbow Forest Baptist Church on April 11, 1967. Construction for the new building was begun in 1968 and the first services held in the new church January 8, 1969.

The Rev. Phillip C. Day became the first pastor, assisted by the Rev. Garney E. Day.

## SEDALIA BAPTIST CHURCH

Sedalia Baptist Church on the Big Island road had its beginning as early as 1910 and the Rev. James P. Luck can be regarded as its founder.

About this time Baptist people living around Sedalia begin to talk of building a church and Mr. Luck became interested and started to work with the people.

A Sunday School was started and met in the school building at Sedalia during the summer months and Mr. Luck preached there once a month. He did not live to see the church built.

After much discussion for and against, it was decided definitely to build.

The land on which the church stands was purchased from C. R. Arrington on July 17, 1911. It contained two acres and cost two hundred dollars.

Reed Forbes and sons drew the plans and built the church.

Interested men of the community gave the trees from their farms, cut and hauled them on wagons to the saw mill to be sawed into lumber



then hauled the lumber to the newly purchased lot and work on building began.

The ladies being anxious to help, formed "The Ladies' Aid and Missionary Society" and went to work to help raise money.

They planned entertainments such as plays, oyster suppers and ice cream suppers. Large numbers of people attended and good sums were realized. Other money making projects were making and selling quilts giving all eggs laid on Sunday to be sold and money added to the treasury. They gave half of all money made to the building fund and the other half to missions.

The church building was completed early in 1914.



The church was organized on July 29, 1914. The Rev. A. J. Coon, pastor of Suck Spring Baptist Church, acting as moderator, called a council composed of the following: J. A. Wildman, T. M. Turpin, H. A. Parks, William Foster, Sam Witt, R. H. Major and William Odgen who pledged themselves to be a church named Sedalia Baptist Church.

This council accepted the following additional names for membership: 1. Gertie Long, Mrs. Lizzie Parks, Mrs. Mary Watson, Mrs. Berta Turpin, Miss Nina Burks, Miss Martha Watson, Miss Lucy Parks, Miss Nettie Wildman, Mrs. Viola Hatcher, Charlie Sanderson, Will Turpin, 2. Hallie Tomlinson, Mrs. Fon Arrington, Mrs. Sam Witt and Mrs. J. A. Wildman.

The church covenant was read and adopted.

They proceeded immediately to elect church officers.

Sunday School was organized with 63 members and was in session only three months the first year.

The church was received into the association in 1914.

The first revival services were held in the late summer of 1914. Eight men and seven women made professions and were baptized in Red Creek which flows near the church.

Two other men joined the church at this same time by letters and one by statement.

One half of the church property was laid off in cemetery lots which were sold for five and ten dollars according to size of the lot. The money was to be kept in a separate fund called "a sinking fund" to be used only for the up-keep of the cemetery.

The Woman's Missionary Union was organized in 1916 replacing the Ladies' Aid and Missionary Society.

The church was dedicated October 15, 1916, with Dr. Hugh C. Smith of Bedford speaker.

In May, 1919, the first wedding was performed in the church when Harry Parks and Katie Wildman were married.

By the late 1930's changes were taking place. Electricity was installed in the church, the envelope system for offerings was begun and a every-member canvas made. The pastor's retirement plan was adopted, a sexton employed and the first finance committee appointed.

In 1944 the church agreed to go in with two other Baptist churches and call a pastor at a salary of \$1200.00 a year. Each of the three churches were to have one morning and one evening service a month and give the pastor the privilege of preaching at another church on Sunday a month.

Later in the 1940's the church called a pastor on half-time basis, they adopted the uniform budget plan and six point record system, and regraded the Sunday School according to ages.

Curtains that could be easily put in place and taken down were designed to divide the sanctuary into Sunday School rooms and for Vacation Bible School departments. These curtains were used until the educational building was built.

In 1950 a furnace was installed.

A two-story educational building was added to the back of the sanctuary in 1954 and a baptistery was installed at the same time.

Since the church did not have a water system an arrangement was made for rain water from the roof to run into the baptistery. This building was dedicated July 11, 1954.

Next a parsonage was built on a corner of the church property and dedicated on May 21, 1961.

A well was drilled at the same time.

In 1963 the church decided to go full-time and Rev. Johnny C. McBride was the first full-time pastor.

Later in the 1960's the pulpit was remodeled and the choir rearranged, a new carpet laid on pulpit floor and down middle aisle of the sanctuary.

The old organ that was bought when the church was built was electrified and a new piano purchased.

The church constitution was written in 1966 and adopted on January 1967.

In the early 1960's the church bought one acre of land that joined the church property and added it to the cemetery.

Easter Sunday, 1973, the church observed its first Easter sunrise service conducted by the pastor, the Rev. Jack Miller.

Carpet was installed on the outside aisles of the sanctuary in 1973, gift from Robert Arrington.

## SHADY GROVE BAPTIST CHURCH



Shady Grove Baptist Church between Thaxton and Stewartville was organized in 1859 and its first building was a hewed log structure erected on one-half acre of land given by Irvin Bowles.

This building was used as a house of worship by Baptist and Methodist congregations. In 1880 the old log building was torn down and a new frame building was erected on the same site. This structure was dedicated in October, 1880, and was used by both Baptists and Methodists for a number of years. However, when the Methodists ceased to use this building for worship purposes it was left entirely for the use of the Baptists.

Later the church obtained one acre of land, adjoining the church property, from Dr. Fuqua. In 1916 additional land was purchased from B. Bramlett for a church cemetery. In 1930 a legacy of several hundred dollars was received from the estate of B. A. Bramlett which was used for making repairs and painting the building. At various times the church purchased several more acres of land from Fields Bramlett for additions to the cemetery and facilitating other improvements.

In October, 1949, the church voted to build a parsonage so that the pastors of the church could live in the community. G. H. Burkholder gave about one-third of an acre of land a quarter of a mile east of the church for this purpose. S. C. B. St. Clair and H. B. Sublett took the lead in the work of building and, along with the help of others in the church and community, the parsonage was completed. A home-coming celebration was held October 17, 1954, at which time there was a note-burning ceremony for the loan on the parsonage.

A great step forward was taken May 6, 1959, when the church voted to adopt plans furnished by the Architectural Department of the Sunday School Board of the Southern Baptist Convention for a new sanctuary and education building. To celebrate the 100th anniversary of the church, a homecoming celebration and ground-breaking ceremony for the new educational building, was held June 21, 1959. Dr. Frank Voight of the Sunday School Department of Virginia was the speaker. This day was also significant in that \$4,963 was raised for the work of building. The pastor and people urged that 100 persons give \$100.00 this day. A fine spirit of unity and cooperation was evident.

The work of construction began immediately with W. W. Emerson as the contractor. Members of the church and friends donated much of the labor. A great fellowship was enjoyed by all who participated in the work. Harry St. Clair, Oscar Brown and J. Henry Powers were the building committee. At a homecoming celebration, July 25, 1965 a note-burning ceremony was conducted on the loan for the educational building. At the same time a special offering was received to go toward the construction of the new sanctuary. The sum of \$2,502.55 was raised.

The church voted at its regular business meeting May 4, 1966, to start construction on the sanctuary on or before July 15, 1966, and that a homecoming celebration and fund raising drive be conducted July 24, 1966. A Bedford contractor, Paul E. Overstreet, was selected to do this construction and the same building committee was also asked to supervise this work.

Having engaged in this extensive building program the church continued to grow and further expansion became necessary, therefore at its regular business session in August, 1972, the church voted that the same building committee, namely J. Henry Powers, Harry St. Clair and Oscar Brown, supervise the construction of six additional Sunday School rooms and two rest rooms on the east side of the sanctuary. The plans for this addition were accepted in November, 1972, and Nelson Boothe, a member of the congregation, was elected as the contractor. The dedication service for this addition was conducted July 30, 1973, with Rev. Marvon Patterson delivering the dedicatory message. He was pastor of the church at the time this entire building program began in 1959.

In March, 1971, the church purchased three and one-half acres of land from the G. H. Burkholder estate, adjoining the church property, for further expansion purposes. In November, 1973, the church received a gift of six-tenths acre of land, next to the first parsonage, to make that area equal to a full acre. This was given by O. B. Crawford of Roanoke who had purchased part of the Burkholder estate. The Strawberry Association held its annual meeting at Shady Grove Church in October, 1969, with 215 registered guests.

In the 115 years of the history of Shady Grove Church there have been only five who have served as clerk. This is a remarkable record and the church is to be congratulated. James M. Moore, first church clerk, served 17 years. He was followed by William H. Powers who served for 21 years. The third clerk, A. S. St.Clair, served for over a half century, 52 years. Harry St.Clair, fourth clerk, occupied that office for eight years. J. Henry Powers, was elected in 1958 and is still serving in that capacity.

Shady Grove Church, in the shadow of Porter's Mountain, in a fertile valley of Bedford County, has one of the finest rural church plants in the Strawberry Association. This is one of the finest examples of a church that realizing its need to build, engaged in an extensive construction program, until they achieved their objective. The united effort of a willing people, dedicated in the service of God, has accomplished an outstanding work. Shady Grove Church is making a profound impact on the total spiritual life of her community and in the life and work of Strawberry Association.

## STAUNTON BAPTIST CHURCH



One of the oldest churches in Bedford County is Staunton Baptist Church, southwest of Huddleston, and one of few churches to derive its name from a woman.

The church is located near what was once Anthony's Ford on the Roanoke (Staunton) River now the waters of Smith Mountain Lake.

The church was organized in 1790 with the first meeting house <sup>south</sup>

of the present church on the <sup>west</sup> ~~south~~ side of Route 626. This meeting house was known as Moody Meeting House of Stanton Church.

The church minutes of April 11, 1790, read "We the Baptist Church of Christ on Stanton, at the mouth of Black Water, being constituted. (number being 32. By the Reverend Brethren to wit — William Johnson, John Anthony, Thomas Douglass and we have chosen Brother Johnson for our pastor and have given him charge of us."

The church was on the river which officially bears a dual name from the Franklin-Roanoke-Bedford County line to the Virginia-North Carolina line at Buggs Island and is spelled both Stanton and Staunton. It was on the north side of the river (now lake) where Blackwater River enters the stream at the Bedford-Franklin County line.

The name Staunton from which the church derives its name, by way of the river name, comes from Lady Rebecca Staunton Gooch, wife of Governor Sir William Gooch of Virginia.

Governor Gooch named a group of commissioners to run the North Carolina-Virginia boundary and one of these commissioners was Colonel William Byrd II. He applied the name Staunton to the river in 1729 when the commissioners came upon it, designating it to honor the wife of the governor.

Lady Rebecca Staunton Gooch, daughter of William Staunton of Hampton, Middlesex, England (now part of the London borough of Richmond upon Thames), was born in 1690 and died between 1773 and 1775 at her home in Bath, England. Sir William Gooch (1681-1751) is buried in the east wall of the north chancel aisle of St. Nicholas Parish Church in Great Yarmouth, Norfolk, England. He served as lieutenant governor of Virginia 1727-1740 and 1741-1749.

The first meeting house of Staunton Church was built of logs, the size about 30 feet by 18 feet. Two mighty white oaks stand guard over the stone foundation and part of one log that was this first meeting house.

No deed appears on record for a meeting house until 1844 when David Saunders conveyed one acre and 35 rods to the treasurer of the Baptist Society at the Moody Meeting House.

In the spring of 1877 the members thought it advisable to move the place of worship to the Pleasant Grove School House across the road from the present church. There they worshipped until 1884 when the present building was completed.

In business session April 23, 1883, a building committee was named to serve as trustees, P. Anthony, D. R. Hensley, J. S. Saunders, M. I. English and T. P. Plymale with James Allen later added to the committee. In 1883 the church obtained from Jordan Martin the land upon which the present church stands.

A cemetery was added to the church grounds with land obtained from William and Z. Coleman. Additional land was purchased with the completion of the Smith Mountain hydroelectric plant in the gap of the mountain since it was necessary for Appalachian Power Co. to move cemeteries from the reservoir to nearby churches.

For the longest years of service at Staunton Church, mention should be given to the Rev. Abner Anthony, pastor for 39 years; A. V. Anthony

work for 57 years, and W. D. Franklin, Sunday School superintendent 32 years.

In the late 1950's and early 1960's the church was renovated inside. The time later carpeting was furnished for the main auditorium by Curtis English and William English of Altavista in memory of relatives buried at the church. The pulpit furniture was furnished by the James N. Sanders family.

Due to increased Sunday School attendance it was seen advisable for more rooms to be added to the church and on July 11, 1971, three new Sunday School rooms were completed and moved into. A vestibule has been added, the gift of the children of W. S. and Nellie J. Martin in their memory.

On April 9, 1950, the church observed its 100th anniversary. Speaker for the morning service was the Rev. Penn A. Anthony and for the afternoon service Miss Annie Mae Broyles of Roanoke.

Seven have entered the ministry from the church, John Black in 1802, Ike Bird in 1809, Joseph Burroughs in 1819, Abner Anthony in 1826, Dick Hail in 1832, Charles L. Anthony in 1879 and Penn A. Anthony in 1908.

In 1805 Moody Meeting House was the church that extended an arm to Meadow Ridge School House in its organization, the church later becoming Palestine Baptist Church.

The Rev. William Johnson, first pastor of Staunton Church, was the first moderator of the Strawberry Association.

He was born about 1735, a son of Ashley Johnson who married October 1734, Miss Martha Woodey. Ashley Johnson was a son of John Johnston who married Miss Lucretia Massey of New Kent County in 1708.

In May, 1771, the Rev. William Johnson was a delegate from Buckingham County to the organization in Orange County of the General Association of Separate Baptists in Virginia. He was the first pastor of Rock Baptist Church in Prince Edward County when it was organized in 1772 and was pastor of Wreck Island (now Red Oak) Baptist Church in Accomack County and Gills Creek Baptist Church in Franklin County. While living in Albemarle County he was a signer of the declaration from that county to the Virginia convention asking for independence from England and, while living in Bedford County, furnished provisions for soldiers in the Revolutionary War.

In 1794 he moved to Knox County, Tenn. In 1802 he was elected the first moderator of the Tennessee Baptist Association (now the Knox County Association of Baptists) and was reelected in 1803. He was a member of Boyd's Creek Baptist Church in Sevier County, Tenn., and died February 26, 1814, after an illness of more than a year.

Among the ministers present at the 1790 organization of Moody Meeting House was the Rev. John Anthony, Jr. From this family has come years of leadership in Staunton Church and Baptists in Virginia and Tennessee.

His son, the Rev. Abner Anthony, served as pastor of Stanton Church and was the first pastor of Meadow Ridge School House meeting that became Palestine Baptist Church. He died March 3, 1884, at his home in Bedford County.

Two of his sons entered the ministry, the Rev. Charles L. Anthony and the Rev. Penn A. Anthony.

The Rev. Charles L. Anthony was born April 21, 1837, at "Cedar Hill" on the Roanoke (Staunton) River at Anthony's Ford. He made profession of faith at Meadow Ridge (now Palestine) Baptist Church and was ordained at Staunton Baptist Church. He held pastorates at Amherst, Campbell, Bedford and Franklin Counties and taught in the Bedford County school system. He served in the Confederate States Army, was never married and died February 1, 1922, at his home in Bedford County.

## SUCK SPRING BAPTIST CHURCH



The history of Suck Spring Baptist Church near Peaksville can be traced back to 1802-1803 when the great revival which began in the Roanoke Association and spread into the Strawberry Association and became more intense in Little Otter (now Bedford) Baptist Church than in any other church.

A result of the revival was the planting of two churches, Suck Spring with 28 members in 1805 and Timber Ridge with 40 members. The Rev. Isham Fuqua, pastor of Little Otter Church, also served as pastor of the new churches.

The earliest records of the church must not have been kept, or were destroyed by fire, as they are preserved only from the year 1839, though it was organized in 1805.

The church has had three houses of worship, the first of unhewn logs located lower down Yellow Stone Creek and which later burned. The second, 40 x 30 feet of hewn logs and standing between the first and the present church. The present building was begun about 1860. C



as dug on the lot and the brick was made there. Our forefathers tell us that the foundation was dug down to solid rock, and around all our walls it was as deep as a man's shoulder in some parts. The walls started upon solid rock. After the close of the Civil War the formal dedication of the church took place, approximately 1868.

In the past, black and white members worshipped together. In the year 1840 white membership was 233, black membership 97. The church still has the balcony which was reserved for the slaves in pre-war times. The church had side doors for the slaves to enter.

In 1870 the church was heavily indebted and plans were made to put the property up for public auction. Members rallied and raised \$800.00. The debt was paid off and the auction was not held.

In 1877, the members agreed to raise money "for the spread of the gospel" in an amount that would equal one cent per week for each white member.

There has been a missionary society since the 1800's. It is recorded in the church minutes that in 1887 they had \$3.05 on hand from the old missionary society and it was forwarded to the Home Mission Board. In 1893 a new missionary society was organized and the officers were men. Very little information is in the records concerning leaders or members.

In October, 1888, a revival was held by the Rev. James P. Luck, assisted by W. L. Lemon, and 13 were baptized.

In the early years of the church, matters of discipline were important in the business meetings. Members were called before the church to give an account of unchristian conduct, such as drinking, profanity, absenteeism from services or business meetings and failure to contribute to the support of the church. In most cases, they would acknowledge the sin and were forgiven and fully restored. If the members were not repentant and continued in unchristian conduct, their names were removed from the church roll.

In October, 1902, a revival was held with 24 baptized. The following comment was made "the church experienced one of the most glorious revivals ever known to many of its members."

In November, 1915, Thomas B. Hawkins was licensed to preach and later served as a foreign missionary in South America.

In December, 1915, a committee was appointed to see how much money could be raised to build Sunday School rooms, estimated cost — \$1,200.20; May, 1917 voted to drop plans for building Sunday School rooms. In 1949, additional Sunday School rooms were built.

In September, 1921, two members were ordained to the ministry, Robert P. and A. E. Welch.

In August, 1925, 39 persons were baptized into fellowship of the church following revival services, the Rev. G. S. Ellyson guest speaker.

In May, 1954, the church went on full-time service.

A new parsonage was completed in 1955, a six-room brick structure, costing approximately \$16,000.00.

In 1956 due to a conflict in beliefs there was a division in the church with approximately 75 members leaving to form Temple Baptist Church near Kelso (now Longwood Avenue Baptist Church in Bedford).

In December, 1957, the church voted to build the present vestibule and nursery rooms at the front of the church. On October 7, 1973, ground was broken for an educational building.

Figures do not always give the true picture of the life of a church. We feel the church has made the community a better place to live and Christian love is ministered to the needy.

Looking backward for inspiration and ever forward in faith, our church can be an ever present witness to the world about us, that Jesus Christ is the hope of the ages.

## TERRACE VIEW BAPTIST CHURCH



Terrace View Baptist Church, located northwest of New London at the intersection of Routes 704 and 705, first was a place of worship for three denominations: Baptist, Brethren and Methodist.

Prior to the erection of a church, Sunday School was held at Edgewood School. Services were sometimes held in an arbor below where the church now stands, these being conducted by Booker Padgett, the Rev. B. H. Funk and the Rev. Walter G. Hughes.

In 1919 realizing the need for a church the people of the community met to formulate plans for building a church. William W. Parker, Donald Parker and O. C. Rucker donated two acres of land to build the church upon, and the name of Terrace View was derived from the Rucker farm known as Terrace View Farm.

Trees for lumber were contributed by A. T. Newman and V. T. Burford and it is reported Mr. Burford rode horseback all one day soliciting funds, reporting \$1,200 at the end of the day.

The church was dedicated, debt free, in the summer of 1920 with speakers being the Rev. Luther C. Coffman of the Brethren, the Rev. William S. Royall of the Baptist and the Rev. W. L. Mays of the Methodist. The first members of the Brethren denomination were those transferred from Antioch Church of the Brethren and the Rev. Luther C. Coffman was elected the first Brethren pastor serving from 1920-1927.

Two members of the church were ordained into the Brethren ministry, Albert N. Whitten and his son, Hubert N. Whitten, Jr.

With increase in membership, five Sunday School rooms and a vestibule have been added, and in the summer of 1971 the building was brick-cased.

The Rev. Luther C. Coffman, who served as Brethren pastor, had the distinction of serving as the Baptist pastor of the church from 1932-1942.

An outstanding educator, minister and farmer, he was born August 25, 1880, in Botetourt County. He was married on December 24, 1903, to Miss Clara Ernestine Dooley.

He received the Bachelor of Arts degree in 1912 in the first graduating class at Botetourt Normal College (later Daleville College) at Daleville and in 1917 received the Bachelor of Science degree from Roanoke College in Salem.

In 1913 he joined the faculty of Botetourt Normal College as dean of the normal department and as professor. He also served as assistant treasurer of the Board of Trustees of the college. In 1925-1926 he was a member of the Board of Trustees of Bridgewater College. He taught school at Jefferson High School in Roanoke and in 1953 retired after 40 years teaching in the Botetourt County school system. He was president of the Daleville College Alumni Association.

He died July 6, 1965, in a Roanoke hospital and is buried in Evergreen cemetery in Roanoke.

## THAXTON BAPTIST CHURCH

Thaxton Baptist Church in its early days was known as the Wolf Hill Church. The minutes of the annual meeting of the Strawberry Association meeting in the Providence Church of Franklin County on August 6, 1855, record

"A letter was read from the brethren and sisters worshipping at Wolf Hill requesting a presbytery be sent to constitute a church at that place. Thereupon Elders George W. Leftwich, A. Eubank, William Harris, and C. Goggin were appointed by the moderator to attend to the matter."

Early in the year of 1856 the church was constituted and was known as the Wolf Hill Baptist Church. The minutes of the Strawberry Association meeting at Staunton Church on August 1, 1856, recorded in the report on Finances "a total contribution to the association of \$278.49 for the year and Wolf Hill was among the number contributing. The minutes of the same year recorded

"The church worshipping at Wolf Hill, having applied by letter for admission into our body, was received, and the right hand of fellowship was extended to the delegates by the moderator."

Thus Wolf Hill became a part of the Strawberry Association. August 2, 1856, it is reported that the Wolf Hill Church be attached to the north section of the association.



The first structure to house the Wolf Hill Church was a small wooden building located on or near the present location of the Fenler McMillan home, about a quarter of a mile from Route 460. This became a united church in the early days.

The Wolf Hill Church had a struggle during the next few years. Short pastorates and small membership caused many problems for the new church. In the minutes of the Strawberry Association of 1875, it is reported to the association that the church enjoyed a "tolerable degree of peace and prosperity during that year." In the Association of 1878 a report from the church in the Digest of Letters indicated that "Wolf Hill has a pious people, but is pastorless and low spirited." And again in 1878 it was reported that "Wolf Hill is in a poor condition, without a pastor; but hopes to do better." This seemed to be the general condition of the church until about the turn of the century. However, better days were in store for the church.

In 1900, under the leadership of the Rev. J. P. Luck, who was pastor at that time, the church built a new building on a lot donated by the late Thomas Newman, located behind what is now the Wilkins Saunders home on Route 460. This building was a white frame building with three rows of seats and two front doors. There was an organ purchased for this building. This new building was dedicated in 1903 and at that time the name of the church was changed from Wolf Hill to Thaxton.

The minutes of 1905 show that there were mission organizations at the Thaxton Baptist Church that year which were not composed entirely of women and for that reason a report was not sent to the Woman's Missionary Union of Virginia.

1912 the church joined with the Suck Spring, Walnut Grove, and  
pect churches to form the Thaxton field.

March, 1913, the members voted to move the church to the present  
at Thaxton, on a lot given by Dr. W. O. McCabe. In October of  
year the building committee reported that the contract had been  
rded to Overstreet and Wingfield, at a cost of \$4,124.55 for the entire  
ding except for the foundation which was built by the members with-  
charge. The first services were held in the new building on May 2,

1933 Dr. W. O. McCabe was honored for 30 years of service as  
day School superintendent of the Thaxton Church. In 1936 Dr.  
abe died and when his will was probated it was learned that he  
left the lot and residence adjoining the church lot to the church to  
used as a parsonage.

1 Sunday morning, October 10, 1948, the church suffered quite a  
edy. The building was entirely destroyed by fire. The story as  
rted by the Bedford Bulletin was as follows:

A spectacular fire, which destroyed the Thaxton Baptist Church  
day morning added a sad note to the church history contained on  
page. The fire broke out a few hours before services and caused  
ages to the two-story frame building estimated by insurance agents  
etween \$12,000 and \$14,000."

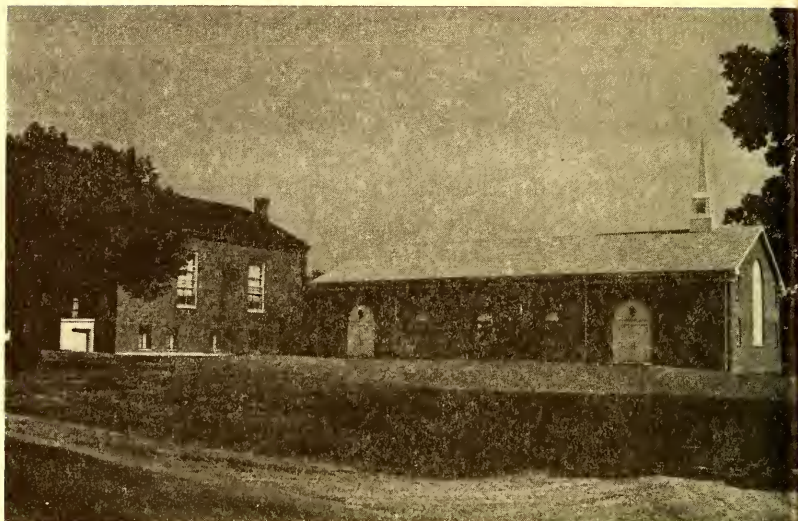
nder the leadership of Dr. Cline L. Vice, pastor at that time, the  
ch rebounded from tragedy to success. The church voted to build  
building that it presently uses which was designed and built by  
rge M. Overstreet, a deacon of the church and a contractor by trade.  
k was begun on December 3 and the building was completed on  
26, 1949. It was dedicated on August 27, 1949. In five years and  
e months after the fire, the new building was all paid for.

rom a slow beginning with short pastorates the church has become  
ader in its community and is known by its long pastorates. The  
ch continues to grow and in the minutes of 1973 reported for the  
time a membership of over 400. It is active in the associational  
k and in community affairs, of which the youth and community  
er of Thaxton is partially sponsored by the church. The church's  
rests lie in the unsaved in the community and the sharing of mission  
is so that the "Great Commission" might be carried out and that  
st might be shared around the world.

1 Februray 10, 1974, the church voted to construct an educational  
ding on to the end of the existing building at a cost of \$177,480. The  
ract was given to George M. Overstreet Construction Co. This  
cture will house most of the Sunday School and eliminate much of  
ngestion.

ae church praises God for His hand in its life from meager beginnings  
l now and dedicates itself to performing His work in this community.

## TIMBER RIDGE BAPTIST CHURCH



Timber Ridge Baptist Church near Lowry was one of two churches to be organized in Bedford County as a direct result of the revival known as the *Great Awakening*. Timber Ridge Church along with Suck Spring Baptist Church was constituted from the Bedford Baptist Church in 1805.

Timber Ridge Church was planted by the Rev. Isham Fuqua in the Lowry community with 40 members on June 14, 1805.

Isham Fuqua was born in Goochland County, a son of Ralph and Priscilla Owen Fuqua who later settled in Bedford County. He was married about 1777 to Mary Hammons and they had nine children, six of the seven sons became ministers. Between 1805-1810 he moved to Davidson County, Tenn., and died before 1820.

The first building for the Lowry Meeting House, as the church was called, was a one-room log cabin on one and one-fourth acres of land which was purchased from William Lowry for five shillings.

The property was deeded to Joseph Fuqua and John Hewitt, the first deacons of the church. The church did not have trustees at the time of purchase.

Joseph Fuqua, a brother of the Rev. Isham Fuqua, was born May 1, 1756, in Bedford County and died May 4, 1829, in Bedford County. A Revolutionary soldier, he married November 13, 1782, in Bedford County Miss Celia Bondurant (December 25, 1762 - March 3, 1847). Joseph Fuqua gave the land at the corner of South and East Main Streets for the first courthouse in Liberty (now Bedford).

Sometime in the early 1820's the one room log cabin of Lowry Meeting House was taken down and a second building erected on the site. The first pastor in the new building was the Rev. William Leftwich who married Mary, daughter of Joseph and Celia Bondurant Fuqua.

This building was later used as a meeting house of the Church of Christ (Episcopal) at Lowry and still later as a school building.

The name of the church was changed from the Lowry Meeting House to Timber Ridge, being named after the home place of William B. Lowry. Around 1848 subscriptions were taken and plans were made for the construction of a new building. This work began under the ministry of the Rev. Francis M. Barker and was completed during the years 1853-1854. The Rev. William Harris was the pastor of the new church. The church building, the present structure, was built on additional land donated by William B. Lowry, Jr.

A chart of the Strawberry Association, listing the churches and their pastors, is recorded in Semple's "History of the Rise and Progress of the Baptists in Virginia," dated 1810. In this chart the Rev. Isham Fuqua is still listed as pastor of Timber Ridge Church. Bedford Baptist Church history shows the Rev. James H. L. Moorman to follow Mr. Fuqua as pastor. It appears that the mother church shared the pastor with Timber Ridge Church until the Rev. William Leftwich was called around 1823. If so, then the Rev. James H. L. Moorman and the Rev. William Harris would have served this church, during this period of time. Several ministers have come out of Timber Ridge Baptist Church or have been members of the body, are as follows: George W. Leftwich, Merriam Lunsford, W. D. Barr, John Mills, S. T. Hable, Nathan Wingfield and Jesse Witt, brother of the famous Daniel P. Witt and close companion of Jeremiah Bell Jeter. Jesse Witt was the first appointed domestic (home) missionary to the West by the General Assembly.

One of the many interesting items in the study and preparation of Timber Ridge history was the number of black members on the church roll in the early 1800's. There were 80 black members and 40 white members at one time listed on the church roll. The Rev. George W. Leftwich, a member of Timber Ridge Church, was very active in aiding and helping the black people in the Strawberry Association. He was instrumental in establishing the African Baptist Church in Lynchburg.

In March, 1945, a few members looked out on the field and saw it was white unto harvest. The need of more space was realized to care for the increasing number of pupils in the Sunday School. The church continued praying and working toward this goal and in October, 1945, the Sunday School began a building fund. Work began on July 19, 1948, to raise the present building and build classrooms in the basement and the job was completed on September 25, 1948.

In 1953, the church voted to build a six-room brick case parsonage with the job going to J. D. Arthur, contractor. Work began in June and on August 31, 1953, the dedication service was held. The Rev. D. C. Craig is the first pastor to occupy the new parsonage.

In 1954 Timber Ridge Church voted to go into a full-time program and called the Rev. Alton W. Jessee on December 12, 1954 as the first full-time pastor.

The church purchased new pews and furniture for the sanctuary in 1955. The pews and furniture were given as memorials to relatives, friends and former pastors.

In 1959 the church voted to brick case the church building at a cost of \$5,232.

The church once again was feeling growing pains and a need for more Sunday School space was realized. May 28, 1966, the church voted to construct an educational plant and install a baptistry in the present sanctuary. The plans were prepared by the Bedford Lumber Co. and the contract was awarded to them. The building was brick cased and electric heat installed, and the cost of the construction was around \$23,000. The Rev. William H. Pearson was pastor at the time of this construction. There was approximately \$8,000 pledged by several families before construction began. On June 16, 1968, a dedication and mortgage burning service was held with the Rev. Carl Sizemore leading in the services.

In 1970 an air-conditioned unit was installed in the main auditorium at a cost of \$1,400, and on July 17, 1971, a central air-conditioning unit was installed in the parsonage.

The church began a bus ministry in 1971 with the purchase of two buses. A pastors study was also built in the basement of the parsonage.

In 1973-74 a new sanctuary with a seating capacity of 500 was constructed, including a fellowship hall, classrooms, library and a pastor study.

Timber Ridge Church has experienced a phenomenal growth in membership and a record number of baptisms in the past four years.

## TRINITY BAPTIST CHURCH



A history of Trinity Baptist Church, located at the corner of Lyle and Pinecrest Streets in Bedford, must go back to 1959 when the Bedford Baptist Chapel was started as a mission of Bedford Baptist Church.



The chapel met in the former Clark Building at Jackson and Grove streets and the pastor was the Rev. R. Wendell Sodergren.

In June, 1962, with 62 members the chapel became a self-supporting church, unanimously chose the name Trinity Baptist Church and continued to worship in the Clark Building.

After the removal of Bedford Baptist Church from East Main Street to Oakwood Street there was organized in August, 1961, the Main Street Baptist Church with a membership of 40. This membership purchased Orange property on East Main Street to provide space and facilities for the congregation. In 1962 this church was received into the Strawberry Association.

Pastors of Main Street Baptist Church were the Rev. Samuel Harvey 1961-1962, the Rev. Henry Irvin 1962-1963 and the Rev. Charles F. Wilson 1963-1965.

On October 28, 1964, Trinity Baptist Church merged with Main Street Baptist Church under the name of Trinity Baptist Church. The newly organized church met in the Clark Building with the Rev. Charles F. Wilson as pastor.

In August, 1967, the properties committee of the church investigated a large parcel of land, the Cheatham property, on Lyle and Pinecrest streets. In August, 1968, the church voted to sell the pastorium on East Main Street and purchase the Cheatham property to build a church.

Ground was broken March 29, 1970 for the new church building. The congregation had purchased in September, 1969, the Evans residence adjoining the Cheatham property as a pastorium. In November, 1970, the congregation sold the Clark Building. The new church was completed in December, 1970, and dedication held March 28, 1971.

In July, 1969, the Rev. L. Gale Lyon, pastor, and Robert F. Johnson, a local businessman, traveled to Uganda in East Africa for an evangelistic mission in which over 125 decisions were made for Christ.

In July, 1972, the church started its bus ministry.

## WALNUT GROVE BAPTIST CHURCH

Walnut Grove Baptist Church, located in the Goose Creek valley five miles north of Montvale, dates its beginning as 1874 but there was a time of worship in the area prior to that date.

The first known place of worship was a Methodist Church just above Oscar Broughman residence, about six miles north of Montvale. The date it was built is not established but it was prior to the War Between the States and the site was donated by James Bunch.

Goose Creek runs at the foot of the elevated point of which Smyrna Church stood. It was a plain one-room building, heated by an open fireplace. The only furniture was a small table and homemade benches. Prominent among its early members were the families of John Cofer, William Arrington, Forgie, Noell, James Bunch, etc.

On those days, they either walked through fields, crossed creeks on suspended rocks or just plain jumped across, climbed fences or rode horseback. Each family called for his neighbor, who proudly appeared



dolled in their Sunday best with spirits high and with a pride in reverence for their meeting house. Some of our older members recall that some of our elderly sisters wore sun-bonnets and veils over their faces. It is also noted that our ladies all rode side saddles and wore long, full flowing riding skirts over their regular costumes, this being done to protect their dress, hose and shoes from dust or perspiration from horses, and of course, this brings to our minds the horse-blocks, where the damsels and damsels mounted and dismounted their prancing steeds.

During the War Between the States this building was used as a school. One morning, to the sorrow of all interested, the building went down in flames. As soon as these pious saints of old recovered from the shock of this loss they set diligently to work and erected a building similar to Smyrna, just below the Albert Dickens residence, in a grove above the old road that led to Montvale thus moving their building down the valley about two miles.

The Baptist had an organized church, Mount Zion Baptist Church east of Montvale, but that being quite a distance away they united with the Methodist and it was then that they changed the name from Smyrna to Walnut Grove. This building also served as a school for a number of years with Major Thompson and Mr. Dickens teaching there for several years. The Rev. L. M. Saunders was pastor of the Methodist Church and the Rev. George P. Luck of the Baptist church. The two denominations held meetings and established a friendship that has lasted to the present day.

In 1868 the people decided to build a new church. The Sunday School had a picnic and all the people gathered at Walnut Grove. The visiting ministers made addresses. A sumptuous and delectable dinner was served on the grounds, and the older people got together to make plans

building a new church. The Rev. George P. Luck had charge of the  
eting, he gave the land and \$100 in money. The rest worked and  
ve what they could. It wasn't an easy task as they hadn't gotten  
er the effects of the war. This was a nice frame building and located  
hort distance from the other church on a high elevation. A Mr. Blount  
Botetourt was selected as contractor and Mr. Kistling and Mr. Hall,  
m Penicks, helped to build it. This church was dedicated on the  
rd Sunday in June, 1870, by the Rev. W. R. Gitt. The trustees were  
an A. DeWitt, Methodist; Capt. N. C. Luck, Episcopalian; Mitchell  
ring, Presbyterian; and Capt. Tankersley, Baptist.

At first the church only had candles for light. One of the members  
de holders and tacked them to the wall. Some time after that Mrs.  
Read rode horseback through the valley and collected money for the  
nps for the church. The denominations worked in perfect harmony  
d the church continued to grow. In 1906 the people went to work to  
ild a new church. It was erected by J. M. Ferrell, Alonza Noell and  
lliam Smith with the help of others.

In 1907, at Thanksgiving, it was dedicated by the Rev. Ben Becham  
sisted by the Rev. John W. Carroll, Methodist pastor, and the Rev.  
J. Dogan, Baptist. The following April the new church burned down.

Undaunted by the loss, the members began to study how to build  
other. E. W. Luck knew there were nice poplars on the Luck estate.  
s. Schenk, Mrs. Barnette, Doctor Luck, and the Rev. James P. Luck  
ve enough of these for weather-boarding. Some of the men went with  
t. Luck to the woods and cut the logs. Hugh Garrett and Rosser Ferrell  
uled the logs, had them sawed and put on the church grounds. Mr.  
mire and sons of Penicks came and dressed the lumber, Andrew Miller  
d his force of men from Buchanan came and put up the new church.  
e Rev. R. L. Cawley was pastor of the Baptist church and the Rev.  
W. Royall the Methodist church. This church was dedicated July 4,  
09, by the Rev. R. J. Dogan and the Rev. Shackford.

This church is continuously being improved. In 1938 electric lights  
ere installed. In 1942 Sunday School rooms and an auditorium were  
ded in the basement through the vision and leadership of the Rev.  
M. Roberson, Baptist minister. In 1949 the grounds were graded,  
ned and fertilized and sown in grass. This improved the grounds  
eatly.

There have been a number of preachers from this community, some  
whom the three Welch brothers, John Wood, J. M. Luck, J. P. Luck,  
lbert Cofer, R. H. Luck and E. W. Luck served as superintendents of  
e Sunday School for quite a number of years.

A committee composed of Mrs. Pearl McDaniel, Mrs. Margaret Ar-  
ngton and Miss Helen Luck discussed putting carpet in the church and  
is project was carried.

Later an organ was purchased with Mrs. Annie Virginia Garrett being  
e promoter of this project.

In 1960 the latest improvement of notoriety was the installation of  
e memorial windows, the vision of Mrs. R. H. Luck.

A brass set of candle-holders and cross was presented by Miss Ella

Lee Cofer in memory of her parents, Mr. and Mrs. Richard Hobson Cofer. A brass baptismal bowl was presented by Mrs. Ruby Forgie.

In 1965 a kitchen was installed and equipped with an electric stove and refrigerator given by Joy Cook and the floor tile by Mrs. Wellington Luck. At this time a well was drilled.

In 1966 the interior of the church was given a face lift by installing beams overhead, painting, and a new lighting system (memorial chandeliers.) Walker Burdette deserves honorable mention for this improvement.

In 1973 a new piano was purchased for the church and the interior of the church remodeled and painted.

The Rev. James Pascal Luck was ordained at the church September 16, 1887. He was a son of the Rev. George P. and Nannie Buford Luck and born April 4, 1856, in Goose Creek valley. His father and a brother, the Rev. Julian M. Luck, were ordained at Mount Zion Baptist Church.

He was educated at Sunnyside Academy in Bedford County and in 1889-1890 at the Southern Baptist Theological Seminary. He served as pastor of at least 17 churches in the Strawberry Association. He died November 13, 1913, at his home in Bedford and is buried in Oakwood Cemetery in Bedford.

## PASTORS OF ASSOCIATION CHURCHES

### Beaverdam

Joshua Burnette 1804-1824, James C. Leftwich 1830, Thomas C. Goggin 1847-1855, Thomas N. Sanderson 1855-1870, Joseph R. Harrison 1870, James A. Davis 1875-1884, James P. Luck 1887-1889, James A. Davis 1889-1890, James P. Luck 1891-1893, Josephus A. Barnhardt 1893-1899, W. T. Henderson 1899-1901, Horace L. Wilkinson 1902-1910, George H. Broyles 1910-1912, Cyrus L. Eubank 1912-1913 (supply), Walter G. Hughes 1913-1915, D. A. Thomas 1915-1918, S. B. Moses 1919-1920, T. Edison Goad 1921-1922, J. M. Nester 1925-1927, Frank A. Brumfield 1928-1936, Leonard Prillaman 1937-1938, George C. Lynch 1939-1941, J. E. Sassaman 1942-1943, Frank A. Brumfield 1944-1945, J. M. Nester 1946-1947, Frank A. Brumfield 1948-1953, W. H. Kissinger 1954, William F. Schroeder 1955-1957, Thomas E. Weringo 1958-1961, Carl H. Lee 1962-1964, Carroll B. Welch 1966-1974, Dr. Gordon L. Keller 1974-1976 (supply), Dennis E. Moore 1976-

### Bedford

Nathaniel Shrewsbury 1797-1798, Isham Fuqua 1798, James H. L. Moorman 1810, William Harris 1814-1847, Francis M. Barker 1847-1854, Alexander Eubank 1855-1859, Andrew Broaddus, Jr., 1862, James A. Davis 1864-1872, Dr. Cornelius Tyree 1872-1882, Dr. John T. Kincanon 1884-1886, George C. Abbitt 1887-1889, W. F. Kone 1890-1891, R. L. Motley 1891-1894, William S. Royall 1895-1904, Charles W. Collier 1905-1913, Charles T. Kincanon 1913-1915, Dr. Hugh C. Smith 1915-1923, J. Lester

ine 1923-1929, Dr. Harry P. Clause 1930-1944, A. G. Carter 1944-1954,  
ene F. Moffatt 1955-1959, Dr. Harry P. Clause 1959 (supply), J. Marshall  
alker 1960-1973, Dr. Woodrow W. Clark 1973-1975 (supply), Dearl L.  
ince 1975-

### Bethel

W. T. Coats 1879-1880, William D. Barr 1881-1886, John H. Percy  
87-1889, James A. Davis 1890-1892, Dr. William F. Fisher 1893-1894,  
R. Brown 1894-1895, Joseph M. Street 1896-1903, M. W. Bloxom 1904-  
06, James M. Coleman 1907-1911, E. B. Morris 1912-1913, Richard F.  
icks 1914-1919, Simpson G. Callison 1919-1922, Andrew W. Connelly  
23-1924, B. L. Peters 1924-1934, Ira A. Campbell 1935-1938, L. Preston  
rown 1938-1939, John B. Thurman 1939-1944, A. M. Fox 1945-1948,  
aul R. Morton 1949, H. L. Hanshew 1950-1953, Samuel B. Tucker 1954-  
56, J. C. Reynolds, Jr., 1957-1960, Bernard W. Camden 1961-1963, John  
campbell 1965, John B. Thurman 1966-1967, Samuel C. Crawford 1961-  
075, S. W. Elliott 1976-

### Bethlehem

John Anthony, Jr., 1804-1822, Thomas C. Goggin 1855, J. J. Little  
358-1859, George W. Leftwich 1859, Alexander Eubank 1861-1863, Charles  
Anthony 1870, Alexander Eubank 1876-1880, John T. Rhodes 1881,  
William D. Barr 1881-1883, Charles L. Anthony 1884-1890, Alexander  
Eubank 1891-1895, Charles L. Anthony 1896-1899, Alexander Millar 1900-  
1903, Dr. John T. Kincanon 1905-1909, Horace L. Wilkinson 1910-1915,  
Thomas B. Hawkins 1916, Henry L. Thomas 1917-1921, Mathias B. Major  
1922-1927, Thomas B. Hawkins 1928, James E. Poteet 1929-1931, Henry L.  
Thomas 1932-1933, Hubert L. Cooper 1934-1940, M. O. Harvell 1941-1945,  
Hubert L. Cooper 1945-1955, Ernest G. Cary 1956-1959, Frank S. Cooper  
1959-1963, C. A. Echols 1963-1964, Hubert L. Cooper 1965-1971, Randall P.  
ayne 1972-

### Big Island

Gabriel Gray 1886-1888, Reuben B. Boatwright 1889-1891, James G.  
Councill 1892-1895, J. Paul Essex 1895-1897, W. B. James 1897-1901, Dr.  
James P. McCabe 1902-1904, William S. Royall 1905-1906, John W. Guy  
and Willie E. Guy 1907-1908, James P. Luck 1909-1910, William L. Hayes  
1910-1913, C. Kelly Hobbs 1914-1918, R. E. Brown 1920-1925, J. Mack  
Franklin 1926-1937, Everett S. Vaughn 1938-1952, T. Graham Lester, Jr.  
1952-1957, Lucien R. Freeman 1958-1975, Eugene C. Campbell 1975-

### Diamond Hill

James A. Davis 1873-1874, John L. Lawless 1875, Gabriel Wheeler, Jr.,  
1876-1878, William J. Cocke 1879-1880, Samuel H. Dooley 1880-1881,  
Charles L. Anthony 1883-1884, Alexander Eubank 1885, James P. Luck

1888-1889, James A. Davis 1890-1891, Reuben B. Boatwright 1892, Charles L. Anthony 1893-1894, Josephus A. Barnhardt 1895-1896, James E. Poteet 1897-1899, W. H. Parker 1900-1902, Josephus A. Barnhardt 1903-1904, James E. Poteet 1907-1910, Cyrus L. Eubank 1911-1913, Walter G. Hughes 1914-1917, S. B. Moses 1918-1921, T. Edison Goad 1922-1923, George C. Turner 1924-1925, Omar G. Burnett 1927-1929, G. A. Chocklett 1930-1931, Luther C. Coffman 1933-1937, A. C. Lawson 1938, Jesse V. Ashwell 1939-1950, Hubert L. Cooper 1950-1956, Lewis C. Hall 1958-1960, John Dennis 1961, Frank S. Cooper 1962-1964, Hubert L. Cooper 1965-

### Flint Hill

Alexander Eubank 1870, N. M. Leslie 1873-1874, James A. Davis 1875, Gabriel Wheeler, Jr., 1876-1878, William D. Barr 1880-1882, Charles L. Anthony 1883-1884, James P. Luck 1889, James A. Davis 1890-1891, Reuben B. Boatwright 1892-1894, Joshua T. Thornhill 1895, Josephus A. Barnhardt 1896-1898, W. T. Henderson 1899-1904, Dr. John T. Kincaid 1906-1907, A. M. Rittenour 1908-1909, R. L. Cauley 1911, Walter G. Hughes 1913-1916, Horace L. Wilkinson 1920-1936, Andrew W. Connelly 1937-1938, Fred Harcum 1940-1942, Frank A. Brumfield 1943-1948, R. T. Smith 1949-1951, D. C. Craig 1954, Grady C. Dickens 1955-1958, Ralph K. Harrison 1959-1961, Everette H. Chapman 1963-1965, Mervin J. Garrison 1966-1967, Paulus E. Bryant, Jr. 1969 (supply), William F. Carson 1970 (supply), Dr. Harry P. Clause 1971 (supply), Norman A. Gooding 1971-

### Forest

Dr. William F. Fisher 1893-1894, Joseph M. Street 1896-1903, M. W. Bloxom 1904-1906, James M. Coleman 1907-1911, Richard F. Hicks 1914-1919, Simpson G. Callison 1920-1922, B. L. Peters 1923-1935, Ira A. Campbell 1936-1938, L. Preston Brown 1939-1940, John B. Thurman 1941-1945, A. M. Fox 1946-1947, Paul R. Morton 1948-1949, H. L. Hanshaw 1950-1953, Guy H. Newman 1955-1957, A. H. Morgan 1958-1960, Dr. Dancy S. Dempsey 1961-1962 (supply), George E. Reynolds 1963-1966, John B. Thurman 1968-1974, Sanford A. Dean 1974-1975 (supply), Howard W. Welling 1975-

### Glade Creek

Merriman E. Lunsford 1829-1832, John N. Johnson 1832-1833, William McDermed 1834-1835, Merriman E. Lunsford 1855-1857, T. P. Fellers 1858-1861, Robert R. Lunsford 1862, Merriman E. Lunsford 1863, Gabriel Wheeler, Jr., 1876, Robert R. Lunsford 1878-1903, E. C. Root 1904-1906, Dr. John T. Kincaid 1906-1912, George H. Broyles 1912-1920, Thomas E. Boorde 1920-1923, W. L. Naff 1925-1927, George H. Broyles 1928-1938, F. L. Holland 1938, Jesse V. Ashwell 1939-1945, Hubert L. Cooper 1945-1952, O. R. Humphreys, Jr., 1953-1955, J. M. Nester 1956-1957, Kenneth E. Noe 1958-1960, Charles E. Davis 1961-1962, Philip D. Moran 1963-1967, Earl B. Denoff 1967-1972, Cyril W. Holland 1973-

## Hunting Creek

Benjamin Milam 1831-1835, William Harris 1851-1858, Alexander Eubank 1859-1867, T. B. Gatewood 1868, William Fisher 1869-1875, John Lawless 1876-1880, F. M. Satterwhite 1881, A. Judson Reamy 1882-1893, William Fisher 1884-1887, John R. Fizer 1888, Reuben B. Boatwright 1890-1891, James G. Councill 1892-1894, J. Paul Essex 1896-1897, W. B. Jones 1897-1901, Dr. James P. McCabe 1902-1904, William S. Royall 1905-1906, Willie E. Guy and John W. Guy 1907-1908, James P. Luck 1909-1910, William L. Hayes 1910-1913, C. Kelly Hobbs 1914-1918, Penn Anthony 1919, R. E. Brown 1920-1925, J. Mack Franklin 1926-1937, Brett S. Vaughn 1938-1952, T. Graham Lester, Jr. 1952-1957, Woodrow Neal 1958-1961, James T. Campbell 1963-1968, Sanford A. Dean 1970-1971 (supply), Howard A. Stokes 1971-1976, Sanford A. Dean 1976-1977 (supply)

## Mentow

Alexander Millar 1901-1904, Horace L. Wilkinson 1904-1919, Henry L. Thomas 1919-1922, Mathias B. Major 1922-1924, James E. Poteet 1925-1926, Hubert L. Cooper 1933-1937, A. C. Lawson 1937-1939, R. E. Dunkum 1939-1940, Edgar P. Roberson 1941-1951, Rolan C. Bailey 1952-1955, Robert C. Wells 1955-1961, Robert L. Camden 1962 (supply), Joseph S. Eberman, Jr., 1962-1965, Robert L. Camden 1965-1966 (supply), Howard E. Smith, Jr. 1966-1969, A. Donald Anthony 1970 (supply), C. Merrill Woodson 1971-1975, James R. Elrod 1975-

## Morgans

Nathaniel Shrewsbury 1771-1798, Joel Preston 1798-1805, Joshua Burste 1805-1806, William Leftwich 1806-1838, James C. Leftwich 1838-1841, Thomas C. Goggin 1841-1848, James C. Leftwich 1850-1852, William Harris 1852-1853, Thomas C. Goggin 1853-1855, William Harris 1856-1859, Thomas N. Sanderson 1860-1863, Thomas C. Goggin 1864-1873, Gabriel Neeler, Jr., 1874-1886, James P. Luck 1888-1889, James A. Davis 1889-1892, Reuben B. Boatwright 1892-1894, Josephus A. Barnhardt 1894-1896, John T. Kincanon 1896-1899, James P. Luck 1900-1903, Horace L. Wilkinson 1903-1920, Mathias B. Major 1921, S. B. Moses 1922-1924, Horace L. Wilkinson 1924-1933, Andrew W. Connelly 1934-1939, Fred Arcum 1939-1942, Dr. Benjamin F. Bray 1950-1951 (supply), Andrew L. Sumate 1952-1953, Harold B. Oyer 1954-1967, Luther R. Vann 1968-1969 (supply), G. Palmer Belcher 1969-1971, David E. Brooks 1972-

## Mount Hermon

George Rucker 1809-1810, Enoch W. Terry 1818-1826, Jesse Witt 1827, Jeremiah Hatcher 1831, William Leftwich 1834, Alexander Eubank 1857, L. Gwaltney 1858-1859, William Harris 1863, James A. Davis 1870-1874, John L. Lawless 1876-1880, F. M. Satterwhite 1881, A. Judson Reamy 1882-1883, James A. Davis 1885-1887, Reuben B. Boatwright 1889-1893,

James P. Luck 1894, J. Paul Essex 1895, Dr. John T. Kincanon 1897, W. James 1898-1901, W. T. Henderson 1902-1904, James P. Luck 1906-1907, A. M. Rittenour 1908-1909, James P. Luck 1910-1913, C. Kelly Hobbs 1914-1918, Penn A. Anthony 1919, Horace L. Wilkinson 1920-1925, Mathias Major 1926-1927, Lewis D. Craddock 1929-1933, Frank A. Brumfiel 1935-1948, John B. Thurman 1950-1951, Thomas E. Weringo 1952-1954, Eugene C. Campbell 1954-1959, Bobby C. Buchanan 1960-1962, S. Elliott 1963, Floyd D. Crenshaw 1964, E. C. Brewer 1965-1967, Carl Davis 1968-1969, N. C. Napier 1970-

### Mount Olivet

William Leftwich, Jr., 1832-1835, George W. Leftwich 1835, Thomas Goggin 1855-1859, Joseph R. Harrison 1861-1863, Alexander Eubank 1870-1874, James A. Davis 1875-1888, J. D. Berry 1889, James P. Luck 1890-1892, James B. Cook 1893-1894, James P. Luck 1895-1899, W. Henderson 1899-1904, James P. Luck 1905-1913, Walter G. Hughes 1914-1916, Horace L. Wilkinson 1918-1933, Andrew W. Connelly 1934-1939, Fred Harcum 1940-1942, Andrew W. Connelly 1942-1946, J. M. Fogg 1947-1948, D. Carwile 1946 (supply), Neal W. Ellis 1947-1948 (supply), R. T. Smith 1948-1951, Charlie M. Shelton 1952-1954, Grady C. Dickens 1954-1959, Norman A. Hicks 1959-1969, Dr. Harry P. Clause 1966-1967 (supply), George E. Reynolds 1967 (supply), Robert E. Thompson 1970-1973, I. Harry P. Clause 1970-1971 (supply), A. Donald Anthony 1973-1974 (supply), John S. Virkler 1974-

### Mount Zion

Alexander Eubank 1855, J. P. Carron 1857-1863, Woodward R. G. 1870, James A. Davis 1873-1889, J. K. Galt 1889-1891, James B. Cook 1892-1894, Horace L. Wilkinson 1895-1903, Dr. John T. Kincanon 1904, R. L. Cauley 1906-1907, A. M. Rittenour 1909, James P. Luck 1911, Walter G. Hughes 1914-1916, R. E. Ingram 1918-1919, J. Mack Franklin 1920-1925, Francis H. Harrison 1926-1929, L. H. Urquhart 1931, Charlie M. Roberts 1932-1944, Elbert M. Yeatts 1945-1947, Charlie M. Shelton 1949-1950, Harold B. Oyer 1952-1953, Woodrow W. Glass 1954-1955, Charles A. Echols 1956, William C. Mattox, Jr., 1956-1957, Bernard W. Camden 1959-1960, Thomas E. Weringo 1963, Phillip E. Day 1965-1967, Harold B. Oyer 1968-1974, Vernon V. Jennings 1974-1976, Daniel W. Smith 1976-

### Mountain View

James P. Luck 1892, Robert R. Lunsford 1892-1896, J. Paul Essex 1897, W. H. Parker 1897-1906, R. L. Cauley 1907-1909, Walter G. Hughes 1911-1917, George H. Broyles 1917-1920, Thomas E. Boorde 1921-1923, W. I. Naff 1925-1928, L. H. Urquhart 1929-1938, Jesse V. Ashwell 1938-1940, L. W. Gammon 1941-1943, Elbert M. Yeatts 1944-1947, Charlie M. Shelton 1948-1950, Harold B. Oyer 1951-1952, J. M. Nester 1952-1956, Charles A.



hols 1956-1957, C. L. Hepler 1962, Thomas E. Weringo 1963-1964, Phillip E. Day 1965-1969, Vernon V. Jennings 1969-1970, Phillip E. Day 1970-1971, Robert P. Steinmetz, Jr., 1971-1972, Milford F. Garrett 1973-

### New Prospect

William Harris 1858-1859, Thomas N. Sanderson 1861, Joseph R. Harrison 1863, Woodward R. Gitt 1873, Gabriel Gray 1874-1878, John L. Lawless 1880, C. F. James 1881-1882, James A. Davis 1883-1889, J. K. Galt 1890-1891, James B. Cook 1892-1894, James P. Luck 1895-1897, William S. Royall 1900, Horace L. Wilkinson 1901-1906, R. L. Cauley 1908-1911, Andrew J. Coons 1912-1914, James M. Coleman 1915-1917, R. E. Ingram 1918-1919, J. Mack Franklin 1920-1925, Francis H. Harrison 1926-1929, Horace L. Wilkinson 1930-1931, Charlie M. Roberson 1932-1945, J. M. Gogg 1946, William Duncan 1954, Willard Courtney 1954-1958, James T. Hall 1959-1961, A. T. Powell 1963-1966, Basil Ferrell 1968-1970 (supply), Dr. Harry P. Clause 1972 (supply)

### Ninevah

James E. Poteet 1899-1913 and 1915-1917, Thomas B. Hawkins 1917-1918, C. B. Peters 1922-1923, W. A. Hawley 1923-1924, J. M. Nester 1924-1927, Frank A. Brumfield 1927-1937, George C. Lynch 1938, Jesse V. Ashwell 1939-1942, G. D. Caldwell 1943-1947, Logan S. Cronk 1948-1951, Frank S. Cooper 1952-1954, O. T. Jacobs 1954, T. R. Brown 1955, A. N. Cooley 1956-1958, Gerald E. Conn 1959, R. T. Rieley 1965-1966 and 1969-1970, Roy D. Smith, Jr. 1970-1972, Arthur J. Chisom 1973-1975, Scott R. Abrielson 1976- (supply)

### North Bedford

John R. Fizer 1881-1885 and 1888, Reuben B. Boatwright 1889-1891, James G. Councill 1892-1895, J. Paul Essex 1896-1897, W. B. James 1897-1901, Dr. James P. McCabe 1902-1904, William S. Royall 1904-1907, Willie E. Guy and John W. Guy 1907-1908, H. T. Allison 1909-1910, William L. Hayes 1910-1913, C. Kelly Hobbs 1913-1917, Henry B. Jennings, Jr., 1917-1918, William S. Royall 1918-1922, B. L. Peters 1925-1928, J. H. Franklin 1928-1935, Ira A. Campbell 1935-1939, L. Preston Brown 1939-1941, John B. Thurman 1941-1947, A. M. Fox 1947-1948, Paul R. Morton 1948, H. L. Hanshaw 1949-1953, Garth Long 1954, J. C. Reynolds, Jr., 1955-1961, Randall P. Layne 1961-1967, Earl Clarkson, Jr., 1968-1970, Charles K. Stinson 1970-

### Norwood

Joseph M. Street 1900, Horace L. Wilkinson 1901-1903, M. W. Bloxom 1904-1906, James M. Coleman 1907-1911, Walter G. Hughes 1913, Robert G. Hicks 1914-1919, Simpson G. Callison 1919, Horace L. Wilkinson 1921-1923, B. L. Peters 1924-1934, Ira A. Campbell 1937, L. Preston Brown

1938-1940, John B. Thurman 1941-1945, A. M. Fox 1946-1947, Paul R. Morton 1948-1949, H. L. Hanshew 1949-1953, Daney D. Dunn 1954-1955, William T. Vest 1955-1959, Bernard W. Camden 1959-1963, E. C. Brewster 1965-1966, Nelson K. Barese 1967-1975, Luther L. Lemon, Jr. 1976 (supply)

### **Palestine**

Abner Anthony 1850-1870, Charles Wood 1862-1870 (assistant), Thomas C. Goggin 1871-1877, Charles L. Anthony 1878-1881, William D. Barry 1882-1884, Thomas C. Goggin 1885-1887, Charles L. Anthony 1888-1896, G. Robert Haley 1897-1907, James S. Lynn 1908-1910, Franklin P. Robertson 1911-1920, George G. Turner 1921-1925, Franklin P. Robertson 1926-1929, Omar G. Burnett 1927-1929, G. A. Chocklett 1930-1931, Hubert L. Cooper 1932-1936, A. C. Lawson 1937-1939, R. E. Dunkum 1939-1940, Edgar P. Roberson 1941-1951, Rolen C. Bailey 1952-1955, Robert C. Wells 1955-1961, Joseph S. Stirman, Jr., 1962-1967, Jesse V. Ashwell 1967-1968 (supply), John H. McDaniel 1968-1969, A. Donald Anthony 1970 (supply), Henry B. Land, Jr. 1971-

### **Pecks**

Dr. John T. Kincanon 1896-1912, Horace L. Wilkinson 1912-1916, Thomas B. Hawkins 1916-1917, Henry L. Thomas 1917-1921, Mathias B. Major 1922-1927, Thomas B. Hawkins 1928, James E. Poteet 1929-1936, Luther C. Coffman 1937-1949, John B. Thurman 1949-1951, Charlie M. Shelton 1952-1954, Tearle P. Brown 1954-1957, John F. Layton, Jr., 1957-1959, Dr. Lewis E. Martin 1960-1962, Dr. Harry P. Clause 1962-1963 (supply), Bobby C. Buchanan 1963-1967, John L. Hawkins 1967-1972, Robert E. Sherrill 1973-1975, Dr. Harry P. Clause 1976 (supply), Arthur J. Chisom 1976-

### **Pleasant View**

Alexander Eubank 1879-1880, J. H. Pearcy 1891, Dr. William F. Fisher 1893-1895, Joseph M. Street 1896-1899, Horace L. Wilkinson 1900-1902, Joseph M. Street 1903, M. W. Bloxom 1904-1906, James M. Coleman 1907-1909, W. W. Townsend 1912, Richard F. Hicks 1914-1919, Simpson G. Callison 1919-1922, Andrew W. Connelly 1923-1929, N. L. Loflin 1930-1937, Herman C. Inge 1938-1939, Frank A. Brumfield 1940-1942, John B. Thurman 1943-1944, T. Edison Goad 1946-1948, John B. Thurman 1950-1951, Morris E. Campbell 1952-1954, Guy H. Newman 1955-1957, J. R. Duffie 1959-1973, Robert L. Thompson 1973-1974 (supply), Dr. J. G. Henry 1974-

### **Quaker**

Alderson Weeks 1810, Zachariah Whorley 1828, Zachariah Whorley and Merriman E. Lunsford 1829-1830, Merriman E. Lunsford 1831, Zachariah Whorley 1833-1835, James C. Leftwich 1849, Abner Anthony 1853-1854,

Thomas N. Sanderson 1855-1856, William Harris 1857, George W. Leftwich 1864-1864, C. W. Wood 1865-1869, Charles L. Anthony 1870, Gabriel Wheeler, Jr., 1872-1876, William W. Fuqua 1877, William J. Cocke 1877-1878, Alexander Eubank 1878-1879 (supply), Charles L. Anthony 1879-1880, William D. Barr 1880-1885, Gabriel Wheeler, Jr., 1886-1887, Alexander Eubank 1887-1894, Dr. John T. Kincanon 1895-1905, James S. Lynn 1906-1909, Horace L. Wilkinson 1910-1919, Henry L. Thomas 1920-1921, Mathias B. Major 1922-1927, Thomas B. Hawkins 1928 (supply), James E. Poteet 1929-1935, Andrew W. Connelly 1936-1939, Fred Harcum 1940-1942, Luther C. Coffman 1942-1950, Dr. Wesley N. Laing 1950 (supply), Charlie M. Shelton 1950-1954, Tearle P. Brown 1954-1957, John Gayton, Jr., 1957-1959, Wilbur C. Kirchner 1960-1962, Dr. James L. Gayton 1963 (supply), Lester F. Gayton 1963-1965, George C. Lynch 1965 (supply), Olin V. Glidden 1966-1967, William F. Carson 1967-1968 (supply), Gilbert M. Profitt 1968-1975, A. Donald Anthony 1975 (supply), Gilbert M. Profitt 1975-1976 (supply), Arthur H. Bishop 1976-

### Radford

Samuel T. Habel 1902, James S. Lynn 1903, Charles L. Anthony 1906-1907, James E. Poteet 1917-1919, Omar G. Burnett 1927-1929, G. A. Cockett 1930-1932, Hubert L. Cooper 1933-1937, A. C. Lawson 1938, R. E. Harcum 1939-1941, Edgar P. Roberson 1942-1951, Hubert L. Cooper 1952-1957, Grady C. Dickens 1958, Ralph K. Harris 1959-1961, Bobby E. Burnett 1963-1964, Haywood Calvert 1965-1966, Hubert R. Hart 1967-1968, A. Donald Anthony 1968-1969 (supply), Tommy C. Floyd 1969-

### Rainbow Forest

Phillip C. Day 1969-1971, Garney J. Day 1969-1971 (assistant), Guy R. Boatwright 1971-1974, Wessley C. Patterson 1974-1975 (supply), Richard Moran 1975 (supply), Phillip C. Day 1975- (supply)

### Sedalia

Andrew J. Coons 1914, H. L. Nicholas 1915, Walter G. Hughes 1916, John A. Anthony 1918-1920, Edwin J. Hopkins 1922, W. P. Brooke 1924, Albert E. L. Chadwick 1926-1928, Lewis D. Craddock 1929-1937, Frank Brumfield 1938-1946, Jesse V. Ashwell 1947-1956, Eugene C. Campbell 1957-1959, Bobby C. Buchanan 1960-1962, Johnny C. McBride 1962-1963, Harry P. Clause 1963 (supply), James H. Keaton 1965-1967, George Reynolds 1968-1971, Jack R. Miller 1972-

### Shady Grove

Joseph R. Harrison 1861-1863, Gabriel Wheeler, Jr., 1869-1870, James Davis 1874-1878, Gabriel Wheeler, Jr., 1879-1889, James A. Davis 1890-1891, Reuben B. Boatwright 1891-1893, Gabriel Wheeler, Jr. 1894, Ephus A. Barnhardt 1895-1896, James E. Poteet 1898, Horace L. Wilk-

inson 1899, W. T. Henderson 1899-1903, James P. Luck 1905-1908, A. Rittenour 1908-1909, George H. Broyles 1910-1920, Thomas E. Boon 1921-1922, W. L. Naff 1925-1927, George H. Broyles 1928-1942, Earl Dodson 1942-1944, Elbert M. Yeatts 1944-1948, Charlie M. Shelton 1949-1950, Harold B. Oyer 1952-1953, Woodrow W. Glass 1954-1955, William C. Mattox, Jr., 1956-1958, Marvon C. Patterson 1958-1962, Garney J. D. 1963-1966, Andrew B. Moon 1967-1968 (supply), Elmer W. Sellers 1969-

## Staunton

William Johnson 1790-1792, \_\_\_\_\_ Teass 1793, William Johnson 1794, John Black 1802, Joshua Burnette 1803, Luke Bird 1809 (supply), Joseph Burroughs 1818-1822, Abner Anthony 1827-1866, Thomas C. Goggin 1867, Charles L. Anthony 1878-1882, Thomas C. Goggin 1883-1884, Charles L. Anthony 1885, Thomas C. Goggin 1886, William D. Barr 1887, Peter A. Anthony 1888-1890, Charles L. Anthony 1891-1894, G. Robert Hall 1895-1900, James P. Luck 1900-1901, James S. Lynn 1901-1908, Charles L. Anthony 1909-1914, James E. Poteet 1915-1919, George G. Turner 1921-1925, Omar G. Burnett 1927-1929, G. A. Chocklett 1930-1932, Hubert L. Cooper 1932-1934, J. E. Poteet 1936, Hubert L. Cooper 1937, A. C. Laws 1938-1939, R. E. Dunkum 1940-1941, Edgar P. Roberson 1942-1951, Hubert L. Cooper 1952-1957, A. A. Blanks 1958-

## Suck Spring

Isham Fuqua 1805-1810, William Harris 1814-1865, Thomas C. Goggin 1865-1870, James A. Davis 1871-1873, Gabriel Gray 1873-1882, A. Judson Reamy 1882-1885, William D. Barr 1885-1888, James P. Luck 1888-1893, J. K. Galt 1890-1891, James B. Cook 1892, James P. Luck, 1893-1911, Andrew J. Coons 1912-1915, H. L. Nicholas 1915, Walter G. Hughes 1915-1917, Penn A. Anthony 1917-1921, Edwin J. Hopkins 1921-1922, W. Brooke 1923-1925, Robert E. L. Chadwick 1926-1929, Robert L. Camden 1929 (supply), Lewis D. Craddock 1929-1937, Frank A. Brumfield 1937-1947, G. D. Caldwell 1947-1950, Thomas E. Weringo 1950-1953, James McKittrick 1953-1956, Dewey V. Page 1956-1959, Thomas M. Mishoe 1960-1970, C. V. Cochran 1970 (supply), Wilton O. Gleaton 1971-

## Terrace View

George G. Turner 1921-1925, Robert E. L. Chadwick 1926-1928, William S. Royall 1929-1932, Luther C. Coffman 1933-1942, John B. Thurman 1942-1944, A. M. Fox 1944-1945, Thomas E. Weringo 1946-1948, John B. Thurman 1949-1951, Morris E. Campbell 1952-1954, Dr. Henley M. Fugate 1955 (supply), J. C. Reynolds, Jr., 1956-1960, Dr. Joseph E. Johnson 1960-1963 (supply), Dr. Dancy S. Dempsey 1963-1964 (supply), Dr. Joseph R. Johnson 1964-1965 (supply), Dr. Dancy S. Dempsey 1965-1966 (supply), Samuel C. Crawford 1968-

## Thaxton

Thomas N. Sanderson 1857, Nathan Lesly 1858, J. L. Gwaltney 1859, William Harris 1861-1863, Alexander Eubank 1870-1876, James P. Luck 1876-1879, Alexander Eubank 1880, James A. Davis 1881-1884, Alexander Eubank 1885-1889, James P. Luck 1890-1908, James M. Coleman 1909-1914, Andrew J. Coons 1913-1914, James M. Coleman 1915-1917, R. E. Ingram 1918-1919, J. Mack Franklin 1920-1925, Francis H. Harrison 1927-1928, Andrew W. Connelly 1930-1931, Charlie M. Roberson 1932-1946, Cline L. Vice 1947-1951, N. C. Napier 1952-1968, C. V. Cochran 1969 (supply), W. Johnson Gupton, Jr., 1970-

## Timber Ridge

William Fuqua 1805-1810, James H. L. Moorman 1811-1814, William Harris 1814, Merriman E. Lunsford 1823, William Leftwich 1823-1828, William Fuqua 1828-1831, William Leftwich 1831-1848, Francis M. Barker 1848-1853, William Harris 1854-1855, Alexander Eubank 1855-1856, Thomas C. Goggin 1856-1861, James A. Davis 1862-1871, William Fisher 1871-1872, James A. Davis 1872-1873, Dr. Cornelius Tyree 1873-1883, Dr. John T. Kincanon 1884-1886, George C. Abbitt 1886-1887, J. D. Berry 1887-1888, James P. Luck 1889-1894, Dr. John T. Kincanon 1894-1899, William S. Royall 1900-1905, Charles W. Collier 1905-1911, Robert D. White 1911-1914, Henry B. Jennings, Jr. 1914-1917, Penn A. Anthony 1917-1920, Jasper N. Newsom 1920-1921, Edwin J. Hopkins 1922, W. P. Burke 1923-1926, Robert E. L. Chadwick 1926-1928, Lewis D. Craddock 1928-1933, Luther C. Coffman 1933-1950, Charlie M. Shelton 1950-1952, C. Craig 1953-1954, Alton W. Jessee 1954-1956, John R. Boon 1957-1961, Dr. Harry P. Clause 1961 (supply), G. Milton Bettini 1961-1964, Neal W. Ellis 1964 (supply), William H. Pearson 1964-1967, Neal W. Ellis 1967 (supply), Carl E. Sizemore 1967-1969, A. Donald Anthony 1969-1970 (supply), William H. Pearson 1970-

## Trinity

Wendell Soderger 1962-1963, Charles F. Wilson 1964-1965, Donald Coleman 1965-1967, L. Gale Lyon 1967-1974, A. Donald Anthony 1974-1975 (supply), Herbert D. Holton 1975-

## Walnut Grove

Nathaniel Gray 1875-1881, C. F. James 1882, John R. Fizer 1883-1885, Nathaniel C. Burnett 1886, William D. Barr 1887, James A. Davis 1888-1891, J. K. Galt 1890-1891, James B. Cook 1892-1894, William S. Royall 1894-1900, R. J. Dogan 1901-1902, W. T. Henderson 1904, Nathaniel C. Burnett 1906, R. L. Cauley 1908-1911, Andrew J. Coons 1913-1914, James M. Coleman 1915-1917, R. E. Ingram 1918-1919, J. Mack Franklin 1920-1925, Francis H. Harrison 1927-1928, Charlie M. Roberson 1933-1945, M. Fogg 1946, Thomas E. Weringo 1951-1952, Edgar P. Roberson 1952-1955 (supply), Eugene C. Campbell 1955, Charles A. Echols 1957-

## APPENDIX B

### MEN SERVING THE DENOMINATION

#### Presidents of the General Association from the Strawberry Association

Jeremiah B. Jeter .....	1854-'57*	
Daniel P. Witt .....	1861-'62*	
Robert Ryland .....	1862-'63	
William E. Hatcher .....	1888-'90*	
R. A. MacFarland .....	1926	
T. Claggett Skinner .....	1929-'31	
B. F. Moomaw .....	1934-'35**	Roanoke
Walter P. Binns .....	1944	Roanoke
R. F. Hough .....	1946, 1954**	Salem
Aubrey H. Camden .....	1948* **	
Wade H. Bryant .....	1951	Roanoke
Charles L. Harman .....	1956*	
W. Curtis English .....	1957**	
Albert E. Simms .....	1960	
R. P. Downey .....	1962	Salem
W. Barker Hardison .....	1972	
Charles G. Fuller .....	1974	Roanoke

#### Secretaries

Eli Ball .....	1831-'32
Hugh C. Smith .....	1891-1930

#### Statistical Secretaries

Charles C. Bitting  
E. J. Wright

#### Preachers of Annual Sermon at Virginia General Association

Eli Ball .....	1837
Robert Ryland .....	1839
J. B. Jeter .....	1843, 1877*
A. M. Poindexter .....	1845, 1858

C. Bitting .....	1860, 1865	
aniel P. Witt .....	1863*	
ornelius Tyree .....	1870, 1891	
. E. Hatcher .....	1872*	
C. McConnell .....	1900	
Claggett Skinner .....	1912	
J. Wicker .....	1914*	
ames E. Shelburne .....	1923	Danville
. M. Thompson .....	1935	
osef Nordenhaug .....	1946	
erbert R. Carlton .....	1948	
. D. Johnson .....	1951	Danville
F. Campbell .....	1953	
. W. Shrader .....	1954	
arry Y. Gamble .....	1955	Roanoke
ouglas M. White .....	1963	Bassett
. Barker Hardison .....	1964	Roanoke
hevis F. Horne .....	1966	Martinsville
harles G. Fuller .....	1969	Roanoke

Unless stated preacher has been a pastor in the bounds of the association  
s of the last 100 years.)

### Members of the General Board of the General Association, Organized in 1921

. A. MacFarland .....	1921-'25
Calvin Moss .....	1926-'29**
. Claggett Skinner .....	1929-'33
. A. Diuguid .....	1934**
L. Langley .....	1935-'38
. C. Shotwell .....	1939-'43**
. L. Randolph .....	1944-'45
. G. Carter .....	1946-1850
George Rumney .....	1950-'51
William M. Thompson .....	1952-'56
. W. Gentry .....	1956-'59**
. H. Stembridge .....	1960-'61
ussell Cherry .....	1962-'63
. Marshall Walker .....	1964-'67
. C. Napier .....	1968
. R. Freeman .....	1969-'75
lbert W. Hassell .....	1976-**

\*Native

\*Layman

## MEN SERVING IN THE ASSOCIATION

### Superintendents of the Associational Sunday Schools

1938	W. H. Bullard*	1963-'64	James T. Campbell
1939	V. W. Nichols*	1965	L. R. Freeman
1941-'44	Luther C. Coffman	1966	James T. Campbell
1945-'50	E. P. Roberson	1967	Mervin J. Garrison
1951	George T. Herring	1968-'69	L. Gale Lyon
1952-'56	T. G. Lester, Jr.	1970	Earl B. Denoff
1957-'58	W. C. Mattox, Jr.	1971-'72	Norman A. Gooding
1959-'61	Dewey V. Page	1973-'76	B. G. Finnell, Jr.*
1962	H. Lawson Smith*		

### Directors of Associational Training Unions

1935	Ira Campbell	1964	J. R. Duffie
1936-'44	B. C. Davis*	1965	Everett W. Chapman
1945	Kenneth E. Crouch*	1966	Mrs. W. S. Arthur*
1946-'50	Cline L. Vice	1967-'69	Carroll B. Welsh
1951-'56	Vergil L. Robertson*	1970	Fred Sawyer*
1958	William T. Vest	1971-'72	Nelson A. Barese
1959	M. C. Patterson	1973-'74	W. A. Hale*
1960	Robert C. Wells	1975-'76	W. H. Burnette, Jr.*
1961-'63	John R. Boon		

\* Layman

## LEADERS OF WOMEN'S WORK

Date	Place	Superintendent (*)
1890	.....	Miss Willie Bowman
1891	.....	Miss Willie Bowman
1892	.....	Miss Willie Bowman
1893	.....	Miss Willie Bowman
1894	.....	Mrs. Charles R. Smith
Aug. 7, 1895	—Morgans	Mrs. Charles R. Smith
Aug. 5, 1896	—Lynch's	Mrs. Charles R. Smith
Aug. 5, 1897	—Pecks	Mrs. Charles R. Smith
1898	—Diamond Hill	Mrs. Charles R. Smith
Aug. 9, 1899	—Timber Ridge	Mrs. Charles R. Smith
1900	.....	Mrs. Charles R. Smith
Aug 7, 1901	—First Presbyterian, Lynchburg	Mrs. Charles R. Smith
Aug. 6, 1902	—Suck Spring	Mrs. Charles R. Smith
Aug. 6, 1903	—Difficult Creek	Mrs. Charles R. Smith
July 28, 1904	—Bedford	Mrs. Charles R. Smith
Aug. 9, 1905	.....	Mrs. Alexander Millar
1906	.....	Mrs. Alexander Millar
Aug. 6, 1907	—Bedford Presbyterian	Mrs. Alexander Millar
1908	.....	Mrs. J. Mack Franklin



.....	Mrs. Charles R. Smith
10, 1910—Palestine .....	Mrs. Charles R. Smith
26-27, 1911—Big Island .....	Mrs. Charles R. Smith
2-3, 1912—Rivermont Avenue, Lynchburg ...	Mrs. Charles R. Smith
7-8, 1913—Forest .....	Mrs. Charles R. Smith
22-23, 1914—Flat Creek .....	Mrs. Charles R. Smith
22-23, 1915—Thaxton .....	Mrs. Charles R. Smith
18-19, 1916—Bedford .....	Mrs. W. A. Woodruff
17-18, 1917—Franklin Street, Lynchburg .....	Mrs. W. A. Woodruff
22-23, 1918—Timber Ridge .....	Mrs. W. A. Woodruff
16, 1919—Suck Spring .....	Mrs. W. A. Woodruff
20-21, 1920—Forest .....	Mrs. W. A. Woodruff
19, 1921—New Prospect .....	Mrs. W. A. Woodruff
17-18, 1922—Boones Mill .....	Miss Emaline Thornhill
18, 1923—Rivermont Avenue, Lynchburg .....	Mrs. Charles Marshall
22, 1924—Thaxton .....	Mrs. Charles Marshall
21, 1925—Franklin Street, Lynchburg .....	Mrs. J. Mack Franklin
20, 1926—Bedford .....	Mrs. J. Mack Franklin
19, 1927—College Hill, Lynchburg .....	Miss Elsie Gilliam
.....	Miss Elsie Gilliam
23, 1929—First Baptist, Lynchburg .....	Miss Elsie Gilliam
2, 1930—Franklin Street, Lynchburg .....	Miss Elsie Gilliam
24, 1931—Bedford .....	Miss Elsie Gilliam
.....	Mrs. W. S. Royall
ch 2, 1933—Bedford .....	Mrs. W. S. Royall
ch 1, 1934—First Baptist, Lynchburg .....	Mrs. W. S. Royall
il 12, 1935—Bedford .....	Mrs. W. S. Royall
il 7, 1936—Bedford .....	Mrs. W. S. Royall
il 13, 1937—Bedford .....	Mrs. W. S. Royall
y 21-22, 1938—Bedford .....	Mrs. W. S. Royall
y 6, 1939—Bedford .....	Mrs. W. F. Hickey
il 11, 1940—Bedford .....	Mrs. W. F. Hickey
il 10, 1941—Bedford .....	Mrs. W. F. Hickey
il 9, 1942—Bedford .....	Mrs. W. F. Hickey
il 8, 1943—Bedford .....	Mrs. W. F. Hickey
il 13, 1944—Bedford .....	Mrs. W. F. Hickey
il 12, 1945—Bedford .....	Mrs. W. F. Hickey
il 11, 1946—Bedford .....	Mrs. W. F. Hickey
il 10, 1947—Bedford .....	Mrs. W. F. Hickey
il 8, 1948—First Baptist, Lynchburg .....	Mrs. W. F. Hickey
il 14, 1949—Bedford .....	Mrs. W. F. Hickey
ch 23, 1950—Bedford .....	Mrs. W. F. Hickey
ch 22, 1951—Bedford .....	Mrs. W. F. Hickey
il 3, 1952—West Lynchburg .....	Mrs. W. F. Hickey
ch 26, 1953—Bedford .....	Mrs. H. M. Fugate
il 6, 1954—Bedford .....	Mrs. H. M. Fugate
uary 6, 1955—Bedford .....	Mrs. H. M. Fugate
uary 6, 1956—Bedford .....	Mrs. H. M. Fugate
uary 10, 1957—Bedford .....	Mrs. H. M. Fugate
uary 7, 1958—Bedford .....	Mrs. H. M. Fugate

March 31, 1959—Bedford .....	Mrs. H. M. Fuga
April 10, 1960—Bedford .....	Mrs. Harry P. Clau
	Mrs. J. L. McGh
January, 1961—Thaxton .....	Mrs. J. L. McGh
October 18-19, 1962—Franklin Street, Lynchburg .....	Mrs. J. L. McGh
April 4, 1963—Forest .....	Mrs. J. L. McGh
April 2, 1964—Bedford .....	Mrs. J. L. McGh
April 8, 1965—Hunting Creek .....	Mrs. J. L. McGh
April 7, 1966—Thaxton .....	Mrs. J. L. McGh
April 13, 1967—Bedford .....	Mrs. Robert N. Kre
April 4, 1968—Thaxton .....	Mrs. Robert N. Kre
April 10, 1969—Morgans .....	Mrs. Robert N. Kre
April 9, 1970—Bedford .....	Mrs. Robert N. Kre
April 8, 1971—Trinity .....	Mrs. Hobart F. Markha
April 6, 1972—Quaker .....	Mrs. Hobart F. Markha
April 5, 1973—Shady Grove .....	Mrs. Hobart F. Markha
April 4, 1974—Thaxton .....	Mrs. David E. Broo
April 17, 1975—Flint Hill .....	Mrs. David E. Broo
April 1, 1976—Suck Spring .....	Mrs. David E. Broo

(\* ) Presiding officer of organization known as Vice President 1890-190

## DAUGHTER ASSOCIATIONS

### Strawberry Baptist Association, Organized 1776

Churches from this association as members of other associations in tw  
states:

#### In North Carolina

- Yadkin, 1786
- Mountain, 1799 became anti-missionary
- Brier Creek, 1821
- Jefferson, 1849
- New River, 1871 partly in Virginia

#### In Virginia

- Staunton River, 1788 became anti-missionary
- Albemarle, 1790
- New River (old), 1793
- Pig River, 1825 became anti-missionary
- Pittsylvania, 1841
- Valley, 1841
- Blue Ridge, 1859
- Staunton River, 1951
- Lynchburg, 1965

From the old New River

Greenbrier, 1801

From the Greenbrier

Teay's Valley, 1812

From Albemarle

Piedmont, 1903

From Valley

Highlands, 1958

Natural Bridge, 1955

From Blue Ridge

Franklin County, 1956

Henry County, 1957

# APPENDIX C

## Annual Meetings of the Association

Time	Place	Moderator	Clerk	Preacher
1776, Oct.	Strawberry	None recorded	None recorded	None recorded
1787, Oct. 31	Morgans or Goose Creek	William Johnson	Randolph Hall	None recorded
1788, May 21	Head of Pig River	William Johnson	Randolph Hall	None recorded
Oct. 4	Beaver Creek	William Johnson	Randolph Hall	None recorded
1789, May 30	Cleatons on Dan River	William Johnson	Randolph Hall	Samuel Goodwin
Oct. 3	Grovers Ford	Robert Stockton	Randolph Hall	None recorded
1790, May 29	Marrowbone Meeting House	Robert Stockton	Randolph Hall	None recorded
Oct. 2	North Fork Roanoke or Lucas	Robert Stockton	Randolph Hall	Isaac Burton
1791, May 28	Hatcher's Meeting House	Robert Stockton	Randolph Hall	Randolph Hall
Oct. 1	Snow Creek	Robert Stockton	Randolph Hall	John Anthony
1792, May 26	Concord or Surry Town	Robert Stockton	Joseph Anthony	Issac Barton
Oct. 6	Meadow or Mill Creek	Robert Stockton	Randolph Hall	John Tatum
1793, May 25	Turners Creek or Bethlehem	Robert Stockton	Randolph Hall	Samuel Goodwin
Oct. 5	Gill Creek or Ellyson's	Robert Stockton	Randolph Hall	John King
1794, May 31	Snow Creek or Stocktons	Robert Stockton	Randolph Hall	John Atkinson
Oct. 25	Brien's Iron Works	Robert Stockton	Randolph Hall	None recorded
1795, May 30		Robert Stockton	Randolph Hall	None recorded
Oct. 3	Stephens or Cascade	None recorded	None recorded	Nathaniel Shrewsbury
1796, May 28		None recorded	None recorded	Nathaniel Shrewsbury
Oct. 1	Beaver Creek	Robert Stockton	Nathaniel Shrewsbury	James Tompkins
1797, May 27	Pig River	Robert Stockton	Joseph Anthony	Nathaniel Shrewsbury
Oct. 7	Head of Smith's River or Bartlett's	Robert Stockton	Joseph Anthony	John King
1798, May 26	Mill Creek or Mayho River	Robert Stockton	Joseph Anthony	John King
Oct. 6	Hatcher's or North Fork of Otter	Robert Stockton	Julius Hatcher	John King

1800,	May 20	Gill Creek or Ellyson's	Joseph Pedigo	Richard Stockton	Isham Fuqua
1800,	May 31	Pig River	Joseph Pedigo	Richard Stockton	John King
1801,	Oct. 4	Leatherwood	Joseph Pedigo	Richard Stockton	Thomas Douglass
1801,	May 30	Morgans or Goose Creek	Joseph Pedigo	Richard Stockton	John King
1801,	Oct. 4	Rock Spring or Pattonsburg	Joseph Pedigo	James Tompkins	John Anthony
1802,	May 20	Liberty or Little Otter	Joseph Pedigo	Richard Stockton	Joseph Anthony
1802,	Oct. 2	Moody's or Staunton	Joseph Pedigo	Richard Stockton	Isham Fuqua
1803,	May 28	Head of Smith's River or Bartlett's	Joseph Pedigo	Richard Stockton	John King
1804,	Oct. 1	Blue Ridge	Joseph Pedigo	Richard Stockton	John King
1804,	May 16	James Freemans or Turner's Creek	Joseph Pedigo	Richard Stockton	Joseph Pedigo
1804,	Oct. 6	Hatcher's or North Fork of Otter	Joseph Pedigo	Richard Stockton	John King
1805,	May 25	Gill Creek or Ellyson's	Joseph Pedigo	Richard Stockton	Griffith Dickerson
1805,	Oct. 5	Head of Pig River	Joseph Pedigo	Richard Stockton	William Leftwich
1806,	May 31	Leatherwood	Joseph Pedigo	Richard Stockton	James H. L. Moorman
1807,	Oct. 4	Rock Spring or Pattonsburg	Joseph Pedigo	Richard Stockton	None recorded
1807,	May 30	Jack's Creek	Joseph Pedigo	Richard Stockton	William Leftwich
1808,	Oct. 3	Morgans or Goose Creek	Joseph Pedigo	Richard Stockton	John King
1808,	May 28	Burton's Creek	Joseph Pedigo	Richard Stockton	Willis Hopwood
1809,	Oct. 1	Bethel	Joseph Pedigo	Richard Stockton	James H. L. Moorman
1809,	May 27	Liberty or Little Otter	Joseph Pedigo	Richard Stockton	John King
1809,	Oct. 7	Head of Blackwater or Webb's	Joseph Pedigo	Richard Stockton	William Leftwich
1810,	May 26	Mill Crek	Joseph Pedigo	Richard Stockton	John King
1810,	Oct. 6	Suck Spring	Joseph Pedigo	Richard Stockton	Joseph Pedigo
1811,	May 24	Leatherwood	Joseph Pedigo	Richard Stockton	John Black
1811,	Oct. 5	Moody's or Staunton	Joseph Pedigo	Richard Stockton	John King
1812,	May 30	Bartlett's or Head of Smith's River	Joseph Pedigo	Richard Stockton	Peter Howard
1812,	Oct. 3	Snow Creek or Chapel	Joseph Pedigo	Richard Stockton	William Leftwich
1813,	May 29	Timber Ridge	Joseph Pedigo	Richard Stockton	John King
1813,	Oct. 2	Head of Pig River	Joseph Pedigo	Richard Stockton	John King

<b>Time</b>	<b>Place</b>	<b>Moderator</b>	<b>Clerk</b>	<b>Preacher</b>
1814, May 28	Morgans or Goose Creek	Joseph Pedigo	Richard Stockton	Joseph Pedigo
Oct. 1	Head of Goose Creek or Mt. Zion	Joseph Pedigo	Richard Stockton	James Beck
1815, May 27	Hatcher's or North Fork of Otter	Joseph Pedigo	Richard Stockton	Joseph Pedigo
Oct. 7	Burton's Creek	Joseph Pedigo	Richard Stockton	Joshua Burnette
1816, May 25	Bethel	Joseph Pedigo	Cornelius Payne	John S. Lee
Oct. 23	Liberty or Little Otter	Joseph Pedigo	Cornelius Payne	Thomas Bunting
1817, May 24	Head of Blackwater or Webb's	Joseph Pedigo	Cornelius Payne	William Leftwich
Oct. 4	Mill Creek	Joseph Pedigo	Cornelius Payne	John King
1818, May 30	Suck Spring	Joseph Pedigo	Cornelius Payne	John King
Oct. 3	Buffalo	Joseph Pedigo	Cornelius Payne	William Leftwich
1819, May 29	Leatherwood	Joseph Pedigo	Cornelius Payne	William Harris
Oct. 2	Moody's or Staunton	Joseph Pedigo	Cornelius Payne	John King
1820, May 27	Burton's Creek	Joseph Pedigo	John S. Lee	Joseph Pedigo
Sept. 30	New Hope or Beaverdam	Joseph Pedigo	John S. Lee	John S. Lee
1821, May 26	Pig River	Joseph Pedigo	John S. Lee	William Leftwich
Oct. 6	Gill Creek or Ellyson's	Joseph Pedigo	John S. Lee	Enoch Terry
1822, May 24	Timber Ridge	Joseph Pedigo	John S. Lee	Joseph Pedigo
Oct. 5	Catawba	Joseph Pedigo	John S. Lee	John S. Lee
1823, May 24	Chapel or Snow Creek	Joseph Pedigo	John S. Lee	William Leftwich
Oct. 4	Difficult Creek or Quaker	Joseph Pedigo	John S. Lee	Joseph Pedigo
1824, May 29	Little Otter or Liberty	Joseph Pedigo	John S. Lee	Eli Ball
Oct. 2	Hatcher's or North Fork of Otter	William Leftwich	John S. Lee	John S. Lee
1825, May 28	Leatherwood	Joseph Pedigo	John S. Lee	Eli Ball
Oct. 1	Morgans or Goose Creek	William Leftwich	John S. Lee	John S. Lee
1826, May 27	First—Lynchburg	William Leftwich	John S. Lee	William Harris
Sept. 30	Mill Creek	William Leftwich	John S. Lee	William Leftwich
1827, May 26	Blue Ridge	William Leftwich	John S. Lee	John S. Lee
Oct. 6	Turners Creek or Bethlehem	William Leftwich	John S. Lee	William Harris

Oct. 4	Mount Zion	William Leftwich	John S. Lee	John S. Lee
1829, May 29	Salem	William Leftwich	John S. Lee	William Leftwich
Oct. 3	Moody's or Staunton	William Leftwich	John S. Lee	Absalom C. Dempsey
1830, May 29	First—Lynchburg	William Leftwich	John S. Lee	James C. Leftwich
Oct. 2	Suck Spring	William Leftwich	John S. Lee	John S. Lee
1831, May 28	New Hope or Beaverdam	William Leftwich	John S. Lee	William Leftwich
Oct. 1	Difficult Creek or Quaker	William Leftwich	John S. Lee	William C. Ligon
1832, May 26	Burton's Creek	William Leftwich	John S. Lee	Absalom C. Dempsey
Oct. 6	Little Otter or Liberty	William Leftwich	John S. Lee	Absalom C. Dempsey
1833, May 27	Fincastle	William Leftwich	John S. Lee	None
Oct. 5	Morgans or Goose Creek	William Leftwich	John S. Lee	Absalom C. Dempsey
1834, May 24	Mount Hermon	William Leftwich	John S. Lee	William Leftwich
Oct. 4	Mill Creek	William Leftwich	John S. Lee	John S. Lee
1835, May 5	Catawba	William Leftwich	John S. Lee	B. K. Milman and L. Fellows
Oct. 3	Halesford	William Leftwich	John S. Lee	William Leftwich
1836, May 28	Hunting Creek	William Leftwich	John S. Lee	John S. Lee
Oct. 1	Mount Zion	William Leftwich	John S. Lee	James McDonald
1837, May 27	Blue Ridge	William Leftwich	John S. Lee	James C. Leftwich
Sept. 30	Bethlehem	William Leftwich	John S. Lee	John N. Johnson
1838, May 26	Long Mountain	William Harris	John S. Lee	James C. Leftwich
Oct. 6	Suck Spring	William Leftwich	John S. Lee	John S. Lee
1839, May 25	Glade Creek	William Harris	John S. Lee	John S. Lee
Aug. 31	Bunker Hill or Mt. Olivet	William Leftwich	John S. Lee	Lewis Fellows
1840, Sept. 5	Timber Ridge	William Leftwich	John S. Lee	Absalom C. Dempsey
1841, May 1	Fincastle	William Harris	John S. Lee	John S. Lee
Sept. 4	Laurel Ridge	William Leftwich	John S. Lee	John S. Lee
1842, May 7	Moody's or Staunton	William Leftwich	John S. Lee	James C. Leftwich
Sept. 3	Bethlehem	William Leftwich	John S. Lee	William Leftwich

<b>Time</b>	<b>Place</b>	<b>Moderator</b>	<b>Clerk</b>	<b>Preacher</b>
1843, May 13	Liberty	William Leftwich	John S. Lee	John S. Lee
Sept. 2	Big Lick	William Harris	John S. Lee	James C. Leftwich
1844, May 11	Morgans or Goose Creek	William Harris	John S. Lee	William Harris
Aug. 31	Cove	William Leftwich	John S. Lee	George W. Leftwich
1845, May 10	Mount Hermon	William Harris	John S. Lee	John S. Lee
Sept. 6	New Leatherwood	William Leftwich	John S. Lee	William Harris
1846, May 9	Hunting Creek	William Harris	John S. Lee	John S. Lee
Sept. 5	New Hope	William Leftwich	John S. Lee	James C. Clopton
1847, May 8	Halesford	James Leftwich	John S. Lee	John S. Lee
Sept. 11	Difficult Creek or Quaker	William Leftwich	John S. Lee	Francis M. Barker
1848, May 13	Mount Zion	William Harris	John S. Lee	George W. Leftwich
Sept. 2	Mount Pleasant	William Harris	John S. Lee	John S. Lee
1849, May 12	New Leatherwood	Thomas C. Goggin	John S. Lee	James C. Leftwich
Sept. 1	Mount Olivet	Thomas C. Goggin	John S. Lee	J. W. M. Williams
1850, May 11	Suck Spring	Thomas C. Goggin	John S. Lee	James C. Clopton
Aug. 2	Big Lick	Thomas C. Goggin	John S. Lee	Francis M. Barker
1851, Aug. 1	Halesford	Thomas C. Goggin	John S. Lee	John Turner
1852, July 30	Timber Ridge	Thomas C. Goggin	John S. Lee	J. L. Gwaltney
1853, Aug. 5	Liberty	Thomas C. Goggin	Wm. B. Featherston	John L. Fritchard
1854, Aug. 4	Blue Ridge	Thomas C. Goggin	Charles L. Cocke	Francis M. Barker
1855, Aug. 3	Providence	Thomas C. Goggin	Alexander Eubank	James C. Clopton
1856, Aug. 1	Staunton	Thomas C. Goggin	Alexander Eubank	Alexander Eubank
1857, July 31	Mount Hermon	Thomas C. Goggin	Alexander Eubank	James C. Clopton
1858, July 30	Glade Creek	Thomas C. Goggin	Alexander Eubank	Thomas C. Goggin
1859, Aug. 6	Halesford	Thomas C. Goggin	Alexander Eubank	Francis M. Barker
1860, Aug. 3	Bethlehem	Thomas C. Goggin	Alexander Eubank	James C. Clopton
1861, Aug. 2	Hunting Creek	Thomas C. Goggin	Alexander Eubank	Henry W. Dodge
1862, Aug. 1	Beaverdam or New Hope	Thomas C. Goggin	Alexander Eubank	Joseph R. Harrison
1863, July 31	Fairmount	Thomas C. Goggin	Alexander Eubank	



1867, Aug. 4  
1866, Aug. 3  
1867, Aug. 2  
1868, Aug. 1  
1869, Aug. 3  
1870, Aug. 9  
1871, Aug. 8  
1872, Aug. 6  
1873, Aug. 5  
1874, Aug. 4  
1875, Aug. 3-5  
1876, Aug. 8-11  
1877, Aug. 7-9  
1878, Aug. 6-8  
1879, Aug. 5-7  
1880, Aug. 3-5  
1881, Aug. 9-11  
1882, Aug. 8-10  
1883, Aug. 7-9  
1884, Aug. 5  
1885, Aug. 4  
1886, Aug. 3  
1887, Aug. 9  
1888, Aug. 7-9  
1889, Aug. 6-8  
1890, Aug. 5-7  
1891, Aug. 4-6  
1892, Aug. 9-11  
1893, Aug. 8-10

Suck Spring	Thomas C. Goggin	A. L. Minter	Henry W. Dodge
Mount Zion	Thomas C. Goggin	John R. Steptoe	Thomas N. Sanderson
Morgans	Thomas C. Goggin	A. L. Minter	John Wm. Jones
Timber Ridge	James A. Davis	P. Pollard Seay	Joseph R. Harrison
Liberty	James A. Davis	C. C. Bitting	C. C. Bitting
Blue Ridge	James A. Davis	Wm. A. Miller	A. M. Poindexter
Paletine	James A. Davis	George P. Luck	C. C. Bitting
Difficult Creek or Quaker	Alexander Eubank	Walker G. Hamner	Alexander Eubank
Mount Hermon	Alexander Eubank	Walker G. Hamner	Cornelius Tyree
Glade Creek	W. A. Montgomery	C. A. Board	W. A. Montgomery
Fairmount	W. A. Montgomery	C. A. Board	Alexander Eubank
Mt. Olivet	W. A. Montgomery	C. A. Board	W. A. Montgomery
New Prospect	J. A. Hamner	C. A. Board	James A. Davis
Bethlehem	J. A. Hamner	C. A. Board	W. R. L. Smith
Hunting Creek	J. A. Hamner	C. A. Board	Cornelius Tyree
Walnut Grove	J. A. Hamner	C. A. Board	R. R. Acrec
Beaverdam	W. F. Fisher	C. A. Board	W. R. L. Smith
Suck Spring	W. F. Fisher	C. A. Board	Cornelius Tyree
Morgans	W. F. Fisher	C. A. Board	R. R. Acrec
Timber Ridge	W. F. Fisher	C. A. Board	John Pollard
Mt. Zion	W. F. Fisher	C. A. Board	A. E. Dickerson
Fairmount	W. F. Fisher	C. A. Board	T. P. Bell
Shady Grove	W. F. Fisher	C. A. Board	W. D. Barr
Old Fork	W. F. Fisher	C. A. Board	R. R. Acrec
Liberty	W. F. Fisher	C. A. Board	C. G. Jones
Mt. Olivet	W. F. Fisher	C. A. Board	R. B. Boatwright
College Hill	W. F. Fisher	C. A. Board	J. K. Galt
Mt. Hermon	W. F. Fisher	C. A. Board	W. E. Hatcher
Boones Mill	W. F. Fisher	C. A. Board	George E. Truett

Time	Place	Moderator	Clerk	Preacher
1894, Aug. 7-9	Walnut Grove	W. F. Fisher	C. A. Board	F. C. McConnell
1895, Aug. 4-6	Morgans	W. F. Fisher	C. A. Board	C. J. Thompson
1896, Aug. 4-6	Lynch's	W. F. Fisher	C. A. Board	J. T. Kincanon
1897, Aug. 3-5	Pecks	W. A. Miller	C. A. Board	F. P. Robertson
1898, Aug. 9-11	Diamond Hill	W. A. Miller	C. A. Board	F. C. McConnell
1899, Aug. 8-10	Timber Ridge	W. A. Miller	C. A. Board	J. A. Barnhardt
1900, Aug. 7-9	Hunting Creek	W. A. Miller	C. A. Board	W. S. Royall
1901, Aug. 6-8	Lynchburg—First	W. A. Miller	C. A. Board	J. A. Mundy
1902, Aug. 5-7	Suck Spring	W. A. Miller	C. A. Board	T. H. Athey
1903, Aug. 4-6	Difficult Creek or Quaker	W. A. Miller	C. A. Board	W. L. Pickard
1904, Aug. 9-11	Beaverdam	J. T. Kincanon	C. A. Board	W. T. Henderson
1905, Aug. 8-10	Fairmount	J. T. Kincanon	C. A. Board	J. T. Kincanon
1906, Aug. 7-9	North Bedford	J. P. Luck	C. A. Board	J. P. Luck
1907, Aug. 6-8	Bedford	J. P. Luck	C. A. Board	I. T. Jacobs
1908, Aug. 5-6	Forest	J. P. Luck	C. A. Board	C. W. Collier
1909, Aug. 3-5	Franklin Street	J. P. Luck	C. A. Board	J. M. Coleman
1910, Aug. 9-11	Palestine	J. P. Luck	Hunter Miller	J. E. Poteet
1911, Aug. 8-10	Timber Ridge	J. C. Moss	Hunter Miller	W. A. Ayers
1912, July 30-Aug. 1	Rivermont Avenue	J. C. Moss	Hunter Miller	F. P. Robertson
1913, July 29-31	Mt. Ivey	J. C. Moss	Horace Wilkinson	W. W. Hamilton
1914, July 28-30	Mentow	J. C. Moss	Horace Wilkinson	W. P. Page
1915, July 27-28	Flint Hill	H. C. Smith	Horace Wilkinson	C. Kelly Hobbs
1916, July 26-27	Mt. Hermon	H. C. Smith	Horace Wilkinson	H. C. Smith
1917, July 24-26	North Bedford	H. C. Smith	Horace Wilkinson	A. B. Conrad
1918, July 30-31	Bedford	H. C. Smith	Horace Wilkinson	R. A. MacFarland
1919, July 29-30	Thaxton	H. C. Smith	Horace Wilkinson	P. A. Anthony
1920, July 27-28	Mt. Olivet	H. C. Smith	Horace Wilkinson	P. W. Jones
1921, July 26-27	Hunting Creek	R. A. MacFarland	Horace Wilkinson	H. B. Jordan
1922, July 25-26	Staunton	R. A. MacFarland	Horace Wilkinson	B. F. Griffith

1923, July 25-26	Walnut Grove	R. A. MacFarland	Horace Wilkinson	A. I. Caudle
1924, July 30-31	Suck Spring	W. S. Royall	Horace Wilkinson	J. Lester Lane
1925, July 29-30	Bedford	W. S. Royall	Horace Wilkinson	R. E. Brown
1926, July 28-29	Bedford	Hunter Miller	Horace Wilkinson	P. T. Harman
1927, July 27-28	West Lynchburg	Hunter Miller	Horace Wilkinson	G. H. Broyles
1928, July 25-26	College Hill	J. M. Franklin	Horace Wilkinson	T. Sloane Guy
1929, July 31-Aug. 1	Bedford	J. M. Franklin	Horace Wilkinson	P. G. Watson
1930, July 30-31	Bedford	J. A. Rucker	Horace Wilkinson	E. B. Willingham
1931, July 29-30	Bedford	P. T. Harman	T. F. Reece	H. P. Clause
1932, Feb. 25-26	Bedford	P. T. Harman	T. F. Reece	T. C. Skinner
1933, Feb. 23-24	Bedford	H. P. Clause	T. F. Reece	C. M. Roberson
1934, Feb. 22-23	Bedford	H. P. Clause	T. F. Reece	M. A. McLean
1935, Feb. 21-22	Bedford	J. A. Rucker	W. S. Royall	E. F. Campbell
1936, Feb. 20-21	Bedford	J. A. Rucker	W. S. Royall	R. L. Randolph
1937, July 22-23	Bedford	C. M. Roberson	R. L. Randolph	H. M. Fugate
1938, July 21-22	Bedford	C. M. Roberson	R. L. Randolph	H. P. Clause
1939, July 29-30	Lynchburg—First	C. M. Roberson	R. L. Randolph	John E. White
1940, July 25-26	Bedford	T. F. Reece	John E. White	R. L. Camden
1941, July 24-25	Bedford	T. F. Reece	John E. White	L. C. Coffman
1942, July 23	Bedford	R. L. Randolph	John E. White	No sermon
1943, July 22	Bedford	R. L. Randolph	John E. White	No sermon
1944, July 20	Bedford	E. S. Vaughn	John E. White	Josef Nordenhaug
1945, July 19	Bedford	E. S. Vaughn	John E. White	No sermon
1946, July 25	Bedford	B. H. Moody	C. P. Cleveland	No sermon
1947, July 24	Bedford	M. E. Patterson	C. P. Cleveland	No sermon
1948, March 4-5	Bedford	George Rumney	C. P. Cleveland	Josef Nordenhaug
1949, March 8-9	Bedford	H. T. Busey	C. P. Cleveland	R. L. Camden
1950, March 7-8	Bedford	H. T. Busey	C. P. Cleveland	B. E. Morris
1951, March 6-7	Bedford	H. T. Busey	C. M. Shelton	Wade H. Bryant

Time	Place	Moderator	Clerk	Preacher
1953, March 3-4	Bedford	A. G. Carter	C. M. Shelton	W. T. Vest
1954, March 9-10	Bedford	C. P. Cleveland	Harold B. Oyer	Herbert R. Carlton
1955, March 7-9	Bedford	N. C. Napier	Harold B. Oyer	No sermon
1956, March 5-6	Bedford	N. C. Napier	Harold B. Oyer	N. C. Napier
1957, March 4-5	Bedford	N. C. Napier	Harold B. Oyer	H. Hansel Sternbridge
1958, March 3-4	Lynchburg—First	Floy W. Cox, Jr.	Harold B. Oyer	R. P. Downey
1959, March 10-11	Old Forest Road	Herbert R. Carlton	Harold B. Oyer	Herbert R. Carlton
1960, March 8-9	Hunting Creek	J. Hilton Conner	Harold B. Oyer	J. Hilton Conner
	Beaverdam	J. Hilton Conner	Harold B. Oyer	Albert E. Simms
1961, Oct. 19-20	Thaxton	Harvey W. Gentry	Harold B. Oyer	Harold B. Oyer
1962, Oct. 18-19	Franklin Street	Harvey W. Gentry	Harold B. Oyer	Donald Adcock
1963, Oct. 17-18	West Lynchburg	Albert E. Simms	Harold B. Oyer	No sermon
1964, Oct. 22-23	Bedford	Albert E. Simms	Harold B. Oyer	Charles G. Fuller
1965, Oct. 21-22	Mount Olivet	Norman A. Hicks	Harold B. Oyer	E. A. McDowell, Jr.
1966, Oct. 20-21	Flint Hill	Norman A. Hicks	Harold B. Oyer	Maurice Grissom
1967, Oct. 19-20	Big Island	J. R. Duffie	Harold B. Oyer	Harold G. Basden
1968, Oct. 28-29	Palestine	J. R. Duffie	Harold B. Oyer	A. J. Rosser
1969, Oct. 27-28	Shady Grove	J. Marshall Walker	Harold B. Oyer	J. Marshall Walker
1970, Oct. 26-27	Beaverdam	J. Marshall Walker	Harold B. Oyer	Charles G. Fuller
1971, Oct. 25-26	Morgans	Carroll B. Welch	Harold B. Oyer	Kenneth E. Crouch
1972, Oct. 30-31	Bedford	Carroll B. Welch	Harold B. Oyer	Rogers M. Smith
1973, Oct. 29-30	Timber Ridge	William H. Pearson	Harold B. Oyer	W. L. Smith
1974, Oct. 28-29	Mt. Olivet	William H. Pearson	Harold B. Oyer	Miss Edith Vaughn
1975, Oct. 27-28	Thaxton	Donald C. Carr	Harold B. Oyer	John S. Moore
				Miss Marjorie Bailey
1976, Oct. 25-26	Quaker	Donald C. Carr	Harold B. Oyer	Richard M. Stephenson

# Membership and Financial Data

Year	Churches In Association	Number Baptized	Church Membership	Foreign Missions	Home Missions	Local Expenditures	Mission Expenditures	Sunday School Enrollment	Vacation Bible School Enrollme	Churches With Training Unions	Training Union Enrollment	Churches With WMU Organization	WMU Enrollmen
October 31, 1787	16												
May 31, 1788	16												
October 4, 1788	15		612										
May 30, 1789	13		1,116										
October 3, 1789	17												
May 29, 1790	21												
October 2, 1790	13		695										
May 28, 1791	22		1,088										
October 1, 1791	22												
May 23, 1792	26												
October 6, 1792	27												
May 25, 1793	29	29	1,487										
October 5, 1793	29	31	1,262										
May 31, 1794	19												
October 1, 1796	13												
May 27, 1797	12												
October 7, 1797	14												
May 26, 1798	13												
October 6, 1798	12												
May 25, 1799	9												
October 5, 1799	12												
May 31, 1800	8												
October 4, 1800	5												
May 30, 1801	11												
October 4, 1801	10												



# Membership and Financial Data

	Year	Churches In Association	Number Baptized	Church Membership	Foreign Missions	Home Missions	Local Expenditures	Mission Expenditures	Sunday School Enrollment	Vacation Bible School Enrollment	Churches With Training Unions	Training Union Enrollment	Churches With WMU Organization	WMU Enrollmen
	May 27, 1815	19												
	October 7, 1815	21												
	May 25, 1816	21												
	October 23, 1816	21												
	May 24, 1817	21												
	October 4, 1817	21												
	May 30, 1818	22												
	October 3, 1818	21		684										
	May 29, 1819	20												
	October 2, 1819	20												
	May 27, 1820	20	37	739										
	September 30, 1820	20	15	771										
	May 26, 1821	20	9	775										
	October 6, 1821	20	19	944										
	May 25, 1822	20	72	1,091										
	October 5, 1822	21	84	1,103										
	May 24, 1823	22	197	1,328										
	October 4, 1823	22	126	1,430										
	May 29, 1824	26	129	1,627										
	October 2, 1824	24												
	May 28, 1825	26	46	1,699										
	October 1, 1825	18												
	May 27, 1826	16	24	1,014										
	September 30, 1826	16												
	May 26, 1827	16	71	1,048										





Membership and Financial Data

Year	Churches In Association	Number Baptized	Church Membership	Foreign Missions	Home Missions	Local Expenditures	Mission Expenditures	Sunday School Enrollment	Vacation Bible School Enrollment	Churches With Training Unions	Training Union Enrollment	Churches With WMU Organization	WMU Enrollment
1855	34	218	2,501										
1856	34	141	1,981										
1857	33	146	2,226		54.								
1858	37	423	2,739	36.									
1859	28	224	2,379	25.									
1860	29	115	2,330										
1861	29	157	2,412										
1862	29	92	2,822										
1863	29	191	1,822										
1864	28	266	2,717										
1865	29	196	2,809										
1866	28	375	2,532										
1867	29	104	2,409										
1868	28	131	2,245										
1869	29	118	2,172										
1870	28	262	2,275										
1871	28	195	2,154										
1872	30	389	2,646										
1873	33	176	2,608										
1874	33	261	2,747										
1875	33	249	2,947										
1876	35	242	3,000					1,875					
1877	35	241	3,115	81.	24.			1,849					
1878	37	250	3,329	100.	57.			2,201					

Membership and Financial Data		Year	Churches in Association	Number Baptized	Church Membership	Foreign Missions	Home Missions	Local Expenditures	Mission Expenditures	Sunday School Enrollment	Vacation Bible School Enrollment	Churches With Training Unions	Training Union Enrollment	Churches With WMU Organization	WMU Enrollment
		September 5, 1840	28												
		May 1, 1841	30	318	2,256										
		September 4, 1841	17												
		May 7, 1842	17	25	1,186										
		September 3, 1842	18												
		May 18, 1843	20	300	1,702										
		September 2, 1843	22												
		May 11, 1844	22	58	1,761										
		August 31, 1844	22												
		May 10, 1845	25	156	1,926										
		September 6, 1845	28												
		May 9, 1846	31	115	2,391										
		September 5, 1846	30												
		May 8, 1847	30	63	2,344										
		September 11, 1847	29												
		May 13, 1848	30	56	2,356										
		September 2, 1848	30												
		May 12, 1849	31	52	2,334										
		September 1, 1849	31												
		May 11, 1850	31	118	1,577										
		August 2, 1850	31	57	2,374										
		1851	32	40	2,312										
		1852	30	63	1,799										
		1853	31	57	1,963										
		1854	32	212	2,249										

Membership and Financial Data

Year	Churches In Association	Number Baptized	Church Membership	Foreign Missions	Home Missions	Local Expenditures	Mission Expenditures	Sunday School Enrollment	Vacation Bible School Enrollment	Churches With Training Unions	Training Union Enrollment	Churches With WMU Organization	WMU Enrollment
1879	38	239	3,468	161.	86.			2,155					
1880	37	111	3,299	167.	99.			2,647					
1881	39	170	3,355	253.	138.			2,644					
1882	39	277	3,384	210.	176.			2,651					
1883	38	136	3,552	343.	333.			2,729					
1884	37	265	3,546	267.	214.			2,715					
1885	37	338	3,627	192.	197.			2,113					
1886	34	280	3,703	204.	613.			2,778					
1887	36	412	3,854	302.	240.			2,745					
1888	37	240	4,139	497.	356.			3,168					
1889	36	221	4,135	444.	995.			2,933					
1890	36	335	4,272	590.	510.			2,761					
1891	37	371	4,272	846.	538.			3,089					
1892	39	300	4,519	939.	714.			2,881					
1893	39	410	4,704	1,602.	1,163.			3,651					
1894	40	208	4,926	602.	283.			3,325					
1895	43	605	4,884	780.	626.			3,955					
1896	46	438	5,423	1,499.	573.			4,411					
1897	46	492	5,468	1,295.	631.			4,023					
1898	46	432	6,343	774.	663.			4,148					
1899	47	202	6,256	1,558.	1,216.			4,250					
1900	48	286	6,327	925.	728.			4,100					
1901	49	269	6,398	999.	846.			2,300					
1902	49	273	6,394	1,005.	712.			4,067					

## Membership and Financial Data

Year	Churches in Association	Number Baptized	Church Membership	Foreign Missions	Home Missions	Local Expenditures	Mission Expenditures	Sunday School Enrollment	Vacation Bible School Enrollment	Churches With Training Unions	Training Union Enrollment	Churches With WMU Organization	WMU Enrollment
1903	50	452	6,620	1,116.	622.			4,330					
1904	50	338	6,757	1,399.	756.			4,693					
1905	51	372	6,963		1,418.								
1906	53	274	6,953	2,092.	613.			4,490					
1907	52	219	6,969	1,818.	785.			4,934					
1908	53	330	5,791	2,044.	1,537.			4,405					
1909	53	454	7,336	2,028.	1,417.			5,604					
1910	53	533	7,265	2,429.	1,679.			5,261					
1911	52	524	6,572	3,312.	3,747.			5,149					
1912	53	393	7,974	4,066.	2,271.			5,257					
1913	54	456	7,995	4,867.	2,877.			5,412					
1914	54	512	8,464	5,167.	2,909.			4,487					
1915	54	393	8,703	3,538.	3,269.			6,245					
1916	55	434	8,920	4,250.	3,171.			6,385					
1917	55	673	9,160	5,672.	3,022.			5,943					
1918	55	225	9,225	4,562.	4,100.			5,875					
1919	55	157	9,438	7,464.	4,843.			6,287					
1920	55	513	8,387					6,049					
1921	55	679	10,200					7,099					
1922	56	608	10,684					7,995					

Year	Churches in Association	Number Baptized	Church Membership	Foreign Missions	Home Missions	Local Expenditures	Mission Expenditures	Sunday School Enrollment	Vacation Bible School Enrollment	Churches With Training Unions	Training Union Enrollment	Churches With WMU Organization	WMU Enrollment
1943	57	442	14,950			131,073	30,078.	9,683	979	17	1,206	50	3,818
1944	57	371	14,994			138,465.	99,929.	9,344	1,223	17	1,227	47	3,540
1945	57		15,662			179,904.	90,033.	7,483	2,037	17	1,482	57	3,601
1946	57	332	15,844			194,806.	107,240.	10,962	2,217	18	1,178	43	3,889
1947	59	566	16,146			236,770.	110,255.	10,868	2,652	22	1,356	48	3,994
1948	59	636	15,880			281,919.	389,856.	11,467	2,821	24	1,648	47	4,371
1949	62	605	15,310			413,734.	110,681.	12,354	3,787	27	1,777	58	4,655
1950	61	765	13,998			482,984.	99,510.	10,740	3,579	30	1,868	51	3,557
1951	61	596	15,588			459,166.	649,840.	13,074	3,975	26	1,862	50	4,770
1952	61	633	17,252			527,848.	125,253.	12,182	3,762	29	2,136	50	3,770
1953	58	566	16,736			423,976.	562,776.	12,829	4,314	28	2,177	50	4,835
1954	58	575	16,831			475,190.	625,979.	13,283	4,093	32	2,242	49	4,132
1955	58	571	16,856			427,275.	580,838.	13,391	4,466	34	2,518	49	3,938
1956	58	683	17,317			532,551.	693,552.	13,763	5,010	32	2,461	46	3,610
1957	54	540	16,799			545,445.	718,487.	13,497	4,872	30	2,085	47	3,713
1958	54	485	17,007			603,310.	169,738.	13,248	4,489	32	2,285	46	3,755
1959	54	605	17,162			674,863.	176,799.	13,592	4,760	30	2,217	47	3,798
1960	54	412	17,067			686,602.	166,024.	13,640	4,746	29	2,252	45	3,763
1961	53	432	16,574			652,878.	174,740.	13,479	4,540	29	2,497	44	3,809
1962	51	454	16,726			698,950.	167,641.	13,839	4,739	30	2,461	44	2,265

# Membership and Financial Data

Year	Churches In Association	Number Baptized	Church Membership	Foreign Missions	Home Missions	Local Expenditures	Mission Expenditures	Sunday School Enrollment	Vacation Bible School Enrollment	Churches With Training Unions	Training Union Enrollment	Churches With WMU Organization	WMU Enrollment
1923	56	895	10,987					8,298					
1924	54	625	11,484					8,465					
1925	57	512	11,605					9,769					
1926	56	446	10,939	7,152	1,230			10,395		15	1,152	33	2,186
1927	57	588	11,351					9,430		19	1,071	37	1,700
1928	56	584	11,835					8,992		22	1,070	37	1,391
1929	56	449	11,201					8,338		16	853	36	1,765
1930	56	387	11,034					8,211		19	1,124	32	1,822
1931	52	700	10,233					11,441		18	840	32	1,617
1932	54	407	11,567					9,130		17	1,302	34	3,147
1933	54	597	11,588					10,238		23	1,463	32	3,132
1934	55	563	11,250					9,550		22	1,362	46	—
1935	56	384	11,040					9,680		—	—	47	—
1936	56	427	11,104					9,691		—	—	44	2,567
1937	56	453	12,153					12,495		—	—	45	—
1938	58	690	13,028			101,109.	35,395.	10,804		12	1,407	45	3,865
1939	58	791	13,809			111,780.	42,480.	11,926	266	24	1,482	52	3,905
1940	58	535	14,377			124,600.	47,406.	11,546	626	26	1,819	51	3,905
1941	57	502	14,673			127,090.	51,471.	11,592	877	29	1,819	49	4,381
1942	57	450	14,811			134,832.	59,253.	10,603	954	23	1,339	49	3,918

# Membership and Financial Data

Year	Churches In Association	Number Baptized	Church Membership	Foreign Missions	Home Missions	Local Expenditures	Mission Expenditures	Sunday School Enrollment	Vacation Bible School Enrollment	Churches With Training Unions	Training Union Enrollment	Churches With WMU Organization	WMU Enrollment
1963	52	445	16,937			931,599.	183,132.	13,596	4,478	32	2,629	47	3,932
1964	52	567	17,220			988,410.	190,492.	14,156	5,220	33	2,735	48	3,743
1965	36	199	7,614			293,157.	55,702.	5,781	2,601	20	1,295	31	1,634
1966	35	180	7,433			365,102.	61,114.	5,399	2,475	19	1,149	31	1,544
1967	35	160	7,610			405,448.	60,411.	5,567	2,659	17	962	32	1,439
1968	35	174	7,667			371,479.	74,351.	5,406	2,293	18	930	33	1,434
1969	35	229	7,771			630,311.	75,035.	5,398	2,491	17	868	28	788
1970	35	243	7,897			473,851.	82,694.	5,429	2,534	14	1,026	31	1,343
1971	35	255	7,822			546,071.	88,970.	5,329	2,442	14	727	33	1,444
1972	34	260	7,527			568,407.	126,933.	5,298	2,295	12	546	29	1,521
1973	34	200	8,559			647,553.	108,425.	5,294	2,265	11	540	28	1,377
1974	34	218	8,029			1,000,901.	127,763.	5,407	2,407	11	564	29	1,487
1975	34	276	8,503			709,152.	143,529.	5,557	1,187	12	540	29	1,319

# APPENDIX D

## ALL THE CHURCHES OF THE STRAWBERRY ASSOCIATION

Organized	Name	County	Admitted	Dismissed	Remarks
1773	Strawberry	Pittsylvania	1776	1788	to Roanoke Association 1788-1841; withdrew 1841 from Roanoke (now Pittsylvania) Association to form Staunton River Primitive Baptist Association
1771	Goose Creek or Morgans	Bedford	1776		
1772	Leatherwood	Henry	1776	1825	to Pig River Association
	Head of Smith's River or Bartlett's	Patrick	1776	1850	to New River Association
1773	Head of Pig River	Franklin	1776	1825	to Pig River Association
1773	Catawba Creek	Botetourt	1776	1793	to form New River Association
1780	Catawba or Lucas	Botetourt	1808	1841	to form Valley Association
1773	Mayo	Henry	1788	1798	to Mayo Association
1787	N. Fork of Otter or Hatcher's or Mt. Hermon	Bedford	1787		
1797	Little Otter or Liberty or Bedford	Bedford	1799		
	Stone Road	Bedford	1891	1901	1829-1839 in Roanoke Association, 1853-1866 in Staunton River Primitive Baptist Association, 1923-1927 in Roanoke Association
1801	N. Fork Roanoke, No. 1	Botetourt	1803	1842	to Valley Association
1787	N. Fork Roanoke, No. 2	Montgomery	1787	1793	to form New River Association
1785	Meadow Creek or Little Meadow	Montgomery	1787	1793	to form New River Association
1788	Head of Blackwater or Webb's Lower Blackwater	Franklin Franklin	1787 1790		



1780	Beaver Creek, No. 1	Henry	1787	1798	to Mayo Association dissolved 1810
	Beaver Creek, No. 2	Henry	1808		
1789	Gill's Creek or Ellyson's	Franklin	1790	1825	to Pig River Association
	Snow Creek and Pig River or Old Chapel	Franklin	1787	1825	to Pig River Association
	Snow Creek, No. 1	Franklin	1776	1798	to Mayo Association
1780	Snow Creek, No. 2, or Stockton's	Franklin	1788	1825	to Pig River Association
	Meadow or Mill Creek	Patrick			Strawberry Association met at church 1792
	Turner's Creek or Bethlehem	Bedford			Strawberry Association met at church 1793 and 1827
	Mill Creek or Mayho River	Patrick			Strawberry Association met at church 1798
	Rock Spring or Pattonsburg	Botetourt			Strawberry Association met at church 1801 and 1806
1774	Head of Smith River	Patrick	1787		dissolved 1803
	Laurel Ridge	Roanoke			Strawberry Association met at church 1841
	Cotton Town	Bedford			represented by delegate at 1787 session
	Linking Creek	Giles			association sent delegates to church due to discord in 1836
	Manton				in association in 1803 in re-arrangement of divisions
	Cascade or Stephen's	Henry	1787	1798	to Mayo Association
	Rennet Bag Creek	Franklin	1787	1789	
	Head of Little River	Montgomery	1787	1793	to form New River Association
	Little River	Montgomery	1787		
	New Garden		1788		
	New River	Montgomery	1788	1793	to form New River Association
	Matrimony	Rockingham	1788	1798	to Mayo Association
		County, N. C.			

Organized	Name	County	Admitted	Dismissed	Remarks
1786	Cross Roads	Guilford County, N. C.			in Strawberry Association 1793
	Soapstone Creek	Stokes County, N. C.			in Strawberry Association 1793
	Cleaton's on Dan River	N. C.	1789	1790	to Yadkin Association
	Marrowbone	Henry	1789	1798	to Mayo Association
	Soapstone	Patrick	1789	1794	to New River Association
	Dan River, No. 1	Patrick	1789	1798	to Mayo Association
	Dan River, No. 2	Henry	1791	1794	to New River Association
	Grover's Ford on Staunton River	Franklin			Strawberry Association met at church 1789
1788	Greasy Creek	Carroll	1789	1793	to form New River Association
1788	Walker's Creek	Giles	1789	1849	to Valley Association
1790	Staunton and Blackwater	Franklin	1790		
1803	Beaverdam or New Hope	Bedford	1804		
1804	Bethel or Craig's Creek	Franklin	1808	1825	to Pig River Association
1804	Mill Creek	Botetourt		1841	to form Valley Association dissolved 1818
1804	Rock Spring (first)	Henry			
1805	Suck Spring	Bedford	1805		
1805	Timber Ridge	Bedford	1805		
1776	Buffaloe Creek	Botetourt	1798	1818	to Albemarle Association
1806	Burton's Creek, No. 1	Campbell	1806	1841	to Pig River Association
1824	Otter or Bethlehem	Bedford	1825		
1790	Moody's or Staunton	Bedford	1790		
1775	Difficult Creek or Quaker	Bedford	1805		from Kettocon Association
1815	Lynchburg or First	Campbell	1815	1965	dissolved 1835; reunited 1834 with Lynchburg, Second; dismissed to form Lynchburg Associ- ation

1822	Back Creek	Botetourt	1822	1825	with Lynchburg or First to Pig River Association
1774	Bethel	Wythe	1823	1793	to New River Association
1823	Town Creek	Franklin	1824	1825	to Pig River Association
1824	Little Creek	Franklin	1824	1825	to Pig River Association
1824	Head of Goose Creek or Mt. Zion	Bedford	1824		
1824	Linville	Franklin	1824	1825	to Pig River Association
1824	Reed Creek	Henry	1824	1825	to Pig River Association
1824	Blue Ridge	Botetourt	1824	1841	
1825	Fort Lewis or Salem	Botetourt	1825	1875	
1828	Hunting Creek	Bedford	1828	1841	to form Valley Association
1829	Glade Creek	Botetourt	1829	1841	to form Valley Association
			1843	1971	to Roanoke Valley Association
			1973		
1831	Fincastle	Botetourt	1831	1841	to form Valley Association
1832	Bunker Hill or Mt. Olivet	Bedford	1832		
1832	Long Mountain	Campbell	1832	1845	to Appomattox Association
1832	Halesford	Franklin	1832	1957	to form Franklin County Association
1832	Timber Ridge or James River	Botetourt	1832	1841	to form Valley Association
1833	Johnson's Creek	Campbell	1833	1839	
1833	Patterson's Creek	Botetourt	1833	1841	to form Valley Association
	Snow Creek	Franklin	1834	1825	to Pig River Association
1833	Providence	Franklin	1835	1859	to Blue Ridge Association
1835	Tinker Creek or Big Lick	Roanoke	1835	1841	to form Valley Association, returned and dis- solved 1861
1836	Sinking Creek	Craig	1836	1841	to form Valley Association
1836	Natural Bridge	Rockbridge	1836	1841	to form Valley Association

Organized Name	County	Admitted	Dismissed	Remarks
1836 Buchanan	Botetourt	1836	1841	to form Valley Association
1840 Mount Pleasant	Roanoke	1841	1870	to Valley Association
1842 Cove	Bedford	1843	1888	
1843 Red Hill	Roanoke	1843	1925	to Valley Association
1844 Jennings Creek	Botetourt	1845	1855	dissolved
1844 Mayho	Patrick	1845	1858	to form Blue Ridge Association
1844 Pedigo	Franklin	1845	1858	to form Blue Ridge Association
1844 New Leatherwood	Henry	1845	1859	to Blue Ridge Association
1845 Franklin Union	Franklin	1845		dissolved 1854
1845 Jacksonsville	Floyd	1845		dissolved 1858
1846 Lynchburg, African	Campbell	1846		separated 1866
1845 Mt. Airy or James' School House	Pittsylvania	1845	1880	
1843 Rock Spring (second)	Patrick	1849	1858	to form Blue Ridge Association
1850 Sycamore	Bedford	1851	1858	to form Blue Ridge Association
1850 Meadow Ridge or Palestine	Henry	1853		
1852 Blackberry	Franklin	1854	1858	to form Blue Ridge Association
1855 Fairmount		1855	1953	organized as successor to Blackwater Meeting House which was organized 1761; when General Association of Separate Baptists in Virginia was organized in May, 1771, in Orange County, Blackwater Meeting House remained in Sandy Creek Association in North Carolina; to Valley Association 1953
1855 Meadows of Dan	Patrick	1855	1858	to form Blue Ridge Association
1856 Wolf Hill or Thaxton	Bedford	1856		
1855 Mt. Vernon	Henry	1857	1866	dissolved 1868
1857 Tabernacle	Bedford	1857		dissolved 1868
1857 Old Fork or Mt. Ivey	Franklin	1858	1957	to form Franklin County Association

1866	New Haven	Floyd	1858	to form Blue Ridge Association
1891	Flint Hill	Bedford		
1859	Mountain View	Bedford		
1864	Shady Grove	Bedford		
	Hill Spring	Bedford		
	Mountain Creek	N. C.	1796	
	Belew's Creek	Stokes	1792	
		County, N. C.		
	Haw River	Chatham	1793	to Roanoke Association
		County, N. C.		
	Concord or Surry Town	N. C.		Strawberry Association met at church 1792
	Brien's Iron Works	Surry		
		County, N. C.		Strawberry Association met at church 1794
1804	Fork	Montgomery	1798	
	Paul's Creek	N. C.	1794	
	Jack's Creek	Patrick	1811	to New River Association
	Stewart's Creek	Franklin	1798	to Mayo Association, dissolved
	Cowpasture	Alleghany	1841	to form Valley Association
	Bethel No. 2 or Simon's Creek	Franklin		
	Perego's	Patrick		
1815	Glade Hill	Franklin	1914	
1870	Bethany	Campbell	1901	
1873	Burton's Creek,	Campbell	1888	became Beulah Church
	No. 2, or Beulah		1886	
			1965	to form Lynchburg Association
1868	Chestnut Hill	Bedford	1925	
1873	Diamond Hill	Bedford		
1874	Walnut Grove	Bedford		
	Leesville	Campbell	1886	

Organized Name	County	Admitted	Dismissed	Remarks
1875 Pleasant View	Campbell	1878		
1879 Bethel	Bedford	1879		
1880 Cooper's Cove	Roanoke	1881	1944	to Valley Association
Ivy Creek	Bedford	1881	1893	
New Zion	Campbell	1880	1884	
Big Island	Bedford	1887		
James River		1887	1891	
1880 Ivy Creek or North Bedford	Bedford	1881		organized as Ivy Chapel, became North Bedford 1893
1893 Forest	Bedford	1894		
1845 Lynch's or Lynch Station	Campbell	1895	1923	to Roanoke (now Pittsylvania) Association
1895 Pecks	Bedford	1896		
1831 Flat Creek	Campbell	1842	1842	to Appomattox Association
		1873	1965	to form Lynchburg Association
1898 Ninevah	Franklin	1899		
1898 Norwood	Bedford	1899		
1876 College Hill (Lynchburg)	Campbell	1876	1965	to form Lynchburg Association
1904 Franklin Street, now Sandusky (Lynchburg)	Campbell	1905	1965	to form Lynchburg Association
1908 Inglewood	Campbell	1908	1965	to form Lynchburg Association
1891 Mt. Madison or Madison Heights	Amherst	1892	1965	to form Lynchburg Association
1896 Cabell Street or Rivermont Avenue (Lynchburg)	Campbell	1896	1965	to form Lynchburg Association
1898 Radford	Bedford	1902		
1892 Rustburg	Campbell	1903	1906	
1895 Cedar Bluff	Franklin	1896	1957	to Valley Association
1894 Sandy Ridge	Franklin	1895	1957	to form Franklin County Association
1898 Barnhardt	Bedford	1925	1969	

1905	West Lynchburg (Lynchburg)	Campbell	1906	1965	to form Lynchburg Association
1905	Royal Chapel	Bedford	1906	1966	
1910	Oakdale	Amherst	1912	1965	to form Lynchburg Association
1901	Mentow	Bedford	1901		
1902	White Rock	Bedford	1903	1930	
1914	Sedalia	Bedford	1914		
1913	Christian Hill	Campbell	1917	1920	
1920	Terrace View	Bedford	1921		
1924	Melrose	Campbell	1925	1927	
1912	Central (Altavista)	Campbell	1927	1952	to form Staunton River Association
1937	Mineral Springs	Bedford	1938	1941	to Valley Association
1927	First (Altavista)	Campbell	1939	1952	to form Staunton River Association
1939	Old Glade Creek	Botetourt	1939	1951	
1943	Penuel	Campbell	1944	1952	to form Staunton River Association
1949	Munford Street (Lynchburg)	Campbell	1949	1965	to form Lynchburg Association; disbanded 1969, reorganized as Leawood Church
1948	Old Forest Road	Campbell	1949	1965	to form Lynchburg Association
1949	Rock Pike	Campbell	1949	1951	withdrew
1877	Boones Mill	Franklin	1877	1953	to Valley Association
1952	Leesville Road	Campbell	1953	1972	to Lynchburg Association
1952	Mountview, now Campbell Avenue (Lynchburg)	Campbell	1953	1965	to form Lynchburg Association
1961	Main Street (Bedford)	Bedford	1962	1964	merged with Trinity Church
1924	Gravel Hill	Bedford	1925	1961	to Valley Association
1962	Trinity (Bedford)	Bedford	1962		organized 1952 as Bedford Baptist Chapel, mission of Bedford Church; merged 1964 with Main Street Church
1929	Colonial	Botetourt	1950	1962	
1922	Goodview	Bedford	1922	1962	

Organized Name	County	Admitted	Dismissed	Remarks
1947 Montvale	Bedford	1947	1962	
1947 Chestnut Hill (Lynchburg)	Campbell	1947	1965	to form Lynchburg Association
1963 Calvary	Campbell	1963	1965	organized as mission of Beulah Church; to form Lynchburg Association
1967 Rainbow Forest	Botetourt	1975		



On August 28-30, 1790, at Eaton's Meeting House, a branch of Flat Rock Church, on Dutchman's Creek the first Yadkin Baptist Association was organized by delegates from 14 churches. For four years prior to 1790 the Yadkin Association had operated as an arm or branch of the Strawberry Association. The 14 churches in the Yadkin Association organized in 1786 as an arm or branch of the Strawberry Association) ere

Name	County
Deaver Creek .....	Wilkes County, N. C.
Deer River .....	Watauga County, N. C.
North Fork .....	Wilkes County, N. C.
Triar Creek .....	Wilkes County, N. C.
South Fork of Roaring River .....	Wilkes County, N. C.
Mitchell River .....	Wilkes County, N. C.
Head of Yadkin .....	Caldwell County, N. C.
Roaring River .....	Wilkes County, N. C.
Timber Ridge .....	Rowan County, N. C.
Perseverance .....	Davidson County, N. C.
Grassy Knob .....	Iredell County, N. C.
Statawba River .....	Burke County, N. C.
Hunting Creek .....	Yadkin County, N. C.
Wye Valley .....	Wythe County, Va.

# APPENDIX E

## QUERIES PRESENTED TO THE ASSOCIATION

### Queries and Their Answers

A "QUERY" is a question, especially an inquiry to be answered or solved. It may involve a question in the mind, or a doubt, as I have query about his sincerity. As a verb it means to examine by questions or to question the truth or corrections of something.

In the Articles adopted for the Strawberry Baptist Association in Catawba Meeting House, October 5, 1822 — When a Church wants the assistance of the Association, she must make her wishes known in her letter, to the Association meeting, either by query or request, and if reasonable the Association will pay respectful attention to it.

We consider some of the queries which arose within the Strawberry Baptist Association. They cover a wide range of subjects, and give us a distinct idea of the thinking and needs in the functioning of the churches. We cannot begin to cover all the queries that arose, but here are a sampling of some of the more significant queries and the answers.

1789 — Query from Strawberry Baptist Association to the General Committee of Baptist Associations in City of Richmond. "WHAT IS A BAPTIST CONSTITUTION?" The answer came in a letter to the Strawberry Association meeting August 8-10, 1789. "We answer THE BIBLE. There is none other like it. . . . A Bible Baptist is the best appellation for us. . . . Neither the Committee nor any association have any right to disrobe churches of their independence.

May 25-27, 1822. Timber Ridge Meeting House. Query proposed by the Committee on Arrangements: What particular points of faith should be indispensably attended to by Presbyteries, in the ordination of a minister of the Gospel? (In Baptist usage a Presbytery, evidently means a council of ministers and perhaps some laymen.) The answer was presented, by a special committee, October 5, 1822 in Catawba Meeting House in Botetourt County. It was a detailed summary of Scriptural truth agreed upon by the Ministers and Messengers of Strawberry District Baptist Association as fundamental principles of their belief.

### Queries on Ordination of Ministers

May 1791 — Where is the power of ordination of ministers and who have the right of administration of the ordination of Gospel Ministers? Answer — The power is in the Church and the administration in the Presbytery.

October 1791 — What mode shall we fall upon to be uniform in the examination and ordination of ministers?

Answer — We recommend to the churches, when they have a minister to ordain, that they call for a Presbytery of ministers to examine him and if found qualified, to ordain him by fasting and prayer and imposition of hands. Moreover, we advise that such Presbytery be composed of the best ministers that can be conveniently obtained, to prevent further spread of the ordination of unqualified ministers.

October 7, 1793 — Is any Presbytery authorized by the Word of God to ordain any to preach the Gospel and administer the ordinances who are not called to take a pastoral charge of a church?

Answer — We think there is no ordination of a minister, but to the work of the ministry.

Again — Is it desirable for young ministers to preach out of the bounds of the Church to which they belong without the approbation of said church?

Answer — NO!

October 1804 — The first request, from a Church, for the appointment of an ordination Presbytery by the Association. Goose Creek Church requested the appointment of a Presbytery to enquire into the qualifications of Brother William Leftwich for the ministry, as also of Brethren Richard and Jesse Turner for the office of Deacons, and, if qualified, to ordain the same.

May 1807 — From Goose Creek Church. Are the powers of a Church competent to the restoration by her minister or pastor, who has been excommunicated for transgression, to his former standing? If so, whether any and, if any, what regulations ought to be made relative to credentials of such ministers?

Answer — We think the Church has power, but we advise such a Church to call for the best helps, that she conveniently can, to assist her in that important business and to make such regulations relative to the credentials of such minister as they may deem necessary.

October 1807 — Is it right for a preacher, who has been ordained in the Baptist order and, after that, excommunicated, to hold his credentials? If not what measures shall be taken in such cases?

Answer — It is not right that he should retain them but, if retained after they are demanded by the Church, the Church should advertise it in the public papers.

## Duties of Ministers

October 1788 — Whether a minister has a right to baptize any person except their experience be first received by some church of the same faith and order?

Answer — A majority vote said they have.

May 1789 — Whether a minister has a right to baptize any person in the bounds of a church except their experience be first received by some church of the same faith and order?

Answer — They have not.

May 1790 — Whether one minister is sufficient to ordain officers and constitute churches?

Answer — NO!

Again — Whether an ordained minister, moving into another church and there called to his office, has need of being reordained?

Answer — NO!

October 1790 — Whether the apostolic practice of laying on of hands on newly baptized persons is not obligatory upon us?

Answer — After a good deal of debating, by a majority, that it is.

May 1799 — Has a Church a right to act when a minister or other Church officers do not attend Church meeting?

Answer — In the affirmative.

May 1800 — Is it agreeable to the Word of God for ministers to marry on the Sabbath and receive their pay?

Answer — We think it no crime, provided the minister does not neglect his religious duties.

October 4, 1802 — Is it advisable for Baptists to encourage and go to hear any man preach who is not in good standing?

Answer — NO!

October 3, 1803 — What is a Church to do with a preacher who frequently drinks himself drunk, makes his acknowledgments and repeats his sin?

Answer — In the first place, deal with him according to Matthew 18, and if the fruits of repentance be discovered to the satisfaction of the Church let him be restored.

### **Baptism and the Lord's Supper**

May 1803 — Is it advisable for a Baptist Church to receive a Tunker into their fellowship unless he submits to this baptism?

Answer — NO!

May 1806 — Is it scriptural to rebaptize a person who has been baptized in faith by immersion?

Answer — Negative, provided the same be done agreeable to the Baptist faith and order.

October 1810 — Is it scriptural to rebaptize a person who has been baptized agreeable to the Baptist order but in unbelief?

Answer — We do not consider baptism valid, being administered to subject in unbelief.

May 29, 1790 — Whether, according to our Constitution — (They had nothing but the Bible until 1822) — we can commune with other societies or denominations?

Answer — NO!

May 25, 1793 — Is it legal for Baptists to commune with any society?

Answer — We think not.

### **Heresy Among Members**

In October, 1797, the Association declared Universalists "out of fellowship".

October 1801 — What ought to be done with a member who holds the doctrine of universal redemption from hell?

Answer — Such a member ought to be dealt with in Gospel order, and if he cannot be reclaimed, excommunicated.

May 1805 — Is it extortion to sell corn amongst brethren at three dollars per barrel, at this time?

Answer — We think not.

May 1809 — Is it scriptural when a member who has been guilty of a crime and comes before the Church and makes a satisfactory acknowledgment, for him to get up, on the Lord's day, and make the same acknowledgment to the congregation?

Answer — We think a brother is not bound in that case.

October 1809 — What shall be done with a preacher who holds and teaches Arminianism, to the distress of his brethren?

Answer — We have no fellowship with the principle, nor with any brother who propagates it.

May 1813 — What shall be done with a Church which holds in fellowship a preacher who holds and propagates doctrines repugnant to the general belief of Baptists?

Answer — Such church should be labored with tenderly and faithfully, to reclaim her from such error. If not reclaimed, withdraw from her.

May 1814 — What shall be done with members who, for months together, fail to fill their seats at Church meetings and who, by order of the Church, have been visited at different times and to no good effect?

Answer — Deal with such members as transgressors.

October 1817 — Is a member, who is head of a family, and does not keep up worship in his family, eligible to any office in Church?

Answer — We believe no member to be eligible to any office in the Church, who is the head of a family and neglects to worship God in their presence. Moreover, we believe no member of the Church of Christ can frame an excuse to justify the omission of that important duty.

May 13, 1844 — Ought any Baptist minister who holds and teaches the doctrine that sinners ought not to pray, be invited to preach in our pulpit or take part in the deliberations of this Association?

Answer — NO!

Whether the doctrine of teaching sinners not to pray ought to be deemed heretical?

Answer — We think it is heresy.

What course ought to be pursued with a member who holds it?

Answer — Churches ought to pursue every kind measure to convince a member that he is wrong and, if he will not renounce the heresy and becomes or continues troublesome to the Church, then he or she ought to be excluded.

## Feet Washing

August 2, 1858 — Should feet-washing, as enjoined in John 13:14, 15, be observed in the Churches of Christ as a religious ordinance?

Answer — "We are of the opinion that the washing of feet was enjoined

in the passage referred to, not as a Christian institution, to be administered in the Churches, as are baptism and the Lord's supper, but as an act of kindness and condescension proper among those of the household of faith. The washing of feet is never referred to in the Acts of the Apostolic Epistles as a Church ordinance; but, is, by the Apostle Paul I Tim. 5:10, distinctly classed, not with baptism and the Lord's supper but with the lodging of strangers, relieving of the afflicted, and other good works. We are of opinion, therefore, that the obligation of feet washing passed away with the social customs which rendered it an act of hospitality; and that the duty is fulfilled, in its true intent, by acts of kindness and condescension among brethren." J. B. Jeter. Several were opposed to its adoption.

### Dismissing and Receiving Members

October 1804 — Is it right for an arm of a Church to excommunicate a member without an ordained minister or the concurrence of the Church?

Answer — In the negative.

May 1807 — What steps are necessary to be taken concerning members who have removed to a remote place without applying for letters of dismission when they had it in their power to apply to the Church?

Answer — It is the duty of the Church to write a friendly letter to such member or members and enclose it in another letter to the Baptist Church most convenient to where they live.

October 1817 — Would it not be advisable in a Church having a gifted member, he not being her pastor, to give him up to a sister Church, if called for, he consenting thereto?

Answer — In the affirmative.

May 1821 — It is the opinion of this Association that a Church cannot receive a member excluded from another Church, without the consent of the Church from which he has been excluded.

October 1821 — What shall be done with persons who received letters at the dissolving of a Church, of which they had been members, yet hold the same, and neglect to join themselves to a sister Church?

Answer — This Association advise that any Church, being most convenient to the residence of such person or persons, cite them to the Church meetings, to show cause why they hold their letters, and that the Church or Churches make report at the next Association.

October 1826 — Does a Church act correctly in granting letters of dismission to members when the circumstances evidence that the application for dismission grows out of a lack of fidelity to the Church or to any part of its members?

Answer — It is the opinion of this Association that they do not.

October 1837 — What qualifications are required in a member who applies for a letter of dismission with a view of joining another Church of the same faith and order. Should it be answered that full fellowship with the Church includes every necessary qualification, then Query: What is indispensable to Church fellowship? On motion, the following is adopted as our answer:

We consider it indispensable in granting letters of admission to members that such members should be in full fellowship with the Church, and that in this is included every necessary qualification. By full fellowship we do not mean that there shall not exist, to any extent whatever, conflicting or discordant views and opinions among members, as to matters and measures not of vital importance, for then should we require a perfect equality in capacity of mind, gifts and graces, but we do mean that full fellowship, so far as the mental doctrines of the Scriptures, the ordinances and the government of a Church are involved, require a perfect unity among all those professing one Lord, one Faith, one Baptism, exemplified by such a moral and godly department in all, that charity would extend her hand to all, recognizing them with all their imperfections and weaknesses, as the dear children of God. It is, we are of opinion, the privilege of such (a right which they have not surrendered) should they desire it, to remove their membership from one Church to another of the same faith and order; and if so, the Church cannot in justice withhold her letter of dismissal, no cause of complaint against the applicant being known to exist, and that it is sufficient for the Church in granting such letters that such members fellowship the Church, as such; but to interrogate them as to their motives, views and reasons particularly, we think uncalled for, wholly out of place, and but little short of an invasion of private and individual right.

### Covenants

May 1799 — Is it Scriptural for a Church to have a written covenant?  
Answer — We cannot find any positive Scripture to require a written covenant but advise every Church to act, in this respect, agreeably to their light on Scripture, but to be very careful not to occasion rents or divisions in Churches.

May 1801 — It is decided that it is not necessary for a Church to have written rules of government, forasmuch as we have taken the Word of God for the ground of our faith and the rule of our practice in all religious matters.

### Miscellaneous

October 1800 — What shall be done with a Church which neglects to correspond with us?

Answer — We think they ought to be admonished. If they remain obstinate, they exclude themselves.

October 1803 — Is it right for a man to use the office of a deacon and his wife an unbeliever?

Answer — We think a man may use the office of a deacon although his wife does not profess saving faith, provided she be of good report.

There are, on the records, many items of curious interest of which time and space do not allow notice here. Those quoted have seemed likely to be of some practical service or to set forth the frankness and sturdy adhesion to convictions and principles by our predecessors.

## APPENDIX F

### "IT COULD HAVE HAPPENED"

Time: 1857, a few weeks before the annual meeting of the Strawberry Association at Mt. Hermon Baptist Church.

#### Scene I

Place: Lone Pine Post Office.

Characters: Jerry Noel, postmaster and store keeper; Tom Spinner owner of a big farm; Bill Sledd, a young farmer; and two boys Dick Karr and Hy Major. As scene opens Mr. Noel is completing the housekeeping in the store, picks up mail and sorts. Reads card and lays it down. Dick Karr and Hy Major are sitting on store porch. Tom Spinner comes up and speaks to the boys.

Spinner — Howdy chaps, the rain gave you a day off? (He goes in the store.)

Hy — Here I am ready to marry Isabele at Christmas and Mr. Spinner still calls me chap, don't he know I am a man.

Dick — Dicky do, you and Isabele going to jump the brookstick. Glad to know it.

Hy — Dick, if you tell I will nail your hide to the side of the barn.

Spinner — (Placing a sack of side meat on counter, picks up paper and reads as Noel completes his work.)

Noel — Howdy Tom, wasn't that a great rain we had last night? It was good for the pastures and crops. I was beginning to think we were in for a long dry spell.

Spinner — Yes, but the grass will grow faster than me and my crew can chop. This morning the ground is so soft that one can hardly keep the critters out of the field.

Noel — (Looking into the sack.) Say, when are you going to bring me a few of your good hams? The Relay House in Lynchburg is worrying me for a half dozen of them.

Spinner — I can't get shed of many this year. You and them will have to settle for some good sides and shoulders. We will need the hams for the association. You saw that I fetched a couple of sides today. Jane needs extra sugar since she is making more pickles and stuff than common. She also wants twenty yards of yellow cotton; seems that we need new sheets and things for the house and she don't have time to weave it.

Noel — July is almost here and we can't let the delegates down.



aters Bill Sledd, they exchange greetings and he sets the egg basket down, strolls over to the counter and gets a sample of cheese from the cheese box.

Sledd — That sure was a rain last night. The road, below the church, is washed out and the foot-log across North Otter is gone.

Joel — That will mean more work for the men. They had about gotten their crops in shape and they have to make arrangements for the stand in the grove.

Sledd — Just why is everyone getting the neighborhood so spruced up? I can't remember when every farmer had his hedgerows cut and all the bushes removed from the road. It seems that every fruit tree has been whitewashed. Even Lazy Charlie has put the post in his porch and hung a gate at the road.

Spinner — They are getting ready for the association meeting. All of us have made more garden, raised an extra beef and hog. Jane has hatched enough biddies to feed an army.

Sledd — So that is why Patience watches our flock closer than the hawks do and she wants an extra row of every vegetable. That little woman thinks I know about everything. I do recall they talked about the meeting of the association and building the seats at the stand at the last Saturday church conference.

Spinner — I can't go along with that meeting in the grove. The meeting house will hold all the brethren; the young people come to see and be seen and the women folk have their hands full feeding the people and caring for the young ones. What will the stand be for? Really, I don't have time to help build it.

Joel — Can't say that I agree with you, Tom. The women have been hankering for a place to meet and I understand old man Nick Percy's son, George, will be speaking there. Too, the slaves need a place to gather.

Sledd — Who is George Percy?

Joel — He is a missionary from China; was raised in the Lisbon Community and attended Mt. Zion Church.

Sledd — (Talking to himself.) Wonder if they will object to some men listening?

Outside the store

Dick — Say, let's go down to the baptising hole and see if old Willie wants to play with a fish hook. I would love to catch that old cat fish. (Boys leave.)

Joel — Bill, I forgot you all got a card from Patience's Uncle Joe Martin and Aunt Sue. Said they would be coming over for a visit in July. He wants to attend the association and Aunt Sue will help care for the little ones so Patience can do her share in entertaining the delegates.

Spinner — I expect Mr. Martin will miss the Strawberry Association when the new Blue Ridge is formed. He has always represented the Leatherwood Church.

Sledd — (Looking at the card.) That's real nice of them. Hope we will have some time for family visiting. Say, why is this called the Strawberry Association?

Noel — It was named for the church in which they held their first meeting in 1776. The church was named for Strawberry Creek that flows at the foot of the hill on which it is located in Pittsylvania County. The name was not adopted until 1791 when the association met at Hatcher's Meeting House, now Mt. Hermon. They have had a meeting every year since they adopted the name (Shaking his head.) Things certainly have changed. When I was a boy only the men attended and they had real preaching. Four or five men would exhort for an hour and a half each. Last year they had two to preach and they just talked for about an hour each. This new fangle idea about programs don't sound too good to me.

Spinner — I went to see old man Hatcher Sunday and he was upset about it too. He recalls going with his father to the early meetings and they did not have much of an agenda. They seemed to talk about things as they came up.

Sledd — What did a group do without something planned?

Spinner — From what Mr. Hatcher told me they had plenty to talk about and some of it seemed most enlightening. After I got home I tried to make a list of some of the queries that were sent in for discussion. I think I have it somewhere. (Searches in several pockets and pulls out paper.) Here it is.

1. It is scriptural for a church to have a written covenant?
2. Does the church have a right to act when the ministers or officers do not attend?
3. Is it agreeable to the scriptures for a minister to marry couples on the Sabbath?
4. What should a church do who frequents the Mason's Lodge?
5. What should be done with a sister, after the death of her husband, who marries his brother and by him has children?
6. What should be done with a slave sister who is separated against her will from her husband, and takes another one?
7. Was the apostolic practice of the laying on of hands on the newly baptised members to be an obligation to us?
8. What should a church do with a member who frequently drinks himself drunk, then repents after acknowledging his sin?
9. Can a slave be in full membership if his master does not allow him to be baptised?
10. Should women be allowed to speak in church?

Sledd — They must have had some discussions. If I don't get home I know one woman who will use her right to speak in her own home. Good day, gentlemen. (He leaves.)

Spinner — Jerry, weigh out my meat and get Jane's things ready. I'll pick them up on the way back from Logwood's Mill. (He leaves.)

Noel goes about his duties.

## Scene II

Scene: On lawn of the Spinner home.

(Choir assembles, props removed and new one placed.)

Dick and Hy sit whittling. Dick gives a whistle and some girls appear.

Dick — I knew they would come.

Hy — What of it? I don't have to whistle to get them.

Dick — Shut your mouth! Want me to tell on you?

(Girls sit on bench or spread a quilt. Some have handiwork while others just talk.)

Patty — Susie, how is the edging going?

Susie — Not too well. I wish I had not started it for I do not think I will get it finished by July.

Grace — Mama just told me we would have five ministers on Saturday before the association begins. They will talk about the things to be discussed at the meeting and select the preachers who will lead the divine service on the Sabbath.

Patty — Will it take them two days to do that?

Sallie — I don't think so. Grandma says they will have the visiting ministers to speak at the church on Sunday morning and they will do no other work. Grace, I expect everyone in the neighborhood will be stopping by your house on Sunday afternoon to see and talk with the preachers.

Susie — I hope all five don't preach on Sunday morning; those seats are too hard.

Jennie — Maybe some of them will preach on Sunday night. I love night preaching when the moon is full. The walk to the church through the oak grove is just wonderful.

Dick — Sure, if the crowd is sorta scattered out. I know Hy will be all for the Sunday night service. Jennie, can I bring Willie — he likes you.

Hy — Alright, RICHARD, mind what you say.

Jennie — Don't worry about bringing Willie. Are you going?

Dick — If I get back from Liberty in time.

Girls — Liberty!!

Dick — Yes, Pa is letting me drive over and pick up some of the things he has ordered for the farm. He wants everything ready before the association.

Susie — I will be so glad when the association is over, all one hears is association, association. Papa says we will have fourteen to twenty delegates to spend the nights. That means boys to the hayloft and children to the palletts.

Hy — Good old Baptist palletts. I hope all our delegates are men.

Patty — I hope we get all men and young ones at that. Who knows that my future may be one of them.

Sallie — Now, you would not like to leave the Lone Pine Community. We would never see you again.

Grace — I am not thinking about all the men and boys, but all that work. Killing and plucking twenty-five chickens, picking and cooking bushels of vegetables and all that baking. It should be ready to eat by noon each day.

John — And cutting all that firewood.

Jim — Don't forget fetching gallons of water from the spring.  
(Two small girls have entered and sit apart from the older girls.)

Helen — Grace, can I help pick chickens?

Charlotte — My mama says I am too small. I might get scalded to death.

David — What are those chaps doing? They sound like cackling hens.

Helen — We are saying the books of the Bible.

Charlotte — What are the first five books of the Old Testament?

Helen — Genesis, Exodus, Leviticus, Numbers and Deuteronomy. Now say the first five of the New Testament.

Charlotte — Matthew, Mark, Luke, John and Acts.

Charles — What are the last five books of the Bible?

Girls together — 1st, 2nd, 3rd John, Jude and Revelation.

David — Why this sudden interest in learning all the books of the Bible?

Helen — Elder Goggin is staying at our house and I know he will ask me to say them.

Charlotte — Aunt Sue and Uncle Joe Martin are staying with us and Aunt Sue thinks I should have known them last year.

Susie — Show offs.

(Man's voice from back of stage.) It is 1:30 and you boys should get to the fields. (Boys exit and girls chat.)

Grace — I think I will go and check the spring-house. The rain may have caused surface water to come in and we don't need water in the milk crocks. (Exit)

Jennie — The boys must be thirsty. A drink of cold water would make the chopping go faster. (Jennie goes out.)

Susie — She is so forward. Dick does not care about her or any girl. But he will do a lot of looking at the association.

Patty — It is too bad the guests coming Saturday are all men and not girls.

Sallie — (Playing with her long hair.) Do you girls think we are too young to put our hair up. The visitors may think we are just little girls like it is.

(Woman's voice from back.) Sallie and Susie, it is time for you to go home. Please come again, soon. Patty can come over one afternoon next week. Will you see that Charlotte gets home safely? Patty, have Helen drive the cows to the milking lot. I have put the milking pail on the post. (All exit.)

### Scene III

As the choir sings "O God, Our Help in Ages Past", the stage is prepared for the last scene. Steps are placed in the center with a rugged cross on top. An unlighted lantern is hung at the junction of the cross. Cover it with a blue drape, drape the steps with white and drop a red banner at the base. On either side have a boy with a U. S. flag and one with the Christian flag — stand about four feet from the steps. Group the youth in equal numbers to back of cross. Near the edge of stage on each side have two

youths with unlighted lanterns. On one 1700's and the other 1800's. They will be lit later. The narrator stands near the cross.

narrator — 198 years ago our country was seeking its freedom, an earthquake rocked Bedford County and our association was born. Now, nearly two hundred years later we should begin a period of reflection, recalling, re-evaluating, rediscovering and rededication.

It has been said if one does not reverence the past he will not be interested in contributing to the future.

These next two years will be a great time to reflect on and recall that which has taken place. The calm, deep dedication of those first leaders must somehow be recaptured by every member of every church as they seek to recall the past. Do we actually have more today than those who lived in 1776? Have we kept pace with our enlightenment? Who will receive the most "well dones"? Go back and read your church's history, talk with the older members about the church of yesterday to see what contribution it made to the community and then make an honest appraisal.

Will we dare to stop and try to rediscover why early Baptists spent hours trying to solve their problems, meet their needs and fulfill their mission in their world? This was done without all the commotion of 1974, without the advice of boards, without policies handed from someone else or a multitude of committees and meetings. They did not seek answers from the Virginia General Association, the Southern Baptist Convention or the Executive Committee of the Strawberry Association. They just took time at the yearly meeting to discuss, debate, and discover the things that seemed to be of paramount importance at that time. Who knows more about your church and community and its need than you do? Somehow the early Strawberry Baptists seemed anxious to solve their own problems through Bible searching, prayer and dialogue. Have we lost the power they had in seeking solutions from those who knew little about what we are trying to do or the needs of our local congregations? We need to rediscover the independent spirit of the late 1700's.

As we begin the celebration of 200 years of Baptist work in the Strawberry Association, let us try to catch the spirit of those whose dust hallows our county and the counties that made up the first association. Many sleep in unknown and unmarked graves. They rest in peace, having done what they could with what they had. They left the future in our hands. We are their tomorrows. Will God and those long gone be pleased with us? They laid strong foundations. Have we made the base wider or is what we do just a structure for today, leaving nothing for our tomorrows to build upon?

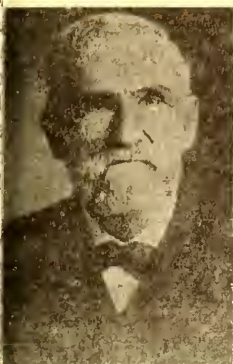
In the 1700's the lantern was one of the most useful items man owned. He used it for delivering messages, issuing a warning or guiding his steps. All of us recall Paul Revere's classic words, "One if by land and two if by sea." Where was the lantern hung? In a church steeple. Baptists in mid Virginia and North Carolina lit a lantern to deliver the message of freedom in the 1700's. Another was lit in the 1800's to warn against much that would affect

the church and its members and now in the 1900's we are called upon to light the third lantern as a guide, not only for our own members, but for all mankind. Will you help your church relight the first two and light the third? This will enable all who pass by to be blessed and to become a blessing. The lanterns are hung the wicks are trimmed — waiting for the match. Only your church can light the lantern that hangs from its tower, it has the match but may need the fuel replenished. When will you help to brighten the way? The darkness creeps toward each group of Baptists and only light can drive it away. Are you willing to let the light shine from your church through you?

(The narrator removes the blue drape and drops it at the foot of the cross so as to make a red, white and blue base. The lantern on the cross is lit and removed; the other two lanterns are also lit. The narrator with 1900 lanterns leads the procession down the aisle and out of the church. The flag bearers follow the narrator and lantern bearers. The choir sings one stanza of "Lead on O King Eternal" before the group leaves the stage, and the remainder of the procession moves out of the building. The choir joins them and the last stanza is sung outside.)

This dramatic presentation was presented at the 1974 session of the Strawberry Association to open a two-year observance of its bicentennial. The choir and a group of young people from Big Island Baptist Church gave this at the Mt. Olivet Church. It was written and directed by Mrs. L. R. Freeman.

## Leaders in the Association



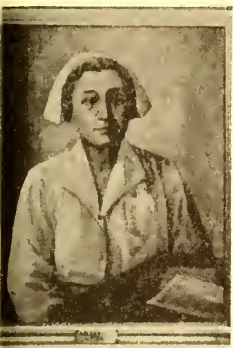
Dr. C. A. Board



Rev. Thomas E. Boorde



Col. Aubrey H. Camden



Miss Mary Cowling



Rev. Alexander Eubank



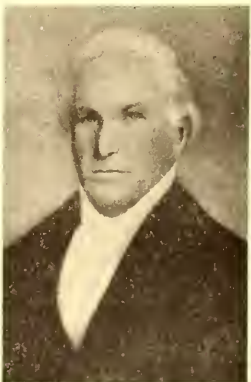
Mrs. A. H. Gregory



Dr. James E. Gwatkin



Mrs. O. C. Hancock

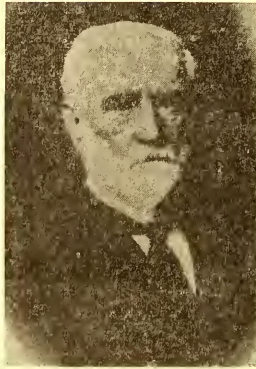


Rev. William Harris

# Leaders in the Association



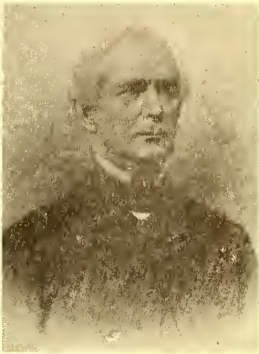
Rev. Jos. R. Harrison



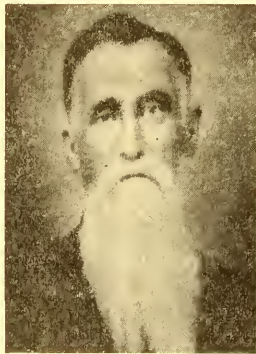
Dr. William E. Hatcher



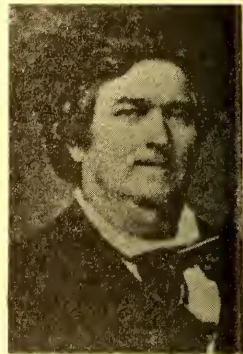
Miss Alma Hunt



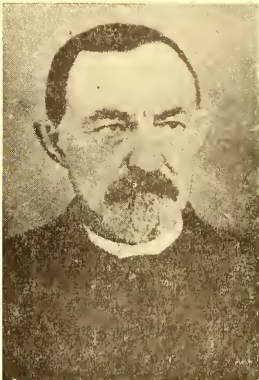
Dr. Jeremiah B. Jeter



Dr. John T. Kincanon



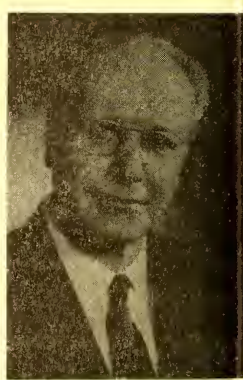
Rev. Jas. C. Leftwich



Dr. Wm. A. Montgomery



J. Calvin Moss



Dr. Josef Nordenhaug



## Leaders in the Association



Miss Celeste Parrish

Dr. Hugh C. Smith

Rev. Grover M. Turner

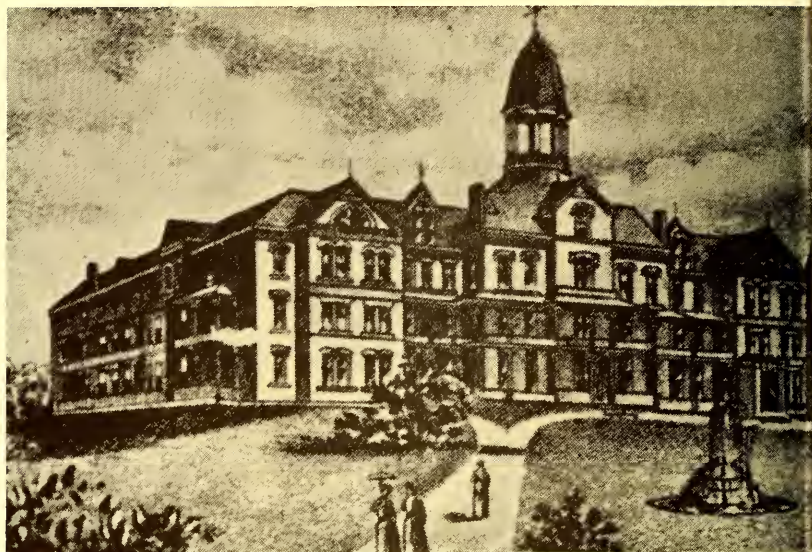


Rev. Daniel P. Witt



Rev. Elbert J. Wright

## Jeter Female Institute



Located on Blue Ridge Avenue in Liberty (now Bedford) and named in honor of Dr. Jeremiah B. Jeter.

## Ministers at 1914 Session



The earliest known picture of ministers in the Strawberry Association was one taken when the association met July 28-30, 1914, at Mentow Baptist Church near Huddleston.

There was no identification made of that picture in the 1914 annual. However, all but one minister in the group have been identified.

In the above picture the ministers are as follows: front row, left to right: unknown, Charles L. Anthony, Franklin P. Robertson, Walter C. Hughes, George H. Broyles, James E. Poteet, Dr. William W. Hamilton (president of New Orleans Baptist Theological Seminary, 1927-1942, and president of the Southern Baptist Convention, 1941-1942). Back row, left to right: Wiley P. Page, C. Kelly Hobbs, Horace L. Wilkinson, Dr. Oscar E. Sams (president of Carson-Newman College, 1920-1927, president of Bluefield College, 1927-1930, and vice president of Mars Hill College, 1930-1952), Dr. William A. Ayers, Charles T. Lincanon, H. Hudnall Farries.

## Oldest Church Building



The oldest Baptist church building in Bedford County that once had membership in the Strawberry Association is old Stone Road Church which was Stone Road Baptist Church when in the association.

The building is located on Route 630 southwest of Huddleston, the eastern slope of the smaller of Smith Mountain near the upper portion of Leesville lake.

From 1829-1839 it was in the Roanoke (now Pittsylvania) Association and again in 1923-1927. In 1853-1866 it was in Staunton River Primitive Baptist Association and from 1891-1901 in the Strawberry Association.

The date it was built is not known nor are there any deeds recorded for the church, but it is regarded as being in existence in the Revolutionary period and that Patrick Henry once spoke there. In recent years it has been used by various denominations for services.

## State Assembly Grounds



In 1950 the Virginia Baptist Board of Missions and Education purchased for \$31,500 the 200-acre estate northwest of Lynchburg as a site for development of a state Baptist assembly center.

The Board purchased the "Eagle Eyrie" estate from Carleton J. Stephenson and his wife, Mrs. Florine Follit Stephenson, and has increased its size to 363 acres.

The estate, atop Locke Mountain near Boonsboro in Bedford County, has a long history dating to the formation of Bedford County in 1754. Nicholas Davies (? - 1793/1800) came from Wales to Virginia, became a merchant in Henrico County, was a justice in Goochland and Cumberland Counties, and owned thousands of acres in Amherst and Bedford Counties.

In 1733, he married Mrs. Judith Fleming Randolph, widow of Thomas Randolph and the great-grandmother of Chief Justice John Marshall. After 1754 they moved to Bedford County and built his "Pebbleton" estate. He named the mountain Fleming and creek Judith after his wife. He built a log cabin on the summit for a hunting lodge, and this he called "Eagle Eyrie". This later burned and was replaced by a tavern which was operated by two generations of the Ogden family and thus the post office derived its name Ogden's Gap.

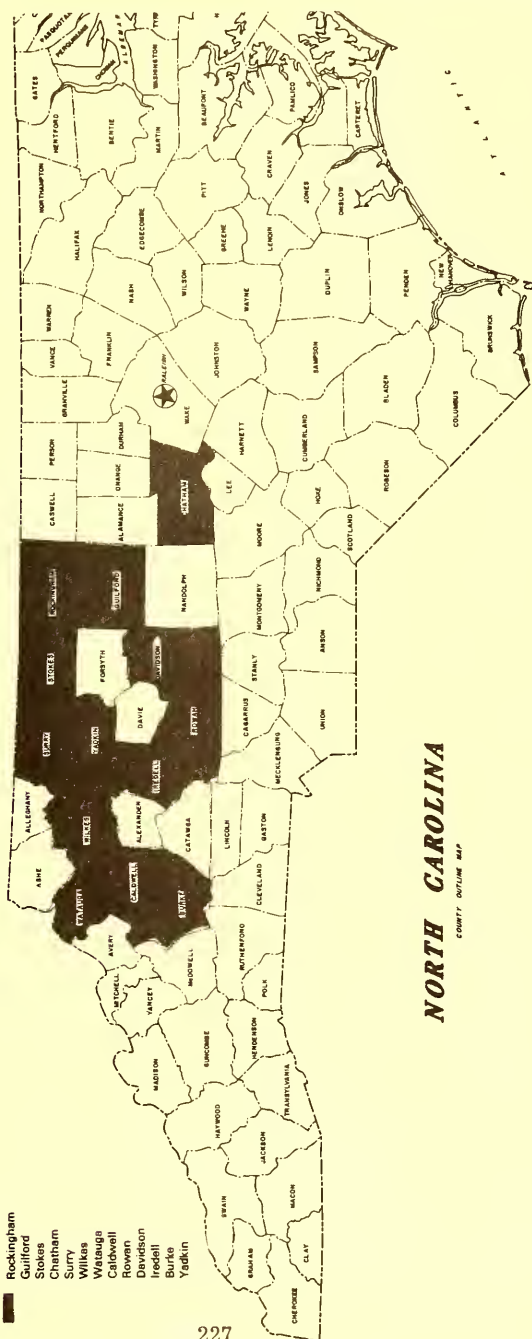
Nicholas Davies married a second time, to Catherine Whiting, and they had one son, Henry L. Davies, who built the ordinary and inn atop the mountain.

In 1909 the property was sold to Seymour E. Locke, who was the owner of the property when the highway (Route 501) was built through the section and the name Locke Mountain was applied.

In 1915 Mr. Locke sold the property to Jonkheer (Baron) Ott Quarles van Ufford (? - 1923) and his wife, Wilhelmina (Willy) Quarles van Ufford, of The Netherlands. It was Jonkheer Quarles van Ufford that built the "White Oak" or "White Mansion House" that is used as the administration building of the assembly site. In the fall of 1919 he sold the estate, returned to The Netherlands where he died in 1923.

The Stephenson's purchased the site in 1936 upon his retirement from Canadian banking interests.

# Churches Once Served by the Association







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