




**THE HISTORY OF  
LEWISVILLE UNITED  
METHODIST CHURCH  
1878-1988**

**Lewisville  
North Carolina**



Digitized by the Internet Archive  
in 2012 with funding from

Institute of Museum and Library Services, under the provisions of the Library Services and Technology Act, administered by the State Library of North Carolina, a division of Cultural Resources

**OUR SPIRITUAL HERITAGE**



**A HISTORY OF LEWISVILLE  
UNITED METHODIST CHURCH  
LEWISVILLE, NORTH CAROLINA  
1878 - 1988**

**Committee on History and Records**

G.G. Reynolds, Chairman, Mrs. Juanita Clarke, Ruth Reynolds  
Hartle, Harland Campbell, Mrs. Sarah Campbell, Mrs. Betty Leslie  
and Mrs. Harriet Binkley.

Church Historian, G. Galloway Reynolds

**A HISTORY OF THE LEWISVILLE UNITED METHODIST  
CHURCH 1878 - 1988**

A story of the Lewisville United Methodist Church and its Heritage  
in the Yadkin Valley of North Carolina.

Published in the U.S.A.  
by  
the Lewisville United Methodist Church

Printed by  
King Printing Service  
King, North Carolina

For information about this book or book sales write  
History and Records Committee  
Lewisville United Methodist Church  
P.O. Box 305  
Lewisville, North Carolina 27023



020 101  
L67L

## TABLE OF CONTENTS

Message by the Pastor .....	iii
Preface .....	v
Acknowledgements .....	vii
Introduction .....	ix
Chapter 1 The Lewisville Area in 1781 .....	1
Chapter 2 The Shallow Ford .....	5
Chapter 3 Methodism in the Yadkin Valley .....	15
Chapter 4 The Lewisville Methodist Church 1878-1931 .....	29
Chapter 5 The Lewisville Academy .....	39
Chapter 6 Rebuilding the Lewisville Methodist Church in 1931 .....	45
Chapter 7 Building the Lewisville Charge Parsonage in 1931 .....	51
The Early Days of Sunny Acres .....	54
Dedication of the Church in 1939 .....	57
Chapter 8 The Seventy-Fifth Anniversary, 1953 .....	59
The Church Fire, 1954 .....	64
Centennial Celebration, 1978 .....	69
Chapter 9 The Ministry of Music .....	81
Chapter 10 United Methodist Women .....	89
Chapter 11 Adult Sunday School Classes .....	99
Chapter 12 Children and Youth .....	107
Chapter 13 Memory Lane .....	123
Chapter 14 United Methodist Men .....	139
Full Time Ministers From Our Church .....	144
The Echoes .....	149
Chapter 15 Highlights: Lewisville Methodist Church 1878-1988 .....	151
Chapter 16 Lewisville Celebrates Methodism's Bicentennial ..	167
Chapter 17 Our Building Program .....	173
The Educational Wing .....	173
The New Sanctuary .....	175
Our Library .....	178
Chapter 18 Our Church Ministers .....	183
Church Officers and Committees for 1988 .....	186
Chapter 19 Church Membership to September 20, 1988 .....	193
Chapter 20 Our Cemetery .....	205
Name Index .....	215

1922 611-13 FOUND





**Rev. John Burton  
Minister**

It is good to look back. Looking back is a source of encouragement and inspiration as we call to mind the victories and the defeats in the life of Lewisville United Methodist Church. We give God the glory for the victories. We thank Him for the valuable lessons learned through the defeats and know that “Hitherto hath the Lord helped us.” (I Sam. 7:12)

Through the years Lewisville United Methodist Church has sought to fulfill its role as “a community of true believers under the Lordship of Christ.” The faith and concerned love of its members have increased the joys and diminished the sorrows of the people of the community and have given integrity to the church’s existence.

Many people have worked with tireless enthusiasm to tell this story of the history of Lewisville United Methodist Church, but none have been so dedicated to the task as G.G. “Buck” Reynolds. To all of these goes a heartfelt thanks for enabling us to look back. May we trust God more fully and serve Him more perfectly as we continue to write the future history of Lewisville United Methodist Church.

Yours in Christ  
John M. Burton, Sr.



## PREFACE

Two years ago, when we started this history of the Lewisville United Methodist Church, we inventoried our materials and found that there was very little recorded history of the church. An exception is the account written by Heartt Bryant in 1953 of the establishment of the church in 1878 and the construction of the first church building in 1881.

We found, however, that in addition to circuit, district and conference records, we had an important resource. There were some members of the church, including the writer, with as much as sixty years of active membership in the church with at least some memory of church affairs during this period. We decided to invite the older members to write, "I Remember" articles. Several responded, giving a more complete and interesting account of the last fifty years. Some of the younger members, including members of the History and Records Committee, were asked to write articles on such subjects as United Methodist Women, United Methodist Men and the Ministry of Music.

Our investigation near the beginning of the writing of this history led to the discovery that Lewisville and the Lewisville United Methodist Church had a heritage going back to the time of the American Revolution and that the church was a product of Methodism in the Yadkin Valley section of Forsyth County, more specifically that section between Muddy Creek and the Yadkin River.

Our congregation has grown from less than 300 members, 20 years ago, to nearly 700 by 1988, as the Lewisville area with a population of several thousand persons has become a residential area for the city of Winston-Salem. The city limit of Winston-Salem is now only about three miles from Lewisville.

Along with growth in membership, there have been two building programs in the past seven years. There have also been enlarged ministries, programs and services with a willingness to support larger annual budgets as well as increased requests for district and conference support.



## ACKNOWLEDGEMENTS

As the writer of the larger part of this history, I acknowledge the efficient and faithful work of the Committee on History and Records. There have been many meetings over the past two years; recently there have been weekly meetings as we have worked to get the material together and the manuscripts in proper form for the printer. I wish to give special recognition to two members of the committee, Juanita Clarke and Ruth Hartle. Mrs. Clarke, a former English teacher, has gone through the manuscripts, lacing practically every page with correction marks; with a variety of members writing, perfect composition could hardly be expected. Mrs. Clarke has also had a part in the writing and the organization of the materials. Ruth Hartle, my sister, a business woman, has typed from longhand or retyped all of the manuscripts. She has worked at the committee meetings but has also had many days typing and organizing the materials. Mrs. Hartle has also written part of the material and with Mrs. Clarke, has worked on many details.

I acknowledge the fine work of Harland Campbell, another member of the committee, and that of his wife, Sarah. Harland, in addition to writing and working with the committee, has provided much appreciated advice as a commercial writer in preparing the manuscripts for the printer. Sarah has done some of the art work and some of the writing along with her work on the committee.

Mrs. Betty Leslie, the church photographer and also a member of the committee, provided many photographs that were made in recent years. She made the pictures of the choir, Sunday School classes and many others. She also assisted with the organization of the materials. Mrs. Harriet Binkley, another committee member, gave valuable advice and assistance in the closing weeks of this work. A history teacher and Vice President of our District U.M.W., she researched and wrote our main article on the United Methodist Women.

I thank Mrs. Betty Hall, Church Secretary, for her patience and considerable effort in arranging the church membership roll in alphabetical order. I also thank Glenn Moser for his work in organizing our cemetery record.

We recognize with thanks, the advice, encouragement and helpfulness of our pastor, John Burton. He has provided us with

conference information, loaned us books and attended many of our meetings. I acknowledge the help of the Reverend William Bumgarner in Forsyth Circuit history and his information and advice about publishing books. I appreciate the permission given me by Dr. Larry E. Tise to use excerpts from his book, **The Yadkin Melting Pot**. I also appreciate access in the Winston-Salem Forsyth County Library to the extensive, **Records of the Moravians in North Carolina**, Edited by Adelaide L. Fries M.A. Published by the N.C. Historical Commission.

Finally, I wish to thank everyone who had any part in the preparation of this history.

G. Galloway Reynolds  
Church Historian



## INTRODUCTION

The rich heritage of the Lewisville United Methodist Church goes back over a hundred years before the church was established in 1878. The area now known as Forsyth County was largely a wilderness, then known as the Yadkin Valley. The rich land along the Yadkin River was considered to be the most valuable farming land in Western North Carolina. This land was settled before the Moravians came to the area in 1753. Robert W. Ramsey in his **Carolina Cradle** tells of the Bryan settlement on the Yadkin River, at the Shallow Ford in 1747-1748. There were six families, four on the east side of the river and two on the west side. The strip of land between Muddy Creek and the river contained most of the early Methodist Churches of the Yadkin Valley. Conditions were primitive; roads were muddy; there were no bridges across the river; communication was by horseback and stagecoach. Into this area, Francis Asbury and his Circuit Riders came, challenging the Moravians and bringing the great Methodist Revival of the early 1800's. It is the story of the Circuit Riders, the Shallow Ford, the camp meetings and campgrounds, Methodist-Moravian relations and the establishment of Methodism in the Yadkin Valley. We shall see how all of this relates to Lewisville and to the Lewisville United Methodist Church.

We will also trace the development of the Lewisville Methodist Church from its establishment in 1878 through its one hundred ten year history to 1988. It will of necessity be a brief history but it will cover the highlights of the growth of the church from a congregation of less than two hundred, in a one-room church building, as late as 1930, to a congregation of nearly seven hundred in a modern church plant. With words and pictures we will give you a glimpse of the congregation and its activities in 1988.



## CHAPTER I

### OUR METHODIST HERITAGE

by G. Galloway Reynolds

A map of Forsyth County, called the Yadkin Valley until the establishment of Forsyth County in 1849 and prepared by the Winston-Salem-Forsyth County Bicentennial Commission, gives a detailed picture of the roads, streams and settlements in the area near the end of the eighteenth century. The most important road through the area, beginning in the 1740s, after a treaty with Indian tribes, was the Great Wagon Road running from Pennsylvania to South Carolina and Georgia. The Great Wagon Road came down into North Carolina through Rural Hall, Bethania and through the settlement that was later to be named Lewisville and on to the Shallow Ford crossing of the Yadkin River, then on to Georgia. The Shallowford Road from Salem to the Shallow Ford joined the Great Wagon Road in front of the present location of the Lewisville United Methodist Church.<sup>1</sup>

The settlement that later was to become Lewisville is listed on the Bicentennial Map as existing in 1777. It was supported by traffic on the Great Wagon Road and the Shallowford Road from Salem and consisted of a campground, a tavern, a store and a few houses. The campground was located where Odell Mock's house now stands. The store was located across the road from the campground and the tavern located just north between the campground and the present location of the Lewisville United Methodist Church.<sup>2</sup> The settlement was definitely related to the Shallow Ford since it offered the first services after crossing the river from the west. Many travelers

---

<sup>1</sup>Historical Map of Forsyth County, N.C., (Hill, 1975).

<sup>2</sup>Jo Dawson, "Lewisville, the Story of Our Towns," *Twin City Sentinel*, August 30, 1960.

preferred to use the campground at the settlement than the ones at the Ford because of the store and tavern at the settlement. There were also those who were not prepared for camping and stayed at the tavern. One might say that the Shallow Ford was responsible for the location of the settlement.

In 1781, the Old Dutch Meeting House (now Shiloh Lutheran), established in 1777 was located on the Great Wagon Road about a mile north of the settlement. Concord Methodist Church, established in 1781, was located a mile south. The family of Jacob Conrad, one of those families settling along the Yadkin River by or before 1750, lived just west of the Lewisville settlement.<sup>3</sup> Augustus Eugene Conrad, a descendant of Jacob Conrad, became the chief founder of the Lewisville Methodist Church (South) in 1878.

---

<sup>3</sup>Newspaper Clippings, Conrad History (North Carolina Room, Forsyth County Library).



## BIBLIOGRAPHY

Dawson, Jo. "Lewisville, the Story of Our Towns." **Twin City Sentinel**, August 30, 1960.

(The writer and others remember seeing the campground and Wright's store in the early 1900s.)

**Historical Map of Forsyth County, North Carolina**, Winston-Salem-Forsyth County Bicentennial Commission. Eric Hill Associates, Inc., 1975. (For dates and road locations)

Newspaper Clippings, Conrad History: North Carolina Room, Forsyth County Library, Winston-Salem, North Carolina.

## CHAPTER 2

### THE SHALLOW FORD

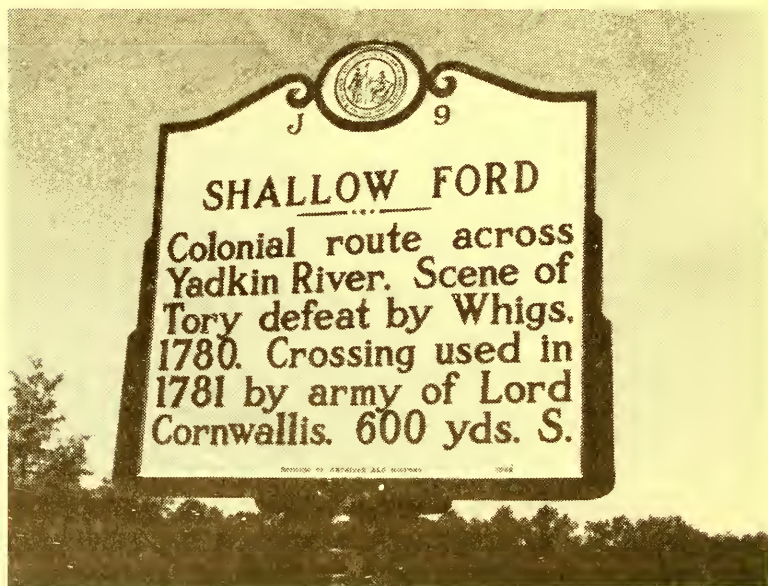
Visitors and new residents will notice that the main street of Lewisville is called the Shallowford Road and that the road leads west to the Yadkin River. Also, it will be observed that there are at least two residential developments and a church in the Lewisville area beginning with the word Shallowford. The name comes from the historic Shallow Ford, a river crossing on the Yadkin River, west of Lewisville.

The Shallow Ford in the bend of the Yadkin River, west of Lewisville is not some vague shallow place that existed only in the distant past but the Ford still exists very much as it was two hundred fifty years ago, and its permanent location has been verified beyond doubt. The Shallow Ford was possible because of a rare, natural rock formation reaching across the river about two feet under the surface of the water when the flow of the river was normal. The almost level rock formation provided a paved roadway across the river beneath the surface of the water. When the flow of the river was low or normal, crossing the river was safe enough but when the river was swollen by up-river rains, there was real danger of horses and wagons being swept off the Ford into deep water and carried down the stream. There were campgrounds on both sides of the river where travelers waited for a safe water level.

The site of the Shallow Ford may be seen from the West Bend-Huntsville bridge on the Shallowford Road. It is just beyond the riffled water several hundred yards below (south) of the bridge. When the flow of the river is low, exposed rock may be seen in that area.

The Shallow Ford served as a crossing of the Yadkin River for one hundred fifty years. It carried the north-south traffic of the Great

Wagon Road running from Pennsylvania to Georgia, as well as the east-west traffic of the Shallowford Road. Lord Cornwallis, with an army of five thousand Redcoats, in pursuit of General Green's American army, crossed the Yadkin at the Shallow Ford on February 9, 1781. The Battle of the Shallow Ford was fought near the Ford on October 14, 1780, between one hundred fifty Whigs and four hundred Tories. On a raid through Western North Carolina, General Stoneman's U.S. Cavalry fought a skirmish with Southern Troops at the Shallow Ford on April 11, 1865.<sup>1</sup> Migratory traffic south and west crossed at the Ford heading for Kentucky, South Carolina or Georgia. They traveled on horses, by wagons, buggies, carriages, and stage coaches. The soldiers waded. Prominent among the users of the Shallow Ford were the Circuit Riders as they crossed and recrossed the country in the eighteenth and nineteenth centuries. Early Methodist Circuit Riders came from Kentucky and Georgia to attend Bishop Asbury's annual conferences held at McKnight's Chapel near Clemmonsville.<sup>2</sup>



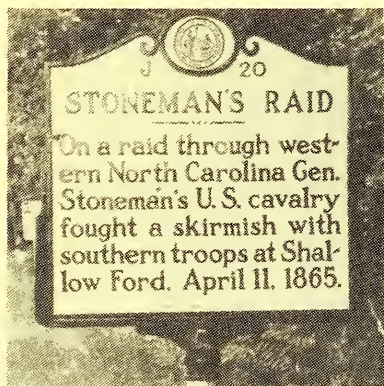
This marker is located on the Shallowford Road at the West Bend Bridge.

<sup>1</sup>Two State historical markers at Yadkinville Highway Bridge. (Note: These markers have been moved to the West Bend Bridge)

<sup>2</sup>Larry E. Tise, *The Yadkin Melting Pot* (Winston-Salem, 1967), pp. 42, 43.



There are several incidents recorded where travelers found difficulty crossing the Shallow Ford in high water. Lord Cornwallis had to wait several days because of high water before he could cross with his army in 1781. While he was delayed by high water at the Ford, his soldiers raided the farm of Joseph Williams at Panther Creek just below the Ford. Williams, in charge of a regiment of Whigs, was absent at the time of the raid. His wife Rebecca, being informed of Cornwallis' approach and according to Williams' family history, "provided for the safety of her two oldest sons and the slaves and took her young baby on horseback to Grandville County where her relatives lived." Three sons of Joseph and Rebecca Williams served in the U.S. Congress during the period 1797 to 1842.<sup>3</sup>



This marker is located at the West Bend Bridge on the Shallowford Road.

An example of the difficulty of the passage at the Shallow Ford was given by Robert Paine. Traveling with Methodist Bishop William McKendree, passing through Western North Carolina in March 1824, after being detained two days by the flooding Yadkin, they decided that they must go on if there was any possible way of crossing. Paine gave the following account of their passage: "Ascertaining that there was a large canoe dug out of the body of a large tree lying a mile or two above, we presently got it floated down and quickly carried all of the baggage and equipment across .... then the horses swam over by the side of our craft, and finally the carriage was placed astride it and carried over."<sup>4</sup>

---

<sup>3</sup>Adelaide L. Fries, *Forsyth, A County on the March*. (Chapel Hill, 1940). p. 150, 151.

<sup>4</sup>Robert Paine, *Life and Times of William McKendree* (Nashville, 1869) 88, 23.

Milton Thrift, in his "Memoirs of Jesse Lee," says: Lee, an early Methodist Circuit Rider, said a few days after June 23, 1874 that he experienced a very singular display of Providence in the preservation of his life. Crossing the Yadkin River, it being deep, the current strong, and he not being well acquainted with the Ford, he presently found himself among cragged rocks which were concealed from his view by the darkness of the waters. This was a critical juncture for one moment his horse was swimming, then plunging over the points of rugged rocks. While Mr. Lee was encumbered with a great-coat, with his saddlebags on his arm, and being but an indifferent swimmer, he had but little expectation of being delivered from the danger which then threatened him; but through the good Providence of God he was brought through unhurt and his life preserved for further usefulness.<sup>5</sup>

The Salem Diary of the Moravians recorded the following incident at the Shallow Ford on December 18, 1779: "We hear that at the Shallow Ford a wagon has been taken from the river, and in it were two or three chests containing good clothing and other things. Bedding had been taken from the river and it looked as if the family had been drowned." But on December 19, there was better news recorded, "We have heard more about the accident reported yesterday. A wagon stuck fast in the Little Yadkin (Yadkin) and the family left it. During the night two persons who remained in it discovered that the rising water was lifting it and got out in time and went to Richmond. No one drowned."<sup>6</sup>

In order to get their share of business from traffic on the Great Wagon Road, Moravian records show that the town of Salem maintained the road from Salem to the Shallow Ford, in at least the 1770s and the 1780s. On June 29, 1772, the town of Salem agreed to pay a Mr. Gentry £20 to build a bridge over Muddy Creek, on the road to the Shallow Ford, "as otherwise trade with Salem will be much hindered."<sup>7</sup> The Salem Diarist recorded on March 16, 1772 that, "A new road has been laid out from Salem to the Shallow Ford and opened."<sup>8</sup> On October 25, 1781, the bridge that the town of Salem built across Muddy Creek in 1772 was found to be, "so rotten that it cannot be replaced." So it was made a ford crossing until "we find out whether the neighbors wish a new bridge."<sup>9</sup>

---

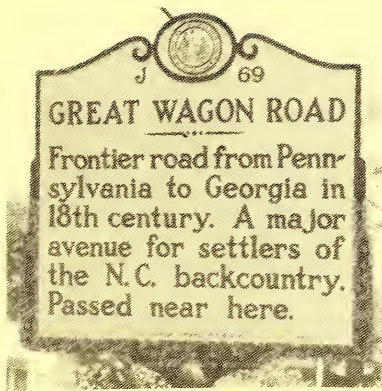
<sup>5</sup>W.L. Grissom, *History of Methodism in North Carolina* (Nashville, 1905), I, 249.

<sup>6</sup>Salem Diary, *Records of the Moravians*, Forsyth County Library, III, 1320.

<sup>7</sup>*Records of the Moravians*, II, 682.

<sup>8</sup>*Ibid.*, p. 672.

<sup>9</sup>*Ibid.*, p. 1733.



The Great Wagon Road went through the settlement which is now Lewisville. The Civic Club is working to get a marker like this for Lewisville.

The writer's grandfather, F.L. Reynolds, 1834-1923, writing near the middle of the nineteenth century, had this to say about the Shallow Ford and local streams: "In 1840 there were but few ferries on the Yadkin River. Roads on both sides of the river led to the Shallow Ford, at this time the main crossing of the river. There were no steam mills then and but few flour mills, though there were corn mills in every section: Ben Hauser's mill on Muddy Creek, below Bethania and Clause's mill on the Yadkin River, below Clemmonsville. There was a year of remarkable drought. Most all of the branches and creeks went dry. People would walk across the Yadkin River at the Shallow Ford on the rocks, and they had to go to Danville, Virginia to get their grindings, as the mills were without water."<sup>10</sup>

No history of the Shallow Ford would be complete without mention of the town of Huntsville, located just west of the Ford on the Great Wagon Road. According to Huntsville history, Charles Hunt built the first house in Huntsville in 1750. "Huntsville was a rapidly growing community by the time of the Civil War when it had two tobacco factories, five general stores, two schools, a tavern, several prosperous plantations, and one of the largest Methodist churches in the country. Stagecoaches ran daily through Huntsville on their way to Wilksboro and Fayetteville. They would stop at the hotel run by Dr. Thomas Long to pick up and discharge passengers and for a change in horses."<sup>11</sup>

<sup>10</sup>Reynolds Family (Lewisville) History, (Forsyth County Library)

<sup>11</sup>Frank Tursi, "A Small Community Called Huntsville," *Clemmons Courier*, February 14, 1974.

After the Civil War, with the advent of better ferries, the use of the Shallow Ford began a long decline, along with the town of Huntsville. There is evidence, however, that the Ford was used in the early 1900s. Max Conrad, an older member of the church, says that he remembers crossing the river at the Shallow Ford as a child, with his father in a wagon, on the way to visit relatives in Yadkin County. According to Reynolds family history, Ferdinand Reynolds, grandfather of the writer, crossed the river several times during this period, selling fruit trees in western counties. The building of the West Bend-Huntsville bridge about 1920 resulted in the final abandonment of the Shallow Ford and the ferries as well.<sup>12</sup>

Our research of the abandoned Shallow Ford began in 1953, when the writer, along with other members of the Lewisville Civic Club, explored the old Ford and traced its approach roads. On August 2, 1953, with the help of Mr. J.E. Black, of the West Bend community, Floyd Hauser and I located and photographed a marker on the north side of the Great Wagon Road approaching the Ford from the east (also known as the Shallowford Road). The large metal marker was bolted to a boulder about five feet high. The lettering on the marker was as follows: "Daniel Boone's Trail from North Carolina to Kentucky 1769. Marked by the N.C. Daughters of the American Revolution."<sup>13</sup>

After a conversation with Mr. E.D. Kelly, aged eighty-four, of Huntsville, the writer and four other Lewisville Civic Club members, Robert Martin, Sam Needham, Gwyn Jennings and Shermer Martin, waded across the river at the Shallow Ford and returned to the marker discovered on August 2. We then waded back across the Shallow Ford and located a second marker bolted to a rock ledge on the west side of the river. The marker was identical in size and lettering to the one found on the east side of the river. We then located the approach road from the west to the Shallow Ford. We found the abandoned road, cut down by wagon wheels and erosion, with trees growing up in it, leading down the hillside at an angle to the river.<sup>14</sup>

---

<sup>12</sup>Newspaper Clippings (N.C. Room, Forsyth County Library)

<sup>13</sup>Diary of the Writer, Galloway Reynolds, August 2, 1953.

<sup>14</sup>Reynolds, August 15, 1953.



On December 5, 1987, Mike Jones, Odell Mock, Ruff Pierce and the writer located and photographed a marker at the side of an abandoned approach road to the Shallow Ford from the southeast. The heavy metal marker was bolted to the top of a partially embedded, large boulder at the side of the old road, now little more than a shallow ravine. The inscription on the marker was: "Daniel Boone's trail North to Kentucky 1769. Marked by the N.C. Chapter of the Daughters of the American Revolution." The recently found marker was apparently located on the Salisbury Stage Road approach to the Shallow Ford, southeast of the Shallow Ford. The marker was just like those found in 1953.



### **Marker #3 Salisbury Stage Road**

Three of these markers were found on the approach roads to the Shallow Ford.

Finding the markers at the sides of the abandoned approach roads to the Shallow Ford was an exciting and interesting experience. Each of them was bolted, with large bolts, to immense boulders or to solid rock ledges. They were obviously intended to carry an important message for a long time. The message was that the N.C. Chapter of the Daughters of the American Revolution considered the Shallow Ford to definitely be the place where Boone's Trail to Kentucky in 1769 crossed the Yadkin. We were a little disappointed that the markers did not say: "The route of the Great Wagon Road across the Shallow Ford which provided a safe crossing of the Yadkin for men, horses, wagons, stagecoaches and armies for one hundred fifty years." We will have to admit however, that the markers with the Boone Trail announcement marked the approach roads through the Ford just as effectively. The markers have provided information by which the site of the Ford, its approach roads and its campgrounds can be mapped.

The exciting fact about the Shallow Ford is that it is still there in 1988, almost literally a level, paved roadway beneath the surface of the water, reaching across the river. It is one of the natural wonders of creation. It would not be too expensive to reactivate the old Ford as a part of a state park, where horsedrawn carriages or stagecoaches could carry park visitors across the river and back on the old Shallow Ford and over the old roads within the park. Horseback and hiking trails could also lead across the Ford.

Yes, the Shallow Ford still lies under the waters of the Yadkin, but its usefulness ended with the coming of the automobile and the building of bridges across the river as North Carolina recovered from the strictures of the reconstruction period following the Civil War. But the Shallow Ford should not be forgotten; history was made there. It provided a vital service to the eastern part of the nation for much of two centuries, when crossing the Yadkin was a problem for all travelers. It should be remembered and honored as both a historic place and as a river crossing that still exists.

## BIBLIOGRAPHY

### THE SHALLOW FORD

Diary of the Writer. Galloway Reynolds, August 2 and 15, 1953.

Fries, Adelaide L., **Forsyth, A County on the March**. Chapel Hill: University of North Carolina Press, 1949.

Grissom, W.L., **History of Methodism in North Carolina**. (From 1772 to the Present Time.) Vol. I, Publishing House of the M.E. Church South, 1905.

Newspaper Clippings (North Carolina Room, Forsyth County Library) (1920 seems to be the date of building the West Bend Bridge across the Yadkin.)

Paine, Robert, **Life and Times of William McKendree**. Nashville: 1869. Vol. II, (Larry Tise p. 4)

Reynolds Family (Lewisville) History, North Carolina Room, Forsyth County Library.

Salem Diary, **Records of the Moravians**, Forsyth County Library, Vols. II and III.

Tise, Larry E., **The Yadkin Melting Pot**, Winston-Salem: Clay Printing Company, 1967.

Tursi, Frank. "A Small Community Called Huntsville," **Clemmons Courier**, February 14, 1974. (From an interview with Mrs. Mary Lou Foster and Mrs. Paul Brewbaker.)

Two State historical markers at Yadkinville Highway Bridge.





## CHAPTER 3

### METHODISM IN THE YADKIN VALLEY

by G. Galloway Reynolds

When John Wesley, the founder of Methodism, came to America in 1735 as a passenger on the **Simmons**, there were twenty-six Moravian Brethren aboard. Wesley became friendly with their Bishop David Nitschman and began to learn German. Wesley returned to England in 1737 and continued his friendship with Moravian leaders in Europe. The influence of the Moravians was a factor in his Aldersgate experience which changed his ideas about Methodism in America.<sup>1</sup> We shall see that there would soon be Methodist-Moravian relationships in our own Yadkin Valley.

Led by Gottlieb Spangenberg, the Moravians from Bethlehem, Pennsylvania, came down the Great Wagon Road in 1753 and bought 98,985 acres of Lord Grandville land for £500 Sterling and an annual quit rent of £148 9s 1/2d. This land included the present city of Winston-Salem and is more accurately described as limited to "the land bound by the branches of Muddy Creek." The Moravians brought civilization to the wilderness with their religion. They had stores, taverns, grist mills and there were tradesmen, bakers, tanners, etc., in addition to their churches and their own local government. The Moravians named their large acreage Wachovia. Bethabara was settled in 1754; Bethania in 1759 and Salem in 1765. By 1772 Salem had become the largest of the three settlements.<sup>2</sup>

Organized Methodism came to North Carolina and to the Yadkin Valley with the establishment of the Carolina Circuit in 1776.<sup>3</sup> It also marked the beginning of the Methodist-Moravian relationships. Methodism was a product of the Church of England before 1784, but on this date at the Christmas Conference in Baltimore, Francis

---

<sup>1</sup>Larry Tise, **The Yadkin Melting Pot** (Winston-Salem, 1967), pp. 7, 8.

<sup>2</sup>Adelaide L. Fries, **Forsyth, The History of a County on the March** (Chapel Hill, 1976), pp. 12, 13.

Asbury and Thomas Coke were made Bishops, establishing the Methodist Episcopal Church in America. It was to be an extension of Wesley's great revival in England. "It was not to establish a new doctrine, or a new church, but to seek after a new life, and to get others to do likewise. Its life is spiritual and to carry this life to the ends of the earth is its mission. It crossed the Atlantic and its fires were soon kindled upon the shores of the New World."<sup>4</sup>

Francis Asbury and the Methodist Circuit Riders came to bring Methodism and the Christian gospel to America, not to build homes and villages. Bishop Asbury was definitely the greatest figure in American Methodism. He came to America in 1771, and until his death in 1816 he had no place that he could call home. He slept in the homes of the settlers and ate their cornbread and bacon; he stayed in the homes of the great and at the Moravian taverns or slept on the ground. He rode horses an estimated 228,000 miles back and forth across this nation. The President of the United States at the time of Asbury's death declared that he was "entitled to rank as one of the builders of our nation."<sup>5</sup> A large picture of Asbury's ordination hangs in the Wesleyan classroom. It was made from a painting at the 1784 Christmas Conference at Baltimore. This picture is one of the few items that was saved from our old white church which was replaced in 1931.

The Methodists preached in private homes, under trees, under brush arbors or any place that they could find. Near the end of the eighteenth century, they began to ask the Moravians for the use of their taverns and meeting halls. In 1790 the Bethania Moravian diarist reported: "At noon the Methodists preached for two hours in George Hauser's shed, many outsiders coming."<sup>6</sup> Before many years, however, the Methodists were preaching in their campgrounds.

There were four Methodist strongholds surrounding the Moravians in the Yadkin Valley by the 1790s: they were McKnight's Chapel, Doub's Chapel, Concord and Love's.<sup>7</sup> It should be of special interest that the first three of these early Methodist churches were located in or near the Lewisville area, in the strip of land between the Yadkin River and Muddy Creek, the boundary of Moravian territory. Concord is located in the Lewisville area, McKnight's was

---

<sup>3</sup>W.L. Grissom. *History of Methodism in North Carolina* (Nashville 1905), I. 48.

<sup>4</sup>*Ibid.*, p. 26.

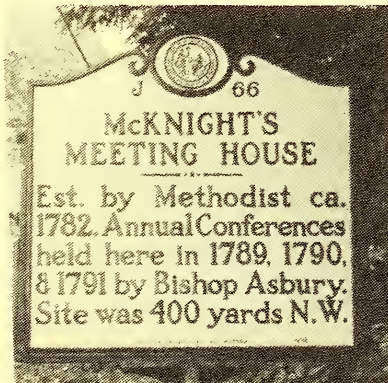
<sup>5</sup>Elmer T. Clark, "Methodism in Western North Carolina," (Western N.C., 1966), p. 54.

<sup>6</sup>*Moravian Records*, Forsyth County Library, V. 2306, 2314.

located near Clemmons and Doub's is located just north of Brookstown.

McKnight's became the best known of the three churches because Asbury held annual conferences there in 1789, 1790 and 1791. The areas covered by the conferences included parts of North Carolina, South Carolina and Georgia. Asbury said, after entering North Carolina from Georgia for the conference in 1789, "We have ridden about 300 miles in about nine days and our horses' backs are bruised with their loads."<sup>8</sup> Asbury made the following entry regarding the 1790 conference: "June 1, 1790. I rode about forty-five miles to McKnights on the Yadkin River in North Carolina: here the conference had been waiting for me nearly two weeks. We rejoiced together and my brethern received me as one brought from the jaws of death."<sup>9</sup> There is a state historical marker between Clemmons and the entrance to Tanglewood Park, on Highway 158, in memory of the conferences at McKnight's Chapel.

McKnight's Chapel was established by George McKnight who left McKnight's and established Sharon Methodist Church near Lewisville in 1813.<sup>10</sup> Some of the charter members of the Lewisville Methodist Church were former members of Sharon. George McKnight is buried in the Sharon Methodist Church cemetery. There is an interesting inscription of his grave marker.



Marker is located on Highway 158 between Clemmons and the entrance to Tanglewood Park.

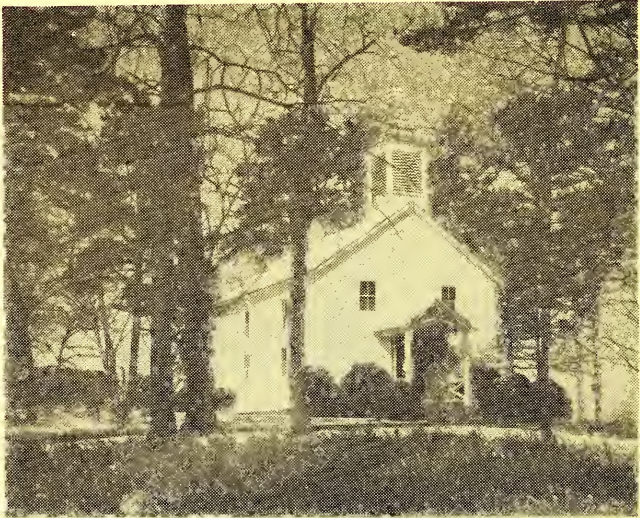
<sup>7</sup>Tise, p. 54.

<sup>8</sup>Grissom, p. 127.

<sup>9</sup>Grady L.E. Carroll, **Francis Asbury in N.C.** (Nashville) p. 105.

<sup>10</sup>Clark, p. 43.

Apparently Mount Pleasant Methodist Church established in 1808 at Tanglewood Park replaced McKnight's Chapel. Charter members at Mount Pleasant included the McKnights, the Douthits and the Ellises. Mount Pleasant, overlooking the Yadkin River, remained active until 1928 when W.N. Reynolds bought the property and the building. It was used for a feed barn until 1951 when Tanglewood Park was established.<sup>11</sup> On June 18, 1953, Methodist friends of Tanglewood Park moved the Mount Pleasant Church building from its location at the park, near the locomotive, back to its original position at the top of Mount Pleasant, next to its cemetery and near the Tanglewood Clubhouse.<sup>12</sup> Others replaced the steeple on the building and restored it for use as a church. It has since been used for weddings and special services. Mount Pleasant and Tanglewood Park are located on the square mile of Lord Granville land bought in 1757 by William Johnson, an early settler on the river. Johnson built a log fort around his house as protection against Indian raids.<sup>13</sup>



**Mt. Pleasant Methodist Church, at Tanglewood Park, served as a feed barn from 1928 until 1951. In 1953, the building was moved back to its original site on Mount Pleasant and restored.**

---

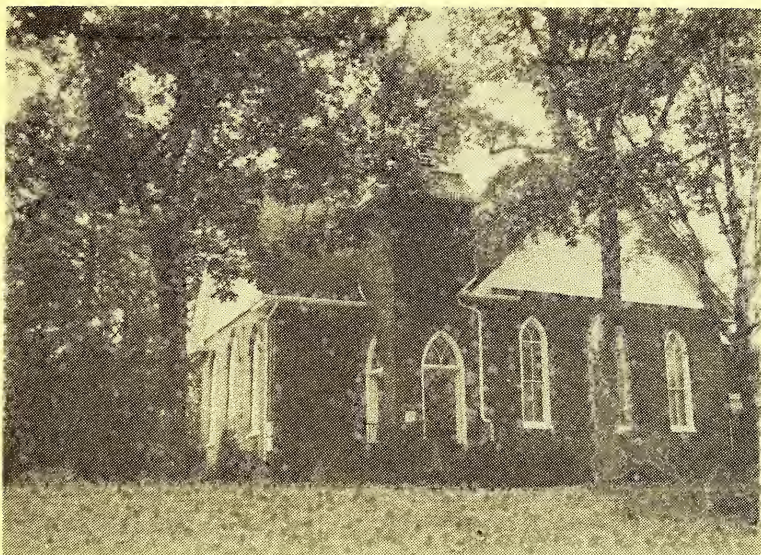
<sup>11</sup>Clark, p. 43.

<sup>12</sup>The Four Reynolds Brothers

<sup>13</sup>Fries, p. 27.

<sup>14</sup>Tise, pp. 44, 45.





**Doub's Chapel United Methodist Church established in 1790 when John Doub, its founder, started preaching at his home.**

John Doub, the founder of Doub's, started having preaching in his home in 1780-1782. He was an early settler in Bethania and a leather dresser there. Doub's Chapel produced many Methodist preachers, among them were Peter Doub and Michael Doub, John Doub's sons, who became prominent from 1825 to 1860.<sup>14</sup>

John Doub is said to have had a tannery near his home in 1763, "the first tannery in this part of North Carolina."<sup>15</sup> Doub's tannery and brickyard that he also helped establish were apparently a major trading spot for traders, both white and Indian. "The remains of John Doub's tannery are still visible near one of the streams. What is left of a rock and earthen dam seventy-five to one hundred feet long can be seen across the stream."<sup>15</sup>

Peter Doub, born in Wachovia in 1796, became nationally known as a revival preacher. In 1818 Doub was sent to the Haw River Circuit but soon met with opposition at camp meetings. People complained that his sermons were too short! After spending a year each on two other circuits, he was returned to Haw River. On August

---

<sup>15</sup>Mark Wright, "Eighteenth Century Tannery," *Twin City Sentinel*, September 4, 1978.

17, 1821, Doub married Elizabeth Brantly. The day after the wedding he went to a camp meeting fourteen miles from Hillsboro, North Carolina. At this meeting according to his diary ... "God made bare his army and many were soon discovered moven and repent for their past transgressions. During this revival there were upwards of one hundred persons converted to God." Peter Doub became a regular delegate to the General Conference, representing the Virginia Conference. He was Presiding Elder of the Yadkin District from 1826 to 1830. Doub was made a doctor of divinity in 1855 by Normal College, a forerunner of Duke University. He remained at Normal College as a professor of theology until his death in 1869.<sup>16</sup>

Concord Methodist Church, located about a mile south of Lewisville, celebrated its Two Hundredth Anniversary in 1981. According to Concord tradition, the church started with meetings at the cemetery about the middle of the eighteenth century. The Concord cemetery is one of the oldest cemeteries in the Yadkin Valley. The lettering has worn off most of the old gravestones, but some remain, marking burials in the late 1700s. Before the first log



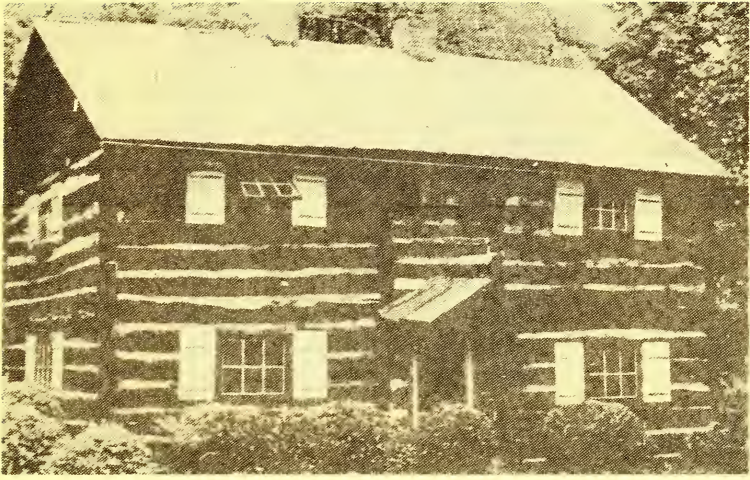
**Concord United Methodist Church established in 1781.**

---

<sup>16</sup>Tise, pp. 53, 54.

<sup>17</sup>Ann Sheek, "200 Years of History" *The Courier* (Clemmons), August 6, 1981.





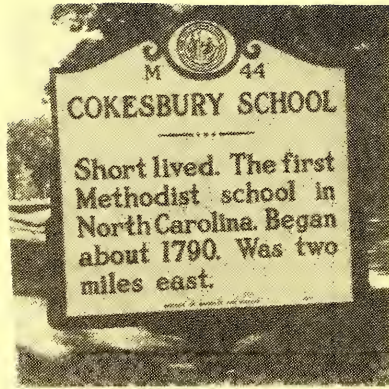
Log house built with logs from building which served as Concord Methodist Church from 1809 to 1852.

church was built, the congregation met in an abandoned settlers' cabin, in brush arbors and in the homes of Adam Waggoner and Henry Stultz. The first congregation was called Waggoner's Chapel in the diary of Bishop Asbury when he visited the area in 1785.<sup>17</sup> Mrs. L.A. Reynolds, mother, grandmother or great grandmother to the Reynolds families in the Lewisville United Methodist Church, was before her marriage, a member of the Concord Methodist Church and a daughter of the Rev. Daniel Binkley (1855-1927), a Methodist minister and descendant of Peter Binkley (1753-1819), one of the founders of Concord Methodist Church.

Cokesbury School, located near the Yadkin River, close to the town of Advance, was the first Methodist school in North Carolina and the first conference school in America. Bishop Asbury visited the school in December 1794 and again in April 1795. The building, unlike most buildings then, had glass windows, was twenty feet

---

<sup>18</sup>Grissom p. 136.



Marker is located in Advance, N.C.

square and was two stories high. There is a state historical marker in memory of Cokesbury School at the side of the highway at Advance, as one enters from the north.<sup>18</sup>

By the early 1800s Methodist zeal in spreading the gospel was looked upon by the quiet Moravians as being too aggressive and threatening to their religious customs and traditions. On October 2, 1804, the Salem Diarist recorded the following item: "A Methodist preacher named Alexander McCain preached in front of the tavern this afternoon. Many of his followers and others assembled, for he had posted public notice here and elsewhere, in spite of our protest."<sup>19</sup>

Again, on October 15, 1804, a similar entry is found in the Salem Record: "The Methodists have already preached twice in our town, using the porch of the tavern, and have wished to get our church for their meetings. We cannot prevent the former, and we are glad they proclaim the gospel, but we believe that we dare not give over our church to other denominations, and prefer that they should hold their meetings outside our town."<sup>20</sup>

About 1800 a new Methodist revival was brought to North Carolina and to the Yadkin Valley. "The new revival that reached North Carolina shortly after 1800 was something entirely different

---

<sup>19</sup>Records of Moravians, VI, 2772.

<sup>20</sup>Ibid, p. 2783.



from the evangelism as formerly practiced by the Methodists. The new revivals were the scenes of extreme emotional excesses.

These high intensity meetings often led to a phenomenon known as the 'jerks' in which a person in a seemingly ecstatic state would jerk, swing and sway his body violently. The growth of revivalism closely accompanied the establishment of camp meeting grounds throughout the nation. The campground offered a convenient place where Methodists could come together once or twice a year and set up camp for one or two weeks. At these sites the revivalistic emotionalism could be practiced without interruption."<sup>21</sup>

A Methodist preacher visiting Salem on May 29, 1810, gave an excellent description of a campground and a campmeeting. The Salem Diarist recorded the following: "Brother Reichel had a pleasant conversation with a Methodist preacher named Samuel Gerrard, a Presiding Elder from Orange County in this state. Mr. Gerrard came from a 'big meeting' of the Methodists, which was held from the 25th to the 28th of this month in the so-called Walnut Grove on the Yadkin, and was attended by about twenty preachers. At this place they meet yearly in the shade of the trees, all underbrush having been cleared from ten acres. In the middle of this square, surrounded by wagons and tents, at the four corners of the square great fires of pine logs burn all night; and watchmen are appointed to make the rounds and prevent disorder. Morning and evening, and often during the night, there is singing and praying in the tents. During the day there is much preaching. The Lord's Supper is also celebrated."<sup>22</sup>

Daniel Asbury, no kin to Bishop Francis Asbury, became one of the most prominent pioneer preachers in Western North Carolina. In early life Asbury was captured by the Indians and spent some years in captivity, enduring great hardships. This was a part of his education for an itinerant life.<sup>23</sup> While on the Yadkin circuit in 1802, Daniel Asbury wrote a letter revealing some scenes at a campmeeting:

---

<sup>21</sup>Tise, p. 51.

<sup>22</sup>*Records of Moravians*, VII, 3110.

<sup>23</sup>Grissom, p. 279.

Yadkin Circuit, N.C. August 20, 1802

A great and glorious work has taken place in this circuit since conference. The number converted I cannot tell. I have seen and felt more since I saw you than ever before. Many stouthearted sinners have turned to the Lord, and at our common meetings loud cries and shouts of praise are heard. It is not uncommon for meetings to last from 12 o'clock in the day to 12 at night. At a Q.M. (Quarterly Meeting) held in Iredell County, which began on the 13th of July and continued four days, the power of the Lord began on Friday about sunset, under an exhortation, and continued till Monday at 12 o'clock without intermission. The groans of the distressed went up Friday night from all parts of the camp, and increased till 10 o'clock the next day, when many found the Lord precious in the pardon of their sins.

On Saturday afternoon while Brother Douthet was at prayer the mighty power of the Lord came down; many hard-hearted sinners fell to the ground and cried to the Lord for the mercy as from the belly of hell. The slain of the Lord were many, and the numbers that fell rose again with a new song. The next morning was an awful time -- some shouting praise to the Lord, others screaming for mercy, and the whole congregation seemed thunder-struck.

Sunday omitted

Daniel Asbury<sup>24</sup>

The Methodists brought concern to the quiet Moravians because of their loss of members each time the Methodists held a camp meeting. According to Bethania Moravian records, "one pastor complained of the inroads the Methodists were making into his congregation. The thought that we might fight back with the same weapon was set aside as contrary to our spirit and it was recommended that the matter should be presented to the Lord calmly and secretly."<sup>25</sup> This loss of members to the Methodists was to continue for many years until the Moravians finally found a method to stop it.

W.L. Grissom, the church historian, writing in 1905, had this to say about a preacher at camp meetings: "He expected opposition when he preached a present pardon and internal evidence of that pardon, or witness of the spirit. He knew that the revival fire so frequently kindled under his preaching would be opposed and criticised by the established church."<sup>26</sup>

---

<sup>24</sup>Tise, p. 52.

<sup>25</sup>*Moravian Records*, VIII, 3823.

<sup>26</sup>Grissom, p. 24.

The camp meetings and the great revival that swept over North Carolina came simultaneously. The results could not have come about without an encampment because the country was so sparsely settled. This was in contrast to the Wesley revival in England which came to the cities. The effectiveness of the camp meetings is demonstrated in the fact that Methodist church membership in 1798 was 6,401 whites and 1,810 colored but by 1805 membership had increased to 9,272 whites and 2,163 colored.<sup>27</sup>

Grissom describes the great period of revival and camp meetings as follows: "In this great revival period it was war between formalism and spiritual Christianity; between creed and a religious experience; between a genuine saving faith and skepticism. And when this wave of spiritual life rolled over this country, it left thousands of souls with an experience as clear as the noonday sun; and as the darkness of night is driven back by the morning sun, so all doubt and skepticism faded away under the light of the glorious gospel of Christ -- God manifested himself to the church in a power no less great than on the day of Pentecost."<sup>28</sup>

After fifty years of losing members to the Methodists, about 1856, a new conclusive stage of cooperation developed between the Moravians and the Methodists. Moravian ministers at Bethania and Friedburg-Hope began preaching at Methodist camp meetings. (Hickory Grove, Antioch, Union, Pleasant Valley, Mount Tabor, Clemmons ville and Maple Springs). "This action by these ministers started a movement that would result in a departure from the quiet religion of faith and isolation by the Moravians to a more evangelistic religious faith with which they had been competing on a losing basis."<sup>29</sup> Now, there would be no further need for Moravians to leave the Moravian church in order to have a part in the camp meeting revival movement.

The pastor of the Friedburg-Hope Congregation recorded the following on August 7, 1848: "Today I attended the Clemmons ville camp meeting. A large number of people were there. At 11 o'clock I listened to a very eloquent preacher by the name of Andrews ... I preached at 3 o'clock to very attentive hearers on I Cor.2:1,2. I made the acquaintance of several ministers and was much encouraged by

---

<sup>27</sup>*Ibid.*, pp. 326-344.

<sup>28</sup>*Ibid.*, pp. 309, 311.

<sup>29</sup>Tise, p. 82.

what I heard and saw to love my dear Savior more and to serve him more faithfully than ever before. A number of our brethren and sisters also were moved to make a new vow to the Savior.”<sup>30</sup> The Bethania Diarist recorded a statement by the pastor, Berichte, on July 27, 1848; “It is impossible for me to deny that the Methodists are in general very dear people and children of God. Association with them is for me very instructive, useful, and refreshing.”<sup>31</sup>.

“The Methodists with their camp meetings and their enthusiastic evangelism rapidly adapted to the conditions in the sparsely settled areas around Wachovia and soon became an overpowering influence on the quiet religion of the Moravians. The result was that their religion was to become almost identical to that of the Methodists. Thus today one can hardly distinguish between a Methodist and a Moravian service, a Methodist church and a Moravian church. Their theologies and practices have become almost the same. The only real difference is that the Moravians retain some of their ancient customs such as the love feast, the Easter sunrise service, and its strong emphasis on music.”<sup>32</sup>

The local society or Class Meeting resulted from the work of John Wesley. Before 1800 and until after the Civil War, it was the basic unit of Methodism. The strict morality practiced in these meetings is surprising by today’s requirements. The class leader was the local preacher or exhorter. He was to inquire about the state of each member’s soul, to advise, reprove, comfort, exhort and to accept offerings. To be a member one had to avoid the evils of “swearing, profanity, drinking, buying and selling slaves, fighting, not paying tax, usury, speaking evil of others, putting on gold, singing or reading poor literature.”<sup>33</sup> Class members were listed separately as male and female on church membership rolls. Class meetings were a requirement when Lewisville Methodist was established in 1878.

The first Sunday School was established, “as early as 1769 by a young Methodist, Hanna Ball, in Wycombe, England.” The idea to care for neglected children, was at first “to teach them to read and to take them to church.” Later, the movement was approved and projected by Wesley as a function of the church. Bishop Asbury,

---

<sup>30</sup>**Moravian Records**, X, 5296.

<sup>31</sup>**Moravian Records**, X, 5284.

<sup>32</sup>Tise, p. 85.

<sup>33</sup>**Ibid**, p. 85.

“established the first Sunday School on the American continent, in Hanover County, Virginia in 1786.”<sup>34</sup> Both class meetings and the Sunday School were used by the Methodists after the Civil War until near 1900, when the Sunday School finally became the primary teaching unit of Methodism. For about a hundred years, from 1850 until about 1950, the Sunday Schools were a vital asset to the Methodist Church for Christian education and the acceptance of Methodism by millions of Americans. As this is written in 1988, it is general knowledge that attendance at Methodist Sunday Schools is only half of what it was twenty-five years ago. The tragic decline in the Sunday Schools runs parallel to the great loss of Methodist Church membership in this period.

Solomon Helsabeck was assigned to the Forsyth Circuit in 1856. He started keeping official records of church membership in 1857. His membership records of churches on the Forsyth Circuit from 1857 to 1897, Volume I, belongs to the Lewisville United Methodist Church. Our church inherited the records in 1901 when the Forsyth Circuit was divided, making the Lewisville Circuit, later called “charge”: Volume II, 1890-1910 and Volume III, 1900-1930 of Helsabeck’s records belong to Mount Tabor United Methodist Church. Solomon Helsabeck was returned to the Forsyth Circuit in 1876 and was responsible for the conversion of more than fifty people in protracted meetings that year. He was tireless in the establishment of Sunday schools.<sup>35</sup>

Moses J. Hunt was in charge of the Forsyth Circuit in 1878 when the Lewisville Methodist Church was established. The North Carolina Conference Journal recorded that, “Hunt was said to have been responsible for the conversion of more than 4,000 people during his ministry.”<sup>36</sup>

Circuits serving the Yadkin Valley (Forsyth County) and the Lewisville Methodist Church after 1878 were as follows: Carolina Circuit 1776, Yadkin Circuit 1780, Stokes Circuit 1830, Forsyth Circuit 1851 and Lewisville Circuit (charge) 1901 to a station church in 1976.

---

<sup>34</sup>Grissom, pp. 142-145.

<sup>35</sup>Tise, p. 139.

<sup>36</sup>*Ibid*, p. 144.

## BIBLIOGRAPHY

Carrol, Grady L.E. **Francis Asbury in North Carolina.** Nashville: Partheon Press (N.C. Room, Forsyth County Library.)

Clark, Elmer T. **Methodism in Western North Carolina.** Western North Carolina Conference of the Methodist Church, 1966.

Four Reynolds Brothers of L.A. Reynolds Company.

Fries, Adelaide L. (et. al.) **Forsyth, The History of a County on the March.** Chapel Hill: University of N.C. Press, 1976.

Grissom, W.L. **History of Methodism in North Carolina.** (From 1772 to the present time.), 1 volume, Nashville: Publishing House of the M.E. Church South, 1905.

Moravian Records, Forsyth County Library (Winston-Salem, N.C.). V, 2306, 2314. VI, 2772, 2783. VII, 3110. VIII, 3823. X, 5284, 5296.

Sheek, Ann. "Two Hundred Years of History." **The Courier** (Clemmons, N.C.), August 6, 1981. (Concord History by Mrs. Carolyn Browder.).

Tise, Larry. **The Yadkin Melting Pot.** Winston-Salem: Clay Printing Company, 1967.

Wright, Mark. "Eighteenth Century Tannery." **Twin City Sentinel**, (Winston-Salem, N.C.), September 4, 1978.



## CHAPTER 4

### THE ESTABLISHMENT OF THE LEWISVILLE METHODIST CHURCH, 1878

By Heartt Bryant (1953)

The records of the Forsyth Circuit of the Methodist Episcopal Church, South show that during the year 1878 the following transfers took place:

#### Left to Start Lewisville

##### From Brookstown Class

A. Eugene Conrad

Philip Mock

George Mock

Alexander Stimpson

##### From Sharon Class

Rev. A.W. Craft

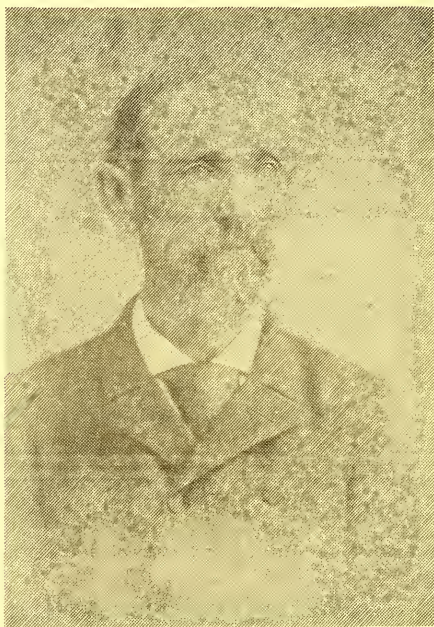
S. Winbourne Craft

John T. Craft

At that time the Forsyth Circuit of the Methodist Church was composed of twelve congregations, or classes as they were then known. At least once a month each of these classes was ministered to by the Rev. Moses J. Hunt whose parsonage was located in the village of Kernersville. In visiting the churches on his circuit, "Uncle Mose" Hunt, as he was affectionately known would frequently witness considerable activity of an unrighteous nature in the village of Lewisville. It is said that Mr. Hunt would dismount from his horse in the grove that is now the site of the present Lewisville Methodist Church and offer a prayer that someday a house of worship would be erected on that spot. It was indeed a well chosen site, being one of the highest elevation in Forsyth County and having an unbroken view in about all directions. The location was on the Shallowford Road which was a link in the stage coach journey from Fayetteville to the foothills of the Blue Ridge mountains.

The men and their families who left the Brookstown and Sharon Classes banded together for the worship of God and engaged for this

purpose an old log school building which was located a short distance from the present home of Mr. and Mrs. S.T. Moser on the Williams Road. On occasions during this period the Baptists and Methodists would join together in the promotion of union worship services and Sunday School work.



**Augustus Eugene Conrad, chief founder of the Lewisville M.E. Church, South.**

Among those who left Brookstown to help start Lewisville, there appears the name of Mr. A. Eugene Conrad. Mr. Conrad was outstanding among a class of men who designed and created the history of their day. He owned and successfully farmed a large tract of "river bottom" land on the Yadkin. His uncleared land containing forests of virgin lumber, kept a saw mill in constant operation. A bold stream flowing through his land toward the Yadkin furnished power for a grist mill. He owned and maintained a toll ferry at the present site of the 421 Highway bridge over the Yadkin. In addition to being involved in these various activities, he maintained a beautiful and gracious home. There is a record of two Catholic Priests who periodically visited him to hunt rabbits. He and the Rev. Moses Hunt must have frequently discussed the dream of establishing a house of worship in the nearby settlement of Lewisville. Although, "For a number of years his membership was



with the Brookstown Church, he loved Lewisville and had a deep conviction there should be a Methodist Church right where the present one is standing. And, as much as he disliked the thought of breaking ties with the brethren of Brookstown, he realized that if his dream should come true, he must be the one to lead in the undertaking, and it proved to be the joy of the balance of his life.” (From a talk made by his son, Dr. W.J. Conrad at the dedication of the present church in 1939.)

THE BUILDING OF THE LEWISVILLE  
METHODIST CHURCH, 1881-1882  
By Heartt Bryant (1953)

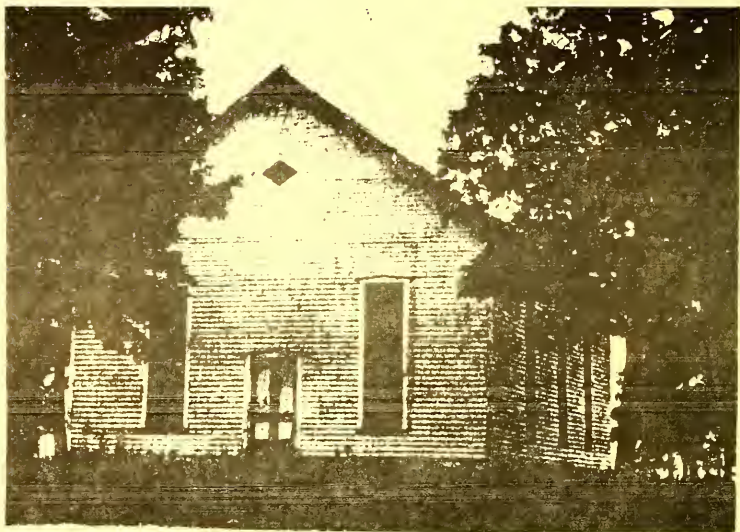
Mr. A.E. Conrad was a man whose religion required activity. Soon after the formation of the class at Lewisville he began to make plans for building a house of worship. He gave much of the timber that was used in the building.

There lived in Lewisville at this time the man for whom the village had been named, Mr. Lewis Lagenour, a prosperous farmer, trader and sawmill owner. When he learned that the devout band of Methodist and an equally devout group of Baptist brethren wished to build churches in the village, he donated to each the tracts of land on which the present buildings are now located. He displayed further evidence of his generosity by offering to saw and kiln dry any timber brought to his mill for use in the buildings. It is said that there ensued between the two denominations a building race which was not decided until the Baptists completed and occupied their building just two weeks ahead of the Methodists.

Mr. William Wright was engaged to supervise the building of the Methodist structure. Because of generous gifts of material and volunteer labor, the building was completed at a cost of only \$200.00. It “was a heavy timbered frame structure, of one room, 40 X 60 feet. So commodious and so well constructed was this frame building that it served the congregation as an adequate meeting house for fifty years.” (From “answers to questionnaire” 1941, Mr. G.C. Graham.)

The original lighting system consisted of four kerosene lamps strategically placed. The heating system was two “pot-bellied” stoves whose long flues joined together and exhausted through a brick chimney extending through the roof. The pews were made from

beautiful heart pine lumber. Some of them are still in use in the basement assembly room.



Lewisville M.E. Church South was housed in this building from 1882 to 1931.

The building was dedicated on October 22, 1882, by the Presiding Elder, Mr. W.H. Bobbitt. An appropriate sermon of dedication was delivered by the Rev. Moses J. Hunt, assisted by Mr. Albert W. Craft, a local preacher and a charter member of the Lewisville Church. The organizational meeting took place the following day with the following members enrolled: (See photostat on following pages).

The Lewisville M E Church South  
 Was dedicated on the 22 day of October  
 1882 by W. H. Bobbitt Preaching Elder  
 and the Church was Organized on the  
 23 with the following members

Males

- 1 George J. Meek Class leader
- 2 W. H. Craft
- 3 A. G. Leonard
- 4 J. J. Meek
- 5 S. W. Craft
- 6 John D. Craft
- 7 Alexander Stinson
- 8 G. H. Stinson
- 9 Jimmie Sines
- 10 Tobias Spear
- 11 J. M. Garbrough
- 12 John H. Warner
- 13 James C. Craft
- 14 W. A. Craft
- 15 Jacob J. Doub
- 16 J. J. Shoddyhamer
- 17 Walter G. Leonard
- 18 Azon Culler
- 19 Thos Puryear
- 20 John Gull
- 21 William Gull
- 22 Griffith G.
- 23 Jacob
- 24 John A. Luper
- 25 Willie B. Hunt
- 26
- 27
- 28
- 29
- 30
- 31
- 32
- 33
- 34
- 35
- 36
- 37
- 38
- 39
- 40
- 41
- 42
- 43
- 44
- 45
- 46
- 47
- 48
- 49
- 50

25

The listing of congregation of Lewisville M.E. Church South by Males (Mals) and Females, dated in 1882.





The Rev. Mr. Hunt was an energetic and zealous spiritual leader. During the summer months he would conduct "protracted" meetings, usually spending about a week at each church on his circuit. These services would begin around two o'clock in the afternoon and consisted of congregational singing, a sermon, retirement to the grove for a basket supper followed by separate prayer services for men and women, then gathering again inside the building for more singing and a second sermon. It is said that Mr. Hunt always insisted on personally supervising the brewing of the coffee at these evening meals. When the last song had been sung and the last goodnights said, the various families would hitch-up the teams and start the journey home. Often during these protracted meetings, members of the various families would find themselves "doing-up" the chores or sleepily milking the cows at midnight. Mr. Hunt would do considerable visiting during these meetings, putting up with first one of the brethren and then another.

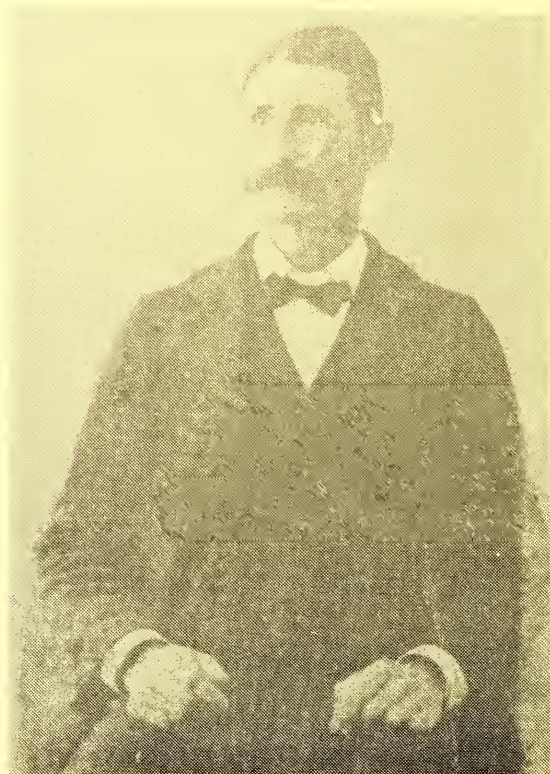
At the time of its organization, Lewisville was in the Forsyth Circuit.

During the pastorate of Mr. C.A. Gault in 1884, the Wesley Vogler home in the village of Lewisville was bought by the Methodist churches of Lewisville, Brookstown, Concord, Sharon, Union, Mount Tabor, Doub's Chapel, New Hope, Piney Grove, Mount Pleasant, Bethel and Clemmons, to be used as a parsonage.

Since the organization of the church, there has always been an active Sunday School, with classes conducted every Sunday. This is particularly important to the spiritual life of a congregation whose pastor divides his time among several churches and consequently cannot have the benefit of preaching services every Sunday. Mr. Eugene Conrad was the first Sunday School Superintendent and served faithfully in that capacity for almost twenty years. Each

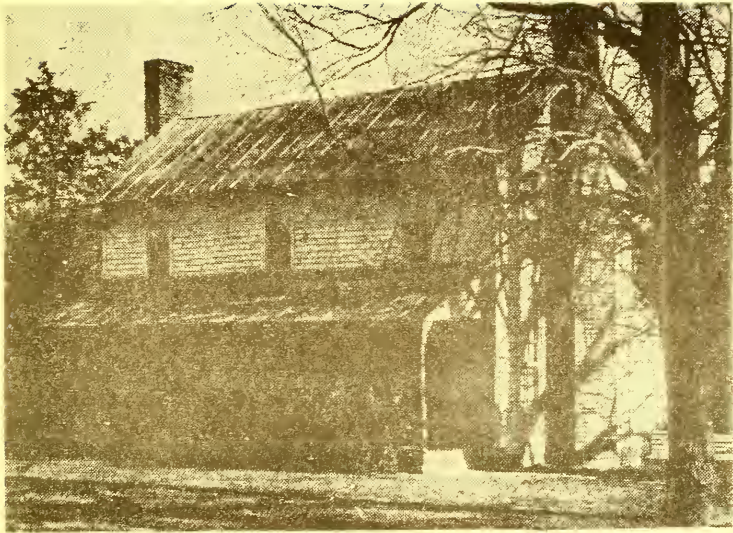
summer he entertained the entire Sunday School with a picnic supper on the lawn of his home. Mr. Charles Doub succeeded Mr. Conrad and served about twenty years. The following have served as Superintendent and have greatly contributed to the spiritual life of the church and community:

Frank Hauser  
Charles Lasley  
Thomas Reynolds  
Phillip Mock  
Frank Reynolds



**Charles Banner Doub followed Augustus Eugene Conrad, serving as congregation leader and Sunday School superintendent for over twenty years. He also served as one of the church's first choir directors.**





The Old Parsonage, 1884.

## THE OLD PARSONAGE

This house served as a parsonage for the Forsyth Circuit from 1884 until 1901 when it became the parsonage of the Lewisville Circuit (or Charge) until 1935 when the new brick parsonage was built next to the Lewisville Methodist Church. Roy Stimson, a member of the church, bought the old parsonage building, and he and his wife, Mrs. Grace Stimson, reared their family in it. (Robah Grace, Doris and Dorsey).

Lewisville was an unpopular place for the Forsyth Circuit parsonage. It was too far west in Forsyth County. The circuit spent five years, 1884 to 1889, in collecting the money from the churches to pay for it. There was no well - the preacher had to obtain water from neighbors across the road. The parsonage was very poorly furnished and had barren walls.

After the parsonage was taken over by the Lewisville Circuit in 1901, a well was dug and a Ladies Parsonage Committee was formed to make the building more liveable. They made improvements such as making quilts for the beds and covering the bare walls with wallpaper.



## CHAPTER 5

### LEWISVILLE ACADEMY

Biographical Sketch by Harland Campbell

The following article, written by Mrs. S.T. Moser, Sr., was published in the February 1957 issue of the **Lewisville Citizen**. The article depicts the community's desire for a more learned populace and a willingness to work to achieve that end.

Mrs. Moser, the former Carrie Mock, was born November 11, 1890 and died in 1983. She married Sidney T. Moser and from this union came six children: Pauline, Dorothy, Louise, Sidney Jr., Glenn and Richard. Mrs. Moser was actively involved in her church and community. She worked faithfully in the children's department and in the Ladies Aid Society. In the community she was active in the Homemaker Club and as a leader in the Girl Scouts.

Mrs. Moser's article was as follows:

Sometime before 1890, there stood an old Academy building on the present school ground. It had been built for a school, but was not used long for that purpose. It was sold to a Mr. Caleb Thomas to be used as a dwelling house. Some years later it burned. Mr. Thomas then built a three-room dwelling.

In our township, there were five schools: Grapevine, Black's, Warner's, Blackburn's and Lewisville. These were one-room schools, with one teacher appointed by a committee of three men. Blackburn's, a larger school, had two teachers. These were known as county free schools.

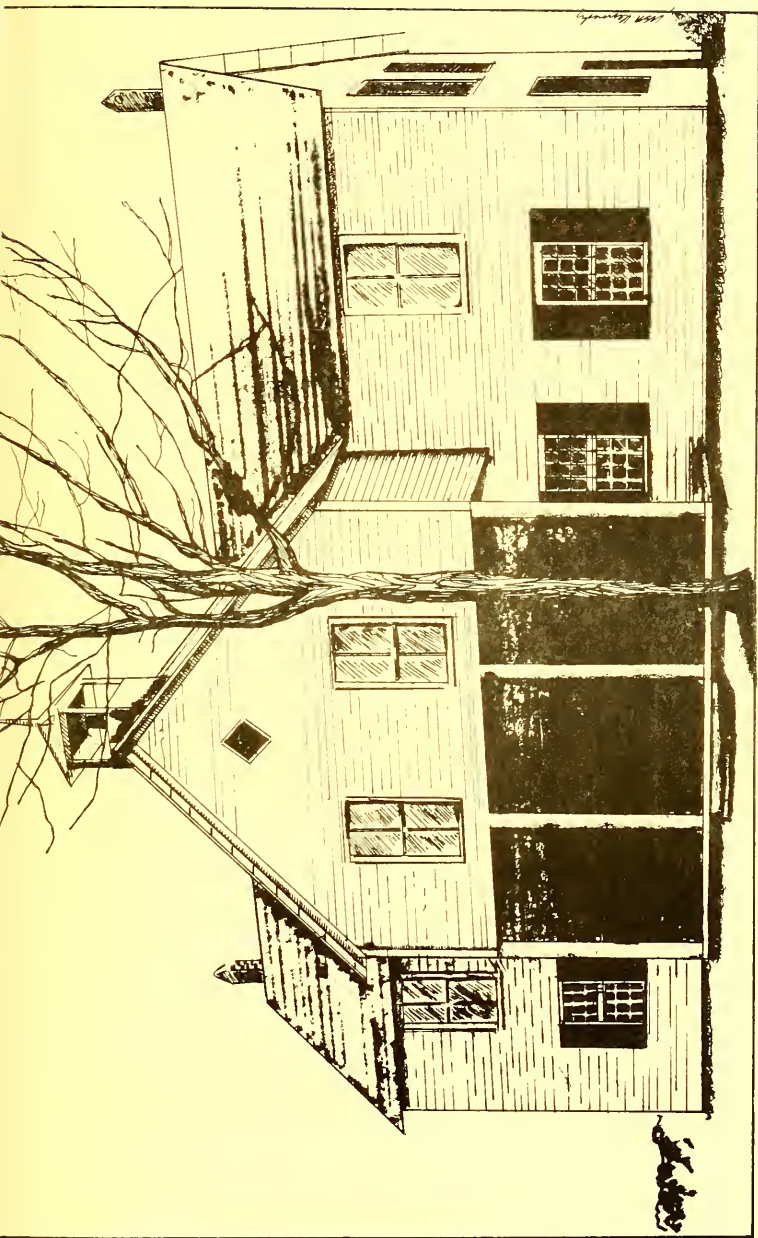
Lewisville school was located at the lower end of Lewisville, as it was called, at the Abb Lyons place. The house still stands. Black's was farther down towards the river. Warner's was near Warner's

chapel, Blackburn's, which was remodeled by Mr. Alec Jones into a nice dwelling and Grapevine, near Grapevine Church. School ran only four months of the year - November, December, January and February. Someone who had gone off to school and returned, or maybe a stranger, would canvass for a subscription school to last for about two months in the spring. He would go to the parents and solicit a certain amount of money for one child or more to attend this session. He would use the regular schoolhouse or some other more convenient building. One such as this was held for several years in the Abb Lyons building by Mr. George Dull. Another in the house where Mr. Robah Stimson lives with Mr. Eugene Watkins as head. He had some very advanced pupils. Two rooms were used with his brother, Mr. Dearing Watkins, teaching the smaller group. At the close of this school, the first commencement was held in the Baptist Church.

Dr. Atkins, the presiding elder of the Winston-Salem district, came out and looked the situation over and passed his approval. Then people were aroused to the need of a higher education, and in 1901 Lewisville Academy was founded by the Methodist quarterly conference of Lewisville circuit. They decided to sell the old building and buy a place near the center of the village. They found they could buy the Caleb Thomas place for \$350, a house and six acres of land. Land then sold for ten or twelve dollars an acre. The porch was closed and partitions taken out between the two bedrooms and porch, making one large room, with a small room at the back. In all it was only 14 by 40 feet.

The district was then redivided. Some children were taken from other schools and sent to Lewisville, especially Blackburn's. Mr. J. Wilson Carroll came from Reidsville to be principal. Mr. Carroll had the task of grading pupils and finding who would be eligible for high school. He taught these and all others from 10 to 21. His brother, Frank, came and taught the younger ones. Miss Pearl Transou taught music in the well-house.

Mr. Carroll worked hard, staying in the community during the summer and soliciting aid from prominent citizens that he might improve the school and make it an accredited high school. He had the cooperation of the leaders and was highly respected by the children. He was our professor.



This sketch shows the Lewisville Academy in 1908.

In 1903 an addition was made to the structure. Two large rooms were built across the front, with an auditorium over it and stairs leading up from the outside. Then in 1907 the first real high school was started. Several pupils came in from other districts, boarding students. They paid tuition and money was raised by giving plays, lawn parties and other entertainments. Funds were also raised by private subscriptions. Later the district voted a special tax. This was a second-grade public school with a three-year course. Students who finished had to go to another preparatory school before entering college.

In 1908 the four other schools were consolidated with Lewisville and the building remodeled. A second story was built over the back and stairs made inside to the auditorium above. This gave three more rooms. A porch was added and a school bus was used for transportation of pupils.

In 1923 the old building was torn down and school was held in the Baptist Church while a new brick structure was erected. The new building was steam heated, had running water, a lunch room and twenty-eight classrooms. Mr. Hugh White was principal and lived in the building, in the home economics room. There were only two teachers for the high school, but it was a four-year high school.

In 1945 the brick building burned. This was after World War II and material could not be obtained for about three years. The children were sent to Vienna and South Fork. Some had classes in the small agriculture building which was still standing on the school site. Finally a brand new structure was completed and Harold Simpson was principal, until 1956 when the high school was consolidated with Vienna, South Fork and Clemmons and moved to the new building named Southwest High School. The elementary school remains at Lewisville with Robert Jones as principal (1958).

A listing of those dedicated individuals who have served as principal in the Lewisville schools:

Mr. J. Wilson Carroll, Mr. Whitlock, Mr. J.O. Ervin, Mr. Rutledge, Mr. Meadows, Mr. A.A. Kennon, Mr. William H. Welch, Mr. Jim Craven, Mr. A.A. Long, Mr. J.O. Blaine.



Mr. Paul Eaton, Mrs. Ethel Whitman Doub, Miss Myrtle Caviness, Mr. H.B. Mock, Mr. Phil White, Mr. Oscar Hauser, Mr. Hugh White, Mr. Dewey Shore, Mr. J. Thad Reece, Mr. S.A. Winslow, Mr. A.C. Lovelace, Mr. Harold Simpson and Mr. Robert Jones.

Note: Since 1958, Mr. Burton G. Stewart, Mr. Eugene Perryman and Mr. Joe E. Hauser have served as principals of Lewisville School.



## CHAPTER 6

### REBUILDING THE LEWISVILLE METHODIST CHURCH 1931

By G. Galloway Reynolds

The Rev. G.W. Fink was sent to the Lewisville Methodist Church and to the Lewisville Charge in 1929. Times were good in 1929 and it soon became obvious that Mr. Fink, as he preferred to be called, had come to build a new church at Lewisville to replace the old one-room white church that was built in 1881. The next year, 1930, a building committee made up of congregational leaders, with L.A. Reynolds, Chairman, and Charles Lasley, Secretary and Treasurer, was elected. Mr. H.N. Haines, of Durham, North Carolina, who was approved by the Conference and by the Duke Endowment Fund, was chosen as the architect and instructed to prepare the plans.

By the time the plans arrived in the fall of 1930, the great depression had also arrived. There were bread lines in the cities; the economy had collapsed. Millions were out of work and many banks were closing. By January 1931, the depression had arrived at Lewisville. Everyone seemed to be pleased with the plans except for a few who thought them too ambitious for the congregation. The plans provided for a sanctuary, forty by seventy feet with ceiling and framing supported by heavy-timbered trusses forty feet in length, and a balcony across the rear of the sanctuary. There were large stained glass windows, plastered walls with plaster moldings and oak pews enough to seat 260 persons. Beneath the sanctuary was a fellowship hall, kitchen and furnace room. Behind the sanctuary was a three-story educational building, complete with restrooms and all necessary utilities.

During the winter of 1930-1931, Mr. Fink preached some very strong sermons relating to the building of the church. Despite the depression he convinced the congregation that with God's help and

hard work the church could be built. In fact, he said it was the best time ever to build it because most of the members of the congregation were unemployed because of the depression, as well as many construction workers.

In January 1931 the old church was removed from the site and the construction started in February with the gathering of many loads of field stone from surrounding fields to go into the concrete for the foundations and basement areas by members of the congregation. Young men of the congregation crushed the rock with sledge hammers. Some of the members who had horses, came with drag pans and worked for over a week excavating the basement areas and the foundations.



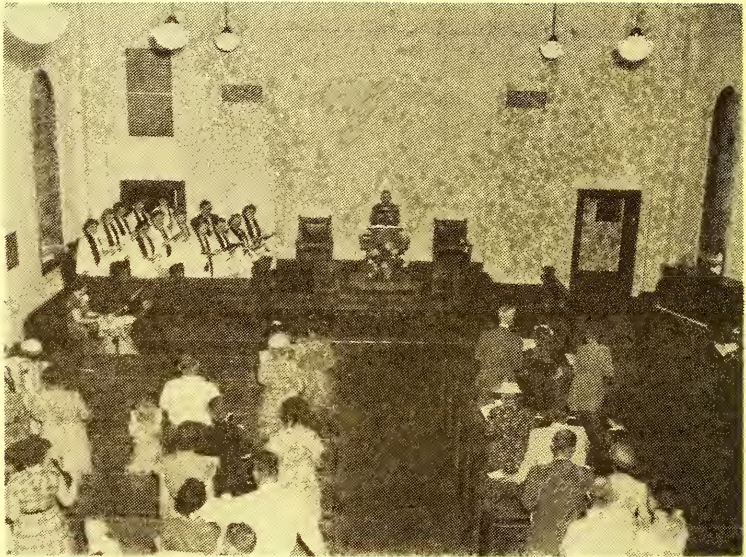
Our Church in 1931.

Although many of the materials and much of the labor were donated in the construction of the church, it was necessary to employ a building superintendent, skilled carpenters and brick masons. Parks Messick, a local building contractor, was employed as superintendent. He did an excellent job in the interpretation of the plans for the construction, even for the building of the massive forty feet long wooden trusses over the sanctuary. Carpenters and masons worked at reduced wages for they had no work otherwise. They even gave many days' work.

Four families gave practically all of the lumber necessary in the construction; not in finished lumber, but in large pine trees standing on their property. Members of the church went in and cut the trees down and turned them into saw-logs. A member of the church loaned his two-ton truck during the construction period to haul logs to the sawmill, then to a dry-kiln and on to be dressed. It was also used to haul other materials as needed. The Chairman of the Building Committee, who had no trees to give, mortgaged land in order to borrow \$1,000 to give to the building fund. Mr. Fink, a painting and decorating contractor before he entered the ministry, with the help of a young man of the congregation, did all the painting. The men of the church worked for months on the church as their services were needed. Mr. Fink and the Chairman of the Building Committee made several trips to Winston-Salem where they secured donations amounting to several thousands of dollars from wealthy members of Centenary Methodist Church. These gifts apparently amounted to more than the cash donations which the congregation of Lewisville Methodist was able to make.

The women of Lewisville Methodist Church were not only working during the construction period on finances but also for eight more years in paying off the indebtedness. One of their first projects was making a large quilt with many spaces of varying sizes for persons' names. They sold the smallest spaces for 25¢ each, but the larger spaces were much more expensive. Later, the quilt was sold at auction. Mr. S.T. Moser bought it; his daughter, Mrs. Louise Reynolds, inherited it and gave it to the church. The quilt is displayed in Asbury Hall, in a glass case built by Charles Clarke and Kenneth Scales, members of the church. The quilt project was only a small part of the women's work. They had ice cream suppers, chicken pie suppers, bake sales in downtown stores and food concessions stands at the Forsyth County Fair.





The sanctuary as originally built in the 1931 church.

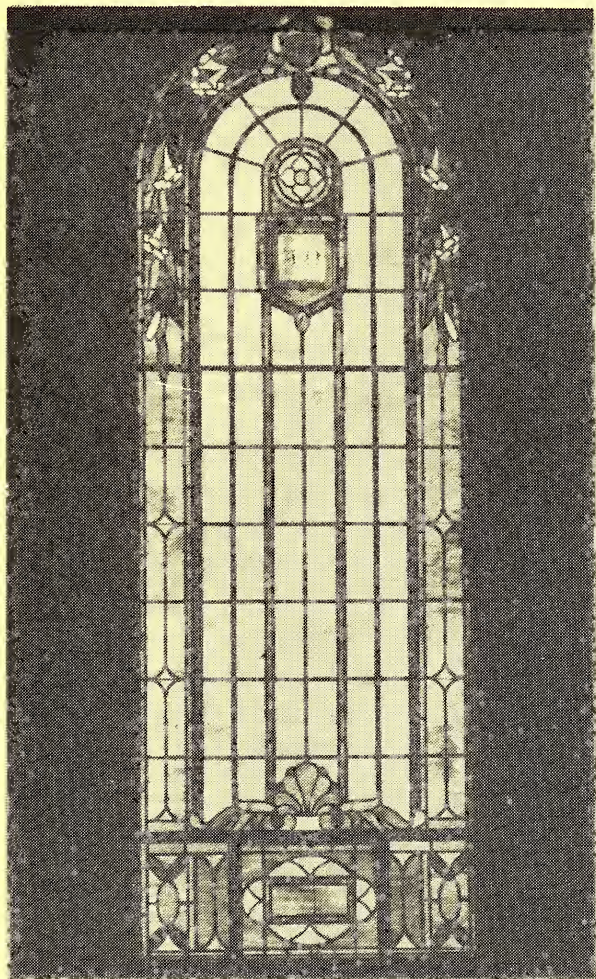
Services were held in the Lewisville School Building during the construction of the church. The congregation which numbered 188 moved into the new church building in November 1931.

At the time of the building of the church, detailed records were kept of the cost, including all donated labor, materials and donations but in the years since the building of the church these records were lost. The cost of the construction of the church was certainly several times more than the debt of \$24,000 which remained after completion. The debt was paid off and the church dedicated October 8, 1939. Bishop Clare Percell preached the dedication sermon. The Rev. G.C. Graham was pastor.

An earlier Lewisville Methodist historian, Heartt Bryant, who was also chairman of the House and Grounds Committee for many years, had this to say about the church building: "The aid of the Duke Foundation was enlisted in securing the architect, Mr. Haines, to design a building that would fill the needs, both present and future, of this size and type congregation. So well did Mr. Haines fulfill his commission that the resulting building was long used as a model for rural churches in the Southeastern United States."



In the more than one hundred years of Lewisville United Methodist Church history, 1931 was its finest year. Those of us who volunteered our labor and services during the spring, summer and fall of the construction, are now the older members of the congregation. We remember with deep satisfaction our part in the seemingly miraculous accomplishment. It was a high point in the congregation's dedication and faith in God, with a willingness to sacrifice to the end that a place of worship and Christian education might be provided for many years to come.



One of eight large stained glass windows in sanctuary of the church built in 1931. Church families paid for the windows, each costing \$250.

The Rev. George W. Fink was not only a pastor but a prophet as well. No one could have done a better job in leading the congregation through this project of faith. He was a contractor before he entered the ministry and his capabilities were displayed in every phase of the planning and construction of the church. He personally painted the entire church, inside and outside, including the educational building, with the help of one member of the congregation. Thank God for the faith, ability and dedication of His servant, George W. Fink.

As this is written in 1987, fifty-six years after the building of the church in 1931, Lewisville United Methodist is the largest of twenty churches within a three-mile radius of Lewisville. The building of a modern church plant in 1931 was definitely a factor in the growth of the church since that time. In a difficult time, that required great faith, it offered improved facilities for Christian education and worship with a committed congregation. Growth was very slow until after World War II and the establishment of the first real estate developments in the 1950s. The opening of the Shallowford Lakes development in the mid-1950s marked the beginning of an increase in the number of new immigrants to Lewisville. Forsyth County's population movement to the west in the 1970s and 1980s brought many new people to Lewisville's many real estate developments and apartment projects. This resulted in an increase of the population of the Lewisville area by several thousand persons. Again, Lewisville United Methodist Church has rebuilt its church plant with greatly enlarged facilities, ready for continued growth beyond the end of this century. I might add that about a third of the new church plant (1981-1984) consists of the three-story educational section of the 1931 church.

## CHAPTER 7

### BUILDING THE LEWISVILLE CHARGE PARSONAGE - 1935

The Lewisville United Methodist Church Parsonage, located adjacent to the church, was built in 1935 by the churches on the Lewisville Charge: Lewisville, Sharon, Concord and Union. Earlier in 1935, Doub's Chapel, Brookstown and New Hope churches were removed from the Lewisville Charge and became Doub's Charge.

The Rev. G.W. Fink, pastor of the Lewisville Methodist Church and the Lewisville Charge during the building of the church in 1931, was replaced by the Rev. R.A. Taylor in 1933. Rev. Taylor found some reluctance on the part of the Lewisville congregation toward the building of a Charge Parsonage so soon after the building of the church. The nation was still in the depression and the church was struggling to pay on its indebtedness. Rev. Taylor had a house plan that he wanted to use for the parsonage, a large bungalow with porches. Some of the Lewisville church leaders questioned the building of this style house next to the new church, saying that a house plan more in keeping with the architecture of the church would be more acceptable. Rev. Taylor seemed determined to build the house he wanted to build and when he promised to raise the money required above the sale of the old parsonage, donations of cash, labor and materials, without leaving any debt, all opposition faded away. After the decision was made, the Lewisville congregation did more than its part through donations of labor, materials and services.

The Lewisville Charge Building Committee sold the old parsonage, bought in 1884, to Mr. Roy Stimson for \$1200 on September 11, 1934. They bought 1 3/4 acres of land adjacent to the Lewisville Methodist Church from Omar Conrad for the parsonage



location. The Committee borrowed \$2,000 on a note and deed of trust from the First National Bank of Winston-Salem which were dated December 18, 1931. Signers of the note were L.A. Reynolds, W.O. Dickerson, E.A. Smith, C.B. Doub and J.T. Snow. The note was paid in full on February 2, 1937.

Mr. Taylor, as he promised, provided a detailed accounting of the parsonage construction. In an agreement signed by representatives of Lewisville, Sharon, Concord and Union churches the amount that each church had contributed to the building was determined:

	Amount	Percentage of Total Value
Lewisville	\$2,682.14	45.10%
Union	942.47	15.80%
Sharon	1,255.82	21.10%
Concord	1,066.46	18 %
	<b>\$5,946.89</b>	



The Lewisville Charge Parsonage built in 1935.

Included in the total above are the following sums:

Conference Board of Church Extension	\$ 300.00
General Board of Church Extension	500.00
Money Raised by Mr. Taylor from Outside the Charge	1,566.00
Money Received from Old Parsonage Sale	1,200.00

It was agreed by all that Mr. Taylor had built the parsonage as he promised without leaving a debt to be paid and everyone was pleased. His accounting of the donations of materials, labor, services and cash by each of the four churches is in the church records.

Lewisville Methodist Church's donations follow:

Lumber	Feet	Work	Hours
Ira Doub	2,000	2 Load Lbr. fm	
C.M. Lasley & Mother	6,597	<b>C.M. Lasley</b>	
Will Tuttle	2,017	2 Loads fm.	10
Ray Lasley	1,000	<b>C.M. Lasley</b>	
Jim Tuttle	1,812	2 Loads fm.	
John Craft	1,588	<b>C.M. Lasley</b>	
W.F. Hauser	1,175	3 Loads fm.	
<b>Total</b>	16,189	<b>Will Jones</b>	
		(Concord)	
		Plane Haul	7.50
		2 Loads Cinders.	
<b>Work</b>	<b>Hours</b>	<b>Doub, Ira</b>	89.50
Hauser, Wilbur	59	<b>Doub, Marion</b>	57.50
Hauser, W. Frank	34.50	<b>Reynolds, Herbert</b>	
Hauser, Shelby	47.50	38 yds. sand fm.	
Rock, W.A.	7	<b>Mrs. Patterson</b>	
Rock (horse)	15	2 Loads Cinders.	
Rock, William	139	Help G.G.	
Rock, George	88.50	Work at House	34.50
Rock, David	112.50	<b>Patterson, Clyde</b>	30
Taylor, Tillett	453.50	<b>Reynolds, Thomas</b>	99
Conrad, Esta	14.50	Haul Rock, Little	
Conrad, Clifton	32	Truck	8
Conrad, V.S.	72	Haul 4 Loads Sand,	
Conrad, (mule)	15	L. Trk.	
Taylor, George	38	Load Cinders.	
Mock, Gray	22.50	Help G.G.	
<b>Reynolds, G.G.</b>		<b>Lasley, C.M.</b>	
1 Load Lbr. fm		Team & Driver	39.50
<b>Jim Craft</b>		Work on House	25.50

GIVEN FOR PARSONAGE AT LEWISVILLE  
by Lewisville Methodist Church

(cont.)	Work	Hours	Cutting & Hauling Lumber
	Conrad, Max	39.50	
	Craft, Ab	15	
	Conrad, Voyle	17.50	<b>Ira Doub</b> cut and helped haul his logs out to the road.
	Hauser, Fred	5	
	Sink, Titus	22.50	
	Sink, Gaither	22.50	
	Conrad, Gray	11	<b>C.M. Lasley</b> pulled his logs together at the mill.
	Taylor, Paul	51.50	
	Moser, Howard	2.50	
	Mock, Jasper	13	
	Moser, Glenn	40	<b>Jim and Will Tuttle</b> cut and hauled their logs to the mill.
	Reynolds, Daniel	16	
	Moser, S.T., Jr.	8	
	Craft, T.A.	15	
	Stimson, Duran	5	<b>M.F. Hauser and boys</b> cut and hauled their logs to the road. They also helped cut and haul Mr. Hick's (Concord) logs out to the road.
	Winslow, Prof. S.A.	43	
	Clayton, Albert	5	
	Reynolds, L.A.		
	20 1/2 yds. sand with Little Truck		
	Moser, Horace	23	
	Powers	5	
	Total Hours	1,911.50	
	Total Cash	\$242.84	
	Total Feet Lumber	16,189	

THE EARLY DAYS OF SUNNY ACRES

By Ruth Reynolds Hartle

As a ten-year-old I thought the huge building going up at the "lower end" of Lewisville was really something nice to have in my home town. The Laugenour house (at that time the Sprinkle house) was the largest house in the village and I guess the Clayton house diagonally across from the Sprinkle house was next. Around the Clayton house was a gorgeous green lawn surrounded by oleanders. That impressed me because they were the only such trees outside my father's nursery. The green lawn of the Claytons' was the gathering place for the men of the village to play croquet just about every summer afternoon and evening.



As I recall, there were all sorts of speculations about what was going to be done with that large house being built by Miss Anna Ogburn. My father knew Miss Ogburn and her family who lived in Winston-Salem. He said they were wealthy and very generous and supported many worthy causes around Winston-Salem, particularly the Methodist Church. Their donations led a congregation to name their church, Ogburn Memorial Methodist Church and Miss Ogburn and her family were instrumental in providing the land and financing the structure of the Bethlehem Center, also in Winston-Salem.

It took a long time to complete such a building and to completely landscape the grounds, but on completion Miss Ogburn invited our church to take a tour. I thought it was the "most awesome thing" I had ever seen outside of our own church building. As one drove up the long driveway, there was a large lawn surrounded by landscaping composed of a rose garden and many ornamental shrubs and flowering plants. A walkway led to the terrace, beautifully furnished with plants and flowers. The front door opened from that into the longest, biggest living room/den I had ever seen ... an enormous stone fireplace and mantle at one end and doors opposite each other at the other end, which opened into dormitory rooms already set up with rows of beds in them. And there were several bathroom units, each with rows of stalls. This was not exactly ordinary in those days! Beyond the fireplace-end of the big central room was a kitchen with huge ovens and a lot of counterspace and sinks and utensils for cooking. From the kitchen one entered a large dining room, furnished to serve a hundred and more at one time. It was then that Miss Ogburn announced her intended use of her establishment.

Miss Anna planned to bring different groups of under-privileged children out from Winston-Salem each week during the summers. These children, who had no opportunity to romp and play in the open, sunny fields during the summers, would come live with her for a week. She would call it Sunny Acres and she would be bringing the children to Sunday School and church at Lewisville Methodist Church. I thought to myself that the children would certainly become **privileged** when they arrived to spend a week in "paradise". She hired Methodist deaconesses who directed the activities and she hired local people to do household duties. And she did exactly as she intended to do. For many summers she entertained and trained and loved those groups of children, weekly, and she always brought them to our church on Sunday mornings.

When I became a teenager and a member of the MYF, my group and I also became privileged. We were often invited, and, of course, we always accepted invitations for fun, fellowship and worship at Sunny Acres with Miss Anna and the Deaconesses, Sarah Key and Hyda Heard. We had picnics in the summer, hikes in the fall, but the occasion which stands out most in my mind was a winter Saturday afternoon. When we arrived, we were greeted by the hostesses and a roaring fire in the big fireplace. After a time of fun and games we looked through the long row of windows on the back wall of the room and saw that snow was falling! We were very excited and joyful, and in that mood it was so natural to go into a time of worship and rejoicing before our evening there ended.

I wonder if Miss Anna and Sarah Key and Hyda Heard ever realized how much they influenced young lives as they developed: to love God and His Church and His children of all ages. But then there are family and friends, particularly in this church, who also have influenced me. For these I am indeed grateful as well.



**Miss Anna Ogburn ran Sunny Acres in the 1930s as a Methodist retreat and for Vacation Bible School.**

(PROGRAM OF DEDICATION OF CHURCH BUILT IN 1931)

LEWISVILLE METHODIST CHURCH

Bishop	Clare Purcell
District Superintendent	W.A. Lambeth
Pastor	G.C. Graham

DEDICATION DAY --- ORDER OF SERVICE

**October 8, 1939**

11 O'clock A.M.

The Voluntary	Instrumental
The Call to Worship	Choral
Hymn Number 666	The Choir
Hymn Number 78	Congregation
The Apostle's Creed	Congregation
The Pastoral Prayer	Rev. G.C. Graham
Anthem	The Choir
Old Testament Lesson (Psalm 84)	Responsively
The Gloria Patri	
New Testament Lesson	
Notices	
The Offering	
Hymn - or Solo (Selected)	
Sermon	Rev. Ralph E. Johnson
Prayer	
Hymn Number 383	Congregation
Benediction	

LEWISVILLE METHODIST CHURCH  
DEDICATION OF CHURCH BUILT IN 1931

October 8, 1939

---

11 O'clock A.M.

The Morning Service Conducted by the pastor, Rev. G.C. Graham  
and Rev. Ralph E. Johnson.

12:45 P.M. Lunch on the Church Lawn

2:00 O'clock Service

The Voluntary	Instrumental
Hymn Number 660	The Choir
Prayer	Rev. J.W. Vestal
Hymn Number 661	Congregation
Offering	
Brief History of Lewisville Church	Rev. William Rock
Some Reminiscent History of Old Church	Dr. W.J. Conrad
Address - "Building New on Old Foundation"	Rev. G.W. Fink
Hymn Number 556	Congregation

3:00 O'clock Dedication Service

The Voluntary	Instrumental
Hymn Number 662	The Choir
Prayer	Dr. W.A. Lambeth
Scripture Lesson	
Vocal Solo	Rev. Ralph Johnson
Hymn Number 415	Congregation
Dedicatory Sermon	Bishop Clare Purcell
Presentation of Church by Ordinance	Church Officials
Sentence of Dedication and the Prayer	Bishop Clare Purcell
The Doxology	
The Benediction	

Ushers: Tom Reynolds Chairman, Frank Trivette, Fred Hauser,  
William H. Moser, Clifton Conrad, George Rock and Horace  
Moser.

The Session of the Fourth Quarterly Conference

## CHAPTER 8

(Program)  
Seventy-Fifth Anniversary Celebration  
of  
The Founding  
of  
LEWISVILLE METHODIST CHURCH  
Lewisville, N.C.  
18 October 1953

### SUNDAY SCHOOL PROGRAM

Ten O'clock

In Charge of the Cokesbury Class

Albert Kirkman, Presiding

- ORGAN PRELUDE "Awakening" Englemann  
Mrs. G.G. Reynolds, Mrs. W.W. Hauser
- SONG NO. 157 "Forward Through The Ages"
- RESPONSIVE READING  
NO. 325 "The Church"
- PRAYER Led by G.G. Reynolds
- ANNOUNCEMENTS
- SONG NO. 235 "God of Grace and God of Glory"
- VOCAL SOLO "Hold Thou My Hand" Briggs  
Mrs. Vernon Felton
- READING OF THE HISTORY OF THE CHURCH  
Miss Ruth Reynolds  
(This sketch was written by L. Heartt  
Bryant from materials collected by Miss  
Reynolds, F.T. Reynolds and himself.)
- SONG NO. 81 (First Stanza) "The Church's One Foundation"
- CLASS SESSIONS

\* \* \* \* \*

## MORNING WORSHIP

Eleven-ten O'clock

Participating in the Nationwide Observance of Laymen's Day  
Church Lay Leader G.G. Reynolds Presiding

ORGAN PRELUDE "Jesu, Joy of Man's Desiring"  
Mrs. W.W. Hauser Bach

CALL TO WORSHIP

HYMN NO. 1 "Holy, Holy, Holy"

THE RESPONSIVE READING OF THE HOLY SCRIPTURES  
"Spiritual Treasure" (12-1) Page 576 Led by W.H. Moser

THE GLORIA PATRI

THE LESSON FROM THE HOLY SCRIPTURES St. John 1:43-  
51 Odell Mock

THE ANTHEM "Song of Praise" The Choir

THE PRAYER, Concluded with the singing of the Lord's Prayer by  
The Choir

THE PRESENTATION OF TITHES AND GIFTS

NOTICES

HYMN NO. 249 "I Love To Tell The Story"

THE ADDRESS CHRIST CALLS MEN,  
R.V. Martin

THE INVITATION TO CHRISTIAN DISCIPLESHIP

HYMN NO. 287 "A Charge to Keep I Have"

BENEDICTION

ORGAN POSTLUDE "March De LaCloche" Delibes  
Seventy-Fifth Anniversary Celebration

page 2

BASKET DINNER Twelve-thirty O'clock

Let all share fellowship and food at this time!

\* \* \* \* \*

### THIS CHURCH

This church was organized in 1878. The first building on this site was erected in 1881. It was dedicated on October 22, 1882. The second and present building was erected in 1931 and dedicated in 1939. The cornerstone was not set when the building was erected and this anniversary occasion is being used as a suitable time at which to do it.

The church was in the territory of the North Carolina Conference until 1890 when the Western North Carolina Conference was organized. It has been in this latter conference for sixty-three years.



# CORNERSTONE SETTING CEREMONIES

One-thirty O'clock

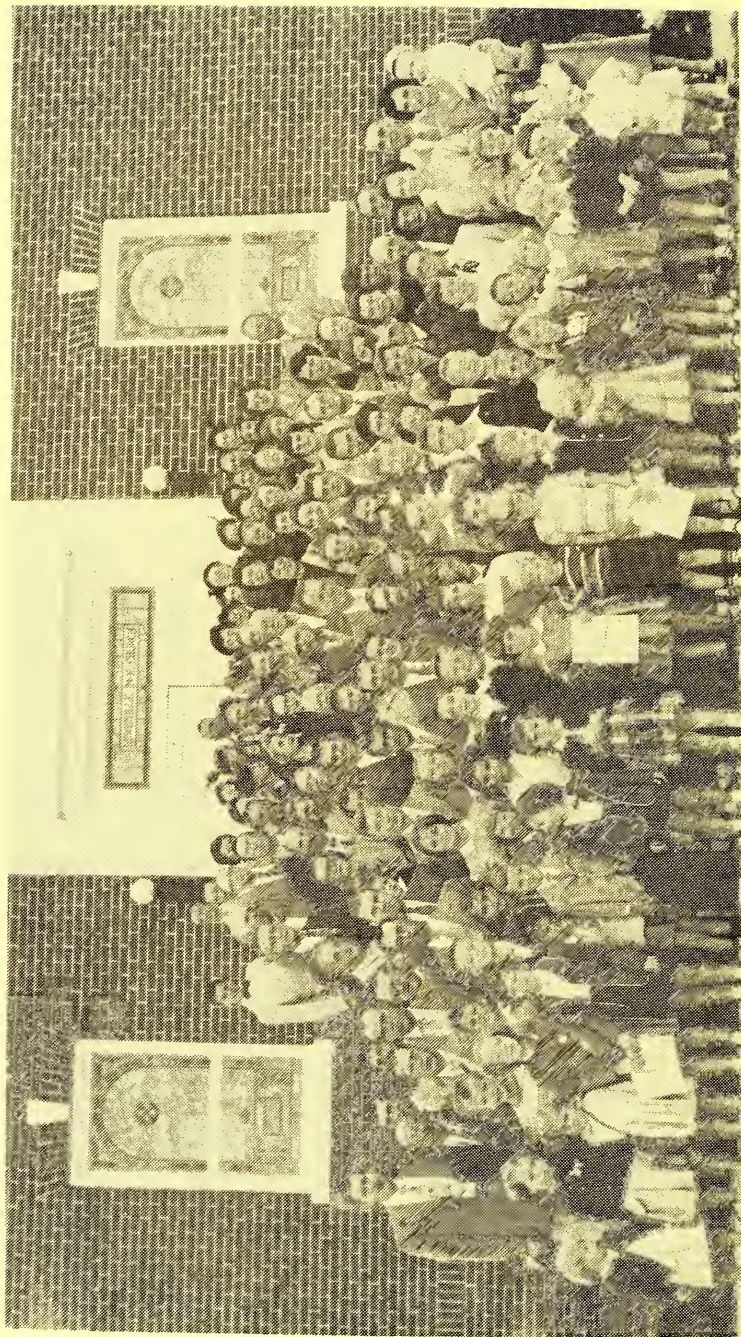
ORGAN PRELUDE "Andantino" Maurlan  
Mrs. Wilbur Hauser  
INVOCATION  
HYMN NO. 381 "The Church's One Foundation"  
THE RESPONSIVE READING OF THE  
HOLY SCRIPTURES Page 621  
"The King of Glory"  
THE GLORIA PATRI  
THE LESSON FROM THE HOLY SCRIPTURES  
I Corinthians 3:9-16  
HYMN NO. 379 "I Love Thy Kingdom, Lord"  
(While this hymn is being sung the congregation will  
follow the minister, the choir and the trustees to the  
northeast corner of the building for the remainder of the  
service.)  
SCRIPTURE SENTENCES  
PRAYER OF CONSECRATION  
THE LITANY FOR THE SETTING OF THE  
CORNERSTONE  
THE EXHIBITION OF THE BOX TO BE PLACED IN  
THE STONE  
THE PLACING OF THE BOX AND THE SETTING  
OF THE STONE  
HYMN NO. 548 "On This Stone Now Laid  
With Prayer"  
BENEDICTION

\* \* \* \* \*

The flowers are placed in the chancel today by members of the family of L.A. Reynolds honoring him on his 79th birthday and expressing their gratitude for his example of devoted service to the Church including his efforts toward building and financing the erection of this structure.

## ARTICLES PUT IN BOX IN CORNERSTONE

**Holy Bible**, Copy of this Program, **N.C. Christian Advocate** 10-15-53, Copy of History of Church, **Lewisville Citizens** for July, August and September 1953, Picture of congregation on Oct. 4, 1953, the **Circuit Rider** and the **Wesley Quarterly**.



The congregation of the Lewisville Methodist Church on its Seventy-Fifth Anniversary (1953).  
Picture made following church service, Sunday, October 4, 1953

First Row: left to right, Marsha Robbins, Brenda Robbins, Bobbie Robbins, Susan Needham, Toni Trivette, Kenny Scales, Kenneth Conrad, Louise Trivette, Deanie McMordie, Tanya Mock, Travis Joyner, Wanda Joyner, Bobby Brasch, Frances Joyner, Beth Pratt, Susan Pratt, Susan Deering, Greg Mock, Tim Reynolds and Randy Duncan.

Second Row: Barton Bridges, Glenn Tuttle, Michael Needham, Richard Mock, Wrenn Conrad, Frances Tuttle, Jim Bob McMordie, Jane Alice Martin, Jackie Williams, Eddie Hauser, Scotty Duncan, Jimmy Mock, Bill Moser and Linda Beck.

Third Row: Walter Joyner, William Robbins, Susan Reynolds, Kathy Reynolds, Johnnie Huffman, Martin Taylor, Richard McMordie, Michael Hauser and Judy Mock.

Fourth Row: Lindsay Motsinger, Marion Doub, Robert Martin, Gray Mock, Ralph Huffman, Eddie Stafford, Mrs. Frank Reynolds, Mrs. Norman Duncan, Jon Reynolds, Mrs. Odell Mock, Mrs. H.E. Simpson holding Eddie Simpson.

Fifth Row: Moses Bridges, Glenn Lasley, Fred Mock, J.E. Smith, Morton Deering, Clifton Conrad, Mrs. Gray Mock, Annie Gertrude Moser, Steve Moser, Mrs. Kenneth Scales, Kenneth Scales holding Donald Scales, Herbert Reynolds, Ruth Reynolds, Harold Simpson and Odell Mock.

Sixth Row: F.M. (Jim) Sheets, Joe Sheets, Mrs. F.M. Sheets, Benny Sheets, George MacDuffie, Mrs. George MacDuffie, W. Ray Lasley, Mrs. W.H. Moser, Mrs. John Beck, William Henry Moser, John Beck, T.C. Pratt, Mrs. Morton Derring, Judy Porter, Mrs. T.C. Pratt, Mrs. Herbert Reynolds and David Porter.

Seventh Row: Sam Needham, Tom Trivette, Mrs. Felix Huffman, Mrs. Tom Trivette, Ira Doub, J. Henry Craft, Sr., Mrs. Francis McMordie and Harriet Gilyard.

Eighth Row: Charles M. Lasley, Felix Huffman, Clark Taylor, Mrs. Clark Taylor, Mrs. Z.V. McGirt, Mrs. Ruth C. Brasch, L.A. Reynolds, Suzanne Taylor, Lynne Reynolds, Sarah Stafford, Mrs. E.M. Conrad, Doris Anne Needham, Mildred Conrad and Frank Reynolds.

Ninth Row: Dick Reynolds, Clarence Moser, Mrs. Lindsay Motsinger, Mrs. W.E. Lasley, Mrs. Sallie Moser, Mrs. J.B. Cornatzer, Mrs. A.C. Mock, Sr., Mrs. G.R. Stafford, Rev. G.R. Stafford, Mrs. W. Ray Lasley, Mrs. G.G. Reynolds, Mrs. Jack Tuttle and Mrs. L.A. Reynolds.

Back Row: Francis McMordie, M.M. Bronson, Mrs. M.M. Bronson, Mrs. R. Max Conrad, Mrs. J.L. Warner, R. Max Conrad, Mrs. Ira E. Doub, Mrs. J.R. Whitman, Mrs. S.B. Needham, Mrs. C.M. Lasley, Mrs. Daisy Craft, Mrs. Wilbur Hauser, Mrs. M.B. Doub, Mrs. J. Henry Craft, Sr. and Mrs. T.S. Martin.



## THE LEWISVILLE METHODIST CHURCH FIRE 1954

From 1936 to 1945, the Baptist Church, a house and a store across the street from the Methodist Church, and the Lewisville High School all burned to the ground. Men from Lewisville churches, largely from Lewisville Methodist and from Lewisville Baptist, organized the Lewisville Civic Club in 1945, in the little Agricultural Building, beside the ashes of the burned Lewisville High School. The Civic Club, among its many other accomplishments, organized and financed the establishment of the Lewisville Volunteer Fire Department in 1951.

We were one of the first fire departments affiliated with Forsyth County and at the time of the Methodist Church fire, had three years of training and experience. We had only the water we carried in our fire trucks to use in fighting fire. The fire truck's pumps reduced the water to fog under several hundred pounds pressure. We had been successful in saving several homes where the flames were confined, not having yet broken through the roof. The high-pressure fog-fire trucks were considered adequate for most residential fires but not for fires in larger buildings such as churches and schools, with greater areas involved.

At six o'clock A.M. September 7, 1954, a passing salesman noticed that the Lewisville Methodist Church was on fire and sounded the fire station siren. I will never forget the dismay and the terrific sense of responsibility that I felt when I arrived at the scene of the fire. As the home fire chief, it would be my responsibility to direct the effort to save the building. I saw the situation in a few seconds. Smoke was being forced out of the large, round ventilator at the front of the church under considerable pressure for some twenty feet, then

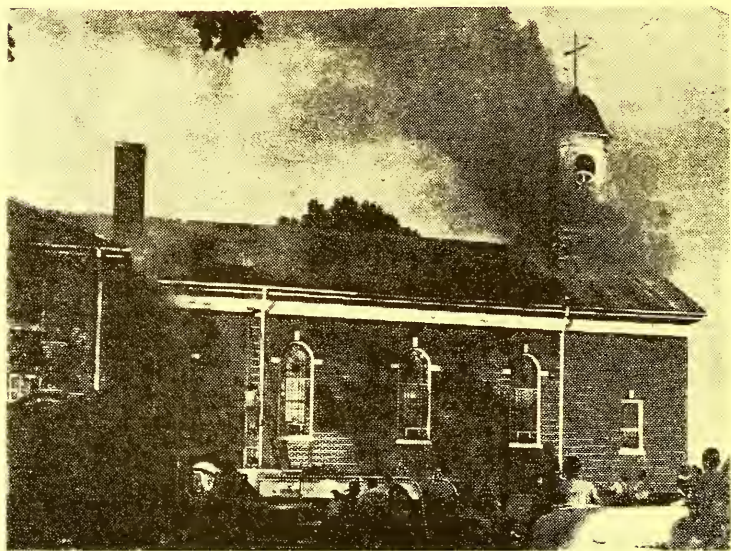
spiraling upward as far as I could see. Smoke was also being forced out from under the eaves of the building, all around the sanctuary and the educational building. It looked as if the whole building was ready to burst into flames.

I found at the rear of the three-story educational section on the second story, two windows with glass that had been darkened by the heat. I directed our men with both fire trucks to start applying fog streams through these windows. I used one of the truck's radios to call the county control station and inform them of our situation and to ask that they send the Clemmons and South Fork departments. Later, the county control station called back and said that they had sent all the county affiliated departments. When we had emptied the tanks on our two trucks, the fire was somewhat retarded but it was only after Clemmons and South Fork's trucks had used their water and ours were refilled at the Lewisville School, that the temperature inside the educational building was low enough for us to enter with breathing equipment. Upon entering the building from the west basement entrance, we could see that this part of the fire was under control. The fire had started in a second story classroom, ran up nonenclosed stairwells, between the sanctuary and the classrooms, all the way to the attic. A dozen rafters were charred; the fire had broken through the roof in an area five to eight feet across.

We now had to deal with the fire in the sanctuary. The super-heated gas was too hot for us to enter the sanctuary and the smoke was too dense for us to see. We believed that the smouldering chancel area was the problem. We removed the vents from the stained glass windows on each side of the sanctuary and directed fog streams directly on the chancel area. This turned out to be the proper procedure; soon it was cool enough for us to enter and it was all over except for cleaning up and watching for several hours for the possible rekindling of small fires. The fire stopped at the chancel area and there was little damage to the sanctuary except from blistered varnish and smoke damage resulting from the super-heated gases.

The circumstances were all in our favor, without which we could not have saved the church from burning. The fire was discovered at

the very last minute that it would be possible for us to save the building. This was the only building that we had saved from burning after the fire had broken through the roof. It was by far the largest building in the county that had been saved by any of the county fire departments. We had a strong feeling that there were Providential circumstances involved. At the end of the day, it seemed miraculous to us that the church was still standing and that insurance would more than take care of the loss. There were many silent prayers of thanksgiving!



A newspaper photographer's picture made during the fire.



September 11, 1954.

Chief G. G. Reynolds  
Lewisville Fire Department,  
Lewisville, North Carolina.

Dear Chief Reynolds:

The congregation of the Lewisville Methodist Church expresses its sincere thanks to you all for saving its church.

Forsyth County has never witnessed such a display of co-operation and teamwork as we of Lewisville were blessed with the morning of September 7th.

While we experienced a loss it is not what it would have been had it not been for you and we did have the opportunity of seeing you men of the Fire Departments of Forsyth County in sacrificial service to your fellowmen, foremost in the teachings of the Master, and it is indeed a challenge to us all.

Sincerely yours,

Secretary,  
Official Board of the  
Lewisville Methodist Church.

## RESTORATION AFTER THE FIRE

A meeting of the Official Board was called Tuesday night, September 7, 1954 at the schoolhouse to make decisions after the fire that morning at the church.

A committee was elected to work with insurance adjustors. It was composed of Kenneth J. Scales, Chairman, L. Heartt Bryant and Charles M. Lasley. A committee was elected to take an inventory. It was composed of L. Heartt Bryant, Chairman, F.T. Reynolds and Sam B. Needham. A larger committee was elected to oversee the Renovation Program. This committee included the two committees and in addition were G.G. Reynolds, Mrs. Herbert Reynolds, Mrs., W.W. Hauser, Ruth and Clark Taylor, Albert Kirkman, Horace

Moser with C.M. Lasley elected Chairman. At the next meeting Ruth Taylor resigned and Ruth Reynolds was elected secretary in her place. L.A. Reynolds was elected honorarily to the Renovation Committee because of his chairmanship of the original church building committee (1931). Mrs. F.T. Reynolds was elected to the committee to take Mrs. Wilbur Hauser's place, and Herbert Reynolds to take Mrs. Herbert (Dot) Reynolds' place.

The Restoration Committee made its final report on June 12, 1955:

The rebuilding and restoration of the church, occasioned by the fire of September 1954, has now been completed. We presume that almost all of you are familiar with most of the details and problems faced by your committee, and that it is not necessary to recount them. We would like to say, however, that in making decisions, we tried always to keep in mind the thought and the hope that this building will serve many people for many years to come.

Committee spent:

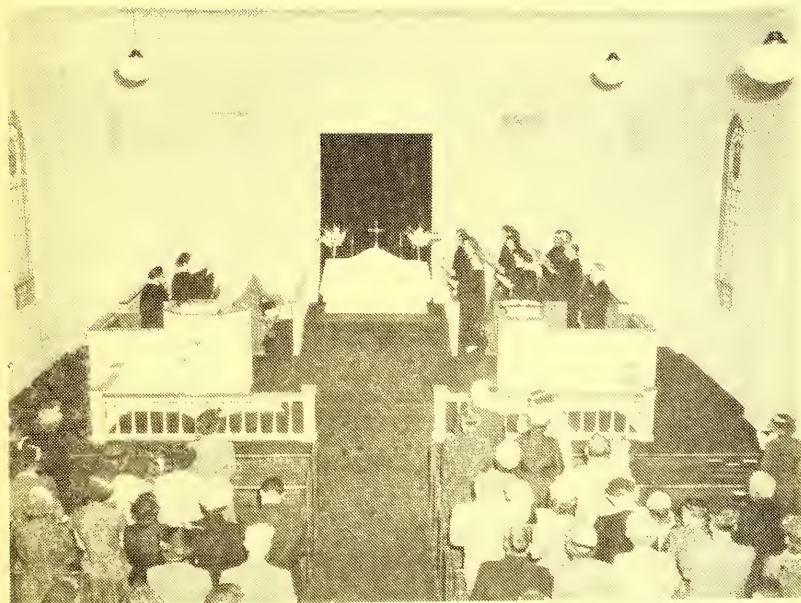
To repair the fire damage to the building	20,751.10
To replace furniture, fixtures and other items damaged by fire	9,258.20
Expenditures for items not damaged by fire	374.00
Total spent	30,383.30

Money available:

From insurance and personal donations	30,283.92
Non-fire expenditures authorized by Official Board from treasury	99.38
	30,383.30

The committee feels, in submitting this final report that the work for which it was appointed has been accomplished. We therefore move the adoption of this report and the discharge of the committee.

(This information came from **Minutes of the Official Board** and **Minutes of the Restoration Committee** beginning September 7, 1954 and ending June 12, 1955. Both Minutes were taken by Ruth Reynolds (Hartle).



The changed sanctuary after restoration from the fire.

(Program)

LEWISVILLE UNITED METHODIST CHURCH

100th ANNIVERSARY

James R. Faggart, Pastor Mrs. Roy Edwards, Music Dir.  
Mrs. Wilbur Hauser, Organist Evelyn Strader, Missionary

November 19, 1978

11:00 a.m.

PRELUDE: "St. Anthony Chorale" Haydn  
"Arioso" Bach

CALL TO WORSHIP:  
"O Worship the Lord"

INVOCATION

\*HYMN 271: "Guide Me, O Thou Great  
Jehovah"

\*AFFIRMATION OF FAITH:

"Apostles' Creed" 738

\*GLORIA PATRI 794

CALL TO PRAYER:

"Almighty Father, Hear Our Prayer"

THE MORNING PRAYER

THE LORD'S PRAYER

CONCERNS OF THE CONGREGATION

OFFERTORY SENTENCES

OFFERTORY ANTHEM:

"Come, Sing to the Lord" Cooper

String Bass, Floyd Craft

\*DOXOLOGY

\*HYMN 48: "How Firm a Foundation"

SCRIPTURE LESSON: Is. 58:

I Corinthians 3

ANTHEM: "I Love the Church" Sateren

THE SERMON:

"The Church: Past, Present, Future" ...Dr. Smathers

INVITATION TO CHRISTIAN

DISCIPLESHIP

\*HYMN 294:

"I Love Thy Kingdom, Lord"

\*BENEDICTION

\*CHORAL RESPONSE:

"The Lord Be With Us"

\*POSTLUDE: "Psalm XIX" Marcello

(\*Congregation standing)

# 100th ANNIVERSARY

November 19, 1978

Afternoon Service

2:00 p.m.

CONGREGATIONAL SINGING

BRIEF CHURCH HISTORY: Mrs. Ursula Beck

SOLO: "The Holy City"

Stephen Anderson

Mrs. Mattie Lasley

GROUP SINGING WITH PUMP ORGAN

TIME OF REMINISCING: G.G. Reynolds, Robah Grace Rock,

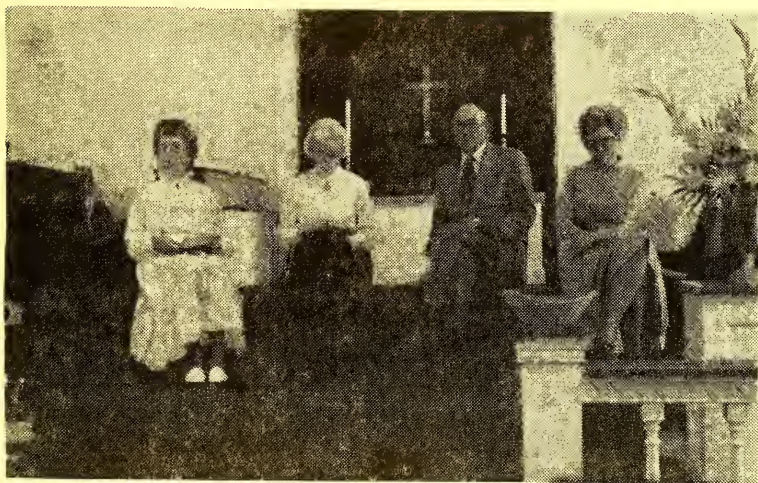
Ruth R. Hartle, Mattie Lasley,

former ministers, and others.

RECOGNITION OF VISITORS AND GUESTS

OPENING OF CORNERSTONE

A cordial welcome to all who are here. A special welcome to Dr. Frank Smathers, who was here as minister from 1965-1967, to Garland Stafford from 1949-1955, and to N.L. Oliver from 1955-1959, and to other ministers, families, visitors.



Lay speakers at the Centennial Celebration 1978 -- Left to right: Mrs. Mattie Lasley, Mrs. Robah Grace Rock, G.G. Reynolds and Mrs. Ursula Beck.



THE CHURCH FIRE

1954

**Galloway Reynolds**

Odell Mock told about the Lewisville Baptist Church burning to the ground in 1936. He said, "There was not much of a cloud, just a little sprinkle of rain, one roll of thunder, one flash of lightning and the church burst into flames." I stood with a dozen or so others on the front lawn of this church and watched Ryan's store and Mr. Sid Moser's homeplace, across the street burn to the ground in 1941. I came home from work in a defense plant in 1945 and was told that the Lewisville High School had been destroyed by fire.

The Lewisville Civic Club was organized in 1945 almost literally over the ashes of our burned school. The members of the Civic Club were largely from the Lewisville Methodist and Baptist churches. The Lewisville Civic Club financed and established the Lewisville Volunteer Fire Department in 1951. At the time of the church fire, we had two high-pressure fog-fire trucks carrying 1,500 gallons of water, three years of training and all the necessary equipment to fight residential fires. But we were not equipped for fighting fires in large buildings like churches and schools.

About six o'clock, September 7, 1954, a passing salesman sounded our fire siren at the station. Being just across the street from the fire station, we were there in a very few minutes. Smoke was coming out from under the eaves all around the church and from the vents in the front of the building. It looked as if the whole church was ready to burst into flames. We did not know it then, but the fire had broken through the roof on the east side in a space eight to ten feet across.

After we placed our fire trucks at the rear of the three-story educational section where two second-story windows were blackened by the heat inside, we started the fog streams. I then called the county control station on the truck radio asking them to send Clemmons and South Fork to help us. When Clemmons and South Fork had exhausted their water supply and our trucks returned after being refilled at the Lewisville School and emptied their tanks on the fire, the fire in the educational section was under control. We then were able to enter the building with breathing equipment and finish it off.

In the meantime, the county control station had sent all of the county affiliated fire departments. The fire was still burning in the sanctuary. The smoke and super-heated gas was so dense we could not see and so hot that we could not enter. We shot fog streams through the vents in the stained glass windows until the temperature in the sanctuary was sufficiently reduced for us to enter. Once we were inside, it was soon all over. When we had cleared the smoke from the sanctuary, we were surprised to find that the fire was confined to the chancel area and to the partition between the chancel area and the educational section of the church. Other damage in the sanctuary consisted of blistered paint and varnish with some damage to the plastered ceiling.

Saving the church from burning was a job too large for us; in fact, it was too large for all the county departments and the department from Hanes. The fire had broken through the roof, but it was discovered at the last minute that it would be possible for us to save the building with the high-pressure fog-fire equipment. We fought the fire successfully in a professional manner, but we believe that without the assistance of a Higher Power we would not have been there at the opportune time.

## CENTENNIAL REMINISCING

### **Mrs. Robah Grace Rock**

Mrs. Rock said that when she was six years old, her family moved from down near the Yadkin River to Lewisville in a house next to the parsonage. Her uncle, the Rev. Joe Vestal was pastor of the Lewisville Charge from 1922 to 1925 and lived in the parsonage next to them. Mr. Vestal's wife Erna taught school here during his stay.

With the coming of the Finks and the Taylors, life in Lewisville became more interesting, she said, "Because Virginia Fink became my best friend and the Fink and Taylor sons provided interest also."

She said that when Mr. Fink came to build the church in 1931 during the depression and to get us in the notion of building, he preached over and over again on the text, "Lay not up treasures for yourself."

She told about the Young People's Class giving a play to help raise money for the church. Her father was the character Byja Fin and

Laura Sheets was Mrs. Peasley. The names stuck and they were called by their names in the play for twenty years. They took the play to several other places, and the last place was Farmington where they took in only \$17. She mentioned the names of several others in the play beside her father and Laura Sheets. The others were Nell Kinney, Frank Reynolds, Evelyn Yarbrough, Lyle Kinney, Brock Conrad, Galloway Reynolds, Naomi Tesh, Alice Wilson and Clarence Moser.

She said that after the Finks left the Taylors came. Mr. Taylor preached a lot about sin. He had a long list, and just about everything we wanted to do was a sin.

She closed by telling about moving into the old parsonage that her father bought when the new one was completed in 1935. It was the old Wesley Vogler home purchased by the Forsyth Circuit in 1884 for a parsonage.

### CENTENNIAL REMINISCING **Mrs. Mattie Lasley**

Mrs. Mattie Lasley sang "The Holy City" today. Just before she sang she made these remarks about her experiences in the old church and said that she remembered singing this song the first time when she was sixteen. "I was reborn in the old church," she said, "and it was more like a cathedral to me than just an old one-room wooden church."

She was interested in music and remembered Mr. Charlie Doub teaching singing and trying to teach her violin. She said that Mr. Doub was Sunday School Superintendent for over twenty years and that the job was much more important then than it is now, because they had a worship service every Sunday but preaching services were only once or twice a month.

She remembered Mr. Doub saying, "I feel Christmas in my bones; it's time to start practicing for the (Christmas) program." Then he, assisted by her father, would start to work on the music. Christmas was the occasion of the year to her. She recalled the church was decorated with cedar roping, holly and mistletoe and with a huge Christmas tree with presents and bags of treats beneath it. Also, the church and balcony was filled to overflowing with people. Outside, in

the groves of trees on both sides of the old church were buggies with horses tied to the trees.

She remembered that Louise Reynolds, who accompanied Mattie for her solo today, also was pianist in the old church when Louise was scarcely more than a child. Other pianists she mentioned were Laura Sheets, Margaret Doub and Ethel Spaugh.

Mrs. Lasley also mentioned the long series of ice cream suppers, oyster stews and chicken pie suppers that the ladies of the church sponsored as money-raising projects to pay for the church that was built in 1931.

## CENTENNIAL REMINISCING

### FROM THE TAPES OF A CHILD

**Ruth Reynolds Hartle**

The little white frame Lewisville Methodist Episcopal Church, South rested on the site of the present brick Lewisville United Methodist Church. There were two front doors, and one long step ran the length of the entire front. I recall running across that step, dodging the adults as they were leaving the services. We were on a "charge" with six other churches, and we had "preaching" only two Sundays a month. For Sunday School, there were green burlap curtains which were drawn, sectioning off the one large room into "classrooms". The little balcony at the front of the church, over the entranceway, was also used, and in the summertime we children had our classes outside under the spreading oak trees, some of which are still standing. At first, it was hard for me to understand why I could not be in my Mama's class with those older boys and girls, but then I reasoned that I had her love and attention and guidance every day, so maybe I should be willing to share her for an hour on Sunday morning.

About the biggest event in my young life then was the "Christmas Entertainment." For about a month of Saturday afternoons before, we gathered to practice. It seemed an awfully long time to sit and wait my turn to do my recitation and sing one little song, but when the big night came, it was worth it. Excitement filled the air - there arose the biggest Christmas tree I had ever seen and it seemed to have grown all the way up to that high ceiling! It was laden with gifts and

surrounded with “treats”. After the program, the names were read from the gifts and each went up to claim his treasure, and all the boys and girls and even the grownups received a “treat”. It consisted of two apples, two oranges, a few nuts, a bunch of raisins with the stems on them, a couple pieces of striped stick candy and four chocolate “haystacks” in a brown paper bag.

Then a new preacher came, the Rev. G.W. Fink, and said we needed a bigger, better church building. My PaPa said this was not a good time to build a new church because we were in the throes of the Great Depression and there just wasn't much money around, but Mr. Fink said it was a good time to build because everybody was out of work and they could donate their time to the new church building. So my PaPa took “Kate”, our mule, and a dragpan and my brothers and joined other men and boys at the church and started excavating the basement for the new church, and they continued to work as the building grew out of the ground.

The men, though, weren't the only ones who were working - the women were very busy. They cooked meals and fixed lemonade and carried to the workers, they held lawn parties in the summertime and chicken pie suppers and oyster and chicken stews in the wintertime, they had rummage sales and they even fixed luncheons for various organizations in “town”, to raise money for the new church building.

I have particularly fond memories of the lawn parties. Sometimes the Ladies Aid strung up lights on the church grounds and sometimes they held the lawn parties on the lawns of some of the ladies. At home, we hosted one and I thought that was just “the most”. We kids usually romped and played among the tables, but just as soon as the ice cream was frozen, we took our dimes and our saucers and our little tin ice cream spoons to the freezers. I usually had one particular freezer spotted because I had heard someone say, “Don't let Mrs. Daisy Craft mix all the ice cream because she puts too much sugar in hers.” I always kept my eye on “Miss Daisy's” mixture because hers was best to my taste!

When MaMa was baking those chicken pies filled with juicy chunks of chicken and covered with golden brown crusts, PaPa said it would be so good if he could be served a piece of her pie at the chicken pie supper that night, but by the time our family sat down to



eat. MaMa's pies were all gone and PaPa would tell MaMa she should have saved him some of it, but MaMa said that that wouldn't be right. So when MaMa started baking those pies again, PaPa wanted to buy one to keep at home since he couldn't buy a piece at the supper, but MaMa wouldn't sell it to him because she was committed for a certain number of pies.

As money was in very short supply, everyone was working at raising money. In addition to the suppers and lawn parties on Saturday evenings, the ladies of the church were working on a quilt to be auctioned off. Each mother embroidered on a silken section, the names of her family at twenty-five cents a name. When the quilt was completed, Mr. S.T. Moser bought it. As MaMa raised flower plants and turned out golden mounds of butter from a mold which imprinted a bouquet of roses on each, to sell to a few "select" customers in "town", I asked what I could do to raise a little money for the church. MaMa suggested that I raise some "Golden Bantum" chickens to sell. I managed, with care, to get a dozen to fullgrown size and it was always a mystery to me just who bought them, but PaPa handed me twelve one-dollar bills for them and without too many questions I proudly turned the money into the building fund.

Things got so desperate that one company which supplied materials for the church building threatened to foreclose so PaPa went on a note and I wondered which would be worse: for the company to take our beautiful church before it was even finished or to come get my PaPa.

PaPa and Mr. Fink decided to go to "town", where the money was, and see if they could get some help there, but they soon returned practically empty-handed because it seemed that before any individual was willing to donate much, there would be string attached like changing the name of Lewisville Methodist Episcopal Church, South to a name honoring an individual or as a memorial to an individual. They wanted none of that, so consequently, everyone started working a little harder.

Finally, after what seemed like an eternity to a youngster, the new church was finished. It seemed that PaPa was the only one who knew how to get the coal-burning furnace going, so each cold Sunday morning, PaPa got up early and fussed with the furnace. It took so long to get it going, he usually rang the church bell before he came

back home after us. MaMa raised flowers to adorn the beautiful sanctuary, even for weddings and funerals.

Not long after we were in the new church, Mr. Moser came and held a revival. I made my public commitment of my life to Christ, and I was baptized and became a member of the church.

Then I was struck a terrible blow! One of my best friends died. Her name was Louise Rock. My friend and I, who had so proudly raced together to the third floor to our new classroom; my friend, who had shared such special Sunday School teachers as her mother, Mrs. W.A. Rock, and Mrs. S.T. Moser and Miss Margaret Doub; my friend and I, who had been taught by our parents and teachers that we should be reverent in the sanctuary which was reserved for worship - where we should never run nor cut-up; my friend and I, who had taken turns going home from church with each other, eating Sunday "dinner", playing dolls, and going visiting with the family.

Our class at school was allowed to walk in a body to the church for Louise's funeral. As I entered the sanctuary that grey, cold day, I was filled with awe, but also with a sense of rebellion that my friend lay still and beautiful among banks of flowers - the friend with whom I had romped over the church grounds, through the cemetery, stopping to rub our fingers over the little lambs on the children's headstones - and soon she would have one of her own. I tried to keep from crying. I looked at the sea, the cross, the lilies and the beehive in the beautiful stained glass windows and even looked at the one my Pop gave the money for, so they would paint L.A. Reynolds and Family on it, but none of those tricks worked. My heart was so sad. Some of my classmates asked me why I cried all through the service, so I ran and hid behind the church and waited until they had all walked back to school. I walked slowly down the road back to the schoolhouse alone and thought and thought, and finally decided I would take my problem to Mom. (I called her Mom now because some of my peers laughed at my calling her MaMa, so I shortened them to Mom and Pop in order to conform.) When I got home from school that evening, I asked my Mom why Louise had to die and she told me that death is a part of God's plan for all his children - that living in this earthly existence is merely a short phase of our eternal lives - that the only sad part of death is the part that friends and family are sorrowful when a child they love goes, because they're missed so much - that they are taken into a more joyful realm to be

with God because He has a greater need for them there than on this earth.

This explanation from my Mom satisfied my questions and sorrowing then and has been sufficient to sustain me ever since. God, in His love, also heals the wounds of his earthbound children, so I found I was among other good friends before long, and life was again beautiful.

This is a personal history of my childhood beginnings with our church. Since it was seen through a child's eyes, it is not intended to be strictly historical. The memory is a tricky thing. It tends to color events beautiful, when the more mature mind knows better. It leaves unpleasant things and puts the pleasant on that tape stored away in the recesses of the mind. I know this because surely it was not all as beautiful as it seems as I listen to my tapes. However, I am grateful, through the grace of God, that I grew up in the love of this church and in the love of my particular family which was and is a part of this church - my wonderful brothers and their wives who have been true sisters of mine - my Pop, who contributed so much to this church and I would only hope that I could ever attain the heights of being half the person my Mom was!

I relate all this from my small niche - about the L.A. Reynolds family, and I leave out those many others who have contributed and are now contributing so much to the growth of this church, only because I dare not mention names for fear of leaving one out.\*

May 31, 1977

\*Part of this piece was read by Ursula Beck at the church's One Hundredth Anniversary Celebration on November 19, 1978. Due to the death of Mrs. Herbert (Dorothy Lowders) Reynolds, my sister-in-law, I could not present the piece myself. Dot Reynolds was dedicated to the work of this church, in all phases, for all the years she was a member here. As a result of the many generous contributions to the building fund, memorializing Dot, the fund was given a boost so that in less than a year from her death, construction could commence on the first phase of the building program, as proposed by Architect Fred Williams and as guided by the Rev. Jim Faggart. Phase I, completed in 1980, involved building the two-storied building, the lower floor housing the children's department and the upper floor the Fellowship Hall, and tying the building into the 1931 education wing.

RRH



## CHAPTER 9

### THE MINISTRY OF MUSIC

by Ruth Reynolds Hartle

From the time the Lewisville Methodist Episcopal Church, South was established in 1878, music played a very important part in the worship services. When the congregation moved into the first white wooden building in 1882, one of the first items of furniture or fixtures to appear was a pump organ.

From the period between 1882 and 1900, the music ministry was developing. A group of people who liked to sing sat in the front of the church, or "amen corner." They and the congregation were led in hymn singing by a song leader. Two of these song leaders were Charles Banner Doub and James C. Craft. Both were teaching music to members and attendants of the church all along. Mr. Doub taught violin and cornet and occasionally played the violin in church. Mr. Craft taught singing by shaped notes and often sang solos for church services.

Mrs. G.G. (Louise Moser) Reynolds, a talented and knowledgeable musician and music teacher, who from a very young age contributed to this church's music for a span of over half a century, relates its history beginning in early 1900:

Early in the century (twentieth) in the old white church, Misses Mamie Patterson, Ethel Spaugh, Blanche Spaugh and Ethel Whitman were singing praises to God as they pumped away on the old organ. Mr. J.C. Craft, who taught singing by shaped notes, was assisted by his daughter, Mattie, who sang "The Holy City" at age sixteen, and was a popular soloist for many years. Mr. Charles Doub's daughter, Margaret, played the violin



and taught many of the children to play. From her early instruction in violin playing by her father, Miss Margaret went on to Salem College. Her instructor there came out one summer and directed a musical production at her invitation. At Christmastime, a big "entertainment" of music and speeches was given both by the choir and the children. Miss Laura Sheets taught songs to the children, and Miss Margaret accompanied them on the organ.

Quartet singing was a feature of many Sunday School Conventions and Rally Day Programs. The quartet from our church consisted of Mr. Charlie Doub, Mr. J.C. Craft, Mr. Jasper W. Mock and Mr. Vernon Conrad. In the early twenties, a piano was purchased, and Lillian Mock and Louise Moser played for services at an early age.

As Mr. Charlie Doub continued to teach violin, he taught his granddaughter Marcelle Doub, as well as Robah Grace, Doris and Dorsey Stimson. These youngsters played in church, according to Peggy Doub Scales, another granddaughter of Mr. Doub as told to her by her father, Melville B. Doub. Mrs. Norman (Marcelle Doub) Duncan later served as a church pianist. Mrs. W.W. (Doris Stimson) Hauser was also an organist.

Mrs. G.G. Reynolds continues, "The first electric organ, a Hammond, was installed in 1949. The music company sent a Mr. Ponetti to give a demonstration concert. Mrs. R.V. Martin (the pastor's wife), Mrs. W.W. Hauser and Mrs. G.G. Reynolds traveled to Charlotte to take organ lessons. This instrument was dedicated to the World War II veterans."

A plaque on which the following names are listed is in the entry hall of the church:

*Charles Lasley, Jr.	Katie M. Graves	William Henry Moser
Heartt Bryant, Jr.	H. Richard Graves	Frank T. Reynolds
Horace B. Bruce	Robert S. Green	Tom A. Reynolds
Norman G. Bruce	Lewis H. Green	Carl J. Robertson
C. Clinton Conrad	Fred D. Hauser	David M. Rock
Frank E. Conrad	Walter R. Joyner	George B. Rock
V. Gray Conrad	Allen W. Lasley	William A. Rock, Jr.

Voyle V. Conrad	C. Odell Mock	Frank M. Trivette
Clyde M. Craft	Allen H. Mock	Tom F. Trivette
Herbert M. Craft	Glenn P. Moser	J. Ruth Whitman
J. Henry Craft, Jr.	Horace E. Moser	
Marcelle D. Duncan	S.T. Moser, Jr.	

Mrs. G.G. Reynolds, who served this church as pianist, organist, choir director and music committee member, also taught piano and organ to many church members who went on to play those instruments in this church. One of those pupils was Doris Hauser who also has contributed generously to our music program, serving at various times as organist, pianist and choir director. Other church members who have contributed to the music of the church as choir directors were Richard Graves, Mrs. F. (Cay) McMordie and Mrs. Roy (Dee) Edwards. Members who were church pianists and organists were Dee Edwards and Mrs. R.V. (Arlene) Martin.

In the latter half of 1950, Mrs. T.C. (Mary) Pratt came on the musical scene as choir member, soprano soloist and music committee chairman. As a result of her work, the first paid choir director, Julia Silver, was hired, followed by Robert Conrad. In 1967, Janie Dull Musten became the church's first paid choir director-organist. Janie, with Mary Pratt's assistance, conducted workshops with other Methodist churches in the area, presented a program of music on television and used the choir in presenting several "productions." Dee Edwards followed Janie as choir director and her organists were Mike Jenkins and Doris Hauser. Nancy Braswell Gibson was the next choir director-organist, who served until 1980. It was during Nancy's directorship that the choir first traveled to Camp Hanes for choir retreats. Hours were spent in intense rehearsal usually for special programs for Christmas or Easter, with some spent in hiking and playing tennis and volley ball.

A Rodgers organ was dedicated March 15, 1978. It had been financed by members who contributed with memorials and honorary gifts, with Mary Pratt leading the fund-raising campaign.

In the entry hall to the church, there is a plaque listing the names of those memorialized or honored by gifts to the organ fund:

## Memorials

Herbert M. Appleton	Mr. & Mrs. L.A. Reynolds
Luther W. Brewer	Mr. & Mrs. W.A. Rock, Sr.
Joe Clarke	Mr. & Mrs. H.C. Sheets
Fred Lee Clodfelter	Melvin G. Sheets
Mr. & Mrs. Vernon S. Conrad	Mr. & Mrs. Charles O. Sprinkle
Beryl Appleton Cooper	Lucille O. Stebbins
Jessie Cornatzer	Roy E. Stimson
Ethel W. Doub	Hollis L. Ward
Hester M. Doyle	<b>Honor</b>
Blake T. Elmore	Chancel Choir
Jennie Edna Harren	Melville B. Doub
F. Odell Hartle, Sr.	Dunreath J. Edwards
Charles Marion Hill, Sr.	Rev. James A. Faggart
Mary Ledbetter Hill	Ruth R. Hartle
Jerry Nelson Hutton	Mr. & Mrs. Wilbur W. Hauser
Gaither E. Kilby	Rev. James. T. Ingram
Grady R. Kirkman	Rev. Thomas S. Lee, Jr.
W. Ray Lasley	William Henry & Hilda Moser
J. Roy Leslie	Paul W. Mullican
George F. & Addie Mock	Mr. & Mrs. Clyde R. Nifong
Philip T. & Ellen T. Mock	Mary J. Pratt
Clarence A. Moser	Mrs. Melvin G. Sheets
Sallie D. Moser	Eugene Shaver
Mr. & Mrs. W.W. Moser	Dr. & Mrs. Frank C. Smathers
S.T. Moser, Sr.	Evelyn S. Stewart
Steven Michael Petree	Mrs. Roy E. Stimson

In June 1980, Mrs. John (Debby) Trivett came to us as choir director-organist and is serving at this writing in 1988. In order to give some idea of the caliber of musical program we have under Debby's direction, I quote G.G. Reynolds, "When Louise and I spend our winters in Florida, we attend First United Methodist Church, Melbourne, which has a membership of approximately 3,000. In my opinion, the performance of our choir far surpasses that of the Melbourne Church." In addition to preparing the organ music and practicing the chancel choir for Sunday worship services, Debby starts rehearsing for Christmas and Easter cantatas months ahead of the time of performances. The retreats at Camp Hanes continued under Debby's direction until choir members' schedules became too crowded so that extra nights and Saturdays had to be substituted for concentrated practice. Debby also directs the children's choir as well

as the handbell choir which she organized in 1987.

When asked to name an outstanding performance, Debby replied, "**Celebrate Life** is probably our most outstanding performance. We presented it twice; in 1983 in the old sanctuary and again in 1985. It was a major production for us with costumed characters - Red Foust, Kim Strohacker, Jim Morris and Peter Gable - and with stage lights and band. It was presented to a packed house. Two years later we presented it in the new sanctuary. This time Biblical characters were Bob Stebbins, Buck Johnson, Bob Sherrod and J.W. Pace."

Of community services and invitations to sing outside of our community, Debby said, "Almost every year we manage to participate in the community Thanksgiving Service in which I generally am involved in playing or playing and directing. We've gone several places such as the nursing homes to sing especially during the holidays. Once we were invited to sing at the Church of the Frescoes in Ashe County. We made a day of it by having lunch at Greenfield's after our own worship service and then presenting our Christmas program at a vesper service at the Episcopal Church."

When Debby was asked if she would name some outstanding vocalist and instrumentalist, she replied, "Of course, Vince Nisi, tenor, and Jon White, trumpeter."

Until Debby and the Rev. James Faggart got their heads together and decided that the church should buy "Duke blue" choir robes to go with the new sanctuary's burnt orange decor, choir members had either made their own robes or bought them with their own money or bought them with money raised through various projects on which they had worked. In the 1940s, white surplices with large black bows tied under round collars were made, then black robes with stiffly starched white collars attached were purchased. These collars were later discarded and stoles in church-year colors were worn on the black robes in the wintertime and on the white robes in the summertime. Maroon robes were bought but soon retired because they clashed with the carpet and seats of the new sanctuary.

We have remembered the early song leaders, the church members who were trained musically at early ages in the church and who became proficient in directing the church's music both vocally and

instrumentally and the professional musicians who have skillfully directed our music program, but no history of music ministry would be complete without paying tribute to the chancel choir. We recognize the dedication of the many choir members, all volunteers, who through the years have faithfully attended weekly choir practice and who have regularly contributed to Sunday morning worship, and who after hours of rehearsal have presented outstanding special performances.



#### THE CHANCEL CHOIR

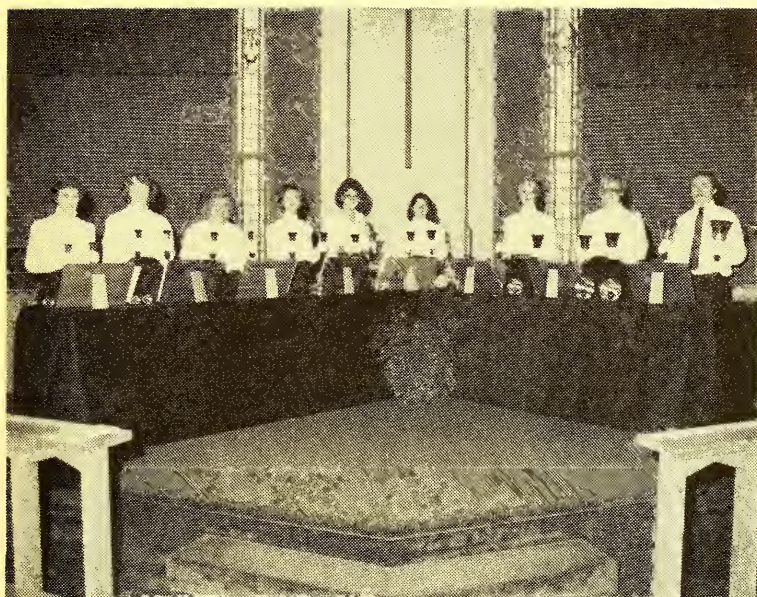
Row 1 - Chana Bris-Bois, Mary Brogden, Peggy Burton, Rita Smith, Suzy Shouse, Martha Hammond.

Row 2 - Debby Trivett, June Craft, Betty Leslie, Donna Stebbins, Nancy Fisher, Maxine Mast.

Row 3 - Larry Robbins, Martha Cranfill, Ruth Hartle, John Trivett, Harland Campbell.

Row 4 - Stanley Lewis, Cy Smith, Gilmer Binkley, John Wells, Ray Atkins.





#### HANDBELL CHOIR

Left to right: Nancy Miller, Nan Johnson, Debby Trivett, Melba Forbis, Mitzi Coxe, Peggy Phelps, Lynne Atkins, Martha Hammond, Stanley Lewis.

#### BELL CHOIR

Bells of three octaves were purchased in the spring of 1987 after a long fund raising campaign by the Upper Room Sunday School Class. After only six weeks of rehearsal, the Bell Choir performed. I, personally, have attended two workshops, and we as a choir attended one. We rehearse once a week and perform every three months or so (whenever we're ready!).

Debby Trivett

## CHILDREN'S CHOIR

Children's Choir meets weekly during the school year and sings approximately once a month. Each year at Christmas we make fruit baskets and visit our shut-ins to sing for them. We have had fun-nights of singing and learning.

Debby Trivett



### CHILDREN'S CHOIR

Row 1 - Brooke Carlton, Anna Carlton and Ryan Brogden.

Row 2 - Nikki Robbins, Matthew Hammond, Andrew Stuart, Billy Robbins, Kevin Shuping, Josh Johnson and Skipp Crider.

## CHAPTER 10

### UNITED METHODIST WOMEN

By Harriet Binkley

"The organized unit of UNITED METHODIST WOMEN shall be a community of women whose PURPOSE is to know God and to experience freedom as whole persons through Jesus Christ; to develop a creative, supportive fellowship; and to expand concepts of mission through participation in the global ministries of the church."

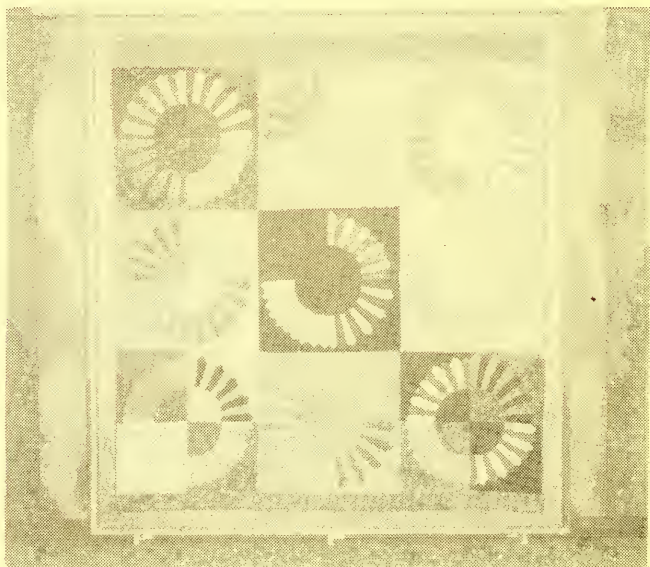
The local unit of United Methodist Women in Lewisville United Methodist Church was organized March 12, 1973, with a service of celebration. The members then participated in a Winston-Salem celebration at Mt. Tabor United Methodist Church on April 3, 1973. Barbara Moser was elected the first president of the local unit and fifty members signed the charter including the pastor, the Rev. Tom Lee. The Winston-Salem District turned to the Lewisville unit for its leadership and Barbara Moser was elected to serve as the first Winston-Salem District President of UMW.

This, however, was not the first time Lewisville had organized its women in service to the church, locally and world-wide. Previously, the Lewisville Church had four organizations: the Ladies' Aid Society, the Women's Missionary Society, the Woman's Society of Christian Service, and the Women's Society of Christian Service. In fact, the General Conference of the Methodist Episcopal Church, South authorized the Woman's Missionary Society in 1878 even before the Lewisville Church was established. So, as long as Lewisville has had a Methodist Church, women have had a role provided by the General Conference.

Records of the Ladies' Aid Society in the Lewisville Church are sketchy. The written records have been lost, but former members

have provided some details. It was organized around 1930 though the women had already been active in projects to care for the parsonage and to pay for the construction of the church in 1931. It seems the current minister's wife was usually elected to be the president and that lawn parties were organized for most summer weekends. These lawn parties provided funds to help pay for construction of the church. Other projects to raise funds included having a food booth at the County Fair each fall, serving lunches at stores in Winston-Salem and having rummage sales. Mrs. G.W. Fink was said to be an expert at organizing the lawn parties, and Mrs. Daisy Craft is remembered as the able supervisor for ice cream-making. Tubs of lemonade and platters of fried chicken, pots of green beans and mounds of potato salad are remembered as preceding the ice cream and luscious cakes and pies.

One lasting work and money-making project of the Ladies' Aid Society is the quilt that was pieced by the ladies with names of family members embroidered on it for a fee. The finished project was auctioned off to the highest bidder, Mr. S.T. Moser. Today the framed quilt hangs in Asbury Hall as a reminder of the church's heritage.





Some time in the 1930's Mrs. C.C. Weaver, Conference President of the Woman's Missionary Society, came to the Ladies' Aid Society and convinced the ladies that they needed to expand their work to include support of missionaries who were spreading the Gospel around the world. The result was the organization of the Woman's Missionary Society in the Lewisville Church. The records of this organization are also lost. Apparently they continued projects to care for the parsonage and to pay for the church building, and added support to the church's missionary programs both at home and abroad.

In 1939, unification of the three branches of the Methodist Church was adopted at General Conference in Kansas City, Missouri. This also united the six women's organization of the three: Methodist Protestant, the Methodist Episcopal Church and the Methodist Episcopal Church, South, into one --- the Woman's Society of Christian Service. (Wright, **Journeying**, p. 15). In a Methodist **Discipline** in 1940, there appeared the following statement: "In every local church there shall be an organized unit of United Methodist Women." (Campbell, p. 4).

On October 1, 1940, the organizational meeting of the Western North Carolina Conference Woman's Society of Christian Service was held in Statesville at the Broad Street Methodist Church. Bishop Clare Purcell convened the meeting at which were 495 registered delegates representing 21,505 charter members of local units. (Wright, **History**, pp. 1,2). One of those local units was in the Lewisville Methodist Church. As with other local units, it had been chartered in September 1940 under the leadership of the pastor, the Rev. G.C. Graham. Lewisville had sixty-one charter members and Mrs. H.C. Sheets was elected its first president. In a history of the organization prepared in 1965 by the Society, an evaluation of its work was made. "The Society has been successful and active in its support of its own goals set up by the General Board of Woman's Division and in all projects of the local church such as in the early days, church cleaning, purchase of fuel, lawnmowers, and parsonage furnishings. We continue support with life memberships, Upper Room Devotional Guides, and many others. Through the years, it has been our goal to bring more women into the fellowship of the society and the recruitment of missionaries to 'carry our work where we cannot go except through our prayers and financial support.'" (**Woman's**, p. 1.).



One ongoing project from 1947 was support of a child at the Children's Home. Minutes show numerous projects to raise money such as preparing suppers for the Lewisville Civic Club and the Lewisville Volunteer Fire Department and that projects such as a junior-senior high school for girls in Japan and a nursery school in Korea, internationally, and Bethlehem Center, Pfeiffer College and mission projects in North Carolina, locally, were recipients of the funds raised. Neither was the spiritual growth of the unit forgotten as the women participated in World Day of Prayer, Weeks of Prayer and mission studies.

The Lewisville unit of the Woman's Society of Christian Service participated in the charter of the Winston-Salem District organization in November 1940. At least three members served as district officers. Mrs. Dorothy (Herbert) Reynolds, Mrs. Garland Stafford and Mrs. J.T. Ingram served as District Secretary of Children's work.



Some of these ladies were members of the Ladies Aid Society which had a major role in paying off the indebtedness of the church built in 1931. By the time this picture was taken in 1956 by Mrs. G.G. Reynolds, the Ladies Aid had been reorganized and named the Woman's Society of Christian Service.

Row 1: Mrs. W.A. Rock, Miss Anna Ogburn, Mrs. J.W. Tuttle, Mrs. L.A. Reynolds, Mrs. Lindsay Motsinger.

Row 2: Mrs. Frank Reynolds, Mrs. Jessie Cornatzer, Mrs. T.S. Martin, Mrs. W.R. Lasley, Mrs. Daisy Craft.

Row 3: Mrs. M.B. Doub, Mrs. J.R. Whitman, Mrs. Charles Lasley, Mrs. Heartt Bryant, Miss Hyda Heard.

Row 4: Mrs. Sam Needham, Mrs. S.T. Moser.

In July 1949 the Lewisville unit of the Wesleyan Service Guild was organized. The Guild had been created in 1940 as a part of the Woman's Society of Christian Service, especially to provide gainfully employed women a role in the work of the organization. By 1949, women in Lewisville Methodist Church felt the need for a guild and organized with nine charter members. Their purpose, as stated in their history written at the time of the WSCS's twenty-fifth anniversary, was "to provide a channel through which employed women can achieve spiritual enrichment and Christian fellowship and take an active part in developing a world Christian community. It also gave mothers with small children a chance to participate in Woman's Society functions in the evening when there was someone at home to take over care of the children." (Wesleyan, p.1). According to their minutes, the group was very active in projects to benefit the local church such as keeping the nursery and sponsoring prayer time on Wednesday nights. There were also many outreach programs which they actively supported with their time as well as their money. These included offerings for missions, collecting clothing for Cherokee Indians, making choir robes for the Negro church and sponsoring a child at Children's Home. With the WSCS, they held Bible and mission studies and participated in World Day of Prayer and Weeks of Prayer. Some of their financial support came from fundraising activities such as white elephant sales, sales of vanilla, dish clothes and choppers and serving suppers to the Lewisville Civic Club.

This group was also active in the Winston-Salem District. In 1971, Barbara Moser was installed as District Chairman of the Wesleyan Service Guild. That same year, she also was installed on the Board of Directors of the Bethlehem Center.

In 1968, the Methodist Church and the Evangelical United Brethren Church united. Each had an active women's organization. The Methodist had the Woman's Society of Christian Service and the Evangelical Brethren Church had the Women's Society of the World Service. The two groups merged their membership; their organization and their names and became the Women's Society of Christian Service.

The Lewisville Women's Society of Christian Service was chartered in 1968 with thirty charter members. This organization continued many programs of its predecessor organization. They had a prayer group that met on the second Thursday of each month, they

greeted visitors to the church and followed up with visits to their homes, and they provided blankets for Church World Service. As women's groups in the church had done since the days of the Ladies' Aid Society, they also provided care of the parsonage by reupholstering furniture and buying and installing carpet.

Meanwhile, plans were being developed under the direction of the General Conference to create a new, inclusive organization for women with a new name that would combine the accomplishments of the past with a purpose and a mission for the future. From this planning came the United Methodist Women, whose statement of purpose begins this article.

Immediately upon celebrating the organization of United Methodist Women, the ladies at Lewisville became busy trying to fulfill its purpose. They encouraged their own spiritual growth and that of the church family by supplying **The Upper Room** for each family and by having Bible study groups and a book club that met monthly. They organized the WHO Committees (We Help Others Committees) to support church members and their needs. They became involved in actions to improve social injustices such as a letter-writing campaign for prison reform or for more moral media productions. They paid their pledge to missions through the local treasurer and sent donations to Evelyn Strader who was partially supported in her work at a girls' school in India by the Lewisville Church. They sought other projects to aid mission programs such as Bethlehem Center and a Half-Way House for women being released from prison. A number of the women answered calls for volunteers for the Red Cross.

The Lewisville unit of United Methodist Women was a general group with no subgroups from 1973 until 1984 when it divided into two circles. They meet separately each month and combined for a general meeting four times a year. The two circles were needed because the membership of the church was growing and also because a number of women preferred a morning meeting rather than one in the evening. An increase in membership was welcomed by the UMW with the creation of the two circles. Even so, many women in the church were not included in the United Methodist Women. In 1985, another circle was added. This one, known as the Circle of Concerns, meets on the third Thursday of each month. The other two meet on the second Monday of each month, one in the morning and one at

night. All circles are active, choosing projects that meet the interests of their members.

The United Methodist Women still have much to do to fulfill their purpose and is continuing to work to that goal at Lewisville, in the Winston-Salem District, in the Western North Carolina Conference, in the Southeastern Jurisdiction and in the Women's Division of the General Board of Global Ministries which are the connectional links of its organization.

\* \* \* \* \*

**Presidents Woman's Society of  
Christian Service**

Mrs. H.C. Sheets	Mrs. Wilbur Hauser	Mrs. S.T. Moser
Mrs. T.S. Martin	Mrs. G.G. Reynolds	
Mrs. W.A. Rock	Mrs. F.T. Reynolds	

**Presidents Wesleyan Service Guild**

Mrs. Horace (Beryl) Moser	1949-1951	Mrs. Gray (Belle) Mock	1962-1963
Miss Ruth Reynolds	1951-1955	Mrs. John (Edith) Smith	1963-1965
Mrs. F. (Caye) McMordie	1955-1957	Mrs. Steve (Barbara) Moser	1965-1967
Mrs. Horace (Beryl) Moser	1957-1959	Mrs. Hattie Ann Hauser	1967-1969
Mrs. Herbert (Dot) Reynolds	1959-1961	Mrs. John (Ursula) Beck	1969-1971
Mrs. Kenneth (Peg) Scales	1961-1962	Mrs. David (R. Grace) Rock	1971-1973

**Presidents Women's Society of  
Christian Service**

Mrs. Herbert (Dot) Reynolds	1968-1972	Mrs. Burton (Evelyn) Stewart	1972-73
--------------------------------	-----------	---------------------------------	---------

## Presidents United Methodist Women

Barbara Moser	1973	Harriet Binkley	1979-82
Ruth R. Hartle	1973-76	Martha Walsh	1982-83
Diane Morris	1977-78	Maxine Mast	1984-88

## BIBLIOGRAPHY

Campbell, Barbara E., **In the Middle of Tomorrow**, Women's Division, General Board of Global Ministries, The United Methodist Church: New York, 1983.

Minutes, United Methodist Women.

Minutes, Woman's Society of Christian Service.

Minutes, Women's Society of Christian Service.

**The Wesleyan Service Guild of Lewisville Methodist Church, 1965.**

**The Woman's Society of Christian Service of the Lewisville Methodist Church, 1965.**

Wright, Mrs. John C., ed., **History 1940-1965: Woman's Society of Christian Service and Wesleyan Service Guild Western North Carolina Conference The Methodist Church**. Woman's Society of Christian Service and Wesleyan Service Guild Western North Carolina Conference, 1966.

Wright, Louise, ed., **Journeying with Methodist Women**, United Methodist Women Western North Carolina Conference The United Methodist Church, 1986.

## CHARTER MEMBERS WESLEYAN SERVICE GUILD

Ruth Reynolds	Annie Gertrude Moser	Beryl Moser
Lib Moser	Robah Grace Rock	Nell Trivette
Caye McMordie	Stella Mock Conrad	Emily Rock



## CHARTER MEMBERS WOMEN'S SOCIETY OF CHRISTIAN SERVICE

Margaret Moss	Alverta H. Lasley	Mrs. C.R. Painter
Dot Reynolds	Ruby Conrad	Mrs. J.R. Whitman
Arline Martin	Carrie Moser	Margaret M. Conrad
Evelyn Stewart	Eva B. Sprinkle	Mrs. Sallie Moser
Lillie Belle Mock	Mrs. Lindsay	Mabel Tuttle
Josephine Martin	Motsinger	Beryl Moser
Wanda Moser	Ethel W. Doub	Caye McMordie
Doris Petree	Grace Simpson	Eugenia Sheets
Mattie C. Lasley	Mary Pratt	Juanita Clarke
Anne S. Reynolds	Louise Reynolds	Mrs. W.E. Gladstone
	Mrs. W.A. Rock	



### LEWISVILLE UNITED METHODIST WOMEN

Front Row L-R: Myrtle Briggs, Ursula Beck, Ruth Hartle, Lorraine Kirk, Lizzie Mock.

2nd Row L-R: Mattie Lasley, Jeannette Hege, Trudy Wendorf, Evelyn Stewart, Nell Conrad, Alice Sexton, Belle Mock.

3rd Row L-R: Peggy Burton, Jo Gondring, Harriet Binkley, Sandy Bryant, Beryl Moser, Grace Simpson, Edith Smith, Helen Nichols, Mary Pratt.

4th Row L-R: Polly Craft, Wanda Moser, Maxine Mast, Jan Morris, Linda Lyon, Ruth Farthing, Doris Hauser.

## CHARTER MEMBERS UNITED METHODIST WOMEN

Alverta Hunt Lasley	Juanita S. Clarke
Nell Hauser Trivette	Evelyn S. Stewart
Margaret R. Lee	Tom Lee
Jaine Musten	Hattie G. Hauser
Ruth Reynolds Hartle	Robah Grace Rock
Clara Moser	Louise M. Reynolds
Eva B. Sprinkle	Magdeline McPhail
Wanda W. Moser	Millie Ward
Milly Mays	Ursula Beck
Doris B. Petree	Margaret Conrad
Allene M. Ball	Eugenia Sheets
Hilda Moser	Edith Smith
Lillie B. Mock	Celeste Kirkman
Mary T. Boyd	Betty Leslie
Mary Pratt	Martha Hampton
Beryl Moser	Doris Hauser
Lib Moser	Josephine Martin
Lizzie Mock	Cay McMordie
Dot Reynolds	Carrie M. Moser
Arline Martin	Ethel W. Doub
Mabel Tuttle	Mattie Lasley
Barbara Moser	Grace Stimson
Jacquelyn S. Harrell	Ruth Conrad
Grace K. Simpson	Nell Conrad
Martha N. Walsh	Mrs. C.R. Painter

## CHAPTER 11

### ADULT SUNDAY SCHOOL CLASSES

#### THE WESLEYAN CLASS

The Wesleyan Class was formed in 1971 when the Men's Bible Class and the Ladies' Bible Class combined to form one class.



#### WESLEYAN CLASS

Row 1: Louise Reynolds, Mattie Lasley, Stella Conrad, Edith Pierce, Helen Nichols and Irene Conrad.

Row 2: Lizzie Mock, Nell Trivette, Evelyn Stewart, Margaret Conrad, and Esta Conrad.

Row 3: Odell Mock, David Rock, Fred Moser, Ruff Pierce, G.G. Reynolds, Max Conrad, Howard Nichols and Tom Flinchum, Teacher.

Mrs. F.M. Sheets was teacher for this first combined class. The assistant teacher was Mrs. T.S. Martin. Serving as president for this new class was Mrs. G.G. Reynolds. Other officers were Mrs. Clarence Moser, vice president, Miss Laura Sheets, secretary, Mrs. T.S. Martin, treasurer and Mrs. F.T. Reynolds, social service chairman.

This active class has excellent teachers who inspire each member to study and to participate in discussions. Once each month there is a regular fellowship breakfast meeting.

At the present time, there are eighteen active members. Teacher of the class is Tom Flinchum. Class president is Ruff Pierce, Fred Moser is vice president and Mrs. Odell Mock is secretary.

### THE COKESBURY CLASS

By Grace K. Simpson

"Since the organization of the Lewisville United Methodist Church in 1882, there has always been an active Sunday School with classes conducted every Sunday." (Copied from the church record book prepared in 1953 for the title of Rural Church of the year).

The Cokesbury Class has been a very active and growing part of this phase of our church life. We came here in 1948 when my husband, Harold, became principal of Lewisville High School, and we were anxious to become a part of a church. Since we were already Methodists, we came to this church our first Sunday. We were greeted by a friendly couple, Katie Lee (Mock) and Richard Graves, as we got out of our car. They gave us a warm welcome and invited us to attend their class - the Cokesbury Class (possibly it had a different name then). We met a very friendly and enthusiastic group of members. I remember the lesson that first Sunday as a wonderful one, taught by Lillie Belle Mock. The theme was Women of the Bible and her subject was Dorcas. Lillie Belle presented a wonderful lesson - I remember all of this forty years later!

This was our beginning with the Cokesbury Class. Through these years we have had many teachers, a good membership, active participation in many projects and an abundance of good fellowship.

Regarding teachers, we have had excellent teachers from our own



roll who are dedicated, qualified and willing to give of themselves and their time. Also, we have had many teachers from outside the class who willingly teach a month or more each year. So our classes have been inspirational and positive action has followed many of them.

We have supported and helped many projects, local and otherwise: Meals on Wheels, missions, and giving helping hands when needed. We are a group of varied ages from retirees down to much younger members - a congenial happy class.

Through the years there have been many "get-to-gethers" which we remember. In the former years, we met each month, in members' homes, for an evening of "a bit of study" and a lot of good fellowship, along with refreshments. We also had a family picnic at Tanglewood Park, or some place, during summer. These were delightful even though there would always be some skinned knees or bee stings! We all had small children who thought this picnic was great.

The present time is just as dedicated - we still have great teachers, many new faces have come and added a great deal to our class. We



#### **COKESBURY CLASS**

**Row 1: Wanda Moser, Betty Kelly, Mae Redfield, Martha Walsh, Doris Petree and Ruth Hartle.**

**Row 2: Peggy Burton, Ursula Beck, Walter Joyner, Eunice Joyner, Mary Pratt, Beryl Moser and Grace Simpson.**

**Row 3: Donna Dupree, Lou Kelly, Robert Walsh, John Beck, Glenn Moser, Tom Pratt and Harold Simpson.**



have also lost wonderful, active members who made our class much stronger by having been there. We cherish their memories.

We look forward to the future.

The 1988 president was Walter Joyner.

## THE FELLOWSHIP CLASS

The adult Sunday School class known as the Fellowship Class was organized in about 1970-71 to fulfill a need for a young adult class with a discussion format.

For the first few years, the group was called the "Basement Discussion Class." Membership varied from five to twenty-five.

Charlie Mays taught this class for its first six years. The class continues to use a discussion format and teaching is by a rotating roster of class members.

The president in 1988 was Jerry Farmer.



### FELLOWSHIP CLASS

Row 1: Ann Kirkman, Nancy Miller, Sarah Campbell, Mary Boyd and Allene Ball.

Row 2: Betty Carlson, Robin Leggett, Nancy Whitlatch, Betty Hall and Charlie Mays.

Row 3: John Arfmann, Steve Kirkman, Terry Whitlatch, Phil Ball, Wayne Hall and Gordon Bingham.

## THE YOKEFELLOW CLASS

The Yokefellow Class which began in 1985 was designed for individuals and couples from their early twenties through late thirties.

First teacher of the class was Ron Darby. Subsequent teachers have been Skip Morris and Jon White.

Having a membership of about 25, the class is a cross-section of people with varied interests in the church and its activities. Several members are involved in the Methodist Men, the United Methodist Women, women's circles and the church music ministry.

Many group discussions concern family topics and values of the church in our changing society. Also, the class views and discusses a variety of video cassettes, including a series by James Dolison in "Focus of the Family."



### YOKEFELLOW CLASS

Row 1: Linda Lyon, Martha Cranfill, Mitzi Coxe, Penny Johnson, Debbie Almgren and Judy Redfield.

Row 2: Jan Morris, Britt Ann McClelland, Barry Bryant, Sandy Bryant, Cheryl White and Rita Smith.

Row 3: Gordon Cranfill, Skip Morris, Mark McClelland, Jon White, John Wells and Carter Hammond.

Class socials have been enjoyed at Jon and Cheryl White's home and the Liberty Restaurant. At Christmas in 1987 Joan and Gaylan Howe hosted a caroling party for their neighborhood at their home.

This class is flexible in the selection of study topics and welcomes anyone who has an interest in discussing their beliefs and the stands taken by the church in our society.

### THE GENESIS CLASS

In August of 1988 the class was formed and selected the name **Genesis**. The class began with a membership of eight and has grown to reflect an enrollment of fifteen. The average attendance is five.

The basic theme of the class is to use contemporary material, but tie all lessons closely to related Biblical teachings. The class feels that it is very important to teach from the Bible. The first material selected for study was from the Growing Christian Series with titles "Maturing in Faith" and "Science and the Christian Faith."

Membership is open to all to visit, participate and join with us in our efforts to learn about Christ, and the Christian way of life.



**GENESIS CLASS**

Jon Reynolds, Libby Reynolds, Lynne Criner and Ron Darby.



## THE UPPER ROOM CLASS

By Richard Forbis

The Upper Room Class was established as a class for those who would like to use the Bible as a text book. We enjoy finding literature that explores the books of the Bible in more depth than the usual Sunday School quarterlies.

The Upper Room Class has made many contributions to Lewisville United Methodist Church. Among these have been the initiation of the Hand Bell fund and the placing of Bibles in each pew of the new sanctuary. The class has also reached into the community by helping when the need arises, particularly at Christmas. Contributions have been made possible through numerous class projects such as car washes, spaghetti supper, and chicken pie sales. While a lot of hard work has gone into these projects, the fun and fellowship has more than offset the work.

The Upper Room Class strives to continue to strengthen the spiritual lives of its members; to be supportive and caring, and an active participant in the work of Lewisville United Methodist Church.



UPPER ROOM CLASS

Row 1: Theresa Chandler, Wanda Pool, Carol Coxe, Dee Edwards and Theresa Crider.

Row 2: Richard Forbis, Melba Forbis, Bob Pool, Woody Coxe and Roy Edwards.





## CHAPTER 12

### CHILDREN AND YOUTH

#### UNITED METHODIST YOUTH FELLOWSHIP

By Sarah Burns Campbell  
With comments by June Craft

1922 was a lively time in our church for the "Epworth League." We know this from the word of a former member. The "Epworth League" originated in England and was the early name for organized groups of Methodist youth. The youth members were required to be age 18 before being accepted into the fellowship.

From verbal accounts we know that Doris, Dorsey and Robah Grace Stimson, Maxwell Conrad and G.G. "Buck" Reynolds were some of the "Epworth Leaguer's" testing the wits of their former leader Mrs. J.C. Keever. They are, I think, living testimony of the prevailing power of God. They grew up in an era of our nation's history known as the "Roaring Twenties" - a time when society was suffering the ills of organized crime, drug abuse and low moral values. That same "sickness" for which our society today, anxiously seeks cures. It was faithful Christians then who came through unscathed and showed the way for others. That same overcoming power of the Holy Spirit is still available to us today. Those aforementioned "Epworth Leaguer's" nurtured at home and in our church ultimately became responsible adults who have served many positions of Christian leadership.

By the thirties the name "Epworth League" had been changed to MYF (Methodist Youth Fellowship), a less formal name which sounded friendlier and more inclusive. The original age requirement of 18 years had been lowered to include those who were ages 16 and 17. Two MYF counselors during the thirties were Miss Ruth

Whitman and Mr. Fred Hauser. They would often take our young people and join the Centenary Methodist MYF for trips to Lake Junaluska. Fred Moser, I am told, played the piano by ear so beautifully that he was asked to perform during the dinner hour during a Junaluska youth retreat. Obviously these two leaders were a good influence for our youth of that time, as they are so fondly remembered.

In the forties the adults of our church so appreciated our MYF members that they gave a banquet to honor them. A program of music and song was presented under the direction of Mrs. Ray (Mattie Craft) Lasley. Mildred Conrad played the accordion, and piano solos were performed by Betty and Maxine Moser, Eunice Craft, Mrs. R.V. Martin and Mrs. G.G. (Louise Moser) Reynolds, with vocals by Nina Craft and Mrs. Lasley. Brief talks were given by the Rev. R.V. Martin, Heartt Bryant, Billy Lasley and Emily Rock. They all joined in for group singing and games. MYF members who attended this fun filled evening were Eunice Craft, Babs Ponsler, Hattie Green, Emily Rock, Helen Bryant, Martha Nifong, Fay Bruce, Anna, Daisy and Dorothy Jones, Johnnie and Frances Petree, Nancy Hauser, Carolyn Sprinkle, Maxine and Betty Moser, Julia Mock, Mildred Conrad, Nina Craft, Glenn Lasley, Charles Hauser, Ned Moser, Billy Lasley, Roy Nifong, Edwin and Floyd Craft. They were fine young people who are still contributing in positive ways to our church and community.

During the sixties our MYF'ers were just a bunch of "pea pickers". The Rev. J.T. Ingram presented our youth with a novel idea for a service project, suggesting they grow peas in a field behind our church. When harvested, the peas could be sold to local grocers, and the proceeds used to support missions and our building. Mr. and Mrs. Bill Mainous, the youth counselors, became pea crop task masters as the young folks took to the work of growing and harvesting peas. The project was fun and profitable. The Methodist youth joked that perhaps they could get the "greatest pea picker" of them all - Tennessee Ernie Ford - to come down and play guitar for them at a "pea soup" party. They rewrote an old nursery rhyme and made it their song. It went like this, "Peas porridge hot, peas porridge cold; Peas in the pot, for Methodism sold." This story adapted from a **Sentinel** news item which included a photo of Elsie Ingram, Richard Mock and Frances Taylor knee deep in peas and having fun. We have no record of the other youth members participating in this project.

but I think I can safely say they were all pitching in and enjoying the experience.

Now in the eighties UMYF members can be as young as 13 years old. This expansion is called Junior UMYF, and upon reaching age 16 young persons may become members of the Senior UMYF. The UMYF ministry is a vital part of our church. Their energy and spontaniety is enlivening to everyone as they carry out projects and serve where needed. In 1987 our youth served at the annual Senior Citizens Banquet. They were impressively cordial, well mannered and cooperative - cheerfully contributing to this gala affair in honor of our older members. Those young helpers were Julie Morris, Ashley Harrell, Wendy Blount, Sheila Leslie, Colleen Yarnell, Amy Coxe and Neal Sexton. Lance Miller, Marcus Reynolds and Mark Hagget (see photo printed with this writing) were also serving as well as Jr. UMYF'er Ashley White, not included in the photo. Christmas this same year our UMYF gave an unforgettable performance as they staged a live "Nativity" on the front lawn of our church. Our Associate Pastor, the Rev. Pamela Carter, worked weeks in advance sewing the most authentic costumes for this presentation. "Pam" was very interested in our youth and gave her attention towards their nurturance.

1988 UMYF Counselors are Bob Johnson and Stan and Teresa Lewis. Their concern and caring for our youth is obvious as they willingly give of themselves, and our young people are most appreciative of them. Miss June Craft, our Christian Education Director, joined our church staff in May 1988. She and our youth counselors work together to bring interesting and stimulating programs to our UMYF. The program and topic discussions are geared towards the interests and needs of the various age levels.

The present Senior UMYF officers are President, Miss Kim Knowles; Vice-President, Miss Christy Shanks. These young ladies function well in their roles of leadership, contributing to better communications and church family relationships. In an interview with Kim Knowles, I asked her what she liked best about UMYF. "The most positive thing to me," Kim said, "is that the Bible is taught at a level we can understand and relate to. This helps us in the problems we face daily. Also, for me, it has been good to have a place to meet and make new Christian friends." Kim, also expressed to me her appreciation of June and their counselors.



**UMYF SERVING AT THE SENIOR CITIZENS BANQUET 1987**

**L-R: Julie Morris, Ashley Harrell, Neal Sexton, Wendy Blount, Lance Miller, Sheila Leslie, Marcus Reynolds, Colleen Yarnell, Mark Hagget, Amy Coxe.**

Another young lady, Sheila Leslie, spoke of friendly counselors and being able to talk easily with them. Sheila said, "I would like to have more programs on friendship, God, death and drug abuse. Sometimes we have doubts about God. Being able to ask questions and talk about it helps us have more faith. Recently we had a program on alcoholism that I thought was good. We need to know about such things." I asked Sheila which UMYF projects she had enjoyed the most. She answered, "I love raking leaves (an annual UMYF service to Senior Citizens) and the spaghetti dinners. I liked serving at the Senior Citizens banquet and anything that has to do with food!" These interviews are revealing I think since these young persons are quite candid in their evaluation of UMYF today.

Our youth meet regularly each Sunday evening to share supper and a program. They enjoy many fellowship outings such as concerts, cook outs and travel. A recent fun trip shared by Senior and Junior UMYF'ers was to Myrtle Beach. One of their projects this



summer was to participate in a Bike-A-Thon. The purpose was to raise funds for Cystic Fibrosis. The UMYF'ers that worked hard to obtain sponsors and gave their best in this caring and unselfish act were Kim Knowles, Ralph Knowles, Danny LeFaivre, Sheila Leslie, Derek Mitchell and Christy Shanks.

These are only a few of the activities our youth have been involved in since June Craft has been with us. Commenting on the purpose of UMYF June made the following statement: "Historically, the UMYF has endeavored to guide young persons by supporting their Christianity through this fellowship program. Issues of study are kept current, and the UMYF gives these young persons a place to stay abreast of these topics and discuss their feelings about these in a Christian atmosphere. The purpose of the UMYF is to give the youth a place to develop more fully the aspects of stewardship that do not focus on finances. In this group, the youth will hopefully learn more about the meaning of sharing their time, talents and service with their church. Finally, the UMYF provides a location for young people to have enjoyment with friends that have values such as they do.

## CHURCH SCHOOL CHILDREN AND YOUTH

1881-1988

By Sarah Burns Campbell

Since those early days of holding Sunday School in curtained off sections of the one room church building to this year of 1988, Christian education is no less important to us now than it was to our founders. Certainly we have changed in some ways; there is no standing still. There are no camp meetings now, and we no longer gather from miles around to attend the big Circuit Sunday School Rally, as they did in the early 1900's. Nonetheless we are here, firmly rooted in the Christian faith and pressing on!

We constantly seek more effective ways to tell the "Good News" story. Curriculum, program, and teaching methods have changed to meet the challenge of the times in which we live. The early Sunday School teacher's best aids were the Bible, unquenchable faith, and creative ability and the same holds true today. Our modern class rooms are equipped with every teaching tool imaginable, from simple modeling clay to movies, with access to video cassette viewing on a television screen. Young people are involved in varied learning



experiences, designed to stimulate all their senses with emphasis placed on seeing and doing. We strive to provide the most meaningful and impressive Sunday Bible study possible. With all the modern teaching aids available to us, the teacher is the most important element, bringing everything into focus for our children. Dedicated teachers conscientiously pass on their Christian faith to our young ones today. We know, as did those yesteryear teachers, that we are the "sowers of the good seed" and our children are the church of tomorrow. Our purpose is not taken lightly; we pray for God's wisdom to guide us and keep us ever in His will.

Each era of our church history reflects our quest to minister to the everchanging societal needs. During the horrible World War II years in the 40's, our church school provided a nursery ministry to our community. The ministry was physical evidence of our faith and hope for the future of our children. In a time when fear and uncertainty were almost everyone's constant companions, we directed our efforts towards the support of families and their newly born. The caring person who called upon parents and their babies was called the "Home Visitor." The Home Visitor would enroll the newly born baby on our Home Nursery Roll and present the proud Mom and Dad with a book entitled "My Church Book." The book contained special pages on which could be recorded the events of the church life of the child from nursery to full church membership. In 1942, Mrs. Shermer (Josephine) Martin, was the Home Visitor, reaching out, reinforcing, nurturing, and helping to insure a better life for young parents and their children.

During this time we expanded our church school program to include more activities, creative projects, and two weeks of Bible School. Our goal was to build the faith of our children by providing more opportunities for them to gather in a Christian atmosphere. We believed this kind of support would help them live happier and more positively in a troubled world. One creative project of our Youth was to make a grand diorama on Jesus' home town of Nazareth. This enjoyable activity helped them to better identify with Jesus. Our young folks met together often for fellowship and spiritual enrichment, including once-a-month meetings with other churches. In every part of our worship, we included the youth so that they might personally experience Christianity.

Church School Superintendents serving then were Mr. Thomas

Reynolds, General Superintendent; Mrs. S.T. Moser, Children's Division; Mr. Carl Robertson, Youth Division. Church School Teachers were Mrs. Tom (Nell) Trivette, Cradle Roll; Miss Margaret Doub and Mrs. Carl Robertson, Primary; Mrs. F.M. (Eugenia) Sheets, Juniors; Miss Ruth Whitman and Miss Nancy Taylor, Intermediates; Mrs. Odell (Lizzie) Mock, Seniors. The faith and courage of these leaders is well worth noting.

Our world was growing smaller in the 1950's, and we were teaching our children to understand the people of other countries, to place value on life, and to extend the hand of Christian friendship through mission giving. Vacation Bible School donations were given to purchase a "Plough Care" package to Pakistan. The children learned to be compassionate and thankful by doing such Christian acts as taking gifts of fruit to our shut-ins. During Easter our youth learned about the Jews, actually built a booth, and acted out the Jewish feast of Succoth. Our little ones were each given a green growing plant to signify awakening life. The purpose of our church school was to create a better world, through concern, understanding and education.

Mrs. Herbert (Dorothy) Reynolds was Children's Superintendent then. She was a kind person and was able to make a positive impact on those around her. She cared about children, and her Christian concern went beyond the confines of church building and out into our community. I remember Dorothy Reynolds as a neighbor, friend, and my former Girl Scout leader. Her Christian way was reflected in her leadership, and she made a lasting impression on me. I could not write this history without including a few words in loving memory of this dear person.

In the latter half of the 1950's, the post World War II "baby-boomers" were filling our class rooms. Mrs. Horace (Beryl) Moser, serving as Children's Superintendent in 1957, told me, "We had all those war babies in here then, and we had to have fifteen teachers in the primary department to take care of them!" Speaking of a change that occurred in curriculum, Beryl said, "There was more about little red trucks and such than there was about the Bible." That was the time, too, when we stopped teaching children to memorize Bible verses. "I didn't like that!" Beryl said, "and I'm glad we're getting back to basics once more." Apparently the writers were trying to illustrate how vehicles such as trucks and planes could serve useful

and peaceful purposes to make life better, rather than create destruction, as in war. The thinking behind the writing was good, but over emphasizing the point detracted from teaching the basic Bible truths so vital to the Christian education of the children. Struggling with the curriculum was cause for concern, but knowing Beryl, I believe that she and the teachers found ways to moderate the lesson texts. My belief is reinforced by the Christmas program given in 1959. The program was traditional, and the message clear, regarding what the celebration was about. Just for "Auld Lang Syne," here are the names of the actors in that Christmas drama: Mary - Wanda Joyner; Joseph - Steve Kirkman; Wise Men - Richard Mock, Joe Gunning, and Joe Sheets; Shepherds - Greg Mock, Eddie Simpson, Kenny Scales, and Robbie Moser; Angels - Brenda Robbins, Barbara Robbins, and Marie Gunning.

Throughout the 1960's, our leaders were trying to cope with the problems of teaching in poor class room conditions. Mrs. John (Edith) Smith, Children's Superintendent, explained, "the need to have all classes located on the same floor and to have larger rooms so the children could work without being cramped." Mrs. James (Martha) Hampton, Assistant Superintendent, described "the basement class rooms as almost always damp and insufficiently heated and cold in winter." Children were forced to wear their outside wraps to keep warm. The leaders dreamed of large, warm, comfortable class rooms, furnished with good equipment, and they believed this to be essential to their purpose. The dream didn't become a reality right away, but the teachers persevered and managed to carry out a solid and well-planned program of Christian education. The program included traditional holiday activities such as the annual Christmas program and children's Easter egg hunt. The summer program offered a week of camp near Linville for Intermediates and a week of day camp held locally for the Juniors. These, in addition to Bible school and Youth activities week, provided a new experience in Christian education for boys and girls. Mrs. Tom (Mary) Pratt, Youth Superintendent during that time, spoke fondly of the young people. "We had good kids then," she said. "There was never any problems, just lively, but well-behaved youngsters, learning and having fun." Mary's knowledgeable ways and good humor, I'm sure, contributed much to the congenial atmosphere in the Youth department.

There were other leaders who served their special purposes during

these years of 1940-1969, and though I couldn't interview each one, we are truly grateful for all those who unselfishly served.

We are grateful to these Christian leaders who have by faith given of themselves to keep the "Good News" witness alive for the generations to come, the future church.

The "Happening" years of the seventies brought changes to our church. The pastoral setting we once worshipped in had given way to an urban scene, and the exploding population of our community was pounding on our church door, seeking to enter. It was time to rethink our attitudes, grow spiritually and exercise our God-given faith. It was time to expand and provide the ministry our church symbolized. A church study report made in 1975 stated that in the previous two years there had been a rapid upswing in church attendance. The growth of our Sunday School had increased attendance by 20% annually. Clearly our physical plant could not serve the needs. Now was the time to turn those dreams of spacious classrooms into "Happenings". During these "Sit-In, Love-In, What's Happening" years, our children at Easter participated in a community wide, you got it, "Egg Paint-In." The "Paint-In" was followed by the hunt.

Our church growth was such that in 1976 we became a separate station church, able to support a full time pastor. Vacation Church School was held separate from Union United Methodist this year and had an average attendance of sixty children. The following year, the VCS attendance of 103 children reflected the rapid church school growth we were experiencing.

Youth Division Superintendent Mrs. Gilmer (Harriet) Binkley reported that youth attendance sharply contrasted with the growth occurring in the elementary area. Harriet served in 1975 and recalled "a falling off of youth attendance. There had not been leaders for awhile," she said, "and the lack of continuity in the youth program resulted in only two students in the Senior High class. These were the conditions I inherited upon accepting the positions of Youth Superintendent and Senior High teacher. We organized a Youth Council to study the needs and give support to this weakened area of our ministry."

Joe Binkley and Pam Mock served as youth representatives to the Council on Ministries. They must have done something right since

the situation was much improved by 1977.

At this time Mr. and Mrs. Steve Foust began serving as Youth Coordinators, and Mr. and Mrs. Kenneth Beckner took leadership of our Senior UMYF. They planned an interesting and challenging program to encourage our young people in the church. That year twenty-five young persons attended a Youth Rally at Duke, and in June two of our youths, Sarah Smith and Mary Nell Nichols, attended a United Nations Seminar in New York. During the summer our youth went camping at Raccoon Holler and Camp Tekoa. With interested and concerned leadership, our Youth Department was once again rejuvenated.

In 1979 the much desired church remodeling and construction of a two-story educational building was initiated. Soon now we would have adequate space in which we could teach, study, nurture one another and worship.

We have a vibrant church school ministry in the eighties. Dedicated teachers and leaders carry out a year-round, full bodied program of Christian education. Our Sunday teachers give much time to study and preparation for the vital Sunday morning hour. They are the heart of our ministry - the people who turned program plans into meaningful experiences for our children.

Our elementary church school in 1988 is staffed with strongly committed teachers. Many of them have taught in this department four or more years. Mrs. Rod (Betty) Carlson is carrying on a teaching ministry which soon will be a decade. Eleanor Dalton Thompson is a devoted and valued teacher on our church school staff. Eleanor moved her membership to our church five years ago. Prior to this she served a decade with children's ministries in her former church. Teachers who have been with us four years are Mrs. Barry (Sandy) Bryant, Mrs. Johnny (Teresa) Crider and Mrs. Vince (Sharon) Nisi. These teachers contribute their special talents in a positive manner towards the religious education of our children.

In the past two years the following listed teachers have joined us: Mrs. Carter (Martha) Hammond, Mrs. Gaylon (Joan) Howe, Mrs. Robin Leggett, Mrs. Mark (Britt Ann) McClelland, Mrs. Skip (Jan) Morris, Mrs. Gregg (Marsha) Sheets, Mrs. John (Cathy) Wells and



Mrs. Jon (Cheryl) White. The outstanding characteristic of all our teachers is their sensitivity to children's needs, cheerfulness, and conscientious commitment.

I asked Mrs. Gary (Nancy) Miller, our children's ministries coordinator, to identify the strength in our children's department. Nancy said, "Our strong and good teachers who have stayed with us and are willing to do anything for the benefit of our children." Nancy, herself a willing worker, is appreciated by everyone. Commenting further, Nancy said, "We try to include our children in fun-filled and meaningful activities. Thanksgiving and Easter they prepare fruit baskets and bring them to our 'nut-ins.' We also visit nursing home residents and the children sing for them." When I asked her what are the weak areas in our church school, Nancy replied, "We need more teachers and more space." Our classrooms are full. Should we need to add another class, we will have nowhere to put it. Yes, in 1988 we must once more give serious thought to expansion.

Britt Ann McClelland, VCS and summertime activities coordinator for 1988, spoke appreciatively of the teachers who helped. For many of these, VCS was an addition to their ongoing teaching responsibilities. The teachers who gave their time to this rewarding event were Sandy Bryant, Teresa Chandler, June Craft, Martha Cranfield, Lynda Lyon, Nancy Miller, Betty Shaw, Robin



VACATION CHURCH SCHOOL

Shaw and Cathy Wells. The Vacation Church School was for children in kindergarten through third grade. Fifty children were enrolled, and a successful week of Bible teaching was enjoyed.

Summertime activities included a day camp for fourth through sixth graders. The Rev. John Burton gave the use of his cabin located on the New River for their fun outing. June Craft and Kathy Arfmann supervised the excursion. Other fellowship times included miniature golf and a pool party at the home of Laura Morris. It is caring persons such as these that keep the children in focus and help bring meaning to the lives of others. Where would we be without these named and the many not named, these bringers of the "Good News?"

Many church members have faithfully served through the years. Since some church records are missing, I have diligently searched, and interviewed our members, for the purpose of identifying as many past leaders as possible. Dates given are substantiated by records and, in some cases, verified by the former leaders themselves. This is the resulting list which appears at the end of this article.



**CONFIRMATION CLASS 1987**

Front Row L-R: Bryan Shanks, Brian Byrd, Stephanie Sample, Trent James.

Second Row L-R: Bishop L. Bevel Jones III, Cliff Sheffield, Wells Reynolds, Rev. Pam Carter, Derek Mitchell, Rev. John Burton.

SUPERINTENDENTS:	DIVISION
1881 - Mr. Eugene Conrad ...	Serving 20 yrs.
1901 - Mr. Charles Doub ...	Serving 20 yrs.
1921 - Mr. Frank Hauser ...	
1930's - Mr. Charles Lasley ...	
1941 - Mr. Thomas Reynolds ...	
1941 - Mrs. S.T. Moser .....	Children's
1941 - Mr. Carl Roberson .....	Youth
1948 - Mr. Phillip Mock ...	
1950 - Mr. Frank Reynolds ...	
1950 - Mrs. Herbert (Dorothy) Reynolds...	Children's
1954 - Mrs. Frank (Ann) Reynolds .....	Children's
1955 - Mr. Sam Needham ...	
1955 - Mrs. Clark Taylor .....	Youth
1955 - Mrs. Horace (Beryl) Moser .....	Children's
1959 - Mrs. Hattie Hauser .....	Children's
1961 - Mr. William Henry Moser ...	
1961 - Mrs. Herbert (Dorothy) Reynolds...	Youth
1963 - Mrs. Tom (Mary) Pratt .....	Youth
1963 - Mrs. John (Edith) Smith .....	Children's
1963 - Mrs. James (Martha) Hampton .....	Asst. Children's
1965 - Mrs. Gayle Overby .....	Youth
1965-1968 - Mr. Phil Ball ...	
1970 - Mrs. Phil (Allene) Ball .....	Children's
1975 - Mrs. Gilmer (Harriet) Binkley .....	Youth

## COORDINATORS

1976 - Mrs. Ollie (Jackie) Harrell .....	Young Children's
1976 - Mrs. Ron (Sue) Honeycutt .....	Asst. Young Children's
1976 - Mrs. Charlie (Milly) Mays .....	Elementary
1976 - Mrs. Guy (Nancy) Fisher .....	Asst. Elementary
1977 - Mr. Phil Ball ...	
1977 - Mr. & Mrs. Steve Foust .....	Youth
1978 - Mrs. Ollie (Jackie) Harrell .....	Children's
1978 - Mr. Steve Foust ...	
1979 - Mrs. Guy (Nancy) Fisher .....	Children's
1979 - Mrs. Kenneth (Donna) Beckner .....	Youth
1980 - Mrs. Charles (Cheryl) Branch .....	Asst. Children's
1981 - Mrs. Phil (Allene) Ball .....	Youth
1982 - Mr. A. Ray Atkins ...	
1982 - Mrs. David (Brenda) Shanks .....	Children's



- 1982 - Mrs. Harwood (Carol) Coxe .....Asst. Children's
- 1983 - Mrs. Ron (Sue) Darby .....Children's
- 1983 - Mrs. Sam (Pam) Snowden .....Asst. Children's
- 1984 - Mr. Jerry Davis ...
- 1984 - Mrs. Ed (Vickie) Swicegood .....Children's
- 1984 - Mrs. Art (Gail) Carter .....Asst. Children's
- 1984 - Mrs. Tom (Mozelle) Voss .....Youth
- 1984 - Mrs. Ollie (Jackie) Harrell .....Asst. Youth
- 1986 - Mrs. Roger (Daisey) Maxey ...
- 1986 - Mrs. Rod (Betty) Carlson .....Children's
- 1986 - Mrs. A.E. (Jayne) Underwood .....Asst. Children's
- 1986 - Mrs. Ollie (Jackie) Harrell .....Youth
- 1986 - Mrs. Ed (Vickie) Swicegood .....Asst. Youth
- 1987-88 - Mrs. Gary (Nancy) Miller .....Children's
- 1987-88 - Mrs. Richard (Jane) Arrington...Asst. Children's
- 1987-88 - Mrs. Roy (Pat) Sparks.....Youth
- 1987-88 - Mrs. Glen (Sylvia) Yarnell.....Asst. Youth



**SENIOR HIGH SUNDAY SCHOOL CLASS**

Seated: Jason Cox and Jessica White.

Standing: Trent James, Sheila Leslie, Ben Johnson, Ralph Knowles, Derek Mitchell, Kim Knowles, Nikki Nicholson, Elizabeth Messick, Teacher, and Holly Johnson.



**JUNIOR HIGH SUNDAY SCHOOL CLASS**

Row 1: Katy Sample, Steven White, Kyle Shuping and Carson Myracle.

Row 2: Laura Morris, Teacher, Jonathan Heard and Jon David Crider.

Row 3: Carrie Herring, Kelly Nicholson and Grace Johnson.



**SECOND, THIRD, FOURTH, FIFTH GRADE SUNDAY SCHOOL CLASSES**

First Row L-R: Kelly Yarnell, Michael Myracle, Kevin Shuping, Emily Bowden, Skip Crider, Katie Whitlatch.

2nd Row L-R: Mary Beth Whitlatch, Matthew Hammond, Chris Cashwell, Stephanie Franklin, B.J. Plyler, Ben Morris, Shawn Talbert.

3rd Row L-R: Melissa Whittington, Mandy Smith, Michael Smith, Jamie Leggett, Jason Davis, Gil Johnson.





**KINDERGARTEN 4 & 5, GRADE 1**

**Row 1:** Jack Doub, Matthew Criner, Chris Criner, Josh White, Colin Johnson, Will Morris, Kasey Howe.

**Row 2:** Michael White, Anna Carlton, Brooke Carlton, Katie Ramey, Crystal McClelland, Elizabeth Smith, Amanda Bowden, Mark Ezzell and James Cashwell.

**Row 3:** Cheryl White, Teacher, Kathleen Talbert, Katie Nicholson, Megan Johnson, Kinsley James and Eleanor Thompson, Teacher.

## CHAPTER 13

### MEMORY LANE

#### I REMEMBER

By Mrs. Josephine Mock Crews

Even though we lived a mile, as the crow flies from Lewisville Methodist Church, my parents had each of their seven children christened at the altar. My earliest memory of church attendance has to do with walking with my older sisters to Sunday School through field and forest, so to speak, as all roads were muddy or dusty lanes most of the year.

We had preaching service only once a month as our pastor had seven churches. Sunday School was really of greatest importance to our membership.

There were two or three paths from our house to the church. The more interesting one to me was the one that led across fields and streams of our farm to the Bodenheimer land which adjoined the church cemetery. About one hundred yards in the woods before reaching the clearing, there was an old log distillery house which had been abandoned years before perhaps because of its unpopularity in a community of church goers for this was before prohibition was established. It always made cold chills go up my spine to see that old log structure, and I invented many fanciful stories of what had happened there.

In recalling the scenes of the many experiences in the church where I was christened and married twenty-six years later, the most vivid one is the class of small children when I was about five. Mrs. Nannie Conrad, wife of Mr. Eugene Conrad who was the first Sunday School superintendent, would gather all the small children on a pew

near the wood stove in winter and an open window in summer, and bring to life the Bible character that was pictured on the small card which we received each Sunday. Her love for the children as well as for her Lord was evident in her greeting and smile. Joseph, David, Daniel, Ruth, Abraham and many of the Bible characters seemed to walk in front of us as she vividly portrayed them from the little card which carried the scriptural verse appropriate for the life of each character.

## I REMEMBER

By R. Max Conrad

I remember the old square church painted white and badly in need of another coat.

The men usually sat on the left and the women on the right. A little past midway of the church, there was a pot-bellied stove on both sides of the church with the pipes coming together and one chimney accommodating both pipes. The pipes helped to warm the church.

When Mr. Fink came, as preacher, there was talk of building a new church --- in the midst of a depression. Most of the membership thought it could be done. I couldn't see how in the world it could be done with no money, as the case was with me and lots of others.

It was a sad day for me when I learned that Libus Wrecking Company would pay \$400.00 for the old building and for cleaning up the lot. I loved the old church, with a class in each corner and the little folks around the stoves. Our church services were moved to the Lewisville school house.

The Lasleys, Mocks and others gave timber. A mill was moved in, and the timber cut and sawed. I remember most of this was donated labor.

Parks Messick, a local carpenter and builder, was hired. Mr. Carter and his son, Hermon, were brick masons and were hired to do the brick work. I brought a team of mules from home with a drag pan and plow and pulled the first furrow for the basement. There were other teams that helped also. I don't remember how many days I worked with the mules, but it was a big undertaking. The drag pan would hit a root or rock and dump before the load was ready. Lot of

the help worked with mattock and shovel, getting the corners and sides straightened up.

Work on the building never stopped until the church was completed, as the carpenters and brick masons had no other job waiting for them.

I wish it were possible to have a record of every person who helped in different ways in the building of this church.

Mr. Fink gave the inspiration that we all needed and proved that: "Where there's a will, there's a way."

### I REMEMBER

Rev. Garland R. Stafford  
Pastor, 1949-1955

The Conference met at Centenary Methodist Church in Winston-Salem (1949). After the appointments were read on Monday morning, I came out to the front steps. Mrs. Grover Graham was standing there. They (the Grover Grahams) had served Lewisville 1937-1941. In her best English accent, she exclaimed, "So, you are going to Lewisville!" Thinking of the parsonage, she added, "You've got six rooms on the first floor, three rooms on the second floor and an 'ahttic' big enough for a bungalow!"

We moved to Lewisville October 4, 1949, arriving after sundown at 6:30. At the parsonage to greet us were Mrs. Daisy Craft, Mr. and Mrs. Ray Lasley, Mr. and Mrs. L.A. Reynolds, Galloway (Buck) Reynolds, and Robert V. Martin, the pastor I was succeeding. We had been exchanged in the appointments.

Mrs. Craft and Mrs. Lasley had prepared supper for us. Mrs. Craft invited us to supper and I would have responded at once except I was showing the men where to put the things they were unloading. When she spoke to me the third time, she said, "You come in here and eat your supper!" With that kind of ultimatum, I quit directing traffic! We came to value her highly ... That was the initiation of six very happy years in Lewisville.

There were three churches on the Lewisville charge -- Brookstown, three miles north, and Union, about four miles west of Lewisville

near the Shallow Ford where Cornwallis had crossed the Yadkin River on his way to Guilford Courthouse toward the close of the Revolution. All were substantial churches with a total membership of nearly 500. The buildings at Brookstown and Lewisville were brick; the one at Union was frame, an older building.

As Mrs. Graham had indicated, the parsonage was roomy and well appointed. She was right about the "ahttic." In rainy weather a washing could be hung there to dry.

Two or three days after we arrived at Lewisville I was on top of the leaky garage roof nailing some roofing when David Rock, church treasurer, brought me a welcome check.

Some days later Charles Lasley, a dairy farmer and chairman of the official board, told me, "We are to have a meeting of the official board next Sunday night. If you have any recommendations for us, we will be glad to hear them, and the board will act on them." That was a first. Up until then I had been expected to plan and announce the church program, or so I thought. Official boards seemed to have had little interest in meeting. I found that all three churches had regular and well-ordered official board meetings. When I had recommendations, they were almost uniformly accepted. This put the responsibility on the church rather than on the pastor, and this was as it should be. To the credit of the boards, they settled matters in the meeting. After adjournment there was no further discussion or "minority reports."

Lewisville was oriented to Winston-Salem. Except for groceries and gasoline, we had to go from place to place in the city to get what we needed, and this took about half a day. Johnny Maynard put a hardware store in the Masonic Building across the street from the parsonage when it was built in 1935.

As Thanksgiving approached in 1949, I suggested to the folks at Lewisville that we have a carry-in dinner at the church on the Sunday before Thanksgiving. It was received enthusiastically, and I understand it has become an annual event.

(Easter -- April 1, 1950) The Lewisville community service was in our church at 8:30 A.M. The church was filled. The choir was at its best, and the lovable Ray Fisher, pastor of the Augsburg Lutheran



Church in Winston-Salem, brought the sermon. That night I received three young people into church membership by baptism and vows and a man by transfer from the Baptist church.

At that time (1950) clergy belonging to the Winston-Salem/Forsyth Ministerial Association were responsible for doing a fifteen-minute morning devotional program over radio station WAIR. I began a week's run at 7:45 A.M. on May 1. One morning as I came out of the broadcast booth, the announcer asked whether I was reared in the mid-west. "No," I replied. "I was reared in West Virginia." "The reason I asked," he said, "was that your voice sounds exactly like Harry Truman's over the radio." My only qualification for being presidential!

The well pump for the church and parsonage was at the church. Early the morning of May 24, 1950, the pump had stopped. While I was with the repair man who was working on it, the 7:45 A.M. radio news reported that I had been named rural minister of the year for North Carolina by Emory University and **The Progressive Farmer** magazine. Eddy came up to tell me, but I did not understand until about an hour later when I went to breakfast. When the **Winston-Salem Journal** came that morning, it confirmed the matter. The recipients for the other eleven Southern states were named. That evening Martin Hunter came out and got a story and a picture that appeared in the paper the next morning. Such notoriety! The people on the charge were happy for me. I do not know who nominated me nor how it came about, but I was duly grateful. The citation carried with it a scholarship to the Emory Town and Country School at Emory in July. At the recognition dinner at Emory, I received a certificate signed by Dean H.B. Trimble and Alexander Nunn, managing editor of the magazine.

May 13, 1951, was Mother's Day and was noted by the Young Adult classes of the Lewisville Church. They gave a delightful banquet the evening before for the older members of the congregation. About fifty of them came.

When the appointments (for 1951) were read Sunday afternoon, we were reappointed to Lewisville. Bill Rock, who had been reared in the Lewisville Church, preached that morning in Lewisville, and his wife sang a solo, both much appreciated by the home folk.

The Lewisville Volunteer Fire Department was organized in 1951, with G.G. (Buck) Reynolds as Chief. The site for the fire station was cleared October 20, and the modest building was erected soon after. It was across from the parsonage but faced Lewisville-Vienna Road. Somehow I got the job of treasurer and served until 1955 when we moved again. There were many amusing incidents connected with fire calls. The siren alarm sounded one night about one o'clock. William Henry Moser said, "I jumped out of bed, jerked my clothes on, ran out and jumped in the car -- and couldn't find the steering wheel." He had leaped into the back seat. When the siren went off, we at the parsonage as well as other neighbors -- got the full benefit, especially at night.

When we visited in the home of Frank Reynolds in the fall of 1951, Mrs. Reynolds showed me birds and other things they could see out the back window into their woods by the use of binoculars. I admired the glasses and said something about not being able to see many things with my limited vision. On January 6, 1952, as I was about to go into church, Frank Reynolds gave me a belated Christmas gift from the Lewisville Church, a pair of binoculars! They have been well used over the years and are a help in the daily life of bird watching, checking the yard for the newspaper, etc.

Early in 1953, Brookstown and Lewisville Churches entered the Church Development Program, sponsored by the Sears Roebuck Foundation and the Town and Country School at Emory University. There were several areas of suggested procedures to help a church develop its potential. Both churches submitted attractive scrapbooks. Lewisville tied with three other churches in the state for second place. I went to Atlanta to receive the award for the church on July 29, 1953.

Tuesday, September 7, 1953, was a day long to be remembered by Lewisville Church members: A fire extensively damaged the interior of the building. At 5:45 A.M. we were awakened by the siren at the mill. I got into my clothes quickly and ran to the fire station. "Where is the fire?" I asked. "Up at the church," replied Chief Buck Reynolds. I looked and the smoke was rolling out through the round attic window over the front door. I ran up to the church but did not open any doors. The red glow in the back hall could be seen through the smoke. When the fire truck came into the yard, they radioed for help. In fifteen or twenty minutes, nine fire departments rolled in with

fourteen pieces of equipment. In less than two hours, the fire was extinguished. Church women gathered in the parsonage kitchen and prepared breakfast for the firemen. The Lewisville school building was made available as a meeting place for Sunday School classes and worship services on a cost basis.

## I REMEMBER

Wilbur & Doris Stimson Hauser

Maybe the row of pictures of the former ministers doesn't have much meaning for our new members, but to us in our 60's and 70's they bring back childhood and teenage memories from the early 1920's. There are at least eleven families, probably more, who have been in this church since the little one-room white church, with pot-bellied stoves and brass oil lamps on the wall. We think of the Conrads, Crafts, Doubs, Hausers, Lasleys, Mocks, Mosers, Reynolds, Rocks, Sheets, and Stimsons.

"Uncle" Joe Vestal was the minister from 1922-1926. He really was our uncle -- married to Mama's sister. The old parsonage, with the fence, and three iron gates to open, was just two doors from us, and we could play with "Cousin" Jessie. Uncle Joe seemed to have been a well-liked "visiting" preacher through the years; old members have continued to inquire about him.

And then a large number of us joined the church when Mr. J.C. Keever was the minister. I think my sister, Robah Grace Rock, made a talk when we celebrated our 100th anniversary and told some interesting stories of preachers' families. She told of how Mrs. Keever, the preacher's wife, would go around and talk to young people when we had week-long revivals, and made them think they were going straight to Hell if they didn't join the church. We didn't have the advantage of Confirmation Classes as we have today.

And then in the early 1930s, these same young people had an important part in helping to build the brick church -- the boys rolled wheelbarrows of cement and hauled lumber, and we even picked up rocks to put in the cement. All the families took part in giving lawn parties and making home-made ice cream to raise money for the church. Mrs. H.C. Sheets taught a Sunday School class, and she gave each one a dime to try to keep multiplying their money. Robah Grace bought a ten-cent box of raw peanuts and fried them and kept buying

more peanuts and frying and selling, giving the money to the church.

Then in the late 1930's and early 1940's these same young people started marrying and going off to World War II and having babies and building homes. It seems too many of these 1940's "babies" had more advantages and haven't stayed in our "old" church as we older friends have done.

But we've been blessed with big new residential developments and lots of new people who have joined our church, and we hope they will always have close "church ties" as we have for more than 60 years.

### I REMEMBER

Fred D. Moser

It is difficult for me to remember a lot of things that happened when I was a young child. I do remember a few things about the old wood frame church, but they are quite sketchy. After this building was torn down, I remember the large excavation for the basement of the new church. It seemed enormous to me, a child of nine years of age.

It has been well reported how the members of the church worked to build and pay for the new building. I was too young to engage in any of the construction, but I well remember the many fund-raising events to help pay the bills. There were endless lawn parties, oyster stews and a million gallons of ice-cream. The parsonage at that time was diagonally across the road from where I live and our pastor's wife, Mrs. G.W. Fink, came to visit my mother often to help plan some of those events. I admired her very much for her hard work.

Aside from the joint efforts of many to produce the above mentioned affairs, many individuals had their own projects going to raise money. Do remember - we were in the midst of the great depression. Though just a child of 11 or 12, my project was homemade ice-cream. My Mother would make the mixture, we would turn the hand-cranked freezer and on most Saturdays in the summer I would sell ice-cream just outside our grocery store, or at the schoolhouse when there was a baseball game. My Mother also shelled peanuts for us to sell. She would boil them, remove the skins, fry and salt them. Then she put them in small waxed paperbags, and

my brother Horace and I would sell them in Lewisville.

I remember the Sunday I joined the church. It was August 1934. I was twelve years old. We had just had a revival meeting the preceding week and several people were uniting with the church. We were kneeling at the chancel rail when suddenly Mrs. John Luper was filled with joy and the Spirit and began walking back and forth behind us, clapping her hands and shouting. I am glad that happened on that special day.

The large basement room that later became our social hall was at first used for the Sunday School assembly. Everyone met together for a time of singing, devotionals, prayer and announcements of interest. This was important in as much as we did not have worship services every Sunday. Our pastor had several other churches in the area to serve. At these meetings, I particularly remember the hymns we sang. I also remember Mr. John Sink who was often called on to pray. He was a tall man with snow white hair and sparkling blue eyes. I thought he must have looked a lot like Moses.

The first Sunday School teacher I remember was my Mother. Others I recall were Miss Elsie Conrad, Mrs. H.C. Sheets, Frank Reynolds and Fred Hauser. When I was old enough, I attended the Epworth League on Sunday evenings. This was the youth group in the church. I especially remember the great assistance Fred Hauser gave this group.

When Frank Reynolds was my Sunday School teacher, a family moved into the old Grapevine Schoolhouse and started attending our church. They had a son about my age (12 or so) who had a heart condition and was confined to his bed. For several months on Sundays, we would pile into a car and Frank would drive us to the boy's home where he taught the class in the boy's room as long as he was able to receive us.

## I REMEMBER

### THE OLD DAYS

Ruth Reynolds Hartle

When they asked me to tell about the "olden days", I had the feeling that Eva Mock Kiger must have had when she attended



services here recently in our new sanctuary. Eva, Belle Mock's sister-in-law, turned to Belle and asked, "Where are all the old people?" Belle replied, "You're looking at them!"

Well, if I were a mere teenager, I wouldn't be qualified to tell you that I have attended services in all three of the buildings which have housed our church:

The little white, one-room building,  
The beautiful brick building completed in 1931.  
And the new building, here standing, completed in 1984.

We outgrew the sanctuary of the first brick building and replaced it with the beautiful new sanctuary which seats 450. It is tied into the education building of the 1931 brick building and with the fellowship hall and educational building which was completed in 1980.

Our church, when I was born into it, was called the Lewisville Methodist Episcopal Church, South. I learned to say that about the time I learned to say my name, and when I learned to whistle. The South was dropped, then the Episcopal and for a while it was known as the Lewisville Methodist Church. Now we are called the Lewisville United Methodist Church - not, as in "united we stand" (though that we hope we always do) but because we joined (or united) with the United Brethren and took part of their name.

I have a few disconnected memories of the little white church which set here where our beautiful new church is:

There were twin stoves on each side of the church, connected by one large black pipe running across the middle ... and it was always cold, except

In the summertime when the huge tall windows were up and everybody fanned. Some fans were provided and some were brought. I had one which folded up like an accordion, but it didn't do much good ... it was very small.

Sunday School was very important because we had preaching only about once a month. In the summer, my class met out under the oak trees. Otherwise, classes met in different corners and sections of the one room.

Just before Christmas, I sat for long hours on Saturday afternoons awaiting my turn to practice my four-lined recitation for the Christmas Entertainment.

On Christmas Eve, the Christmas Entertainment was presented. It was a night filled with excitement. There was a very tall tree, candles, beautiful music and a treat for everyone.

A treat consisted of a couple of oranges, a couple of apples, a bunch of raisins, several sticks of candy and nuts ... all put in a brown paper bag.

I recall one Christmastime when my father was responsible for buying and portioning out the treats. After he had finished, there were a lot of fruits and nuts and candy left over so he took me with him and delivered those goodies to the Salvation Army.

When work began on tearing the little white church down, in preparation for building a new church, the community thought that the Methodists were crazy. (Just as they probably think today ... or maybe they think all of our air conditioners are down.) They asked why those Methodists were thinking about building a new church, for times were hard - there was no money and few jobs. But the minister and my father and brothers and many other fathers and young men worked full time, every day, as long as it took to build that church.

The women were busy too ... raising money. They donated chickens and vegetables and milk and eggs which they had raised, prepared food and held fried chicken suppers and chicken pie suppers and ice cream suppers just about every Saturday night. Work usually started right after lunch on Saturday and lasted late in the evening when the last dish was dried. I came to realize later and appreciate the fact that there was a lot of hard work going on, but at the time, as a child, I thought all the activity exciting. We children waited around for the ice cream freezers to make their last turn to get to "lick" the dashers ... not literally licking the dashers, but we called it that. Then we children sailed off to play games. I can still see and smell the lemonade made in a brand new tin washtub, filled to the brim, with chunks of ice and dozens of lemon rinds floating around.

The ladies had other projects to raise money, in addition to the suppers. They had a booth at the county fair, serving food, and they made a quilt. Each mother embroidered her family's names on a square of material, paying a designated amount of money for each name. Then the squares were quilted into a quilt which was auctioned off. Mr. S.T. Moser for \$50 was the highest bidder. His daughter, Louise Reynolds, is donating the quilt to the church, and the UMW is going to have it framed and preserved to hang in the fellowship hall. The UMW is also planning to have an old-fashioned ice cream supper to raise money for the project and to honor the memory of those members of the Ladies Aid Society who worked so hard.

Children had their projects, too, to raise money to pay for the new church. Mine was raising chickens ... from the egg stage to the frying pan ... one dozen of them. All the time they were growing, I kept fretting about making a sale. Who would ever pay me for a dozen chickens? My father kept telling me not to worry. Sure enough, when the chickens became frying size, my father bought them for several times the going price at that time, and I proudly presented the proceeds of that project to the building fund.

It is with humility and deep appreciation and thanks to God that I remember that particular congregation which, with courage and determination and with certain faith in God, started, completed and paid for that first brick church when the nation was in the throes of the Great Depression.

Just after the church was completed, I encountered death for the first time in my childhood. One of my friends, Louise Rock, died. Her funeral service was the first I remember in the new church. It was my mother then who helped me through that traumatic experience and who helped me to accept death as the continuation of this life into eternal life. My belief in her theory has intensified through the years.

I thought my mother was special, as every child does of his or her mother. I guess I just took for granted that she always taught some Sunday School class, but when she was called on to lead in prayer in those Sunday School assemblies, I thought her extra special because she seemed to me to be so close to God as she talked with Him and prayed for us all.

As I was growing up, the church's activities centered around the Sunday School because the minister usually had seven or eight other churches to serve, and we had preaching one or two Sundays a month. There was the opening assembly, led by the superintendent, and it really was a worship service. There were hymns, scripture, prayer and a message, after which the classes split off and studied and discussed their Sunday School lessons. Often when we had no preaching service our family stopped at the Baptist Church for their service.

Often there were big family outings, sponsored by the Sunday School, on Saturday nights ... the whole church family attending ... picnics at the river or at Crystal Lake or Peach Haven Lake, barbecues at the schoolhouse, and watermelon feasts at the homes. I learned at such an outing, a fish fry at our house, that there were people who could sit down at a piano and play anything they wanted to, at will. We had a self player piano and when we took off the rolls we had played, Fred Moser sat down and played every number, by hand, himself. Later, I tried and tried, but I couldn't play a single tune. Here, again, as she often did, Mom helped me in the learning process. She said that we all have diverse gifts, and she quoted that scripture, but playing the piano by ear was just not one of mine. She told me that only by hard work and practice would I ever be able to play the piano.

The youth group, in those days, was very active. Two activities which impressed me as a MYFer were outings at Sunny Acres and youth assemblies in the summertime at Lake Junaluska. Miss Anna Ogburn owned Sunny Acres then and she had Methodist deaconesses living there. She often invited our youth group down for outings with all sorts of exciting activities planned by the deaconesses for us. And the annual trips to Lake Junaluska were grand events I looked forward to all year. One summer our group made the trip with Centenary's youth group on their bus, and among their number was one Roy Thompson. Who knew then that he would one day be writing his own column in the **Winston-Salem Journal**?

Well, those are some of the "old times" I remember. Sorry I couldn't tell you about horses and carriages and buggies and hitching posts, and that our minister was a circuit rider who came galloping in in the saddle. All those were before my time!

Ruth Reynolds Hartle  
July 15, 1984

Note:

“The Old Days” was delivered by Ruth Reynolds Hartle at an Old Fashioned Camp Meeting on the grounds (outside) in ninety degrees temperature in July 1984. The “new sanctuary” referred to in the reminiscence had just been completed, modernly and comfortably equipped, with the first service held in June 1984.

The family referred to were mother, Bessie Binkley Reynolds (her father, Daniel Binkley, was a Methodist minister), and father, Lamb A. Reynolds. The brothers referred to were six in number: Galloway, Frank, Dan, Thomas, Porter and Herbert. In adulthood and marriage, three of the brothers settled in other areas, but three brothers settled in Lewisville and with their wives reared their families in the Lewisville Church. All participated in the work of the church and were leaders: Galloway, who married Louise Moser; Frank, who married Anne Siler; and Herbert, who married Dorothy Lowder. Dorothy died in November 1978 and Herbert later married Patsy Mickey Bullard.

The quilt mentioned on that Sunday was donated to the church by Louise Moser Reynolds and was indeed preserved and now hangs in a beautiful oak frame in Asbury Hall. The United Methodist Women honored the memory of the Ladies Aid Society with its completion. Charlie Clarke and Mary Pratt were instrumental in getting the project completed.

RRH

## I REMEMBER

### ABOUT LEWISVILLE METHODISTS AND CHURCH

Peggy Doub Scales

Mrs. Carrie Moser -- Our Children's Department superintendent in the 30's was always smiling and patient even when we couldn't sit still.

Miss Margaret Doub -- My Primary Class teacher (and my aunt) - I just had to behave in her class. She also played the piano in the Children's Department.



Mrs. W.A. Rock (Dave's mother) -- My teacher in the Junior Class. Her favorite Bible verse was "God is my refuge and strength, a very present help in time of trouble."

Mrs. Bessie Reynolds -- I spent many nights with Ruth and we always had devotions from **The Upper Room** before breakfast. One of her favorite Bible verses was "All things work together for good with those who love the Lord."

The Ladies Aid Society prepared meals to serve downtown workers in a large room over Belk's Department Store to raise money for our church building program in the mid 30's. They also had many chicken pie and lawn suppers which were served on the church grounds. On Saturday afternoons the young people would help by turning the ice cream freezers. Then they were packed down and placed in the basement until serving time. Lemonade was made in new large galvanized tubs and was the best you ever tasted! The young people also helped serve the food. Most of the men either worked on the church building themselves or hired someone in their place if they could not spare the time.

Since most homes did not have a basement, the women would bring their plants to store in the church basement during the winter months. Every Sunday they would check and water them until spring when they could take them back home.

Mrs. Ethel W. Doub (my mother) was always very active in our church. She was the organist at one time -- probably in the early twenties. She served as church treasurer and communion steward for many, many years. Also, each month she always picked up several ladies to take them to the Ladies Aid Society meeting.



## CHAPTER 14

### UNITED METHODIST MEN

By Harland D. Campbell

A milestone in our church history was achieved on October 1, 1975, when our organized group of United Methodist Men met and began to function as a unified body. The Rev. James T. Faggart assisted the men in an advisory capacity, and the men bonded into a Christian brotherhood that was vital and supportive to them and our church family. The original members were fifteen in number:

Harold Simpson, Burton Stewart, G.G. Reynolds, David Rock, Gray Mock, Charles Mays, James Hampton, Ruff Pierce, Bill Tweed, Phillip Ball, James Morris, Ron Honeycutt, Thomas Pratt, Richard Dunnegan, and Richard Davenport.

The first elected slate of officers were:

Ron Honeycutt, President; James Morris, Vice President; Richard Davenport, Treasurer; Richard Dunnegan, Secretary; Thomas Pratt, Director of Activities.

Upon organizing and receiving their charter, the men began immediately to serve real needs. The first project of the Methodist Men was to build and furnish a picnic shelter. In order to raise the necessary funds to finance this building the men worked in cooperation with our United Methodist Youth Fellowship in sponsoring a barbecue supper.

Once the shelter was constructed, the UMYF dressed the building in a coat of paint. Furnishings were still needed for the picnic shelter, and the men wanted to add a grill, so they decided to hold an auction sale to cover the cost of these essentials. The proceeds of the auction

sale amounted to \$700, enabling the men to successfully complete their first project in less than two years. This cooperative effort of Methodist Men and the UMYF carried with it the rewards of a worthy project accomplished and an enriching experience for both groups.

In an effort to bring awareness to our church family of the need to provide future generations with the opportunity to know God and worship in the Christian way, the men presented a program emphasizing the importance of including our church in wills and trusts to the congregation. Thus in these early formative years of the UMM it established a tradition of positive ministry in our church and community which has continued through the ensuing years.

The ministry of the United Methodist Men was not confined to our church alone. In reaching out, they sponsored a campership away from Murdoch Center so that children could experience the pleasure of the outdoors and the creative goodness of God.

Through the years our UMM has contributed in many ways to the upkeep of our physical plant; installing lighting fixtures in our Fellowship Hall and church office, purchasing storm windows, installing a sophisticated telephone system, replacing air conditioner units on three floors and adding a coat rack to the Fellowship Hall. Recently the men revamped the front porch of our parsonage, providing a safe and attractive feature. The church van was equipped with a new air conditioner for a more comfortable and pleasant environment for those using it during the warm summer days. In support of our church building fund, \$600 has been given through the third quarter of this year. Other worthy causes receiving their support are Meals on Wheels, Crisis Control and the Children's Home.

The main fund raiser in support of the UMM activities is the annual barbecue supper, producing over \$1,000 in revenue. Organization and teamwork are essential to successfully carry out this annual affair, and the men cooperate in sharing the various chores.

On the designated day it is pleasant to observe the men performing the myriad of jobs to be done and enjoying a lively camaraderie. Harwood Coxe pitches in, along with Floyd Craft who always has a

“funny” to relate for the amusement of the others. Myron Sexton, Ruff Pierce and Tom Pratt know how to keep the good humor going also so that the job becomes pleasurable work. Dick Davenport, David Shanks, Ben Crawford and Carter Hammond don't mind rolling up their sleeves either. Other laborers are Harold Simpson, Jim Hampton, Dan Fernandes, Jerry Farmer, Bob Stebbins and Art Carter who are always doing their share. Although the work is often hard, preparing and serving the barbecue is always an enjoyable time for everyone.



Methodist Men preparing for annual barbecue.  
Row 1: Roger Warlick, Dick Davenport.  
Row 2: Michael Hayes, Jr., Bill Snyder and J.W. Pace.



Methodist Men serving barbecue. Front - Ruff Pierce. Back - Howard Nichols. Serving line - Jim, Denise and Scott Leslie.



The men meet regularly the second Sunday of each month at 8:00 A.M. A meal is served during which they conduct their business and present a program involving interesting and informative guest speakers. Occasionally speakers are invited from among our church membership such as Mrs. George (Mary) Dalton, respected teacher and speaker, who spoke about the people of Russia and of her visit in their country. Thomas Voss, a member of the Board of Education of Winston-Salem and Forsyth County, spoke about our school system and Dr. James Hampton presented an enlightening program on health regarding the heart and blood pressure. Bi-annually the men invite their wives and children to share a special family breakfast, and annually they prepare a congregational breakfast following the Easter Sunrise Service.

Many of the men hold responsible positions in our church. Robert Stebbins is currently serving as Chairperson of the Administrative Board. Jerry Farmer is Chairperson of the Council on Ministries and often teaches in our classes on Sunday. Terry Whitlatch serves as Co-chairman of the Education Committee and is a respected teacher in the Fellowship class, and John Wells is the Church Lay Leader. In every facet of our church ministry Methodist Men are involved in a meaningful manner.

The men bring honor to our church through community service and the Christian examples they live daily at home, at church and in their professional lives. Harold Simpson, former principal of West Forsyth High School, was honored when that institution on completion of its new recreational facility named it the Harold Simpson Gymnasium. Dr. James Hampton was honored by our church a few years ago for twenty-five years of excellent medical service to our community. Our church declared a Jim Hampton Day and a dinner was held after church services to celebrate and express our appreciation to him. Dr. Jim continues his medical practice today in the same humble, knowledgeable and kind manner for which he is noted. Thomas Voss serves our community as a County School Board member, and Woody Coxe, John Wells and Bob Johnson have served with Mission Building Teams in West Virginia, Haiti and Costa Rica. The Rev. John Burton, our pastor, ministers wherever he is needed - in our homes and community, in the hospital and from the pulpit. The selflessness of these men is inspiring and admirable.

In speaking with some of the men I found them to be modest and humble about their ministry, never hanging laurels on one another, therefore, I am pleased to be the one to tell their story. One of the men told me that the UMM was looking forward to the printing of the church history. His comments were "It makes me feel good to know that one day our children and future generations will read this and know that we were committed to Christian living. I like to think it will serve to inspire and help them be more confirmed in their own faith as they are reminded of their Christian roots."

We will not forget those United Methodist Men who are deceased: Burton Gloyd Stewart (9/13/06 to 2/11/84) husband of Evelyn Stallions Stewart and father of Burton G. Jr. and Wilber C. Stewart.

Roger Dean Warlick (6/21/40 to 8/14/88) husband of Paula Rowe Warlick and father of Lori, Amy, Jeremy and Justin Warlick.

Gray Worth Mock (5/28/17 to 9/17/88) husband of Lillie Belle Kiger Mock and father of Richard G. Mock. Gray was preceded in death by a son, Gregory Worth Mock.

They lived their lives with meaningful purpose, upholding the Christian way in all their endeavors. We will remember them as friends, beloved family members and faithful stewards in our church, and we are grateful for their contribution to the betterment of our community as well.

These men have served as President of the United Methodist Men:

Ron Honeycutt	1975-77	James Going	1982-83
Richard Davenport	1978	Mel Jordan	1984
Phillip Ball	1979	Richard Davenport	1985
Bob Mutzl	1980	John Pace	1986-87
Wayne Hall	1981	Robert Johnson	1988

Current officers are Robert Johnson, President; Jerry Farmer, Vice President; Ben Crawford Treasurer; and Dan Fernandez, Secretary.

Our United Methodist Men have grown from the original membership of fifteen to the present number of seventy-two men

involved:

Arfmann, John	Hammond, Carter	Pelot, Jay
Atkins, Ray	Hampton, James	Pierce, Ruff
Ball, Phillip	Hauser, Wilbur	Plyler, Bill
Bingham, Gordon	Hayes, Mike	Pratt, Tom
Bryant, Barry	Herring, Dick	Reader, Darryl
Blount, James	Howe, Gaylan	Reynolds, G.G.
Bridges, Steve	Johnson, Bob	Reynolds, Herb
Burton, The Rev. John	Johnson, Buck	Rock, David
Burwell, Norman	Johnson, Fred	Sebastian, Dane
Campbell, Harland	Kirk, Howard	Sexton, Myron
Cashwell, Al	Krentz, Walter	Shanks, David
Cox, Gilbert	Leslie, James	Simpson, Harold
Coxe, Woody	Lilly, Ron	Sloan, Mike
Craft, Floyd	Lyon, Art	Smith, Giles
Craft, John	Lucas, Jim	Snowden, Sam
Crawford, Ben	McBride, Hugh	Snyder, Bill
Davenport, Dick	McMordie, Francis	Sowers, Mike
Davis, Jerry	Merrill, Ben	Stebbins, Bob
Denning, Bob	Morris, Don	Trivett, John
Ezzell, Robert	Morris, Jim	Underwood, A.E.
Farmer, Jerry	Morris, Skip	Voss, Tom
Fernandez, Dan	Nichols, Frank	Wells, John
Flinchum, Tom	Nichols, Howard	White, Jon
Hall, Wayne	Nicholson, Nick	Whitlatch, Terry

United Methodist Men shall be a creative supportive fellowship of men who seek to know Jesus Christ, to grow spiritually and to seek daily his will. (Our) primary purpose is to declare the centrality of Christ in the lives of men and in all their relationships. Thank you UMM for living your purpose and being "Doers of the Word and not hearers only".

#### FULL TIME MINISTERS FROM OUR CHURCH

William Alfred Rock, a member of the Lewisville Methodist Church and a member of a family prominent in the affairs of the church, left the congregation in 1937 to begin his education as a Methodist minister.

Rock received a diploma from Brevard College in 1939 and a B.A. Degree from Wofford College in 1941 (also earning a Phi Beta



**Dr. William Rock**

Kappa). In 1944 he was ordained Deacon and Elder and also in 1944 he received the Bachelor of Divinity degree from Duke where he also obtained the Master of Divinity in 1972.

Graduate study was continued at Boston University and Geneva Theological College where he obtained Doctor of Sacred Theology in 1975.

His ministerial appointments include these: Pfeiffer Circuit, Chaplain U.S. Naval Reserve, Bethpage (Shiloh Circuit), Rock Springs Circuit, Maylo Church (Gastonia), First Methodist (Randleman), First Methodist (Draper), Kerr Street (Concord), Oak View (High Point), New Hope (Winston-Salem), Homestead (Charlotte), and Reeds Circuit.

Also, he was acting chaplain of the United States Senate and was given a commendation medal from the Government of Israel where he was once a director of Jerusalem Center for Biblical Studies.

Lewisville United Methodist Church is very proud of this native son who entered full-time ministry.





**Right to left - Neill Shaw, his mother, Bettie Shaw, Wayne Hall.**

Pictured here is Stephen Neill Shaw, the second person from our church to enter the ministry. This picture was taken at a reception given by the congregation to honor Neill and to show him its delight with his answer to God's call to enter His full time ministry.

Neill was born November 6, 1963, to Bettie Whicker Shaw and the late A. Francis Shaw. He was graduated from West High School in 1982 and from the University of North Carolina at Greensboro in 1986.

Neill is an Eagle Scout and is still active in scouting. While at West High School, he was given the Civitan Award for outstanding citizenship.

Neill is currently attending Duke University Divinity School and is serving Mount Carmel and Midway Churches in Union County as a student pastor. His mother Bettie says, "Neill never wanted to be in any other profession and felt the call to this (the ministry) from an early age."



MINISTERS AND DISTRICT SUPERINTENDENTS WHO  
HAVE SERVED LEWISVILLE METHODIST  
Methodist Episcopal Church South

Forsyth Circuit, Greensboro District

Year	Ministers	Presiding Elders
1878	Moses J. Hunt	M.L. Wood
1879	G.P. Douglas	W.H. Bobbitt
1880	T.H. Pegram	W.H. Bobbitt
1884	C.A. Gault	J.A. Cunniggim
1885	Solomon H. Helsabeck	J.A. Cunniggim
1886	Moses J. Hunt	J.A. Cunniggim

Western North Carolina Conference

Forsyth Circuit, Winston District

Year	Ministers	Presiding Elder
1890	M.C. Field	P.J. Carraway
1891	A.J. Burrus	P.J. Carraway
1892	T.F. Gibson	P.J. Carraway
1894	M.C. Field	F.W. Wood
1897	C.A. Wood	F.W. Wood
1900	R.F. Bryant	D. Atkins

Lewisville Circuit, Winston District

Year	Ministers	District Superintendent
1901	R.F. Bryant	D. Atkins
1903	A.R. Bell	D. Atkins
1905	J.T. Ratledge	J.R. Scroggs
1909	J.B. Tabor	T.F. Marr
1911	A.G. Loftin	P.T. Durham
1914	J.E. McSwain	H.K. Boyer
1918	A.S. Abernethy	Frank Siler
1919	John Cline	Frank Siler
1921	J.W. Vestal	W.A. Newell
1925	W.C. Pilcher	Collins Denny
1926	J.C. Keever	J.H. Barnhardt
1929	G.W. Fink	L.D. Thompson
1933	R.A. Taylor	C.M. Pickins
1937	G.C. Graham	W.A. Lambeth

1941	O.B. Williams	C.C. Weaver
1945	R.V. Martin	H.G. Allen
1949	G.R. Stafford	H.G. Allen
1955	N.L. Oliver	W.K. Goodson
1959	J.T. Ingram	Lee F. Tuttle
1965	Frank Smathers	Frank B. Jordan
1967	Samuel B. Moss	Julian Lindsay
1971	Thomas S. Lee Jr.	James C. Peters
1975	James R. Faggart	Ed Bailey
1985	John Burton	Lawrence McCleskey

Lewisville U.M. Church became a Station Church in 1976

### THE LEWISVILLE UNITED METHODIST CHURCH

**From one of twelve churches on the Forsyth Circuit to a Station Church**

1878

Forsyth Circuit: Twelve churches as follows:

Lewisville, Brookstown, Sharon, Concord, Mount Tabor, Doub's Chapel, New Hope, Union, Piney Grove, Mount Pleasant, Bethel and Clemmons.

1901

Lewisville Circuit: Seven churches as follows:

Lewisville, Concord, Sharon, Brookstown, Doub's Chapel, Union and Clemmonsville.

1935

Lewisville Charge reduced to four churches:

Lewisville, Concord, Sharon and Union.

1943

Lewisville Charge reduced to three churches:

Lewisville, Brookstown and Doub's Chapel.

(Note: In 1943, Lewisville bought the shares in the charge parsonage from Concord, Sharon and Union.)

1950

The members of the Lewisville Charge were changed to:  
Lewisville, Brookstown and Union.

1962

The Lewisville Charge was reduced to include only:  
Lewisville and Union.

1976

The Lewisville United Methodist Church became a Station Church.

### THE ECHOES

The Echoes was born in October 1985 although it was not given a name at that time. The Echoes is a group of older, and not so old, members of our church, and friends, who go on trips several times each year, often every month.

Our minister, John Burton, took a group to the mountains in a borrowed van in October 1985 for the beginning of our new activity. In late spring of 1986 we obtained our first church van, a fifteen passenger Dodge van.



#### ECHOES TRIP TO MOUNTAINS

Left to right, Odell Mock, Mattie Lasley, Dianne Petree, Dorothy Holder, Lizzie Mock, David Rock, Ruth Farthing, Nell Conrad, Myrtle Briggs, Ed Briggs, Louise Reynolds, Galloway Reynolds, Wanda Moser, Glenn Moser and Mae Redfield.

We chose the name The Echoes for our group in May 1987. We are not a club and there are no membership rolls or dues. Anyone who goes on a trip with us is an Echo for the day.

We have gone on many interesting and fun trips. We have made trips to the mountains in spring and fall, to the Asheboro Zoo, to Biltmore House, to Lake Junaluska and Cherokee, to Reynolda House, to the gardens at Durham and Wilkes Community College, to Chinqua Penn Plantation and Old Salem, and to many state parks.

The number of people going on our trips varies, the largest being thirty-seven. Several people in our church have been very generous in loaning vans for our use and in helping us obtain and maintain our own van.



#### **ECHOES TRIP TO GRAYSON PARK**

**Row 1: Mildred Bennett, Nell Conrad, Stella Conrad, Carrie Herring, Beryl Moser, Odell Mock.**

**Row 2: Galloway Reynolds, Myrtle Briggs, Evelyn Stewart, Louise Reynolds, Nell Trivette, Lizzie Mock.**

**Row 3: Wanda Moser, Eunice Joyner, Ruth Farthing, John Burton, Fred Moser.**

**Row 4: Edith Pierce, Ruff Pierce, Mrs. Hayes, Mae Redfield, Ed Briggs, Glenn Moser.**



## CHAPTER 15

### HIGHLIGHTS: LEWISVILLE METHODIST, 1878-1988

By G. Galloway Reynolds

When the Lewisville Methodist Church was organized in 1878, it was surrounded by four older Methodist churches: Sharon, Union, Concord and Brookstown. Lewisville and these four churches were a part of the twelve churches on the Forsyth Circuit. Larry Tise, in his **Yadkin Melting Pot**, a history of Methodism in the Yadkin Valley, had this to say about Lewisville Methodist after the new church was dedicated in 1882: "This new church rapidly became one of the largest and leading churches on the (Forsyth) circuit."<sup>1</sup> Lewisville Methodist was blessed by dedicated leadership from Sharon and Brookstown Methodist Churches and by the benevolence of Lewis Laugenour who gave the land for both the Lewisville Methodist and Baptist churches. An even greater contribution was made by A. Eugene Conrad who provided much of the materials, services and leadership in the building of the church. By 1888, Lewisville Methodist Church had become the second largest church on the Forsyth Circuit with a membership of 135.<sup>2</sup>

The Wesley Vogler home in Lewisville was bought in 1884 for a Forsyth Circuit parsonage. The churches on the Forsyth Circuit at that time were Lewisville, Brookstown, Sharon, Concord, Mt. Tabor, Doub's Chapel, New Hope, Pine Grove, Mt. Pleasant, Bethel, Union and Clemmons. (The house still stands near the center of the village.)

---

<sup>1</sup>Larry E. Tise, **The Yadkin Melting Pot**. (Winston-Salem, 1967). p. 142.

<sup>2</sup>Larry E. Tise, **This House of Brick and Lime**, (King). p.44.



In 1884 Lewisville was described in a directory for Forsyth and Guilford counties that year as a "trading and shipping point. The village that year had a justice of the peace, J.P. Binkley; two ministers, the Rev. S.F. Conrad (Baptist) and the Rev. A.W. Craft (Methodist); a tobacco manufacturer, W.A. Vogler; a saloon keeper, J.F. Whitman; and a general merchandise dealer, E.H. Wright. In addition, the town had thirty-five farmers who listed Lewisville as their home."<sup>3</sup>

In 1896 some of the churches on the Forsyth Circuit were placed on the Winston Circuit. The western or river Methodist churches, Lewisville, Brookstown, Union, Concord, Doub's Chapel and Sharon remained on the Forsyth Circuit. In 1901 these churches on the Forsyth Circuit became members of the Lewisville Circuit, thus separating the Methodist churches in Forsyth County on an east-west basis. The western churches from now on would be on the Lewisville Circuit. The eastern churches which had been on the Winston Circuit were returned to a resurrected Forsyth Circuit. The Winston Circuit ended, leaving only the Lewisville and the Forsyth Circuits.<sup>4</sup>

The year 1901 marked the beginning of the Lewisville Circuit; it was also the year in which the Lewisville Academy was built. At first, it seems remarkable that the circuit in its first year could be involved in a project as important as building the academy. But it must be remembered these six churches were together on the Forsyth Circuit before the Lewisville Circuit began.<sup>5</sup>

It is difficult today for us to conceive of an area in this state where there is no public school system, but before 1901 Lewisville was such an area. There were only the one-room, one-teacher community schools that operated only a few months each year and were attended by only a fraction of the population. Before 1901, there were some Forsyth County Methodist churches which taught reading and spelling in their Sunday Schools in an effort to reduce illiteracy among children and adults as well. The churches on the Lewisville Circuit saw the great need for even elementary education in their midst, and they moved with great courage to do something about it.<sup>6</sup>

---

<sup>3</sup>*Ibid* Directory, p. 43.

<sup>4</sup>The Rev. George Bumgarner, November 16, 1987.

<sup>5</sup>*Ibid*, July 15, 1988.

<sup>6</sup>Mrs. S.T. Moser. "History of Lewisville Schools". *Lewisville Citizen*, February 1952.

So far as I know, there is no record of the contribution that individual churches made toward the building of the academy. I will have to conclude that the academy was largely an effort of the Lewisville Methodist Church. I saw no mention of the academy in the histories of the three other churches on the Lewisville Circuit before 1901.

R.F. Bryant was the first minister to the new Lewisville Circuit in 1901 when the Lewisville Academy was built. Sharon Methodist history "This House of Brick and Lime" gives a description of Bryant, by Monroe Spease, who was well known at Lewisville: "Little man -- white whiskers. Held 11:00 service at Mt. Pleasant and then rode his bicycle to preach at Sharon. Would cut through Mr. Marshall Reynolds' land and ride across where the graveyard is now located. Held wedding for Mr. Monroe Spease's oldest sister at the fairgrounds. Had marshalls with plumes in their hats. Played a fiddle a lot at home, was invited to Mr. Spease's for dinner one day and when Mr. Spease asked him if he would like to wash his hands he replied (sic) -- 'Brother Spease I washed my hands before I left home.'"<sup>7</sup>

J.T. Ratledge became the minister of the Lewisville Circuit in 1905 and served for four years. The circuit parsonage which was located at Lewisville was beginning to need improvements. According to Brookstown Methodist Church history: "There was no well at the parsonage. The water had to be carried from Mr. Spaugh's home across the road. Mr. Ratledge secured some well diggers and working with them soon struck a good vein of water. The water problem was solved but the problem of making the parsonage livable remained. This need stirred the good ladies of the various churches on the circuit to action. Mrs. L.A. Reynolds and others of the Lewisville church came to Brookstown to help organize a Parsonage Aid Society, which was to be the forerunner of the Ladies' Aid Society. These women worked with the women from Doub's on the circuit to improve the parsonage. Often, they would have quilting parties to furnish covers for the beds. At times the women would re-decorate the parsonage, putting on new wall paper when it was needed."<sup>8</sup>

---

<sup>7</sup>Larry E. Tise, **This House of Brick and Lime**, p. 52.

<sup>8</sup>"A History of Brookstown Methodist Church", With Centennial Celebration, July 13, 1953.

At the time of the establishment of the church in 1878, it was a Methodist society with Class Meetings, but some churches also had Sunday Schools. Both were approved by John Wesley, but apparently churches found difficulty in maintaining both systems. The Class Meeting finally lost out to the Sunday Schools before 1890. The Sunday Schools provided much better Christian education, especially for the children.

By 1901 Lewisville Methodist was a part of the great Methodist Sunday School movement across the nation. The International Lessons by the International Sunday School Association aided the movement. The Sunday Schools not only provided better Christian education than ever before but they also became the most important means of evangelism in the Methodist Church. Bishop Atkins in 1912 published his book **The Kingdom in the Cradle**. "He first set forth the design of gradual development of a person into the Christian life by an educational process without the necessity of the radical conversion experience which had been so highly valued and closely guarded. The influence of this volume was very great. It transformed the Sunday School and religious education into the accepted method of evangelism and in due course largely replaced 'protracted meeting' evangelism in American Methodism. Nearly all members of Methodist churches come from the Sunday Schools and exhaustive statistical study made in 1929 showed that even at that date three-fourths of all church members entered their religious experience by a process of gradual growth, while among those who had been irregular in Sunday School attendance the percentage was less than half. Undoubtedly with the passing of years the number and percentage of 'growth cases' would be much larger in a more recent study."<sup>9</sup>

When I made my commitment to Jesus Christ in 1916, at the age of twelve, Lewisville Methodist Church had no confirmation or membership classes. Although I had attended Sunday School and church from my childhood, I had to enter the Christian Fellowship and join the church by way of the revival route. Church leaders no longer expected to see physical manifestation of the conversion experience as was expected in the Methodist camp meetings in the first half of the 18th century, but they did seem to expect a rather

---

<sup>9</sup>Elmer T. Clark, **Methodism in Western N.C.** (Nashville, 1966). p. 123.

profound conversion experience even from the youth of the church. The annual revivals continued for many years, although there were almost no conversions except from the Sunday School. This practice was not only peculiar to the Lewisville Methodist Church but also was common across Methodism and in other denominations. I would not criticise the revival practice for the reason that they led to a greater commitment on the part of many members of the congregation, including myself. These occasions led to decisions such as, starting tithing, beginning regular church attendance or quitting bad habits, that led to a more committed Christian life.

By the time my generation came along in Lewisville Methodist Church, there was little more of the manifestations left than a rare case of shouting, now and then. About the middle of the nineteenth century, the more demonstrative groups left the Methodist Church and formed Holiness churches, such as, the Pilgrim Holiness Church, the Wesleyan Methodist Church and the Church of the Nazarene.<sup>10</sup>

In 1932, during the depression, my wife and I along with another couple visited a Holiness revival service at Avon on the North Carolina outer banks. We were staying about two hundred yards from that church. Every night around 8:30 to 9:00 o'clock, we heard a rhythmical thumping sound accompanied by a faint sound of music.

All four of us being in our twenties, and not knowing better, we decided to go to visit one of their services. We dressed as we usually dressed for church and quietly and respectfully went in the church and sat down just behind the people on the last occupied pew. The woman preacher fell silent when we entered, but after we were seated, looking directly at us, she said, "I feel the influence of the Devil very strongly tonight." I cannot remember why we did not leave the service, but we stayed on for the benediction. About a dozen of their young people danced a while when they played a certain song, but it was nothing like we had been hearing. We left sorry that we had stayed and ruined their service.

---

<sup>10</sup>Elmer T. Clark, *Methodism in Western North Carolina*, p. 30.

During the month that we stayed at Avon, we attended the Methodist Church. The pastor, W.G. Pilcher, was a former pastor of Lewisville Methodist Church.<sup>11</sup> Everything was fine at Avon Methodist except for the hungry mosquitoes. There were no screens on the open windows and the mosquitoes seemed to us to be a major problem, but not to the natives. They paid no attention to one or two of the insects, but if there were several of them, they would occasionally brush them off the backs of their necks, without any intent of harming them. We did not share the tolerance of our native friends; we meant to harm them - the mosquitoes. We were afraid of disrupting the services by slapping at the mosquitoes, but no one seemed to notice.

We had a few pastors that as late as the 1930s preached sermons like some of the Methodist circuit riders preached in the first half of the 19th century. They did not wait for the annual revival but presented them at Sunday morning services. Text was selected from the "hard sayings" of scripture, such as, "The Eye of the Needle." This harsh, emotional preaching was hard to understand by the already committed children and youth of the church. Two other preachers were seen by the youth of the church as requiring behavior far beyond the requirements of the Ten Commandments. It was said of Pastor Fink that about the only entertainment or activity that he approved for the young people of the church was "checkers." Robah Grace Rock, speaking at our Centennial celebration 1978, said of R.A. Taylor, pastor in 1933: "He preached a lot about sin; he had a long list, and just about everything we wanted to do was a sin." Despite the criticism of the preaching in this period by the youth of the church, it must have prepared the congregation for their great step in faith, the building the of new church in 1931.

I believe the building of the Lewisville Methodist Church-plant in 1931, during the Great Depression, was the greatest single accomplishment of the Lewisville Methodist congregation in its 110-year history. This year of sacrifice, hard work, inspired leadership and the blessing of Almighty God produced a building that by the time that the \$24,000 indebtedness was paid off in 1939, it was worth over \$250,000. With the great increase in property values after World War II and at the time of the church fire in 1954, we estimated the

---

<sup>11</sup>The Rev. W.G. Pilcher, Pastor of Lewisville Methodist in 1925.



replacement value of the church to be at least a million dollars. The building of the church at this time gave Lewisville Methodist a position of leadership in western Forsyth County Methodism for more than fifty years.

There had been a slow growth in the Lewisville Methodist congregation between the building of the new parsonage in 1935 and the end of World War II in 1945, but the future looked dark for further growth in the Lewisville area and its churches. There was no school; the Lewisville High School had burned; there was no fire protection and no doctor. The Shallowford Road from Winston-Salem to Lewisville was the only paved road in the Lewisville area; all the others were dusty or muddy most of the time. There was poor telephone service and power lines covered only a part of the area. The newspapers predicted that after the war there would be a population movement to the west in the county, but we could hardly see it coming to the Lewisville area with its primitive conditions. It was obvious that we had to do something about it.

Men from Lewisville's churches, largely from Lewisville Methodist and Lewisville Baptist, organized the Lewisville Civic Club in 1945 and set out to make the Lewisville area a better place in which to live. By 1960, the Lewisville Civic Club had been instrumental in solving all of the community's problems of 1945. The Civic Club had financed and organized a new Volunteer Fire Department; all of the roads in the area had been paved. There was a new school, better telephone service and a new doctor. The Lewisville area was now prepared for the thousands of new residents that would come to this area in the next twenty-five years.<sup>12</sup>

Two Lewisville Methodist pastors, Robert Martin (1945-1949) and Garland Stafford (1949-1955) should be remembered for their leadership in this community improvement effort in the 1940s and 1950s. Robert Martin edited the **Lewisville Citizen**, a monthly newspaper for the Civic Club before the advent of the Clemmons **Courier**, and was active in the affairs of the Lewisville Civic Club and the Volunteer Fire Department for several years after his pastorate here. Garland Stafford also served a term as president of the Civic Club and was active in both organizations. Stafford was reluctant to

---

<sup>12</sup>Copies of **Lewisville Citizen** kept in the Community Center Building.



**LEWISVILLE COMMUNITY CENTER**

organize a Methodist Men's Club because, he said, "The Lewisville Civic Club is an interdenominational Christian men's club and I would not want to interfere with it." Both men were effective in their ministries. Robert Martin influenced several Lewisville Methodists to start tithing. Garland Stafford started the annual Harvest Festival celebration in the church; he organized and carried out a visitation evangelism program and a lay-speaking program during his pastorate. Stafford was named rural minister of the year for North Carolina by Emory University and **The Progressive Farmer** magazine, during his pastorate here.

The Lewisville Civic Club is now in its 43rd year, and it has been a long time since it was organized for the community emergency of 1945, but it is still going strong. In recent years, it has carried on a recreational program for church softball teams. This year the club installed a new \$19,000 lighting system at the Lewisville school. It also, this year, finished paying off the loan on the \$100,000 Community Center building. The Lewisville Methodist Church must share the credit for years of community improvement through the Civic Club with the Lewisville Baptist Church, for as stated before, "The membership of the Civic Club was made up largely of men from

the Lewisville Methodist and Baptist churches.”

The Methodist Church has gone through a long period of opposition to the sale and distillery of alcoholic beverages. Methodist circuit riders may have been at least partly responsible for the Salem Moravians closing their distillery on June 27, 1805.<sup>13</sup> Church records show that Methodists on the Forsyth Circuit were actually expelled from the church in 1856 because they drank too much. In 1858, the Forsyth Circuit passed a resolution, “Against the making and selling of ardent spirits as a sin in the sight of God.” A number of church leaders, including local preacher Thomas Craft of Sharon Methodist, did not agree with the circuit policy. In September 1862 Craft did not pass the annual examination of character because of his use of ardent spirits. He was absent at the trial (unavoidably). Craft’s case was finally settled as follows:

The case of bro. (sic) Thomas Craft Local Deacon continued from the last Quarterly Conference was taken up, his character having been arrested because in the regular examination of character it was found that he was engaged in having his fruit distilled into spirituous liquor, in violation of our rules. After explanation and confession and pledge to desist, his character was passed.<sup>14</sup>

Vigorous opposition by the Methodist Church to the sale and consumption of alcoholic beverages continued through the prohibition period of 1920 to 1933 and was expressed in sermons and by regular Sunday School temperance lessons. About the early nineteen sixties, opposition by the church became more or less dormant because of even more pressing evils in society.

Lewisville Methodist Church was on a circuit or charge with other Methodist churches from its beginning in 1878 until 1976 when it became a station church. Ninety-eight of its 110 years existence were spent sharing ministers with other churches. Churches were moved from one circuit to another rather often, complicating parsonage ownership. Lewisville Methodist Church leadership became tired of

---

<sup>13</sup>Betsi Robinson, *Winston-Salem Journal*, April 27, 1988.

<sup>14</sup>Larry E. Tise, *This House of Brick and Lime*, p. 37.

buying parsonage shares from churches who were leaving the Lewisville Charge, and in 1943 bought out the shares of Concord, Sharon and Union, gaining complete ownership of the parsonage.

Most of the churches on the Lewisville Charge were having financial difficulties during the nineteen fifties, and at times relations with Lewisville Methodist were somewhat stormy. I remember one such occasion at a Quarterly Conference on August 19, 1951. I was Charge Lay Leader and knew that sentiment at Brookstown Methodist was very much against any raise in the preacher's salary for the next year. I had not planned to try to get the raise. But when the District Superintendent asked what the preacher's salary for the next year would be, Albert Kirkman, one of our Lewisville members, stood up and said, "I move that the preacher's salary be raised \$200.00." To put it mildly, Brookstown church leaders did not like it. They accused me of plotting with Kirkman to make the motion to raise the salary. The discussion went on at length and they decided to impeach me, the Charge Lay Leader. The impeachment effort failed; when the conference secretary counted the votes, Brookstown did not have a majority. I may have seconded Kirkman's motion; I do not remember.

## BIBLIOGRAPHY

Bumgarner, The Rev. George. 2448 Maplewood Ave., Winston-Salem, N.C., with access to Circuit records, assisted me in these findings November 16, 1987 and July 15, 1988.

Clark, Elmer T., **Methodism in Western N.C.** Nashville: Parthenon Press, 1966. (Bishop Atkins, in 1912 published his important book, **The Kingdom in the Cradle** in which he set forth his design for entering the Christian Life through an educational process.)

"History of Brookstown Methodist Church", With Centennial Celebration, July 13, 1953, The Reverend Garland Stafford, Mrs. W.A. Mickle and Mrs. Allen Horne.

**Ibid Directory** of Greensboro, Salem and Winston, and **Gazeteer** of Forsyth and Guilford Counties ... by the Interstate Director Company Atlanta: 1884.

**Lewisville Citizen.** Copies will be found in the Community Center Building. Records of the community work by the churches and the Lewisville Civic Club in the period 1945 to about 1960.

Moser, Mrs. S.T., "History of Lewisville Schools", **Lewisville Citizen**, Lewisville, N.C., February 1952.



Pilcher, The Reverend W.G., Pastor of Lewisville Methodist Church in 1925.

Robinson, Betsi. "Very Bad Drinking Brought Early End to Salem's Brewery", **Winston-Salem Journal**, April 27, 1988.

Tise, Larry E., **The Yadkin Melting Pot**, Winston-Salem: Clay Printing Company, 1967.

Tise, Larry E., **This House of Brick and Lime**. King: King Printing Service.

A greater part of the growth in membership of the Lewisville United Methodist Church has taken place during the last fifteen years. Committees on evangelism have been active. Some of the leaders in evangelism in recent years have been Jarvis "Buck" Johnson, his wife Nan and Laura Morris. There have been large confirmation classes for several years. Many of our members came as visitors, received a warm welcome from the congregation and stayed to become members. We must agree, however, that the greatest factor in the growth of our church, as well as that of other churches in the Lewisville area, has been the great movement of people into this section of the county, beginning in the mid-1970s.

#### CHURCH MEMBERSHIP BY THE YEAR 1970-1988

Year	Members	Year	Members	Year	Members
1970	313	1976	375	1982	526
1971	310	1977	403	1983	559
1972	311	1978	403	1984	589
1973	315	1979	413	1985	630
1974	315	1980	454	1986	643
1975	341	1981	494	1987	667

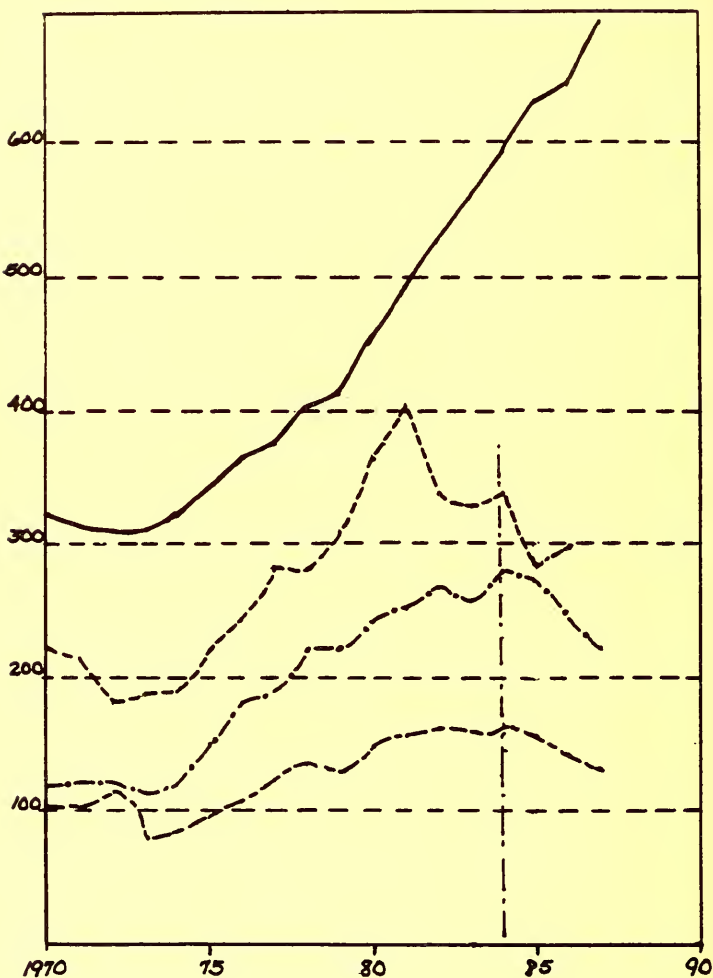
#### 1988 Membership until November 1, 1988

Yes, we are growing, but there is no room for complacency for there are now twenty other churches within a three-mile radius of Lewisville Methodist competing for new members. Four of these churches are new churches that have come to the Lewisville area in the last two years.



# LEWISVILLE UNITED METHODIST CHURCH

- Church Enrollment
- - - Sunday School Enrollment
- . - . . Worship Attendance
- - - Sunday School Attendance



by Mrs. Cindy Bingham

A comparison of the 1980 and the 1987-1988 budgets along with membership statistics will reveal a significant growth in the Lewisville U.M. Church during this period. The 1979-1980 budget was \$57,214 but it had grown to \$174,725 in the 1987-1988 budget. The preacher's salary with allowances was up from \$17,672 to \$37,592; conference apportionments climbed from \$10,220 to \$36,940. Church membership was 454 in 1980, but in 1987 it had increased to 667. In the 1988-1989 budget the preacher's salary with allowances has been increased to \$42,096. The 1988-1989 church budget has been approved at \$183,185. Furthermore, within this period, 1980 to 1988, we completed a new educational wing on the church building (\$350,000) and a new sanctuary (\$500,000). As of this date, October 1988, all of the indebtedness on both of these projects has been paid, with the exception of \$55,717. This is a remarkable achievement considering the substantial budget increases over this period.

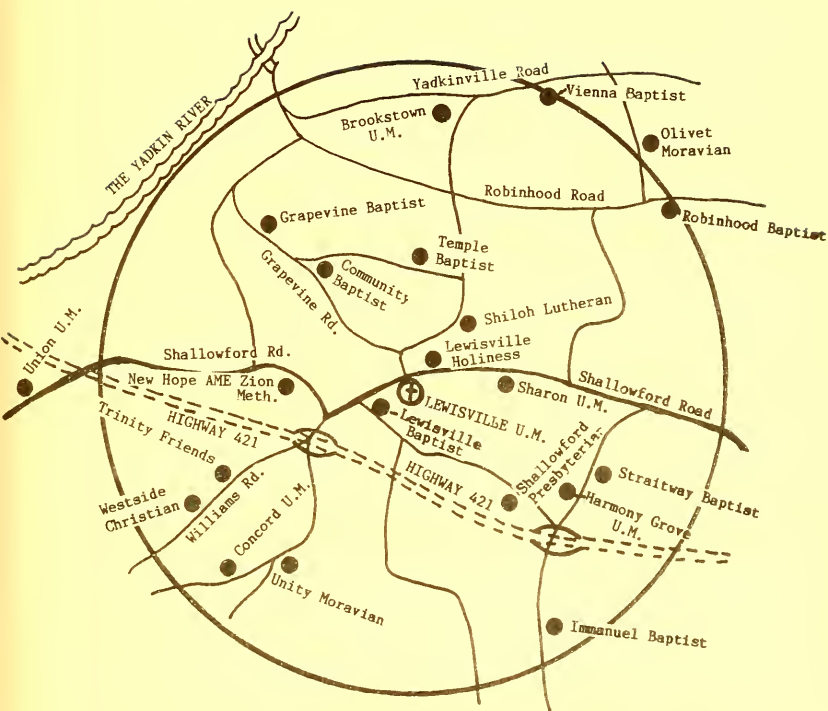
We have been doing well with increases in membership and in ability and willingness to finance building programs and ever-increasing budgets, but a look at the graph on page 162 will show that worship and Sunday School attendance started declining in January 1984 and is still going down. You will also notice that Sunday School enrollment started a deeper decline on that date also. We will not be able to complete the graph for 1988 but we believe that based on records to date (October 1988), that there will continue to be a slight decrease in both worship and Sunday School attendance and an upturn in attendance cannot be expected this year.

Although this decline in worship and Sunday School attendance may be common in many other Methodist Churches, it is nevertheless alarming. For many years now practically all members coming into church membership on profession of faith have come through confirmation classes originating in the Sunday Schools. The declines in the enrollment and attendance of Sunday Schools must be a major cause of the decline in membership of the United Methodist Church.

When Methodists fail to take their children to Sunday School during their formative years, they are denying them a degree of Christian education that they will certainly need to survive spiritually in today's secular society.

As this history of the Lewisville United Methodist Church ends in October 1988, I pray that we Methodists, especially those members with children, will increase our commitment to Christ and His Church to include better attendance at worship services and at Sunday School.

We have portrayed with writing and with pictures the highlights of the history of our church but we have not yet mentioned the chief highlight: the fact that God has greatly blessed us and the Holy Spirit has continued with us through our failures as well as our successes. Pray that God will continue to bless our congregation and that the Holy Spirit will lead us through generations to come.



CHURCHES IN A THREE MILE RADIUS OF LEWISVILLE

Lewisville United Methodist  
 Concord United Methodist  
 Sharon United Methodist  
 Brookstown United Methodist  
 Union United Methodist  
 Harmony Grove United Methodist  
 New Hope A.M.E. Zion Methodist

Lewisville Baptist  
 Grapevine Baptist  
 Community Baptist  
 Temple Baptist  
 Straitway Baptist  
 Vienna Baptist  
 Immanuel Baptist

Shiloh Lutheran  
 Olivet Moravian  
 Unity Moravian  
 Lewisville Holiness  
 Trinity Friends  
 Shallowford Presbyterian  
 Westside Christian

The Committee on Records & History  
 The Lewisville United Methodist Church





## CHAPTER 16

### LEWISVILLE CELEBRATES METHODISM'S BICENTENNIAL 1784-1984

By Juanita Clarke

In a small meeting house on Lovely Lane, Baltimore, Maryland, sixty circuit riding preachers met and composed the nucleus of the first Methodist General Conference -- the formal beginning of the first organized Christian denomination in America.

This conference was held on Christmas Eve in 1784. Lewisville United Methodists in 1984 joined Methodists all over America -- probably all over the world -- in observing this important event.

Beginning in January 1984, the bulletins for the Sunday services of the Lewisville Church proclaimed its participation in the celebration of the Bi-Centennial 1784-1984. The Communion Service in January marked a dual commemoration -- Holy Communion and the historic beginning of Methodism.

Throughout the year, members of the congregation participated in the observance during the worship services by portraying figures in the development of the Methodist Church. Each participant wore the dress of the time of that individual he represented, and each presented relevant information concerning that figure in Methodist history.

The following listing gives the date of special events, including the Camp Meeting, the Love Feast and the presentation of the special Methodist persons.

## April 29 -- The Wesleys

**Susanna Annesley Wesley** (Lucinda Bingham) -- mother of Charles and John Wesley, was the 25th child of Dr. Samuel Annesley, English clergyman. She received an excellent education and became an excellent teacher; she taught her children to read by the time each was five years old. She was thorough in her religious and spiritual teaching, devoting one hour per week per child to spiritual instruction. (She was the mother of 19 children, ten of whom survived infancy.)

**Charles Wesley** (John Trivett) -- Besides being a partner with his brother in the Methodist establishment, he was a prolific hymn writer, writing between 6,600 and 7,000 hymns. Charles also joined John in missionary efforts in America.

**John Wesley** (Rocky Underwood) set up strict rules for conduct and beliefs for the numerous followers. These rules were their "Methods" -- hence "Methodism." John attempted an early evangelism effort in America but returned to England in 1737 to continue his spread in England. The Aldersgate Experience of John on May 24, 1738, set afire the many followers. He had been an ordained Anglican priest and had received a degree from Oxford equivalent of a modern Ph.D. John wrote over 400 books, tracts, pamphlets, etc. He is considered the "moving force" in the establishing of Methodism.

## June 17

**Robert Strawbridge** (John Wells), another lay preacher from Ireland, came to Frederick County, Maryland, in 1766. He was unhesitating in preaching and had hardly settled when he built a log chapel without windows, door, or floor but filled "with a spiritual power" that moved the whole region. All Maryland felt the impact of his preaching which stimulated other preachers.

**Thomas Webb** (Jon Reynolds) was a Captain in the English Army. He heard the sermon of Embury and was moved to preaching. Webb claimed to be a "soldier of the cross and a spiritual son of John Wesley." His gift of thirty pounds helped establish the John Street Methodist Church in New York City.

**Jesse Lee** (Jim Morris) as historian wrote of the spread of Methodism after the Revolutionary War. Converted just before the Revolution, he became one of the little band of native-born preachers who carried on during the war. While preaching in N.C. in 1780, he refused to fight, was drafted, and drove a baggage wagon for four months. After his discharge, Asbury enlisted him as preacher during the 1782 Conference. Lee then spread the gospel from Massachusetts to Georgia, was defeated for the bishopric in 1800 by nine votes, and later served as chaplain of the House of Representatives.

## **July 29**

**Camp Meeting Sunday** -- It was an old-fashioned camp meeting held under a tent on the grounds of the Lewisville United Methodist Church.

Church members and visitors wore casual clothes and joyous expressions. Chairs were brought in from the classrooms, a piano was moved outside, and hand-held fans alternately fluttered and vigorously waved.

Solos, duets and quartets accented the singing activities. Many of the hymns were those of Charles Wesley. Most of the people nodded and smiled knowingly as they sang the oldies, including "Church in the Wildwood."

Ruth R. Hartle added to the nostalgia of the meeting with her "speaking" on "Remembering the Old Days."

The Rev. A.B. Weaver as camp preacher appropriately delivered the sermon.

The congregation lingered, recalling by-gone days.

## **August 19**

**Frances Willard** (Cynthia Trivett) was one of four women who were refused admission as representatives to the General Conference of 1888. She served as president of the Woman's Christian Temperance Union from 1879 until her death in 1898. Her crusade against saloons is one of the largest social movements in history.

**Anna Howard Shaw** (Ruth Hartle) at the age of 24 decided to become a minister. Later she determined to become a medical doctor. She was ordained as a preacher in the Methodist Protestant Church in 1880.

**Mary McLeod Bethune** (Maxine Mast) founded a school for Negro children at Daytona Beach, Florida, in 1904. Her school merged with Bethune-Cookman College which she also founded in 1904. This college is an accredited Methodist College. Her motto for the college was "enter to learn, depart to serve."

#### **October 14**

**Phillip Embury** (Gordon Bingham) came to New York City in 1760. He had been a carpenter and lay preacher in Ireland. A very young man, he was not an aggressive preacher. However, after being spurred to action by **Barbara Heck**, he became a fervent preacher and stimulated the spread of Methodism.

**Barbara Heck** (Barbara Moser) was a cousin of Phillip Embury. In the 1770's she aroused the inactivity of the Methodists in New York and stimulated Phillip Embury to begin his positive preaching. She spread Methodism wherever she went, from New York into Canada; she is noted as a founder of Methodism in two countries.



**Gordon Bingham and Barbara Moser as Phillip Embury and Barbara Heck.**

## December 16

**Thomas Coke** (Terry Whitlatch), a presbyter of the Church of England, was a Doctor of Laws from Oxford. He approved of Wesley and his "methods" and offered his services to Methodism. In September 1784, Wesley appointed him to be superintendent "to preside over the flock of Christ in America." Appointed along with Asbury to be bishop for the first General Conference, Coke refused and insisted that bishops be elected. He became concerned with establishing Methodism in foreign lands and spent most of his time in that area; thus, he is credited with being the founder of foreign service for Methodism.

**Francis Asbury** (Richard Forbis) first heard Wesley in 1761 and spent five years of itinerant preaching before being sent to America. Asbury was the only Methodist preacher to remain in America during the Revolutionary War. He was the first elected bishop, the election occurring at the Christmas Eve conference in 1784. Also, he wrote over 16,000 sermons which are appealing but not fiery.

## December 23      Love Feast

The climax of the Bi-Centennial celebration was the Love Feast, reminiscent of the formal inauguration of the Methodist organization two hundred years ago. Poinsettias, music, lighted candles and reverent attitudes emphasized the importance of the occasion. Dressed in black skirts and white blouses and wearing white gloves, the carriers passed trays of coffee and buns. Each person was given a small, beribboned candle. The lighting of these candles symbolized an appreciation of the past and anticipation of the future.

### LEWISVILLE UNITED METHODIST CHURCH BICENTENNIAL COMMITTEE

Mary George Boyd  
Jim Faggart  
Wayne Hall

Betty Leslie  
Diane Morris  
Jon Reynolds

### BIBLIOGRAPHY

Luccock, Halford E., Paul Hutchinson and Robert W. Goodloe. **The Story of Methodism**, Abingdon Press, Nashville, Tenn., 1926.





## CHAPTER 17

### OUR BUILDING PROGRAM



The Church built in 1931 with the New Educational Wing.

### THE EDUCATIONAL WING

Because of the considerable growth in the size of the congregation in the 1970s, it became necessary that we add a new wing to the three-story educational section of the church. Construction of the addition was started in September 1979 and was completed in November 1980. The first floor contains six classrooms, a storage room, library, fellowship hall, kitchen and pantry. The second floor contains an entrance room, fellowship hall, kitchen, pantry and storage room. A

new parking lot was added behind the structure as a part of the \$350,000.00 project.

The building was dedicated in connection with the annual Harvest Dinner, November 20, 1983, at a 2:00 P.M. service. The service was conducted by the Rev. Lawrence McCleskey, Winston-Salem District Superintendent assisted by the pastor, the Rev. James Faggart.



The Fellowship Hall - Interior.

The Building Committee for the project was recognized:

Gray Mock, Chairman

Phillip Ball

Richard Wagner, Secretary

Herbert Reynolds

Mrs. Jacqueline Harrell

The Finance Committee was also recognized:

Jim Hyler, Chairman

Glenn Moser

Mrs. Diane Morris

Harold Simpson, Co-Chairman

Sam Jenkins

Charles P. Branch

Also recognized were:

Horace Moser, Treasurer of the Church Building Fund since 1959.

Carl Petree, Former Long-Term Chairman of the Building and Grounds Committee.

Fred Williams, Architect for the Building.



Our New Sanctuary - Interior.

## THE NEW SANCTUARY 1984

The new sanctuary was the fulfillment of a plan that was conceived in the 1970s for a larger church plant which would serve a rapidly growing congregation. The educational section built in 1931 was remodeled and a new wing was added in 1979-80 and now the new sanctuary, built with an expenditure of \$500,000, provide adequately for a growing congregation of over six hundred in 1984.

A Ground Breaking Service was held July 3, 1983. Soon after, the old sanctuary, built in 1931, was wrecked and construction on the building began. The building was completed June 15, 1984, and the first service held in the new sanctuary was on June 17, 1984.

The Architect was Fred Williams  
The Pastor was James Faggart  
The Builder was Wishon-Carter

The Building Committee was

Gray Mock, Chairman  
Phillip Ball

Herbert Reynolds  
Richard Wagner  
Ruth Reynolds Hartle

The Finance Committee was  
John Wells, Chairman  
Lynne Atkins  
Michael Hayes

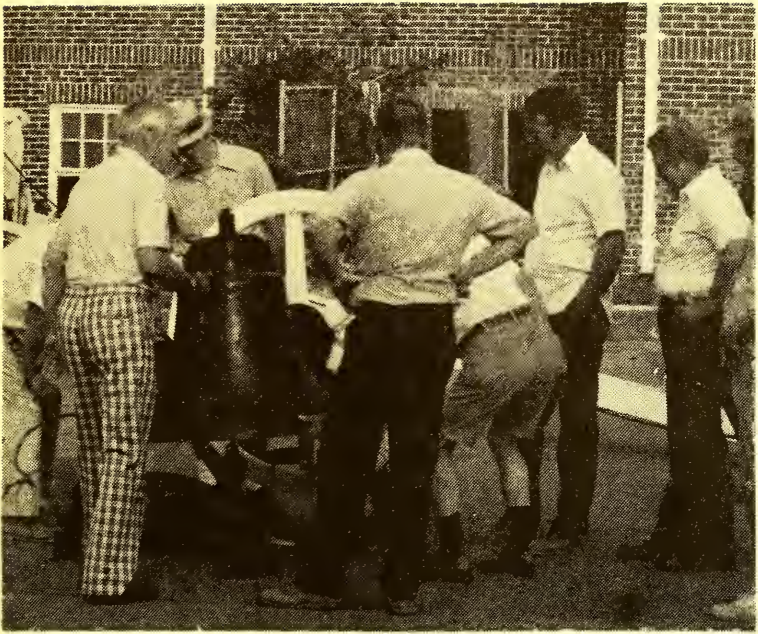
Ed Swicegood  
Belle Mock  
Glenn Moser  
Art Carter

Dr. Lawrence McCleskey, Superintendent of the Winston-Salem District of the United Methodist Church, consecrated this new, beautiful place of worship in a service on June 24, 1984.



**Groundbreaking for New Sanctuary.**





The bell that was removed from the old sanctuary.

## LONG RANGE PLAN

By Mrs. Gordon (Cindy) Bingham

In the summer of 1987, the Long Range Planning Committee of the Council on Ministries developed a comprehensive plan outlining the future direction of the church. The long range plan is not an attempt to alter the basic philosophy or mission of the church, but to serve as a guide to lead the church into the 21st century.

The committee chose to endorse the following statement of purpose developed in 1975:

“The purpose of Lewisville United Methodist Church is to be a Christian Fellowship attempting to minister to the needs of our fellowship through a cooperative, loving effort and to provide a source of inspiration, education, fellowship and corporate worship.

“We seek to involve all members of our church and offer a welcoming helping hand to members of the community.

“We seek to encourage development of the individual members in their personal relationships with God and with God’s people.

“We pledge stewardship of time, talents and finances in a commitment of self to the ongoing outreach of mission.

“We shall always be open to the guidance of the Holy Spirit, to the end that we might commit ourselves anew to Christ as Lord and Master.”

Believing that long range planning is a dynamic process, this report is the first step toward defining a path to meet our goals. Two persistent themes recurred in our discussions - commitment and communication. The committee feels that it is vital to the health of the church to build a strong sense of commitment among its members, both to the church itself and to each other. The key to developing that commitment is to build good lines of communication among the entire church family. We understand communication to include the process of integrating both new and old members into the life of the congregation.

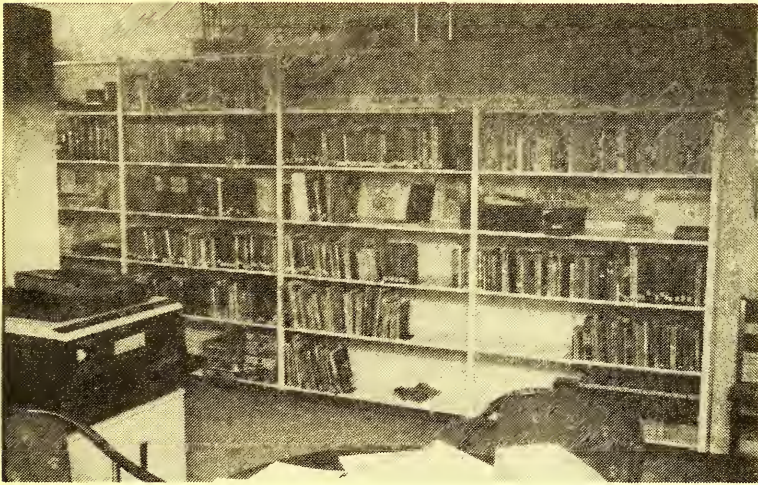
If our membership continues to grow at the rate it has experienced over the past ten years, we will have a membership of 1,000 by the turn of the century. The membership is composed of roughly 35% single members, 37% families with children under 18 in the home, and 28% families with no children. There are about 200 children and youth currently, and about 18% of the membership is over 55.

The demographic breakdown of the membership is very similar to the census figures for Lewisville as a whole, and we can probably assume an even growth rate in each segment of the membership. This points to the need to develop balanced programs that will address the needs of each of these segments.

We must also address the changing lifestyles of our membership. Many more women are working outside the home, and the church is no longer the sole focus of activities for its members. People today are actively involved in other civic and charitable endeavors. It is

necessary for the church to compete for the time and talents of its members with these other organizations and activities.

Streamlining of the current administrative structure is a necessity. Members need to channel their energy into constructive work and activities and less into meetings to just maintain the status quo. People need a clear understanding of the job they have undertaken, and the goals to be met. Meetings should all have an agenda, and conclusions should be reached. Steps should be outlined to resolve outstanding problems.



**OUR LIBRARY**

## **THE CHURCH LIBRARY**

By Sarah Burns Campbell

Librarian 1988

Our Library has evolved from a collection of books, some dating back to 1903. Since few records have been kept, specific dates cannot be given except in certain instances. The story of how our Library came to be is gleaned from the books and the memories of church members. The books continued to accumulate and by 1953 had been shelved and were being used. We know this from books inscribed with the donor name and notation of date given. In 1961 when Patsy R. Mainous became our church's first Librarian, she made the Library into an efficient educational tool. Patsy organized the books



categorically, prepared a card catalog and planned a book loan system - thus a proper working Library was founded. The Library was contained in a room near the sanctuary on the main floor of the church. In the latter part of the 60s Becky Simpson served as Librarian and her caring was manifested by the thorough cleaning she gave the books. From the card file one can easily see that during this time the Library was humming with activity. Adults as well as children were enjoying the benefits of having accessible books for their use.

The Library suffered a setback in 1971 when a room was needed for the pastor's study. The books were moved to an inconvenient closet and for many years no Librarian served. Thus the Library was rarely used and its potential as an educational tool was greatly impaired. After the church was remodeled in 1980, interested members recognized the importance of having accessible educational resources and planned a change for the Library. They moved the books into the church offices located on the lower level of the building where the Library remains. The women who did all this moving, shelving and organizing are Mary Boyd, Betty Hall, Jan Morris, Laurie Boyd and Betty Leslie. We are grateful to them for their efforts and caring. Phyllis Herring, Librarian from 1986 to January 1988, attracted attention to our Library through the use of colorful posters, and worked hard to improve the system for retrieval of overdue books. Thus a functioning Library once more came into being, and continues to serve real needs today.

A search of the books reveals the interests and concerns of our church family. A story is woven by reading the titles of books given as honorariums and memorials, one can easily see how books have been used by our members to encourage and educate one another. The **Young Minister**, is the title of one of the books on our shelves. The withdrawal card has one name listed, that of Neill Shaw. The boy who checked out that book so long ago is now a young minister, serving his first pastorate. We are proud of Neill and look forward to seeing him grow in the ministry. This is one of many happy stories to be learned simply by reading the accession cards.

Church members have expanded the Library through the years with their donations of books. Those supporters are: Asbury Sunday School Class, G.G. and Louise Reynolds, Dot L. Reynolds, G.L. McClamrock, Mrs. S.T. Moser, Mrs. Ira Doub, Emily Rock, Rev. James Faggart, Evelyn Stewart, Sue Robbins, Cathy Elmore,

Barbara Moser, Reid and Evelyn Drum, Ruth Farthing, Carrie Herring, Phyllis Herring, Sarah Jenkins, Respite Care, Lynne Atkins, Jan Morris, Harland and Sarah Campbell. Because of their interest our Library offers a wealth of religious and inspirational books. We appreciate these people who believe in building through education.

February 1, 1988, I, Sarah Burns Campbell, accepted the responsibility of Librarian for our church. My contribution has been to make retrieval of resources easier and quicker. This has been accomplished by code labeling books and shelves, setting up a new and complete card catalog file with a first time accession of the Library contents. On April 11, 1988, Mitzi Coxe accepted the position of Assistant Librarian and has helped with typing the new card index. The first of June 1988, June Craft joined our church staff as Christian Education Director. She is helping to organize a separate section of educational resources for church school teachers.

Our goal is to make our Library a place where church leaders can easily find answers to their need-to-know questions and to provide a happy place for our church family to enjoy the enrichment good books offer. Long range, we envision the Library in a separate room that could house archives and relics and provide space to exhibit art works. This would be a pleasant place where persons could get in touch with their Christian roots and enjoy the experience. A dream worthy of pursuit!



## NEW SANCTUARY DEDICATION

By Sarah Burns Campbell

On April 2, 1989 our church members assembled to dedicate our modern sanctuary for the glory of God. Construction of the building began in 1983 and cost one half-million dollars. The remarkable event of being debt-free five years later, is testimony to the committed stewardship of our members. Bishop Bevel Jones led us in the dedication. He was assisted by our pastor the Rev. John Burton, Sr. and two ministers who went out from our church, Dr. William Rock and the Rev. Neill Shaw. Mr. Charles Mays presented the sanctuary for dedication and Mrs. Belle Mock; widow of Gray Mock, Chairman of Building Committee, presented the mortgage note for burning. Other church leaders taking part in the ceremony were: Robert Stebbins; Chairman Administrative Board, Sarah Burns Campbell; Chairperson Council on Ministries and John Wells; Lay Leader. Members of the Board of Trustees: Gilmer Binkley, Odell Mock, Phil Ball, Ellen Farmer, Dick Moser, David Bowden, Gingi Meadows, Paul Mullican, Ed Henson, Gordon Cranfill and Mary Boyd. Debby Trivett; Music Director, June Hayes; Christian Education Director, the Choir and the congregation of the Lewisville United Methodist Church.

We wish to recognize the pastor during building process, the Rev. James R. Faggart. The Sanctuary Building Committee: Gray Mock; Chairman, Herb Reynolds; Phil Ball, Richard Wagner and Ruth Reynolds Hartle. Building Fund Treasurers: Horace Moser and Lynne Reynolds Atkins. Architect: Fred Williams and Builder, Wishon-Carter. Following the dedication service we continued our celebration by enjoying a covered dish lunch in the Fellowship Hall. Our beautiful sanctuary is visible evidence of that which can be accomplished when the Holy Spirit moves people forward in faith.

This addendum was made possible through the courtesy of the Printers.

## CHAPTER 18

### OUR CHURCH MINISTRIES

#### Lewisville United Methodist Church

6290 Shallowford Road  
P.O. Box 305  
Lewisville, North Carolina 27023  
Church 945-3203  
Parsonage 945-3301

Rev. John Matthew Burton, Sr. . . . . Minister  
June Craft . . . . . Director of Christian Education  
Toni Jones . . . . . Church Secretary  
Debby Trivett . . . . . Director of Music  
Timothy Baker . . . . . Missionary - Ziare, Africa

### WORSHIP

We gather as a church community each Sunday morning at 11:00. We encourage the participation and involvement of children in this service. Nurseries are provided for children through the age of five. The Sacraments of Baptism and the Lord's Supper are administered on a regular basis.

### MUSIC MINISTRY

Chancel Choir	Wed. 7:30 p.m.
Younger Children (K-4th Grade)	Thur. 6:30 p.m.
Handbell Choir	Thur. 7:30 p.m.

## CHILDREN'S MINISTRIES

Sunday School is an essential part of Christian growth. We offer classes for children of all ages at 9:45. These classes are located in the Children's Building.

Infant - 2 yr. olds  
3 - 4 yr. old class  
Kindergarten

Elementary 2 - 3 class  
Elementary 4 - 5 class  
Elementary 1 class

In addition to Sunday School, these ministries are also offered:

**Acolyte Training** - Fourth - sixth grade

**Vacation Bible School** - A summertime experience

**Pre-School** - Classes for ages 2 year through 4 year-old children. Also a Mother's Morning Out Program is available for younger children.

Director: Barbara Sterchi - 945-3203

**School Care** - Before and After School Program

Director: June Craft - 945-3203

## YOUTH MINISTRIES

There are two Sunday School Classes offered for youth at 9:45:

Junior High, Grades 6 - 8

Senior High, Grades 9 - 12

Confirmation Training - Grades 7 & 8

United Methodist Youth Fellowship - (UMYF)

Supper, recreation and programs on Sunday nights for youth - Grades 6 - 12.

## ADULT MINISTRIES

Sunday School  
Yokefellow Class  
Fellowship Class  
Upper Room Class  
Cokesbury Class  
Wesleyan Class  
Genesis Class

**Bible Study:** This group is led by our Pastor. It is open to all and meets on a weekly basis at the church, Wed. at 7:30 p.m.

**United Methodist Men:** Breakfast meeting every 2nd Sunday - 8:00 a.m.

**United Methodist Women:** Three active circles - monthly meetings (contact church office for dates and time of meetings.)

**Recreation:** Church League softball.

**Senior Citizens:** "The Echoes" - Monthly activities.

### OUTREACH MINISTRIES

Our church reaches out to others through a program of outreach. We support the world-wide ministries of the United Methodist Church. Members of our church have participated in mission-work teams. We also support a number of local agencies, including:

Crisis Control  
Nursing Home Ministry  
(Vienna Village Nursing Home)  
Respite Care  
Hospice  
Contact Food Bank  
Forsyth Prison Ministry  
Bethlehem Center  
Senior Citizens "Joy Club"

Covered dish luncheon at Lewisville Baptist Church. Every 2nd Wednesday at 10:30 a.m.

Lewisville Neighbor Care:  
Meals on Wheels  
Tutoring  
Visitation/Telephone Assurance  
Ecumenical Visitation

### FAMILY MINISTRIES

Our church provides many opportunities for family enrichment, including:

**Family Dinner:** This dinner is catered on Wednesday nights, January through April - reservations needed. Program.

**Second Sunday Night Fellowship Supper:** Covered dish dinner sponsored by Family Ministries Committee and held on the second Sunday of each month. It's for all ages, singles and families. Meets in the new Fellowship Hall.

**Family Retreats:** Special seasonal programs.

1988 CHURCH OFFICERS  
LEWISVILLE UNITED METHODIST CHURCH

**COUNCIL ON MINISTRIES**

Chairperson: Jerry Farmer

Vice-Chairperson: Sarah Campbell

Secretary: Jackie Harrell

Work Area Chairpersons:

Church & Society: Ruth Hartle

Education: Vicki Swicegood/Terry & Nancy Whitlatch

Evangelism: Buck & Nan Johnson/Mike Sowers

Finance: Darryl Reader

Higher Education & Campus Ministry: Libby Reynolds

Missions: Martha Walsh

Outreach: Mary Pratt

Religion & Race: Mary Pratt

Status & Role of Women: Barbara Johnson

Stewardship: J.W. Pace

Worship: Susan Sowers & Penny Johnson

Acolytes: Anita Pace

Communion: Robert & Martha Walsh

Greeters: Bettie Shaw

Music: Teresa Crider

Ushers: Wayne Hall

Respite Care Coordinator: Carla Johnston

Wednesday Night Fellowship Supper Committee: Horace & Beryl

Moser/Robert & Martha Walsh

Preschool Board Representative: Jan Morris

Schoolcare Board Representative: Paula Warlick

Youth Members:

Neighbor Care Program/Christian Unity and Interreligious

Concerns: Terry Whitlatch and Mitch Stover

Coordinators:

Children's: Nancy Miller, Jane Arrington



Youth: Pat Sparks, Anita Pace  
 Young Adults: Linda Lyon  
 Adults: Terry & Nancy Whitiatch  
 Older Adults: Mae Redfield  
 Family: Sue Honeycutt & Joan Howe  
 Children's Summer Activities: Britt Anne McClelland  
 Coordinator, Communications: Susie Johnson  
 Lay Member, Annual Conf.: Bettie Shaw  
 Lay Leader: John Wells  
 Chmn., Administrative Board: Bob Stebbins  
 Pres., United Methodist Men: Bob Johnson  
 Pres., United Methodist Women: Maxine Mast  
 Health & Welfare Rep.: Mo Voss

**PLEASE NOTE: ALL MEMBERS OF THE COUNCIL ON  
 MINISTRIES ARE AUTOMATICALLY MEMBERS OF THE  
 ADMINISTRATIVE BOARD.**

### **ADMINISTRATIVE BOARD**

Chairperson: Bob Stebbins  
 Vice-Chairperson: Myron Sexton  
 Secretary: Elaine Plyler

#### STEWARDS (Elected Members)

'88 Mike Sowers	'89 Reid Drum	'90 Myron Sexton
'88 Jon White	'89 Donna Stebbins	'90 Harold Simpson
'88 Harriet Binkley	'89 Bob Stebbins	'90 Cindy Bingham
'88 Art Lyon	'89 Kay Fernandes	'90 Walter Krentz

#### Chairpersons:

Staff-Parish Committee: Fred Johnson  
 Parsonage Committee: Lois Beatty  
 Building and Grounds: Ben Crawford

#### Trustees:

Church Historian: G.G. Reynolds	Church Treasurer: Nick Nicholson
Sec., Nominating Committee: Toni Jones	Ass't. Treasurer: Connie Nicholson
Membership Secretary: Betty Hall	Bulding Fund Treasurer: Lynne Atkins
	Financial Secretary: Don Morris

## OTHER OFFICERS AND COMMITTEES

### TRUSTEES, CHURCH AND PARSONAGE

'88 Charlie Mays	'89 Gilmer Binkley	'90 Gray Mock
'88 Paul Mullican	'89 Odell Mock	'90 Dick Moser
'88 Ed Henson	'89 Phil Ball	'90 David Bowden
'88 Ruth Hartle	'89 Ellen Farmer	'90 Gingi Meadows

### VAN COMMITTEE

Woody Coxe, John Wells, Larry Robbins, Jon White

### COMMITTEE ON NOMINATIONS AND PERSONNEL:

(Pastor is chairperson.)

1988 - Mitzi Coxe, Dick Moser, Ruth Hartle

1989 - Cindy Bingham, Alice Sexton, Richard Forbis

1990 - Harold Simpson, Jan Morris, Toni Jones

### PARSONAGE COMMITTEE: Lois Beatty, Chairperson

Nancy Miller	Ann Blount	Cathy Wells	Linda Henson
Betty Hall	Susie Johnson	Lynne Atkins	Linda Henson

### STAFF-PARISH COMMITTEE: Fred Johnson, Chairperson

'88 John Myracle	'89 Gordon Bingham	'90 Fred Johnson
'88 Laura Morris	'89 Mike Sowers	'90 Ellen Farmer
'88 Dee Edwards	'89 Joe Binkley	'90 Jon Reynolds

### COMMITTEE ON FINANCE: Darryl Reader, Chairperson

Elected Members:

John Trivett	Elizabeth Messick	G.G. Reynolds
Bill Plyler	David Shanks	Darryl Reader
John Arfmann	Art Carter	Ruth Hartle

By Virtue of Office:

Pastor: John Burton

Chmn., Stewardship: J.W. Pace

Treasurer: Nick Nicholson

Lay Leader: John Wells

Lay Member, Conference: Bettie Shaw

Financial Secretary: Don Morris

Rep., Trustees: Phil Ball

Chmn., Council on Min.: Jerry Farmer

Chmn., Administrative Board: Bob Stebbins  
Treas., Building Fund: Lynne Atkins

**DELEGATE, ANNUAL CONFERENCE, 1988:** Bettie Shaw  
First Reserve: Phil Ball  
Second Reserve: Ed Briggs

**MUSIC COMMITTEE:** Teresa Crider, Chairperson  
Mary Brogden, Margaret Maher, Vince Nisi

**OUTREACH COMMITTEE:** Mary Pratt, Chairperson  
Clothes Closet: Bettie Shaw  
Secretary: Judy Redfield  
Health & Welfare Rep.: Mo Voss  
Status & Role of Women: Barbara Johnson  
Religion & Race: Mary Pratt  
Church & Society: Ruth Hartle  
Lewisville Neighbor Care/Christian Unity and Interreligious  
Concerns: Mitch Stover, Terry Whitlatch

**FAMILY MINISTRIES:** Sue Honeycutt/Joan Howe, Co-  
Chairpersons

Mitch & Cathey	Gingi Meadows	Gaylan Howe
Stover	Joan Sebastian	Frances Brewster
Evelyn Stewart	Alice Sexton	Penny Johnson

**EDUCATION:** Vicki Swicegood/Terry & Nancy Whitlatch, Co-  
Chairpersons

Sarah Campbell	Anita Pace	Joan Howe
Nancy Miller	Linda Lyon	Britt Anne
Jane Arrington	Sue Honeycutt	McClelland
Pat Sparks		Mae Redfield

**EVANGELISM:**

**Spiritual/Congregational Development:** Buck and Nan Johnson,  
Chairpersons

Bettie Shaw	Janet Smith
Wayne Hall	Francis McMordie
Jackie Harrell	Helen Nichols
Mary Brogden	



**SECRETARY, CHARGE CONFERENCE:** Elaine Plyler

**MEMORIAL RECORDS:** Allene Ball

**LONG-RANGE PLANNING COMMITTEE:**

Cindy Bingham	Terry Whitlatch	Mary Boyd
G.G. Reynolds	Cheryl White	David McKee
Jerry Farmer	Frank Foster	Tom Voss





## CHAPTER 19

### CHURCH MEMBERSHIP

as of 9-20-88

compiled by Mrs. Wayne (Betty) Hall

- ALBRIGHT, Mellyn Moser  
ALMGREN, Debra Lyn  
ANDERSON, William  
APPLETON, Bruce  
    Glen  
    Wayne  
ARFMANN, John Halliday  
    Kathryn Criss  
ARMFIELD, Ellison McKissick  
ARRINGTON, Jane Moss  
    Richard  
    Sara Louise  
ATKINS, A. Ray  
    Allison  
    Ashley  
    Bradley Reynolds  
    Christopher Britt  
    Lynne Reynolds  
ATWOOD, Mary Nell Nichols  
BALDWIN, Debra Lynn Robbins  
BALL, Allene Moore  
    Phillip Ray  
BARGOIL, Gail McInnis  
BEARY, David H.  
    Pat  
BEATTY, Douglas Stewart  
    Lois Edie  
    Sharon Marie  
BECK, John H.  
    Ursula C.  
BECKNER, Kenneth S.  
    Todd Anthony  
BELL, Dawn Conrad  
BINGHAM, Christopher Robert  
    Lucinda Peterson  
    Matthew Kimball  
    R. Gordon  
BINKLEY, Harriet McAuley  
    Joe Gilmer  
    Joseph Lee  
BLACKBURN, Diane Whittington  
    James Douglas

- BLOUNT, Elizabeth Ann Meador  
James Nathaneal  
Wendy Anne
- BODSFORD, Debra Dancey  
Mark Stephen
- BOONE, Anne Lee Sprinkle  
Joseph Lee, Sr.
- BOWDEN, David Howerton  
Teresa Goode
- BOYD, Albert L.  
James Lee  
Mary George Thrash
- BREWSTER, Frances J. Zappia  
Joseph M.
- BRIDGES, George Stephenson  
Greer Boyd
- BRIGGS, Edwin Albert  
Myrtle Kelsey
- BRIS-BOIS, Chana M.  
Vana M.
- BRITT, Barbara Rupp
- BROGDEN, Mary Compton
- BRYANT, Barry  
Sandra Rose Speer
- BULLOTTA, Suzanne Jones G.
- BURTON, Peggy Gibbs
- BURWELL, Norman R., Sr.  
Norman Robert, Jr.  
Sarah Petree
- BUSHEY, Andrea Burton
- BYRD, Brian Christopher  
Donna Kessell  
Thomas Edward
- CAGLE, Benjamin Franklin, Jr.  
Janice Hollenbeck
- CAMPBELL, Harland Dewey  
Sarah Evelyn Burns
- CANTER, William G.
- CARLSON, Betty Everett
- CARTER, Arthur C., Jr.  
Danny Hugh  
Gail Clark  
Judy Wilson
- CASHWELL, Alain Oliver  
Martha Hopper
- CAVIL, Marsha Robbins Walker
- CHANDLER, Teresa Kiser
- CLARKE, Charles E.  
Juanita Stainback
- CLODFELTER, Kevin Scott  
Sonya Michele
- CONRAD, Irene  
Ken  
Margaret Miller  
Nell Martin  
Richard Maxwell  
Ruth Martin

Stella Mock	Beverly Kirkman
Vernon Esta	Carol Howell
Voyle V.	Jerry Glenn
	Kelly Michelle
COX, Debra Oakley	DELLINGER, Barbara Souther
John Gilbert	Charles A.
COXE, Amy Denise	DENNING, Christina
Carolyn Welch	Marilyn Carol Copple
Harwood B.	Robert Brian
Jason Harwood	Robert C.
Mitzi Rae	
CRAFT, Dora Mock	DEWEY, Brian Grant
Marion Herbert	
Phillip Floyd	DODDER, Daniel George
Polly Brewer	JoAnn Erhardt
CRANFILL, Gordon Delmont, Jr.	DOUB, Melville B.
Martha Rose Simpson	DRUM, Douglas Edward
CRAWFORD, Benjamin C.	Elizabeth Evelyn
Sybilla Conrad	Evelyn Clegg
CRIDER, Teresa Wright	Reid Davis, Sr.
CRINER, Lynne Craft	Reid Davis, Jr.
DALTON, Mary Haynes	DUGGINS, Frandee Wiggins
DANCE, Kathleen	Phillip M.
DARBY, Lisa Deann	DUNCAN, Katherine Ray
Ronald W.	Marcelle Doub
Sue Bowles	Dr. Norman
DAVENPORT, Elizabeth Paige	DUPREE, Donna Walsh
Heather Nicole	DURHAM, Clifton Robert
Richard E.	Dorothy Simpson White
Sandra Bass	James Robert, Jr.
	Kimberly Dawn
	Linda Ruth Van Brunt
DAVIS, Amy Melissa	EASTER, Samuel Linwood

EDWARDS, Brian LeRoy  
Dunreath Jarrett

ELLIOTT, Sandra Craft

ELLIS, Harold Wayne  
Sammy

ESKEW, Mark  
Martha Carroll  
Thomas H.

EZZELL, Carolyn Williams  
Robert Bradley  
Robert E.

FARMER, Ellen Reeves  
Jerry Roger

FARTHING, Ruth

FERNANDES, Daniel J.  
Duane James  
Kay Galliher

FISHER, Nancy Gray  
Robin Lynn

FITZPATRICK, Rhonda  
Hansen  
Robert F.

FLINCHUM, Earl Thomas

FORBIS, Melba Latham  
William Richard

FOSTER, Charles Frank  
Irene Allred  
Suzanne Allred

FOUST, Ralph Stevens

FOWLER, Carol Craft

FRASER, Ruth Whitman

FRYAR, Jennifer Barnhardt

FRYE, Donna M.

GOING, James H.

GONDRING, Augustus C.  
Majora Kunz

GOUGH, Rhonda Joyner

GREEN, Robert

HALL, Elizabeth Chelf  
F. Wayne

HAMERLINCK, Jason Wesley  
John E.  
Patricia Lynn

HAMMOND, Carter Thornton  
Martha Wick

HAMPTON, James Gregory  
Dr. James H.  
Martha Hutchinson

HANCOCK, Janet Moser

HANES, Lee Nora Wells

HARLOW, Griffith E.  
Jeffrey Scott  
Mary Elizabeth Asters

HARRELL, Ashley Elizabeth  
Jacqueline Sheets  
Kent Harrison  
Ollie C.



- HARTLE, Ruth Reynolds
- HAUSER, Doris Stimson  
Victoria Olin  
Wilbur W.
- HAYES, Karen Joyner  
Malissa Katherine  
Mary Katherine Wagoner  
Michael Kelly, Sr.  
Michael Kelly, Jr.  
Michael Neil
- HEGE, Jeanette W.
- HENDERSON, Juanita Doub
- HENSON, Edwin Gayle  
Joseph Len  
Linda Woodruff  
Randall Edwin
- HERRING, Carrie  
Carrie Lilly  
Phyllis Peel  
Richard
- HOBSON, Elizabeth Conrad
- HOLLEMAN, Arthur A., III  
Sam Andrew
- HOLTON, David L.  
Pam Catron
- HONEYCUTT, Cara Lynn  
Lea Anne  
Ronald  
Sue Stowe
- HORNE, Wendy Leigh Sherrod
- HOWE, Gaylon Leon, Jr.  
Joan C.
- HUFFMAN, Clarice  
Felix
- HUTTON, Carole Tucker  
Christopher Dean  
Patrick Nelson  
Thomas Ault
- JAMES, Elsie Clarence, III  
Elsie Clarence, IV  
Judy Collins
- JARVIS, Addie Myers
- JENKINS, Michael  
Samuel W.  
Sarah Ainslee Wilson  
Shana Suzanne
- JOHNSON, Albert Eugene  
Andrea  
Barbara Ballard  
Ernest  
Fred G., Jr.  
Genneth Carol Quick  
Hollis Elizabeth  
Jarvis Ben  
Jarvis E., Jr.  
Penny Craft  
Rita Nan Perry  
Robert E.  
Timothy C.  
Mrs. T.T.
- JOHNSTON, Carla M.  
Jeremy Darren
- JONES, Deborah Craft  
Janis Hampton  
Jeannine

Kenneth	Regina Winfree
Michael E.	
Toni Trivette	KNOWLES, Kimberly Moss
	Ralph Benjamin
JORDAN, Clyde E.	
Geraldine Scott	KRENTZ, Kimberly Starling
Melissa Paige	Richard Walter
JOYNER, Arnold Eugene	KUEBLER, Martha Jane
Eunice Doub	
Sheree Shelton	LANGILL, Pamela Louise Mock
Travis Ray	
Walter Ray	LASLEY, Mattie Craft
KATES, Charlotte Renee	LAZENBY, Margaret Moore
Cynthia Elisa	
Nancy O'Brien	LEGGETT, Robin Cohn
Stephen Wayne	
KELLEY, Betty Jane	LESLIE, Betty Glass
Louis Francis	Denise Michele
	James M.
	Michael Roy
KESLER, Mark Carr	Scott Paul
Teresa Harris	Sheila Ann
KETCHAM, David Platt	LEWIS, Magdeline McPhail
Elizabeth	Stanley Arrington, Jr.
Patricia Donnelly	Teresa Smith
Richard P.	
KING, Patricia Ann Joyce	LILLY, Brent Ned
	Ronald
	Shannon Carole
KIRK, Howard W.	Sue Speagle
Lorraine B.	
KIRKMAN, Albert R.	LOWERY, James Melvin
Celeste Brewer	Mildred Craig
Margaret Anne Forbes	
William Stephen	LUCAS, Dr. Jimmy Randall
KIVETT, David Edward	LUNSFORD, Carol Conrad
Dohn R.	
Karen Michelle	LYON, Art S.
	Linda Childress

- MAHER, Margaret Jean Quass  
 MALTON, Jill Elizabeth  
 MARETT, Judy  
 MARTIN, Thomas Shermer  
 Thomas Shermer, Jr.  
 MAST, James B., Jr.  
 Maxine Swaringen  
 MAUNEY, F. Kevin  
 MAYS, Charles D.  
 Daniel Dean  
 Mildred Beamer  
 MEADOWS, Elizabeth Reid  
 Katherine Burgan  
 Dr. Van B.  
 Virginia Reid  
 MERRILL, Christina Marie  
 MESSICK, Elizabeth  
 MILLER, Dr. Carol Raymond  
 Lance David  
 Lorrie Lynn  
 Nancy Holcombe  
 Sara Burrell  
 MITCHELL, John Derek  
 MOCK, Allen H.  
 Allen, Jr.  
 Balfour H., Jr.  
 Clyde Odell  
 Josephine Yarborough  
 Judith E.  
 Lillie Belle Kiger  
 Lizzie Stevenson  
 Richard Gray  
 Thomas Eugene  
 Wayne Hester  
 MORRIS, Christopher James  
 Diane Heene  
 Don Arthur  
 James Lindsay  
 Jan Schultz  
 John Lindsey  
 Julie Elizabeth  
 Laura Turberville  
 Mary Lou Weeks  
 Reuben Franklin, III  
 MORROW, Judy Nantz  
 MOSER, Barbara Sprinkle  
 Beryl Graham  
 Clara Miller  
 Fred D.  
 Glenn P.  
 Hilda Ryan  
 Richard Edwin  
 Robert Edward  
 Stephen Ryan  
 Vern  
 Wanda Woosley  
 William Henry  
 MULLICAN, Barbara Beroth  
 Darla Caudill  
 Heather Lianne  
 Paul Wesley  
 MYRACLE, Carolyn Hight  
 Carson Elaine  
 Dr. John Hobart  
 McBRIDE, Hugh Hege  
 Susan Lorraine Shelton  
 McCLAMROCK, John D.  
 Maurice Keith

McCLELLAND, Britt Anne Wright Mark Jeffrey	Joel John William, Sr.
McEACHERN, Martha Blake McGirt	PATTERSON, Kaye M. Conrad
McHUGH, Renata Baker Robert Gerald	PELOT, Imogen Sapp James E. Pelot, III
McMICHAEL, Doyle R. Gloria Patricia Poythress	PETREE, Doris Benbow Linda Diane Ronald
McMORDIE, Francis Hugh Richard	PIERCE, Edith Craft Ruff
McPHAIL, Joe Kelly	PLYLER, Elaine Hodgins William Frank, II
NEAL, Douglas Eugene Judith Elaine Fry	POOL, Dr. Robert Smithwick Wanda Ellinger Shepherd
NICHOLS, Frank Milton Helen Hill James Howard, Sr. James Howard, Jr. John Allen Martha Anne	POOLE, Janet Kaye Hicks
NICHOLSON, Constance Goehring James H., Jr. Kathleen Nichole	PRATT, Mary Jenette Thomas Carson
NISI, Sharon Perrotta Vincent Henry, Jr.	READER, Darryl L. Jason Edward Linda Crosswhite Martha Andrew
ORRELL, Millie Creed Ward	REDFIELD, Judith Kilby Mae Kilby
OSBORNE, Todd Andrew	REEDER, Cheryl Mitchell Daniel Elliott
OVERBY, Gayle L.	REISENWEAVER, Judy Peggy William B.
PACE, Anita Wickline	REYNOLDS, Anne Siler Elizabeth McComb

Frank T.	SCHWEIGHART, Frances
G. Galloway	Moser
Herbert	
Jon R.	SCOTT, Kelly Dean
Louise Moser	Sandra Booth
Marcus Townsend	
Pat Bullard	SEBASTIAN, Dane E.
Richard M.	Joan Maher
Wellington	
	SESSIONS, Mrs. Beaty
ROBBINS, Larry Dean	Martha Frances
Sue Anderson	Walter Wesley, III
Treva Doub	
William H.	SEXTON, Alice Wilson
	Myron Wade
ROBERTS, Steven Michael	Neal Wilson
Vickie Corley	
	SHANKS, Brenda Morris
ROBEY, Lila Estelle Smith	Bryan David
	Christine Michelle
ROCK, David M.	David L.
ROECHELEIN, Suzanne Taylor	SHAVER, Emily
ROGERS, Alicia McInnis	SHAW, Bettie Whicker
Ben	Jane Deborah
	Robin Annetta
ROYALL, Phyllis Allene Ball	
	SHEETS, Eugenia Lanier
SAMPLE, Gaye West	Marsha Stallworth
Stephanie West	Melvin Gregg
SAMPLES, Julie Anne	SHEFFIELD, Carol Yarber
	Clifton Benjamin, Jr.
SARGENT, Nellie Taylor	Clifton Benjamin, III
SCALES, Donald Joseph	SHELLBERG, Amy Louise
Kenneth B.	Mays
Kenneth J.	
Peggy Doub	SHEPHERD, Anne Elizabeth
Robert Donald	John Timberlake



- SHERROD, Jennifer Rene'  
Michael David  
Myra Grimes
- SHERROD, Robert Dale, Sr.  
Robert Dale, Jr.
- SHOUSE, Sue Johnson Anderson
- SHUGART, Brian Duke
- SIMPSON, Edward Kilby  
Grace Kilby  
Harold E.
- SINGLETON, Gordene McMordie
- SLATE, Joan Barrett Russell  
Russ
- SLOANE, Kathy Griffin  
Michael David  
Michael T.  
Michele Ruthann  
Suzanne Kathryn
- SLOSS, Nancy Jane Tanner  
Russell M., Jr.
- SMITH, Claribeth Harvey  
Donna Jean  
Edith Sutton  
J. Giles, Jr.  
James Pete  
Janet V. Smith  
John E.  
Mabel W.  
Melanie Carol  
Mindy Lynn Smith  
Mitchell Mathor, Sr.  
Mitchell Mathor, Jr.  
Rita Robertson  
Ronald Lee
- SNOW, Bonnie Sue Pennell  
Von Jackson
- SNOWDEN, Crystal Suzanne  
Pamela Miller  
Sammy E.  
Sammy Eric
- SNYDER, Karin Elaine  
Suzanne Carol Cherize  
William Arthur
- SORRELL, Luann Venable  
Michael Bryan
- SOSSAMAN, Frances Tuttle
- SOWERS, Michael Gray  
Susan Lilly
- SPARKS, Pattie Williams  
Roy Burnette  
Traci Nicole
- SPRINKLE, Eva Belle Bobbitt
- STEBBINS, Donna Doyle  
John Michael  
Karen Lee  
Kimberly Layne Brown  
Robert Guy
- STEVENSON, Nancy Oglesby
- STEWART, Evelyn Stallings
- STOKES, Deborah Denise  
Dorothy Dyson
- STOVER, Cathey Floyd  
Robert Mitchell
- STROHACKER, Kim Allan

- Lisa Hamlet
- STUART, Richard C.  
Susan Bridges
- SULLIVAN, Mildred Moser
- SWICEGOOD, Julie Laura  
Leigh Ann  
Vicki Fulton  
W. Edward
- SWING, Derrick Wilson  
Linda Wilson  
Pierce Lloyd, Jr.  
Pierce Lloyd, III  
Shanna Lynette
- THOMAS, Charles Howard
- THORNBURG, James Ronald  
Nancy Clark
- THROGMORTON, Eric Ray  
Harriet Jorris  
Louri Lynn
- TODD, Sarah Annette Smith  
Suzanne Lynn Beatty  
Timothy Moser
- TRIVETT, Cynthia Conrad  
John Edwin
- TRIVETTE, Nell Hauser  
Thomas F.
- TUCKER, Amy Beth Stebbins
- TUTTLE, Mabel O.
- TWEED, Julia Carol Eubanks  
Teresa Lynette
- William A.
- VANDE RIET, Margaret
- VAUGHAN, Jeff  
Jennifer Latisha  
Susie Gambill  
Dr. Thomas J.  
Timothy
- VOGLER, David Clay  
Terri Moser
- VOSS, Jane  
Molly  
Mozelle Rogers  
Richard Neal  
Thomas C.
- WAGNER, Marie Wilkinson  
Richard F., Sr.
- WALKER, Sandra Binkley
- WALSH, Amy Jane Agner  
Benny Gordon  
Martha Ann Nifong  
Robert Lee, Jr.
- WARLICK, Paula Rowe
- WEBSTER, Davis  
Mark Lowell
- WELLS, Catherine Elaine Carr  
John Noland
- WENDORF, Elmer  
Gertrude May Greenaway
- WHITE, Cheryl Turner  
Jon Frederick, II

WHITLATCH, George Terrill  
Nancy Henderson

WRIGHT, Elizabeth Pratt  
Timothy Neal

WILLIAMS, Jo Ann  
Reisenweaver

YARNELL, Colleen Charlotte  
Glenn Marvin  
Sylvia Myers

WILLIS, Margaret Ann Little

YOW, Kerry Layne  
Kevin Brewer  
Lou Ann Brewer  
Marvin C., Jr.

WILSON, Anita Olver  
Lenard Truman, Jr.  
Nancy Sustare

WOOD, Janey Smith

### MEMBERS SINCE SEPTEMBER 20, 1988

BENFIELD, Edith Dykes

DIXON, Michael W.  
Phoebe N.

PRICE, Jay A.  
Barbara Ellen

RAMEY, Gary Williams  
Pamela Beth

SIPE, Rickey Lee  
Louise Trivette

## CHAPTER 20

### OUR CEMETERY

as of 9-20-88

By Glenn P. Moser

	Year Born	Died	Plot
ALDERMAN, Wyman O.	1917	- 1975	K-10
BARKER, William F.	1886	- 1936	S-3
BEATTY, Ronald Stewart	1933	- 1986	E-20
BOWMAN, Gid	1899	- 1926	X-6
BOYLES, J. Albert	1878	- 1923	P-4
Mattie	1876	- 1922	P-3
BREWER, Blanche S.	1891	- 1975	G-17
John W.	1890	- 1980	G-18
Lonnie E.	1917	- 1918	D-10
BROGDON, Louisa	1839	- 1907	J-7
CHILDRESS, Joseph Andrew	1867	- 1894	W-6
Marvin W.	1891	- 1912	W-4
Sarah Harper	1871	- 1908	W-5
CLARKE, Charles Edwin, III	1954	- 1965	P-12
CLINE, J.I.	1911	- 1923	X-4
W. Watson	1898	- 1906	X-1

CLODFELTER, Phillip A.	1847 - 1914 Z-2
Sarah Ann N.	1847 - 1926 Z-3
CONRAD, A.E.	1828 - 1917 J-3
Blanche Spaugh	1892 - 1914 K-5
Clifton C.	1915 - 1984 A-15
Emily L. Gamble	1839 - 1911 R-3
Eugene Moore	1892 - 1979 K-7
Flossie Luper	1887 - 1966 C-6
Henry B.	1861 - 1885 K-4
James H.	1838 - 1911 R-4
Minnie Moore	1855 - 1925 J-4
Pamela Shore	1825 - 1886 K-3
Ruby Sprinkle	1896 - 1972 K-8
Stanley Winburn	1905 - 1955 H-10
Vernon S.	1884 - 1962 C-7
COOK, Mary A. Craft	1838 - 1901 L-4
CRAFT, Albert W.	1835 - 1911 L-5
Anna Blanche	1897 - 1909 M-5
Carl Fletcher	1906 - 1973 Q-4
CRAFT, Carol Elizabeth	1939 - 1939 Q-5
Daisy V. Stimpson	1878 - 1968 Q-2
Don Hugh, Sr.	1936 - 1976 K-16
Ethel May	1894 - 1928 E-15
Freida Juanita	1923 - 1932 E-17
George Henry	1880 - 1968 P-5
George William	1892 - 1919 M-11
Gurney B., Sr.	1897 - 1980 E-16
James C.	1865 - 1936 M-8
James Henry, Jr.	1921 - 1981 K-12
James Henry, Sr.	1892 - 1960 K-13
Jane P.	1842 - 1917 L-6
John T.	1854 - 1942 E-11
John W.	1859 - 1949 M-17
Lillie Doub	1868 - 1950 M-7
Margaret Jerusha	1842 - 1926 M-2
Martha J.	1863 - 1894 M-9
Mary Wright	1858 - 1937 E-12
Millard P.	1940 - 1940 L-13



Nancy J.	1936 - 1936	L-12
Nola W.	1897 - 1959	E-18
Paul W.	1911 - 1929	M-4
Ronnie	1960 - 1960	L-16
Spencer T.	1904 - 1961	L-14
Stephen W.	1831 - 1895	M-3
Wenella L.	1912 - 1912	M-6
William A.	1868 - 1929	Q-3
CRIDER, infant boy	1987 - 1987	Q-8
CROUCH, Charles L.	1883 - 1955	P-10
Claudie C.	1897 - 1915	O-7
Hiram M.	1861 - 1942	O-2
Lizzie	1868 - 1944	O-1
Margaret H. Russell	1898 - 1975	P-9
Susia A.	1823 - 1899	O-8
DAVIDSON, Elisha J.	1898 - 1960	Y-1
DOUB, Arvel C.		1924 W-10
Charles Banner	1862 - 1944	E-10
Ethel W.	1897 - 1978	E-5
infant boy	1919 - 1919	E-7
Ira Eugene	1880 - 1960	D-17
John Wesley	1892 - 1957	W-13
Margaret Louise	1899 - 1955	E-8
Marion Augustus	1914 - 1980	D-21
Mattie W.	1901 - 1979	O-18
Sara Jane	1866 - 1951	E-9
Sellie Sink	1888 - 1962	D-16
Solomon W.	1856 - 1938	W-12
Virginia Ann	1863 - 1939	W-11
W. Grady	1900 - 1987	O-19
DULL, Coy E.	1884 - 1920	J-15
Lewis Edward	1917 - 1917	J-13
ELLIS, Charles Wayne	1954 - 1985	S-9
Charlie W.	1887 - 1967	S-8
Estella F.	1891 - 1961	S-7

FARRINGTON, Charlie E.	1888 - 1953	AA-9
Lula F.	1890 - 1967	AA-10
FEARRINGTON, Mary Belle	1913 - 1938	AA-8
Mary Isabel	1867 - 1945	AA-4
Walter	1868 - 1912	AA-3
FIELDS, William E.	1897 - 1897	L-3
FOWLER, Elizabeth Craft	1878 - 1964	P-6
Jackson M.	1881 - 1930	P-7
FREEMAN, Elizabeth Brewer	1826 - 1893	T-8
Joel A.	1888 - 1922	T-9
Martha	1859 - 1895	T-6
Roseanna Hudson	1865 - 1894	T-7
GRAHAM, Grover C.	1887 - 1985	J-17
Olive B.	1888 - 1978	J-16
HARTLE, Frank Odell	1913 - 1974	B-8
INSCORE, Elizabeth	1860 - 1912	U-5
Sallie	1824 - 1915	U-6
Sarah Ada	1860 - 1893	U-7
JAMES, Eliza	1831 - 1911	I-7
JONES, Julia Tuttle	1881 - 1960	L-10
LASLEY, Alverta Hunt	1897 - 1985	E-4
Charles Mason	1897 - 1982	E-4
Charles Mason, Jr.	1924 - 1944	E-3
Fannie Mitchell	1872 - 1960	E-2
William Edwin	1870 - 1920	E-1
William Ray	1900 - 1966	F-17
LUMLEY, Sarah Belle	1872 - 1955	C-12
LUPER, John A.	1861 - 1935	C-9
Minerva E. Vogler	1862 - 1937	C-8

MARTIN, Josephine Moser	1904 - 1981 G-14
McMORDIE, Catherine Bell	1912 - 1987 Q-6
MILLER, Everet Eugene	1901 - 1903 N-11
Irving J.	1894 - 1966 F-15
Pearle Craft	1888 - 1938 F-14
Raleigh Ernest	1892 - 1892 N-9
Robert Lee	1895 - 1900 N-11
MILLIS, Amanda J.	1868 - 1910 D-3
Jabez L.	1853 - 1913 D-4
MITCHELL, Christy Teal	1976 - 1977 S-12
MOCK, Adeline Shouse	1853 - 1945 H-2
Arthur C.	1873 - 1949 H-4
Balbour Hester	1897 - 1970 H-12
Ethel Spaugh	1894 - 1979 F-8
George F.	1847 - 1925 H-3
Gray Worth	1917 - 1988 G-6
Gregory Worth	1950 - 1980 G-8
Henry Bascom	1893 - 1966 F-9
Kenneth L.	1928 - 1928 G-12
Lillie Apperson	1877 - 1958 H-6
Marvin Henry	1881 - 1961 H-7
Mary Wilder	1926 - 1980 Z-9
Philip Newsom	1898 - 1981 D-5
Sallie A. Hester	1878 - 1968 H-5
Senora Kathlene	1921 - 1929 G-11
Vaughn W.	1910 - 1977 H-8
MOORE, Elizabeth B.	1822 - 1903 J-6
MOSER, Annie G.	1913 - 1988 J-12
Carrie Mock	1890 - 1983 Y-6
Charles Cleveland	1884 - 1916 I-8
Clarence A.	1907 - 1966 J-8
Clevia Styers	1885 - 1970 I-9
Elizabeth	1911 - 1987 H-17
Flaura K.	1906 - 1975 I-12
Flora Jane	1879 - 1902 I-3

Harry Ned	1932 - 1982	I-16
Horace E.	1918 - 1987	J-19
J. Allen	1908 - 1929	I-14
Jasper Howard	1874 - 1934	H-14
Joanie Leigh	1960 - 1972	Y-8
John A.	1848 - 1904	I-6
M. Elizabeth	1848 - 1903	I-5
Percy H.	1910 - 1961	I-11
Ralph O.	1901 - 1904	I-13
Sallie Dull	1897 - 1971	H-15
Sidney Thomas	1884 - 1970	Y-7
William Wesley	1882 - 1940	I-10
MOTSINGER, Eva Crouse	1892 - 1970	T-4
Lindsay E.	1891 - 1967	T-5
MULLICAN, Aubrey T.	1917 - 1985	I-18
NIFONG, Billy Finch	1941 - 1941	B-17
Clyde Roy, Sr.	1905 - 1979	B-17
Mary Binkley	1904 - 1986	B-16
PACE, John William, Jr.	1972 - 1984	C-17
RATLEDGE, infant girl	1906 - 1906	G-4
REYNOLDS, Bessie Binkley	1882 - 1961	B-1
Dorothy Lowder	1916 - 1978	B-3
Lamb A.	1874 - 1958	B-2
ROBBINS, Michael Gray	1965 - 1965	D-18
ROCK, Essie Lumley	1887 - 1971	B-9
Martha Jane	1949 - 1949	C-11
Robah Grace Stimson	1917 - 1988	B-13
Sarah Louise	1921 - 1932	C-10
William Alfred, Sr.	1892 - 1963	B-10
SALMON, Edwin F.	1884 - 1941	M-14
Emma Craft	1886 - 1976	M-15
SHAVER, Eugene	1903 - 1985	W-15

SHEETS, Allie Campbell	1917 - 1920	G-3
Hugh Columbus	1873 - 1949	F-3
Laura Virginia	1901 - 1986	G-2
Stella Markland	1881 - 1956	F-2
SINK, John W.	1852 - 1939	D-8
Sarah M.	1859 - 1928	D-9
SPAUGH, Alma Wagoner	1875 - 1957	F-7
C. Ernest	1889 - 1914	F-4
Fannie S. Moser	1870 - 1915	F-5
Louis T.	1861 - 1928	F-6
SPRINKLE, Clunette Oliver	1901 - 1986	A-19
STEWART, Burton G.	1906 - 1984	B-14
STIMPSON, Emily Jane	1843 - 1932	E-14
Solomon F.	1854 - 1917	E-13
STIMSON, Grace Y.	1891 - 1988	D-12
Roy Edwin	1892 - 1969	D-11
SUGG, Jeffrey M.	1957 - 1957	G-10
THOMERSON, Billie Craft	1916 - 1954	M-12
TRIVETTE, Francis Marion	1915 - 1986	D-15
TUTTLE, Elijah F.	1850 - 1918	L-7
John William	1914 - 1973	L-17
Mary Ellen Craft	1862 - 1945	L-8
Minnie J.	1885 - 1958	L-11
WAGONER, Albert M.	1860 - 1941	O-16
Nannie C.	1858 - 1940	O-15
William Walter	1893 - 1974	O-17
WARD, Hollis Levaughn	1931 - 1973	F-15
WARDEN, Dallas N.	1903 - 1947	X-12
Laurel I.	1942 - 1942	X-9



Ola H.	1904 - 1975	X-11
Raymond O.	1927 - 1946	X-10
WARLICK, Roger Dean	1940 - 1988	T-11
WARNER, Jonah Lewis	1866 - 1944	F-12
Mamie Craft	1876 - 1967	F-13
WHITMAN, Elizabeth	1912 - 1918	N-13
Jacob Robert	1874 - 1937	N-15
Martha J. Pfaff	1877 - 1971	N-14
Mary	1906 - 1909	N-12
Norman Eugene	1851 - 1934	N-17
Senia E. Craft	1850 - 1922	N-16
WILSON, Alice Pauline	1906 - 1940	N-7
G. Virginia	1911 - 1913	N-3
Mary Jane Craft	1873 - 1940	N-5
Ruth E.	1900 - 1900	N-4
Shuman B.	1873 - 1951	N-6
WISEMAN, Ellen Conrad	1851 - 1918	K-2
WOOTEN, Dallas F.	1901 - 1932	AA-7

The following are noted on the cemetery plot plan but the plots are unmarked:

Barker, Mrs. W.F.	S-2
Franklin, infant	S-6
Franklin, Mrs. Noah	S-5
Franklin, Noah	S-4
Goins, Annie	X-2
Harper, S.E.	W-5
Hauser, infant	

Moser, infant

H-13

Tuttle, J.G.

L-9

Plot grid is by row A through Z, and AA, east to west; numbered within rows north to south.



## NAME INDEX

Arfmann, Kathy .....	118	Conrad, Miss Nannie .....	123
Asbury, Daniel .....	23, 24	Conrad, R. Max .....	10, 54, 124
Asbury, Bishop Francis	6, 15, 16, 17, 21, 23, 26	Conrad, Rev. S.F. ....	152
Atkins, Bishop .....	147, 154	Conrad, V.S. ....	53
Atkins, Dr. ....	40	Conrad, Voyle .....	54
Ball, Hanna .....	26	Conrad, Dr. W.J. ....	31, 58
Ball, Phillip .....	139, 143	Cornwallis, Lord .....	6, 7
Beekner, Kenneth .....	116	Coxe, Amy .....	109
Beekner, Mrs. Kenneth .....	116	Coxe, Harwood .....	140
Binkley, Rev. Daniel .....	21, 136	Coxe, Woody .....	142
Binkley, Mrs. Gilmer (Harriet) .....	115	Craft, Rev. A.W. ....	29, 152
Binkley, J.P. ....	152	Craft, Ab .....	54
Binkley, Joe .....	115	Craft, Albert W. ....	32
Binkley, Peter .....	21	Craft, Mrs. Daisy .....	125
Black, J.E. ....	10	Craft, Edwin .....	108
Blount, Wendy .....	109	Craft, Eunice .....	108
Bobbitt, W.H. ....	32	Craft, Floyd .....	108, 140
Brantly, Elizabeth .....	20	Craft, Jim .....	53
Bruce, Fay .....	108	Craft, John T. ....	29, 53
Bryant, Mrs. Barry (Sandy) .....	116, 117	Craft, June ..	107, 109, 111, 117, 118
Bryant, Heartt .....	48, 108	Craft, Nina .....	108
Bryant, Helen .....	108	Craft, S. Winbourne .....	29
Bryant, R.F. ....	153	Craft, T.A. ....	54
Bullard, Patsy Mickey .....	136	Craft, Thomas .....	159
Burton, Rev. John .....	118, 142	Cranfield, Martha .....	117
Campbell, Harland D. ....	139	Crawford, Ben .....	141, 143
Campbell, Sarah Burns ...	107, 111	Crews, Mrs. Josephine Moek ...	123
Carlson, Mrs. Rod (Betty) .....	116	Crider, Mrs. Johnny (Teresa) .....	116
Carroll, Frank .....	40	Dalton, Mrs. George (Mary) ...	142
Carroll, J. Wilson .....	40, 42	Davenport, Richard .....	139, 143
Carter, Art .....	141	Dickerson, W.O. ....	52
Carter, Hermon .....	124	Doub, C.B. ....	52
Carter, Rev. Pamela .....	109	Doub, Charles .....	36
Chandler, Teresa .....	117	Doub, Mrs. Ethel W. ....	43, 137
Clarke, Charlie .....	136	Doub, Ira .....	53, 54
Clarke, Charles .....	47	Doub, John .....	19
Clayton, Albert .....	54	Doub, Margaret .....	113, 136
Coke, Thomas .....	16	Doub, Marion .....	53
Conrad, Augustus Eugene , 2, 29, 30 31, 35, 151		Doub, Michael .....	19
Conrad, Clifton .....	53, 58	Doub, Peter .....	19, 20
Conrad, Miss Elsie .....	131	Douthet, Brother .....	24
Conrad, Esta .....	53	Dull, George .....	40
Conrad, Eugene .....	35, 123	Dunnegan, Richard .....	139, 140
Conrad, Gray .....	54	Faggart, Rev. James T. ....	139
Conrad, Jacob .....	2	Farmer, Jerry .....	142
Conrad, Maxwell .....	107	Fernandes, Dan .....	141, 143
Conrad, Mildred .....	108	Fink, Mrs. G.W. ....	130
		Fink, Rev. G.W. ....	45, 47, 50, 51, 58, 124, 156
		Fisher, Ray .....	126
		Foust, Steve .....	116

## NAME INDEX

Foust, Mrs. Steve .....	116	Johnson, Rev. Ralph E. ....	57, 58
Gault, C.A. ....	35	Johnson, William .....	18
Gerrard, Samuel .....	23	Jones, Alec .....	40
Going, James .....	143	Jones, Anna .....	108
Graham, Rev. G.C. ...	31, 48, 57, 58	Jones, Daisy .....	108
Graham, Mrs. Grover ....	125, 126	Jones, Dorothy .....	108
Grandville, Lord .....	15	Jones, Mike .....	11
Green, General .....	6	Jones, Robert .....	42, 43
Green, Hattie .....	108	Jones, Will .....	53
Grissom, W.I. ....	24, 25	Jordan, Mel .....	143
Gunning, Joe .....	114	Joyner, Wanda .....	114
Gunning, Marie .....	114	Keever, J.C. ....	129
Hagget, Mark .....	109	Keever, Mrs. J.C. ....	107, 129
Haines, H.N. ....	45, 48	Kelly, E.D. ....	10
Hall, Wayne .....	143	Keye, Sarah .....	56
Hammond, Carter .....	141	Kiger, Eva Mock .....	131
Hammond, Mrs. Carter		Kirkman, Albert .....	160
(Martha) .....	116	Kirkman, Steve .....	114
Hampton, James .....	139, 141	Knowles, Kim .....	109, 111
Hampton, Dr. James .....	142	Knowles, Ralph .....	111
Hampton, Mrs. James		Lagenour, Lewis .....	31
(Martha) .....	114	Lambeth, Dr. W.A. ....	57, 58
Harrell, Ashley .....	109	Lasley, Bill .....	108
Hartle, Ruth Reynolds ....	54, 131,	Lasley, C.M. ....	53, 54
135, 136		Lasley, Charles .....	36, 45, 126
Hauser, Ben .....	9	Lasley, Glenn .....	108
Hauser, Charles .....	108	Lasley, Ray .....	53, 125
Hauser, Doris Stimson .....	129	Lasley, Mrs. Ray .....	108, 125
Hauser, Floyd .....	10	Laugenour, Lewis .....	151
Hauser, Frank .....	36	Lee, Jesse .....	8
Hauser, Fred .....	54, 58, 108, 130	LeFaire, Danny .....	111
Hauser, George .....	16	Leggett, Robin .....	116
Hauser, M.F. ....	54	Leslie, Sheila .....	109, 110, 111
Hauser, Nancy .....	108	Lewis, Stan .....	109
Hauser, Shelby .....	53	Lewis, Teresa .....	109
Hauser, W.F. ....	53	Long, Dr. Thomas .....	9, 10
Hauser, W. Frank .....	53	Lowder, Dorothy .....	136
Hauser, Wilbur .....	53, 129	Luper, Mrs. John .....	131
Heard, Hyda .....	56	Lyon, Lynda .....	117
Helsabeck, Solomon .....	27	Lyons, Abb .....	39, 40
Honeycutt, Ron .....	139, 143	Mainous, Bill .....	108
Howe, Mrs. Gaylon (Joan) ....	116	Mainous, Mrs. Bill .....	108
Hunt, Charles .....	9	Martin, Mrs. R.V. ....	108
Hunt, Rev. Moses J. ....	27, 29, 30,	Martin, Rev. R.V. ....	108
32, 35		Martin, Robert V. 10, 125, 157, 158	
Hunter, Martin .....	127	Martin, Shermer .....	10
Ingram, Elsie .....	108	Martin, Mrs. Shermer	
Ingram, Rev. J.T. ....	108	(Josephine) .....	112
Jennings, Gwyn .....	10	Maynard, Johnny .....	126
Johnson, Bob .....	109, 142, 143	Mays, Charles .....	139
Johnson, Jarvis "Buck" .....	161	McCain, Alexander .....	22
Johnson, Nan .....	161		



NAME INDEX

McClelland, Mrs. Mark (Britt Ann) . . . . .	116, 117	Nichols, Mary Nell . . . . .	116
McKendree, Bishop William . . . . .	7	Nifong, Martha . . . . .	108
McKnight, George . . . . .	17	Nifong, Roy . . . . .	108
Messick, Parks . . . . .	47, 124	Nisi, Mrs. Vince (Sharon) . . . . .	116
Miller, Mrs. Gary (Nancy) . . . . .	117	Nitschman, Bishop David . . . . .	15
Miller, Lance . . . . .	109	Nunn, Alexander . . . . .	127
Mitchell, Derek . . . . .	111	Ogburn, Anna . . . . .	55, 135
Mock, Belle . . . . .	132	Pace, John . . . . .	143
Mock, George . . . . .	29	Paine, Robert . . . . .	7
Mock, Gray . . . . .	53, 139	Patterson, Clyde . . . . .	53
Mock, Gray Worth . . . . .	143	Percell, Bishop Clare . . . . .	48
Mock, Greg . . . . .	114	Petree, Frances . . . . .	108
Mock, Gregory Worth . . . . .	143	Petree, Johnnie . . . . .	108
Mock, Jasper . . . . .	54	Pierce, Ruff . . . . .	11, 139, 140
Mock, Julia . . . . .	108	Pilcher, W.G. . . . .	156
Mock, Lillie Belle Kiger . . . . .	143	Ponsler, Babs . . . . .	108
Mock, Odell . . . . .	1, 11	Pratt, Mary . . . . .	114, 136
Mock, Mrs. Odell (Lizzie) . . . . .	113	Pratt, Thomas . . . . .	139, 140
Mock, Pam . . . . .	115	Purcell, Bishop Clare . . . . .	57, 58
Mock, Phillip . . . . .	29, 36	Ratledge, J.T. . . . .	153
Mock, Richard . . . . .	108, 114	Reichel, Brother . . . . .	23
Mock, Richard G. . . . .	143	Reynolds, Bessie Binkley . . . . .	136, 137
Morris, James . . . . .	139	Reynolds, Daniel . . . . .	54, 136
Morris, Julie . . . . .	109	Reynolds, Ferdinand L. . . . .	9
Morris, Laura . . . . .	118, 161	Reynolds, Frank . . . . .	36, 128, 131, 136
Morris, Mrs. Skip (Jan) . . . . .	116	Reynolds, G. Galloway (Buck) 53, 107, 125, 128, 136, 139	
Moser, Betty . . . . .	108	Reynolds, Herbert . . . . .	53, 136
Moser, Mrs. Carrie Mock . . . . .	30, 39, 113, 136	Reynolds, Mrs. Herbert (Dorothy) . . . . .	113
Moser, Dorothy . . . . .	39	Reynolds, Mrs. L.A. . . . .	21, 125, 153
Moser, Fred . . . . .	108	Reynolds, Lamb A. . . . .	45, 52, 54, 125, 136
Moser, Fred D. . . . .	130, 135	Reynolds, Mrs. Louise . . . . .	47, 108, 134
Moser, Glenn . . . . .	39, 54	Reynolds, Marcus . . . . .	109
Moser, Horace . . . . .	54, 58	Reynolds, Marshall . . . . .	153
Moser, Mrs. Horace (Beryl) . . . . .	113	Reynolds, Porter . . . . .	136
Moser, Howard . . . . .	54	Reynolds, Thomas . . . . .	36, 53, 113, 136
Moser, Louise . . . . .	39, 136	Reynolds, Tom . . . . .	58
Moser, Maxine . . . . .	108	Reynolds, W.N. . . . .	18
Moser, Ned . . . . .	108	Robbins, Barbara . . . . .	114
Moser, Pauline . . . . .	39	Robbins, Brenda . . . . .	114
Moser, Richard . . . . .	39	Robertson, Carl . . . . .	113
Moser, Robbie . . . . .	114	Robertson, Mrs. Carl . . . . .	113
Moser, S.T., Sr. . . . .	30, 39, 47	Rock, Bill . . . . .	127
Moser, Mrs. S.T., Sr. (Carrie Mock) 30, 39, 113, 136		Rock, Dave . . . . .	137
Moser, Sidney T., Jr. . . . .	39, 54	Rock, David . . . . .	53, 126, 139
Moser, William H. . . . .	58, 128	Rock, Emily . . . . .	108
Mutzl, Bob . . . . .	143	Rock, George . . . . .	53, 58
Needham, Sam . . . . .	10	Rock, Louise . . . . .	134
		Rock, Robah Grace . . . . .	129, 156
		Rock, W.A. . . . .	53

NAME INDEX

Rock, Mrs. W.A. ....	139	Taylor, Paul.....	54
Rock, Rev. William .....	53, 58	Taylor, Rev. R.A.....	51, 156
Scales, Kenneth.....	47	Taylor, Tillett .....	53
Scales, Kenny .....	114	Thomas, Caleb .....	39
Scales, Peggy Doub .....	136	Thompson, Eleanor Dalton .....	116
Sexton, Myron .....	141	Thompson, Roy .....	135
Sexton, Neal .....	109	Thrift, Milton .....	8
Shanks, Christy.....	109, 111	Tise, Larry .....	151
Shanks, David .....	141	Transou, Pearl.....	40
Shaw, Betty .....	117	Trimble, H.B. ....	127
Shaw, Robin .....	117	Trivette, Frank .....	58
Sheets, Mrs. F.M. (Eugenia)....	113	Trivette, Mrs. Tom (Nell) .....	113
Sheets, Mrs. Gregg (Marsha).....	116	Tuttle, Jim .....	53, 54
Sheets, Mrs. H.C.....	129, 131	Tuttle, Will .....	53, 54
Sheets, Joe .....	114	Tweed, Bill.....	139
Siler, Anne.....	136	Vestal, Rev. J.W.....	58
Simpson, Eddie.....	114	Vestal, Joe .....	129
Simpson, Harold.....	139, 141	Vogler, W.A.....	152
Sink, Gaither .....	54	Vogler, Wesley .....	35, 151
Sink, John .....	131	Voss, Thomas .....	142
Sink, Titus .....	54	Waggoner, Adam .....	21
Smith, E.A. ....	52	Warlick, Amy .....	143
Smith, Mrs. John (Edith) .....	114	Warlick, Jeremy .....	143
Smith, Sarah .....	116	Warlick, Justin .....	143
Snow, J.T. ....	52	Warlick, Lori.....	143
Spangenberg, Gottlieb .....	15	Warlick, Paula Rowe .....	143
Spaugh, Mr. ....	153	Warlick, Roger Dean .....	143
Spease, Monroe .....	153	Watkins, Dearing .....	40
Sprinkle, Carolyn .....	108	Watkins, Eugene .....	40
Stafford, Rev. Garland .....	125, 157, 158	Wells, John .....	142
Stebbins, Bob .....	141, 142	Wells, Mrs. John (Cathy) .....	116, 118
Stebbins, Robert .....	142	Wesley, John .....	15, 26, 154
Stewart, Burton Gloyd.....	143	White, Ashley .....	109
Stewart, Burton G., Jr. ....	143	White, Hugh .....	42
Stewart, Evelyn Stallings .....	143	White, Mrs. Jon (Cheryl) .....	117
Stewart, Wilber C. ....	143	Whitlatch, Terry .....	142
Stimpson, Alexander .....	29	Whitman, J.F.....	152
Stimson, Doris .....	37, 107	Whitman, Miss Ruth .....	108, 113
Stimson, Dorsey .....	37, 107	Williams, Joseph.....	7
Stimson, Duran.....	54	Williams, Rebecca .....	7
Stimson, Mrs. Grace .....	37	Winslow, Prof. S.A.....	54
Stimson, Horace .....	131	Wright, E.H. ....	152
Stimson, Robah .....	40	Wright, William .....	31
Stimson, Robah Grace.....	37, 107	Yarnell, Colleen .....	109
Stimson, Roy .....	37, 51		
Stoneman, General .....	6		
Stultz, Henry .....	21		
Taylor, Frances .....	108		
Taylor, George .....	53		
Taylor, Miss Nancy .....	113		



