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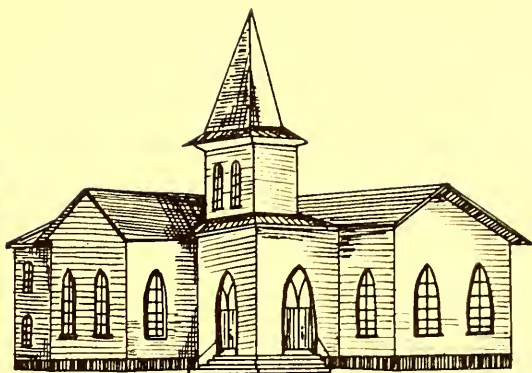
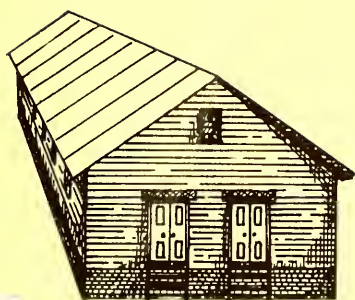
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PRIDE OF THE PAST - HOPE FOR THE FUTURE

Piney Grove - Reynoldson

Baptist Church

1827 - 1977

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**PRIDE OF THE PAST
HOPE FOR THE FUTURE
1827-1977**

*A history of Reynoldson Baptist Church
written in commemoration of the
150th anniversary of the church.*

by

Edith H. Freeman Seiling

Aided by

Virginia E. Pittman Freeman

her mother

Edited by

Margaret Seiling Lefler

her daughter

Cover design by

Michael D. Lefler

© 1977 Edith Freeman Seiling

Pierce Printing Co., Inc.

Ahoskie, N.C.

*Dedicated to
Piney Grove and Reynoldson members,
past, present and future,
who were, are and will be
“Laborers Together With God”
and in
special tribute
to my Mother and co-worker,
Virginia Elizabeth Pittman Freeman,
who chose Christ as her Savior seventy
years ago here at Reynoldson Baptist Church.*



Virginia E. Pittman Freeman

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Acknowledgments

I am indebted to the present Reynoldson Church members for allowing me the opportunity to collect and write this history. This has been an educational and rewarding experience. I have learned much about the church, the people, their hardships and their achievements as I have endeavored to compile this history. As we move forward toward our second century as a church, it is befitting that we pause on this our one hundred and fiftieth birthday to briefly reflect upon our past and say thank you to God and our forefathers for having guided us this far.

This book would never have been completed without the help of many people, church members and others, both far and near. To all I say thank you.

I am deeply indebted to my Mother, Mrs. Joseph Ray Freeman, Sr., for her help with both information and pictures. For more than seventy years, she has been an active participant in the activities of the church, serving wherever the Lord called her.

To my daughter, Peggy Seiling Lefler, for attempting to correct my errors.

To my son-in-law, Mike Lefler, for the cover design.

To Mr. Timothy James Jessup, former deacon, who departed this life 1977, for the use of his book, *Delke's History of the Chowan Baptist Association*.

To Dr. Hargus Taylor and the staff of the Whitaker Library, Chowan College, Murfreesboro, N.C., for their untiring efforts to aid me.

To my grandparents, Edmund James and Edith Virginia Langston Freeman, and their daughter, Edith Armecia Freeman, for saving many of the early materials used in this history.

To the following who have provided pictures and bits of information: Rev. and Mrs. Billy P. Presley, Mr. and Mrs. B.E. Smith, Mrs. Phyllis Lee Patterson, John Carroll Ellis, Lucy Costen, Mrs. John Lee Smith, Rev. and Mrs. O.S. Edmonds, Mrs. Ethel Eason Taylor, Mrs. Jack Carroll, John Robert Langston, Walter Harrell, Lydia Griffin, Louise Lowe Sawyer, Glenn Smith Benthall, Horace Hayes, T. Beaurie Parker, Blanche Parker, Louise Parker Neble, Myra Pittman Dodd, Mary Lee Savage Harrell, Wallace Ray and Ruth Doughtie, Sidney Cobb, Jr., John R. Woodard, Curator of Baptist Collections, Wake Forest University, Ruth Hayes Eure,

Vivian Powell, Elizabeth Byrum, Mary Edlar Wiggins Buck, Vivian Casper, Katy Pittman Owens, Jean Bracy Eason, Louise Pittman, Vernon McCall, Virginia White, Jennie Carroll Knight, and The Gates County Index.

To photographers, Sally Mathias and Joseph R. Freeman, Jr.

To typists, Sandra Parker, Becky Harrell Williams, Barbara Harrell Parker, Frances Ann Goodwin Langston, Joyce Cale, Elsie Tyler, Joan Lilley, and others.

To you, I offer my sincere gratitude and hope that you will find this history interesting, informative, and of greater value as time marches on.

In the northwestern section of Gates County, North Carolina, approximately one mile south of the North Carolina-Virginia dividing line, Reynoldson Baptist Church stands on a rise. Early members from Factory Hill, Wyanoke, Cleophus, Somerton and Pittmantown, in Virginia and Drum Hill, Gates, Sarem, Roduco, Ariel, Cool Spring and Reynoldson sections of North Carolina came here to worship. Many came and lingered but a short while. Others came and stayed to worship and labor for years. Many of our present members are descendents of earlier members. Some can even identify with the charter members. May this *Pride of the Past, Hope of the Future* - 150 years at Piney Grove-Reynoldson Baptist Church, enable us to better understand the past which has shaped our present as we plan and anticipate the future for God's work.

Psalms 126:3

“The Lord hath done great things for us; whereof we are glad.”

EARLY BEGINNINGS

Land Gifts

Would you be surprised to learn that the Piney Grove Church land gifts paralleled the actual beginnings of Gates County itself? Several local family deeds and William Byrd's *History of the Dividing Line* substantiate this fact, as well as provide unusual and amusing facts about the original settlers of the area.

When Byrd surveyed the dividing line between North Carolina and Virginia in 1730, he was in territory that later became Gates County for more than a month and from his reports one is led to believe that there were a good many inhabitants at that time; he writes that the priest accompanying the expedition married a few people and baptized many children. The impression one gets from reading Byrd's *History of the Dividing Line* is that these early people of the section were very primitive and for the most part very idle. He records that they had adopted the Indian custom of letting the women do all the work in the fields while the men sat around and smoked. The people lived in log huts and showed no signs of being discontented with their lot. Their only ambition was not to live in Virginia; to live in North Carolina meant less, and often no tax.¹

When the first post route in North Carolina was established in 1758, the area which became Gates County was making much progress. This route gave the inhabitants of this area an opportunity to come in contact with the outside world. The stage coach route probably ran through Summerton, (Somerton) Sarum (Sarem) and by Pipkin's store. "Summerton was quite a trading place and there must have been several houses at Sarum"²

The country was opening; things were progressing by leaps and bounds.

In fact all evidence leads to the belief that the period from 1740-1780 was the period in which the country that later became Gates made great progress. By 1790 the people of the county compared favorably with those that lived in wealthy counties of the state. It was during the period that the log hut was abandoned and a more comfortable structure erected; slavery was introduced; lands were opened up; roads were laid out; churches established, in short it was during this period that the country took on all of those things that go to make up southern culture of the eighteenth century. There were a number of substantial people who were recognized throughout the section, men had begun to build up considerable fortunes and from all evidences they were intensely interested in local and national issues.³

The first federal census taken in 1790 shows the county had a population of 5,372 people. Of this number 3,080 were free white, 73 free negroes, and 2,219 were slaves.⁴

Gates County came out of the Revolutionary War with as good prospects for development as could be desired. One can create his own mental picture of this area during this age from the following description.

The country for more than 60 miles from the coast is a low plain, with many swamps and inlets from the sea. The greater portion of this district, except along the water courses, is a vast forest of evergreens. The rich lands near the swamps and rivers are insalubrious. ——— The soil of North Carolina resembles that of Virginia, in the level parts it is generally poor, in the hilly country more fertile, and the productions are much the same as in the more northern states. Wheat, rye, barley, oats and flax are cultivated. Indian corn is abundant throughout the whole state, and cotton is raised in considerable quantities, tobacco, rice and sweet

potatoes abound, and the soil and climate are favorable to the growth of the grape and mulberry. From their pines, the people extract tar, pitch and turpentine.⁵

In general the inhabitants of this state had a marked character for sobriety and morality and a sturdiness of independence. They endeavored to remedy past neglects of common schools, by fostering private seminaries and Sunday Schools.⁶

Located in the Piney Grove Community lived families who exhibited the general characteristics of the other inhabitants of the state. Isaac Pipkin, William Goodman, Henry Goodman and Henry Lee were a few of these sturdy, independent gentlemen. These men had by early 1800's accumulated large land holdings, served their county well and were very influential in affairs of their community.

During the Revolutionary War, Henry Lee had served as a private of the Cavalry,⁷ Isaac Pipkin as an ensign, Henry Goodman as Colonel,⁸ "under the command of Colonel Malmedy, a Frenchman, and Major John Nelson of the North Carolina line"⁹ After the Revolutionary War, these men returned to their home community, the Piney Grove area of Gates County, to continue their lives of service to God, country and fellowman.

Isaac Pipkin became a Justice of the Peace and sheriff of Gates County (1786).¹⁰ He rendered his resignation as Justice of the Peace to the session of Legislature which met at "Tarborough" on December 7, 1787. At this time the House and Senate read, endorsed and accepted his resignation.¹¹

The 1790 census reveals that Isaac Pipkin owned 34 slaves. Only two other persons in the county are listed as holding more slaves. Miles Benton of Wiggins X Roads held 40 and William Baker below Gatesville held 35.¹²

Isaac Pipkin in his will dated 9-24-1800 left to his beloved wife, Charity, all real and personal property for her use during her lifetime or until she remarried. After her death or remarriage, the property would be so divided:

Item 1. To Isaac Jr. all land with the exception of the former William King land.

Item 2. To my children John, Isaac, Elizabeth, wife of Henry Lee, Margaret, wife of Benjamin Barnes, Charity, wife of Richard Barnes, Mary Ann, wife of Joshua Freeman, Sarah, wife of Jacob Freeman, the remainder of my estate to share and share alike.¹³

Henry Lee and Elizabeth Pipkin, daughter of Isaac had married November 14, 1779. The Lee's owned much property on both sides of the Virginia - North Carolina line, north of the Piney Grove community. Henry died intestate November 17, 1806. Gates County court ordered the following landowners in the Piney Grove community to make a division of the real property of Henry Lee: Joseph Freeman, Bryan Saunders, Jonathan Rogers, James Gatling, Henry Goodman, Esquire and County surveyor Pa Hagerty. Approximately 1050 acres of land was to be divided among his heirs.

Division survey number nine sets apart all allots to his daughter, Charity Lee, the parcel which probably concerns Reynoldson Church. This property was to become her property. This survey contained 77 acres of land which began at a post oak in Joseph Freeman's line "thence to Pearce's Branch up branch along "Long's Old Line". This survey in all probability includes the land upon which the schoolhouse stood and where Reynoldson Church was to stand in the future.¹⁴ After Charity's marriage to William of Henry Goodman in 1807, this property was to become part of his estate.

Mary Elizabeth Pipkin Lee, wife of Henry, died September 4, 1839, at the age of ninety-one leaving the following will:

In the Name of God, Amen.

I, Elizabeth Lee of the county and state aforesaid being in perfect health do hereby constitute, make and ordain this writing of my last will. Item 1. I give and bequeath of my daughter Mary Valentine, wife of Soloman K. Valentine, two Negro girls named Lucy and Rachel which she now has and one hundred dollars in cash. (These migrated to Tennessee) Item 2. I lend to my daughter, Elizabeth Eure, wife of Samuel Eure, one-tenth part of the residue of my estate both real and personal which I may be possessed of at my death, during her natural life and after her death I give and bequeath the same estate to be equally divided between my grandsons and granddaughters here named. Henry L. Eure, Mills Eure, Emma L. Carter, wife of James Carter, Armecia Everette, wife of John Everette, Mary Ann Eure to them and their heirs forever. Item 3. The balance of my estate is to be equally divided among my sons and daughters. William Lee; Isaac Lee; Richard H. Lee; John R. Lee; Margaret Willimas, wife of Jonathan Williams; Sarah Cross, wife of John Cross; Charity Goodman, wife of William Goodman; Ann Vaughan, wife of Joseph Vaughan; Martha Vaughan, wife of John, to them and their heirs forever---. And, lastly, I do hereby consitute and appoint my sons, William Lee and John R. Lee executors of this my last will and testament, hereby revoking all other wills and testaments by me heretofore made.

In witness whereof I have hereunto set my hand and affixed my seal this 1st day of December in the year of our Lord 1836.

Elizabeth Lee

Signed sealed and published and declared as and for the last will and testament of the above named Elizabeth Lee in presence of us.

Edward Howell (Jurat)
John B. March¹⁵

William Goodman, son of Henry, married Charity Lee, daughter of Henry and Elizabeth Pipkin Lee, September 22, 1807.¹⁶ No doubt included in William Goodman's land holdings was much of the land in the immediate Piney Grove community. The will of William Goodman probated May 26, 1841, bequeathed the following items to his heirs.

Item 1. To my wife Charity, I leave 2 horses, 12 head of cattle, 1 work steer, 12 head of sheep, 20 head of hogs, bacon, lard, soap, corn, fodder, peas and potatoes for one years support of herself and family. I also give two carts, their wheels and gear. The tract of land where I now live with the exception of 150 acres of land lying on the north side of Beaver Dam swamp where I formerly lived. Negroes: Elsey, Dave, Ned, Old Isaac, Pompey, Winsey, Rose, Pleasant and John. My household and kitchen furniture and my brandy still. Item 2. Jethro D. Goodman---150 acres, which I have not loaned my wife and upon which my said son now lives and the balance of the land called the Sand Banks for which I have never given him a deed, one tract of land in Rogers pocoson and fishery on the said land and after the death of my wife. I give to my said son the tract of land which I have devised to my wife for life, the brandy still and 1/2 of the negroes which I bequeathed my wife for life. Item 3. The executor is to sell for cash or credit all the lands I own in Hertford County and the land I own in Fort Island (1/2 of this estate will go to my wife Charity for use during her lifetime and after her death to son Jethro D. also one feather bed and bed stead, necessary furniture, 1

bureau, I chest will go to the executor.) The remainder is to be used to set up a trust fund for daughter, Edith Creecy. Also to be held in trust are funds from the negroes and their increase and other property during the joint lives of said daughter, Edith Creecy and husband, Charles. Item 4. After settling the debts of my estate the remainder will be so divided, 1/3 to wife Charity, 1/3 to Jethro D. the remaining 1/3 to the executor to be held in trust for daughter, Edith Creecy. Item 5. Jethro D. Goodman was named executor recorded 10-4-1839. Lawrence Baker, Clerk. Codicil added May 26, 1841 bequeaths to Edith and Charles Creecy the land lying in Chowan County which was purchased of Richard Paxton. This is the land on which they now live.¹⁷

Herein is recorded a deed recorded July 1, 1836, made between William Goodman and his son, Jethro. This land is bounded by the Anna Speight (grandmother of Joseph Freeman) and the Joseph Freeman land. Deed--William to Jethro.

This indenture made this first day of July in the year one thousand eight hundred and thirty six between William Goodman of the State of North Carolina, Gates County of the one part, and Jethro D. Goodman of the County and State aforesaid of the other part. Witnesseth that the said William Goodman for and in consideration of the sum of five hundred dollars to me in hand paid by Jethro D. Goodman, the receipt whereof I do hereby acknowledge myself fully satisfied and paid, and doth by these presents fully and absolutely give, grant, bargain, sell, convey and confirm unto him the said Jethro D. Goodman, and to his heirs, exons, admr. and assigns forever, a certain piece, parcel, or tract of land and plantation situate, lying and being in North Carolina, Gates County aforesaid, and is bounded as followeth, viz. Beginning at a white oak a corner of Exum Jenkins, thence running a line of marked trees south 25 E. 269 poles to a chinquapin oak. (now a holly) Anna Speight's corner, thence binding on said Speight & Joseph Freeman to Burwell Griffith corner, thence along said Griffith line south 38 W. 146 poles to a white oak a corner of Abram W. Parker thence along said Parker's line to an elm, thence binding on said Parker to a white oak a corner, thence binding on said Parker to a pine, thence binding on said Parker to a corner standing upon the sandbanks, thence running a line of marked trees to a pine, Willis Cross, James Russel's corner, thence binding on said to a white oak to the first station, containing by estimation 420 acres, more or less, together with all rights, members, privileges and profits thereunto appertaining or belonging; To have and to hold unto him the said Jethro D. Goodman, and to his heirs and assigns forever free and clear from all manner of incumbrance whatsoever, and I the said William Goodman doth warrant and defend the above said land and premises unto him the said Jethro D. Goodman, and his heirs and assigns forever free and clear from myself, all and every other person or persons whatsoever that shall lay any claim or demand to the above said land and premises; whereunto I the said William Goodman have hereunto set my hand and seal the year and date above written.¹⁸

This deed was made nearly ten years after Piney Grove Church was constituted. No mention of a church located on Goodman property has been found in any records searched. Records do show that a school existed in the Piney Grove Community as early as March 23, 1809.¹⁹ A receipt signed by Luke Teeling on July 3, 1813, indicates he received payment in full for Mr. William Goodman in the amount of \$6.34 for 3 months tuition for 2 scholars.²⁰

A deed made March 11, 1882, between the heirs of Jethro D. Goodman and the Trustees of Piney Grove Church makes mention of a free schoolhouse being situated on the deeded land. One can then conclude that this is the one and same site where Reynoldson Church now stands. Like his father, William, Jethro never deeded the land on which the church stood to the church.

Jethro Goodman died intestate leaving the burden of dividing his

property to his four children (W.H.L. Goodman of Southampton County, Virginia; I.M.O. Rawls of Nansemond County, Virginia; Elizabeth (Betty) Charity Edwards and Margaret Penniah Long of Gates County, North Carolina). They decided that since Piney Grove Church had been in existence for 55 years and an unwritten agreement had existed between grandparents (Charity Lee and William Goodman), parents (Penniah Willey and Jethro D. Goodman), and the church that it was time for this land now to become church property.

Brother Goodman also held a note in the amount of \$50 against the church. A committee had been appointed to look after this note soon after Brother Goodman's death. Three months later in March, 1882, the conference moved to tender thanks to the heirs of J.D. Goodman for the note of \$50 and a committee appointed to procure a deed for the land of Piney Grove Church.²¹

This eventful day was March 11, 1882, when the trustees of the church and deacons (John R. Cross, Mike C. Lawrence, Andrew Carter, Jesse Eure, Gilbert Fanny, M.J. Lawrence and John R. Jones) met with the heirs of Jethro D. Goodman to execute and register the deed for the land as church property. This day the church for the first time became rightful property owners.²²

This indenture, made this the 11th day of March A.D. eighteen hundred and eighty-two by and between W.H.L. Goodman and wife Josephine Goodman of Southampton County Virginia, A.J. Rawls and wife, I.M.O. Rawls of Nansemond County Virginia, John A. Edwards and wife Elizabeth C. Edwards, Joseph S. Long and wife Margaret P. Long of Gates County, North Carolina heirs and in-laws of the late J.D. Goodman of the first part and Piney Grove Baptist Church of Gates County, North Carolina as represented by its Trustees-Viz. John R. Cross, Mike C. Lawrence, Andrew Carter, Jesse Eure, Gilbert Fanny, M. J. Lawrence, John R. Jones and their successors in office of the second part. Witnesseth: That for and in consideration of the sum of five dollars to them in hand paid, the receipt whereof they hereby acknowledged and themselves satisfied contended and paid the parties of the first part have given, granted, bargained, sold, donated and released unto the aforesaid Deacons for the benefit of "Piney Grove Baptist Church" the following parcel of land (except the free schoolhouse thereon) lying and being in Reynoldson Gates County-bounded as follows to wit: Beginning at an oak on the Franklin & Gatesville road and running thence North 28⁰ W. 12 poles to a sycamore, thence N. 26⁰ E. 17 poles to a small oak thence S 42⁰ E. 12 1/4 poles thence S. 73/4⁰ W. 9 poles thence S. 49⁰ W. 11 poles to the starting point containing 1 1/2 acres being the lot of land whereon the aforesaid Church is situated to have and to hold same a Church property to themselves the aforesaid Deacons and their successors in office forever, and the parties of the first part, agree to warrant and defend the hereby conveyed title against the lawful claims of all persons whatsoever.

In witness whereof we the parties of the first part, hereunto set our hands and affix our seals this the day and date first above written, signed, sealed and delivered in presence of John J. Gatling.

W.H.L. Goodman
Josephine Goodman
A.J. Rawls
I.M.O. Rawls
John A. Edwards
E.C. Edwards
J.S. Long
M.P. Long²³

The Jethro Goodman home has for many years been the home of Mr. and Mrs. B.E. Smith (Mary Evans and Buck Ed). Mr. and Mrs. Smith

moved here soon after they married, and have resided here ever since.

Many members of the Lee Family were church members in 1828 (Elizabeth Pipkin Lee, mother, daughters, Charity Lee Goodman, Elizabeth Eure, Sally Cross and son, William H.), but son-in-law, William Goodman, was not a member. Hence, one can conclude that since William Goodman was never a member of Piney Grove, that the land which was later to become Reynoldson Church property was formerly the property which wife, Charity, inherited from her father, Henry Lee. The hands that rocked the cradle in this community were with God's guidance molding the future.

From the genealogical chart included in this chapter, one can better trace the families of the chapter and readily see that the roots of Piney Grove-Reynoldson Church and community penetrate to the very beginning of Gates County.



Jethro D. Goodman home in the early 1900's.



B.E. Smith (J.D. Goodman) home in the 1960's.



Mr. & Mrs. B.E. Smith peeling apples soon after they had moved to the former J.D. Goodman home.



Joseph Freeman home, in the Reynoldson Community built in 1820.

Founding

Between the years 1800 - 1830 a great spiritual revival came to our land.¹ For several years the Baptists had been slowly migrating southward and in 1806 Middle Swamp Baptist Church,² the first and for more than twenty years the only Baptist church in Gates County, had been organized. On December 14, 1827 a small group of our forefathers gathered on the hallowed ground where now stands Reynoldson Baptist Church. On that day they met to organize and constitute the second Baptist church in Gates County, North Carolina which was to be known for more than fifty years as Piney Grove Baptist Church.³

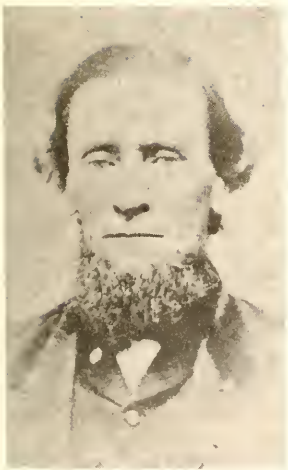
In his history, *Gates County to 1860*, Isaac Harrell writes the following about Reynoldson Church: "Why a church was located at this place it is hard to determine. There is no record of any Baptist families being especially active in this locality, and it does not offer a very imposing place for a church. However, the church seemed to thrive and was always in good standing."⁴

Sixty years after Isaac Harrell wrote this statement about this church, perhaps one can see the need for a place of worship in this community. Walking wherever he went, Elder John Harrell was a devout, dedicated Christian minister who always carried the gospel with him.⁵ As he made his twenty-five mile monthly sojourns on foot over sandy ridges, muddy roads and along foot paths, he oft times stopped to visit, chat, dine, or spend the night. The people living along Elder John Harrell's route became accustomed to his passing their way twice monthly enroute to and from Middle Swamp Baptist Church in Gates County, N.C. and South Quay Church in Nansemond County, Virginia. This he did for many years since he served as pastor of South Quay from 1817 until 1828⁶ and Middle Swamp for 21 years from 1824-1844.⁷

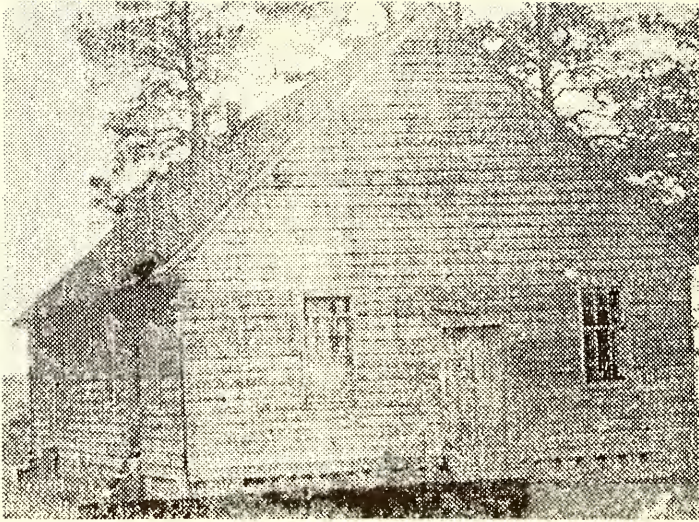
Rev. John Pipkin Lee



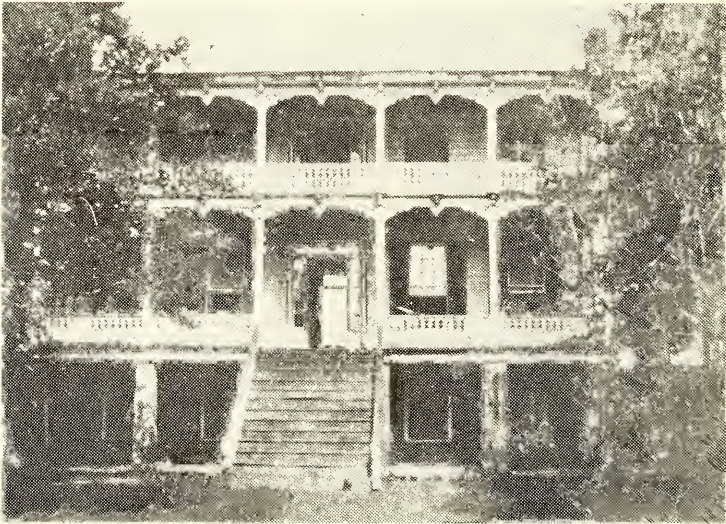
**Dr. William H. Lee, was a
Charter Member. The first
treasurer and deacon of Piney
Grove Church.**



Dr. William H. Lee, Jr.



Old South Quay Baptist Church, established in 1775, was the Mother Church of Piney Grove. This building stood in the "Forks of the River", a few miles south of Franklin, Virginia.



This house was built by Dr. W.H. Lee, Jr. It was also the home of Rev. John Pipkin Lee, Reynoldson pastor 1884. When it was destroyed by fire in 1970, it was the home of Mr. and Mrs. H.T. Taylor.

Consequently, Elder John Harrell became close friends of the people who lived along his route. No doubt his visits were eagerly awaited by many, since as he traveled he brought news about friends and loved ones, happenings in other communities, the home missionary, Luther Rice, and the growth and cause of Baptists. This traveling parson was a means of communication with the surrounding communities.

Being the Christian gentleman he was, Elder Harrell realized the spiritual state of many of his friends and fellowmen along his way. His concern for their souls caused him to speak freely with these men and women about their neglect of God. He prevailed with many of these citizens to turn to God, become a Christian, and join church. Subsequently, many of these living in and around the Piney Grove Community joined the South Quay Baptist Church.

Elder Harrell became close friends with members of the late Henry Lee family: Mother, Elizabeth; daughter Charity Goodman; daughter, Elizabeth Eure; and son, William H. Lee. William H. Lee was a prominent physician⁸ and a well-to-do influential citizen of the Piney Grove Community. No doubt much discussion about community needs and improvements transpired between these gentlemen, the lady members of the Lee family and other influential families of the community. Elder Harrell stressed the need for a church to be located somewhere between South Quay and Middle Swamp churches. Finally, the initial steps were taken to establish such a church when wife, Charity Lee, prevailed upon husband, William Goodman, to offer Piney Grove School as a meeting place for the group.⁹

In this schoolhouse on December 14, 1827 a small group of sturdy, independent gentlemen with missionary Baptist beliefs met to constitute and organize the second Baptist church in Gates County, N.C. Under the leadership of Elders R.R. Daniels, James Delk, John Harrell and home missionary, Luther Rice, Piney Grove Church was firmly established.¹⁰

On that most important day, the following South Quay members offered their letters of dismissal from South Quay, requested membership into the newly organized church and were received into the full membership of the new church: Jonathan Rogers, Sr., Abram Cross, Edward Howell, Jethro Barnes, Jonathan Rogers, Jr., Kindred Parker, Lewis Umphlett, and Elisha Williams. Note was made that Willis Cross was absent. Later he presented his letter of dismissal from Meherrin Baptist Church. Two other gentlemen present that day became members of Piney Grove. These were William H. Lee and William N. Jones. These gentlemen did not present letters of dismissal from any former church.¹¹

Upon reception of the new members, church officers were elected. They were as follows: Edward Howell, Clerk; William M. Jones, Assistant Clerk; Jonathan Rogers, Treasurer; William Lee and Abram Cross, Deacons.¹²

This day members of this new church were encouraged, inspired, and

preached to by the energetic, well-informed messenger of God, Luther Rice. Rice was the agent and home missionary of the General Convention (later Southern Baptist) and “wherever Rice went he left behind a spirit of unity and a purpose for missions”.¹³ To this end was his mission that December day in 1827. After Rice’s message, they adjourned to meet again on Christmas Day in 1827.

December 25, 1827, found this pioneer group of Christians once again about the Lord’s business. They were making important decisions concerning the future of Piney Grove Baptist Church. This day three important decisions were made. First, the church clerk was authorized to purchase a book in order to keep the church records and to record therein the constitution of the church and the church covenant. Secondly, a call was extended to Elder John Harrell to become the first pastor of Piney Grove Baptist Church.¹⁴ Elder Harrell readily accepted this challenge and immediately resigned his pastorate at South Quay Baptist Church. Finally, a decision was made to hold quarterly meetings in March, June, September and December, “commencing Friday before the fourth Lord’s Day of the said month.”¹⁵ The church covenant and Rules of Decorum are recorded here as in the first volume of minutes.

The Piney Grove Church Covenant

Inasmuch as God hath been graciously pleased to make known to us in His revealed will, His word of truth, the great privileges of the blessed gospel of our dear Lord and Savior, Jesus Christ; and hath made us to experience His love and favor, in that He hath called us out of our state of nature, (in which state we were enemies to God by wicked works) and hath revealed Christ in us the hope of glory. Therefore, for the better carrying on, to our mutual comfort; and to the advancement of the great privileges of true religion, and to the glory of God and praise of His glorious grace, we whose names are hereunto subscribed, being all of us baptised upon profession of our faith, and belief of one only everlasting true God, and trinity of persons in unity of essence, the Father, Son, and Holy Ghost, subsisting in the unity of the God-head. That the eternal begotten Son of God, one with the Father in essence, and equal in His person, in fullness of time did take human nature into that inseparable union with His divine person, and in the same did fulfill His law, died on the cross, and thereby made an atonement for sin, and satisfied divine justice, and procured peace for sinners. That all mankind fell from the state of created innocence with and by Adam’s first sin, and became liable to the wrath of God by breach of His holy law; and in this state and condition, have no hope of eternal life; till by the same law, convinced of this, and the damning nature of all sin, in us from that root, and so made to fly for eternal life by faith in the Lord Jesus Christ, who alone is the only mediator of the new covenant, and only redeemer of God’s elect, without any merit in us or moving cause, foreseen of God in us to merit his mercy was delivered to death for our offences, that we might be freely justified by His free and sovereign grace, was raised again for our justification, and in whom we have redemption through His precious blood, the forgiveness of our sins.

We believe that He ascended into heaven and sitteth at the right hand of God the Father, from whence He will come to judge both the quick and the dead at the last great day. And believing also the doctrine of the scriptures in all authorized points - the doctrine of baptism and laying on of hands final perseverance in grace - the resurrection of the dead and eternal judgment.

And having joined together in a gospel church relation and fellowship, we give ourselves to the Lord and to one another the will of God according to the Cor. II 8:5, and as a church of Christ do solemnly and voluntarily and mutually covenant with one another to meet together every Lord’s Day, as many as conveniently to celebrate the worship of God, and to edify one another in this service, in the best manner we can, and do promise to each other to keep the Lord’s Day holy, and to watch over our families under our care, that they do the same. And at

all times to behave ourselves as becometh the gospel of our dear redeemer Jesus Christ, whom we take for our Head and King, prophet and priest.

And according to our ability to promote the glory of God, our own benefit, and the good of others - yet not so as to break the order to the Gospel Church by taking upon ourselves any office or dignity in the same of the ministry or others, till thereunto called by the voice of the Church to God's ordinances; knowing that he that exalted himself shall be abased; and he that humbleth himself shall be exalted - and that no man taketh his office to himself but he that is thereunto called.

And jointly to maintain the worship of God, and to edify one another in love, and as God shall enable us by His grace, to maintain the doctrine of the blessed gospel, and to regulate by the word of God; and to watch over one another as Phillipians 2:4. And to admonish, encourage and reprove (if need be) according to Gospel rule, in love. And to be admonished and reproved by one another as the word of God directs.

And as far as God shall enable us, to perform all mutual duties toward each other or to those that shall hereafter join with us. And to keep our own appointed meetings and our own secrets. Being taught by the word of God that the Church of Christ is a garden enclosed, a spring sealed, and a foundation shut up. And not to depart irregularly from each other without regular dismission.

And that we shall, as God shall give us means, ability, conveniency and opportunity, attend on the means of grace, institutions and ordinances of the Gospel, hoping and relying upon the Almighty God for grace, wisdom, spiritual guidance and ability to adorn this our profession, and to perform our duties, and to bless us with grace suitable to our privileges, that He hath bestowed upon us in His house, through Jesus Christ our Lord - To whom be glory in the church throughout all ages-world without end - Amen!¹⁶

Rules of Decorum

- 1st Conference shall be opened and closed by prayer.
- 2nd Only one person shall speak at a time, who shall arise from his seat and address the moderator when he is about to speak.
- 3rd The person thus speaking shall not be interrupted by any except the moderator, until he is done speaking.
- 4th He shall strictly adhere to the subject and in no wise reflect on the person who spoke before, so as to make remarks on his failings and imperfections - but fairly state the case and matter, so as to convey his ideas on the subject.
- 5th No person shall abruptly break off or absent himself from the conference without leave obtained from it.
- 6th No person shall rise and speak more than three times on one subject without liberty from the Conference.
- 7th No person shall have liberty of laughing during the sitting of conference, or of whispering in time of a public speech.
- 8th No member of the conference shall address another in any term or appellation except the title of brother.
- 9th The moderator shall not interrupt any member in, or prohibit him from speaking till he gives his light on the subject, except he violate the Rules of Decorum.
- 10th The moderator shall be entitled to the same privilege of speech as another member provided the chair be filled; and he shall have no vote unless the conference be equally divided.
- 11th Any member who shall willingly and knowingly break any of these rules shall be reproved by the conference as it shall think proper.¹⁷

During the first year (1828) of the infancy of the church, the following brethren and sisters became members: Catherine Jones, John Saunders, Jacob Odom, Lemuel G. Darden, Charity Cross, Christine Cross, Susan Saunders, Bersheba Jones, Zelphia Lee, Elizabeth Brady, Jacob of Levi Eure, Elizabeth Lee (Mother of William Lee and Charity Lee Goodman), Francis Rogers, Nancy Saunders, Eley Russell and wife, Julia, Thomas Jennings, Sarah Brown, Willis Cross (form Meherrin), Sarah Howell, Charity Goodman (sister of William Lee, wife of William Goodman), Ann Speight, Angy of McGoodman, Nancy Walter, Susan Walter, Milly Hedgepeth, Ruth of Sears, Andrew Harrell, and Simmon Jones.¹⁸

A Bible was a very necessary book for the church to own, but it was difficult to raise money enough to meet the church expenses. Consequently, it was nearly two years later in September, 1829, before the church voted to purchase its first Bible out of church funds.¹⁹

Name

A Baptist church has occupied the same site for the past one hundred and fifty years. From its founding in 1827 until the 1880's, it was known as Piney Grove. The name Piney Grove was evidently given to the area known today as Reynoldson because of the huge primeval pine forest which abounded in the vicinity and on the church ground. August, 1903 conference decided to cut these pine trees on the church yard. "Brothers G.R. Eure, I.A. Hines and J.B. Holland were appointed to sell these trees to the best advantage."¹ This committee immediately attended to this matter and reported to conference on September, 1904 that approximately 15,000 feet of timber had been sold to Brother J.B. Holland for \$8.00. That amount was ordered to be turned over to the church treasury to help pay for the spring shelter.²

Immediately after disposing of the pine trees, a committee was appointed to look after setting out other shade trees. This committee decided to ask conference to declare Saturday after fourth Sunday in January, 1905 as "Tree Day." Members were requested to meet at church to set out new shade trees. This day the pine trees were replaced with maple.³ The last of these maple trees was disposed of recently.

Why was the name Reynoldson chosen? A name so different, rare and unheard of in this rural community; a name that lives on today, one hundred and twenty-five years after it was first heard of in the Chowan Association; a name given to a rural community where a Baptist Church still stands at its center and lifts its spire toward the heavens to praise God.

No recorded resolution to change the name of this church from Piney Grove to Reynoldson has been found. However, as early as 1866 when the church letter was sent to the association, the church was referred to as Piney Grove (Reynoldson).⁴ This was to indicate the location of Piney Grove since a post office by the name of Reynoldson and a school by the name of Reynoldson were located here. The first official change in church

minutes is noticed when the "Church at Reynoldson" is referred to in the ordination service of William Benberry Waff' in 1885.⁵

But still why Reynoldson? Without a doubt, Reynoldson Church acquired the name from the school and the post office. The school was named Reynoldson for the remarkably "eloquent and devoted servant of our Lord"⁶ John Smith Reynoldson.

John Smith Reynoldson, an Englishman, was born in Branberry, near London, England, March 6, 1812.⁷ At an early age he went to sea as a cabin boy. "After many voyages and accidents at sea, he was brought by the grace of God into such love and zeal, that he abandoned the high seas and devoted his life to a proclamation of the Gospel."⁸ He was "awakened on the subject of religion."⁹ while in New York City. Later "he was converted to Baptist principles"¹⁰ at a Baptist church in Portsmouth, Virginia. From hence he became a school teacher in the mountains of Virginia and an ordained minister in 1842.¹¹ From 1844-1847 he worked for the General Association of Virginia in the Valley of Virginia and then as an agent for the Virginia Home Mission Board.¹²

Later he accepted the call to be pastor for the Market Street Church in Petersburg, Virginia.¹³ However, this was not the kind of work he felt called to do. "A city charge was too small a sphere for him. He longed to labor among the churches at large."¹⁴

Two years later he resigned this church in order to give himself "wholly to itinerating and holding protracted meetings."¹⁵ in both Virginia and North Carolina.

When the Chowan Association met at Piney Grove in May, 1852, J.S. Reynoldson was agent for the Chowan Baptist Female Institute.¹⁶ He addressed the Association on this occasion.¹⁷ When the final decision was made to establish a male academy and the site chosen at Piney Grove, the Association chose at first to name this Chowan Reynoldson Seminary.¹⁸ Later it became a private academy known as Reynoldson Institute.

In 1853, John Reynoldson decided to return to his native England to visit his mother, brother and other relatives and friends. After several months visit there, he planned to once again return to America. In 1854, he boarded the "City of Glasgow" for America, which was bound from Liverpool to Philadelphia,¹⁹ and was never heard of again.

When the Virginia Association met June, 1854, Brother S.G. Mason offered the following resolution in memory of Rev. Reynoldson to the Association for adoption: "Whereas, there is every reason to suppose that our esteemed brother, Rev. J.S. Reynoldson, was lost in the steamer City of Glasgow.

Therefore resolved, That by this unexpected dispensation of Providence, the churches of this State have lost an evangelist, whose fervent piety, eminent gifts, and untiring industry, secured for him a high degree of confidence, esteem and admiration, and rendered him one of the most useful of Christian ministers.

Resolved, That the event, so shrouded in darkness, while it calls for the exercise of an humble submission to the will of God, has deeply penetrated our minds with the uncertainty of life, and the necessity of an active discharge of our duties, and a constant readiness to render an account of our stewardship.

Resolved, That we sincerely sympathize with the bereaved family of our dearly beloved, and much lamented brother: and direct the Clerk of the Association to communicate to them a copy of these resolutions.

Resolved, That in view of the destitute condition of the family of our brother, those churches among whom he has so zealously and successfully labored, be requested to contribute of their substance to the widow and fatherless children.

In response to the last resolution, a number of brethren pledged themselves to pay five dollars per annum for five years.”²⁰

Thus, the name Reynoldson was given this location many years ago to honor a distinguished evangelist. The post office and school are non-existent now. Nonetheless, the Baptist Church to which the name was transferred stands there on a hill as a memorial to John Smith Reynoldson, the eloquent evangelist, and as a beautiful tribute to God.



Reynoldson Baptist Church stood in a Maple grove, July, 1943.

BUILDINGS

1827-1877

The first meeting of our forefathers in December, 1827, to begin a Baptist church was held in a building which was being used as a school¹ and was located on land belonging to William Goodman, which his wife, Charity, had inherited from her father, Henry Lee. The success of the undertaking to establish a church at this location soon far exceeded their expectations. In less than two years, the church members realized the need for additional space, and at conference in September, 1829 this need became an item of business. A committee, composed of "Edward Howell and John Saunders and others to superintend the additional building to be added to the meeting house,"² was appointed. There is no further record or information about this addition until the January 25, 1834, meeting of conference. A debt of \$2.00 was still owed on the addition and conference recommended that this amount be paid from the church fund.³

Between the years 1829-1844 there is no mention of additional improvements, additions or repairs. At the fall conference in 1844, a committee composed of Trustees Edward Howell, Kindred Parker, Jethro D. Goodman, William Lee, E.D.B. Howell and R. Rogers was appointed to study the building needs and "draft a project for repairing the present building or for building a new house of worship."⁴ Immediately the same committee was appointed to solicit funds for building. On January, 1848, it was decreed for them "to pattern, secure and superintend the building of a place of worship at this place."⁵

Before January, 1848 there is no record of public collections being taken. However, on this day conference decided that the deacons would take public collections every Sabbath in order to help defray building expenses.⁶ Public collections were insufficient to pay expenses. Thus, in July a special committee consisting of William and John P. Lee and Francis D. Rogers was appointed to take subscriptions.⁷

A year after the decision to improve the church building, the plans and specifications for the new church building were presented and accepted by conference.⁸ Next, the question about what to do with the present building needed to be decided. Building the new house of worship was an immense financial undertaking for the church. At first, conference decided to sell the old house and apply the proceeds from this sale to the new building. The trustees were instructed to advertise the building for sale to be sold at public auction Saturday before the 4th Lord's Day in March. The February, 1845 Conference instructed the trustees to move, rather than sell, the old building. The building was to be located on another part of the ground and retained for use as a church until the new building was finished.¹⁰

Before completion of the new building, conference decided to ask the contractor to make alterations by adding three panes of glass to the top of each window. The trustees were given authority to make any other alterations they thought proper.¹⁰ The cost of these alterations was \$17.00. On August 3, 1849, nearly five years after the decision to build this new house of worship, the trustees met to examine and receive the building and to discharge the “undertaker” (contractor), Jethro D. Goodman.¹¹ At this same meeting, it was decided the Brother Goodman would be paid \$6.00 to keep the windows and doors closed for the next twelve months.¹²



Completed Church in 1849. Jethro D. Goodman was “Undertaker” or Contractor.

The church was still in debt for the new building. Not enough money had been collected by subscriptions and collections to pay the entire cost of the new building. Thus, on November 24, 1849 the members of the church bound themselves together to borrow the money. A bond was drawn in the amount of \$123.56 to pay Brother Goodman the balance due him for building the new building.¹³

This building consisted of only the outside structure. No internal improvements were made nor attempted for several years.



Home of Mr. and Mrs. M.P. Ellis taken in 1966. A part of this house was used to house the first Masonic Lodge in Gates County. Remodeled, it became the Waff home.

A Masonic Lodge had been organized in the community. In June, 1855, six years after completion of the outside structure, a committee was appointed to confer with the Masons to solicit their help to enlarge and complete the church building. The Masons voted to join the efforts of the church to see that the necessary additions¹⁵ were made and the building completed. The cost for this was estimated to be \$771.21. Committees were once again appointed to solicit necessary funds among both the colored and white members. Money was scarce and funds hard to collect.

This excerpt from a letter written October 11, 1857 by a former citizen of the community, Martha Freeman, describes community conditions:

“Mr. Isaac Lee and Miss Mary Goodman were married Thursday after the fourth Sunday in September. I expect you have heard this before now. Mr. Adamaron Duke and Miss Cate Goodman are to be married Thursday after the fourth Sunday in this month. The school has commenced at Reynoldson - two teachers and eight or nine scholars. Dick Williams has put up a full store at Piney Grove. Plenty of goods, provisions high and money scarce. I think it will still continue to make times still hard.”¹⁶

Even though times were hard, the church continued to plan. Since the former plans were never completed, in August, 1860, a new committee composed of J.H. Parker, William L. Fitcher, J.D. Goodman, J.M. Taylor, F.H. Cobb was appointed to draw up a design of repairs and cost for the building.¹⁷ In November the committee submitted the following report: “the church shall be plastered entire, pulpit moved to opposite end of house, two back doors closed and windows put in their place, front doors cut down one foot and lights put above them. The end window over the

pulpit as it now stands closed. There shall be a gallery nine feet high in front and ten next to the wall and shall be supported by two whole and two half columns; two of the windows on each side shall be closed and three windows of 18 panes 10 x 12 inches shall be inserted above the gallery in the end of the house. The seats of the gallery shall be formed by elevations of the floor and the lower floor shall be filled out with benches corresponding to those now in the house. The house shall be painted inside and out. The windows and blinds shall be repaired. The cost of the whole including timber, paints, nails, workmanship, etc. raising the roof and putting iron columns instead of wooden ones now in use will be about \$525.00. To make alterations and add 15 feet to the length of the house cost \$705.00.”¹⁸

Even though the church members were discussing making improvements to the church building, they still had not freed themselves of their prior indebtedness from the bond executed in 1849. Brother Richard H. Lee had been paying the church's obligations, and conference voted September, 1860 to use all Sabbath collections” to the discharge of the church debt and that Brother John Gatling be appointed to receive the funds and pay Brother Lee.”¹⁹ The above debt was finally settled; however, the plans of 1855 or 1860 were not undertaken or completed until after the war years.

Clouds of the Civil War were brewing. The Piney Grove community was finding itself more involved in a conflict which at first had seemed very distant. 1862 saw Reynoldson Institute close its doors and both teachers and students join the Confederate forces.²⁰ During the war, the more immediate problems of concern for loved ones and friends on the battlefield and lack of funds at home saw the church building showing signs of neglect and dilapidation. In November, 1865, the chill of winter was being felt when conference voted to have the window panes put into the windows to the meeting house and to extend the stovepipe through the top of the house.²¹ The committee reported back in December that they were unable to do the work due “to lack of funds.” J.D. Goodman and Peter Eure were appointed to determine the cost. The following Sunday was set aside as the time to take a special collection for this purpose.²²

It was not until Julius F. Howell returned to Reynoldson Institute as owner and principal that the work on the church became a reality. The following letter, written by Col. Howell on March 9, 1939, described the design of the early church and tells about his efforts to improve the physical conditions of the church.

Miss Edith A. Freeman

Gates--N.C.

My Dear Cousin Edith

Your most welcome letter of yesterday appeal usual; there are several letters on my desk now that should have received attention some days ago, but my time is so completely taken up with my office work (insurance), my Church duties (I am treasurer, as noted above), and many other miscellaneous calls especially incident to my position as an officer in the

United Confederate Veterans' Federation, that I have little time to rest except when asleep; and being now in my ninety-fourth year of age, I require much sleep at night-about eight hours-and then an hour or more just after noon lunch (or dinner, as I still prefer to call it); thus you can understand that I am kept very busy with these lines of work; however, probably these activities conduce largely to my comparative physical and mental vitality, and to my longevity as well.

Your fine letter is most enjoyable; I will try to take up the points presented and the queries in the order you give them so far as I can:

The first church building in my recollection - late '40's - the Church being called Piney Grove - was bare walls without laths or plaster - no heating stoves - fronting toward where the Institute was erected - two large doors in front - one for the men, the other for the ladies - two large rear doors - for convenient ingress and egress for the negro part of the congregation - a large railing divided the negro seating space - about a fourth - from the space for whites; also, a large railing divided in equal parts the space for whites, thus separating "the sheep" (ladies) from "the goats" (the men); I confess that my nomenclature is not scriptural, but simply "a play on words", the pulpit was built between the front doors and faced the rear of the building; hence all persons entering the front doors passed close by the pulpit, and had to turn round on reaching the benches to be seated so as to face the preacher; altho' I started to school at the Institute in the fall of 1855, and attended Sunday School every Sunday forenoon, and preaching services on the memorable fourth Sundays, I do not remember very much about how we got along with out heat in the building; I doubt whether our membership had more spiritual or physical warmth in those days than in more recent times. Near the present cemetery and close to Mr. Jet Goodman's field adjacent was a frame building used a few months in summer for a public school; some young son or daughter of a prominent family usually taught the school; I visited it on one occasion when one of my older school-mates at the Institute was the teacher, and some younger ones were among the scholars (as they were called). The cemetery was begun after the War between the States, my first-born-child - a son named Finley being one of the first buried there. Such were the conditions till after the War; after returning to school under Major J.M. Taylor for a year at the Institute, I had the effrontery (?) to seek a school; I secured one, and continued in the school business (?) at various points till 1869.

As to your paternal grand-father's having taught in the building alluded to above, I have no recollection; very probably he did; the first teacher I remember to have taught in it was James Morgan about 1856 or 7; I visited it only once.

I think you are correct as to the date of organization of the Church 1827; but as to when the first building was erected, I do not remember the record, even if I ever knew. The first pastor whom I remember was my father; he resigned about 1857 and was succeeded by a Mr. Cone or Kone, who resided, I think, in Hertford county, and visited that section only on fourth Sunday occasions; I think he resigned about 1860, and was succeeded by father, who remained pastor till after the close of the War; I think his immediate successor was Thos. H. Babb, who was pastor when I removed to Arkansas in 1873. As to my father's pastorates at Piney Grove, I have given dates as best I can.

In 1869 I bought the Institute property from Mr. Riddick, who resided near Sunbury, I think; I have forgotten his first name; during the summer of 1870 I made some changes in the first story of the Institute building and with my young bride of nineteen began house-keeping in the fall; during the time I taught there - 1869-1873 - I undertook with permission of the Church some changes in the Church building at my own expenses; I had ceiling put in overhead, the space formerly reserved for negroes included with the rest of the building, and the pulpit removed to the other end - the rear; I bought a large handsome Bible and green velvet cushion for it, and placed them on the pulpit; just here, I may interject that when I removed to Reynoldson in 1869, the negroes were allowed to use the church building - the part occupied by the whites - one or more Sundays in the month; I did not know who gave them authority, and I did not think to ask; I objected, and let the negroes know it; they ceased, and made arrangements for their own church building in the section between John Gatling's home and the river; I do not remember the location. In slavery times, I do not

remember that any slaves went to church with their masters except possibly the carriage drivers; my father's negroes - or most of them - attended Holy Neck or South Quay churches.

Rev. C.T. Bailey came to Reynoldson Institute in 1866 or 7 to be associated with Major Jas. M. Taylor; if he was pastor of the Church I do not recollect it, as I was away from that section part of the time; he and his wife boarded with Dr. W.H. Lee's family, whose wife was Miss Rebecca Eure - my sisters called her Cousin Beck.

As to the superintendents of the Sunday School at Piney Grove, I can not recollect any of them; probably some of Institutes teachers filled the position.

It would indeed be a delight to talk over with you those "good old times."

Enclosed I send a clipping from our local morning paper; it may be of some little interest; also, some pictures of wife and myself.

It is now 10 o'clock Thursday; I trust this long letter will not bore you too much; it has been quite a pleasure to write it; I am very glad to hear from you. My little wife joins me in lots of love.

Affectionately

"Cousin Julius"

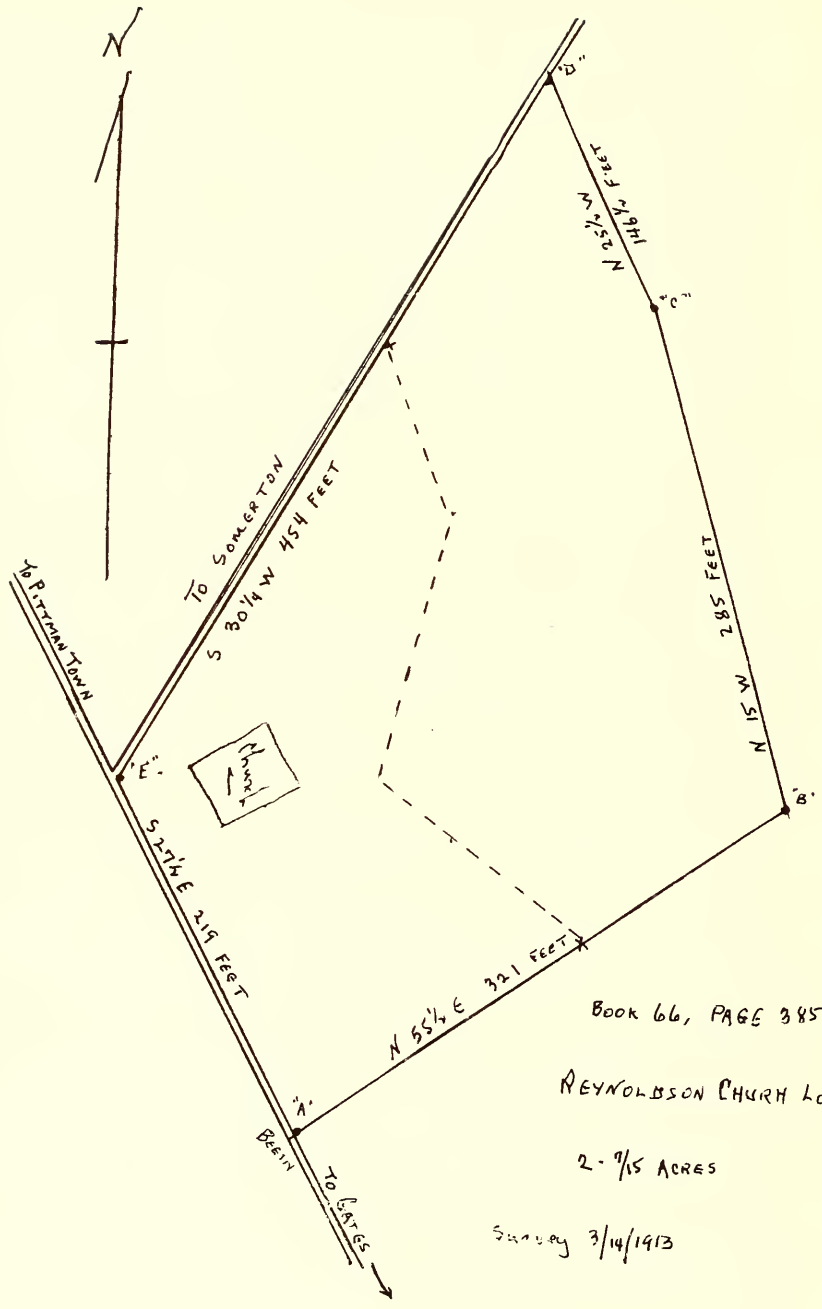
1877-1927

The last quarter on the nineteenth century saw the members at Reynoldson making every possible effort to keep the church building in a good state of repair. Window panes were replaced, well buckets were hooped, stoves replaced and discarded, some were sold for fifty cents. The church contracted to have the church painted, but later refused to pay the bill until the contractor had received estimates from three disinterested parties as to the cost. This had been a job poorly done and the church considered the price too high.¹

The members decided in 1882 to refurbish the church. Therefore, a committee was appointed to solicit funds in order to build new pews. Three sisters, Bettie Edwards, Frances Eure and Claudia Waff, were appointed to help the men collect the necessary funds to accomplish this.² Two years later the timber was purchased and the pews were built with the understanding that they could be used annually at the closing exercises of Reynoldson Institute.³

During this refurbishment, the sexton was instructed to purchase one dozen spittons, due to the lackadaisical manner in which the gentlemen chewed and spat tobacco while in church. The church paid the \$2.75 bill for these spittons.⁴ Upon completion of the benches and the purchase of the spittoons, "the gentlemen were requested not to cut or mark the benches and not to chew tobacco and spit on the floor."⁵

Before many years passed major repairs, such as a new roof and replacement of two sills, became necessary. The roof was to be of cypress shingles and the job was to be left to the lowest bidder. The bidder was not to be paid until the job was inspected and accepted.⁶



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REYNOLDBSON CHURCH LOT

2 - 9/15 ACRES

Survey 3/14/1913

During the last decade of the 1800's, financial conditions at Reynoldson appeared to be improving. Blinds were purchased and new carpet for the aisles was purchased. The church members met to install the carpet and to put up the new blinds. The treasurer made a motion at the January, 1890 conference to "sing praises to God for the prosperous condition of our church at this time."⁷

In 1894, for the first time since the church had been built, it became necessary to lock the building. There were intruders in the land! These intruders apparently were animals rather than people, since the church members decided to put a fence around the church in order to keep the stock from the church doors.⁸ During this era there were no fence laws and consequently, the stock was allowed to roam and graze at will. Brother John Russell built this fence at a cost of \$8.00.

With two stoves to keep fire in during the winter services, by 1905 the members decided a place was needed to store the wood in order to have it dry and convenient. Therefore, a wood house was built at a cost of \$11.65 and painted for \$5.13.⁹

During the first eighty-five years of the existence of the church, only one building, built during the 1840's had been erected. Church members were beginning to find the maintenance of the old building expensive. Furthermore, the building was quickly becoming inadequate for their needs. Thus, talk of a new building began. However, first the church needed more land. A committee composed of Brother E.S.A. Ellenor, Arthur Parker, and J.B. Holland was appointed to inquire about the church acquiring some of the adjoining property which belonged to Mr. Paul Long.

In February, 1913 this committee submitted the following report to conference: "We have seen Mr. Paul Long and he has helped us stake off some land which he (Mr. Long) offered to take one hundred (\$100.00) dollars for and he would give \$10.00 of the same."¹⁰

The report being received, the committee was instructed to purchase the land and to attempt to raise money to pay for it. During roll call at conference the following month, the members were requested to state the amount each would donate towards paying for this land. Brother I.A. Hines was appointed receiver for the funds.¹¹

The deed for this property was made between Margaret Long (granddaughter of Charity Goodman) and J. Paul Long, (son of Margaret Long) and the trustees of Reynoldson Baptist Church and deacons, G.R. Eure, E.J. Freeman, T.T. Pittman, I.A. Hines, E.L. Smith, T.E. Parker, J.B. Holland and E.S.A. Ellenor. The deed was recorded by Mr. W.T. Cross, Clerk of Court, and T.E. Hofler, Register of Deeds, with no charge to the church on May 8, 1913.¹² By June, 1913 the money had been raised and the land had been paid for.¹³

After the purchase of the additional land, several years elapsed before work continued on the idea of repairing or building a new church. In the

meantime, the pressing need for a parsonage claimed the attention of the church members. In August, 1913 "on motion it was decided that this church try to build a parsonage." A committee was appointed to solicit funds and purchase land, and the church would try to raise one-third of the amount this year. The remainder would be raised the next two years. The following brethren were appointed to this committee: E.S.A. Ellenor, T.E. Parker, G.R. Eure, E.J. Freeman, J.F. Lawrence, Robert Duke, W.B. Parker, C.E. Eure, J.T. Holland, T.B. Parker, T.T. Pittman and J.W. Parker.¹⁴ The land was purchased from the school trustees and surveyed by Mr. W.F. Eason at no charge.

Later a committee of sisters, Mrs. T.E. Parker, Edith Freeman, Velma Hines, S.M. Pittman and Hettie Deans, was appointed to work with the men to solicit funds. All committees met together in December to ascertain the amount of money that had been collected and to adopt a plan to collect the remaining needed amount.

Lack of housing for the pastor may have been a contributing factor to the numerous pastors which served Reynoldson after W.B. Waff's resignation in 1906 until 1913. At conference in December of this year, Brother C.G. Lowe stated that he would accept the call of the church to preach and would move in the spring to occupy the new parsonage.¹⁵



First Parsonage which was built in 1913 stands in the background. Standing are Rev. & Mrs. T.L. Brown, Pastor - 1922-1940.

The exact date work began on the parsonage is unknown; however, in January, 1914 a day was appointed for members to meet to help clean up and do work on the parsonage. Members were paying for the parsonage as the work was done. In February they reported that there was not enough money to make the last payment; however, before long the money was forthcoming. By May, the parsonage was nearly completed and paid for.¹⁶ The entire parsonage lot was soon enclosed with wire fencing and Brother W.J. Parker enclosed the front yard with a picket fence. A satisfactory well was dug and curbed for \$32.89; the garden was fenced; the porch screened; and fruit trees were planted.¹⁷ The church now had a pastor, a parsonage, barns and stables, but the preacher had no means of transportation. He was in need of a horse. Mr. Lowe was not only serving as pastor at Reynoldson, but in a field of churches, composed of Great Fork and South Quay. These three churches combined their efforts and purchased a horse for their pastor.¹⁸

Pastor Lowe was succeeded by Pastor A.C. McCall. Mr. McCall owned an automobile and thus, requested permission from the church to convert the shelter for a stable for the horse to one for his car. In order for this to be accomplished, Brother Linwood Matthews volunteered to give 200 feet of lumber, and Brother J.F. Lawrence offered to haul the lumber in order for the shelter to be properly changed and repaired.¹⁹

Soon after completion of the parsonage and helping the new pastor move to his new home, thoughts again turned to the idea of improving the church facilities. In November, 1916 a committee of fourteen brethren, (P.E. Shaw, I.A. Hines, E.S.A. Ellenor, E.J. Freeman, W.M. Matthews, W.B. Parker, J.E. Hayes, J.F. Lawrence, G.R. Eure, J.T. Carter, R.W. Hayes, J.R. Pittman, J.C. Holland, and C.C. Parker) was appointed to meet with an architect and discuss the question of repairing or building a new church.²⁰

This committee appointed in November, 1916 was requested to report to the following conference, but more than two years elapsed before any other reference to the church building was made. After discussion at the December, 1918 conference, the members "voted to empower the clerk to write Mr. E.F. Aydlett, Manager of the Million Dollar Campaign, telling him that due to the fact that the church has to build in the very near future that they are not in position to raise their part of the fund."²¹

The following April the church began in earnest to proceed with plans and progress toward renovating the existing church building. At this conference, Brothers E.S.A. Ellenor, I.A. Hines, and J.R. Pittman were appointed as the building committee.²² This committee returned in May with plans to renovate the present building. These plans were submitted to and adopted by the church members. Upon adoption of the plans, the following members were appointed as the finance committee: J.R. Eure, J.W. Parker, C.E. Eure, M.P. Ellis, M.C. Fanny, J.C. Holland, T.B. Parker, A.C. McCall, Misses Edith Freeman, Ocie Freeman, Joyce Hines, Mrs. T.E. Parker and Mrs. L.C. Carter.²³ At the end of a month, the finance committee reported that \$4,728.00 had been pledged by members.²⁴

Brother W.B. Parker was appointed treasurer for this special committee, and it was decided that stocks be issued to assist with raising the necessary funds. Pastor A.C. McCall was designated to attend to this.

September 1, 1919 was set as the date to begin work on the building.²⁵ The original barn-like structure was to be remodeled, the pulpit was changed from center to corner, and the entrance was changed from two existing front doors to two adjoining entrances on the left front corner. The center aisle columns were removed, four Sunday School rooms were partitioned for the sanctuary by windows which could be raised. This provided for more private Sunday School classes and increased the seating capacity of the auditorium. The roof line of the building was changed, and the floor was elevated. This once barn-like structure now became a more dignified and awe inspiring edifice. How much of the original building was razed before the remodeling began is unknown, but the lumber which was removed was saved to be used again.²⁶

The final cost of this project is secreted in the hearts and minds of those who struggled to make it to become a reality. Several subscription canvasses of members were undertaken in order to continue the work and to pay off the church note when due. At April conference in 1920, church members were requested to give notes so the church could acquire the necessary funds to continue the renovation.²⁷ In 1923 it became necessary for the church to borrow \$290.00 from one of her members, Brother I.A. Hines.²⁸ The only found recorded cost was a bill for \$50.00. This amount was paid to Brother L.C. Powell to paint the church.²⁹

During the days of renovation and remodeling, the nearby Reynoldson Institute became a real God-send to the church worshipping at Reynoldson. Here the members convened for Sunday School and worship service. This time the school had come to the aid of the church.

With the building completed and debt free, the fourth Sunday in May, 1925 was selected as the day to dedicate anew this church. A committee composed of Miss Edith Freeman, Mrs. Lillie Parker, Mrs. M.P. Ellis, and Mrs. I.A. Hines was selected to arrange the music for the occasion.³⁰ The dedication sermon was preached by a pastor who had become a Christian while a youth at Reynoldson, Dr. G. Clinton Smith.

The end of 1927 marked a century of work and prayers for the Lord here at Reynoldson. From the small dedicated group which met in a school-house December 14, 1927, the light of Piney Grove - Reynoldson glowed to include the history of building and renovating a church edifice, the building of a home for the pastor and the help and guidance of the nearby school, Reynoldson Institute. Through the struggles were many and varied, the finances at times nil, through faith and prayer these dedicated Christian workers continued on an upward path as they worked and witnessed for Christ.

DEDICATORY SERVICES
OF
REYNOLDSON BAPTIST CHURCH
OF
GATES, GATES COUNTY, N. C.
MAY 24, 1925

MORNING SERVICES 11:00 A.M.

“Praise Ye The Father” _____Choir
 Doxology
 Invocation
 Hymn #860
 Scripture Reading
 “Holy Is The Lord” _____Choir
 Prayer
 Duet, “It Pays To Serve Jesus” _____Rev. & Mrs. J.O. Long
 Announcements
 Offertory _____Female Quartette
 Hymn #865
 Dedicatory Sermon _____Dr. G.C. Smith, Pastor of West
 End Baptist Church, Petersburg, Va.
 Dedicatory Prayer
 Hymn #867
 Benediction

AFTERNOON SERVICES 2:30 P.M.

Anthem
 Hymn #715
 Scripture Reading
 “Come Where The Lilies Bloom” _____Quartette
 Prayer
 Solo, “Open The Gates Of The Temple” _____Rev. L.F. Paulette
 Sermon _____Rev. C.G. Lowe
 Hymn #712
 Benediction



Reynoldson Baptist Church after remodeling in the early 1920's.

(1927-1977)

For a few years after the rededication of the church, the members were busily engaged in keeping the parsonage and church properly repaired. They also spent time and money making the path from the parsonage to the county road into a passable access road for the pastor's use. They were also busy keeping the church grounds and cemetery presentable. This lull was for only a few short years, however. The church was soon seeing the need to enlarge and improve its educational department. In July, 1933 after a sermon by Pastor T.L. Brown, the church met in conference at which time a motion was made for the church to undertake to build Sunday School rooms. A committee which had been appointed by the Teachers' Council was given authority to continue with plans for the building. They were also authorized to have the necessary trees cut in order to make room for the educational addition which was to be erected.¹

A finance committee composed of Mrs. Pattie Savage, Mrs. J. Ray Freeman, Mrs. T.E. Pittman and Miss Mildred Parker was appointed to canvas the members to raise the needed funds.² Recently, Mrs. Freeman was recalling her work on this committee and stated, "This was the easiest work I've ever done."

Today most of us would consider canvassing for money to construct seven additional rooms a huge undertaking. Just think this work occurred during the era referred to now as the "Great Depression." In the span of five months, the Sunday School rooms were built, the unused materials disposed of, and the church was debt free.³ Great accomplishments had once again been achieved for God!

Oil lamps and lanterns had been the church's source of light during the past century. These lamps had to be filled with oil and the wicks trimmed often. On several occasions the church had seen fit to sell the old lamps and replace them with more modern ones; however, the luminosity of the lamps remained dim, the flames still flickered as the worshippers gathered for evening services. November, 1940 began a new era for Reynoldson Church and community - an era which would blow out the flame of the candle and see the flip of a switch set the darkened room aglow as if at noontime. The introduction of electricity would not only brighten the church and make it easier to use during evening hours, but also influence the way in which its members would live. The wood cookstoves and washtubs soon disappeared and electric stoves, refrigerators, washing machines, and radios appeared. City living was migrating to rural Gates County!⁴

Even though rural people were beginning to enjoy some of the comforts of life, travel was still difficult. Although horses and buggies were being replaced by the automobile, the dirt roads and red clay hills at times rendered themselves virtually impassable. Needless to say, in rainy, bad weather, the automobiles usually found themselves stuck up to their running boards in the deep, miry ruts.

One Sabbath morning on December 7, 1941, on a far away island in the Pacific ocean, an event which was to slow progress and change the lives of many occurred. Pearl Harbor was attacked by the Japanese. Thus the road by Reynoldson Church would remain the dirt road it had always been for yet many years to come. After the roar of guns subsided and peace once again returned to our land, conference decided to appoint a committee (T. Beaurie Parker, Charles Eure and J.S. Smith) to confer with the County Commissioners and request that the road from the new highway (U.S. #13) to the church be hardsurfaced.⁵ The commissioners readily cooperated and a letter went forth from them to the State Highway Commission recommending that this road soon be hardsurfaced.⁶ This accomplished, travel was then improved for farmers and church members.

In August, 1941, after the death of our beloved pastor, Rev. Thomas Luther Brown, the deacons were directed to sell the parsonage. This property was purchased in December, 1941 by Brother L.C. Powell.⁷ This sale reduced the property owned by the church by one half, thus reducing the amount of both labor and money required for the upkeep of the church property.

For the next ten years, Reynoldson's pastor did not live in the community, but commuted from his home elsewhere to conduct services here. Ever since the Civil War, people in the Reynoldson area had been accustomed to their pastor residing in the community. In March, 1951 Mr. and Mrs. Horace Eason offered the church one half acre building lot in the village of Gates for a church parsonage. Thus, the church was soon again to become involved in a building program and the following members were selected as the building committee: Thomas White, Charles Eure, Mrs. H.C. Eason, Thomas Bracy and Milton Eure.⁸

At this time Reynoldson was without the services of a pastor. However, before long the pulpit committee (T. Beaurie Parker, J.R. Freeman, and Louise Pittman) secured the services of James C. Conoly. Suitable housing had to be secured for the pastor and his family. The house next door to the new parsonage lot had become vacant due to the recent death of the owner, Mrs. Anna Martha Gatling Langston. Thus, the church rented this for the home of their incoming pastor.

On October 14, 1951 the church appointed Brother L.C. Powell, Henry B. Harrell and John Lee Smith as trustees for the new pastorium. The trustees were instructed to accept on behalf of the church the building lot in North Gates which had been offered as a gift by Mr. and Mrs. H.C. Eason. This day the plans submitted by the building committee were accepted. The committee was instructed to proceed with the plans to erect a seven room house of Cape Cod design. The house was to include a bathroom and an adjoining garage.⁹

Charles Eure who had been selected treasurer for the committee reported \$1,000.00 in the building fund. Due to Brother Eure's business activities, it was necessary for him to be away from home a great deal of the

time. Therefore, Thomas White was selected to serve as treasurer for this project.¹⁰

On November 11, 1951 Reynoldson Church, represented by the trustees, L.C. Powell, Henry Harrell and John Lee Smith, was the recipient of a deed for the land gift. Mr. and Mrs. Eason presented the deed which was accepted on behalf of the church by L.C. Powell, senior trustee.¹¹

Naturally, this construction required additional funds. With only \$1,000.00 on hand, the ladies were called upon to lend a helping hand. Once again a member of the Lee - Goodman family was called upon to chair the finance committee. Mrs. Gretchen Carroll Ellis, great-granddaughter of Peninah and Jethro Goodman was selected chairperson to work with the following ladies: Mrs. Jennie Bess Freeman, Mrs. Lillie Parker, Miss Edith Freeman, and Mrs. Frances Carroll. These ladies were to contact former members and friends requesting financial aid to help build the new pastorium.¹²

At the January conference Treasurer White reported \$2,710.00 on hand and that \$61.00 had been spent for a pump and a set of blue prints. In February, Horace Eason, builder, estimated that an additional \$6,500.00 would be needed to complete the structure. At a call conference, Pastor Conoly read the following resolution which was adopted:

"Whereas, the Reynoldson Baptist Church is building a pastorium at Gates, North Carolina for the use of the pastor of the church; and whereas, certain funds are needed for the completion of the building; and whereas, arrangements have been made by the deacons and pastor with the Whaleyville Bank to borrow an amount not to exceed 60% of the appraised value of the building at the amount of 4% compounded semi-annually, for from one to fifteen years. Therefore, be it resolved that the trustees of the Reynoldson Baptist Church namely, L.C. Powell, Henry Harrell and John Lee Smith, all living in Reynoldson Township of Gates County, be empowered and instructed to borrow from the Whaleyville Bank the sum of \$5,500.00 to be repaid over a period of 10 years if possible; the loan to be secured by a first lien mortgage on the lot and house. Done by order of the church in called conference this 24th day of February in the year of our Lord, 1952.

James C. Conoly, Moderator

Genevieve B. Smith, Clerk"¹³

Even though conference set the upper limit of \$5,500.00 to be borrowed it became necessary for the church to borrow an additional \$750.00, making the total cost of the pastorium \$12,392.92.¹⁴

Both community and church organizations offered their wholehearted support to this building project. The Woman's Missionary Society set as their goal \$1,000.00 to be raised and used to install cabinets in the kitchen. The Reynoldson Home Demonstration Club volunteered to landscape the parsonage grounds.¹⁵

Pastor Conoly, who has worked diligently with this project, was never to live in the new pastorium. On April 27, 1952, he offered his resignation to be succeeded by Rev. Oscar Edmonds.¹⁶ Rev. Edmonds moved into the newly completed pastorium in August, 1952. Soon after moving, they

were honored by the Woman's Missionary Society at a tea given in the new parsonage.¹⁷

The fifth Sunday in May, 1955 was designated as a special day and time to dedicate this newly built house for the work of the Lord.¹⁸



Parsonage built in 1952, located in Gates, N.C.

The building of the parsonage was the beginning of an era which would see the Reynoldson Church members involved in a long range building program. Months before the parsonage was dedicated, a committee consisting of Lloyd Hayes, Lloyd Nixon, J.R. Freeman, Thomas White, Charles Eure, Mrs. James N. Eure, Mrs. Jack Carroll and Rev. O.S. Edmonds was appointed to investigate the needs of the church as to the enlargement of the present plant.¹⁹ The committee reported at the following conference, and it was decided for the study to be continued.

Brother L.C. Powell, a trustee appointed in 1951, was planning to move from the area. Another trustee had to be appointed. John Carroll Ellis, son of Gretchen, was appointed to this position.²⁰

The need for additional space and improvement was ever present. Pastor Edmonds, spokesman for the building committee (Lloyd Hayes, Ruth Eure, John Lee Smith, Mrs. Jack Carroll, Lloyd Nixon, C.T. White, Jr. and Mr. Edmonds), oftentimes reminded the members of this pressing need. Blueprints of other sanctuaries were requested, received, studied and the cost investigated. Church members were reminded that it was possible to build a new sanctuary if they would tithe.²¹ Soon the church decided they would proceed with plans to build a new sanctuary.

On March 11, 1956 the church met in conference to discuss the bids on the new church and vote on the recommendations of the deacons. The deacons recommended that the church accept the bid given by Mr. H.H. Byrd of \$33,000.00 to build the new sanctuary. One hundred and twenty-two members voted to accept Mr. Byrd's bid.

The building fund of the church now contained around \$8,000.00. It was recommended that the church borrow \$15,000.00 from the Bank of Whaleyville. Deacons T. Beaurie Parker, M.T. Bracy, W.T.J. Ellenor, H. B. Harrell, Lloyd Hayes, B.E. Smith, John Lee Smith and Thomas White agreed to secure an open note for the amount needed. The church agreed to pay this note first.²²

Work was begun and the cornerstone was laid Saturday, June 9, 1956. Dr. M.A. Huggins, Executive Secretary of the North Carolina Baptist Convention, was the guest speaker. Mrs. Nina Ellis, oldest living member of the church and decendant of the members who donated the land for the church, represented the congregation in the service. The building was ready for occupancy the fourth Sunday in June. The sanctuary was completed and furnished for \$36,020.62.²³

Six years later with the church debt paid, the church decided to dedicate this structure. Rev. Oscar Edmonds, under whose pastorage the new sanctuary had been erected, was invited to be the guest speaker. Former pastor, Dr. J.L. Carrick, was invited to assist with this service.²⁴



New sanctuary built in 1956. Old Church used as educational building.



Cornerstone Laying June 9, 1956. Dr. M.A. Huggins, Secretary for N.C. Baptist was guest speaker.



Now debt free the church voted to place the money left in the building fund on interest at the Bank of Whaleyville. A safety deposit box was rented and legal church documents were stored there.²⁵

Whispers of the need for improved educational facilities were soon being heard. By 1966, plans had been provided for the church members to study and consider. On April 22, 1968, C.T. White, representing the survey and planning committee, submitted plan number 233T from the Baptist Sunday School Board, as their selection for the new educational building. This proposed structure was to be two stories, contain 5,000 square feet of floor space and cost about \$60,000. This day conference approved these plans and the planning and survey committee was instructed to proceed with the required legal matters and to obtain building specifications. This committee also recommended to conference that the church strive to raise \$9,500.00 by the end of the construction. This done the church would have on hand one half of the building cost. the trustees were instructed to borrow \$30,000.00 from the bank.²⁶

On June 9, 1968 C. Wesley Brinkley, successful bidder, presented the building specifications to conference. These were approved with a few changes; two bathrooms would be added upstairs, and indoor-outdoor carpet would be used rather than the specified vinyl tile. The cost of \$59,500.00 would include razing the first church building and erecting the new one. A five hundred dollar performance bond was secured for a total cost of \$60,000.00.²⁶

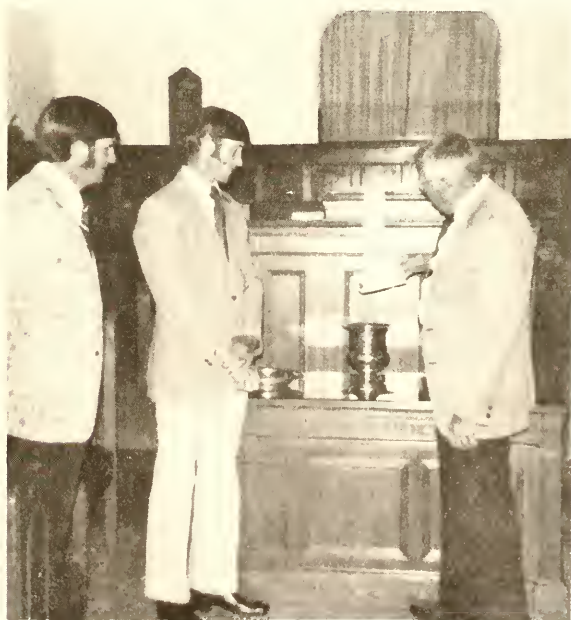
Construction was completed during the fall. There were a few apparent leaks in the sanctuary roof, so a decision was made to replace this while Mr. Brinkley was still on the site.²⁷ A few other comfortable improvements have since been made. For example, walkways around the church have been installed,²⁸ a better water system has been provided,²⁹ and air-conditioning has been added.³⁰

On July 21, 1974 the note for the debt on the educational building was burned. Once again the church was debt free.

The past twenty-five years have witnessed more construction and improvements in facilities than the previous one hundred twenty-five year span. The church now owns property in excess of \$100,000 valuation. The Lord has bountifully blessed His church and her members. May they in return continue to sing His Praises!



New Church and Educational Building completed in 1968.



**Church Debt Free
Rev. Billy P. Presley
Brown Smith, Treasurer
Note burning Ceremony, July 21, 1974.**



Left to Right - Mrs. Frances Tyler Carroll; Mrs. Nina Edwards Ellis, oldest member and Granddaughter of Jethro Goodman; John Carroll Ellis, her grandson; and Annabelle Edmonds, daughter of Rev. and Mrs. Oscar Edmonds.

RELIGIOUS ASSEMBLIES

Union Meetings Quarterly Meetings

The union meetings were in existence many years before the Chowan Association began. Some of these early meetings were attended by as many as 4,000 people and fifteen or sixteen ministers. At times there were many conversions during the meetings. Later these meetings became more businesslike in character, "bringing in works to enliven our faith the works of missions, Sunday Schools, etc."¹

In 1880 churches from three districts, the Bertie Union, Camden and Currituck Union, and Yeopin Union, composed the territory of the Association. The Yeopin Union Meeting was composed of Baptist churches in Gates, Pasquotank, Perquimans and Chowan counties.²

These union meetings held their sessions quarterly on fifth Sundays and the preceeding Friday and Saturday. They worked together with the State Mission Board and Education Board. The executive committees received the money sent to the union meetings for Home Mission work and disbursed it as they deemed advisable by supplying pastors in destitute portions of their own territory and aiding State Missions elsewhere. Special contributions for education and foreign missions were directed to the proper boards. The special collections taken on these 5th Sundays after the missionary sermon were equally divided between education, and home and foreign missions.³

The unions labored hard to establish and foster Sunday Schools. They also worked in colportage distributing Bibles, hymn books, and other religious literature.⁴

The meetings were usually attended by huge, orderly crowds which attested to the interest and importance of the occasion. The large number of people that gathered at these meetings gave them the appearance of an associational meeting, rather than that of the regular union meeting.⁵

The very first year of the existence of Piney Grove Church, conference selected William Lee, Edward Howell, and Jethro Barnes as delegates. Brother Howell was requested to prepare the church letter. The cost of preparing the letter and submitting it to the union meeting was \$1.50. These delegates were instructed to attend the Yeopin Meeting with a letter applying for admission to the Union and subsequently to the Chowan Association.⁶

There were some advantages to be gained from belonging to the union

meetings. The distance to these meetings was not as great as that of the whole association. The smaller number of delegates which attended could be accommodated with less expense and greater ease.⁷

The faithful Elder Edward Howell, during his fifty years of service to Piney Grove Church, attended many union and associational meetings as one of the church delegates. The church had auxiliary societies for home and foreign missions and education. William Lee and Edward B.D. Howell attended the meetings and were instructed to deliver the funds which had been collected by the auxiliary society. Deliverance of these funds would entitle the church to a seat in the Chowan Bible Society.⁸

Apparently union meetings were experiencing some type of difficulties. When Piney Grove Conference convened on August 21, 1852, the clerk read a letter which the church had received from Ballards' Bridge Church regarding the urgency of reviewing the union meetings in the association and specifying ways and means for improving the same.⁹

When delegates William Gatling and Abram Pruden attended the union meeting in April, 1854, they bore an invitation inviting the meeting to convene at Piney Grove for its next session. They also issued a request for the Board of Trustees of Chowan College (later Reynoldson Institute) to be present at this time.

Piney Grove members tried to support the work of the Lord in every possible way, thus when the church received a letter requesting their support and cooperation in supporting a missionary and helping to circulate Baptist literature throughout the area, they readily agreed to help. A special collection was taken on Sunday to aid the colporteur working in the area.¹⁰

As the clouds of war approached, it became more difficult for the men to leave home for three days quarterly. Instead of appointing delegates only, the church began to appoint alternates also, and letter to leave this position to anyone from the church who could attend. For a period of more than twenty years, many of the same members served as delegates. Some of these were Elder Edward Howell, William Lee, E.B.D. Howell, John P. Lee, William and James Sears, Francis Rogers, J.D. Goodman and William Gatling.

After Chowan Reynoldson Seminary opened, many new people were worshipping and becoming active church members at Piney Grove. Some of these were James Delke, James D. Boushall, James M. Taylor, Julius Howell, Thomas E. Waff and others. These eager young men added vitality to the entire area as they served God, man, school and church.

In January, 1860, J.D. Goodman and James D. Boushall were appointed delegates to the Yeopin Meeting. Brother Boushall was instructed by the church to pledge \$15.00 for missions for the year. This year the delegates issued an invitation to hold the meeting at Piney Grove.¹¹ Again in 1873, the same amount was sent to the meeting for missions and an invitation was issued for them to again convene at Piney Grove for their next meeting.¹² This invitation must have been declined since they were invited again in both 1875¹³ and 1876. The invitation was finally accepted for the 5th Sunday in October, 1876.¹⁴

Time marched on and the names of the delegates changed. I.A. Hines, E.J. Freeman, G.R. Eure, E.S.A. Ellenor, L.C. Powell, W.M. Mathews,

PROGRAM
YEOPIM UNION MEETING,
REYNOLDSON CHURCH,
GATES COUNTY, AUG. 28--30, 1914,

Friday A.M.	
11:00	Introductory sermon,Elder R.C. Hubbard
Friday P.M.	
2:00	Devotional Service.....
2:15	Roll call of churches.....
2:30	The mission of our Union Meeting.....Elders Josiah Elliott and J. Tynch.
3:00	What about Chowan CollegeElder G.E. Lineberry
3:40	Are we depending too largely upon our annual protracted meetings in soul winning?Elder C.G. Lowe
Saturday A.M.	
9:30	Devotional service
9:45	Report of Hyde County MissionaryElder H.B. Hines
10:00	The present status of State Missions:
10:00	(1) In the bounds of our Union.....Elder H.B. Hines
10:20	(2) In generalElder T.S. Crutchfield
10:50	The business side of our church workBro. J.E. Parker and Elder C.G. Lowe.
11:20	The relation of Missions to the spiritual life of a churchElder R.C. Hubbard.
12:00	Report of Executive Committee and Miscellaneous business.
Saturday P.M.	
2:00	Devotional service
2:10	Some encouragements in our work of world wide evangelization, Elders H.B. Lamb and J.O. Aldermen.
3:00	The advisability and best plans of forming compact pastoral fields.....Bro. Lycurgus Hoffer and Elder C.G. Lowe.
3:30	Larger things in our orphanage work.....Elder H.B. Hines
Sunday A.M.	
10:00	Sunday school mass meeting.....Speakers to be appointed by the Moderator.
11:00	Missionary sermonElder J.O. Alderman

T.S. CRUTCHFIELD, For the Committee.

T.T. Pittman, T.E. Parker, E.L. Smith, T.B. Parker, J.C. Holland, T. Beaurie Parker, W.T.J. Ellenor, T.J. Jessup, A.M. Eure, J.E. Hayes were a few of those who most often served as delegates during the later part of the eighteenth hundreds and up until 1936. In May, 1936 A.C. Matthews, E.S.A. Ellenor, J.C. Holland, T.E. Parker, W.T.J. Ellenor, M.P. Ellis were appointed as delegates for the meeting at Center Hill.¹⁵ What transpired at this meeting can only be understood by searching the old union meeting minutes. However, one can surmise that perhaps the state of the economy influenced the decision for disbandment, or maybe the group decided the associational meeting was sufficient. Whatever, the reason, the union meeting had evidently outlived its usefulness and consequently, faded into oblivion.

Chowan Association Annual Sessions

“In 1805, eighteen churches were dismissed by the Kehukee Association: All lying on the east side of the Roanoke River, to form a new body, which received the name, Chowan Association.”¹ This association was organized at Salem Meeting House on Newbiggin Creek, Pasquotank County, North Carolina May 16, 17, 18, 1806. Elder John Wall preached the introductory sermon using as his text, “Peace be Unto You”.² Delegates from 18 churches attended with churches of Bertie, Camden, Chowan, Currituck, Gates (Middle Swamp), Hertford, Pasquotank, and Perquimans counties being represented.

“After the reading of the letters and enrolling the delegates, 35 in number, of whom eight were Elders, the association was organized by the appointment of Brother George Outlaw, Moderator, Elder Lemuel Burkitt, Clerk, and Elder James Ross, Assistant Clerk.”³

The first items of business to transpire were resolutions to adopt the name North Carolina Chowan Baptist Association for the organization, followed by the adoption of a constitution and rules of decorum.⁴ This association represented a total of 1,839 members at this time.⁵

The Chowan Association had been functioning for more than twenty years when the newly born Piney Grove Church requested admission. Brother Edward Howell was delegated to prepare the letter requesting admission. Brothers Howell, Jethro Barnes and William Lee were appointed to attend the meeting and deliver the letter. The next annual session the same delegates returned to petition the association to meet at Piney Grove in 1830.⁶

This invitation was accepted and on May 15, 1830 these same three men

represented Piney Grove in their home church as delegates. At this time the association was composed of thirty churches. James Ross was moderator, James Hall, Clerk and Rueben Lawrence, main speaker. The Piney Grove delegates delivered the following letter for their church:

"The revival has subsided. We have many marks of Divine Favor entire peace and harmony exists and much life and enjoyment in religious duties is manifest, accompanied with increased desire for pure devotion and complete subordination to the will of God."⁷

The Chowan Association encompassed such a large territory that meetings were held alternately on the eastern and western sides of the Chowan River. In 1831 a resolution was passed providing for the division of the association into three districts. However, this idea was recinded before any definite action was taken. This same year each church in the association was requested to send one member to attend a convention to be held at Sandy Cross the second Sunday in October. The purpose of this convention was to draw up Articles of Faith and Practices to be observed by members of each church. Elder Ned Howell was appointed to represent Piney Grove.⁸

In 1843 a committee reported that they considered it inadvisable to divide the association until the wishes of the churches were determined. The churches were requested to signify their wish in their letter to the next session.⁹ Piney Grove submitted the following letter to the 1844 session:

"Piney Grove expresses her sympathy with their aged Bishop John Harrell, and is opposed to dividing the association; has both a home and foreign missionary society, and sent \$2.00 in funds to the association; baptized 28; received by letter, last 6; whites 46; colored 45; total 91 members.

Delegates William Lee, William Gatling, E.D.B. Howell."¹⁰

When Conference convened in March, 1849, delegates Elder Edward Howell, E.D.B. Howell and John P. Lee, son of William, were selected to represent Piney Grove at the annual session. They were instructed to petition the association for the next annual session to be held at Piney Grove." This invitation was not accepted, but when reissued in 1851, was accepted.¹²

The 1852 session meeting at Piney Grove found G.C. Moore acting as Moderator, S.J. Wheeler, Clerk and W.P. Britton, Jr. preaching the introductory sermon. The association now boasted forty-three churches with a total membership of 9,960 professing Baptists.¹³ A committee of John R. Cross, Joshua Lee, James E. Howell, and Thomas B. Langston was selected by conference to preserve order during the session of the association.¹⁴

The custom was for the associational meetings to begin on Friday and close on Sunday. However, in 1856, it was determined that the sessions be

held in May on Tuesday, Wednesday and Thursday, with Wednesday being the "Big Day".¹⁵

The 1867 Church letter of Piney Grove revealed the following statistics: "Received: baptized, 16; letter, 5; restored, 1; total gain, 22. Dismissed: letter, 2; excluded, 1; total loss, 3. Present Membership 97 Whites
55 Colored
Total 152."¹⁶

During the previous twenty-three years, Piney Grove had gained fifty-one white members. This was in a large part due to the influence Reynoldson Institute was having on the community. There had been a small gain in colored members. However, in a few years there was to be a mass exodus of these members, when most of them left to organize their own church, Stoney Branch.

When the elected delegates, E.J. Freeman, M.C. Lawrence, and R.B. Evans, attended the annual session in May, 1900, they had been instructed to invite the next association to hold its meeting at Reynoldson.¹⁷ The invitation was accepted, and Reynoldson soon began making plans for the association. The Hospitality Committee, whose duty it was to find homes for the delegates during their stay in the community, consisted of the five following members: E.J. Freeman, I.A. Hines, E.L. Smith, W.B. Parker, and W.M. Mathews. Members of the Grounds and Table Committee, whose duty it was to build the tables and prepare the grounds for the event, were: G.R. Eure, J.T. Holland, J.W. Russell, E.S.A. Ellenor, and T.T. Pittman. The Entertainment Committee, whose duty it was to arrange the tables and food, were: Sisters Francis Eure, Ella Hines, S.M. Pittman, Bettie Edwards, Mrs. John W. Parker, J.B. Holland and W.B. Waff.¹⁸

At the conclusion of the annual session, the following resolution was offered by Brother Munford to the Reynoldson members.

"Resolved: That the heartfelt thanks of this body be tendered to Reynoldson Baptist Church and the surrounding community for the kind and hospitable welcome with which we have been received into their homes and hearts; also that we thank the Norfolk and Southern Railroad Company, and such other railroads and steamboats that have given reduced rates to our delegates and visitors."¹⁹

Between the time the association met with Reynoldson in 1901 and when it met again twenty-nine years later in 1930, the following were the most often selected Reynoldson delegates: I.A. Hines, W.M. Matthews, G.R. Eure, E.J. Freeman, J.B. Holland, E.S.A. Ellenor, E.L. Smith, W.B. Parker, J.F. Lawrence, T.T. Pittman, J.E. Hayes and J.C. Holland.

When delegates J.E. Hayes, L.C. Powell and J.C. Holland attended the

associational meeting in 1929, they petitioned the association to meet with Reynoldson. This invitation was accepted and in September, 1930, Reynoldson hosted the association for the fourth time. The following committees were appointed: Water Committee: E.S.A. Ellenor, A.M. Eure, and T.B. Parker; Table Committee: M.P. Ellis, L.G. Parker, and A.C. Matthews; Parking Committee: A.M. Eure, M.H. Harrell, Bob Savage, John Hayes, Ernest Parker, and James Eure; Ushers: L.C. Powell, Arthur Parker, John C. Ellis, and T.B. Parker; Entertainment Committee: J.C. Holland, E.S.A. Ellenor and J.E. Hayes. Church members met Wednesday after the fifth Sunday in August to clean the church and grounds. All were reminded to bring food for the occasion.²⁰ At the September Conference, Reynoldson members voted to extend thanks to all the neighbors for their help during the associational meeting.²¹

Until 1940 all of the associational delegates had been men; however, World War II brought about a change. Many men were away in service, while others were filling necessary wartime jobs. Thus, it became necessary for the women to become more active in the business of the association. Mr. and Mrs. L.C. Powell, Mrs. Gretchen Ellis, Mrs. J.R. Freeman, Mr. & Mrs. Ben Goodman, Mr. & Mrs. A.M. Riddick, Mr. & Mrs. T. Beaurie Parker, Mr. & Mrs. J.S. Smith, John Lee Smith and W.T.J. Ellenor were messengers during this era.

There were now 58 churches and 15,334 members in the Chowan Baptist Association. In 1950 the annual session decided to visit a different church each day of the meeting. The second day of the session met with Reynoldson in 1954 with Rev. W.W. Finlator as the moderator. Mr. T.B. Parker, L.C. Powell and T. Beaurie Parker were the messengers from Reynoldson. The next two decades oftimes saw Mr. & Mrs. T. J. Jessup, Mrs. J.R. Freeman, Sr., Mrs. J.N. Eure, Mr. & Mrs. Thomas Bracy, C.N. Winslow, Mr. & Mrs. C.T. White, Jr., and W.T.J. Ellenor, with the various pastors representing Reynoldson Church.

During the 1960's special emphasis was placed on the development of a church camp for the Chowan Association. On January 31, 1967, consideration was given to the development of the camp, construction, and the equipment needed for the dining hall, kitchen and craft center. The specific purpose of this meeting was to authorize the trustees to borrow the necessary money and to proceed with the building. Mr. & Mrs. Billy Presley, Mrs. J.N. Eure, and Mrs. Cora Wiggins were appointed to represent Reynoldson at this meeting.²³

The last time the association met at Reynoldson was the second day of the two day session in 1970. Therefore, to date the association has met with Reynoldson six times since 1827. With travel being faster and easier today than it was in the nineteenth and earlier part of the twentieth

centuries, churches have been relieved of the duty of housing the delegates for several days.

A swift glance into the past allows us to take note of the progress of God's Master Plan and to count our many blessings as we endeavor to continue to carry out the Great Commission.

Baptist State Convention

The old Chowan Association was the breeding ground for the idea of a Baptist State Convention. In 1826, it was resolved that "Brethren Ross, Jordon, Meredith, Newborn and Hall be appointed as a committee to correspond with the associations of the state with the view of forming a State Convention".¹ The Baptist State Convention officially came into being at a meeting held in Greenville in Pitt County in 1829.

Although Piney Grove Church was a struggling infant itself, it endeavored to keep up with the progress and mission of the Baptist Church. In September, 1846 conference voted to send their Elder Edward (Ned) Howell to the State Baptist Convention to be held in Raleigh in October. Elder Howell was to represent Piney Grove's Missionary Society and to personally be the bearer of their funds to the convention in Raleigh.² Elder Howell was greatly inspired by the meeting. Upon his return to Piney Grove, Elder Howell's report enlightened, inspired and impressed members to the extent that he was chosen to represent them again in 1850.³ In 1851 the church voted to collect enough money to constitute Elder Howell a life member of the Baptist State Convention.⁴

In 1851 the Chowan Missionary Committee, which consisted of eight members, three of whom would constitute a quorum, was formed. This committee was to meet quarterly to select and employ ministers for destitute places, to pay all missionaries who were employed, to keep the State Convention Board informed and to pay all moneys not used for missionary expense to the convention.⁵

The Piney Grove members believed their pastors should attend the state convention, if possible. In October, 1864 T.W. Babb was appointed their delegate to the convention.⁶ Later in 1875, conference decided the Church would pay \$6.00 toward the expenses of the pastor when he represented Piney Grove Church as their delegate to the convention.

During the early nineteen hundreds, the state convention met several times in the following towns east of Raleigh: Wilson, Elizabeth City and Goldsboro. When this occurred the pastor, W.B. Waff or H.F. Brinson and

several delegates usually attended the convention. I.A. Hines, G.R. Eure, E.J. Freeman, T.T. Pittman, J.C. Holland and William Matthews were some of the church members who went. During the period between 1900-1912, members of Reynoldson were more actively involved in the state convention than any other time in the history of the church.⁸

After 1912 no delegates represented the church until in 1951, when Pastor James Conoly and Brother T.B. Parker attended the convention in Ashville as messengers. The church donated \$25.00 toward Mr. Conoly's expenses.⁹ This donation for expense began a trend which now is a regular budgeted item.

When the convention met in Winston-Salem in 1952, Reynoldson was represented by Pastor Oscar Edmonds.¹⁰ The following April Mr. Edmonds was given \$100.00 to help with his expenses when he attended the Southern Baptist Convention in Houston, Texas.¹¹ This was the first time Reynoldson Church had a delegate to attend the Southern Baptist Convention.

In a few short years the church became more knowledgeable about both the State and Southern Baptist Conventions. Since Mr. Billy Presley became the pastor in 1963, he has attended many State and Southern Baptist Conventions and The Baptist World Alliance.¹² This has enabled Reynoldson Church members to establish a more vital contact with the larger Baptist fellowship and to offer greater support and cooperation to the objectives of both the Baptist State Convention and the Southern Baptist Convention.¹³



Thomas Meredith was a member of the Committee appointed in 1826 to organize a State Baptist Convention.

Revival

An early Chowan Baptist Association received the following report from the committee on protracted meetings:

“In the opinion of the committee such meetings are desirable and important good has resulted and will continue to result from them.

Your committee, therefore, urges their adoption and the time and place be appointed by the respective union meetings.”¹

Sometimes several years passed before a revival would be held. In 1858 conference decided as early as June to hold a “Meeting of Days” in October.² However, the church decided at the 4th Saturday Conference in September, 1870 to have a “Meeting of Days” commencing tomorrow.³

Thus, one can conclude that in the early development of the church, these meetings were not held at any special time or with any regular frequency. Whenever the church felt the need of revival, they held these “Meetings of Days”.

During the later part of the nineteenth century, the week after the third Sunday in September became the established time for the protracted meeting. These meetings usually began on Monday afternoon and ended the following Sunday. Except for the Monday afternoon service, these were all day meetings, with services conducted both in the morning and in the afternoon. Oftimes there must have been activity outside on the church ground as well as inside the church, for it became necessary to appoint a committee “to superintend the church ground”.⁴

Church members were accustomed to carrying enough food to feed all who came to worship with them during these protracted meetings. However, in July, 1902 Reynoldson Conference heard the following resolution which had been previously adopted by the union meeting read: that “Our church, with other churches adopt the plan of everybody carrying their own dinner to protracted meetings, and do away with general feeding heretofore.”⁵ This motion was tabled until the next conference, at which time the new plan of feeding was rejected and the old plan of general feeding adopted.⁶

The pastor was given the privilege of inviting a pastor to aid him with the revival, if he so desired. The church did not decide to help pay an assistant until 1897. At this time they voted to pay “\$10 and as much more as possible”.⁷ A few years later in 1903, the church was endeavoring to raise \$25 to pay the pastor, Rev. Cowan, for his services.⁸

By 1917 members were beginning to desire a change in the revival schedule and a motion was made to establish a definite time to hold a

series of meetings. The week after the third Sunday in August was chosen as the time. It was also decided not to hold meetings on Mondays and Tuesdays, but to have all day meetings with dinner on the ground the remainder of the week.⁹ This arrangement evidently proved unsatisfactory, since the next year found the church members deciding to have afternoon and evening services, meeting in September and paying the assisting pastor \$40 for services rendered.¹⁰

This ever changing schedule resulted in conference once again voting to establish a permanent time for revival. In 1934, they voted to begin revival the third Sunday in August and to hold an afternoon service at 3 p.m. and an evening one at 8 p.m. However, this schedule was interrupted in 1944 due to a statewide quarantine caused by an outbreak of infantile paralysis.¹²

Revival was held in September this year. However, parents of young children were happy to have revival in August because they liked not having to arouse their sleepy-headed children early the following morning in order to get them off to school. Thus, they voted to keep the date for revival in August.

Today the revival series usually occurs in early September soon after Labor Day with night services only. These begin on Sunday night and usually continue through Friday evening. On several occasions there have been spring revivals occurring near youth week and placing emphasis on youth.

On occasions many conversions have resulted from these meetings. One revival resulted in the conversion of thirty persons who were baptized at Crossville on the Chowan River. Hopefully, all who attend the services each year are revived in spirit. Do many of us feel as a young lady wrote her friend Aug. 30, 1861, stating, "Our protracted meeting will commence Saturday after the picnic. I certainly am glad it will be before I go to school, for I'd certainly rather go to a protracted meeting than any where else in the world."¹³

EDUCATION

Classical

The marriage of Henry and Elizabeth Pipkin Lee had been blessed by the birth of twelve children. These parents were very interested in the training the minds of their children would receive. Thus, they no doubt were instrumental in obtaining a tutor to teach their own and other children in the community. From old receipts and family papers one learns this education was not free, but had to be paid for by the parents. Joseph Freeman was one parent to take advantage of this opportunity for his children. On March 23, 1809, he settled his account in full for the schooling of his children in English money in the amount of 4 lbs., six shillings and three pence.¹ Also, Luke Teeling, tutor, collected \$6.34 for William Goodman from Joseph Freeman for three months tuition for two scholars on July 3, 1813.²

Included here are examples of the arithmetic work done at this school by a student in 1826.

Example 1. If from the schoolhouse to Suffolk equals 24 miles, from Suffolk to Shoulders Hill 14, from Shoulders Hill to Norfolk 16 and from Norfolk to the Bay Shore 20. How far is it from us to the Bay Shore?

Example 2. The Declaration of Independence was made in 1776. How many years ago was it?

1826
1776
0050 Answer

Example 3. Christopher Columbus discovered America in 1492. How long ago was that?

1826
1492
0334 Answer³

When her father's estate was divided in 1806, Charity Lee inherited the land at Piney Grove. On this land was situated the schoolhouse where twenty years later a Baptist church was to find its beginning. Even though Piney Grove Baptist Church was begun here on December 14, 1827, the building continued to be used as a school. Past records substantiate this dual purpose for the building. For example, on December 16, 1829, Mr. Freeman paid to D. McDowell \$3.00 for teaching his two daughters vocal music one quarter at Piney Grove Meeting House.⁴

Thus, closely allied were religious and educational instructions. Only a few years after Piney Grove had been organized, she was making financial contributions to institutions of higher learning for both men and women.

Received three Dollars of Joseph Freeman in full for teaching
of his two Daughters Vocal Music one quarter at Pine Grove
Meetinghouse December the 16th 1829 J. M. Drivell

Receipt for Music lessons at Piney Grove Meeting House, Dated December 16, 1829.

In 1834, Wake Forest was begun as a male institution. James Delke wrote the following about the important role the Chowan Association played in the establishment of Wake Forest: "Wake Forest may be justly claimed as a foster child of the Chowan Association. Though not located within her limits, this institution, from its earliest existence to the present, has received liberal contributions in pupils and funds from Chowan Association."⁵

By 1836 the committee on Wake Forest constituted a regular item on the agenda of the association. "Until 1880 nearly all of the agents who had helped make Wake Forest what it is had been selected from the Chowan Association."⁶ One of these zealous agents was Elder W.M. Wingate who visited Piney Grove Church on February 26, 1853. Elder Wingate presented to conference the subject of endowing Wake Forest College with donations and scholarships. This idea was readily accepted by the congregation.⁷

A month later the following resolution was adopted and entered upon the church book:

"Resolved: Whereas Elder Wingate has raised by subscription from the church and congregation at this place the sum of \$500.00 (five hundred dollars) thereby entitling them to a scholarship in the Wake Forest College. The following names of brothers and friends have become subscribers:

Edward Howell	\$40	E.D.B. Howell	\$40
Henry Lee	40	Peter Eure	10
Washington Weatherby	40	D.L. Sumner	40
James E. Howell	20	J.D. Goodman	80
William Gatling	40	Nathaniel Eure	10
R. Gatling	10	James Sears	40
Belver Sears	20	William Lee	20
I.M.H. Lee	15	W.H. Cross	25
Isaac P. Lee	10	F.D. Rogers	25
	\$235 +5.20	+	\$290

Having established a male institute of higher learning, the Baptists then turned their attention to establishing an institution for females. In 1848



Chowan Institute established in 1848.

the Chowan Association was in session with Romoth Gilead Church when they received a communication from the Bertie Union Meeting regarding the establishment of a female school to be located in Murfreesboro, North Carolina. The association approved this move and "recommended it to the liberal support of their brethern and friends."⁹

These two schools remotely affected the members of Piney Grove Baptist Church. However, a resolution passed by the 1851 association was to have a profound impact on both the church and community. The resolution "resolved that the Chowan Association establish a male academy within her bounds and that this proposed institution be an auxiliary to Wake Forest College."¹⁰

A committee composed of S.F. Bond, Q.H. Pritchard, J.W. Powell and J.F. Freeman was appointed to nominate a Board of Trustees for the male academy, to mature a plan of operation and to receive proposals for locating the seminary."¹¹ In 1853 after the Chowan Male Seminary report, the association sanctioned the acts of the trustees and elected the following Piney Grove members to the board: John Willey, Dr. W.H. Lee, J.D. Goodman, Edward Howell, R.H. Land, and E.D.B. Howell.¹²

"When the project was motivated for a classical school of high grade, Mr. J.D. Goodman (known as "Uncle Jet")¹³ gave as his share 10 acres of land, the summit of the rising ground in front of Piney Grove Church."¹⁴ The money to build the school was raised by subscription. The following Piney Grove members contributed: Riddick Gatling, Sr. \$150.00, John Willey, Sr. \$150.00, Dr. William H. Lee \$150.00, William Gatling and others \$100.00 each.¹⁵

Mr. Willie Parker and four sons, Tom, Ike, Jack and Charles, from

Somerton took the contract for \$1,300.00 to build the house. The timber was cut and sawed by hand. Mr. Parker owned the Bear Garden Pocosin situated about a mile from the John J. Gatling home. "This land was full of enormous pines of virgin growth, fine grained and of best heart. All of which was cut by a pit sawyer and hauled from the Bear Garden with yokes of oxen and a mule wagon by Charlie and Isaac Parker."¹⁶

"The building, containing four large rooms, was completed in 1855. The two rooms upstairs being separated by rolling partitions, made a convenient auditorium, only hindered by the two staircases, one above the other, in the middle of the room which obstructed the view and were very dangerous to those coming and going over them. Its thirty windows were all hand made. No three fit the same opening. They were put up for the strong arms of men to raise and lower, surely not for weakly women folk, for the heavy part is below and light above. The six foot blinds are made in one part, thus being so heavy they wrung the hinges off swinging to and fro. Then came the old country problem of heating the building. First steam heat being tried, but on account of water rising in the furnace, this was a failure. Then a costly ditch was dug to drain off the water, but with no better success. Heaters were then placed in one of the lower rooms and pipes run through the old registers. This process set the building on fire; afterwards the present chimneys were built."¹⁷

"The furniture was heavy, being hand made desks."¹⁸ It was "furnished with more than usual academic outfit. A small but choice selection of chemical and philosophical apparatus was secured at a cost of \$600.00"¹⁹



Reynoldson Seminary completed in 1855.

During the same era the school was being erected, on June 10, 1854, E.D.B. Howell and Fred Cobb purchased 25 acres of farm land from William H. Goodman for \$500.00.²⁰ Here they erected and furnished a large, convenient, comfortable hotel or school boarding house. The building contained forty-five windows, 13 doors, 3 wide halls and 12 rooms.²⁰ There was a long dining area which extended all across the back of the dormitory with a fireplace in each end. All four large bedrooms on third floor had two tall poster beds in each room and two of the bedrooms on second floor had these beds."²¹ This hotel was built for the accommodation of the teachers and pupils. A store was opened and a post office established, also.



Reynoldson Hotel built in 1855 as a boarding house for students and teachers.



J.E. Hayes family seated on the porch of their home, the former Reynoldson Hotel. The building burned Oct. 16, 1938.



Reynoldson Postmark dated May 12, 1906.

Soon the added attraction, a good spring of mineral water, was discovered about three hundred yards behind the church.²² "The spring became a popular resort for the surrounding people. Some few envisioned this community becoming a large and thriving city and land prices soared, but there were no purchasers."²³



Spring shelter over the spring of mineral water which was discovered in 1857 was located 300 yards behind the church. Picture was taken in 1916.



Well curb from a tree trunk around the spring still stands in the woods behind the church. Faint 1858 can be seen on the curb.

The location for the school “in many respects was a fortunate one, combining healthfulness, good water, a community of citizens of moral and industrious habits, hospitable and generous, a Baptist church of which many adjacent residents were members, a skilled and successful physician within a mile, and the absence of the usual temptations to idleness.”²⁴

“In September, 1855, the school was opened under the auspices of James A. Delke, a graduate of the University of North Carolina.”²⁵ Before long circumstances required the employment of an additional teacher, and Mr. Charles Rawls of Nansemond County was employed. After the first year, Mr. George Morgan of Gates County became an instructor here.

Delke had visions of this institution becoming Chowan College for men. The Chowan Association needed it as a feeder school for Wake Forest College. Lifting the name “Chowan” from the association which was responsible for its being and combining it with the last name of Reverend John Smith Reynoldson, “an eloquent and devoted servant of our Lord,”²⁶ who had made his appearance in the association in 1850, the school became known as Chowan Reynoldson Seminary.

RULES AND REGULATIONS

FOR

CHOWAN REYNOLDSON SEMINARY.

EXECUTIVE COMMITTEE.

The Executive Committee, with the advice and consent of the Principals, shall employ Teachers, fix salaries, establish rates of tuition, try all cases of misdemeanor referred, and shall alone possess the power to suspend, dismiss or expel. They may, by a majority vote, alter or amend the rules and regulations hereunto appended.

BOARD OF INSTRUCTORS.

The Principals and their Colleagues shall devote themselves entirely to school hours to their appropriate duties, preserving order, rendering needful assistance to the classes, attending regularly to the recitations, and at suitable times lecturing on the several subjects pertaining to the school. They shall strictly enforce the stipulated rules, and shall make such other regulations for the internal government of the school as may be expedient.

GOVERNMENT.

The Government is vested in the Principals and their Colleagues.

The Discipline will be mild and parental, yet firm; and it will be attempted to control rather by suasion than coercive measures. No Student will be retained in the Seminary who continues incorrigibly idle or wilfully insubordinate.

Any Student sending, conveying or accepting a challenge to mortal combat, shall be forthwith expelled.

Any Student detected in gambling or drinking ardent spirits as a beverage, will be expelled.

No Student will be allowed to keep or carry about his person any dirk, bowie knife, sword-cane, pistol or other deadly weapon.

The Students are, however, recommended to be friendly and social in their intercourse with each other, and polite and respectful in their demeanor to all.

Rules and Regulations for Chowan Reynoldson Seminary, the first name given the school by Chowan Association in 1855.

In May, 1856 the committee appointed by the association to report on Chowan Reynoldson Seminary congratulated its friends on the prosperity attended the institution. However, this committee deprecated the attempt to convert it into a college, recommending that it still continue by

Monthly Report. *Feb'y 1856.*

MR. *Ans R. Langston*

DEPARTMENT. { IN SCHOOL. *Good*
OUT OF SCHOOL. *Good*

RECITATIONS. { BAD. *1*
PASSABLE. *—*
GOOD. *14*

COMPOSITIONS.

ATTENDANCE. { ABSENT. *7 days*
TARDY. *6*

REMARKS:

*We wish he could have
continued longer*

J. A. Delke
C. C. Rawls

Principal.

Assistant.

Chowan College, N. C.

Report Card of John Robert Langston, Class of 1855-1856. J.A. Delke, Principal, had visions of the school becoming Chowan College for men.

the same name.²⁷ Instead of becoming the college Delke had hoped, it continued as a feeder school for Wake Forest College, and the name was changed to Reynoldson Male Academy.

The report in 1857 praised the ability and qualification of the instructors, but showed alarm regarding the boarding department. "The lamentable condition of the seminary results from want of a comfortable boarding department. The department is not under the control of the Board of Trustees. The pupils are distributed - some among private families in the neighborhood, but the larger portion of them are accommodated at the hotel, known as the "Reynoldson Hotel." Much complaint is made of the method of entertainment at this principle boarding house, and hence has resulted in the present unfavorable condition of the institution. The committee recommends that the boarding department should be under the Board of Trustees and placed in the charge of a proper person qualified and disposed to administer to the necessities and comforts of the pupils. Hotel to be offered for sale Monday next. \$2,500 now due."²⁸

The next associational meeting at Great Fork May, 1858, reported that there were only 17 students now at the academy. This report read as follows: "It is here as every where else, the property of the school depends almost entirely on the condition of the boarding department. We are convinced that Reynoldson can be nothing but a disgrace to the association and the Baptist denomination unless that house does change hands, and that all attempts to raise Reynoldson to a respectable standing, will be futile and vain and hence we would respectfully suggest that this body authorize the Trustees either to purchase the present house, even at sacrifice or erect another. May God direct us." J.B. Webb²⁹

Brother F.H. Cobb was the manager of the boarding house, and these reports were offensive to him. At the December conference at Piney Grove this was brought to the attention of its members who resolved "that whereas things offensive to Brother F. H. Cobb were published in the minutes of the last association, the members of Piney Grove Church do therefore protest against the personalities set forth and pray the insuring association to consider the motion and reclaim our Brother Cobb."³⁰

Professor Delke, who had had high hopes for this institution resigned at the end of the 1858 term to go to Murfreesboro to work. He was followed by Mr. Joseph D. Boushall of Camden County who then became the principal. Mr. C.S. Ellis of Wilmington, followed by W.L. Fitcher of Carrsville, came to assist Professor Boushall.³¹ On May 21, 1859, the Piney Grove Church members in conference voted to give their associational delegate the authority to pledge \$25.00 to aid in liquifying the debt against the male seminary.³²

When the association met at Sandy Run in Bertie County, North Carolina, on May 14-16, 1861, the Piney Grove delegates (Edward Howell, Chairman, J.D. Boushall and W.I. Fitcher) submitted the following report on the institution:

"Report on Reynoldson Institute, 1861"

Your Committee to whom was referred the condition of Reynoldson Institute report that it is gratifying to learn that not-with-standing the distracted state of the Country during the present scholastic year, on account of which some schools of like character have been greatly reduced in number, and others have even suspended operations, it has continued its slow steady increase and was fast regaining the confidence which it once enjoyed. The number of pupils entered during the present year is 56, an increase of more than 50 percent on the number reported at your last session. Since your last meeting, Brother James M. Taylor of Gates County, a graduate of Wake Forest College and an excellent scholar, has formed an association with the former principal, so that the Institute now offers facilities for a practical scientific and classical education, which is not surpassed, if equalled, by any other school of like character in this section of the Country. It will no doubt, afford you considerable pleasure to learn that the principals of the school have become the sole proprietors of the boarding house known as the "Reynoldson Hotel" and are endeavoring to make it what it should have been from the beginning, an auxiliary to the school and not a means of pecuniary advancement.

The financial affairs of the Institute were in a most flattering condition previous to the outbreak of our National hostilities, and badefore to be entirely closed up in a few months, but now nothing is doing in that respect. We believe that the amount of the subscriptions due are nearly sufficient to liquidate the debt on the Institute.

All of which is respectfully submitted,

Edward Howell, Chairman"³³

The session of the Union Meeting following this associational meeting resolved "that the churches would meet every Lord's Day at 10 a.m. to pray for the soldiers of the confederacy." Likewise, Piney Grove Church adopted this resolution in October, 1861.³⁴

Under the able management of Messers, James M. Taylor and Joseph D. Boushall, Reynoldson Institute had prospered. However, the demon of war "swept as a besom of destruction over our fair and happy land, devastating our fields, burning our homes, profaning our churches, closing our schools, paralyzing or cutting off our commerce and filling the nation with great lamentation."³⁵ "The dark clouds of war, hovered over the Country, and the Reynoldson boys, laying aside slate and classes, formed the "Grey" and went forth to defend their own."³⁶ This call was heeded by both instructors and students when on March 22, 1862, "Professor J.M. Taylor closed the doors and accompanied his boys to the War Between the States."³⁷

Names of Piney Groves members who marched forth to war that spring day in April are: Professor James M. Taylor, Joseph D. Boushall, D.L. Sumner, John R. Cross, James M. West, Richard H. Parker, George R.

February 5, 1862
Manassas Junction

Dear Ma as I have a few
Leisure moments I will spend
them I witten to you
Ma Pleas send me something
good to Eat for I want
something from home
Ma John Felton is going
home I am in a hurry
honor Excuse all mistakes
S. J. Langston



The last letter received from John R. Langston, Civil War soldier.

Confederate soldier John R. Langston, son of Cherry Lee and Thomas Barnes Langston, wrote the letter dated February 5, 1862.

Eure, L.L. Eure, Theodore W. Martin, James E. Howell, Bryant Saunders, George W. Russell, and William L. Fitcher.³⁸

On May 3, 1863, at the battle of Chancellorsville, J.D. Boushall, while bravely leading his company, fell in the line of duty.³⁹ Then days later the Chowan Baptist Association met at Mt. Tabor and Mr. W.L. Fitcher offered the following report on the Institution for Edward Howell:

"This Institution situated in a section of the Country which has been under the control of the U.S. Forces during the past twelve months has not been in operation for nearly two years.

The principals, Messers Boushall and Taylor, with most of the students, have long since been absent in their Country's service. There is, therefore, no probability that the school will again resume its exercise until the close of the present war.

Respectfully submitted
Edward Howell"⁴⁰

Professor James M. Taylor served with the Confederate Army for four years. He joined the 5th Regiment of North Carolina as a private, but during his years of service rose to the rank of major. He was wounded twice at the Battle of Gettysburg, once in the abdomen and once in the groin.

James Taylor was born in Pasquotank County March 14, 1839. His parents James and E. Taylor moved to Sunbury, North Carolina when he was two years old. Sunbury was "unsurpassed for intelligence and refinement by any portion of eastern North Carolina" in 1841.⁴¹ James attended Sunbury Academy under the tutelage of Mr. Martin Kellog. In July, 1854, at the age of 15, he entered Wake Forest College. Here he was the head of his class for two years. He left college in June, 1856, not to return until January, 1859. He graduated June of the same year. After graduation he went to Clarksville, Virginia, to teach. While here he joined the church on March 2, 1860. Soon afterwards he left Clarksville to join Brother James Boushall at Reynoldson Institute, which had been one of the most flourishing schools in the east. While teaching at Reynoldson, he affiliated himself with Piney Grove Church and became a useful and efficient member.⁴²

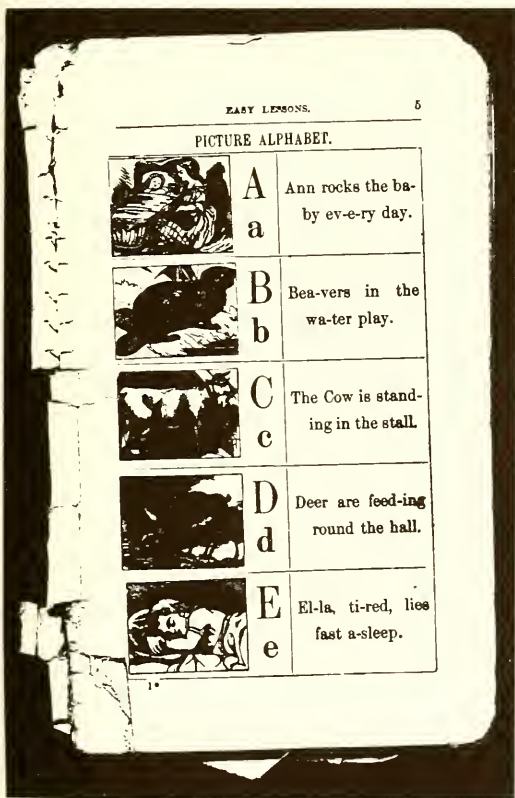
Upon his discharge from the army, he resolved to return to Reynoldson to open a boarding school. During the summer of 1865, he was busy mailing circulars in preparation for the fall session of school. He began the session unaided and with only two scholars. Soon the school was crowded, and Brother T.C. Bailey joined him as co-principal. Less than one year after the school had reopened, he had forty scholars "encompassing the area from the Seaboard to the Roanoke."⁴³ He taught not for the love of money, but for the love of imparting knowledge and desired to become the most successful and efficient teacher in North Carolina. He would rather have been at Reynoldson Institute with a

flourishing school than occupying the White House.

On Wednesday, May 16, 1866, at Ballard's Bridge Church the Committee on Reynoldson Institute reported as follows: "Report of Committee on Reynoldson Institute.

Your Committee on Reynoldson Institute beg leave to make the following report. Since the last association, its exercises have been resumed. Brother Taylor, soon after he returned from the war, assumed his former position, and continues to the present. Brother Bailey (T.C.) has since come to his assistance and become co-principal with him. They are using their best exertions to make the school just what every Baptist and friend to education ought to want it to be. As the result of their labors, they now have thirty entered pupils. Its indebtedness your committee is unable to ascertain. We recommend our friends to send their sons to the Institute."⁴⁴

When Professor Taylor reopened Reynoldson Male Academy for the first time, five little girls were admitted to the school. Edith Virginia Langston was one of these girls, and it is her school book which is shown below.⁴⁵



Page from School Book used by Edith Virginia Langston when she attended Reynoldson Institute soon after the Civil War. The book was published by the American Baptist Publication Society in 1866.

Reverend Bailey remained two years at the institute and resigned to take charge of a church in Edenton.

On Thursday, May 16, 1867, the Chowan Baptist Association met in Ahoskie and the following report of Committee on Reynoldson Institute was submitted:

"Your Committee reports but little change on the condition of this Institution since your last session. Rev. C.T. Bailey of Virginia, Associate Principal, because of the small number of students in attendance last year has gone, and Rev. J.M. Taylor is now alone, teaching between thirty and forty pupils. In view of the tangled condition of its financial affairs, your Committee is unable to report anything satisfactory in regard to this matter. They can only say that the Institute is considerably in debt, and that nothing has been done since your last meeting toward paying it. Nothing is wanting in the efficiency of Brother Taylor as a teacher, his praises as such is in all the association and beyond, but the building which is large enough to accommodate over a hundred students conveniently is wasting and becoming less valuable every year, and nothing is being done to render the place attractive, and in consequence of these last named facts, unless there is some change for the better, the Institute will soon be worthless. Your Committee thinks it time the Association should take some decided steps in regard to this school, and would suggest the propriety of selling it into private hands or of adopting some plan by which its condition may be speedily improved.

Respectfully submitted
W.L. Fitcher, Chairman"⁴⁶

In October, 1867, Professor James M. Taylor departed this life in the Reynoldson Hotel. As his body was being moved for burial near Sunbury, North Carolina, the old school bell tolled the years of this age.

After Professor Taylor's death, Piney Grove Church appointed the following committee to write a memorial to Brother Taylor: Elder T.W. Babb, Joseph Smith, and Julius F. Howell.⁴⁷ This memorial was to be recorded in the church book. However, it was two years before the memorial was completed. One half of it was read at conference on October 23, 1869 and the remainder May 21, 1870. The obituary was then entered at the end of the volume I of the church minutes.⁴⁸

On May 13, 1868, the committee of Reynoldson Institute reported to the Chowan Association: "J.M. Taylor is dead, the majority of the Executive Board is dead, and the remainder have ceased to take interest in the institute as an associational school. Its finances are in an embarrassed condition. We deem it necessary to take some final action.

Respectfully submitted
R.R. Savage."⁴⁹

The association resolved that Brother R.R. Felton, Mills Eure, William Manning, John R. Powell and T.W. Babb be appointed a committee to act in concert with the trustees. "This group is to settle with the creditors of Reynoldson Institute, that they be instructed to sell if necessary, the

property of the institute and make a final report next session.”⁵⁰

After Professor Taylor’s death, the school passed out of the possession and concern of the Chowan Baptist Association to Mr. Willie Riddick. In 1869 Julius F. Howell, the first student to enter the school in 1855, purchased the school from Mr. Riddick for \$300.99.



Julius Howell, 93, student of the first class to enter Reynoldson Institute in 1855, bought the school after the Civil War and reopened it in 1870.

You are respectfully invited
to attend a Confectionery
party at Reynoldson M. I.
Thursda evening 13th at six
O'clock P. M.
Compliments of
Reynoldson Studency
Dec. 16, 1872

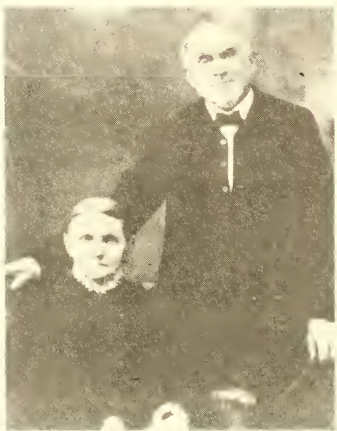
This invitation was issued while Julius Howell was principal.

The report to the association in 1869 stated that the property of Reynoldson Institute had been sold to Julius F. Howell who considers himself a fixture and asks an opportunity to try his merit as a teacher. Mr. Howell would appreciate your patronage.⁵¹ During the summer of 1870 after Mr. Howell had purchased the building, he began to repair the damage done by the war and to make some changes in the first floor of the building. In the fall he and his 19 year old bride, Ida Benton, moved into an apartment in the school and began housekeeping.

The northwest downstairs room was remodeled into living rooms; two were built on the left side and one on the right, with a hall between; also a kitchen was built on the west corner of the porch. During the Howell's stay here a baby boy, Finley, was born to them, but he soon died from diphtheria. His remains were the first placed in Reynoldson Cemetery in 1872. Mr. Howell taught four years. Since his salary was insufficient for his family, he sold the institute to Mr. Thomas Waff and went to Arkansas, where he was highly honored by his fellow citizens.

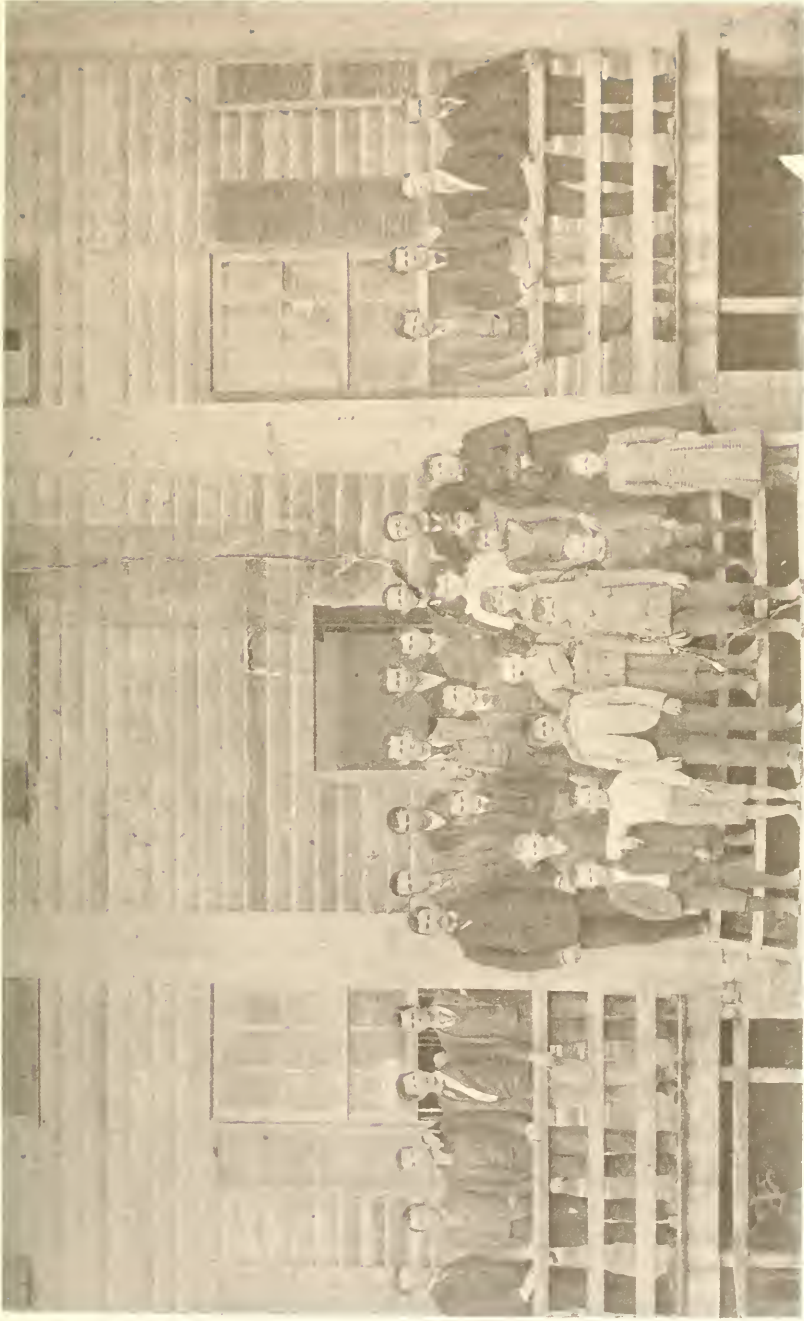
Mr. and Mrs. Brittin Edwards next moved into the school building and took boarders, until they left a few years later for Georgia.

Mr. Tom Waff, a young graduate of Wake Forest College, opened the school in September, 1873. He admitted girls and changed the name to the Reynoldson Institute. Those in the community unable to pay for their education were nevertheless permitted to receive the benefit of Mr. Waff's instructions.⁵² Under Mrs. Waff's supervision, the institute offered the students the following subjects for 20 week sessions at tuition of \$58.00-\$65.00: Latin, Greek, mathematics, bookkeeping, philosophy, Green's analysis, history, geography, English grammar, spelling and penmanship.⁵³



Mr. and Mrs. Tom Waff

Mr. Howell sold the school to Mr. and Mrs. Waff who opened it in 1873 and ran it for 14 years.



Students at Reynoldson Institute during the 1890's. One teacher was Professor John Mills.

For years Mr. Waff received permission from the church to use the church benches at the closing exercises of the school.

For fourteen years the work progressed, longer than under any other one control. A Wake Forest Professor said: "The students instructed by Mr. Waff at Reynoldson are better prepared for college than those coming from any other school." In 1876 his father, Joseph T. Waff of Edenton, purchased the dormitory property from Mr. Cross, and moved his family here to help carry on the work and educate his younger children.

Men who went from the old school have won a name and fame for Reynoldson Institute that will last when the last board of the building has decayed into the dust of the earth. Among this number are Messers R.L. Varsar, one of North Carolina's foremost lawyers, and Cecil Vann, the greatest banker that Virginia can boast of. The manager of the Doctors' Association was once asked, "Who is the most intelligent doctor who attended the association?" He quietly replied, "A small doctor from Gates County, N.C. whom Brother Taylor said was the smartest little boy in school, whose name is Oscar Lee, is the brightest and most learned doctor who attended the Southern Doctors' Association."⁵⁴ William Benbury Waff another Reynoldson Institute graduate, became a well known

Rev. and Mrs. William Benbury Waff

Mr. Tom Waff sold the Institute to his brother, William Waff in 1887, who ran it until 1905.



Baptist preacher of North Carolina and won a Latin Medal at Wake Forest College. After graduating from the institute, Charles A. Smith borrowed money to attend college.

He entered life as a professor, but later became Lieutenant Governor of South Carolina for four years and Governor for a few days. When he died on March 31, 1916, he was president of four banks and had been superintendent of his Sunday School for 30 years. Many others of the same kind have gone out, but time and space prevent their mention.

In 1887 Mr. Tom Waff moved his family to Brunswick, Ga. He then sold the institute to his brother, William Benbury Waff, who did all he could for the school until he sold it in 1905 and went to Murfreesboro. The following teachers taught while he was owner of the school. Professor J.C. Mills, a great athlete; M.O. Carpenter, a Baptist minister (who married Miss Claudie Waff and became a professor at Bluefield College, Va.); Willie Royal; J.W. Spence, Misses Huntas Rawls, Mary Gatling, Alice Ferrell, Nannie Richardson and Mattie Sykes. The school was then sold to the county and run two years as a two teacher public school, with Miss Edith Freeman as principal, the first year and Mrs. N. Davis the next. Then it was made a graded school with Miss Lettie May Rice as principal.

Miss Edith Freeman, first principal of Reynoldson Institute when it became a public school.



Next the county and state came together and placed a high school here. The old kitchen and the partition making a hall between the northwest room were torn down. The porch was again extended around the house. The building was painted and repaired, and enough patented desks were purchased for all the rooms. The class of 1912 had the old staircase torn out and a more convenient one built. Also, the dormitory property was purchased for the school in 1909.

The purpose of the high school was to supplement the elementary education in preparing the student for college life. It was not a part of the elementary school, but a distinct school of itself with an oversight of the work in the elementary school. It was also the purpose of the high school to help the pupil to find himself, to become acquainted with his natural faculties of body, mind and heart, and to choose intelligently for himself the work for which these faculties fit him, to develop his brain power so he may be able to think for himself and work out his own problems of life.

In the fall of 1909, Mrs. T.W. Costen opened the doors of the Reynoldson High School. At first it was only a two year high school and sent out 21 graduates. In 1914 the third year was added and in 1915, the fourth year. The class of 1916 was the first to go from its doors as a real high school. As yet, the school was too undeveloped not to be changed by the changing of principals. There had been a great effort by the principal to



Part of the history of Reynoldson Institute was written by Lillie Smith and given as her graduation speech in 1916. She was the daughter of Ernest L. and Lillie Waff Smith. Lillie Waff Smith was sister of Thomas E. William Benbury and Claudia Waff Carpenter, former Institute teacher.

get the school accredited, but this could not be done until there were nine months of school work, with two teachers for full time. Nonetheless, the pupils who went from this school had the same advantages as those from accredited schools, the credit being given to the principal and not to the school. Reynoldson School was now recognized by the educational men of North Carolina as one of the first of the state, on account of the splendid work that had been done by the principal who had nursed and cradled it since infancy.⁵⁵

Reynoldson remained a center of public education until 1924 when the school was sold to Mr. Doughtry Gatling for \$500.00. At that time, the old building was dismantled, and the materials used to build a house in Gates.

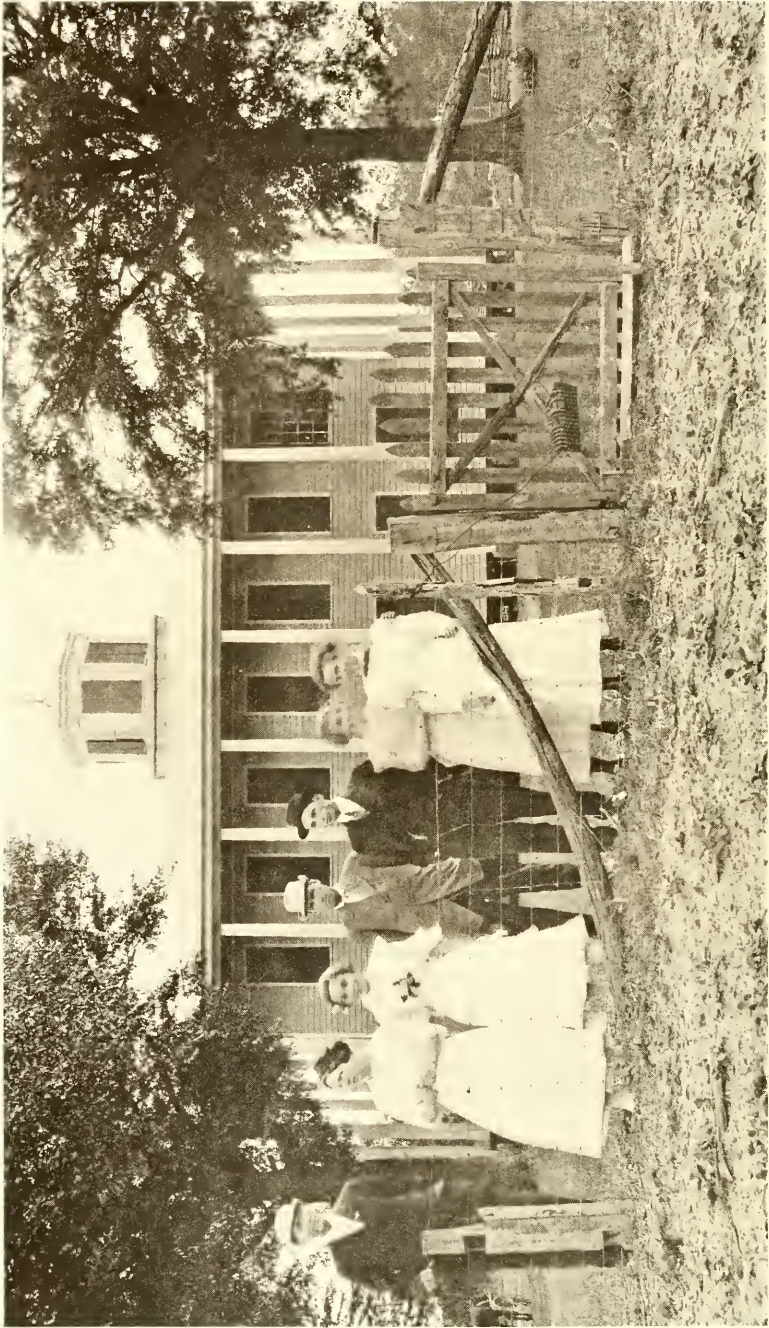
The professors and students who attended this school, which stood on the hill in front of the church for nearly seventy-five years, no doubt helped the church to continue to thrive. One wonders if Reynoldson Church would have become the institution it now is without the Christian leadership the educators at the school extended the church during many long, lean years.

Today Reynoldson Church is no longer as directly involved in education as she was when the school stood on the rise in front of the church, but she continues to support the Baptist colleges through donations and the special offering taken on Mother's Day. Her largest financial support for education goes directly to Chowan College in Murfreesboro, North Carolina.

Sunday School

When the Chowan Baptist Association met at Piney Grove on May 14, 15, and 16, 1830, the association recommended that the "churches organize and support Sunday Schools in their respective neighborhoods for the moral and religious education of the rising generation."¹ However, Piney Grove evidently did not take any action to being a Sunday School at that time. The first mention of religious education in the church minutes is in 1833 when Piney Grove spent \$1.00 for religious education literature in the form of tracts.

Even though the association "strongly urged the importance and practicability of establishing and maintaining Sunday Schools in all church,"² it was not until February 25, 1842 that Piney Grove membership made a motion to "commence a Sabbath School the second sabbath in March."³ Members were requested to attend as teachers.



Graduating Class of 1912. Left to right, Grady Gardner, Laura Lee Riddick, Ila Harrell, Clinton Wilkins, Ray Freeman, Jennie Bess Pittman, and Helen Lee.



Gates High School in 1924. School moved to Gates in 1924.



This house was built by Mr. G.D. Gatling out of materials from old Reynoldson Institute.

There is no record of how well established this school became, or that this meager beginning of a school once a month became a regular Sunday affair. In June, 1860, Brother William L. Fitcher, was requested to "exercise his gifts as a Christian teacher of the first Sabbath in each month and more often if desired."⁴ No record of the success of this school was found either. However, with Reynoldson Institute so near, it is likely that they had more pupils and there was opportunity for Brother Fitcher to exercise his gifts more often than first Sunday.

Brother James M. Taylor associated himself with Mr. Boushall in 1861 at Chowan Reynoldson Seminary. Soon Piney Grove was requesting "Brother Taylor to open Sunday School beginning the 5th in this month (March)."⁵ In a short time the call of battle was heard and the school was closed. Brothers Taylor and Boushall, along with many young men from the seminary, marched off to war - some never to return.

When the clouds of war had subsided, Brother Taylor resumed his work at both the seminary and church. Change was slowly taking place in the Reynoldson community. 1865 had seen Rev. C.T. Bailey come to the Institute to assist Brother Taylor. Here he preached second Sundays.⁶ Thus, Piney Grove now had preaching both second and fourth Sundays every month. Therefore, Piney Grove had two very competent people to aid with the growth of this community. More messages and information concerning Baptists were forthcoming. For example, on March 23, 1867 Rev. Bailey spoke to conference on the claims of the Baptist paper, the "Biblical Recorder". Elder William Potter, editor, had presented The Family Visitor, a literary paper to conference in 1858. He also informed conference of the much good work taking place at Chowan Female Collegiate Institute and urged the Christians here to "attend and support the Sabbath School in the church."⁸

May of this same year (1867) the first official superintendent was appointed for the Sabbath School.⁹ This person was none other than the much beloved Brother James M. Taylor. Brother Taylor soon departed this life and Brother Julius F. Howell became the second superintendent.¹⁰

The following year (1868) a special table for Sunday School reports was included in the church letter.¹¹ In 1894 Reynoldson reported 20 teachers and 95 scholars enrolled in Sunday School.¹² Reynoldson was an "Evergreen" school meaning that Sabbath School was held every Sunday.

In the later part of the nineteenth century (1882), the church was being asked to help finance the Sunday School. At conference Brother I.A. Hines, superintendent, requested a contribution to purchase books and

\$8.36 was raised. Later special committees were appointed to solicit funds in order to buy literature.¹³ However, by 1894 Sunday School leaders were returning to conference requesting help in order to purchase needed literature.

During this era the Sunday School began fostering recreation for its members - a tradition which still exists today. The first Sunday School picnic was held on the church ground Wednesday after the 4th Sunday in October in 1889.¹⁴ In 1904 the church decided to have the picnic during the summer rather than fall. At this picnic the cost of supplies was \$4.63.¹⁵



Reynoldson Sunday School in the 1890's.

During this era the Sunday School began to foster activities that were of both recreational and educational value. Many of these activities are still provided by the church. In 1897, the church decided to hold an entertainment for the benefit of the children on Tuesday night after Christmas. The church requested the Sunday School superintendent to select someone to purchase the confectionaries for the Christmas entertainment. The deacons were assigned the responsibility of looking after the funds and training the children.¹⁶ This tradition continued, but in 1932 due to inclement weather the treat, a bag containing an apple, orange and candy, was given on Sunday morning, January 4, 1933 at Sunday School.¹⁷

An event long to be remembered occurred December 20, 1950 during the Christmas party. While the program was in progress, the congregation realized that the church was on fire. A gas heating system had recently been installed to replace the wood heaters. Due to what was proven to be faulty installation of the system, a fire had started. The men went to fighting fire. Lloyd Hayes and others had soon cut through the walls, and were already in action by the time Gates Volunteer Fire Department arrived. Thankful were we that a program was in progress, many men were present and the Gates Volunteer Fire Department was nearby. Otherwise a different and sadder story may have resulted. Mr. S.P. Cross, insurance agent, refused to settle the claim until the repair work had been completed and it had been inspected by an inspector from his company.¹⁸

Around the turn of the century, the community decided that the library would be of more use to the youth and citizens of the community if it were located at the church, rather than the school. The library books were moved from the school to the church in order to enable the citizens to have greater access to the books the year round. There were around 100 volumes located at the church. The sexton, Hillary Eure, was selected as librarian.¹⁹

When the Chowan Baptist Association met in May, 1902, the committee on Sunday Schools submitted the following report concerning the importance of Sunday Schools.

“In submitting a report on Sunday Schools your committee would recommend that a greater effort be made to put into our schools efficient teachers, as this would bring greater results. It is not the multiplication of schools we need so much, but more Godly, consecrated men and women at work in training the young for Christ and His services. The Roman dogma is “Give me the child from five to seven years, and you may have him.” This proves to us the importance of early training, and this training should be confined strictly to the word of God, whose we are and whom we serve. It is useless for us to stop to discuss the importance of this work, when we take into consideration that most of our churches grow out of this work.

Respectfully submitted

N.P. Stallings
For Committee”²⁰

The associational statistics for Sunday Schools named E.J. Freeman of Somerton, Virginia as superintendent. The school boasted 15 teachers and 100 scholars with an average attendance of 65. There had been 14

conversions and baptisms from the school. The expenses of the school had been \$10.00 and 100 books were housed in the library.²¹

Another form of education and recreation came into being during the early twentieth century. This was the program known as Children's Day. Planning for this first activity began in June, 1903 when the following committee was appointed to make plans for this program: E.J. Freeman, G.R. Eure, T.E. Parker, J.B. Holland, I.A. Hines, W.M. Matthews, W.B. Parker, E.L. Smith, Mrs. J.A. Edwards (Bettie), Mrs. W.B. Waff, Edith Freeman, Lizzie Long, Hilda Powell and the preacher. This program was to be held the first Sunday afternoon in August and collections were to be taken at this time.²² This collection was to be used for various things. In 1912 it was "used to purchase Bibles for those not able to buy them."²³ Children's Day was a source of education for the youth and pleasure for the adults. Adults enjoyed seeing and hearing the youngsters sing and repeat recitations.

Singing was becoming a more cherished activity and the Sunday School decided that it was time for them to buy books of their own. The same year that they purchased the Bibles, they, also purchased fifty copies of Tillman's Sunday School and Church Songs.²⁴

VOL. LIX. SECOND QUARTER, APRIL, 1914. NO. 2.



Children's Sunday School literature, April, 1914.

In 1932 there was a successful effort made to build up the Sunday School membership. The church decided additional room was needed for Sunday School classes. The July, 1933, conference voted to proceed with the plans. A committee was appointed to solicit funds for the building. The first educational building was erected as an addition to the second church.²⁵

Recorded here are the names of the first teachers whose names are recorded in the church minutes. Beginning this year (1935) the list of teachers and officers are recorded more often. Many of these persons named remain faithful servants and members of Reynoldson. T. Beaurie Parker, Superintendent; Kermit Matthew, Secretary; M.P. Ellis, Treasurer; Sunday School teachers: Class 1, Mrs. T. L. Brown and Gertrude; Class 2, Mrs. J. Ray Freeman and Edith Holmes; Class 3, Mildred Parker and Mrs. Earnest Parker; Class 4, T.J. Jessup and Mrs. H.C. Eason; Class 5, Mrs. A.C. Matthews and Mrs. T. Beaurie Parker; Class 6, Miss Mamie Horner and Miss Glenn Smith; Class 7, Mrs. L.C. Powell and Winfred Smith; Class 8, A.M. Eure and Carlyle Eure; Class 9, Mrs. Judson Ellenor and Mrs. W.P. Lowe; Class 10, T.L. Brown and J.G. Pollock.²⁶

During the war years and the beginning of daylight saving time, conference decided to begin Sunday School at 11 o'clock in the morning and the worship service at noontime. People have now become accustomed to the time change both spring and fall, so services remain the usual hours of 10 o'clock and 11 o'clock A.M.²⁷

After World War II Vacation Bible School was started during the summer for the children and youth. This was to provide greater opportunities for them to learn more Bible truths and more about mission opportunities.



Vacation Bible School during the late 1940's. Teachers are: Signa Eure, Ethel Eason, and Genevieve Smith.



Vacation Bible School during the late 1940's or early 1950's. Teachers are: Mrs. Mae Goodman, Mrs. Ruth Eure, and Mrs. Ida Langston.



Vacation Bible School in 1953. Teachers are: Mrs. Hattie Bracy, Mrs. Ruth Eure, Mrs. Louise Neble, and Mrs. Hazel Parker.



Vacation Bible School in 1956.



7th, 8th, 9th graders painted a wall mural during the summer of 1977. Jennifer Frank, painter, directed the project.

The Women's Missionary Society aided in providing refreshments daily. This was a time the students eagerly awaited. Every day a love offering was taken for missions. In 1965, it was decided for this offering to be sent to the Kitty Hawk Mission and Camp Cale.²⁸

In October, 1953 the church went full time. For the first time Reynoldson members employed a pastor to serve only their church. This year the first goal for Sunday School attendance was set at 200 for November 8, 1953. It was not recorded if this goal was attained. On September 17, 1961 a record for attendance was achieved when 242 persons attended Sunday School. This record still remains unbroken.²⁹ This same year a junior assembly and a couples class for young adults were started at the beginning of the new Sunday School year.³⁰

One other recreational activity which has become an annual affair is the fish fry sponsored by the Men's Sunday School Class. It was begun during the 1950's and has been an annual affair for around 25 years. It is a time when the men do the work and the women and children gather to help enjoy the fruits of their labors. This time of eating and fellowship is enjoyed by Sunday School and church members and invited guests. Hopefully, this is an annual event that will continue for many years.

In 1977 this teaching service of the church continues to strive to teach and train, while improving. We now have a departmentalized Sunday School boasting 4 departments, 18 classes and 35 leaders and teachers. Jimmy Smith, grandson of former pastor T.L. Brown, is director.³¹ May God continue to bless and direct this segment of the educational work of our church as these leaders work to import to their peers and the youth the truth about God and His Love.

B.Y.P.U. Baptist Training Union

Miss Edith Freeman, daughter of Sunday School Superintendent E.J. Freeman, had been successful in organizing the Sunbeams. As she learned and grew in Baptist work, she realized the need of additional Baptist training for the young people. In order to convince the church of this need, in 1923 she presented to the church the following ten reasons on "Why Have the B.Y.P.U."

First: it is a necessity. The church as it stood, could not perform the duties devolving upon it, and was forced to put forth A BRANCH which was to assist it in its mission of Salvation. This branch was called THE

SUNDAY SCHOOL. After a while, necessity forced the parent root to put forth other branches, one of which is called the B.Y.P.U.

Second: *it assists the mother church to fulfill her God given mission. "How can the B.Y.P.U. assist the mother church?" The Answer to which gives the*

Third: Reason for having a B.Y.P.U. *It reaches out "where the church and Sunday School cannot go.*

Fourth: Reason is, *it EQUIPS mankind for work in the master's name.*

Fifth: *IT EDUCATES people for a proper performance of work which will strengthen the kingdom which our Lord came to establish on Earth.*

Sixth: *It brings DIFFERENT CLASSES of people together, and causes them to feel that each one has an interest in this special work.*

Seventh: *B.Y.P.U. has A SOCIAL SIDE to its life.*

Eighth: *IT IS UNSELFISH in its purpose.*

Ninth: *It does not confine its efforts to any one locality, but is involved with a missionary spirit which is world wide.*

Reason for a B.Y.P.U. is it

SERVES IN THE CAPACITY OF TEACHER:

And thus performs the will and command of God.

In every child there is a susceptibility of God, which waits to be supplied with its appropriate object.

As you present *light* to the eye, and *music* to the ear, so you must present God in Christ to the child's nature, and its glad response will be faith; and the spirit of Christ will perform His share in the crises of the soul's life. If then children are to be useful to Christ, they must be taught *Christ*. Instinctively the tendrils of the young soul will begin to entwine themselves around Him, and the spirit of life will crown the teachers; faithful endeavour. And nothing less than this will satisfy the true teacher.

By April, 1923 the B.Y.P.U. had been organized and Lynwood Eure was elected the first president.² This organization met on Sunday evenings. Since they met in the evening, there was need for more light than heretofore. Therefore, in April, 1928 the B.Y.P.U. purchased lamps for the choir.³

As the work continued, the members decided to divide into two groups and have a contest. A group would be responsible for the program each time and the programs were to be rated on a scale. At the end of three months, the losers would treat the winners and the winners would give the program. Group II, led by Mrs. H.C. Eason, won this contest by 14 points.⁴

During the 1940's better transportation began to take members further from home on Sunday. Attendance at B.Y.P.U. began to dwindle. The death of our beloved pastor, T.L. Brown, removed from the church and community a vital force. Thus, with no pastor near at hand to guide and direct, better transportation and clouds of war gathering, the B.Y.P.U. slowly ceased to function.

No mention is made of this type of organization again until on November 23, 1953 when the church paid a bill of \$80.00 for Baptist Training Union supplies.⁵ During the 1950's, there was a renewed interest and the name was changed from B.Y.P.U. to B.T.U. or Baptist Training Union. During this era Wallace Ray Doughtie became the president and the work he and his wife did extended far beyond Reynoldson. 1959 and 1960 saw Brother Doughtie working as regional director and Ruth as the secretary-treasure for the region.



Wallace Ray Doughtie was Regional B.T.U. Director in 1959 and 1960.

Monday, April 9, 1958 the North Carolina Regional Training Union Convention was held at Reynoldson. Theme for the program was "One Life To Live". A banquet and social hour were held and Brother Doughtie directed the recreation for the occasion. At the evening session members were blessed by hearing an inspiring message by Miss Inabelle Coleman, Missionary. Norman Earl Godwin, director, presided during this convention. During the business session, Wallace Ray Doughtie was elected to succeed Mr. Godwin as director of Region I, which included Chowan and West Chowan Associations.⁶

While Brother Doughtie was director, the conventions were held at Chowan College and the First Baptist Church in Elizabeth City. Rev. Don C. Pryer was the associational missionary at this time.⁷ After serving in this capacity for two years, Brother Doughtie declined to accept this position for another year.

Under his direction Training Union attendance reached an all time high. In 1963 the enrollment was 75 members.⁸ The organization continued until April, 1969 and then disbanded. July of the same year conference voted to use the money left in the Training Union treasury to help purchase a refrigerator for the church kitchen.⁹

Library

Reading has always been a vital force in the life of the Baptist church. However, the early church did not have the wealth of reading material that is available today. Soon after the Civil War a library, containing one hundred volumes, was established at Reynoldson. With an established library, it was necessary to have a person responsible for its operation. Thus, in November, 1883 George R. Eure was selected for this position.¹ He held this position until 1889 when Gilbert C. Smith assumed this responsibility.²



George R. Eure

In 1903, while Hillary Eure was acting as church sexton, Reynoldson Institute decided to move their library to the church during the summer

months. Thus, more books became available for the students to read and enjoy during the time school was not in session.³ Mr. Eure was appointed to serve as the church librarian. At the end of 1907, he resigned this position, The following five years Brothers Clyde and Stanley Smith performed these duties.⁴

Library reports were included in the associational minutes. Since the 1915 minutes did not include this report for Reynoldson, one could assume there was no librarian. In December, 1915 J.E. Hayes was selected to serve as both sexton and librarian and he held this position for many years.⁵

Slowly the library disintegrated. The books were shifted from one place to another and finally stored for many years. At the January 22, 1962 conference a motion was made by Mrs. C.T. White, Jr. to reestablish a church library. This motion carried and the church appropriated \$100.00 to help accomplish this.⁶ For the first time this position was to be filled by a woman. Mrs. Ruth Stewart, the pastor's wife, was selected to be the librarian.⁷ The Stewarts left Reynoldson in 1963 and Priscilla Byrum was appointed to fill this vacated position.⁸ Priscilla served for two years. In 1965 Mary Lee Harrell became the librarian.⁹ After twelve years of service, Mary Lee continues to serve the church faithfully in this position.

The library today has many volumes. Some volumes from the first library still remain, but many new books have been added. Often books have been given in memory of loved ones.



Mrs. Mary Lee Savage Harrell has been Librarian since 1965.

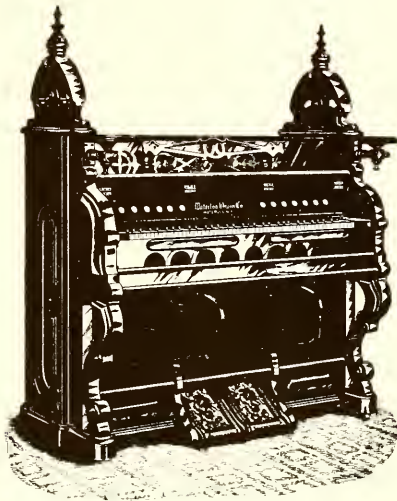
Music

The order of worship of the early church was not recorded; therefore, one can only draw on his own imagination. If singing occurred, the praises sung were well known by all. The brethren and sisters raised their voices to the Lord acappella, without the accompaniment of instruments.

Not until the end of 1866 did conference decide to purchase song books for the congregation to use. This year they purchased one dozen copies of the *Baptist Psalmody* in order that the members could learn to sing psalms.¹ The first record of a song being sung was on January 24, 1874, when "conference adjourned by singing the L.M. Doxology."² *The Baptist Hymn and Tune Book* was adopted as the hymnal in 1883.³

More interest was being shown toward music and in January, 1898, a committee composed of E.J. Freeman, J.T. Lawrence, Willie Jones, Mrs. Willie Waff, I.A. Hines and Mr. Waff was appointed to select a new hymnal for the church.⁴ This committee recommended that the church purchase 30 copies of *Standard Songs*.

In the fall of 1897 the church decided to buy an organ at a cost of \$85.00. By January, 1898, the full amount had been raised. However, during the cold winter months, the mice had found a comfortable spot to nest and when spring came, the organ was in need of repair. Mr. J.H. Fenimore of Norfolk, Virginia was contacted to come make the necessary repairs. It was August before he finally arrived to repair the organ. No charge was made for repairs, only for the materials needed. Prior to his arrival, the 63¢ necessary to pay for the organ repairs had been raised.



An organ like this was purchased by the Church in November, 1897 at a cost of \$85.00.

Later during the year a committee of sisters (Mrs. T.E. Parker, E.J. Freeman, J.A. Edwards, G.R. Eure, T.F. Lee and W.B. Waff) was appointed to secure a cover for the organ. This committee was also requested to collect money to be used to purchase a new Bible for the church.⁵

Mrs. Waff was the first organist. Miss Edith Freeman, her assistant, became the organist after the Waff's left Reynoldson.⁶ Beginning in 1914, Miss Lillie Smith served as organist for two years.⁷ At the end of this period, she was succeeded by Miss Mae Sue Parker.⁸

In the early 1920's while the church was being renovated, conference discussed the musical instrument to be used in the new sanctuary. The organ had seen more than twenty years of service. A committee was appointed to study and recommend a new instrument for church use. Edith Freeman, Lois Lawrence, Mildred Parker, Mrs. L.C. Powell, Mrs. T.E. Parker, Mrs. Pattie Savage, Mrs. A.C. McCall, I.A. Hines and M.P. Ellis composed the committee which chose the new piano.⁹ In 1923 the W.M.U. was designated to obtain the new instrument.¹⁰

From December, 1928 until June, 1950, Mrs. Thomas Everett Pittman (Lillian) served as pianist.¹¹ In June, 1950 Senator J.C. Pittman and Judge William Gladstone Pittman presented and dedicated a Hammond organ to the church in loving memory of the late deacon, Thomas Tayloe Pittman, given by his children and grandchildren. Since this Mrs. Pittman has served as organist.¹² December, 1977 begins her forty-ninth year of musical service to Reynoldson Church and God.

Mrs. T.E. Pittman has served as Church Organist since 1928.





Thomas Tayloe Pittman Family

Front row l. to r. Thomas Pittman and Stella M. Howell Pittman.

Back row l. to r. Their children - Virginia Elizabeth Pittman and J. Carlton Pittman
Descendents of Thomas Pittman gave the Hammond organ in his memory June 1950.
Mrs. Pittman was W.M.U. president in 1892.

Today with Claire Presley as choir director, Reynoldson has an expanded musical program. There are two children's and one adult choir. Rebecca Harrell Williams, Sandi Smith, and Donna Eason work with the children, while Mrs. Presley works with the adults.

The music at Reynoldson is a worship feature all can enjoy either by active participation through singing or by quietly listening while praises are raised to God.

FINANCES

“Systematic giving to defray the expenses incurred by a Church is a relatively recent practice among Baptists. In former days, occasional collections or “subscriptions” were taken as a particular need arose.”¹

Piney Grove Church selected its first treasurer the day they organized on December 14, 1827.² Since enough funds to defray expenses were not collected during these early years, in December, 1831 the church appointed John Saunders to collect the “arrears subscriptions”. He was also instructed to hold a special benefit subscription on January 24, 1832.³ Financial problems continued to plague the church, and in September, 1836 two subscriptions were opened for the benefit of the church. John Saunders and Francis Rogers were appointed collectors for these subscriptions.⁴

In May, 1844 conference voted to take up its first public collection on the Lord’s Day. This collection was to be taken every Sunday following quarterly conference.⁵ Later conference decided to take collection at every Sunday worship service. However, this change did not last long. The members voted at conference in February, 1849 to rescind that motion and revert to taking collections only on quarterly meeting Sundays.⁶

Church members continued to be lax with their financial obligations to the church. Consequently in 1855, conference requested the clerk “to copy the names of all members and each one be requested to give something for the aid of the gospel.”⁷ J.D. Goodman was appointed collector. The first record of collections was in December, 1856 when fifteen dollars and twenty-five cents was collected. The following members contributed: William Lee \$10.00; William Weatherly \$1.00; A. Howell 25¢; William Gatling \$4.00.⁸

From the minutes of January 23, 1864, one can visualize the great difficulty the church was exhibiting in her struggle for survival. Prayer and faith in God were the foundation for her continued existence. Jethro D. Goodman was the church treasurer. This day he tendered his resignation. The church was in debt to Brother Goodman. The preceding year he had paid out \$68.50 for church expenses and had collected only \$58.50.⁹ The financial problems continued. A year later conference voted to call the “names of all male members requesting them to state the amount each would give for the pastor’s salary for this year.”¹⁰ These amounts were to be recorded.

Soon a committee was appointed to apportion each male member a part

of the pastor's salary for the year 1866. The following report on apportions was received by conference on April 2, 1866: Edward Howell, pastor, 0; Francis Rogers \$5.00; J.D. Goodman \$9.00; Peter Eure and Joseph B. Parker \$4.00; Washington Weatherly \$5.00; John H. Parker \$7.00; Joseph E. Howell \$8.00; Thomas W. Martin \$4.00; John R. Cross \$5.00; J.P. Howell; Stephen Fanny \$2.00; Nathan Spivey \$5.00; G.W. Russell \$5.00; George R. Eure \$2.00; L.L. Eure 0; W.L. Fitcher 0; J.M. Taylor \$8.00; T.W. Babb 0; E. Hampton \$3.00; J.P. Howell \$2.00; M.W. Howell \$2.00; H.F. Fanny \$2.00.¹¹ Questions over the amount of collections must have occurred during the year, since conference voted that the deacons should strictly attend the public collections at the quarterly conference.¹² Ever since the beginning of Piney Grove Church the financial burden had rested on the shoulders of the white male members, but the time had arrived to include others. Conference voted to apportion dues for the colored members also.¹³

With finances still a major problem, in 1869 the church decided "to relate the payment of pledges more closely to the covenant entered into by church members."¹⁴ Therefore, the following resolution was approved by conference:

"Resolved, 1st to deal with any member who being able shall refuse to pay his apportionment of the pastor's salary and other church expenses as if guilty of unchristian conduct.

Resolved, 2nd to make an earnest effort to pay the expenses of the church by the regular meeting in February."¹⁵

At the end of the year a committee was appointed to examine the treasurer's accounts, ascertain the amount due and report the names of all indebted to the church.¹⁶ The examining committee reported that the arrearage for 1869 amounted to \$49.91. Members came prepared to pay their unpaid dues. Enough money was collected to settle with the pastor, pay for the sacred elements for communion, and to pay the sexton. For the first time there was money in the treasury. \$12.06 more than the amount needed to pay the pastor had been collected. Immediately, a budget of \$153.00 was decided upon for the coming year and the members were apportioned in the appropriate amounts to reach the budget.¹⁷

This same conference instructed the clerk to write Brother J.P. Howell and "state to him that he is in arrears to the church, and that he is liable to be expelled from the fellowship of the church if he does not visit the church or communicate with it in some way."¹⁸ For more than eighteen months, the church tried to work with the cited brother urging him to attend conference and state his reason for non-payment of dues or to make an effort to settle the debt. All the efforts of the church failed. Five years later,

the church once again heard from Brother Howell. This time he requested a letter of dismissal to join a new church at Harrellsville, N.C. He also stated that the new church was soliciting subscriptions so they could construct a house of worship. Conference instructed the clerk to answer his letter and inform him that it was contrary to church rules to give a letter of dismissal until his church assessment was paid, but that they were sending his letter and requesting him to submit his assessment.¹⁹ No record of the assessment being received was noted. However, Brother Howell requested the clerk to remove his name from the Piney Grove records at the December conference.

During the first fifty years of Piney Grove's existence, the men attended to all the business. Women neither contributed financially or voiced their opinions about the work of the church except to or through their husbands or other male relative. Their guidance was subtle and discreet, but their influence was indeed felt. 1875 saw the women become more active. This year eight sisters, Miss Maggie Riddick, Mrs. Sallie E. Eure, Mrs. S.M. Parker, Mrs. Gilbert Fanny, Mrs. Peggy Dunford, Mrs. Cornelia Odom and Mrs. Frances Eure, contributed \$6.00 to the church budget.²⁰

At the January, 1879 conference, the treasurer and collector of funds were directed "to furnish the names of members in arrearage for the past year at the next meeting. The church would then deal with them for non-payment."²¹ The committee to apportion church expenses offered their report. Members who felt they were financially unable to meet their apportionment were given an opportunity to state their reason. After hearing the member's reason, conference either erased or reduced the amount of the assessment.

The treasurer's report for the year 1880 reads as follows:

Assessments for 1880	\$161.75
Collected	99.20
Paid Pastor	74.95
Minute Fund	2.50
Sexton (paid)	6.25
Transcribing Minutes	5.00
Communion elements	3.00
Paid out	91.70
Promised pastor salary	\$125.00
Paid	74.95 ²²
Balance due	\$ 50.05

The church was experiencing great financial difficulty. Debts were increasing. 1882 found the church in debt to the pastor in the amount of \$117.54. Nearly one hundred dollars of this debt had been assessed, but

payment was in arrears. The pastor made the church the following offer which was accepted and worked with accordingly. If the church would raise \$30.50 at once, collect whatever they could of the amount due and deal with the delinquents who could pay but would not, then the pastor would give the church a receipt marked paid in full until January 1, 1882.²³

A decade later the church was still struggling with finances. At this time a recommendation was made to conference by the audit and assessment committee which read as follows:

“We recommend that some action be taken with all members, who have been delinquent for more than one year. We believe that it is necessary for the spiritual welfare of the delinquents as well as the church and the treasurer may be spared the unnecessary and heavy burden of carrying these accounts against these brethern for so many years.”²⁴

Another contributing factor to the financial burden of the church were the delinquent members. People who moved into the community would oftentimes bring letters of dismissal from their former church. Church members who moved from the community would oftentimes request letters of dismissal from Reynoldson in order to join another church.

Many of these members had been delinquent while belonging to Reynoldson and were in arrears in their church dues. The following question was asked, discussed and answered by conference in January, 1888. “Is a member of this church held to be amendable to the church for his or her portion of the church expense after getting a letter and joining some other church?”²⁵ The answer given was that “they are considered bound for their apportion of church expense up to uniting with some other church and no longer.”²⁶ Unpaid church dues were difficult to collect, and after a person had joined another church it was usually impossible.

During the later part of the nineteenth century, the church decided to appoint an assistant treasurer, Bettie Edwards, to work among the women to collect money to help with the deficit. At the end of the year (1898) when the audit committee examined the books, the church had a balance of \$2.50 on hand.²⁷

After the audit committee report, conference appointed a committee and empowered them with authority “to see those behind in their church dues and to try to settle on some plan to compromise and settle the accounts as they saw fit.”²⁸ The clerk was instructed to furnish the committee with a list of the delinquent names. The committee felt some members were unable to pay their assessed dues. In these cases, the dues were forgiven. If members thought their assessments were too great, they were given an opportunity to complain at the Deacons Conference. Some members were tired of being assessed and desired to contribute as they

felt able to do. One brother even offered to pay \$10.00 back dues provided he was no longer assessed.

Collecting back dues was a very difficult and unappreciated task. By 1912 conference realized that there was little or no hope of collecting long standing debts, and voted to erase the debt of unpaid dues prior to 1910.²⁹ Several years later (1921), the church began to realize the need of a more systematic way of financing itself and voted for the members to pay their dues monthly.³⁰

In 1934 a new approach to the church's pecuniary difficulties was tried. Committees were appointed to conduct a survey of all members requesting them to state the amount they would pledge yearly to the support of the church.³¹ Later the treasurer was instructed to see or write all delinquent members instructing them to report to the next conference or be expelled.³² Greater emphasis was being placed on stewardship. Programs on stewardship were presented and coordinated with the "Every Member Canvas" Campaign.³³

In the early 1940's, Dr. Carrick came to Reynoldson as pastor. Dr. Carrick, former president of Chowan College, was knowledgeable about the importance of adequate financial support for an institution. Under his direction, an updated membership roll was compiled. His wife, Mrs. Carrick, reported a church membership of 282 members with known addresses.³⁴ Dr. Carrick preached, talked and taught about stewardship and the unified budget. Therefore, the following financial resolution was adopted by conference in September, 1943:

Financial Resolution

Whereas, Reynoldson Baptist Church is carrying on its roll a number of members, who seem not to have the Church and kingdom at heart, in that, they are not living up to the scriptural injunction "Upon the first day of the week let every one of you lay by him in store as God has prospered him," as they are not contributing anything to the current expenses of the church and to missions. Therefore be it resolved:

1. That the Reynoldson Baptist Church shall not carry on its roll any member as in good standing and full fellowship, unless said member shall have measured up to the following: That each and every member shall have made a contribution to the current expenses of the church and to missions during each calendar year.

2. Such members as have not complied with this requirement by the end of the calendar year shall be placed on a delinquent list or probationary list for three months following the calendar year during which time effort shall be made to influence them to make such contribution to the current expenses of the church and to missions.

3. That if any one in the church membership shall be found who is unable to make a contribution to the current expenses of the church and to missions, that one shall be relieved from making such contributions to the church and his obligation shall be carried by the church.

4. If each member who has failed to make contribution to the current expenses of the church and to missions shall make such contribution during the three months of probation they shall remain in full fellowship with the church. But if such member fails to make contribution to the church during this period that member shall by their own act automatically exclude themselves from the membership of the church.

5. That at the end of the three months probationary period each member who has failed and refused to make such contribution to the church that member has thus by their own act excluded themselves from the membership of the church and his or her name shall be erased by the clerk of the church from the church roll and such member shall be so notified.

6. That upon the adoption of these resolutions by the church in conference a copy of these resolutions shall be mailed to each member of the church thus notifying them of the action of the church.

7. That when these resolutions have been adopted by the church that all other resolutions of similar nature shall be repealed that are on the church records.

8. These resolutions were unanimously adopted by Reynoldson Baptist Church September 26th, 1943 while convened in regular quarterly conference.

Garris Parker, Clerk of Church³⁵

Each member was mailed a copy of the resolution and given adequate time to reply. At the end of the specified time, members who had not responded in some way by letter or contribution had their names removed from the church roll.³⁶

Hence, Reynoldson members adopted the unified budget and began to share Christ with the world as they gave through the cooperative program.³⁷ As the members cheerfully and regularly placed their envelopes in the collection plates each Sunday, there was more money available to do God's work both at home and afar.

Soon another idea which would fill the coffers at Reynoldson would be introduced. The idea of "Harvest Day" was presented to the members by Reverend J. Sidney Cobb. Reynoldson is located in a farming area; consequently, the members had greater income in the fall. Harvest Day gave them an opportunity to give a love gift for the Lord's work. The first Harvest Day was instituted the fourth Sunday in November of 1948.³⁸ These special offerings were placed in the bank on interest and designated as a special building fund which would be accessible to help with future building programs.

In 1950, Rev. Waddell Waters presented the members with the idea of the "Lord's Acre" plan. Members who desired would pledge a portion to the Lord in the spring and contribute in the fall. Recorded as participating in the first "Lord's Acre Plan" are Rev. Waddell Waters, \$50.00; Lloyd Hayes, 1 acre; J.B. Parker, 1 acre; T. Beaurie Parker, 3 hogs; J.L. Smith, 1 acre; Earl Parker, \$50.00; and A.M. Riddick, 1 acre.³⁹ This year the

Harvest Day collection amounted to \$831.31,⁴⁰ and funds given to the church amounted to more than \$3,600. Six years later the church budget had nearly doubled. The weekly budget amounted to \$135.68 and the total annual budget, \$7,055.00.⁴¹ Building programs had been begun and completed. A new parsonage had been built at Gates and a new sanctuary had been built at Reynoldson. "The Lord hath done great things for us; whereof we are glad."⁴²

In December, 1959, Mr. Cobb returned to Reynoldson to preside over the Harvest Day Service, a program he had successfully spearheaded in 1948 and one which had helped the church prepare for her multiphased building program.⁴³

Today in 1977 the church is debt free. She owns property valued in excess of \$100,000. Her budget for 1976-77 is \$26910.00. Through God's bountiful hands and guidance and man's struggle, sacrificial giving, planning and plodding, the church is reaping the harvest. It has been a long, hard financial struggle from 1827-1977 — struggle which only Christian soldiers with Christ as their King have and can continue to accomplish as they march forth for the Lord.



Mrs. Vance Pittman has been the church Financial Secretary since 1947.

**Proposed Budget For 1976-1977
Reynoldson Baptist Church**

	1976-77
Pastor's Salary	\$8,250.00
Pastor's Travel Allowance	3,000.00
Pastor's Hospitalization Insurance	1,300.00
Pastor's Lights and Fuel	800.00
Pastor's Retirement	1,500.00
Convention Expense	500.00
Sexton's Salary	1,200.00
Cutting Church Grass	300.00
House and Grounds Allowance	1,000.00
Parsonage Allowance	1,000.00
Insurance (Church and Parsonage)	1,000.00
Utilities	3,000.00
Sunday School Supplies	2,000.00
Choir Supplies	200.00
Socials: Christmas, S.S. Picnic, Youth Banquet, Annual Fish Fry	500.00
Association Missions (Chowan Asso.)	375.00
Chowan College	100.00
Charity and Children Magazine	35.00
Woman's Missionary Society Literature	250.00
Miscellaneous	100.00
Christian Action League	50.00
Pulpit Supply	150.00
Church Secretary	300.00
TOTAL	\$26,910.00

Amount to meet budget each week for 1976-77 — \$569.42. This figure represents our expected Cooperative Program gifts of 10% of the total envelope offerings or approximately \$2,700.00.

Budget Committee:

Brown Smith
 Robbie Eure
 Elsie Tyler
 Edith H. Seiling
 Charles Cale
 Sybil Winslow⁴⁴

“COLOURED” MEMBERS

“The earliest slaves in the colony were undoubtedly pagans and their masters as a rule were willing enough for them to remain so. This attitude was due less to indifference, than to a widespread belief that it is illegal to hold a Christian in bondage. --- This belief was not universal and some masters permitted their slaves to be baptized. Gradually this belief died out altogether and the baptism of slaves who professed Christianity became general.”¹

Oftimes the early Baptists had questions which needed to be resolved. The following question was asked in 1818: “Is it consistent with the Christian religion for a professor thereof to be engaged in purchasing Negroes with a view to sell them to speculators?”

Answer: We believe such a practice to be at open war with the spirit of the gospel, and shocking to all tender feelings of our nature; we, therefore, answer, No.”²

Since separate churches for colored persons were non-existent, the very first year of the existence of Piney Grove Church saw the colored affiliating themselves with this church. Those who joined in 1828-1829 are listed below:

Male: Thomas of Sarah Brown, Jacob of Mac Goodman, Jacob of Levi Eure, Jack of Eff Lewis, Jacob of Wynn; Female: Angy of Mac Goodman, Ruth of William Sears, Mary and Nancy of Mac Goodman.³

Other blacks were also interested in becoming members, but were unable to obtain their letters of dismissal. In June, 1829 conference moved to appoint Edward Howell and William Lee to visit Meherrin Church and obtain letters of dismissal for some of the aged colored members.⁴

“The people of Gates County were easy-going and never worried for they did not believe in commercializing life. Live and be happy was their motto. The slaves of the county lived in this atmosphere and their treatment was consequently mild --- If the information of those both white and black, who remember the anti-bellum days can be relied upon, the slave in Gates County had about as easy a time as a slave could expect.”⁵

“There was only one time in the history of the county when the slaves threatened to cause trouble, after which we find the slave laws were enforced more rigidly and the free Negroes were watched more closely. In August, 1831, the slaves led by a free Negro preacher, Nat Turner, of

Southampton County, Virginia, planned to have a great insurrection and kill off all the whites. The day was fixed, and the slaves through the eastern part of Carolina and Virginia were to rise. The leaders got drunk and began work on Sunday before the fixed time, but their plan did not succeed."⁶ Fifty whites were killed and the entire section of the country became alarmed. When the people in Gates county heard of the uprising, they left their farms and went to Gatesville, the men to join the militia and the women to be protectively housed in the old courthouse building.

Immediately upon hearing about the uprising in Southampton County, Virginia, the church voted to prohibit the colored members from participating in the Lord's Supper on January 21, 1832.⁷

These early brethren were concerned about souls and moral conduct of the blacks. One of the early cases of questionable unchristian behavior concerned a colored member. Two colored brethren, Jacob of Wynns and Willis of Goodman, brought to conference charges against Jacob of Lewis for stealing a glass from Mr. Eldred Cross. Jacob of Lewis had also left his wife and had taken up the ministry without having been called by the church. He had been absent from the church for a period of two years. Conference in July, 1831 declared that Brother Jacob of Lewis was no longer in fellowship with Piney Grove Church.⁸

The church letter which was sent to the 29th Annual Chowan Baptist Meeting on May 16, 1844, included the following statistics: baptized, 25; received by letter, 1; dismissed, 2; excluded, 2; whites, 46; colored, 45; total, 91.

Even though white women and colored men and women had been members of the church from the very beginning, it was not until the quarterly conference on April 27, 1850, that a decision was made to call the names of all members including female, and colored, at every quarterly conference.⁹ From the beginning, only the white male members were required to attend quarterly conference. If absent, the next conference he had to state his reason for his previous absence. If he persisted in being absent, a committee was appointed to investigate the reason for his continued absence. On June 22, 1850, the church covenant and rules of decorum were read and names of all church members were called, for church membership was a matter for serious consideration. Daniel of Riddick petitioned for membership, but conference refused him. The same day May Boon, a free woman of color, was received for baptism.¹⁰

The calling of names at quarterly conference did not continue for long, however. Ten years later on April 21, 1860 at a call conference for the benefit of the colored members, the following members were absent:

Miles of W. Parker, Nancy of John Willey, Melinda of E. Rogers, Nelly of H. Rawls, Marian Dukes, Matilda of William Sears, and Mary Benton.¹¹ A motion was made to set aside the Sabbath before quarterly conference as a special conference time for the benefit of the colored members. White members were requested to attend the conference, too.¹² After this, Christian discipline of the blacks which needed consideration was referred to this special conference.

On December 27, 1862, conference voted to expel from the church fellowship all colored members of the church who had gone to the northern army.¹³ Later "in 1863, the association decided that a church would not hold in fellowship colored members who had run off from their owners for Yankee freedom and protection."¹⁴

Elder William L. Fitcher offered conference the following resolution on August 26, 1865: "Whereas some of the members of this church have expressed their dissatisfaction in conference at the reception of colored members: Therefore be resolved that this church feels in duty bound to continue its usual custom with reference to the colored race and make the matter of Christian experience the only test of their reception, and unchristian conduct the only cause for expulsion."¹⁵

The association had appointed a committee to report on colored members at its annual meeting on May, 1866. This report read as follows: "Your committee to whom was referred the relations of the colored members of our churches, recommends that those who choose to retain their membership in our churches be permitted to do so with the same status as heretofore, and that those who may wish to join us, be received on the same terms. To those who wish to withdraw in order to form churches of their own, we advise our churches to grant letters of dismission and to give them sympathy and assistance as far as practicable in organizing churches for themselves.

A. McDowell
R.R. Overby
John Mitchell¹⁶

Albert Riddick, now Albert Sumner, was the first colored member who chose to leave Piney Grove. He left in November, 1866 to join a church called Lebanon.¹⁷

The way the colored members had partaken of communion in prior years remains unknown. However, when conference met on June 22, 1866, Brothers Jack and Jacob Gatling were "appointed to hand the sacred elements of communion to the colored members on our regular communion days."¹⁸

The Negroes had been allowed to use the church building one or more Sundays in the month. After his return from the Civil War to teach at Reynoldson Institute, Julius Howell objected. Thus, the Negroes made arrangements for their own church building between John Gatling's home and the river.¹⁹ On November 26, 1870, the church granted letters of dismission to the following members in order that they could organize a church called Stoney Branch Chapel in Gates County, North Carolina:

Harry Eure
 Jack Gatling
 Julia Ann Howell
 Julia Cross
 Lucy Williams
 Celia Cross
 Ann Eliza Eure
 Henrietta Cross

Giles Eure
 Hasty Gatling
 Leah Parker
 Mary Cross
 Sarah Eure
 Nancy Gatling
 Jane Lawrence
 Tiggy Howell

Anthony Riddick
 Lucy Cross
 Easter Eure
 Carolina Eure
 Priscilla Sears
 Mary Benton
 Sarah Parker

Also, this day Brother Jack Gatling was released from his obligation of being collector for the dues from each black male member at Piney Grove Church.²⁰

This exodus of the majority of the colored members left only a few remaining members of color. Lettice Odom, the last remaining member, died in 1893.²¹



On November 26, 1870, twenty-three colored members left Piney Grove to organize Stoney Branch Chapel. Pictured is Stoney Branch Church in 1977.

CHRISTIAN LIFE

Church Membership

All who united with Piney Grove Church pledged to be regular in church attendance. The fifth article of the Rules of Decorum states "that no person shall abruptly break off or absent himself from the conference without leave obtained from it."¹ Therefore, one realized the duties he assumed when he became a church member. Attendance at church conference, especially by the white male members, was of foremost importance. The very first minutes make note of the absent brothers. Conference minutes for nearly the next hundred years recorded the names of the many absentees.

By the fall of 1830, some male members were losing their zeal for the required church attendance. A committee was appointed to visit a certain brother because of his habitual absence.² Soon conference resolved "that the names of white male members be called at the monthly conference and absentees noted."³ Nonetheless, required attendance at conference was difficult to enforce and in January, 1867 Joseph Smith, Clerk, was requested to furnish a list of "all male members who have been absent three or more times."⁴

Women and colored members were not expected or required to participate in conference. Conference had earlier resolved to call the names of all members quarterly, but rare are the minutes that note this accomplishment. In 1867 the church decided to call the names of the members and to update the roll of women members.

On occasions the church had expressed an interest in the non-attendance of women. At July conference in 1851, a committee of two was appointed to visit Sister Saunders and inquire into her reason for her long absence. The committee made this report to conference: "Sister Saunders is prevented from visiting the church through fear of her husband and the want of conveyance. However, she would endeavor to visit the church this year."⁵ Upon her visit to the church, she requested a letter of dismissal.

Another interesting case brought before conference because of extended absence was one concerning Brother West. A committee was appointed to visit Brother West and to inquire as to his reason for his habitual absence. When confronted by the committee, Brother West was duly apologetic for this extended neglect of both God and church. He requested to be held as a member and not to be expelled as was the church rule. Brother West stated that he would try to be at conference next time.

He said that "he lived too far to attend and that during the past year he had lost two horses and was thereby deprived of any conveyance."⁶ Conference voted in 1880 to require excuses from both minor and senior members who were absent from conference.⁷ Members who did not return and render excuses soon found themselves being visited by a committee.⁸ Non-attendance for the most part indicated lack of interest.

Not only was required attendance a problem, but other questions concerning membership arose. The church decided that when a member requested and was granted a letter of dismission to join another church, this member should not be considered dismissed until the church had been officially notified by the church the former member had joined.⁹ No letter of dismission was to be granted a member unless he could produce satisfactory evidence that it was for his convenience.¹⁰

Church attendance, membership and financial support for the church were very closely related, with the finances of the church being an ever pressing need. A question concerning this was discussed in conference in January, 1888 when the query "Is a member of this church held to be amenable to the church for his or her portion of the church expense after getting a letter and joining some other church?"¹¹ The decision on this question was as follows: "They are considered bound for their apportion of the church expense up to uniting with some other church and no longer."¹²

Freewill offerings were insufficient to cover the expenses of the church, and it became necessary to apportion the members. A member who felt that their assessment was too high had the right to complain by attending the deacons conference and requesting a reduction in his assessment.¹³ Some members did not agree with the church's method of apportioning members and refused to contribute. One brother returned to the 'flock' only after he was promised not to be assessed anymore, but be allowed to contribute as he felt able.¹⁴

A desperate effort was made to try to get the members to awaken to their financial responsibility toward the church. Conference voted in 1937 that the treasurer be instructed to see or write delinquent members to report to the next conference or be expelled.¹⁵ This failed to accomplish much, since they later voted to drop the names of all persons who had not made a contribution in three months after having been contacted by the church.¹⁶ Another effort was made requesting delinquents to respond in some way if not with money. This effort brought forth fifteen responses.¹⁷

Stress on absenteeism and arrearage in dues became less as the church entered the Cooperative Program Plan of systematic giving. The nickles, dimes and dollars given on a regular basis placed the church in a much

sounder financial condition. The members themselves were better satisfied and more pleased with their progress. God had at last showed the churches a way of harmony in stewardship.

In 1954 conference voted to set the October conference as the annual time for the church roll to be called and Rules of Church read. At this conference there was a roll call of all resident and non-resident members. There were 34 church members present for conference. After roll call the church found that there were 209 resident members and 79 non-resident members.¹⁸

One other question concerning membership came forth when conference was asked the question: Can we close our doors to public worship and still remain a New Testament Church? The answer to this was found when a definite plan for accepting new church members was established. Prospective members are to receive instruction and be examined prior to being accepted as members.¹⁹

Church Conference and Visiting Brethren

In early church days, conference was held monthly. This custom continued for over one hundred years until 1936 when members voted to hold conference quarterly.¹ The monthly conference convened at 10 a.m. Saturday morning before 4th Sunday. These meetings provided an opportunity for the white male members to make decisions concerning the business of the church and items of business relating to the union meetings and the association. Special emphasis was placed on the quarterly conference, at which time the other members were also expected to be in attendance.

Economic and social changes, drop in conference attendance, depression, wars, and rationing of tires and gas brought about the necessary change of time for conference. In 1940 a decision was made to discontinue Saturday conference. The deacons were to meet monthly and report to the church as needed.² During the following two decades, the time for conference was oftentimes changed. It met on Friday night,³ Sunday nights,⁴ and on Sunday morning following preaching.⁵ With the advent of family night, a time was set aside for conference once a quarter, following the family night services.⁶

Another early custom which is no longer adhered to was the special attention given visitors who attended the conference. Elders, pastors and members of other churches visited on conference days. These visitors were not seated in church until they were invited to be seated by the

moderator of conference. The names of the visitors and church they represented were incorporated in the minutes. This custom continued well into the twentieth century. Many of these visitors were relatives of the Lee family - Solomon Valentine,⁷ John B. Vaughan,⁸ Joseph B. and Nancy Vaughan,⁹ Isaac Lee,¹⁰ William Lee from Bertie County,¹¹ and John P. Lee.¹²

These visitors came from far and near - churches in both the Chowan Association and the Virginia Association. They came from South Quay and Cool Spring,⁸ Middle Swamp,⁹ Meherrin,¹⁰ Beaver Dam,¹¹ Sandy Run in Bertie County,¹² Western Branch,¹³ Free Chapel,¹⁴ Sandy Cross,¹⁵ Buckhorn,¹⁶ Yeoppin,¹⁷ Mt. Tabor,¹⁸ Gatesville,¹⁹ Great Fork,²⁰ Pleasant Grove,²¹ Ballard's Bridge,²² Macedonia,²³ and many others. Some visitors came from greater distances as Wake Forest College,²⁴ Georgia,²⁵ and numerous other cities. Some came to visit and look over things before moving to become residents, as was the case of both Rev. C.F. Bailey and James A. Delke. Rev. Bailey came from Williamsburg²⁶ and Professor Delke from Marion, Tennessee.²⁷ Mr. Delke returned to become principal of Chowan Reynoldson Seminary.

These memorable fourth Saturday conferences began with a sermon by the pastor²⁸ or a visiting elder.²⁹ After the sermon, the church roll of white males was called and the absentees noted.³⁰ At quarterly conference, names of all church members was called, noting the name change of the sisters and perhaps their change of residence.³¹ This was the special time set aside to read the Church Covenant and the Rules of Decorum.³² The members then proceeded to attend to the church business after which they were adjourned with prayer.³³

Many years elapsed between the time in 1831, when Brother Edward (Ned) Howell was appointed by conference to attend a convention at Sandy Cross to draw up Articles of Faith and Practice and in 1849 when Dr. G.C. Moore appeared before Piney Grove conference to present this "A Declaration of Religious Principles".

The principles set forth the Baptist beliefs on the following seventeen subjects: 1. the scriptures, 2. the true God, 3. the fall of man, 4. the way of salvation, 5. justification, 6. the fullness of salvation, 7. grace in regeneration, 8. God's purpose of grace, 9. the perseverance of saints, 10. harmony of the law and gospel, 11. the Church of Christ, 12. church independence, 13. baptism and the Lord's Supper, 14. the Christian sabbath, 15. civil government, 16. the righteous and the wicked, and 17. the world to come.³⁴

After Dr. Moore presented this declaration, conference made the following unanimous decision: "That we have no objection to the

Declaration of Religious Principles prepared by the distinguished committee of the association, but would deeply regret to lay aside the Church Covenant that was adopted at the organization of the church more than twenty years ago, and under which we even lived in peace and harmony." This resolution was to be appended to the church letter when it was delivered to the annual session in May. This session of the Chowan Association adopted the principles.³⁵

Whenever the church members had words or questions they were unable to satisfactorily define or answer, they brought the question before conference. Such was the case on August 25, 1855, when a member inquired as to the meaning of the word "preacher". After discussion this satisfactory definition was decided upon: "We consider those who have been called of God and examined and approved by the church of which he is a member, a proper person to go forth and preach the word of God and administer the ordinances."³⁶

There have been motions concerning special services over the years. Many of these reflect the atmosphere of the day. For example, on July 25, 1849, a motion was made that the "first Friday in August next be observed as a day of fasting and prayer to Almighty God for the removal of the pestilential disease cholera from the shores of America. Though we believe His judgment is just, it is our duty as a congregation of worshipping people to pray fervently to Him to stay the pestilence. Also for an outpouring of His mercies in the convicting and converting of our neighbors, friends and the whole world."³⁷ On November 25, 1865, it was moved to ring the bell for regular meeting at 11:30 from September until March at 11:00 from March to September.³⁸ In September, 1878 it was decided that the first prayer meeting would be held on the second Sunday in each month.³⁹

The first Thanksgiving service was held at 11:00 a.m. on Thanksgiving Day in November, 1903.⁴⁰

In April, 1917 conference decided to hold preaching services on second Sunday nights.⁴¹

In May, 1918 a special day of prayer was set aside to engage in worship and prayer for the speedy restoration of peace.⁴²

No conference was held in October, 1918 due to an epidemic of flu.⁴³

In July, 1942 the church decided to hold services at 11:00 and 12:00 a.m. respectively during the war.⁴⁴

On August 9, 1942 conference decided to omit afternoon revival service

and have only night services at 8:30 due to gas and tire shortage.⁴⁵

January 10, 1954 was the time that conference voted to discontinue fifth Sunday preaching.⁴⁶

On occasions the question of the use of the church was brought before conference for a decision. Such was the case in July, 1871 when conference resolved "that we the members of the church of Christ feel that since our house of worship has been dedicated to the service of God, it is wrong to devote it to any other purpose than those for which it was treated."⁴⁷ Over half a century elapsed before a similar situation arose. This time conference opposed "anything being sold in church such as fruits and cream."⁴⁸

The first Church Covenant and Rules of Decorum served the church for more than fifty years. Charles A. Smith was paid \$5.00 to transcribe the Church Covenant and Rules of Decorum to the second minute book in July, 1880. These contain the exact wording as those adopted on December 14, 1827. In 1887 with Mr. W.B. Waff as pastor, a committee was appointed to study the Covenant, Rules of Decorum and Declaration of Principles and Faith, make necessary revisions, and present them to conference for consideration. After consideration the revised editions were adopted, and the committee discharged.⁴⁹

No other mention of the documents is made for more than sixty years. Twice since, committees have been appointed to study and revise the constitution, present to conference their recommendations in order for the church members to examine and adopt it, if so desired. This was accomplished on March 11, 1955,⁵⁰ and again on October 21, 1963. The members of the committee who worked on the last revision were Charles Eure, C.T. White, Mrs. J.N. Eure, and Mrs. J.R. Freeman, Sr.⁵¹

A few other decisions which have been made by conference have had a changing effect of the church. One such decision was to change the church year from the calendar year to coincide with the associational year which ends on September 30th. This was approved at conference in January, 1959.⁵² Another is that the nominating committee be set up in the church laws. It is to be composed of the heads of the departments who will serve with the pastor. The names of officers who are nominated and elected shall be recorded in the church minutes.⁵³

Conduct Unbecoming A Christian

When the Chowan Baptist Association met for its 24th annual meeting at Piney Grove Church in May, 1830, one resolution which was adopted concerned conduct. This resolution read as follows:

“Whereas the practice of drinking ardent spirits has long been too prevalent in our community: it is therefore resolved, that the churches composing this association be requested to endeavour to suppress this practice as far as their circumstance shall afford them opportunity.”¹

A major item of business at the monthly Piney Grove Church conferences was concerning Christian discipline. This questioning of a brother's or sister's character or conduct followed this prescribed procedure: A brother should first speak privately with the erring fellow member if he had reason to believe his brother had committed an unchristian act.

“If charges were preferred against a member in his absence from conference, he was to be ‘cited’ by the clerk to appear at the next conference to answer the charges against him.”² If the evidence was insufficient, a committee of two or more brethren would be appointed to investigate the charges, gather the evidence (sometimes in writing), and report back to conference. After the hearing one of the following decisions would be reached: First, the accused could be found “not guilty”, a decision which seldom occurred; secondly, the accused could give “satisfaction” to the church, confess and repent, thereby being retained as a member; or finally, misconduct or attitude of the member could warrant exclusion or dismissal from the church.

The objective of this discipline was not to sever the relationship between the church and the errant member, but rather to retain the “integrity of the fellowship on the basis of that which the several members had covenanted to be and to do.”³

The first recorded case of unchristian conduct to be brought to Piney Grove conference was not one of intemperance, but one of hurt feelings. Brother Cross was accused of trespassing on the feelings of Brethren Pierce and Murphy! A committee was appointed to visit them to try to reconcile their differences. At the June, 1830 conference the committee was happy to report that they had been successful in restoring harmony between the brethren. A decision of “not guilty” was pronounced for Brother Cross.⁴

Thereafter when reports began to circulate involving conduct of church members, a committee was appointed to investigate and report to conference. The cases which committees were called upon to investigate were varied and sundry. For example, they visited various members concerning their neglect of God and church duties, breaking the sabbath,⁶ “unchristian” conduct toward church and brethren,⁷ stealing,⁸ lying,⁹ fighting,¹⁰ profanity,¹¹ marital problems,¹² adultery,¹³ and fornication,¹⁴ polygamy,¹⁵ disorderly conduct,¹⁶ conducting a disorderly house,¹⁷

intemperance and intoxication,¹⁸ participating in “worldly amusements” such as dancing,¹⁹ attending the circus and shooting matches,²⁰ attempting to poison one’s master,²¹ abuse of one’s mate²² or his fellowman,²³ harboring stolen property,²⁴ and fraud.²⁵ Noting on occasions that “the church could no longer be responsible for the conduct of the member,”²⁶ the person would be dismissed or expelled. Each charge was different, nonetheless, each was given the necessary attention.

In June, 1831 a committee reported that Brother Jones was guilty of stealing staves from William Goodman. After intensive investigation, Jones was dismissed from church “for obtaining more staves than the number one oak tree would produce.” Earlier William Goodman had given Brother Jones permission to cut one fallen oak tree into staves.²⁷

Sister Jones Parker was cited to attend conference after being reported by her ex-fiancee for telling a falsehood. Sister Jones Parker admitted telling a falsehood when she had promised to marry the young man. She had disappointed him by marrying another and thereby breaking her promise. However, she remained a member of Piney Grove until two years later when she was granted a letter to join another church.²⁸

One of the most difficult cases the early church had to deal with was a case of fraud. This was committed by the son-in-law of Sister Williams. Sister Williams reported the incident herself and requested the help of the church to resolve the difficulty. Brother Parker was requested by his mother-in-law, Sister Williams, who could neither read or write, to draw up her will. Parker viewed this as an opportune time to take unfair advantage of her and her inability. He pretended to draw up the will as requested, but instead he drew up a Deed of Gift which upon being duly recorded would make him immediate owner of her property. When Sister Williams realized what had transpired, she requested Parker to return the document. However, he refused to do so. Upon his refusal to return the document, Sister Williams requested the help of the church in settling the matter. A committee was appointed to investigate this matter. Brother Parker was “cited” to attend conference. After much deliberation, the charges were proven to be true, and Parker was advised to return the document to his mother-in-law and excluded from the fellowship of the church.²⁹

Prior to 1869 special committees were always appointed to visit the erring members. These committees were usually composed of the church elder and one or two deacons. Sometimes the committees were composed in part of those people the church judged most capable of dealing with the “unchristian conduct.”³⁰ In June, 1869 Brother Joseph Smith, a deacon, motioned that the “deacons of this church hereafter consider themselves

the spiritual guardians of the church and that it is their duty to act as a standing committee to consider and examine any report of unchristian conduct on the part of any member of this church, and after due deliberation properly to report the same to the church when assembled in conference.”³¹ After this the deacons became the committee concerned with enforcing the church rules. This they set about to do in all earnestness.

1876 saw a heated debate in the church when the “query: Is it right for members of the church to encourage dancing if their associates engage in shooting matches and such?” was discussed on the floor. Speeches on the issue were made by T.E. Waff, W.M. Knight, and T.W. Babb. The decision was in the negative. Dancing then was very much against the church rules and the deacons became busily engaged in looking after the conduct of those who danced or held dances. A committee was appointed to visit a Sister Sally Lawrence for holding a dance at her house in 1893. Sister Lawrence stated that she was sorry for having a dance at her house and that if the church would forgive her, she would try not to have anymore.³²

The resolution in 1830 requested members to suppress the use of ardent spirits but conference in September, 1884 made abstinence mandatory when the following resolution was adopted:

“Resolved that the selling of intoxicating liquors as a beverage is a reproach and a hindrance to the cause of Christ and this church will not tolerate it in any of its members.”³³ Henceforth, imbibing in old deamon, spirits became strictly against the church rules. Many members were “cited”, some reported, others were dismissed or expelled, oftimes to later be restored to the fellowship of the church.

Church discipline among Baptists today is left more to the discretion of the individual member. The church endeavors to teach the principles of Christian discipline, but she no longer attempts to enforce them. However, “earlier Baptists were convinced that the lack of such discipline, exercised in love, was a principle cause of religious coldness and indifference.”³⁴

CHURCH ORDINANCES

Baptism

In Matthew 28:19 one finds "all there is upon the subject of baptism."¹ This law of Christ gives Christians the following duties: "Go then, to all peoples everywhere and make them my disciples: baptize them in the name of the Father and the Son and of the Holy Spirit."² Baptists believe that conversion must precede baptism and "baptism is the sacramental sign and seal of regeneration."³

It is a fundamental belief of Baptists that none but regenerated should be received into the fellowship of the churches. Hence, they administer baptism only to those who profess faith in Christ."⁴

This was true at Piney Grove when the baptized former members from South Quay constituted the new church. Soon after organizing the church, they began to receive new members into their fellowship.

"As Baptists, we have always held that neither the coldness of the climate nor any other reason can justify any change in the ordinances of the gospel."⁵ This was quite true for the members of Piney Grove. The first members added to the church rolls were baptized in February, 1828.⁶ A custom began that day which was to continue with few exceptions for well over a hundred years. That was the custom of gathering at Lee's Millpond for baptism.⁷ These few exceptions were baptisms which took place at March's⁸ and Goodman's Millpond in the Pittmantown area, and at Crossville on the Chowan River.⁹ On occasions, people who gathered at the water's edge to witness the Baptismal Service presented themselves as candidates for baptism and were baptized also. After the service, the new members returned to the church where they were extended the right hand of fellowship.

Conference offered the following resolutions concerning baptism in 1847: "Whereas it has long been a custom of this church to give the right hand of fellowship to persons presenting themselves for admission with us before they have been baptized, therefore be it resolved, that from this day, we shall withhold the right hand of fellowship from all persons presenting themselves for admission with us until they have been regularly baptized by some authorized minister."¹⁰

The church was "spiritually blessed and many precious souls were hopefully converted"¹¹ the week before the fourth Sunday in September, 1887. A visiting pastor, Reverend James E. Jones, aided Elder William B. Waff three days during revival services. On Sunday morning a large crowd gathered at Crossville on the Chowan River to witness the baptism of

thirty converts. After the Baptismal Service, the congregation returned to the church where the right hand of fellowship was offered the new members. They were then given the Christian charge by Elder Waff."¹²

With such revived interest in the church, the church appointed "a committee of five to see what it would cost to build a baptistry at this place."¹³ However, this was never accomplished and the church continued to use Lee's Millpond.

In August, 1899 there was more than the usual interest and concern in making preparations for revival. A committee was appointed "to examine the water in Lee's Old Mill Hole." They reported there was plenty of water and a good sand bottom. We would suggest that the church purchase some thick goods and make some tents for dressing rooms in time of baptizing."¹⁴ Conference decided to act upon this suggestion and a committee was ordered "to go to work to try to raise the money (\$12) necessary to purchase the material and then to do the work."¹⁵ Shortly, before revival, a day was designated for members to meet to clean up the church grounds, to clean around the mill hole, and to set up the tents.

The tents were constructed and used for thirty or more years for the baptisms and later by the Boy Scouts when Mr. T.J. Jessup was the Scout Master.¹⁷

The practice of baptizing at either the millpond or the river and dressing in the tents continued for years. During the 1950's, the church requested the use of the baptistry at Gatesville Baptist Church. This request was granted with the understanding that the church make a contribution to the janitor for filling the baptistry and cleaning the church.

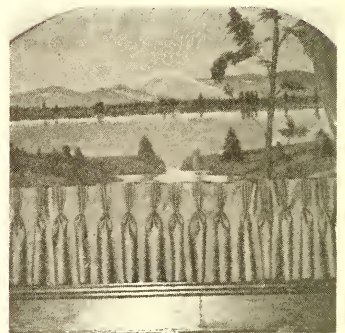
Finally, Reynoldson had its own baptistry installed in the new sanctuary. The first Baptismal Service was conducted here Sunday, September 9, 1956 when the following new members were baptized: Frances Neble, Douglas White, Jimmie Smith, Johnnie Dudley, Richard Dudley, Annie Sue Harrell, and Nancy Hayes.¹⁷

Old Lee's Mill Pond in summer of 1977, was the site of early Baptismal Services.



Gatlington, on the Chowan River in summer of 1977, was the site of Baptismal Services during 1930 and 1940.

The Fresco painting over the baptistry in the new sanctuary was painted by - Johnson, a friend of W.R. Daughtie.



The Lord's Supper

Rev. Richard Cook wrote in 1887 that "the almost uniform practice of the American Baptist Churches has been "close" or restricted communion."¹ We are no more "close" or restricted in our communion than other demoninations, for they and we, administer The Lord's Supper on precisely the same principles, and it would be well to consider the grounds upon which this practice rests.

These principles on which The Lord's Supper are administered are as follows:

"First, all believe that conversion or regeneration is a prerequisite to the supper and that only true believers who have been born of the Spirit have any right to sit down to the Lord's Table. Secondly, all believe that baptism is a prerequisite to communion and that only baptized Christians should participate in The Lord's Supper. Finally, all believe that an "orderly walk", or a consistent Christian life is a prerequisite to communion."²

One concludes that the Baptists at Piney Grove practiced "close" communion, for communion was withheld from members who "walked disorderly". For example, the colored members in 1832 at the time of the Nat Turner insurrection were denied communion until this incident had become quieted.³

There dwelt among these members dissenters who refused to adhere to the strict practices and beliefs of their faith. In January, 1843, the following query was presented to conference: "What shall be done with a member that will not or never has communed since being a member?"⁴ A solution to this question was not resolved at this time. Ten years later conference was striving to deal with the same question when "a committee was appointed to confer with those members of our church who refused to commune and admonish them for their disinclination of duty."⁵ This committee of four was requested to visit and "cite" guilty members to appear at the next conference to give reason for their delinquency in duty to both God and church.⁶

Finally, conference resolved in March, 1855 that "any member who fails in one year to commune having it in his power, shall be expelled from the fellowship of this church. All members who are present are requested to inform those not present."⁷

An early description of the method of serving the Lord's Supper was never recorded. However, Jack and Jacob Gatling (colored members) were appointed "to hand the sacred elements of communion to the

colored members on our regular communion days.”⁸ At the same conference, a motion was made for the church “to pay J.D. Goodman for the sacred elements of communion used by the church.”⁹ Later the church voted to pay Brother Goodman \$4.00 for the elements of communion furnished the church during 1866,¹⁰ 1867,¹¹ and 1868.¹²

In 1868, the members were no doubt questioning the elements used for communion. Conference created the following resolution: “We the church worshipping at Piney Grove deeming it unnecessary to say that it is an innovation to use a substitute for the sacred elements of communion any other materials than those used by our Lord and Master, which were unleavened bread and the juice of the vine, therefore resolve that we as a church will not be guilty of such innovation.”¹³ This resolution was reaffirmed in 1933 when this church again voted to use fermented wine and unleavened bread as the elements for communion.¹⁴

One of the duties of the deacons has been to be responsible for The Lord’s Supper. However, for awhile during the 1940’s, Mr. and Mrs. Ben Goodman assumed this responsibility. October 13, 1946 they reported to conference that their time had expired and requested that another couple be elected to replace them. Again this duty was assumed by the deacons.¹⁵

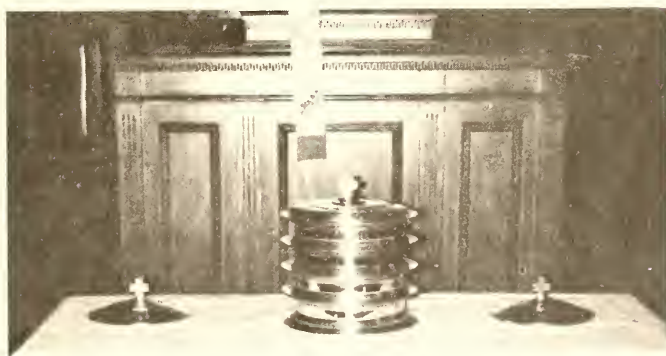
The type of communion utensils used by the early church is unknown; but in October, 1880 the sexton, J.S. Long, was ordered to buy glasses and a pitcher for the church.¹⁶ To date no pitcher has been found. The records do not show that the plates were purchased at this time. They may have been used in the earliest communion services. These plates were in continuous use until a complete new set was presented to the church as a gift.

Always looking for ways to help the church, in 1922 the Woman’s Missionary Society purchased a new set of communion glasses. At this time, small individual glasses were substituted for the common cup.¹⁸ These glasses were used with the old bread plates and continued to be used for fifty-two years.

On December 22, 1974 Charles R. Eure and children, Allen and Mildred, presented the church with a beautiful new and complete silver communion set. This was given in loving memory of their wife and mother, Ernestine Parker Eure.¹⁹



Vestibule Cabinet was given in honor of Mrs. J.R. Freeman, Sr. in July, 1976. It contains: top shelf - First Communion set and cups purchased in 1880. Center - Picture of First Church built in 1849; plate of Remodeled Church in 1925. Bottom - Communion set given by WMU in 1922 and Bible given by Julius Howell in 1872.



This Communion Set was given on Dec. 22, 1974, in memory of Wife and Mother, Ernestine Parker Eure by her husband, Charles R. Eure and children, Allen and Mildred.

Ordination

Piney Grove Church had the privilege of examining, licensing and ordaining several of her own sons. The first ordination service to take place was in 1833 when Edward Howell was licensed.¹ He faithfully served here from 1827-1879.

On August 27, 1858, Elisha H. Eure made application to conference for a license to preach the gospel. Conference requested Brother Eure to preach and be examined at the next conference on a text given him by Elders Kone and Howell.² After his examination on October 22, 1858, conference "unanimously agreed that Brother Elisha Eure be given a license to exercise his gifts by exhortation and preaching the gospel of our Lord Jesus Christ to the perishing and sinners at the churches composing the Chowan Association or within the bounds of the said association."³

However, two years later on August 25, 1860, Brother Eure requested to be allowed to return his license to the church.

"Whereas our highly esteemed and deeply beloved Brothe Elisha H. Eure has concluded that he is right not to preach the gospel and desires to return his license to the church, therefore, be it resolved that instead of condemning his cause, we highly approve of it, and will offer him the cordial hand of brotherly love."⁴

"The Baptist church at Piney Grove held conference Saturday before the 4th Lord's Day in April, 1864.

On motion Brother T.W. Babb, pastor, was requested to state the substance of a letter he had received from Brother E.H. Eure, now in the army, concerning his ministerial license. Brother Babb's statements elicited interesting remarks and a letter to the adoption of the following:

"Whereas our Brother Elisha Eure, who was licensed by us to preach the gospel October 22, 1859, and who was afflicted with such mental disarrangement as to disqualify him for the discharge of the duties of a minister of the gospel on account of which he requests the church to take his license and keep them until he recovered from his disease, and whereas Brother E.H. Eure has since been relieved of the affliction which disqualified him for the duties of a minister of Jesus and earnestly desired to be restored to his former position among us - that he may give himself to preaching the Word - and wishes of us, the church of which he is a member, assume the position of our approbation in his returning to the work of a minister of the Gospel. Therefore resolved, that our Brother Elisha H. Eure, be and he is hereby restored to his former position among us as a minister, and entitled to our confidence in every respect as such - and we do heartly restore to him his license, which was adopted.

On motion and agreed to unanimously that a copy of the church records containing the preceding of this church in regards to the licensing of Brother Elisha H. Eure be sent to him.

On motion conference adjourned.

Prayer by the moderator.

Ed W. Howell, Moderator
Jethro D. Goodman, Clerk⁵

On August 25, 1860 conference resolved by motion to grant Brother William L. Fitcher of Carrsville, Virginia a license to preach the gospel within the bounds of the Chowan Association. On June 14, 1863, the church agreed that since Brother Fitcher was a pastor working in the ministry, he be ordained as a minister. Elder Henry Speight was requested to aid in the ordination services.⁶

In March, 1865, "after due and sufficient examination of Brother Thomas W. Babb by Elders Howell, Fitcher and H. Speight, it was agreed to ordain Brother Babb to the full work of the ministry which was done in the following order: ordination sermon by Elder W.L. Fitcher from Col. 4:17; prayer by Elder Henry Speight; charge by Elder Fitcher; presentation of the Bible by Elder Howell; right hand of fellowship by the presbytery; and adjournment with praise and benediction by Elder T.W.] Babb."⁷

On January 24, 1885, Rev. William B. Waff, pastor of Reynoldson, was ordained by Dr. R.R. Overby and T.G. Speight.⁸

The August 1895 conference "resolved whereas Brother G.C. Smith feels called of God to preach His gospel and we have great confidence in his honesty and Christian piety; resolved therefore that he be allowed to exercise his gifts in that direction in public."⁹ This same day Brother Smith was granted a letter of dismission. He returned to be guest speaker at the dedication of the church in May 1925.¹⁰

In September, 1895 Brother M.O. Carpenter was ordained. Brother Owens from Portsmouth, Virginia preached the ordination sermon.¹¹

On March 27, 1960 Garris D. Parker was ordained. The following order of service was conducted: prayer and recommendation by Rev. Donald Stewart; charge to church by Rev. Donald Wagner (Gatesville); ordination sermon by Rev. Morris Hollifield (Momeyer); ordination prayer Rev. Don Pryor (Associational Missionary); the laying on of hand by presbytery; presentation of Bible by Mr. T. Beaurie Parker (Chairman of Deacon); charge to the candidate by Rev. Mason Hudspeth (Bathosd); and prayer of benediction by Rev. Garris Parker".¹²

On March 15, 1964- Livueum Ray Snow was licensed to the Gospel Ministry of Reynoldson Baptist Church.¹³

Another son of Reynoldson known to have become a minister was John P. Lee, son of Dr. and Mrs. William H. Lee. He joined Piney Grove September 30, 1844. He was a licentiate minister from Somerton, Virginia in 1847. Brother Lee received a letter of dismissal 2/22/1850. In 1854 he was pastor at Mt. Tabor Church, Murfreesboro, North Carolina.¹⁴ He supplied at Reynoldson when called upon and 1883 and 1884 found his services often needed here.¹⁵

MISSIONS

Early Missions

“On the 19th of February, 1812, four American missionaries embarked in the brig “Caravan” from Salem, Mass., for Burnah. They arrived at Calcutta on June 17th. Two of these missionaries were Adoniram Judson and his wife, Ann H. Judson¹, members of the Congregational Church. The long voyage to Calcutta was partly occupied by Mr. Judson in examining the subject of Christian baptism. There were two reasons for this special study. First, he hoped to have conversions among the heathen, and to learn what to do about the baptism of children and servants he did not know. Then he was going to reside for awhile among the Baptist missionaries at Sermapore, and expected that they would introduce the subject of baptism, and that he would be called upon to defend his views.”²

After Judson’s careful study he felt that he had not yet received Christian baptism, “and that his only consistant course was to join the Baptists. Judson and his wife, Ann, requested baptism at the hands of the Baptist missionaries in Sermapore”. They were baptized September 6, 1812.³

“Luther Rice, who was ordained with Mr. Judson, and who arrived in India a short time afterward, also joined the Baptists. The effect of the baptism of Judson, his companions, and upon the Baptists of America, was truly startling.”⁴

The Baptists in the United States numbered two hundred thousand at this time. There was no organization for foreign missions - “no society able to undertake the support of a mission in India, However, now God called them to substain a mission in a foreign field.”⁵

“The first missionary society was formed in Boston, which assumed the support of the missionaries until the denomination in all the states could take action. The General Missionary Convention of the Baptist Denomination in the United States for Foreign Missions was formed in Philadelphia on May 18, 1814. Reverend A. Judson was appointed the missionary of the body to India, and Reverend Luther Rice to visit the Baptist Churches of America to interest them in the cause of missions. Thus, this was the first general foreign missionary society originated amongst the Baptists of this country.”⁶

This cause was Luther Rice’s mission when he gathered with that small group at Piney Grove schoolhouse on December 14, 1827 to organize a Baptist Church in this community.

In 1818 correspondence was ordered to be opened with the Baptist Board of Foreign Missions at Philadelphia to aid the Board in defraying the expense of publishing its annual report.⁷ Immediately following the organization of Piney Grove Church, the church sent \$1.50 to the Minute Fund along with a church letter requesting membership into the association. There was no designated portion of this amount set aside for missions.

The Chowan Association was hearing the call of missions. At the May, 1833 session they resolved that "Brothers Harrell, Trotman and Etheridge be appointed to travel and preach the gospel among the churches of this association subject to the direction of the Executive Committee appointed by the body."⁸ The main purpose of the Home Missionary Society was to supply pastors to destitute areas. At the following annual session, the delegates "resolved that it be recommended to the churches that the first Monday evening in each month be set apart for prayer with special reference to missions in Burmah."⁹ Again in 1836 the delegates "resolved to make every effort for the spread of the gospel in foreign lands as well as to advance domestic missions."¹⁰

In 1836, Piney Grove members voted to form an auxiliary society to the Home Mission Society."¹¹ William Gatling was appointed to constitute this church a member of the Home Missionary Society." Brother Gatling advanced the \$3.50 fee. He was later reimbursed by the church.

The first record of active church missions is noted in the minutes of the September, 1839 conference. This conference voted to appoint a committee "to visit our beloved sisters, Ann Speight and Priscilla Cross, and inquire into their spiritual health and converse with them on religion."¹²

Other missions activities occurred. After the death of their first pastor, the beloved Edler John Harrell, the Church took "all the money in the treasury and all collected on old subscriptions"¹³ and gave it to his widow and extended to her the sympathy of the church. Later a committee representing the church visited the widow of Brother Robert Rogers and "tendered her the sympathy and condolence of the church."¹⁴

The church was also called upon to pay the burial expenses of one of their members, the late sister, Lotty Brown.¹⁵ This they readily agreed to do. Piney Grove Church was becoming an active participant in the home mission program. They were striving to meet the needs at home as well as sending their money to help with state and foreign missions.

In the fall of 1857 Piney Grove Church received a letter from Yeopin

Union Meeting requesting their “cooperation in supporting a missionary and circulating Baptist literature through the bounds of this meeting.”¹⁶ It was two years before the colporteur was in the bounds of the Yeopin Union Meeting. However, when he arrived Piney Grove wholeheartedly supported him as they had previously promised. The church members furnished him with meals and a place to stay, as he traveled and worked among the people of the area. They also took a special collection after the morning prayer on the Sabbath.¹⁷

Empty purses and the approaching war found the church treasury with insufficient funds to meet its expenses. Hence, her indebtedness slowly rose. Even though the church was unable to meet her local expenses, she exerted a great effort in order to aid the soldiers. The Chowan Association requested the pastors to solicit money for home mission purposes and to make a monthly report to the association. Piney Grove’s Pastor Babb was directed to “take up a collection in behalf of the Army Colportage and foreign missions.”¹⁸ Soon a total of one hundred forty-five dollars had been raised for this cause.

Prior to 1866 there had been no area organization to direct the home mission effort. This year the union meeting established itself as this organization and assumed this responsibility. Again the local pastors were directed to “urge upon the church the importance of home missions and other benevolent enterprises.”¹⁹ Pastor Babb frequently reminded his congregation. Piney Grove’s Missionary Auxiliary which had been formed in 1836 had apparently become disorganized. At conference in April, 1869, E.W. Burgess moved that the church once again organize itself into a Missionary Society for the benefit of home and foreign missions. Brother James M. Taylor was appointed treasurer and collector for the society. A systematic method of receiving collections was decided upon and special collections were received during the monthly conference. Collections taken usually ranged between fifty cents and one dollar and twenty-five cents. This more systematic method saw the collections begin to increase. By April the members voted to send seven dollars to the State Mission Board Missionary Fund.²⁰ These collections continued to climb and before long the church was contributing as much as twenty dollars a year to this fund.

The Mission Treasurer report of January 25, 1875 read as follows:

		paid out
Received for Home Missions	\$22.77	\$20.00
Received for Foreign Missions	9.69	5.00
Received for Educational and Sunday School Board	4.25	
Total Received	\$36.71	Balance on hand \$13.53

Sent \$5.00 to Foreign Mission; \$5.00 to Home Missions; and \$5.00 to Educational Board.²¹

The church's interest in and support for missions was usually also demonstrated through her support to the Chowan Association and the Baptist State Convention. There were many calls for mission aid during the latter part of the nineteenth century. Some of these the church helped and some they did not. When a letter from Brother Hartwell was received in January, 1879, requesting aid for the Chinese in California the appeal was entertained. \$2.55 was collected for this purpose and the Mission Treasurer "was directed to pay over all in hand for this purpose."²² Two months later all the collections were sent to Raleigh to the State headquarters.

One mission cause which received little support at Reynoldson was the call to aid Baptist education. Louisville Theological Seminary and Wake Forest College both sent pleas for help with no result. Six years later in 1885 another call for help was sent to the churches by Wake Forest College. For the first time in the history of the church, women were appointed on a committee. Three women, Virginia F. Eure, Tamar Cross, and Sallie Spivey were appointed with three men as a committee to raise money for Wake Forest.²³ Prior to this women had made financial contributions to the church, but had not previously been involved in any committee work.

The church also helped with needs in their own community. Members contributed \$2.00 a month for the aid of one of its own elderly brethren. "One sister had her home broken into and her money stolen, the church collected money to buy her a barrell of flour." Sister Wright was provided groceries monthly by the church. From August 1 until December 31, 1899, the church provided \$4.92 worth of groceries for her. August, 1899 the following bill was submitted to conference for payment.

10 lbs. of flour 2½¢	25¢
1 lb. of coffee	10
2 lbs. of sugar 6¢	12
3 lbs. of bacon 8¢	24
½ lb. of tobacco	20
	91¢ ²⁴

The pastor gave mission talks every fourth Sunday to help members better understand the various needs and reasons for supporting mission work.

Many new churches were being built and pleas for aid for these churches were being submitted to older organized churches. Some of the

pleas Reynoldson heard were Eureka, a church on Roanoke Island, a church in Hyde County, and one from Adrion Judson's son, Edward. Edward Judson was requesting ten cents from every Baptist in order that a church edifice could be built in New York in commemoration of his father.²⁵ Also, pleas were heard from a newly organized, nearby church which was especially dear to the hearts of the Reynoldson members since many of her former members became charter members of this church. Brother Andrew Carter, Ernest L. Smith and I.A. Hines were appointed a committee to solicit funds for this new church, Ariel.²⁶

For several years an effort had been made to help the homeless Baptist children. In May, 1903, Pastor Waff announced that a building at the Thomasville orphanage was to be erected at a cost of \$2,500. Reynoldson was asked to contribute \$50.00. With Brother I.A. Hines as receiver of funds, Reynoldson surpassed its goal and raised \$60.00.²⁷ On several occasions the church sent bacon, potatoes, dry goods and cash to the orphanage. Approximately 185 children were being cared for at the orphanage at this time. Contributions were desperately needed so that more rooms could be built to house other orphans, a better water supply obtained, and the Mills Memorial Building equipped.²⁸ The needs of the orphanage were always present and the churches were often reminded to contribute to this mission cause. In 1914, a Sunday during the Thanksgiving season was set aside to receive a special collection for the orphanage.²⁹ Once this time was established, it became the designated time to give to the Baptist Children's Home.

The church's own struggle for survival continued. Mission calls came more frequently from both far and near. How could she possibly answer all these needs? The Lord would help her find an answer.

Mission Churches

During the life and ministry of Piney Grove - Reynoldson Church, there have been three mission churches organized by former members. These churches were Stoney Branch, Ariel and Roduco. The first and only mission church still in existence is Stoney Branch. November 26, 1870 twenty-three colored members were granted letters of dismissal by Piney Grove in order that they might organize a church to be called Stoney Branch Chapel.¹ Soon after the cessation of the Civil War, the Chowan Association advised the churches whose colored members wished to withdraw to organize their own churches "to grant letters of dismissal and to give them sympathy and assistance as far as practicable in organizing churches for themselves."² The Piney Grove records reveal no further information regarding Stoney Branch. Today Stoney Branch is a thriving, prosperous, well-kept church. The building has been renovated and modernized and she stands proudly, signifying her praises to God.

The second mission church, Ariel, was organized August 7, 1885³ and was disbanded September 9, 1918.⁴ The course of history of this mission will be traced in more detail since their minutes were given to Reynoldson for safekeeping when the church disbanded.

More than thirty years elapsed before the third mission church was organized. The building used to house the Roduco Baptist Church still stands, but little is known about her history. May, 1917 conference at Reynoldson took the following action: "upon request of Brother J.T. Carter, letters of dismission were granted to the following members in order that they might help to form a new church at Roduco: J.T. Carter, Mary A. Carter, David E. Carter, Leroy Carter, G.W. Eure and family, J.L. Williams and wife and Rosa E. Howell."⁵ Roduco had recently been organized when Ariel dissolved. In September, 1918 Ariel bequeathed to the new church the pews, Bible and Bible stand which they no longer needed.⁶ Reynoldson pastors ministered here while the church was in existence. The depression and was evidently took their toll on this small mission church. Sometime during the late nineteen-thirties or early nineteen forties the church disbanded and former Reynoldson members, Mrs. Amanda Carter and Rosa E. Howell, returned to their first church as members.

Ariel Church (1885-1918)

On August 7, 1885 at a schoolhouse near Crossville, North Carolina (Boonetown area) near the close of a Meeting of Days held by Elders W.B. Waff, aided by Elder R. Vandeventer, a presbtery consisting of these Elders and several brethren from Reynoldson Church organized for the purpose of constituting a Baptist church here. Elder W.B. Waff was called to the chair and Brother J.T. Waff appointed secretary.

Letters of dismission from the church at Reynoldson for the following persons were read and approved: M.J. Lawrence, Jesse Eure, W.H. Howell, T.A. Eure, Mide Williams, Dempsey Harrell, J.B. Spivey, Hillary Eure, sisters Mary C. Howell, Ida C. Lawrence, A.R. Tapp, M.A. Howell, Rebecca Eure, Margaret Eure, Clara Eure, E.C. Eure, Mary Eure and Emily Eure.

Elder Vandeventer read the Baptist Declaration of Faith and the Church Covenant which on motion were unanimously adopted. The right hand of fellowship was extended by the presbytery to the young church. Ariel was adopted as the name of the new church.

The moderator then extended an invitation to any who might wish to unite with them. The following persons presented themselves professing faith in Christ and were unanimously received subject to baptism: A.B.

Megginson, Norfleet Eure, Benjamin J. Megginson, Walter B. Derby, Thomas Matthews, John W. Gardner, Herbert Holland, Jasper H. Harrell, Charlie Eure, Elisha Jasper Eure, Martha J. Megginson, Annie Mathews, Mary Megginson, Mary Derby, Penina Harrell, Lola Derby, Mary Ann Howell, Ann Edwards, Mary E. Williams, Susan Morgan, Mary V. Powell and Emma L. Powell. The congregation agreed to meet at Crossville on the Chowan River tomorrow morning at 9 A.M. to baptize the above named.⁷

Immediately after Ariel Church was organized, Reynoldson appointed a committee to solicit funds to aid the new church.⁸ The immediate business of the new church was to elect church officers. M.J. Lawrence and Jesse Eure, former Reynoldson deacons, were selected as deacons. M.J. Lawrence was elected church treasurer.⁹ M.J. Lawrence, Jesse Eure and W.H. Howell were elected trustees. The first pastor chosen was Reverend W.B. Waff and his salary was to be \$55.00 per year.¹⁰ The church chose to request admission to the Union Meeting and the Chowan Association.¹¹

Mr. Waff concluded his service as pastor of Ariel December 31, 1889. Reverend T.W. Babb, former Reynoldson minister, was called to Ariel to be pastor.¹² Things went fine until malicious rumors about the pastor began to circulate. On July 5, 1890 there was a call conference to select a council to investigate the charges which had been preferred against Mr. Babb.¹³ On the 3rd Saturday in July, a council composed of thirty brethren from Ariel, Middle Swamp, Sandy Cross, Reynoldson, Gatesville, Colerain, Winton and Shady Grove churches met at Ariel to investigate the certain charges of immoral conduct alleged against Rev. Babb by the ministers at their annual session on Feb. 18, 1890 in Edenton, N.C. These charges had been published in the Biblical Recorder. After discussion and deliberation, the council went on record as absolving Brother Babb of the charges which had been brought against him due to lack of evidence.¹⁴ Exactly when Mr. Babb left Ariel is not known, but in 1892 Mr. C.J. Woodson became pastor.

The enrollment of Ariel was never very large. The membership rolls record 39 male members and 63 female members. Changing economic conditions enticed many people to move from the country to the city. For many years the number of members who requested letters of dismissal outnumbered the new additions or even the number of prospective members in the area. Consequently, the membership declined.

For a period of eight years (1910-September, 1918) there were no meetings of conference. On September 9, 1918 Ariel Church once again met in conference. Their purpose was to decide what to do with the church property. The members decided to turn it over to the county for

use as a school, but they reserved the right to hold Sunday School here. At conference the following members were granted letters of dismissal: Oliver Harrell, Essie D. Lawrence, W.B. Derby, C.T. Derby, Carrie M. Howell, Annie T. Gardner, Marie A. Hines, Alexander Holland, Annie Mary Gray, G.M. Gardner, and Ida C. Lawrence. Conference voted to donate the pews, Bible and stand to the new church at Roduco. W.B. Derby and G.M. Gardner were appointed as a committee to meet with the Justice of the Peace and draw up the deed.¹⁵

This property eventually became the property of Mr. M.H. Lawrence. Mr. Lawrence was once again a member of Reynoldson. On July, 1929 he entered into the following Deed of Gift Agreement with the trustees of Reynoldson Church.

Whereas, about the year 1885, there was organized and located in the South Western portion of Gates County, North Carolina, a Missionary Baptist Church, known as Ariel; and whereas, after several years, the active membership of said church diminished in number until the church became too weak to maintain regular services and finally became inactive; and whereas, the remaining members in regular conference assembled decided to abandon the church organization of Ariel Baptist Church, and granted letters of dismissal to each member asking for or requesting the same to unite, with some other church of like faith and order; and

Whereas, the church building, by sale under due course, finally became the private property of M.J. Lawrence - one of the charter members of the aforesaid Ariel Baptist Church; and whereas, the said M.J. Lawrence disposed of the said church building for one hundred and sixty (\$160.00) dollars; and

Whereas, the said M.J. Lawrence is now a member of Reynoldson Missionary Baptist Church which is situated in Gates County, N.C., not far from the home or residence of the said member; and

Whereas, the aforesaid M.J. Lawrence desires to give to Reynoldson Baptist Church the full proceeds that come to him in the final disposition of the Ariel church building, which money is to be owned, held and applied by Reynoldson Baptist Church as hereinafter stated; now,

Therefore, this indenture made this the 27th day of July, 1929 by and between the said M.J. Lawrence, of the first part, and J.W. Parker, I.A. Hines and M.P. Ellis, trustees of Reynoldson Missionary Baptist Church, of the second part, all of the county and State aforesaid, witnesseth: that the said M.J. Lawrence, party of the first part, for and in consideration of the premises and for the purpose aforesaid, and in consideration of his love for the cause of Christ, and to promote the growth of God's Kingdom on earth, and for the interest he has in his church, hereby gives and conveys and by these present does give, convey and deliver to the said J.W. Parker, I.A. Hines and M.P. Ellis, trustees of Reynoldson Missionary Baptist Church and unto their successors in office, one hundred and sixty (\$160.00) dollars.

Provided however: This gift is made upon this special condition, Viz. That the principal shall be held in trust and securely invested: the interest thereof shall be used in the up-keep of the parsonage belonging to Reynoldson Baptist Church.

If, for any cause, the parsonage has to be rebuilt, then and in that event, the whole amount,

principal and interest, of this fund may be used in the rebuilding of the said parsonage; provided further, that if the church should dispose of the parsonage property, then and in that event, the said church may use the whole of this money as the said church may elect; the matter to be brought before the church in regular conference and decided by a majority vote.

To have and to hold the said one hundred and sixty dollars unto the aforesaid J.W. Parker, I.A. Hines and M.P. Ellis, trustees of Reynoldson Baptist church and unto their successors in office, forever, for the purpose or purposes above stated and for no other.

The said M.J. Lawrence hereby warrants the above described property to be entirely free and clear from all liens and encumbrances whatever.

In testimony whereof the said M.J. Lawrence has hereunto set his hand and affixed his seal, this the 27th day of July, 1929.

Witness:

1. T.C. Lawrence
2. Frances Story Lawrence¹⁶



The M.J. Lawrence Family. Mr. Lawrence, a former Reynoldson deacon, was a key figure in the Ariel Church. At Ariel, he served as deacon, clerk, and treasurer. Seated are: Ida and Mills Lawrence. Left to right are their children: Bud, Lelia, Annie, and Raynor on the front. On the back: Tom, Lois, Cliff, Theron, Carrie, and Willis.

Ariel Membership Rolls Ariel Female

	Admitted	Dismissed	Died
Brown, Elizabeth	B May 5, 1900		April 25, 1889
Butler, Mary J.	L Oct. 3, 1885		

Butler, Florence	B Aug. 1898		
Cross, Mary A.	L Oct. 3, 1885		
Daby, Mary W.	L Nov. 6, 1888		
Derby, Ella Darden	B Aug. 16, 1885		
Derby, Lula	L Aug. 7, 1885		
Derby, Mary	L Aug. 7, 1885		
Dowdy, Files	B Aug. 16, 1890		
Edwards, Ann	B Aug. 7, 1885		
Eure Annie Matthews	B Aug. 7, 1885		
Eure, Annie Blancler	L Aug, 1897	L Suffolk, 1908	
Eure, Clara	B Aug. 4, 1900		
Eure, C.E.	L Aug. 1885		
Eure, Ella	Sept. 1895		
Eure, Emily	L Aug. 7, 1885		
Eure, Margaret	L Aug. 1885		Aug. 1891
Eure, Martha R.	B Aug. 4, 1900		
Eure, Mary	L Aug. 1885		
Eure, Rebecca	L Aug. 1885		
Gardner, Sarah A.	B Aug. 16, 1893		
Gardner, Clara (Eure)	L Aug. 1885		
Gardner, E.D.	B Aug. 4, 1900		
Gardner, Cary M.	B Aug. 4, 1900		
Grey, Annie M. Jernigan	B. Aug. 1904		
Holland, Lillie	B Aug. 1890		
Holland, Martha E.	B. Aug. 1888		
Howell, Mary Ann	L Aug. 1885	L Norfolk	
Howell, Mary C.	L Aug. 1885		July 11, 1893
Harrell, Frances	B Aug. 1890	L 1891	
Harrell, Harriet	B Aug. 1900		April 15, 1894
Harrell, Mary J.	B Aug. 1900		
Hays, Fannie Harrell	Jan, 1900		
Jones, Lena Dowdy	Mar., 1889	Sept. 1898	
Lawrence, Annie			
Lawrence, Ida C.	Aug. 7, 1885		
Lawrence, Lelia Mary	Aug. 1904		
Lawrence, Lois P.	Aug. 1904		
Megginson, Mary	B Aug. 7, 1885	L Middle Swamp	
Megginson, Martha J.	B. Aug. 1885	July 2, 1887	
Morgan, Sarah	B Aug. 1888		
Morgan, Susan	B Aug. 1885		Oct. 1898
Morris, O.L.	B Aug. 1890		
Morris, Nannie	Aug. 1890		
Mathews, Julia C. Howell	B Aug. 1888		
Parker, Penniah Harrell	B Aug. 1885		
Parker, Sally	B Aug. 1898		
Pierce, Aver Dowdy	B Aug. 1888		
Powell, Annie	B Aug. 1888	Suffolk 1891	
Powell, Emma L.	B Aug. 1885	Suffolk, 1891	

Powell, Mary	B. Aug 1888		June 1, 1889
Powell, Mary V.	B Aug. 1885	Suffolk 1891	
Powell, Sarah E.	B Oct. 1885	Suffolk 1891	
Russell, Flossie R. Howell	B Sept. 1895		
Saunders, Julie E. Howell	B Sept. 1895		June 28
Saunders, Fannie Barden	B Aug. 1900		
Tapp, A.R.	L Aug. 1885		Aug. 1893
Taff, Gladys	B. Sept. 1895	Portsmouth 1899	
Williams, Mary E.	B Sept. 1885		Dec. 31, 1885
Wright, Minnie	B Sept. 1900		

Ariel Male Members

	Admitted	Dismissed	Died
Babb, T.W.	Feb. 1890	Chowan Association	
Butler, J.T.	B Oct. 1885		
Butler, R.E.	Aug. 1900		
Brady, James	B Aug. 1888		
Derby, Charlie	B Aug. 1888		
Derby, E.B.	B. Aug. 1888		
Daughtrey, G.W.	B Sept. 1885		
Derby, Walter B.	B Aug. 1885		
Eure, Charlie	B Aug. 1885		
Eure, Henry	L. Sept. 1897		
Eure Hillary	L. Aug. 1885		
Eure, Jessie	L. Aug. 1885		
Eure, Norfleet	B. Aug. 1885		
Eure, T.A.	L. Aug. 1885		
Everett, W.I.	L. Nov. 1899		
Gardner, C.M.	No date		
Gardner, J.L.	B Oct. 1885		
Gardner, J.W.	B. Aug. 1885	Great Fork 1901	
Hays, Charlie	No date		
Hays, J.W.	No date	L Reynoldson	
Harrell, Dempsey	L Aug. 1888	May 1889	
Harrell, James	B Aug. 1888		
Harrell, Oliver	B Nov. 1899		
Holland, A.	B Aug. 1898		
Holland, Hubert	B Aug. 1885		
Howell, E.J.	B Aug. 1885		
Howell, William H.	L Aug. 1885		
Keller, Albert	L. Nov. 1887		
Lawrence, J.J.	L Aug. 1885		

Lawrence, W.E.	L Nov. 1899	
Lawrence, R.E.	B Aug. 1900	
Mamiss, John	L Mar. 1889	Letter
Matthews, Thomas	B Aug. 1885	
Megginison, A.B.	B Aug. 1885	L July 2, 1887
Megginison, Benjamin	B Aug. 1885	L July 2, 1887
Spivey, J.B.	L Aug. 1885	
Spivey, J.T.	B Oct. 1885	
Umphlet, L.C.	B Aug. 1888	
Williams, Mike	L. Aug. 1885	

Key
 B Baptized
 L Letter

Woman's Missionary Union

Help Needed! Yes, Reynoldson Church had many unfilled needs at home and the mission fields were also calling. What could be the answer to these many needs? Aid was direly needed. Through the years the ladies had been silent partners. Ever since the church had been organized, if a woman desired to offer suggestions, this information was softly and discreetly suggested to her husband, father or other male relative church member who in turn attended to the matter.

In early 1885, the ladies decided that they could be of real service to the church. Thus, they busied themselves and organized a Ladies Aid Society. They knew the church needed new pulpit furniture and also carpet down the church aisles. The ladies immediately set out to raise money to help make these improvements. They raised \$3.30. Egg and butter money was probably their only source of funds. This money was offered to the church. Conference voted not to accept the money, but rather to return it to the ladies informing them that conference would attend to this.¹

Baptist women all over America were beginning to unite for Christ. In 1880 the name Woman's Missionary Union had been born at a prayer meeting in Austin, Texas.² W.M.U. was destined to become a reality as dedicated Baptist women through steadfastness and dedication expressed their love of Christ through witnessing, giving, praying and ministering as they labored together with God. How much these Christian Reynoldson ladies knew about the efforts of other Southern Baptist Women is entombed in their hearts. The fact that their offered contribution was spurned by conference may have deterred their actions, but did not halt them. In April, 1886 "the ladies of the church rallied to the support of missions and organized the Woman's Missionary Union"³

under the leadership of Miss Claudia Waff and Mrs. W.B. Waff, aided by Reverend Waff. "These early meetings consisted of the secretary calling the roll on fourth Sunday morning before preaching, at which time the ladies would walk down the aisle and make their contribution to missions."⁴ The secretary kept an account of the money raised for the orphanage, education, and both home and foreign missions. The collected money was sent to the proper agency by the pastor.

An early financial report of the Woman's Missionary Society is included here.

"Woman's Missionary Society of Reynoldson Church beginning October, 1889.

Received in October, 1889	\$2.05
Received in November	1.05
Received in December	1.53
	<hr/>
	\$5.23
Paid for education Dec., 1889	5.00
	<hr/>
Balance on hand	.23
Received in January, 1890	1.40
Received in March, 1890	2.60
	<hr/>
	\$4.23
Paid for Foreign Missions March, 1890	4.23
	<hr/>
Balance	0.00" ⁵

Prior to 1892 one must assume who the W.M.U. officers were. One would assume that either Miss Claude Waff or Mrs. W.B. Waff was the presiding officer, since they were instrumental in organizing the group. Bettie Edwards, daughter of Jethro Goodman, was also a diligent worker for the Lord and was no doubt treasurer. She helped collect so many subscriptions for the church that conference elected her "permanent treasurer among the sisters in February, 1898."⁶

There were 33 members on roll in 1892. Mrs. Stella M. Pittman, mother of Mrs. J. R. Freeman, Sr., was president and Mrs. Lydia Pittman, secretary.⁷

The W.M.U. was destined to become the parent of the youth mission organizations. When the Chowan Baptist Association held its annual



John A. and Elizabeth C. (Bettie) Edwards. Mr. Edwards was a deacon and Mrs. Edwards was elected permanent treasurer among the ladies. Mrs. Edwards was the daughter of Jethro D. Goodman and one of the land donors.

session at Rocky Hock in May, 1906, the Baptist women also met. They organized the Associational Woman's Missionary Union. Reynoldson was represented at this meeting by Miss Edith Freeman. Mrs. John F. Vines presided at the meeting. John T. Vines addressed the ladies using as his topic "The Power of Woman's Influence." Prior to this meeting, there had been 18 societies organized. Items of business included suggestions for organizing Young Ladies Missionary Societies and Sunbeam Bands.⁸

The report of the Associational Historian, Josiah Elliott, in 1912 reads thusly: "The Woman's Missionary Union of which Mrs. B.B. Ferebee, of Sawyer's Creek Church is the president, held its regular session. The union is composed of 17 women's societies, 5 young women's societies, 8 Royal Ambassadors and Sunbeam Societies, and is doing a work that could not be dispensed of without serious loss to the association."⁹ This year Reynoldson was not included in the list of societies. Mr. Waff had left Reynoldson and the pastors who followed served for only brief periods of time. The Reynoldson Society lacked the guidance and leadership they had depended on while Mr. Waff was pastor.

During these early years, the W.M.S. was truly a Ladies Aid Society serving where and when most needed. In 1907 the church needed new pulpit furniture, and under the leadership of Miss Edith, Freeman, the money was raised for this purpose. The cost of this needed furniture, (pulpit and two chairs) was twenty-five dollars. "This was quite a cost in those days."¹⁰

1908 found Mrs. Hortense Parker, mother of Brother T. Beaurie Parker, as president. Miss Edith Freeman was secretary and Mrs. Virginia F. Eure

was treasurer.¹¹

Dwindling interest caused the women to become inactive during 1911-1912; but in 1913 there was emphasis on the necessity to build a home for the pastor. With this in mind the women again became active with Mrs. Stella M. Pittman, President; Mrs. Pattie Savage, Secretary; Mrs. T.E. Parker, Treasurer. Now they had both business meetings, as well as an educational programs on missions.¹² While at home they were trying various methods to raise money for the parsonage fund, they were remembering others at a distance also. This thank you note received from M.L. Kesler, General Manager of Thomasville Baptist Orphanage, verifies this:

“December 28, 1914

Mr. E.J. Freeman,
Gates, N.C.,

Dear Brother:

Please thank the Woman's Missionary Society of the Reynoldson Church for the lot of chickens shipped the orphanage. This was a fine contribution and I would like for them to know we greatly appreciated it.

Sincerely yours,
M.L. Kesler”¹³

Upon completion of the parsonage, Reverend Lowe moved here to be Reynoldson's pastor. Once again the W.M.U. had a pastor to lend a helping hand. Reverend Lowe was followed by Reverend and Mrs. A. C. McCall. In 1919 the women called Mrs. McCall to be their president and Mrs. J.R. Freeman, Sr. as secretary. In October the society was divided into four groups with the following leaders: Group I, Nina Ellis; Group II, Pattie Savage; Group III, Edith Freeman, and Group IV, Mae March. These ladies requested and received permission to use the Rostrum Room at Reynoldson Institute for their meeting place.¹⁴ By May 1922, one of the leaders, Mae March, moved and only three groups remained.¹⁵ Two years later only the Sarem Group with Mrs. T.B. Parker, leader, and the Somerton Group with Mrs. L.C. Powell, leader, were active.¹⁶ The groups held monthly meetings in the homes of members and the society met quarterly at the church.

During the early nineteen twenties, the church was being renovated and more money was needed to meet expenses. The ladies were anxious to help. They raised money by having hen parties (People contributed hens and the receipts from the sale of the hens went to the W.M.U.),¹⁷ a tacky wedding,¹⁸ a Fiddlers' Convention,¹⁹ an Old Maid Convention²⁰ and Minstrel Show.²¹ Money which was realized from these various projects was used to repair the church organ, to buy a piano, to carpet the church,²² and to purchase new song books, choir chairs²³ and collection

plates.²⁴ During World War I, the W.M.U. had purchased a Liberty Bond. They contributed this bond, which when cashed amounted to \$47.92, to be applied toward painting the church.²⁵

Even though the ladies were busy at home working to raise funds to refurbish the church, they were also working to help others less fortunate. The Sarem Group was busy with scraps, scissors, needle and thread as they sewed and quilted a quilt for the Children's Home at Thomasville. This quilt they proudly sent to the orphanage as a Christmas gift.²⁶ In the spring the entire society remembered the sick at the Baptist Hospital and contributed linens for their use.²⁷

November 11, 1918 hailed the end of World War I. Unity experienced in war bond drives and contacts of Baptist soldiers with world needs led the denomination "to attempt one of the greatest undertakings ever attempted by any denomination."²⁸ The Foreign Mission Board requested the Southern Baptist Convention "to consider a careful missionary survey of Europe and the Near East with the idea of entering these fields."²⁹ The survey committee urged the Southern Baptists to enter these fields at the earliest possible moment. The messengers present at the May, 1919 convention were profoundly impressed and not one dissenting vote was cast. As a result of this decision, the 75 million campaign was launched. With Dr. L.R. Scarborough, president of Southwestern Baptist Theological Seminary, as director, the denomination undertook "the task of raising 75 million dollars in five years for missions, education and benevolence."³⁰

The Southern Baptist Woman's Missionary Union accepted as its quota 15 million dollars. Mrs. W.J. Neel of Georgia was their campaign director. "Knowing that only through God's power could this goal be reached, W.M.U. members inaugurated the nine o'clock prayer hour. This hour was suggested as the first quiet time in the busy morning for a mother or housekeeper."³¹ Mrs. W.C. James, president of Southern Baptist W.M.U., through the pages of the Royal Service sounded the call to prayer, emphasizing "that the battle of Jesus was not won at Calvary, but in the garden of prayer."³²

Reverend Thomas Luther Brown was now pastor at Reynoldson, and it was with his guidance that the ladies made plans for their first Week of Prayer for Home and Foreign Missions. During the early nineteen twenties, the women were busy praying and giving. When the 75 Million Campaign ended, Reynoldson ladies had contributed \$1,238.21.³³

Revived interest in W.M.U. led the ladies to realize that they were not fulfilling their obligation as a parent organization. There were no youth mission organizations. "Train up a child in the way he should go and

UNION WATCHWORD

Laborers together with God—I Corinthians 3:9

Watchword for 1922-23

God is able.—II Corinthians 9:8

Royal Service

SUCCESSOR TO OUR MISSION FIELDS



"Hast thou entered into the treasures of the snow?"

PUBLISHED MONTHLY BY THE WOMAN'S MISSIONARY UNION
AUXILIARY TO THE SOUTHERN BAPTIST CONVENTION
1131 JEFFERSON CO. BANK BLDG., BIRMINGHAM, ALA.

Entered at the Post Office at Birmingham as Second Class Mail Matter. Acceptance for mailing is at special rate of postage provided for in section 1103, Act of Oct. 3, 1917, authorized June 26, 1918.



Collection Plates purchased by
W.M.U. May 1925.



Fern stand made from column of first
church building.



Rev. T.L. Brown and family. Front
row, left to right, Creasman,
Genevieve, Gertrude, Jean, Back
row, left to right, Catherine,
Mrs. Carrie Brown and Mr. Brown.

when he is old, he will not depart from it"³⁴ was a reminder to these women to provide mission education for their youth. The Sunbeams were reorganized in 1919, followed by R.A. and G.A. organization for older youth in 1924. This was a busy era for Reynoldson ladies as they labored to fulfill their own church needs, to contribute to foreign missions, to raise money for the 75 Million Campaign and to provide mission education for the youth.

The church had recently been rebuilt, but there were still many things in need of attention before the W.M.U. hosted the first county meeting in 1924. The ladies gave generously of their time, money and talents to prepare for this and the church rededication the following year in May, 1925.

Mrs. T.L. Brown, wife of the pastor, became W.M.U. president in 1926. Under her leadership the W.M.U. celebrated her Ruby (40th) Anniversary in 1928. Southern Baptist women had as their goal "a Woman's Missionary Society in every Southern Baptist Church."³⁵ Baptist women everywhere "prayed daily for forty thousand new members, 40% increase in the total number of organizations and 4 million dollars in gifts."³⁶

The ladies were anxious to achieve excellence in their work and to enable them to have a work guide they secured a Standard of Excellence Chart. One of the goals on this chart was to study mission books. They met April 25, 1929 to study their first mission book, "Ann of Ava".³⁷ To stress and encourage the ladies to read and study mission books during the next decade, members and groups who achieved this goal were presented seals and cards.

Chowan Association was promoting mission education of the youth through the encampments it held each summer at Chowan College. No Reynoldson youth had had an opportunity to attend one of these week long sessions. In 1932 the four W.M.U. groups voted to donate \$3.00 per circle to send Genevieve Brown to G.A. encampment during the summer.³⁹ Other Reynoldson lads and lassies have attended later sessions. Two, Mary Langston and Ellen Parker, sponsored by the W.M.U., attended a week long G.A. Rally at Meredith College in 1945.⁴⁰

On several occasions the Reynoldson ladies have hosted the County W.M.U. Meeting and twice they have hosted the Chowan Baptist Associational W.M.U. Meeting. These occasions were on April 8, 1937, when the thirty-second annual session met here⁴¹ and again on March 30, 1948.⁴²

Chowan College has always been dear to the people of Reynoldson. Many of her sons and daughters have sought higher education here. The

depression years saw the Baptists struggling to keep the college doors open. Chowan College was Northeastern North Carolina's nearest and only link with institutions of higher learning. When her call for help was heard by the Reynoldson women, they immediately sought to help by sponsoring suppers to raise money for this cause.

The war years saw Chowan close her doors, and her former president, Dr. Carrick come to Reynoldson to be pastor. Mrs. Carrick, his wife, was soon involved in the local W.M.U. work. As program chairman, she again presented the Standard of Excellence to the women and instructed them in their use of it as a guide for better mission work.

The World War II years saw many young Reynoldson men serving as soldiers for their country, many in foreign lands. Letters to loved ones back home sometimes contained bits of information and pictures of far away places. These were shared with W.M.U. friends and sometimes used to add interest to the mission program.⁴³ Members prayed for and remembered their sons in service. As a reminder of their Service the W.M.U. purchased a service board and the names of the Reynoldson men were placed on this roll.⁴⁴

After peace returned to the nation and the men were home again, the attention and prayers of the Chowan Baptists were focused on reopening the doors of Chowan College. Financial help was needed, and once again Reynoldson women rallied to this cause by contributing twenty cents per member.⁴⁵

The early nineteen fifties saw the church engaged in building a new home for the pastor. The need of additional finances became a challenge for the women. They were once again busy with many projects to accomplish this. Some of their projects were suppers, Stanley parties, hen parties, making pillow cases from feed bags for sale, broom sales, calendars, selling drinks at ballgames, and offering commemorative church plates for sale. The women were challenged to take one dollar and see it grow, trying to double it as many times as possible. The money was used where most needed such as to help pay for the new gas heating plant at church, to build cabinets, to plant shrubs at the new parsonium, to install outside lights at church and to enrich the parsonage building fund by \$500.

This era saw Mrs. L.C. Powell as president and under her leadership four groups were organized again. This time the circles and the society both held monthly meetings.⁴⁶ On August 28, 1952, dedication services for the new parsonage were held. Immediately after the service, the W.M.U. honored the new pastor and family, Rev. and Mrs. O.S. Edmonds, at a tea and open house.⁴⁷



Open House at the Reynoldson Pastorium on August 28, 1952. Left to right, Mrs. J.R. Freeman, Sr., Ethel Parker, Mrs. J.N. Eure, Rev. and Mrs. O.S. Edmonds, Mary Linda Eure, Mrs. Daught Powell, Mrs. Frances Carroll, Mrs. T. Beaurie Parker, Mrs. Ethel Eason, and Mr. T. Beaurie Parker.



Open House at the new pastorium. Left to right, Mrs. J.R. Freeman, Sr., Mrs. Jack Carroll, Mrs. T. Beaurie Parker, Peggy Seiling, Mr. T. Beaurie Parker, Mrs. O.S. Edmonds, Elaine Edmonds, Rev. O.S. Edmonds, and Mrs. Daught Powell.

During this same era, the W.M.U. achieved its goal of becoming an A-1 Organization. Special recognition was given at the May, 1954 associational meeting for her 1953 Achievements.⁴⁷ This year the Annie Armstrong offering reached an all time high of \$76.45.⁴⁸

On February 16, 1954, the Reynoldson W.M.S. paid tribute to her oldest member, Mrs. Nina Edwards Carroll Ellis, on her eighty-fourth birthday.



W.M.S. honors its oldest member, Mrs. Nina Ellis, (center) on Feb. 16, 1954. Seated on the chair with her are her grandson, Jack Carroll and his wife, Frances.

The W.M.S. Of Reynoldson Baptist Church Honors Its Eldest Member

Mrs. Nina Edwards Ellis, granddaughter of Jethro Goodman, who gave the land on which Reynoldson Church stands was entertained at the home of her grandson, Jack Carroll, Tuesday, February 16, 1954, by W.M.S. of Reynoldson. One hundred and fifteen guests called to pay their respects on her birthday.

"Mrs. Ellis, daughter of Elizabeth Goodman and John Edwards, was born February 16, 1870, in the Reynoldson Community in Gates County. Mrs. Ellis, one of three children, was reared in a christian home. Her mother was always at church with a winning smile and a handshake for every child as she would go from one to another with a "Howdy-baby-Howdy." Mr. Edwards is remembered as he carried the large wicker basket, containing the elements of the Lord's Supper which they prepared as long as their health would permit, down the aisle fourth Sunday mornings quarterly.

Mrs. Ellis grew up in Reynoldson when education was at its peak at Reynoldson Male

Institute. She was one of the few girls to receive her education at this institution.

Nina Edwards was married first to Mr. John Carroll. To their union were born two children, Gretchen and John, Jr. Mr. Carroll died while John, Jr. was still an infant and Mrs. Carroll was left to rear her children in the home of her parents. Later Mrs. Carroll married Mr. Mills P. Ellis. They purchased the Preacher Waff property, adjacent to Reynoldson Baptist Church property, where they lived until Mr. Ellis passed on. She then went to live with her grandson in Gates. At no time in her life has she lived more than three miles from Reynoldson Church. She is still one of the most regular W.M.S. and church attendants.

She is known as "Grandmother Ellis" to many besides her four grandsons, five great grandsons, and one great granddaughter. May she live to enjoy many more happy birthdays."⁴⁹

Over the years W.M.U. work had become more organized and in March, 1955, Mrs. C.T. White, Jr., president, submitted the following W.M.S. report to conference. "W.M.S. has 48 members, 4 circles, which hold 2 meetings a month and has 20 tithers. The W.M.S. contributes regularly to the Cooperative Program, and does community missions such as visits sick, carries fruit and flowers, and sends cards. The mission study book, **Under the North Star**, was taught with 41 attending classes. The W.M.S sponsors all junior organizations (R.A., G.A., and Sunbeams, but not YWA),"⁵⁰ This same year the W.M.U. decided to organize a Y.W.A. with Mrs. O.S. Edmonds and Mrs. John Robert Langston as leaders.⁵¹

Under the leadership of Mrs. J.N. Eure, special emphasis was placed on perfect attendance at both circle and W.M.S. meetings. Mrs. W.J. Parker was recognized for being the only member to achieve this goal.⁵² The ranks grew and the next year, three women, Mrs. Eure, Mrs. Aubrey Harrell and Mrs. Franklin Curle, were also honored for having perfect attendance.⁵³

Through the years others have been honored by the W.M.U. Mrs. Amanda Carter was presented a W.M.U. pin in 1957. She had been a member of the society for the longest time.⁵⁴ Rev. and Mrs. J.S. Cobb were presented a gift in honor of their 50th Wedding Anniversary.⁵⁵ Mr. and Mrs. B.E. Smith were also remembered on their 50th Wedding Anniversary in February, 1962.⁵⁶ Rev. and Mrs. Stewart were honored with a gift and a reception soon after they returned from their honeymoon in August, 1961.⁵⁷ Upon hearing that the Billy Presleys were expecting a bundle of joy, the W.M.U. honored Mrs. Presley at a stork shower in 1967.⁵⁸

A new sanctuary was planned and erected in 1956 on the same plot as the former church. Since it was erected in front of the old building, the old building served for several years as the church educational building. During this period the ladies were again busily engaged in many money making projects. They raised money for the building fund and projects of their own. They purchased the new pulpit furniture, but this time the cost

was \$658.50, instead of the former price of \$25.00 in 1925. This furniture was placed in the pulpit in honor of Rev. and Mrs. O.S. Edmonds.⁵⁹ They raised funds for other things such as shrubbery and kitchen furnishings. Whenever additional funds were needed, the ladies would respond and work to accomplish this goal.

The Diamond Anniversary of the W.M.U. fell within the period of the Baptist Jubilee Advance, a five-year celebration (1959-1964). The Woman's Missionary Union pledged to be a part of this great advance. "The goals of the anniversary year were a part of the Jubilee and therefore, were directed toward the purposes of the five year period. The goals for the Lottie Moon Christmas offering and the Annie Armstrong offering were increased progressively from 11 percent to 15 percent."⁶⁰ Feeling that this movement could not succeed without prayer to support it the W.M.U. declared the five year period an Era of Prayer. Their first goal was to have a prayer retreat. Reynoldson women chose to observe this goal in July, 1962 and met in the home of Mr. and Mrs. T. Beaurie Parker for this occasion. In July, 1963 the group returned to the Parker home to hold another prayer retreat. At this time Mrs. J.R. Freeman's welcoming remarks were as follows:

"We welcome each to the Diamond Anniversary year Prayer Retreat. This was the first goal and one which could be achieved prior to the beginning of our anniversary year, which began last October. We observed this goal last July here in this very spot. We enjoyed it so very much, our community missions committee again chose Prayer Retreat as a project for this month (July, 1963). We are glad Mr. and Mrs. Parker let us come back to be with them. The atmosphere here is one of relaxation, peace and freedom. In such an atmosphere there is opportunity to know God better, to love him more and to know oneself as well. We are happy for your presence and I do hope each person here will be glad they came."⁶¹



Reynoldson Diamond Jubilee Celebration in 1962. Left to right, Mrs. J.N. Eure, Mrs. Jack Carroll, Mrs. Elsie Tyler, Mrs. Priscilla Byrum, and Mrs. Frances Anne Langston.



Past Presidents of Reynoldson WMS observing the 75th Anniversary of WMS and 50th Anniversary of the G.A.'s in May, 1962. Left to right are Mrs. Virginia White, Frances Carroll, Ruth Eure, Mrs. T.L. Brown, Jennie Bess Freeman, and Virginia Nixon.



50th Wedding Anniversary of Mr. and Mrs. Ellis. Left to right, George Ellis, Nina Ellis, Mother, Gretchen Ellis, daughter. Mrs. Ellis, like grandmother, Bettie Edwards, served for years as treasurer among the women.

Results of prayer and giving through the Weeks of Prayer were measurable as the Lottie Moon and Annie Armstrong offerings reached an unprecedented high.

Soon the church was to again become involved in a building program. This time the old was to give way to the new. The building which had stood for more than one hundred years was dismantled and replaced by a new brick educational building. The women aided this effort in various ways such as furnishing the kitchen and providing toys for the nursery.

Where were the young married women who belonged to the church? Were they helping with youth mission groups? Maybe. Were they members of the regular W.M.U. Rarely. Where were they? There seemed to be no Baptist Mission group where they felt they belonged. What could be the answer? Of course! A Baptist Young Women's group could be organized where young women of similar ages with similar interest and desires could come together to plan and carry forth God's work in their own way. In October, 1973 this group became a reality. Several young women between the ages of 18-30 joined together to become the Reynoldson Baptist Young Women's group. Mary Lou Bracy was their first president.⁶²



October 1973 Mary Lou Bracy became the first president of the Baptist Young Women.

Many miles have been traveled and many lives changed since the eventful day in 1885 when the Reynoldson ladies first organized. The names of the youth organizations have changed. Today the former Sunbeams are known as Mission Friends, the Girls Auxillary as Girls in Action, Y.W.A. as Acteens. The R.A.'s are now sponsored by the Brotherhood. The youth groups, the Baptist Young Women with Shelia Smith as president and the adult women with Ruth Doughtie as president, compose the W.M.U. Claire Presley is W.M.U. director.

Woman's Missionary Union is a living force which motivates people into action as they guide young and old into a growing awareness and acceptance of being "Laborers together with God."⁶³



W.M.U. State Meeting was held at Ridgecrest in 1976. Those attending were left to right, front row, Virginia Nixon, Virginia White, Blanche Parker, Ruth Doughtie, W.M.U. President and back row, Shelia Smith, Baptist Young Women President, Hattie Bracy, Ruth Eure, and Claire Presley, W.M.U. Director.



The Authentic Costume Contest in Gates County's Bicentennial Celebration was represented by two Reynoldson members and one former member, who wore dresses of former Reynoldson Church members. Left to right, Betty Ann Riddick Baines, Margaret (Peggy) Seiling Lefler, and Sally Mathias Freeman.

Sunbeams Mission Friends

The Sunbeam Band, a mission organization for children, was organized April 8, 1888 under the leadership of Miss Claudia Waff, sister of Rev. Waff. On this day there were sixty members present and they decided to meet on second Sundays after Sunday School.¹ For many years during Mr. Waff's years of service, Willie Jones was the secretary for the Sunbeams.²

After the Waff's left Reynoldson, interest in this youth organization dwindled. It was revived and reorganized in 1919 under the leadership of Miss Edith Freeman and Miss Katy Lynn Pittman (Mrs. B.A. Owens), youth leaders. In 1920 there were 36 Sunbeams. During these years the groups met four times a year (February, May, August and November) during the morning worship hour.⁴ Their theme song was "A Sunbeam, A Sunbeam, Jesus wants me for a Sunbeam." Their parent organization, the W.M.U., was always willing to encourage and help the children. They gave them their first Easter Egg Hunt on March 26, 1932.⁵

On June 19, 1961, Mrs. J.R. Freeman, Sr., youth leader, reported to the W.M.U. that the Sunbeams had celebrated their 75th anniversary. Seventy-five of the 79 young members were present.⁶ Sunbeams were the children learning, playing, singing and loving their way into hearts as they learned about missions.

In 1970 Sunbeams became Mission Friends. The age group and purpose remain the same as it has been since G.A.'s and R.A.'s were added. The lovely thought portrayed by the word Sunbeam, a shining ray, has not changed since the children still study and learn about missions, the mission fields, and Christ's love for all as Mission Friends. "Give us the children of today for missions and we take the world for Christ tomorrow."⁷

G.A.'s and R.A.'s

For many years the Sunbeam Band had been the only youth mission organization at Reynoldson. Even though the Southern Baptist Women had seen a need for a girls' missionary organization as early as 1913, it was eleven years later in 1924 before the Reynoldson women answered this challenge and fostered organizations for both the girls and boys. Miss Edith Freeman organized the Girls Auxillary and the Royal Ambassadors. Soon the older boys and girls were developing in missionary interest and service as they gathered together for mission study, stewardship education and community missions work. During the first years of these



Miss Edith Freeman reorganized the Sunbeams, G.A.'s and R.A.'s in the early 1920's.

Mr. and Mrs. B.A. Owens. Katy Pittman Owens helped reorganize the Sunbeams.



Sunbeam Easter Egg Hunt held in 1949 or 1950.

new organizations, Miss Edith Freeman, and Mrs. J.R. Freeman, Sr. were the leaders.¹

1928 may have been the year of Reynoldson's first Senior Citizens entertainment. It was this year that the G.A.'s and R.A.'s held a special program for their grandmothers.² The ladies were pleased with the knowledge the boys and girls displayed and soon purchased special song books for youth.

The W.M.S. was always busy working to help improve the church and its surroundings. The G.A.'s and R.A.'s participated in some of these projects. They were actively involved in such church beautification projects as planting shrubs and flowers on the church grounds.³

For more than thirty years (1924-1957), the W.M.U. sponsored and furnished leaders for both the G.A.'s and R.A.'s. The highlight of the R.A. work under this W.M.U. sponsorship occurred in November, 1953, when the Reynoldson R.A.'s hosted the district R.A. Conclave. Soon after Mr. Stewart became pastor of Reynoldson, the Brotherhood became the parent organization for the R.A.'s. They were soon sponsoring a boys' baseball club⁵ which was the beginning of an athletic program which now encompasses year round activities for both boys and girls involving softball, baseball, basketball and volleyball.

In 1962 the boys honored their fathers at a father-son banquet.⁶ Today they still have an evening of food and fellowship. The girls also have a special event to honor their mothers near Mother's Day.

From the beginning of the G.A. and R.A. work, the W.M.U. encouraged and helped the boys and girls reach out and learn. Special encampments at Chowan College offered educational and recreational opportunities for these young people. In 1932 the W.M.U. sponsored Genevieve Brown's attendance at the Chowan Encampment.⁷ Over the years many other Reynoldson youths attended camp at Chowan, and Mary Langston and Ellen Parker attended Camp at Meredith. In 1953 when Mrs. J.R. Freeman, Sr. was Youth Director and Mrs. Ernest Curle was G.A. Leader, all 16 G.A. girls and their leaders attended the G.A. encampment at Chowan College. Since the opening of waterside Camp Cale, the encampments are held there.

During the 1950's and 60's, the G.A. leaders emphasized "Forward Steps". Studying, learning and climbing these steps enlightened the girls about Girls' Auxiliary work, its goals and its ideals. Several girls climbed the G.A. ladder to become Maidens, Ladies-in-Waiting, Princesses and Queens. Only two achieved steps beyond Queen. Margaret (Peggy) Seiling achieved Queen-with-a-Sceptor, while Vivian Casper achieved

the highest recognition of any Reynoldson G.A. She was crowned Queen Regent in November, 1959.⁸ To inspire the girls to climb the ladder of "Forward Steps," the W.M.U. would award a charm bracelet and a G.A. charm when they had successfully completed a step.

Today the W.M.U. and the Brotherhood sponsor all youth organizations. The girls are now known as Girls-in-Action. The mission goal of these organizations remains the same of educating and growing "Knowbodies".

In order to provide the young people with an opportunity to utilize their knowledge, the church began Youth Week. During this week the youth of the church become responsible for the different church offices. Therefore, they can learn by doing.

The first Youth Week was held in April, 1954 with Robbie Hayes Eure as pastor.⁹ The other officers were not recorded. The first recorded youth W.M.U. president was Sandra Doughtie in 1963.¹⁰ This event has become an annual affair which encourages and teaches the Reynoldson youth to step forward for Christ.



Reynoldson Youth around 1920. Mr. M.P. Ellis is in the horse and cart.

G.A.'s, R.A.'s and Sunbeams in 1953. First row, left to right, Carroll Nixon, Richard Sawyer Willard Nixon, Linda Curle, Nancy Hayes, Frances Neble, Lou Rachel Eure. Second row, Kay Bracy, Brenda Taylor, Norma Hayes, Raye Curle, Paulette Harrell, Jean Bracy, Joan Sawyer, Thurman Lee Bunch, and Ethel Eason. Third row, Paul Nixon, Lester Glisson, John T. Eason, Gayle Curle, Betty Jo Savage, Ann Sawyer, and Mrs. Virginia Nixon.





G.A.'s in 1953. First row, left to right, Brenda Taylor, Jean Bracy, Raye Curle, Paulette Harrell, Joan Sawyer, Gayle Curle, and Betty Jo Savage. Second row, left to right, Norma Hayes, Anne Sawyer, Ethel Parker, Hannah Riddick, Mary Leigh Savage, and Shirley White.

R.A.'s in 1953. First row, left to right, Thurman Lee Bunch, John T. Eason, Lester Glisson, Paul Nixon, and Carroll Nixon. Second row, left to right, George E. Eure, Agrippa Sawyer, John T. Bracy, and Bobby Harrell.



Nov. 1959. Vivian Casper, Queen with a Scepter. Attendants were Deborah White and Stuart Doughtie.



Robbie Hayes Eure was the first Youth Pastor in April, 1954.



G.A. Coronation in Nov. 1959. Peggy Seiling - Queen, Anna Freeman - G.A. Attendant, Vivian Casper - Queen with a Scepter, G.A. Attendant - Nancy Hayes, and Deborrah White - Attendant for Vivian Casper.

Y.W.A.'s

During the early 1940's, Reynoldson W.M.U. sponsored a Y.W.A. with Mrs. Louise Pittman serving as the leader. Y.W.A. material was used as their study guide, even though the group consisted of both the young men and women of the church. War and rationing caused the demise of this organization.¹

When the W.M.U. held its business session on September 20, 1955, a new item of business concerned the reorganization of the Young Women's Auxiliary. Soon Mrs. J.R. Freeman, Sr., youth director, reported that this had been accomplished. The Y.W.A.'s had as their leaders Mrs. O.S. Edmonds and Mrs. John Robert Langston.²

In July, 1957 these leaders requested the W.M.U. to purchase two white Bibles for the Y.W.A.'s to present to two of their members who were soon to marry.³ Thus, twenty years ago the first White Bible Service was held. This special tribute is still being held for the young ladies who are soon to be wed.

The Reynoldson Y.W.A.'s attended the district meeting in Edenton in February, 1962. At this meeting Mary Eldar Wiggins (Buck) was elected regional Y.W.A. president for the year 1962-63.⁴ The name of this organization has now been changed to Acteens. The young lady who was regional president remains active with this group. Mary Edlar and Susan Bunch are the adult leaders to help guide and direct other young women on their upward paths.



In 1962-1963, Mary Edlar Wiggins was Regional Y.W.A. president.



Acteens in 1975. Left to right, Faye Council, Susan Bunch, leader, Mary Edlar Buck, Leader, Juanita Parker, Darlene Harrell, Susie Parker, and Sharon Winslow.

Brotherhood

In 1941 under the leadership of Mrs. Vance Pittman, an effort was made to organize the young people above high school age into a group. This group included both young men and young ladies. They used Y.W.A. material as their guide and reported as a Y.W.A. organization. The call to service for their country was heard by many of these young men. Consequently, the organization soon ceased to exist.¹

On January 7, 1955 Rev. O.S. Edmond presented the following recommendation of the Board of Deacons to conference: "The church sponsor a Brotherhood to be organized between February 15th and 18th."²

At the organizational meeting held at the Gates Community Building on February 18, 1955, the following officers were elected: President - J.R. Freeman, Jr.; 1st Vice President - Charles R. Eure; 2nd Vice-President - John Robert Langston; 3rd Vice-President - Dick Tyler; Choirster - Aubrey Harrell; Secretary-Treasurer - Jack Carroll.³ Soon there were 39 members busily engaged in mission work. They visited the sick and needy, witnessed for Christ, learned about stewardship and held prayer services.⁴

For more than twenty years the Brotherhood has provided leadership for the R.A.'s, sponsored ball clubs for them,⁵ and inspired them to work by offering to pay them to cut the church grass.⁶ They have also undertaken other projects to improve the church facilities such as installing the walks around the newly completed building.⁷

In 1977 William Lee Lilley is president, Ray Harrell and Sandy Ward are R.A. leaders. These leaders are largely responsible for the interest in the R.A. organizations and the ball clubs. They study and play together as they learn the rules for Christian living and Christian giving.



Joseph Ray Freeman, Jr. was the first Brotherhood President.

CEMETERY

In 1834 seven years after the church was organized, consideration was given to death for the first time when conference voted to set aside a special place in the church book to record the deaths of members. However, the church records do not show that they were ever effectively recorded.¹

While Professor Julius F. Howell and his wife, Ida, were living at Reynoldson Institute to them was born a son, Finley, who died with diphtheria shortly after birth.² Having no place to bury his son, Mr. Howell approached the church. Thus, on April 6, 1872 conference voted to give enough of the church ground to Brother J.F. Howell and "also to any other member of this church who desired it to use as a burying ground."³ Thus, began the cemetery in the churchyard at Reynoldson Baptist Church.

Eleven years after the first person was interred here, a committee was officially appointed to designate the burying ground of the church. T.E. Waff, A. Carter, J.S. Long, J.T. Waff and J.A. Edward designated this first plot of ground.⁴ After the plot was decided upon, the members decided to buy wire fencing and fence the area. This fencing was estimated to cost \$15.00. Sisters Frances Eure and Claudia Waff were called upon to help raise funds.⁵ It is doubtful that this first project was successfully completed because a few years later they were endeavoring to do the same thing again. This time the probable cost estimate was \$25.00. By April, 1901 work on the fence had been completed and a work day had been set aside to clean the ground and to have the fastening on the gates installed by Brother John Russell.⁶ After this, Cleanup Day became an annual affair. In 1912 when the brethren decided to have Cleanup Day, the sisters were requested to meet with them, bring flowers and beautify the graves.⁷

Forty years had passed since the first person was laid to rest in the Reynoldson Cemetery and no permanent record had been kept. Therefore, conference decided to appoint a committee (J.F. Lawrence, T.B. Parker, Stanley Smith, and G.R. Eure) to draw a plot of the graveyard and to keep it for reference. This plot was drawn up and delivered to conference in September, 1913.⁸

Mr. J.E. Hayes was appointed a committee of one to look after the burying grounds in August, 1921.⁹

After World War II there was a renewed effort to bring information on the cemetery plot up to date. Mr. and Mrs. T. Beurie Parker, Mrs.

Gretchen Ellis, Mrs. L.C. Powell and Mrs. Jack Carroll were appointed as a committee to try to accomplish this.¹⁰ After they had updated the plot, it was drawn off by Mr. L.C. Powell and was turned over to the church clerk.¹¹ Mr. Lloyd Hayes was appointed to hold this drawing of the plot and to assist in laying off additional burial lots.¹² Later J.B. Parker and John Lee Smith were appointed to help Lloyd Hayes in laying off the plots. As committee chairman, J.B. Parker requested help from someone who knew where the people were buried and the layout of the old plots.¹³

The cemetery was a difficult area to keep in good care. Thus, in April, 1958 the committee requested the church to contact relatives of the interred persons requesting that the graves be marked and asking if they would prefer the graves to be flat so that the grass could be mowed more easily.¹⁴

In 1959 one person, Mr. Carlyle Ward, presented the church with a check for \$200.00. He requested the church to see that his lot was taken care of and kept clean.¹⁵

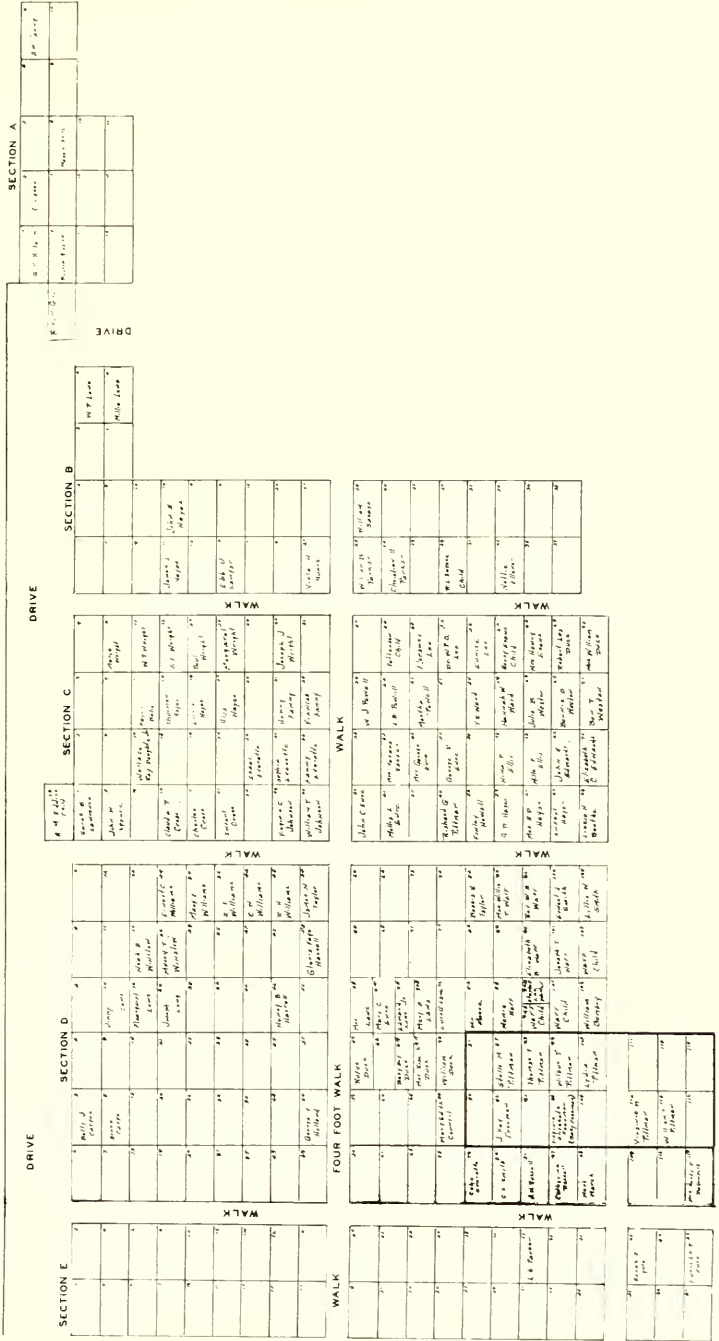
The following cemetery policy was accepted by the church in 1971:

1. "Cemetery will be mowed by the church but each family shall keep the grass around the stones and markers pulled and repair the stones.
2. The cornerstones of the plots will be level with the ground.
3. No limit will be passed on the number of bodies buried in a family plot.
4. Families shall remove flowers and containers from the graves once the flowers have wilted."¹⁶

Today in the year 1977, a committee has been appointed to establish a policy for a perpetual care cemetery. Brother Carl Ray Eason is chairman of the committee. Other members are T. Beaurie Parker, Charles Cale, John Lee Smith, Jimmie Smith, Virginia (Jennie Bess) Freeman, Ruth Eure, Ruth Doughtie, Sandra Parker and Edith Seiling. Hopefully, this policy will be presented at quarterly conference in April, 1977.

After World War II and renewed interest in caring for the cemetery, a special service was set aside known as a Memorial Service. The third Sunday afternoon in May, 1945 was decided as the special day with the ladies to secure the speaker for the occasion.¹⁷ In 1950 the church decided to combine Homecoming and Memorial Services and to hold an all day meeting with dinner on the grounds.¹⁸

REYNOLDSON BAPTIST CHURCH CEMETERY



From that day until 1960, the month, day and hour for this service was decided each year. In 1960 the third Sunday afternoon was designated as the time to be set aside for Memorial Service and that was to be the time each year unless changed by the church.²⁰ It has since been changed to the fourth Sunday morning in May. Former pastors and members were invited to participate in the program.¹⁹ Later it was decided to have Memorial Services each year and Homecoming every five years.

Homecoming and Memorial Services in observance of the 150th Anniversary were observed on May 22, 1977. Former Pastors Wadell Waters, O.S. Edmonds, and Donald Stewart were present.



Homecoming on May 23, 1977.



Cemetery on Memorial Sunday, May 23, 1977.

EPILOGUE

Down and Counting

At morning worship service on March 14, 1976, Pastor Billy P. Presley preached the sermon entitled "Twelve Down and Counting". His text was taken from Phillipians 3:14: "I press toward the mark for the prize of the high calling of God in Jesus Christ." This sermon could have been entitled "One Hundred and Fifty Years Down and Counting." As we enter the last half of our second century as a church, let us continue to be a Church with a reach, upward and forward. May these be years of excellence for and with God as we "make tomorrow together."

"Twelve down.....and counting"

Phillipians 3:14

The title of this message has to do with time and how the passing of time is measured. For some "time flies;" for some time drags; for some it stands still; and for a sick few it seems to turn backward. However, we are all handling time in some fashion. There is no way around it, for it is thrust upon us in units that we call seconds, minutes, hours, days, weeks, months, and years.

The years are our scheme of measuring things we call anniversaries. That is, if we are pleased to celebrate the commemoration. Well, today is an anniversary for my family and myself. It is one that is well-labeled on the Presley calendar, for it was twelve years ago today that I preached my first sermon as your pastor. I remember those days in March of 1964 very well. I had been preaching on alternate Sundays at Reynoldson and Askewville down in Bertie County. And lo and behold, on the very same Sunday both churches voted to call me as pastor. It was not a difficult decision for me - not so for my wife - but feeling that this was where God wanted us, we wrote Charles Eure to let him know that we had accepted the call to Reynoldson.

The years have raced by it seems. To our family, they have been good years. Knowing that twelve years are down, and we are already counting into the thirteenth year, would you allow me this morning to reminisce just a bit and then share with you some of my hopes and aspirations for the future of our church.

I. TWELVE DOWN - MEMORY RECALLING.

- a. Recall with me the sermon on the second Sunday in March, 1964
Responsibilities: Pastor and People
 1. Pastor's responsibilities
 - a) To visit b) To Preach c) To Lead
 2. People's responsibilities
 - a) Your responsibility to Almighty God b) Church c) Pastor
 3. On this basis we began our relationship that has lasted for these twelve years...
- b. In my judgment God has been good to us during these years.
 1. In terms of new members we have grown...
 2. We have revamped our Sunday School...
 3. New educational building

Illustration: Looking at some slides just this week of when we were tearing down the old auditorium, building new one...

4. Youth Program
 5. Have tried to minister to all - old and young. (Our church is somewhat unique in that we have a lot of older people and a lot of younger people.)
 6. Ministry to every age group - through mission organizations.
 7. Music opportunities for all age groups.
 8. Financially we have watched our church grow steadily - we have increased our giving to cooperative program steadily.
 9. I have watched individuals grow into Christian maturity - hard to gauge this type of growth.
- c. Twelve down and counting...Indeed they have been good years - not perfect years, but good years.
1. But we cannot rest on our laurels. The future is always out there. We haven't made a dent in possibilities.

Illustration: St. Paul's cathedral in London faced a real problem. It had been built on soft soil. St. Paul's church was moving slowly but steadily down Fleet Street at the rate of one inch a year. When the minister heard this, he relayed the news to his board, and then he said: "we are moving down our street at the rate of one inch a year. That's too slow--we must move faster!!!"

2. Text

II. AND COUNTING - PRESSING FORWARD (Can't reminisce too long).

- A. As we move forward, we want to see our church really count for God and His Kingdom.
1. One of the things that creeps into the work of the church is the toleration of the average.
 2. "Average can be arrived at by adding out and out failure and outstanding achievement and rating yourself half-way between."
 3. Average is the antithesis of excellence. But Jesus didn't call us to be "average" but "extra-ordinary."
 4. He promised us abundant life and came to make us more than conquerers. He urges us to excellence.
- B. In order to do this, we must be A CHURCH WITH A REACH.
1. An UPWARD REACH. Reaches infinitely high and lays hold on God.
 - a) Ours must be a church that is in touch with God through prayer and praise. "sweet, sweet, spirit."
 - b) Let it be that people depart these doors to exclaim: "The Lord is in His place, Come and see."
 - c) God grant that the people who come to this place will know the magnetism of vital worship and the uplifted Christ.
 2. But there must be an OUTWARD REACH as well. The church will be effective as it is evangelistic.

Illustration: Peter and John knew that irresistible compulsion when they were beaten and threatened and told not to speak in Christ's name again. They said: "Is it good that we obey God or men - we cannot but speak the things we have both heard and seen."

- a) What finer thing can a church do for a community than point to the Lamb of God that takes away the sins of the world.
- b) God grant that RBC will have REACH enough to confront every lost person in this community...

- c) In the final analysis the church has no success except as it persuades people to receive Christ. (This is of course the beginning point.)
- 3. A FORWARD REACH. (Emphasis should be right here.)
 - a) That's what Paul was talking about in our text...
 - b) It is my hope this will be the direction of Reynoldson Baptist Church.
 - c) Twelve down and counting...

Conclusion: of course I don't mean just marking time - I mean our church counting. For me this flies...

"Forenoon and afternoon and night--
 And day is gone--
 So short a span of time there is
 Twixt dawn and evening,
 Youth, - middle age, - old age, -
 And life is past,--
 So we do well to remember,-
 Only what we do for Christ will last!!"

Illustration: Just a couple of years ago there was an insurance commercial that had a slogan: "Let's make tomorrow together." I am looking forward to year number 13 as a year of excellence, that we will make tomorrow together with God. Twelve down and counting....¹



The Billy P. Presley Family
 Front row - Billy Jr. and Deanna Lynn
 Back row - Claire and Billy P. Presley, Sr.
 Claire is choir director and W.M.U. director.
 Mr. Presley is pastor. The Presleys came to
 Reynoldson in March, 1964.

APPENDIXES

CHURCH OFFICERS

Pastors

Piney Grove Baptist Church (1827-1877) was served by only four pastors. Preaching services were held of fourth Sunday mornings. Elder Edward Howell, second pastor, was more than a pastor, even though he held this position for 20 years. He was one of the original founders, served as assistant to the aging Elder John Harrell, and filled any church office when needed. His undying Christian love and influence during the first fifty years of the church's growth served as a stabilizing influence and contributed to the church's survival. Elder Howell never forgot his commitment made to God, who had reprimanded him for his evil way of life, with the death of his child.

No other pastor has seen such length of service at Piney Grove-Reynoldson where 22 pastors have served. The services of four other pastors - John Harrell (17 years), William Benbury Waff (23 years), T.L. Brown (19 years), and Billy P. Presley (13 and still counting) - have extended beyond a decade.

Listed here are the names and dates of services of the pastors.

Elder John Harrell.....	1828-1845
Edward (Ned) Howell.....	1845-1856
	1859-1868
W.W. Kone.....	1856-1859
T.W. Babb.....	1862-1884
C.T. Bailey.....	Supplied 2nd. Sundays during 1866 school term.
J.P. Lee.....	Supplied 1883-1884
W.B. Waff.....	October, 1887 - January 1, 1907
T.J. Hudson.....	January 1, 1907-January, 1908
Biggs.....	February, 1908-March, 1909
A.A. Crater.....	April, 1909-May, 1911
J.D. Brunor, Pres. Chowan College	Supplied August, 1911-December, 1911
H.F. Brinson.....	October, 1911-May, 1913
G.C. Lowe.....	November, 1913-December, 1918
A.C. McCall.....	January, 1918-1922
T.L. Brown.....	June 1922-January, 1941
Dr. J.L. Carrick.....	July, 1941-December, 1943
J. Sidney Cobb.....	May, 1944-1948
H. Waddell Waters	August, 1949-February, 1951
J.C. Conoly	June 24, 1951-April 27, 1952
O.S. Edmonds	August, 1952-September, 1959
Don Stewart.....	December 13, 1959-December, 1963
Billy P. Presley.....	March 1964 to present

Elder John Harrell (3-20-1779 - 11-6-1844)

Elder John Harrell was born in Nansemond County, Virginia March 20, 1779.¹ He became a member of Middle Swamp January, 1806, a deacon in 1810 and an ordained minister in 1814. He was elected pastor here in 1815, and served as pastor 21 years. He also served as pastor of South Quay Church from 1817 until January, 1828. It was during his last year at South Quay that a great religious revival took place and more than 100 persons became church members.²

"Of the church at Piney Grove, he may be regarded as the founder. His services were rendered to the citizens in an old school-house, until 1827, when by his exertions and the kindness of the people, a house of worship was built and a church was constituted principally of members dismissed from South Quay. The presbytery consisting of Elders R.T. Daniel, Luther Rice, John Harrell and James Delk. Elder Harrell was called to the pastorate, in which office, he continued until his death. The church prospered constantly under his care. In his government of the church, he was always mild, but firm. In the early part of his ministry, Elder Harrell was not clear in his convictions of duty in regard to the support of the missionary cause, but in his latter years, his doubts were removed, and he became a warm advocate for all benevolent institutions."³

Reverend J.A. Speight, D.D. gives this description of Elder Harrell. "His tall angular form, long grey beard, sad, sad face and quiet manner of speech and general appearance made such an impression on my boyish memory that I could well remember Elder Harrell's last visit to Middle Swamp."⁴

Elder Harrell's preaching was almost exclusively doctrinal and his life, though it had shades of sadness in appearance, was nevertheless sweet and tender. In spite of his "giant cheek and dishevelled hair and almost silent lips, he painted life on the memories of men."⁵

After serving Piney Grove as pastor for thirteen years, due to age, health and the desire to slow down, Elder Harrell requested leave from Piney Grove Church. February 25, 1842, the church was destitute for a pastor and extended him another call. This he accepted.⁶ In 1843 Elder Harrell was unable to fill all of his appointments. On November 25, 1845, a committee composed of William Lee, Francis Rogers, and E.D.B. Howell was appointed to visit to determine if his health was sufficient for him to continue his pastoral duties.⁷ They reported to conference that "Elder Harrell had a severe wound on his foot, but if God be willing and his wound did not prevent, he will in the future attend to his pastoral duties." Conference considered Elder Harrell's health and decided to retain him as pastor, but appointed Edward Howell as assistant pastor.⁸

In November, 1845 God called his faithful servant home.

Edward Howell, William Lee, and Jethro Goodman were appointed to collect materials for a biographical sketch of Elder Harrell and to visit his widow to offer condolence and support.⁹

Elder Edward Howell
(b. 6-5-1797, d. 8-1-1879, Age 83)

Edward Howell, son of Edward and Ann Howell, was a native of Nansemond, Virginia. He had strong family ties in the Piney Grove Community. Letters written by his son, Julius, during the 1930's refer to their Barnes, Saunders, March, Gatling, and Lee relatives.¹ Edward's love of God and family ties account for his untiring efforts to carry on the work of Piney Grove Church. On December 14, 1827, the day Piney Grove was organized, Edward Howell, who had been converted in the great revival of 1827, presented his letter of dismissal from South Quay, and requested to become a member of Piney Grove. He became the first clerk of the presbytery for this church and served in this position at three different periods (1827-1833, 2-22-1842 - 10-22-1842, and 9-25-1858 - 1-1860).²

Brother Howell in his early life was a man of means, but not a christian. Said he, on one occasion "I was fond of my toddy and one day, after I had taken my drink, my oldest child, a little boy, said to me 'Pa, the Devil will get you if you don't stop drinking.' That," said Bro. Howell, "was the first temperance sermon I ever heard: and turning around, I wiped my mouth, saying, 'God helping me, I will let the stuff alone!' Soon after, God took that child from me. And though I could not see why he should do it, I think I can see now. I found no peace of mind until I gave myself to Jesus, and since then, in my feeble way, I have been striving to labor for Him in season and out of season."³

Edward felt the desire to exercise his God given talent. The church called him in April, 1829 "to exercise his gifts in public in singing, prayer, and preaching, and to be licensed by a certificate signed by the moderator, John Harrell."⁵ On November 23, 1833 the church voted to ordain him as an evangelist.⁶ One of Piney Grove's own sons had been called to serve the Lord. This Elder Howell did with gladness for the remainder of his life.

Elder John Harrell, pastor of Piney Grove, died in 1845. On December 27, 1845 a call was extended to Elder Howell to become pastor of this church.⁷ The members were well pleased with his work. At the end of the year, a notice was written to thank Elder Howell for "his untiring and assiduous exhortation as pastor during the past year."⁸

In October, 1846, during his first year as pastor, Brother Howell had the opportunity to represent the missionary society of the church at the State Baptist Convention in Raleigh, North Carolina. He was the "bearer of funds" for Piney Grove Church.⁹ For a period of ten years, he served continuously as pastor of Piney Grove. He was a circuit rider who also served churches at Great Fork, Middle Swamp, Cool Spring, Beaver Dam, Buckhorn, and South Quay during his ministry.¹⁰ This zealous Bible scholar displayed such zeal for the State Baptist Convention that in 1851,

five years after his first visit to the convention, the church decided “to collect money to constitute our pastor a life member.”¹¹ They appointed William H. Howell to attend to this matter for the church.

During Elder Howell’s early ministry no note of pay or salary is recorded. Late in 1855 Elder Howell informed conference that he would continue as pastor “until they could procure themselves another minister.”¹² On February 23, 1856 upon election for ministers, Elder Howell was re-elected by “every vote except one”.¹³ This vote was cast for Elder Kone. Elder Kone was called as pastor at a salary of \$125.00 per annum.

Upon a motion of Elisha H. Eure at conference in January, 1860, Elder Howell was re-elected as pastor. The church agreed to pay him one hundred dollars per year for his services.¹⁴ When he was re-elected to serve in 1861, he requested “the church to remember that he is aged and infirm and cannot be as punctual and energetic in the discharge of his pastoral duties as he desires to be.”¹⁵ From this time until the end of his ministry at Piney Grove, his salary was fifty dollars per annum. Wartime found both interest and church attendance on the decline. Elder Howell freely espoused on this subject, urging members to attend both church and conference regularly. During these years of his late ministry, other elders filled the pulpit on second Sunday mornings. One of these, C.T. Bailey, was affiliated with Reynoldson Institute.¹⁶

For more than fifty years (1827-1879) this beloved church member, worker, and pastor had rendered a life of service to both God and Piney Gove Church. In the fall of 1868, he “signified to the church his positive purpose to decline the pastoral care any longer on account of the increasing infirmities of age” and tendered the following “advice from the old pastor of Piney Grove:

November 21, 1868

Dear Brothers:

The time has arrived when it becomes the church worshipping at Piney Grove, to call a pastor for the ensuing year (1869). After making your selection, I suggest that you pray for your minister daily, guard his reputation carefully, hear him preach as often as you can, listen to the word wakefully, treasure it up joyfully, practice it faithfully, labor with him sympathetically, both individually and collectively, attend to prayer and conference meetings constantly, support the Sabbath School heartily, subscribe for him liberally, pay him promptly, give him a bit of meat and a ball of butter occasionally, call on him frequently, but tarry briefly, greet him cordially but not rudely and may the God of all grace bless you abundantly and add unto you daily, such shall be saved eternally, Amen:

Edward Howell¹⁷

Elder Howell’s Christian life of continuous work of love and devotion for God and His kingdom leaves little to be written by mortal man. For fifty-two years he served faithfully at Piney Grove, serving wherever his

services were most needed.

Edward Howell was twice married. He and his first wife, Sarah Barnes Howell, raised a large family of children. Several survived him as members at Reynoldson. After the death of his first wife, he married Edith Goodman Creasy, sister of Jethro Goodman, on May 26, 1853.¹⁸

This bible scholar was zealous in his labors and sound in Baptist doctrine. When too infirm to fill his appointments, he spent much time at his mill, where he counseled his brethern and urged sinners to turn to Jesus.¹⁹

W.W. Kone

Pastor 1856-November 25, 1859

W.W. Kone was elected and hired pastor on August 24, 1856 when Elder Howell was defeated by one vote. The church called Brother Kone at a salary of \$150.00 per annum. He was to be paid quarterly for his services. A year later the church found it more difficult to secure the services of a pastor since they had been unable to pay for the previous services. At the end of the year 1857, the church still owed Brother Kone one half of his salary. At this time they paid him \$25.00. The next year found the church even deeper in debt, and Brother Kone was owed \$93.92 of the \$150.00 per year salary. Up until this time, paying the preacher had never been considered too serious. No mention of salary for either of the former pastors, Brother Harrell or Howell, is recorded. This year the church agreed that each member should pay \$3.00 to liquidate the debt. Money was more difficult to raise as there were rumblings of discontent in the nation since the Civil War was approaching. The next year the pastor's salary was reduced to \$100.00 a year to be paid \$25.00 per quarter. At the end of the year when it was time to elect another pastor Elder Kone offered his resignation. Conference voted to "recommend him to the cordial support of all Baptist churches."

From whence Elder Kone came or where he went is unknown to us. He served Piney Grove Church as pastor for a period of three years. No doubt his greatest contribution to the church was his insistence to be paid a salary. His refusal to continue each year until an honest effort had been made to offset the debt caused the members to become more aware of their financial obligations to both the pastor and church.¹



Elder C.T. Bailey

Dr. C.T. Bailey was born October 24, 1835 in Williamsburg, Virginia. He was educated at both William and Mary and Richmond College, graduating from Richmond College in the late eighteen hundred and fifties. He was ordained to the ministry at Williamsburg in 1858 and at once entered the work of the ministry.

In 1861 he entered the Confederate Army as a private, but was soon discharged because of his health.

He began his life as a Tarheel in October, 1865 when he became principal of Reynoldson Academy in Gates County, North Carolina. He remained here three years. Dr. Bailey not only taught at Reynoldson Institute, but he also offered his services to Piney Grove Church. He preached here on second Sundays. The church now held preaching services twice monthly. In March, 1867 he spoke to his congregation about their Baptist paper, the "Biblical Recorder". In 1875 he purchased the "Biblical Recorder" and for nearly twenty years was proprietor and editor of this periodical.

This gifted writer and able speaker was president of the North Carolina Baptist State Convention in 1885 and 1886.

He died July 5, 1895.¹

T.W. Babb

With the Civil War raging, Elder Howell, aged and desiring retirement, was still pastor. The church members were becoming very lax regarding attendance at conference and a special sermon had been delivered by Pastor Howell urging members to take more interest in the Lord's business. Thus, a bleak picture existed when T.W. Babb offered his services to the church to aid Elder Howell during 1862-1863. In April, 1864 Brother Babb, a licensed minister serving Middle Swamp Baptist Church, requested membership into Piney Grove Baptist Church.¹

Mr. Babb, a promising and magnetic young man, was ordained "to the ministry of the gospel of our Lord and Savior Jesus Christ" at Piney Grove Church in March, 1865. His salary was to be \$100.00 per year.²

Money was scarce and the treasury was empty. Until 1866 the church relied on subscriptions, collections at quarterly conference and promises to meet the church's responsibility to her pastor. Each year ended with the pastor's salary not being met. Therefore, this year when the pastor's salary was decided upon, a committee of four (J.M. Taylor, T.H. Martin, John H. Parker and Elder Babb) was appointed to apportion to each male member a part of the pastor's salary. This method of collection was still difficult to enforce. At the end of 1867, the church was still in debt to the pastor \$34.75 of his \$125.00 a year salary.³ During the next two years, Elder Babb was elected pastor one year at a time, a custom which began with Elder John Howell and had endured through the years.

However, at quarterly conference on October 23, 1869, Elder Edward Howell brought forth the following motion which changed this custom:

"Motion: Resolved that we, this church, call Elder Thomas W. Babb to the pastoral of this church and that he remain in that capacity so long as he and the church are mutually satisfied. Furthermore, that in case of dissatisfaction on the part of either each shall give the other three months notice, previous to his resignation."⁴

The ill fate that befell Elder Babb's ministry was not recorded in the minutes. Only recorded there on October 8, 1875 was the following action which was taken by conference:

"We believe that Pastor T.W. Babb has been maliciously slandered. Rev. Putman Owens by his actions and treatment of Mr. Babb has given publicity to many of these slanderous reports.

Be it resolved that we 1. believe Mr. Babb to be innocent, 2. request Mr. Owens to no longer persist in a course of destruction to Christian harmony, but to correct publicity unless he knows them to be really true, and 3. If Mr. Owens persists in widening the breach already

made, we will publicly denounce his cause and publish resolutions vindicating our pastor's innocence."

Committee of resolution T.E. Waff, G.R. Eure, J.R. Jones, T.T. Pittman, and M.W. Howell.⁵

These resolutions were adopted by conference and the same committee, with Brother T.E. Waff Chairman, was appointed to attend conference at South Quay to see Brother Owens.⁶

This upheaval was not the end of Elder Babb's ministry at Piney Grove. He was a delegate to the association at Ahoskie on May 22, 1877, when he, G.R. Eure, and T.E. Waff were appointed to be messengers and a standing committee on Temperance.⁷

By this time, the mission field was calling Brother Babb. Piney Grove Conference twice relieved him of his duties. In July, 1878 they voted to release him during the month of August to labor in adjacent missionary fields.⁸ Again in February and March, 1880 he was relieved of his appointments in order to canvas the union meetings in behalf of Eureka Church.⁹

Mr. Jethro D. Goodman had passed on to his heavenly rewards. Suddenly, the members began to ask questions about the church property and land. A church had been located here five years before Jethro had become a member. Even though it had been an established Baptist church for nearly 55 years, no deeds had ever passed hands. Conference in May, 1881 appointed Elder Babb to obtain a deed for the land.¹⁰ Elder Babb evidently set the wheels of action in motion, but it was two years later before it became an accomplished fact.

The treasurer's report of February, 1882 stated that the church owed Mr. Babb \$117.54 for services rendered between 1879-1882. Mr. Babb agreed that if the church would raise \$30.50 at once and collect as much as was collectable he would give the church a receipt maked paid in full up to January 1, 1882.¹¹

Elder Babb remained pastor until January, 1884 when he, his wife and Frank were granted letters of dismissal. His resignation as pastor was accepted at the February conference.¹²

He later returned to the area as pastor at Ariel Baptist Church serving from January, 1890 until July, 1890. At the May conference of the Chowan Baptist Association, he was charged with immoral conduct. In July Ariel held a special council to investigate charges alleged against him. Due to lack of evidence, the decision of the council, composed of 30 members from several different churches, was in Mr. Babb's favor. Nevertheless, Mr. Babb left the church and the area, perhaps because he had been dismissed from the Chowan Association in May.¹³

William Benberry Waff
Pastor 1884-1907

William Benberry Waff, son of Joseph Thomas and Elizabeth Waff, was born in Chowan County, North Carolina on November 13, 1853. He attended school in Edenton before entering Reynoldson Male Institute at Reynoldson, North Carolina. After graduating from Reynoldson and prior to entering Wake Forest College, Mr. Waff taught one year in Virginia. He then entered Wake Forest College where he was the recipient of the Latin Medal. He graduated from Wake Forest in 1880.

Upon graduation Mr. Waff began a career as a teacher and educator. He taught two years in Davidson County, North Carolina and one year in Washington, North Carolina. While teaching in Washington he met and married Willie L. Traynham on December 21, 1882. Soon after marrying, the Waff's moved to Reynoldson where Mr. Waff became associated as a teacher with his brother, Thomas E. Waff, at Reynoldson Institute. He taught with his brother four years. In 1887, Thomas E. Waff moved to Brunswick, Georgia, William B. Waff purchased and operated Reynoldson Institute until 1905.

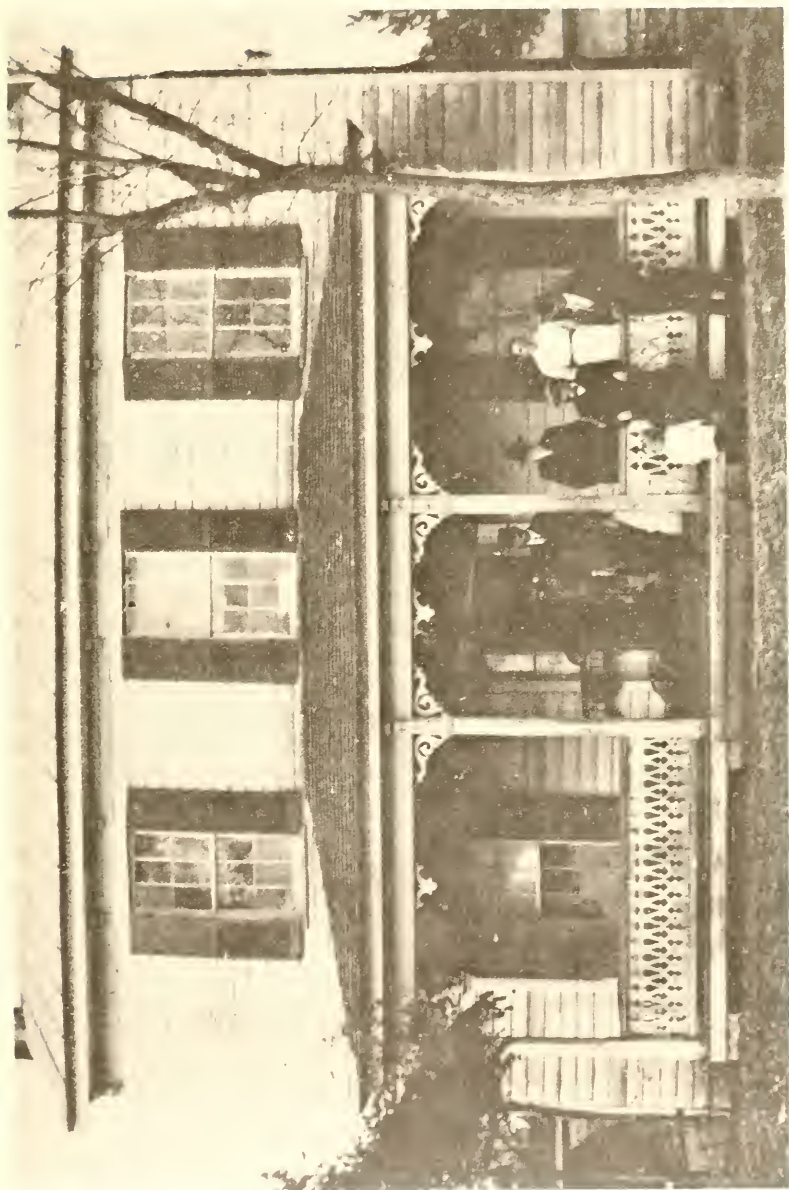
At that time he sold it to Gates County for use as a public school.

In 1884, a year after Mr. Waff's return to the Reynoldson Community, he was elected pastor of Reynoldson. Here he was ordained on January 24, 1885 by Dr. R.R. Overby and Rev. T.G. Speight. He served as pastor of Reynoldson for twenty-three years. He also served as pastor of Gatesville, Ariel, Cool Spring, Beulah, Middle Swamp, Ballard's Bridge and Great Fork Churches.

In January, 1907, Mr. Waff and his family moved to Murfreesboro, North Carolina where he served as pastor of Merherrin, Conway, Severn and Margarettsville Churches. After eight years of service at these churches, he moved to the Jonesboro field and then to Pittsboro. In 1922 he moved to Mocksville to serve as full-time pastor the next ten years. This was to be his last pastorate. The last year of his ministry he baptized twenty-one persons. During his career as a minister, he baptized nearly 1,500 professing Christians.

"In all these fields he was eminently successful and wherever he served by his noble character, his real ability, his diligent and self-sacrificing labor, he won the love and esteem not only of his own immediate charges but of the communities in which he lived and labored."¹

He returned to eastern North Carolina to reside in Winton in



This was the home of Mr. and Mrs. Waff while he was pastor at Reynoldson. Later it became the home of Mr. and Mrs. M.P. Ellis.



First row from left - Mrs. Willie Traynham Waff, daughter Jessie and Rev. Willie B. Waff. Second row - Ruth Waff, Manley Waff, and Mary Waff. Rev. and Mrs. Waff served at Reynoldson from 1883-1907. Mrs. Waff was instrumental in organizing the W.M.U.

December, 1931. Here he died on January 11, 1933. He left the following survivors; his wife, Mrs. Willie Le Grand Waff; daughters, Mrs. J.B. Whitley, Mrs. Wiley Stone, and Mrs. John A. Northcott; a son, C.N. Waff; two sisters, Mrs. W.O. Carpenter, Mrs. E.L. (Lilley Waff) Smith; and a brother, R.E. Waff. He was buried in the Reynoldson Church Cemetery. Soon after Mr. Waff's death, conference appointed a committee to place flowers on his grave each month.²

Obituary of Mr. Waff prepared by Miss Edith Freeman, Mrs. George Ellis and Rev. T.L. Brown included the following epitaph:
 "Servant of God, well done
 Thy glorious warfares past
 The battle's fought, the race is won
 and thou art crowned at last."³

Albert Clyde McCall
 Pastor 1918-1922

Albert Clyde McCall was born November 28, 1888. He was educated at Wake Forest College. In January, 1918 upon completion of his education,



**Rev. A.C. McCall was pastor
from 1918-1922.**

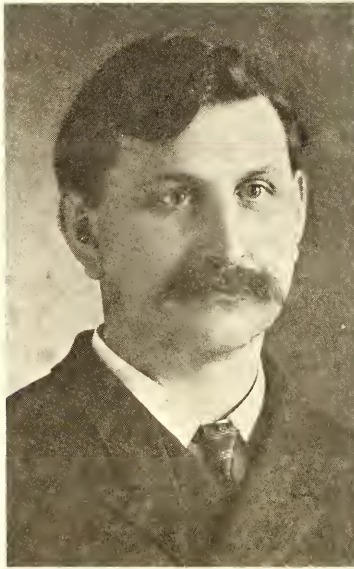
he came to Reynoldson to serve the first pastorate. He offered the church his services to preach on second Sunday evenings if they would increase his salary fifty dollars per year.

Mr. McCall was married to Zilphia Nichols, sister of Mrs. Minnie Savage Lilley. The McCall's were the second family to live in the parsonage, and he was the first pastor to have an automobile. During his ministry at Reynoldson these events of interest occurred. On a Thursday in May, 1918 a special day of worship and prayer was held to pray for the speedy restoration of peace. Reynoldson's first Baby Dedication Service was held during the early nineteen twenties and renovation of the church building was begun.¹

Mr. McCall and his family left Reynoldson in 1922 and he became pastor of a church in Duke, (now Erwin), North Carolina. He left Duke to preach at Bunnlevel, then he went Oak Grove in Durham County. He remained here for several years before deciding to move further west. He ministered in Statesville and Cullowee before returning east to Pisgah Baptist Church in Smithfield, North Carolina. His last ministry was at Sawyer's Creek Baptist Church near Elizabeth City, North Carolina. He retired to live in Garner in Johnston County until his death on May 21, 1966. He was buried in the cemetery at Pisgah Baptist Church.²

Thomas Luther Brown
(8-8-1868 - 1-3-1941)

Rev. Thomas Luther Brown was born on August 8, 1868 at Riceville, McMinn County, Tennessee. He was the son of William A.G. and



Rev. T.L. Brown was pastor from 1922 until his death in January, 1941.

Margaret Amanda Pattison Brown. His childhood was spent in Riceville and Jefferson City, Tennessee. His early education was obtained at what is now Carson-Newman College. In his youth he moved with his parents to Hendersonville, North Carolina. His father had been called here to be the President of Judson College. Mr. Brown graduated from this school and began his ten year career as a teacher in western North Carolina. During the early part of his teaching career, he felt the call to the ministry and he became on ordained Baptist minister March 28, 1896 at Mill River Baptist Church.

He left the school room to become a student. He attended and graduated from the Southern Baptist Theological Seminary in Louisville, Kentucky. He returned to North Carolina to become actively engaged in the ministry. He served as pastor of various churches throughout the state and served as a missionary with the State Mission Board.

Mr. Brown married Azalia Julia Creasman on February 14, 1900 at Bent Creek, Buncombe County, North Carolina. They were parents of three children. One died young; the others, Catherine Brown Leaper now resides in Florida and Creasman Brown in Rocky Mount, North Carolina.

Mr. Brown came to Gates County in 1908 to serve as pastor of Gatesville

Baptist Church, Gatesville, North Carolina. After serving as pastor here for several years, the Browns' returned to western North Carolina where Mrs. Brown died.

On June 21, 1914 he returned to Gates County and married Carrie Hofler of Gatesville. They were parents of three daughters: Genevieve Brown Smith of Gates, North Carolina; Gertrude Brown Waters, Nashville, North Carolina; and Jean Brown Powell, Gatesville, North Carolina.

In 1922 the Browns returned to Gates County and Mr. Brown began his ministry at Reynoldson Baptist Church.

For nearly "nineteen years he served this church and community as pastor, citizen and friend to all."¹ While at Reynoldson he also served as pastor of Cool Spring and Roduco Churches.

During the 1930's the members of Reynoldson paid special tribute to Mr. Brown. The church presented him with a new automobile at Christmas.

After a brief illness he passed away on January 3, 1941. It was said of him that "his greatest sermon was the life he lived."²

John Lee Carrick
(1886-1972)

John Lee Carrick, son of Christopher Columbus and Nancy Elizabeth (Thayer) Carrick, was born July 27, 1886. He received his early education in Davidson, North Carolina where he graduated from Churchland High School. He then entered Wake Forest College and received his BA degree. From 1908-1914 he served as pastor of churches in Rowan and Chatham Counties before entering Crozier Theological Seminary, Chester Pa. He received a BD degree from here. He also graduated from the University of Pennsylvania with a MA degree.

He returned south to Virginia to serve as pastor of churches in Surry, Isle of Wight, Northampton, Southampton Counties and in the City of Newport News. In 1927, he went to Blackwell Memorial Baptist Church, Elizabeth City, North Carolina.

In 1935 he was granted an honorary D.D. degree from Chowan College in recognition of his service to both the churches and the college Board of Trustees. In 1937 he was elected president of Chowan College, Murfreesboro, North Carolina. He served as president here until the end of the 1940-41 school year.

In 1941 he returned to the church field where he served as pastor of churches in Hertford and Gates Counties. From 1941-1945 he served as pastor of the Reynoldson - Roduco Church field. It was during his pastorate at Reynoldson that the church became a part of the Cooperative Program. He left Reynoldson to again serve churches in Virginia. He ministered in Nansemond, Westmoreland, and King George Counties before returning to Rives Chapel Baptist Church, Chatham County, North Carolina where he had begun his ministry.

After his retirement in 1953 he lived in Siler City, North Carolina. He died February 3, 1972, and was buried in Oakwood Cemetery, Siler City.

He was married to Myrtle Burgwyn League, June 12, 1917.¹

J. Sidney Cobb (1881-1968)

J. Sidney Cobb, son of James Henry and Eliza Burges Cobb, was born January 6, 1881 at Scotland Neck, North Carolina. He was educated at Richmond College (now University of Richmond), Richmond, Virginia and the Southern Baptist Theological Seminary, Louisville, Kentucky. He was ordained as a Baptist minister on April 22, 1908, at Grace Street Baptist Church, Richmond, Virginia.

Mr. Cobb and Sallie Agnes Alvis were married October 6, 1909 in Hebron Baptist Church, King William, Virginia. They were the parents of two sons, J. Sidney Cobb (b. 10-21-1910) and Thurman A. Cobb (b. 10-10-1912, d. 1-20-1966).

While in the seminary, Mr. Cobb served churches in both Indiana and Kentucky. He later served churches in South Carolina, Virginia and North Carolina. He came to the Reynoldson - Great Fork field as pastor in May, 1944. It was under his guidance as pastor that Reynoldson observed her first Harvest Day on the fourth Sunday in November, 1948. He served this field until 1949 and left to become the full-time pastor of Great Fork Church. He retired in 1953 but continued to serve as supply pastor at various churches until the end of 1961.

Mrs. Cobb departed this life on September 8, 1961, and he died on July 3, 1968. "He enjoyed a long life of service yoked with the best preacher's wife, a preacher ever had."¹



Reverend and Mrs. J. Sidney Cobb. Mr. Cobb served as pastor of Reynoldson from 1944-1949. Reynoldson's first Harvest Day was observed while he was their pastor.

James C. Conoly

James C. Conoly of Turkey, North Carolina was called to be pastor of both Reynoldson and Cool Spring Churches on June 24, 1951. Reynoldson promised to pay him a salary of \$1100. He accepted the call and assumed his duties August 1, 1951.¹ The church rented a home for him next door to the new parsonage in Gates which was being built. Mr. Conoly worked hard on the new parsonage, but he was never to live in it. April 27, 1952, he resigned effective immediately. The church gave him \$200 (2 months salary), paid him \$100 for labor at the parsonage, and Thomas White furnished the truck to move him.²

W. Wardell Waters (Pastor 1949-1951)

W. Wardell Waters, son of Jarvis and Annie Lee Baker Waters, was born on November 2, 1914 in South Norfolk, Virginia. He received his early education in the South Norfolk schools. He then attended and was graduated from the University of Virginia. Later he studied for the ministry.



Rev. and Mrs. Wardell Waters attended Homecoming in May, 1977.

He is married to the former Ellen Roberts and they have two adopted children, Joan and David.

In June of 1949, Mr. Waters was called to be pastor of Reynoldson and Cool Spring Churches. In October, he related to Reynoldson his plans and desire for the church to have worship services four times a month. Conference voted to begin these services as soon as Brother Waters could arrange to do this. His suggestion of The Lord's Acre Plan gave impetus to the Harvest Day Program.

Mr. Waters was also working with the Temple of Music in Norfolk, Virginia. He discussed with the church the idea of placing a Hammond organ in the church on trial. The selection was made and placed in the church on June 10, 1950. The family of the late Thomas Tayloe Pittman, former deacon, donated the organ in his memory.

During his service in the Reynoldson - Cool Spring field, he was ordained as a Minister of the Gospel at Cool Spring Baptist Church.

He left Reynoldson on March 1, 1951 to become pastor of the First Baptist Church of Virginia Beach. On June 10, 1951, he returned to Reynoldson to officiate at his first marriage ceremony. He united Anita Thomas Freeman and Phillip Pittman Godwin.

From Virginia Beach, he went to West Virginia and is at present pastor in Middleburg, Virginia.

In May of 1977, he returned to Reynoldson to be guest speaker at their Homecoming Service.¹



Rev. O.S. Edmonds served as pastor from 1952 until September, 1959.

Oscar S. Edmonds, Jr.

Oscar S. Edmonds, Jr., son of Oscar S. and Elizabeth Metcalf Edmonds, was born March 3, 1922 in Marshall, North Carolina. He received his early education here and graduated from Marshall High School. After high school, he continued his education at Mars Hill College and Clear Creek Bible School, Pineville, Kentucky before attending Southeastern Seminary.

He was ordained as a Baptist minister on May 26, 1946 at Old Bull Baptist Church, Marshall, North Carolina.

He began his ministry in 1946 as pastor of Walnut Baptist Church. On August 18th of that year, he married Ellen Virginia Landreth in Greenville, South Carolina.

In 1948 Piney Mount Baptist Church was added to his charge. He served as pastor of both churches until he moved to Hyde County in 1950. The two years he worked in Hyde County, he served churches in Englehard, Fairfield, Rose Bay, Sladesville and Swanquarter.

On August 1, 1952, he came to Reynoldson as pastor. He was the first pastor to live in the new parsonage. With his guidance, the church built her new sanctuary. While at Reynoldson, he served Eure, Cool Spring, and Middle Swamp Churches.

Since leaving Reynoldson, he has ministered in South Carolina. At present he is located at Bible Baptist Church, Travelers Rest, South Carolina.

When the Edmonds moved to Reynoldson, they had two children, Virginia Elaine, born on September 23, 1949 and Deborah Annabelle, born on July 25, 1952. While they were serving at Reynoldson, a son, George Landreth, was born on February 28, 1955. Elaine and Annabelle are now married and Elaine has a son. George is still in school and single.



The Donald Stewart family picture taken in December, 1974. Front row, left of right, children; Cindy, Katherine, and Jon. Back row, Donald and Ruth Stewart.

Donald S. Stewart

(Pastor December, 1959-December, 1963)

Donald S. Stewart, a twenty-five year old native of Bartow, Georgia, was a student at Southeastern Seminary, Wake Forest, North Carolina, when he came to preach a trial sermon at Reynoldson Baptist Church in November, 1959. Prior to attending Southeastern, he had attended high school in his native Bartow, and embarked in a short-lived career as a railroad telegrapher in hopes of helping finance his higher education. While a student at Norman College, Norman Park, Georgia, he felt the call of the ministry. He received a Bachelor of Arts degree for Mercer College, Macon, Georgia before entering Southeastern Seminary.¹ In December, 1959, Don Stewart accepted a call to become pastor of both Reynoldson and Eure Baptist Churches. He received his divinity degree in May, 1960. He has the distinction of being the only unmarried pastor Reynoldson has ever had. This state lasted until August, 1961 when he married a Southeastern graduate, Ruth Lassiter of Four Oaks, North

Carolina.²

During their years of service at Reynoldson, they were blessed by the births of two children; a daughter, Cindy and a son, Jon. Another daughter Cathy was born during their ministry at Dozier's Corner, Chesapeake, Virginia.

Mr. Stewart enjoyed several hobbies as gardening and raising azaleas and camelias. However, the one he seemed to enjoy the most was raising birds. The chirping of both parakeets and canaries could be heard in his aviary.³

In December, 1963 the Stewarts left Reynoldson to work at DeBaun Baptist Church, Chesapeake, Virginia. After several years of service here, they moved to Veneable Baptist Church, Richmond, Virginia where he serves as pastor.

Billy P. Presley, Sr.

Billy P. Presley, son of Ruby Pardue and Dentri Warren Presley, was born on January 18, 1936 in Booneville, Mississippi. He graduated from Booneville High School in 1954. He then entered Mississippi College at Clinton, Mississippi and graduated in 1958. He was ordained on August 30, 1959 in Booneville Baptist Church. He later entered Southeastern Baptist Theological Seminary, Wake Forest, North Carolina.

While he was studying at Southeastern, he met Marian Claire Titmus of Colonial Heights, Virginia. They were married on June 18, 1961. This marriage has been blessed with two children, Deanna Lynn and Billy Price, Jr.

During Bill's senior year at Southeastern, Reynoldson Church was seeking the services of a pastor. Thus, they invited him to preach a trial sermon. On February 16, 1964 the church voted to call him as their pastor. His ministry began on March 1, 1964. In addition to his salary, they agreed to give him two weeks vacation a year and to hold no worship service on fifth Sundays. Billy P. Presley graduated from Southeastern Theological Seminary in May, 1964. Immediately, the Presleys moved to Gates.

In 1968, he returned to school. This time he attended the School of Pastoral Care, Baptist Hospital, Winston Salem, North Carolina.

Since he has been pastor at Reynoldson, he has attended many State



Billy P. Presley came to Reynoldson as pastor in March, 1964.

and National Southern Baptist Conventions. He also attended The Baptist World Alliance when it met in Miami, Florida in June of 1965.

Under his guidance, Reynoldson completed her building program with the erection of the new educational building in 1968.

Billy Presley has spent thirteen years ministering at Reynoldson. May the Lord continue to bless him and his ministry as he seeks to do His will.¹

Deacons

Names of the deacons, dates of their election, ordination and other information of interest that could be gleaned from the church minutes had been included. "Resolutions of Respect" were spread upon the minutes for Brothers Timothy E. Parker and W.J. Savage. These are also included. The members of Reynoldson offer their "Resolutions of Gratitude and Respect to All" who have and do continue to serve faithfully.

Name	Ordained
William Lee	1827
Abram Cross.....	1827
William Gatling	1829
John Saunders	1829-Charge, John Harrell; Prayer, James Delke
Jethro Barnes	November 23, 1833
Weatherly Washington.....	1849
Richard W. Riddick	November 23, 1833
Rasham, Spivey	
Jethro D. Goodman	March 1841 - Elder John Harrell, ordination prayer; Silas Webb, charge; Edward Howell, right hand fellowship.
Dempsey, Summer L.	1850
Washington Weatherly	August 27, 1857 ordained 1858 by Rev. Edward Howell and W.W. Kone.
Theodore Martin	1849
Thomas H. Martin	March 1865 - Ordained in the following order: Prayer Elder Fletcher; Charge Elder Speight; Presentation of Bible Elder Howell; Right hand of fellowship the Presbytery; Praise and Bendiciation Elder Babb.
Elijah Hampton	1864
Joseph Smith.....	November 21, 1868
Taylor, James M.	1861
John R. Cross	November 21, 1868
Julius F. Howell.....	November 21, 1868

“January 25, 1873 - Whereas, many of the members of the church have expressed it as their opinion that it will be better to have a biennial election of deacons than to retain them in office permanently as heretofore. Therefore-RESOLVED that the present Deacons be hereby removed from office, that we enter into an election of Deacons this day; and that we hereafter have a biennial election of Deacons on Saturday before the 4th Sabbath in January.”

A. Edwards.....	January 25, 1873
George R. Eure.....	January 25, 1873
John A. Edwards.....	January 24, 1874
M.C. Lawrence	August 23, 1873
J.S. Long.....	January 25, 1875
T.E. Waff.....	January 25, 1875
Jesse Eure.....	January, 1877; moved to Ariel
James E. Howell.....	January 25, 1875
J.T. Waff.....	January, 1877
Andrew Carter.....	February, 1879
Gilbert Fanny.....	February, 1881
J.R. Jones	February, 1881
M.J. Lawrence	February, 1881; 1885 moved to Ariel
Rev. T.W. Babb.....	February, 1881
B.T. Weston	1883
E.J. Freeman.....	1883

I.A. Hines.....	ordained June 27, 1886 by Elder Speight and Rev. W.B. Waff
T.T. Pittman	ordained: June 27, 1886 by Elder Speight and Rev. W.B. Waff
Frank Lawrence.....	April, 1889
Norfleet Eure	September, 1901
J.B. Holland.....	September, 1901
E.S.A. Ellenor	September, 1901
E.L. Smith	April, 1899
T.E. Parker	September, 1901

Resolutions of Respect

“We, the deacons of Reynoldson Baptist Church recommend the following resolutions of respect:

That of February 2, 1927, God in his providence did take from our midst our beloved Brother Timothy E. Parker. Brother Parker was 67 years of age. He had been a member of Reynoldson Baptist Church for 50 years and was a deacon for 23 years. He loved his church and was faithful in attendance. He was never happier than when he was rendering some service for his church, he gave liberally of his means and was ever ready to do all in his power to advance the cause of the Lord. He was a good and kind neighbor. He loved his neighbors and was ever ready at all times to do them a kindness. He was a man of high character and a perfect gentleman. He took part in all public affairs and stood for what he believed to be right, honest and just. He was a kind and affectionate husband and father.

He leaves a wife, one son and one daughter.

He spent all his life in the community in which he died.

We can truly say that a good man has gone to be with his Lord and Master.

His funeral was preached by Rev. K.C. Horner of Gatesville Baptist Church, his pastor being sick.

His body was laid to rest in the family cemetery.

FIRST. That we extend to the bereaved family our deepest love and sympathy.

SECOND. That God in his infinite wisdom doeth all things well and we bow in humble submission to his will.

THIRD. That a copy of these resolutions be sent to his wife, a copy to his son, and daughter and a copy to the Biblical Recorder and a copy be spread on the minutes of this church.

Respectfully submitted

M.P. Ellis
E.S.A. Ellenor
M.J. Lawrence
J.C. Holland
I.A. Hines”¹

W.M. Mathews.....	Elected September, 1910
J.R. Pittman	Elected September, 1910
Z.T. Williams	Elected September, 1910

J.W. Parker	Elected September, 1910
J.T. Holland.....	Elected September, 1910
J.C. Eure	Elected December, 1918
Paul C. March.....	Elected December, 1918
M.C. Fanny.....	Elected December, 1918
J.T. Matthews	Elected December, 1918
J.T. Holland.....	Elected December, 1918
C.E. Eure	Elected December, 1918
C.C. Parker.....	Elected December, 1918
M.P. Ellis	Elected November, 1920
J.C. Holland.....	Elected November, 1920
T. Beaurie Parker.....	Elected August, 1929
A.C. Matthews	Elected August, 1929
L.C. Powell.....	Elected December, 1941
W.T.J. Ellenor.....	Elected December, 1941
John Lee Smith.....	Elected December, 1941
Lloyd Hayes	Elected January, 1943
W.J. Savage	Elected 1949

**“Resolutions of the Deacons of the Reynoldson
Baptist Church of Gates, N.C.”**

The deacons of the Reynoldson Baptist Church, of Gates County, North Carolina, sustained a great loss May 18, 1955, upon the death of our brother, friend, and fellow deacon, W.J. Savage.

He was loved and admired by all who knew him as a Christian gentleman, a faithful and devoted church member. He was always willing to serve his church and community in any capacity and he preformed these duties in a gracious and unselfish manner.

His family life was enriched with happiness, and he exemplified the true Christian Spirit as a husband and father. He and his family were a closely knitted circle that reflected a true Christian atmosphere through out the community.

In the kingdom's work of Reynoldson Baptist Church, W.J. Savage gave generously of his time, his active leadership and financial means. For five years he served on the board of deacons. We all sought and respected his advice and counsel. He served very effectively on several important committees.

Having known W.J. Savage as we did, our lives have been greatly enriched and his precious actions will lead us to a greater and nobler attainment. The record of W.J. Savage found its greatest interest and expression of love and gratitude as he walked with the Lord in the work of the Reynoldson Baptist Church. He was kind and sympathetic to his associates and was forever striving to lead others to a greater Christian service by his everyday activities.

His dedicated services to his church as a deacon, member of important committees, charter member of the Brotherhood, and leader in the Baracca Sunday School Class, painted the true portrait of W.J. Savage. He will be greatly missed as a deacon, church member, and a genuine Christian exerting his influence in the community. His example in all the activities of his useful life, particularly which he furnished our church will be a challenge to all.

It is, therefore, hereby resolved in behalf of the deacons that we do hereby make this expression of loss by his fellow deacons on the occasion of the death of W.J. Savage, and our

sympathy to his family. It will be spread upon the permanent minute book of this church with a copy to be sent to his family.

The Deacons of the Reynoldson Baptist Church
 Gates County, Gates, North Carolina
 By: T. Beaurie Parker, Chairman
 John C. Ellis W.T.J. Ellenor²

- John Carroll Ellis.....Chairman, 1953
- Thomas White.....Elected February 14, 1954
- Thomas Bracy.....Elected February 14, 1954
- Charles R. Eure.....Elected July 11, 1958
- Henry B. Harrell
- Murray Parker.....Ordnained October 15, 1961
- George Ellis.....Ordnained October 15, 1961
- A.M. Eure.....Ordnained November 19, 1961
- Blackwell M. Eure.....Ordnained October 22, 1962
- B.E. Smith.....Ordnained October 22, 1962
- Maryland Harrell.....Ordnained October 11, 1962
- Ralph R. Snow.....Ordnained October 22, 1962
- Wallace R. Doughtie.....Ordnained October 22, 1962
- T.J. Jessup.....Ordnained 1962
- C.N. Winslow.....Ordnained October 21, 1963
- J.B. Parker.....Ordnained September, 1965
- Jack Smith.....September, 1965
- Lloyd Nixon.....1966
- Robbie Hayes Eure
- Carl Ray Eason.....September, 1968 - chairman of deacons in 1977
- Aubrey Harrell.....September, 1969
- Brown Smith.....1973
- William Lee Lilley.....September, 1975
- Charles Cale.....September, 1976
- Chester Winslow.....September, 1976

Clerks

The “Minutes of Church Conference” indicate that the following members have served as Clerk at Piney Grove. A. Edwards was the last member to serve as Clerk for Piney Grove. W.B. Waff the first to serve as Clerk for Reynoldson.

- Edward Howell.....December 24, 1827-November 23, 1833
 February 22, 1842-October 22, 1842
 September 25, 1858-Jan. 1860
- Richard W. Riddick.....November 23, 1833-April 27, 1839
- D.L. Goodman.....April 27, 1839-April 25, 1840
 (requested to substitute for regular clerk
 December, 1863)
- Edward B.D. Howell.....October 22, 1842-July 26, 1856 (Died)
 Goodman and Cobb appointed to prepare and
 present a memorial of the death of Brother Howell

"Obituary, E.B.D. Howell

God has deeply afflicted us as a church in the removal by death of our esteemed brother in Christ, E.B.D. Howell. Yet though sorrowful we would not murmur, but bow in blind submission to death all things right.

Born in Nansemond County, October 5, 1822, he was baptized into Piney Grove of Gates County, North Carolina, on September 25, 1842. For several years, previous to his death, he discharged the duties of clerk and other wise bore an active part in various relations of a member of a church. With calm composure he bade adue to weeping relatives and friends and with confidence in Christ manifested by Christian resulation he fell asleep in death. Brothers and sisters let us sorrow not as those who have no hope, but live that when the messenger summons us assay we may joyfully anticipate a happy reunion with our beloved brother who has proceeded us but a few days. To his distressed wife and afflicted children, we would offer our tenderest sympathies and humbly pray to God of the faithful to send wisdom, and to visit them mercifully in their sore bereavement."¹

T.H. Cobb.....	July 26, 1856-September 25, 1858
J.B. Boushall	January 1860-November 1861
(Joined the Confederate Army; killed May 3, 1863)	
William H. Howell	November 1861-June 25, 1865
(Illness)	
Juluis F. Howell	June 25, 1865 - August 1866
October 26, 1867 - July 26, 1873	
Joseph M. Talyor	August 25, 1866-October 26, 1867
A. Edwards	July 26, 1873-January 1877
W.B. Waff	January 1877-August 1877
Charlie Smith.....	August 1877-August 1879
James E. Skinner.....	November 1879-June 1886
Ernest L. Smith.....	September 1886-March 1915
J.F. Lawrence.....	April 1915-September 1917
May 1918-January 1919	
T. Beaurie Parker	September 1917-May 1918
T.B. Parker.....	January 1919-1935
A.C. Matthews	1935-1939
Thomas Parker.....	1939-1942
Mrs. John H. Pope.....	1942-1943
Garris Parker.....	1943-1945
T. Beaurie Parker	1945-1949
J.R. Freeman, Jr.....	1949-1960
Carl Ray Eason	1960-1962
C.N. Winslow	1962-1963
Maryland Harrell.....	1964-1969
Edward Turner.....	1969-1972
Sandra Parker.....	1972—

Treasurer

Only recently have the Church finances been handled through a single treasury. The early treasurer was concerned only with the pastor's salary. With increased interest in Missions, both foreign and home, aid to the

poor, education, orphanage, and etc. separate individuals were appointed as treasurer to collect for the particular fund. A few of the names of the Missionary Society have been included in this list, but it is certain there were others not recorded.

William Lee.....	1829-September 24, 1836	March 25, 1844.
John Saunders		1831-1845
Francis Rogers.....		1835
William Gatling	1836-Treas. of Missionary Society	
Benjamin Rogers	September 24, 1836-February 21, 1846	
Robert Rogers	February 21, 1846-July 25, 1846	
William H. Sears.....	July 25, 1846-April 27, 1850	
John H. Parker		April 27, 1850
Thomas H. Martin....	July 26, 1852 Treasurer of Missionary Society	
John R. Cross	July 26, 1852-January 22, 1853	
		December 24, 1853 ass't.
John Braddy	June 25, 1853 Treasurer of Missionary Society	
James E. Howell.....		December 24, 1853 ass't.
J.D. Goodman.....	1855-January 23, 1864 (resigned)	
Peter Eure.....		January 23, 1864
James Sears.....	March 1865-January 23, 1869	No money in treasury
Joseph Smith	January 23, 1869-January 24, 1874 (Died)	
George R. Eure	January 24, 1874-January 1878-1879	
J.S. Long.....		January 1878
Julius F. Howell	July 26, 1873	Missionary treasurer
M.J. Lawrence		1881-1885
E.J. Freeman	1885, 1893-1897, 1897-1917 (died)	
Wiley Lawrence	Mission treasurer resigned	1888
John Eure	1888-1903	Mission treasurer
J.T. Matthews	1903,	Mission treasurer
L.A. Hines.....		1917-1921
W.B. Parker.....		1922-1926

**“Resolution of Esteem and Respect to our Beloved Brother W.B. Parker
Deceased, Gates, N.C.”**

On August 12, 1926, after several months of uncomplaining and patient suffering, Brother W.B. Parker peacefully answered the call of His Lord and Master to come hence into that Eternal Home. Brother Parker lacked a few months of reaching the age of seventy years. He leaves a widow, four daughters and two sons. His funeral was conducted by his pastor, Rev. T.L. Brown, assisted by Rev. G.C. Lowe, and his body was laid to rest in the church cemetery.

Brother Parker joined Reynoldson Baptist Church in young manhood and remained a faithful member to the end. He was faithful in church attendance and it's support. He was church treasurer at the time of his death, and had been for several years. This position he filled with credit to himself and to the church. Brother Parker was a good citizen always taking part in public affairs for which he believed to be of the best interest of the people. He was a good and most excellent neighbor, always willing and ready to lend a helping hand whenever his neighbor was in trouble or need.

Therefore; be it resolved:

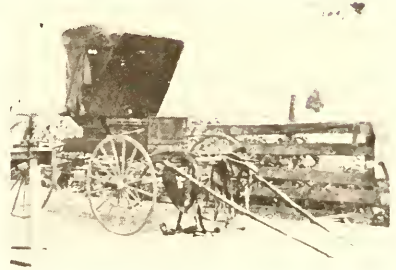
That we the members of Reynoldson Baptist Church in conference; that while we sorrow because he is gone, and are sad because he will not meet with us again, we feel that it is well



E.J. Freeman and wife, Edith Virginia Langston Freeman. Mr. Freeman served as church treasurer for 24 years (1893-1917) and as Sunday School Superintendent for 21 years (1898-1917).



W.T.J. Ellenor, Treasurer (1935-1953).



Pictured above is Mr. Judson Ellenor's buggy. Many years after the horse and buggy ceased to be the popular means of travel, Mr. Ellenor's buggy could be seen at church each Sunday.



Mr. and Mrs. C.T. White

Mr. White served as treasurer for 20 years (1953-1973).

with him and we hope to meet him in that better land.

Second; That our sympathy goes out to his loved ones.

Third, That a copy of these resolutions be spread upon the minutes of the church, a copy be sent to the bereaved family and a copy be sent to the Biblical Recorder for publication.

Committee:
E.S.A. Eleanor
T.T. Pittman
L.C. Powell
M.P. Ellis¹

T.B. Parker1926-1929-Mission treasurer
A.M. Eure1926-Mission treasurer
M.P. Ellis1926-1928, 1931-1934
L.C. Powell1926-1929 - Mission treasurer
R.M. Parker1928-1931
James Smith1934 - Mission treasurer
W.T.J. Ellenor1935-1953
Thomas WhiteDecember 14, 1953 - October 1973
Brown SmithOctober 1973 - October 1977
Charles CaleOctober 1977-

Sextons

Throughout the years the sextons have played an important part in the development of the church. It is interesting to note that the first sexton was a woman. This position is at present filled by a woman. A few descriptions of the job and the remuneration paid are included below.

Ann Sexton September 22, 1838-requested to have meeting house cleaned, the church agrees to pay her an equivalent.
Jethro D. Goodman
James A. EureFebruary 21, 1871-released from dues since he furnished wood. Salary \$6.00
Juluis F. HowellJuly 26, 1873. Salary \$6.00.
A. EdwardJuly 26, 1873-re-elected February 27, 1875. Duties, sweep house once a week, scour once a year, furnish wood, keep fires during services.
J.S. LongSeptember 23, 1876. Duties, sweep church once a week, furnish wood, keep fires during worship services and Sunday School. Salary \$9.00.
J.S. LongResigned 1879.
J.D. Goodman1879-1880
J.S. Long1881-1883-duties, keep house in good order, sweep once a month, clean stove pipe once a year, keep wood and fire, scour house once a year, put lights where needed, clean straw off of house and stop around the house.

Andrew Carter.....	1885-1887. Salary \$25.
John F. Carter.....	1888-1890. Job put out for bids. (Bid \$18.00)
Aldolphus Hayes.....	1890-1895; 1897, 1899.
B.T. Weston	1895
Paul Long.....	1896
Hilary Eure	1899-1907 Librarian also.
Clyde and Stanley Smith.....	1907-1910.
George R. Eure.....	1910-1912.
James E. Hayes.....	1912-1913, 1915-1917; 1923-1924, 1928-1933, also Librarian
M.C. Fanny, Jr.....	1914
Harvey Fanny.....	1915
C.J. Eure.....	1918; 1921-1922
B.F. Hayes	1919
Horace Hayes	1920
A.M. Eure.....	1923
Lee Harrell	1926
Charles Gatling.....	1935
John Cross.....	1937
Ralph Snow.....	1947
Mr. and Mrs. Haywood Harrell.....	1954-1955
Minnie Savage Lilley.....	1955-1977

Sunday School Superintendents

1860.....	William L. Fitcher
1867.....	J.M. Taylor, Julius Franklin Howell
1883	B.T. Weston
1884-1887.....	T.E. Waff
1888-1890	E.J. Freeman
1891.....	George R. Eure
1892.....	I.A. Hines
1894.....	J.G. Mills
1898.....	I.A. Hines
1898-1917	E.J. Freeman
1917-1934.....	J.C. Holland
1934-1963.....	T. Beaurie Parker
1963-1970.....	Charles R. Eure
1970-1971.....	Charlie N. Winslow
1971-1974.....	John L. Smith, Jr. (Jack)
1974-1975.....	Edward Turner
1975-1977	James Smith (Jimmy)



E. J. Freeman served 21 years as Sunday School Superintendent and 32 years as Church Treasurer.



Mr. and Mrs. T. Beaurie Parker.

Mr. Parker served as Sunday School Superintendent for 29 years. No other person has served as long. Mrs. Parker served as the Church's Financial Secretary for many years.

Organization Officers

MISSION ORGANIZATION HISTORICAL TABLE

WOMAN'S MISSIONARY SOCIETY			YOUTH ORGANIZATIONS					
DATE	PRESIDENT	SECRETARY	TREASURER	SUNBEAMS	G.A.	Y.W.A. ACTEENS	R.A.	BROTHERHOOD
April 1886	W.M.S. Organized	Miss Claude Waff and Mrs. W.B. Waff Leaders	Mrs. Bettie Edward	Organized-Miss Claudia Waff, Leader				
1892	Mrs. S.M. Pittman	Mrs. Lydia Pittman						
1906	Miss Edith Freeman, W.M.U. Representative to Chowan Baptist W.M.U. Organizational Meeting							
1908	Mrs. Hortense Parker	Miss Edith Freeman	Mrs. Virginia F. Eure					
1910-1914	Mrs. S.M. Pittman	Mrs. Lydia Pittman	Mrs. T.E. Parker					
1914-1918	Mrs. S.M. Pittman	Mrs. Pattie Savage	Mrs. T.E. Parker					
1919	Mrs. A.C. McCall	Mrs. J.R. Freeman	Mrs. T.E. Parker	Reorganized with Miss Edith Freeman and Katy Lynn Owens Leaders				
1920	Mrs. A.C. McCall	Mrs. I.A. Hines	Mrs. Ruth Powell	Mrs. Ruth Powell, Mrs. Pattie Savage, Mrs. L.C. Powell, Mrs. T.E. Parker, Mrs. I.A. Hines, Miss Mildred Parker, Mrs. Pattie Savage, Mrs. J.R. Freeman, Sr.				
1921	Mrs. T.E. Parker	Mrs. I.A. Hines	Mrs. H.B. March	Miss Edith Freeman, Mrs. J.R. Freeman, Sr.				
1922	Mrs. T.L. Brown	Mrs. I.A. Hines	Mrs. H.B. March	Miss Edith Freeman, Mrs. J.R. Freeman, Sr.				
1942	Mrs. T.E. Parker	Mrs. I.A. Hines	Mrs. J.P. Long	Miss Edith Freeman	Organized by Miss Edith Freeman and Mrs. J.R. Freeman, Sr.		Organized by Miss Edith Freeman, leader	

DATE	PRESIDENT	SECRETARY	TREASURER	SUNBEAMS	G.A.	ACTEENS	R.A.	BROTHERHOOD
1926-1929	Mrs. T.L. Brown	Mrs. I.A. Hines	Mrs. I.A. Hines	Mrs. J.P. Long	Miss Edith Freeman, Mrs. J.R. Freeman, Sr. 1932 Miss Glenn Smith Youth Director			
1933-1937	Mrs. T.L. Brown	Mrs. I.A. Hines	Mrs. I.A. Hines					
1937-1942	Mrs. L.C. Powell Mrs. J.R. Freeman	Mrs. W.L. Lawrence Mrs. W.L. Lawrence	Mrs. George Ellis Mrs. George Ellis					
1942-1943	Mrs. L.C. Powell	Mrs. J.N. Eure	Mrs. George Ellis	Mrs. John Langston				
1944	Mrs. T. Beaurie Parker	Mrs. Ben Goodman	Mrs. George Ellis	Mrs. John Langston	Mrs. A.E. Parker Mrs. J.R. Freeman, Sr.	1941 Organized Mrs. Vance Pittman, Leader	Mrs. Howard Eure (1943)	Eure
1945	Mrs. J. Sidney Cobb	Mrs. Ben Goodman	Mrs. George Ellis	Mrs. John Langston	Mrs. J.R. Freeman, Sr.		Mrs. H.C. Eason	
1946	Mrs. A.E. Parker	Mrs. Ben Goodman	Mrs. George Ellis	Mrs. Ben Goodman	Mrs. J.R. Freeman, Sr.		Mrs. H.C. Eason	
1947	Mrs. A.E. Parker	Miss Winifred Smith	Mrs. George Ellis	Mrs. Ben Goodman	Mrs. J.R. Freeman, Sr.		Mrs. B.A. Owens, Mrs.	
1948	Mrs. W.T.J. Ellenor	Mrs. R.L. Savage	Mrs. George Ellis	Mrs. Ben Goodman	Mrs. B.M. Eure		Vance Pittman	
1949	Mrs. R.L. Savage	Mrs. Lloyd Hayes	Mrs. J. Lee Smith	Mrs. Ben Goodman	Mrs. J.R. Freeman, Sr.		Mrs. B.A. Owens, Mrs.	
1950	Mrs. R.L. Savage	Mrs. J.N. Eure	Mrs. John L. Smith	Mrs. B.M. Goodman	Mrs. B.M. Eure		Vance Pittman	
1951	Mrs. Jack Carroll	Mrs. R.L. Savage	Mrs. C.T. White, Jr.	Mrs. B.M. Goodman	Mrs. J.R. Freeman, Sr.		Mrs. B.A. Owens, Mrs.	
1952-1953	Mrs. L.C. Powell	Mrs. R.L. Savage	Mrs. G.T. Ellis	Mrs. Dick Tyler	Mrs. Vance Pittman, Mrs. J.R. Freeman, Sr.		Vance Pittman	
1954	Mrs. C.T. White	Mrs. R.L. Savage	Mrs. G.T. Ellis	Mrs. B.M. Goodman	Mrs. J.R. Freeman, Sr.		Mrs. Thurman Bunch Rev. J.C. Conoley	
1955	Mrs. J.N. Eure	Mrs. R.L. Savage	Mrs. G.T. Ellis	Mrs. B.M. Goodman	Mrs. J.R. Freeman, Sr. Youth Director-1953		Mrs. Lloyd Nixon, Rev. O.S. Edmonds Mrs. Otha Mizelle Rev. O.S. Edmonds	1955 Organized - J.R. Freeman, Pres.
1956	Mrs. J.N. Eure	Mrs. R.L. Savage	Mrs. G.T. Ellis	Mrs. Aubrey Harrell, Mrs. Dick Tyler	Mrs. Warren Nebble, Mrs. J.R. Freeman, Sr. Emily Parker Mrs. Carlton Harrell, Mrs. E. Carle	1956 Y.W.A. organized Mrs. O.S. Edmonds, Mrs. John R. Langston.	Mrs. A.E. Parker Rev. O.S. Edmonds	C.R. Eure
1957	Mrs. J.N. Eure	Mrs. R.L. Savage	Mrs. G.T. Ellis	Mrs. Aubrey Harrell, Mrs. Dick Tyler, Mrs. Lloyd Nixon	Mrs. W.R. Doughtie, Mrs. Warren Nebble		Mrs. A.E. Parker Rev. O.S. Edmonds	C.N. Winslow
1957-1958	Mrs. C.T. White, Jr.	Mrs. R.L. Savage	Mrs. G.T. Ellis	Mrs. Dick Tyler, Mrs. Lloyd Nixon	Mrs. W.R. Doughtie, Mrs. Warren Nebble		Mrs. A.E. Parker Rev. O.S. Edmonds	
1958-1959	Mrs. R.L. Savage	Mrs. Frank Seiling	Mrs. G.T. Ellis	Mrs. Aubrey Harrell, Mrs. Dick Tyler, Mrs. Lloyd Nixon	Mrs. W.R. Doughtie, Mrs. Warren Nebble	Mrs. Ellen Edmonds		A.M. Eure
1960-1961	Mrs. Lloyd Nixon	Mrs. Frank Seiling	Mrs. R.L. Savage	Mrs. Dick Tyler, Mrs. Maryland Harrell	Mrs. W.R. Doughtie, Mrs. Warren Nebble			Brotherhood began furnishing leaders H.A. Harrell, Director
1961-1962	Mrs. J.N. Eure	Mrs. Haywood Harrell	Mrs. R.L. Savage	Mrs. Dick Tyler, Mrs. Maryland Harrell	Mrs. W.R. Doughtie, Mrs. Jack Carroll, Mrs. A.E. Parker			W.R. Doughtie Murray Parker

DATE	PRESIDENT	SECRETARY	TREASURER	SUNBEAMS	G.A.	Y.W.A.	R.A.	BROTHERHOOD
1963-1965	Mrs. Warren Nebble	Mrs. Haywood Harrell	Mrs. Henry Harrell	Mrs. Gayle Holland, Mrs. Maryland Harrell	Mrs. W.O. Byrum, Mrs. J.R. Langston, Mrs. H.B. Harrell, Mrs. Jack Carroll, Mrs. Elsie Tyler	Mrs. C.T. White, Mrs. G.E. Eure	W.R. Doughtie	C.N. Winslow, C.R. Eason
1965-1966	Mrs. J.N. Eure	Mrs. Haywood Harrell	Mrs. Henry Harrell	Mrs. Warren Nebble, Mrs. Gayle Holland, Mrs. G.E. Eure, Mrs. C.R. Eason	Mrs. W.O. Byrum, Mrs. H.B. Harrell, Mrs. Jack Carroll, Mrs. Elsie Tyler	Mrs. Jack Carroll	W.R. Doughtie	C.T. White, Jr. Maryland Harrell
1966-1967	Mrs. J.N. Eure	Mrs. J.B. Parker	Mrs. Ronnie Parker	Mrs. Warren Nebble, Mrs. Gayle Holland, Mrs. C.R. Eason, Mrs. G.E. Eure	Mrs. W.L. Lilley, Mrs. Chester Winslow, Mrs. W.R. Doughtie, Mrs. C.T. White	Mrs. Jack Carroll	W.R. Doughtie	Murray Parker
1968-1969	Mrs. J.N. Eure, WMU Director, Mrs. C.T. White, President	Mrs. Lloyd Nixon	Mrs. Ronnie Parker	Mrs. C.R. Eason, Susan Bunch, Sandra Mitchell, Paulette Eure, Rose Winslow, Florence Harrell	Barbara Parker, Cayle Holland Blanche Parker, Elsie Tyler, Edith Seiling	Mary Lee Harrell	W.R. Doughtie	Ray Doughtie C.R. Eason
1969-1970	Mrs. Elsie Tyler	Priscilla Byrum	Mrs. Ronnie Parker		Paulette Eure, Rose Winslow, Gayle Holland	Mary E. Buck, Susan Bunch		Jack Smith
1970-1972	Mrs. C.R. Eason	Mrs. Herman Wiggins	Mrs. J.R. Freeman, Jr.		Paulette Eure, Rose Winslow, Gayle Holland	Mary E. Buck, Susan Bunch		Murray Parker Maryland Harrell
1972-1974	Mrs. Frank Seiling 1973 Baptist Young	Mrs. Herman Wiggins Women Organized	Mrs. J.R. Freeman Mrs. Ray Bracy, President		Sandra Parker, Sharon Winn, Paulette Eure Carolyn Harrell	Mary E. Buck, Susan Bunch	Ray Harrell and Sandy Ward leaders	C.N. Winslow Thomas Bracy
1974-1977	Mrs. Claire Presley, Director, Mrs. W.R. Doughtie, President	Mrs. Ronnie Parker Secretary & Treasurer		Diane Jernigan, Gayle Holland, Becky Williams, Diane Motley, Jean Eason, Sandra Parker	Paulette Eure, Carolyn Mitchell, Sandra Smith Shelia Smith, Olivia Spence Faye Eure	Mary E. Buck, Susan Bunch		W.L. Lilley

ROSTER OF CHURCH MEMBERS

This roster which follows contains the names of both former and current church members. Names have been gleaned from the minutes of church conference and other compiled records of church membership. These rolls are divided into male and female rolls. Names of former colored members are also included. The names of some women may appear more than once under both their maiden and married names. If there are errors which can be corrected by the reader, the church would welcome this information. Dates of admission, dismissals, deaths and married names are indicated when available.

Key: * Charter or first year members; B baptized; L, letter; D, dismissal; R, restored; and M married.

Piney Grove - Reynoldson Vol I Membership Roll 1827-1877 White Male

Name	Joined	Left	Died
Babb, Thomas W.	L 4-20-1864	L 1-1884	
Babb, William	B 8-24-1835	D 3-25-1837	
Barnes, G. Daughtrey			
Barnes, Jethro D.	B 1828	L 1-23-1836	
Barnes, John	B 11-24-1832	L 9-24-1836	
Barnes, John L.	L 6-6-1831	D 10-30-1841	
Beasley, William	B 11-26-1842		1850
Boyette, Thomas	B 10-8-1844	D 6-21-1845	
Bracy, John	B 10-3-1874		
Braddy, Blake	B 11-25-1837		3-13-1852
Braddy, John, Sr.	B 8-21-1852		
Braddy, John, Jr.		L 12-24-1853	
Braddy, Quinton			1-1865
Burgess, Edward W.	L 10-27-1866	D 5-27-1871	
Boushall, Joseph B.	L 3-26-1859		1863
Carter, Andrew	L 10-22-1870		
Cobb, Frederick H.	B 8-2-1854	D 1861	
Cobb, Riddick H.			
Collins, Abel		D 2-27-1836	
Collins, Alexander	B 10-2-1858		1860
Cowper, Wells	L 2-21-1871		
Cross, Abram	L 1828	L 10-1828	
Cross, A.V.	B 10-4-1874		
Cross, Charles E.	B 10-4-1874	D 1-1885	1904
Cross, John	B 10-22-1832	D 6-24-1843	
Cross, John R.	B 9-23-1849		
Cross, Samuel	L 1830		
Cross, Willis	L 3-1828	L 9-1828	

Name	Joined	Left	Died
Darden, Lemuel G.	L 2-1-1828		
Daughtrey, Barnes G.	B 9-21-1844		
Daughtrey, Landing V.	B 9-25-1842		
Daughtrey, Miles	L 8-25-1832	L 3-27-1858	
Derby, Junius N.	B 10-27-1866	D 4-25-1868	
Dunford, James	B 10-2-1858	D 25-1860	
Edwards, A.	B 10-2-1870	L 4-1881	
Edwards, John A.	L 9-26-1868		4-6-1923
Edwards, R. Lee	B 10-4-1874	D 9-23-1876	
	R 1880	L 12-1902	
Eure, Elisha	B 10-2-1858		1863
Eure, George R.	B 10-2-1858		12-23-1919
Eure, Hillery	B 10-4-1874		
		D 10-21-1876	
		L 8-1885	
Eure, James A.	L 12-22-1866	D 8-24-1872	
		L 12-1888	
Eure, Jesse	B 10-4-1874	L 8-7-1885	
Eure, Lewis	B 9-22-1849	D 3-22-1856	
Eure, Lycurgus L.	B 10-2-1858	L 1867	
Eure, Peter	B 11-12-1832	D 6-25-1842	1871
	R 10-2-1858		
Eure, Peter R.	B 10-18-1875	D 12-1879	
		L 12-1886	
Fanny, Gilbert	B 8-31-1849	D 1-23-1858	
	R 10-27-1866		
Fanny, Henry F.	B 8-12-1865	D 3-1889	
Fanny, Jack	B 10-4-1874		
Fanny, John	B 10-4-1874		
Fitcher, William	L 10-22-1864	L 5-21-1870	
Gatling, William	B 4-12-1829	L 1-1881	
Goodman, David L.	B 11-24-1832	L 12-25-1841	
Goodman, Dempsey L.	B 4-29-1837		
Goodman, Jethro D.	B 10-27-1832		
Goodman, Joel	B 9-23-1832	D 12-21-1833	
Goodman, Nelson		L 5-22-1869	
Harrell, James P.	L		
Hansworthy, Francis		D 11-22-1873	
Hampton, Elizah	B 7-23-1864	D 1869	
		L 9-25-1869	
Harrell, Albert	B 9-22-1849	D 7-25-1863	
*Harrell, Andrew	B 10-1828	D 6-23-1832	
Harrell, J.E.	B 10-4-1874		
*Harrell, John	L 1828		
Hays, Adolphus	B 10-4-1874		
Holland, James T.	L 6-25-1870	D 11-22-1873	
		R 10-4-1874	
Holland, Joseph H.	L 6-25-1870	D 11-22-1873	
		R 2-1885	
Holland, Joseph J.	L 6-25-1870		
Howell, A.T.	B 10-4-1874	L 6-1908	
Howell, Abram	B 9-26-1846	L 4-24-1852	
*Howell, Edward	B 12-14-1827		
Howell, Edward B.D.	B 9-25-1842		7-15-1856
Howell, James E.	B 8-31-1849		
Howell, James P.	L 10-25-1851		

Name	Joined	Left	Died
Howell, Julius	L 12-12-1864	L 7-26-1873	1950 age 104
Howell, Miles	B 4-1829		11-5-1839
Howell, Miles W.	B 8-12-1865	L 4-1881	
Howell, Neverson	B 8-25-1849	L 4-24-1852	
Howell, William H.	B 9-26-1846		8-31-1865
Howell, William H.	B 10-4-1874	L 8-1885	
*Jennings, Thomas	B 3-22-1828		11-1855
Jones, Allen	B 9-26-1830		6-21-1835
Jones, Henry	B 9-26-1830		
Jones, Joseph R.	B 10-2-1870	L 10-24-1874 D 6-1879 R 7-1885	
Jones, Robert	B 10-2-1870		
*Jones, Simmon	B 10-28-1828	D 3-1831	
Jones, William J.	B 10-2-1858	D 11-1861 L 1862 R 10-3-1874	
King, Azariah	B 12-24-1842	D 11-1887 L 1847 L 9-23-1871	
Langston, Anthony			
Lawrence, Freeman	L 1-24-1874		
Lawrence, Henry T.		D 11-21-1874	
Lawrence, M.C.	L 1-21-1871	L 12-1900	
Lawrence, Mills	B 10-4-1874 L 8-1915	L 8-7-1885	
Lee, John P.	B 9-30-1844	L 2-22-1850	
Lee, Richard H.	B 6-21-1856		8-8-1863
*Lee, William	1827		6-1-1837
Lee, William		D 5-24-1840	
Long, Joseph S.	1880	L 9-1886	
March, William H.	B 10-2-1870	D 11-23-1872	
Marten, Thomas H.	L 5-27-1843	L 6-23-1853 R 5-26-1855 L 3-23-1867	
Martin, Archibald P.	B 10-27-1866	L 12-1850	1868
Martin, Theodore W.	B 9-22-1849	D 9-24-1836	
Morgan, Benjamin	B 11-12-1832		
McCarthy, Dennis	B 10-4-1874		
Murphy, Thomas	L 1830		
Norsworthy, Francis	B 4-22-1848	D 3-22-1851	
*Odom, Jacob	L 1-1828		
Odom, Jerry	B 6-22-1866		
Odom, John F.	B 10-2-1870		
Outland, Alexander			
Parker, Charles B.	B 9-23-1871	L 8-1881	
Parker, Hardy W.	B 9-22-1849	D 12-22-1860	
Parker, Edward A.	B 10-2-1870		
Parker, James B.	B 1880		
Parker, James T.		D 9-23-1854	
Parker, John	B 9-24-1871	D 5-4-1872	
Parker, John H.	B 8-31-1849	D 1870	
Parker, Joseph T.	B 9-23-1849		
*Parker, Kindred	L 1828	D 1833 R 9-25-1842	
Parker, Lewis	B 6-22-1866		
Parker, Richard R.	B 8-2-1854		1862

Name	Joined	Left	Died
Parker, William L.	B 10-2-1870	D 5-24-1873	
Parker, William	L 1-24-1874		8-12-1926
Pierce, Aaron	L 1830		
Pittman, Thomas	L 10-26-1872		6-30-1929
Pruden, Abram	L 2-22-1850		
Rawls, Justin	B 8-25-1849		
Riddick, Richard W.	B 10-27-1832	D 9-27-1845	
*Rogers, Francis	L 1828		6-27-1868
Rogers, James E.	B 9-30-1844		7-1849
*Rogers, Jonathan, Jr.	L 1828	L 6-1828	
*Rogers, Jonathan, Sr.	L 1828	L 6-1828	
Rogers, Robert	B 9-30-1844		1846
Rogers, Robert			1867
Russell, Abram	B 10-4-1874	L 7-1880	
*Russell, Eley	L 3-1828		
Russell, Fletcher	L 9-23-1849	D 4-1857	
Russell, George W.	L 10-2-1858		
Russell, James E.		L 6-26-1869	
Russell, James E.	B 10-4-1874	9-1891	
Saunders, Bryant, Jr.		L 9-1866	
		D 1868	
Saunders, Bryant	L 9-23-1854	L 3-24-1855	
		R 9-22-1866	
		D 7-25-1835	
Saunders, Gilbert G.	B 10-22-1832		
*Saunders, John	L 3-2-1828		
Saunders, Samuel	B 9-22-1849	D 9-23-1853	
Saunders, Thomas	B 8-24-1849	D 2-21-1857	
Saunders, William	B 9-26-1846	L 5-21-1851	
Saunders, William	B 8-2-1854	L 6-21-1856	
Sears, Belver	B 8-31-1849	D 3-24-1866	
Sears, James		D 1866	
Sears, William H.	B 9-30-1844		1852
Simmons, James			
Slavings, Timothy	B 10-2-1870	D 8-24-1872	
Smith, C.A.	B 10-4-1874	D 9-1879	
		L 3-1881	
Smith, Joseph	L 10-27-1866		1-1874
Smith, Mills Edgar	B 10-27-1866	D 3-25-1871	
Smith, William T.	B 10-27-1866		
Spivey, Nathan	1880		
Spivey, Rasham	L		
Stringfield, Samuel	L 6-22-1850		
Summer, Dempsey L.	B 9-1-1849		8-5-1863
Taylor, James M.	L 9-22-1860		10-1867
Umphlett, Isiah	B 10-4-1874	L 12-26-1874	
*Umphlett, Lewis	L 1828		
Waff, J.J.	L 1-1877		
Waff, J.T.	L 1-1877	L 9-1879	6-9-1895
Waff, Thomas E.	L 11-22-1873	L 5-1887	
Waff, W.B.	L 1-1877	L 1-1879 to Wake	1-6-1933
	L 1884	Forest L 12-1906	
Weatherly, Washington	B 8-31-1849		
West, James M.	B 10-22-1864	D 6-27-1868	
		R 1-22-1870	
*Williams, Elisha	L 1-1828		

Before Names
 * first members

Elsewhere
 B Baptism
 D Dismissed
 L Letter
 R Restored

Piney Grove - Reynoldson
 Vol. I Membership Roll (1827-1877)
 White Female

Name	Married	Joined	Left	Died
Babb, Ann			2-05-1842	2-05-1842
Babb, Jane		B 8-24-1835	D 3-25-1837	
Babb, Maria E.		1880		
Babb, Mary S.	Baker	B 12-1844	D 7-27-1867	
Babb, Sally		B 10-27-1832		3-10-1840
Barnes, Lydia			L 1-23-1836	
Barnes, Sarah		L 6-26-1831 (from Ala.)	L 10-30-1841	
Beale, Charlotte A.		B 8-12-1865		
Beasley, Frances				
Boyett, Martha		B 11-26-1842	L 6-21-1845	
Boyett, Sallie		1880		
Boyett, Sarah	Brown	B 9-22-1849		
Braddy, Catherine		B 4-14-1829		
Braddy, Elizabeth		L Jan. 1828		
Braddy, Missouria	Gatling	B 10-08-1844	L 6-22-1850	
Brady, Cynthia R.	Fanny	B 10-04-1874		1890
Brown, Lotty		B 4-14-1829		Nov., 1852
Brown, Lucy		B 10-29-1866		
Brown, Sarah		B 4-1828		8-10-1844
Brown, Sarah		B 1860		6-1903
Carter, Frances		L 10-22-1870 (from CoolSpring)	L 1890	
Carter, Olive R.		L. 10-22-70		
Cole, Ann			L 7-24-1858 (Darlington, S.C.)	
Collins, Mary F.	Fowler	B 10-02-1858		
Collins, Susan		B 10-02-1858		
Creasy, Edith Goodman		B 9-30-1844		
Cross, Caroline	Howell	B 10-8-1844		
Cross, Charity		L 1-1828 (S. Quay)		
Cross, Christian		L 1-1828 (S. Quay)	L 12-1829	
Cross, Elizabeth	Wife of Samuel Cross	L 3-1830 (S. Quay)		
Cross, Martha	Rogers	B 10-8-1844		
Cross, Martha P.			5-22-1886	
Cross, Lucy		B 8-27-1865		
Cross, Mary H.				9-1881

Name	Married	Joined	Left	Died
Cross, Priscilla				1-16-1843
Cross, Sally Lee	John Cross	B 10-28-1832		1-1853
Cross, Sarah		B 8-27-1865		
Cross, Tamar		B 8-2-1854	L 10-21-1871 (joined M.E. Church)	3-24-1885
Darden, Sally		B 4-28-1832	L 6-22-1833 (S. Quay)	
Daughtry, Cherry		L		
Daughtry, Eliza S.		B 9-25-1842		
Daughtry, Laurie V.	Saunders			
Daughtrey, Martha S.	Saunders	B 8-31-1849		
Daughtrey, Mary W.	Carr	B 9-26-1835	L 5-24-1840	
Daughtrey, Susan			L 4-27-1850	
Deans, Mary F.				4-1903
Dillard, Hannah			L 9-23-1877	
Duck, Emily T.		B 10-18-1875		
Duke, Edith	Rawls	B 9-30-1844		
Duke, Emma		B 6-22-1856		
Duke, Lois			L 11-21-1874	
Duke, Maria	Babb			
Duke, Sophia		B 6-22-1856		
Dunford, Elizabeth	Cross		Expelled L 7-26-1851	
Dunford, Margarette	Rogers	B 9-26-1846	Expelled L 1-23-1858	
Edwards, Louisa E.	Duke			
Edwards, Frances A.				
Ellis, Luvenia			D 12-25-1875	
Eure, Clara B.	Fanny	B 10-4-1874	L 8-1885	
Eure, Eliza		B 9-23-1832		
Eure, Elizabeth (sister of Wm. Lee)		B 11-23-1834		1-18-1844
Eure, Emily		B 10-4-1874		
Eure, Martha		L 4-27-1850 (Cool Spring)		
Eure, Mary Ann	Sears	B 10-27-1832		
Eure, Nancy		L 8-27-1859	L 1-24-1877	
Eure, Rebecca	Lee	1880	L 8-1885	
Eure, Sally E.				
Eure, Mrs. Sarah E.		B 9-27-1873	L 12-25-1875	
Eure, Virginia Frances		L 11-2-1875 (Beaver Dam)		
Everett, Luvenia				
Everett, Virginia C.				
Fanny, Annie		B 8-12-1865	D 2-1878	
Fanny, Armecy	Lane	B 10-29-1866	L 7-1887	
Fanny, Eliza		B 11-21-1846		
Fanny, Frances A.		L 12-26-1874 (Cool Spring)		1911
Fanny, Harriett		B 10-4-1874		
Fanny, Julia Ann		B 10-29-1866		
Fanny, Margaret				3-1880
Fanny, Mary Ann		B 8-2-1854		1-1900
Fanny, Mary E.		B 10-2-1858		
Fanny, May E.				

Name	Married	Joined	Left	Died
Fanny, Missouri				
Fanny, Rebecca		B 10-2-1870		
Fanny, Sarah		B 10-2-1870		
Gardner, Elizabeth E.			L 2-1877 (Black Creek)	
Gatling, Caroline	Hayes	B 8-2-1854	L 1-22-1870	
Gatling, Isadora	Hayes	B 8-2-1854		
Gatling, Lydia		B 10-23-1853		
Gatling, Martha	Cross	B 10-8-1844	L 6-23-1855	Died
Gatling, Mary H.	Cross	B 10-2-1858		
Gatling, Nancy		B 9-25-1842		10-8-1850 (age 70)
Glover, Sally	Boyet	B 8-24-1834		
Goodman, Charity (sister of Wm. Lee)		L 6-1828		Died
Goodman, Indianna	Rawls	B 10-1850		
Goodman, Mary	Isaac Lee (9-1857)	B 11-25-1832		
Goodman, Mary S.		B 10-4-1874		
Goodman, Mary Edith	Howell	B 10-1850		
Goodman, Maggie P.	Long	B 10-25-1845		1848
Goodman, (Peninah, Penelope Margaret)		B 10-2-1851		
Goodman, Polly		B 10-2-1858	Restored L 10-27-1860	9-1897
Goodman, Sally		B 10-29-1866		
Grant, Margaret		B 10-4-1874		
Griffith, Pleasant				
Harrell, Margaret				
Harrell, Mary Frances		B 10-29-1866		
Harrell, Mary Jane	Hayes		8-1897	
Harrell, Martha J.		B 10-2-1870		
Harrell, Martha Sarah		B 10-29-1866		
Hayes, Fanny		B 10-25-1874		
Hays, Nancy		B 10-4-1874	D 5-18-1876	
Hedgepeth, Milly		B 9-1828		
Holland, Mary E. (father Joseph)		B 6-5-1870		
Howell, Ann E.	Daughtry			
Howell, Antoinette		B 10-4-1874		
Howell, Delocia		B 10-1850	L 4-24-1852 (S. Quay)	
Howell, Elizabeth	Abram Howell		L 4-24-1852 (S. Quay)	
Howell, Frances Ann	Edwards	B 9-26-1846		
Howell, Georgianna	Cross	B 8-31-1849		
Howell, Harriett M.	Cobb	B 9-25-1842		
Howell, Ida C. (Mrs.)		B 5-4-1872	L 8-25-1873	
Howell, Julia Ann		B 8-29-1865		
Howell, Martha P.		B 10-4-1874		
Howell, Mary	Cross	B 10-9-1832		
Howell, Mary F.	Deans			
Howell, Matilda I.	Matthews	B 9-3-1844		
Howell, Sally M.	Parker			

Name	Married	Joined	Left	Died
Howell, Sarah		L 6-1828 (S. Quay)		
Howell, Virginia C.	Everett	B 9-26-1835		
Jenkins, Donna	Freeman	B 8-12-1865		
Jenkins, Julia	Umphlett			
Jenkins, Ophelia		B 10-1860	D 10-1861	
Jennings, Catherine				
Jernigan, Fanny		B 10-4-1874		1899
Jernigan, Harriett		B 10-4-1874	L 12-1877	
Jernigan, Mary				
Johnson, Nancy				
Jones, Bersheba		B 2-1-1828	Excluded	
Jones, Catherine		B 6-1828 (Black Creek)	L 1-1828 (Black Creek)	
Jones, Fanny	Martin	B 4-28-1832		
Jones, Louisa		B 10-27-1832		
Jones, A. Maria		B 10-4-1874	D 1888	
Jones, Sarah		B 12-1844	Expelled L 4-27-1850	4-2-1890
Jones, Winnifred		L 9-23-1832 (S. Quay)		
Jones, Chetty		L 1828		
Jones, Isadora				
King, Ann		B 10-8-1844	D 10-1848	
King, Elizabeth		B 10-8-1844	D 10-1848	
King, Susan		B 9-25-1842	D 10-1848	
Landing, Elizabeth			Dismissed	
Langston, E. Meline				
Lawrence, Mary A.		B 8-12-1865		
Lee, Luvenia		B 2-1828		4-6-1843
Lee, Elizabeth		L 2-21-1828		9-24-1839
Lee, Elizabeth E.	Gamer	B 8-31-1849		
Lee, Rebecca				Died
Lee, Zilpha		L 1-1828		
Long, Luvenia		B 4-22-1848	L 10-27-1866	
March, Margaret	Clark		D 2-23-1861	
March, Mary		B 10-2-1870		
March, May		B 8-25-1832		3-10-1838
Martin, Annie M.	Braddy	B 10-1860		
Martin, Fanny	Thomas H. Martin	B 5-26-1855	D 7-27-1867	Died
Martin, Melissa F.		B 8-12-1865	L 10-24-1874 (Cool Spring)	
Matthews, Martha Eliza		B 8-02-1854	L 3-1865	
Morgan, Elizabeth		B 10-9-1832		12-15-1833
Morgan, Mary Ann		B 10-9-1832		
Norsworthy, Mary	Francis Norsworthy	B 4-22-1848		
Odom, Cornelia F.		L 9-26-1874 G. Fork		
Odom, Elizabeth C.	Stallings	B 10-22-1837 L 8-12-1865	L 6-26-1841	
Odom, Mary I.	Harrell			
Odom, Sarah Jane		B 9-22-1849		
Parker, Ann				
Parker, Ann E.	Howell	B 10-2-1858		
Parker, Ann R.		B 10-25-1874		

Name	Married	Joined	Left	Died
Parker, Chetty Jones			L 3-22-1834 (Cool Spring)	
Parker, Elizabeth A.	John	B 9-23-1871		
Parker, Elizabeth	Daughtry	B 9-22-1849		
Parker, Leah		B 6-22-1866		
Parker, Luvenia Lee		B 10-2-1870		
Parker, Nancy	Lawrence		L 6-25-1835	
Parker, Priscilla		L 3-26-1859 (Cool Spring)		
Parker, Roxana	Johnson	B 10-4-1874	L 2-1893	
Parker, Sarah A.				
Parker, Sallie M.		B 10-4-1874		
Parker, Susan Engles		L 9-24-1836 (Cypress Swamp)	L 3-23-1844	
Pinner, Miriam			L 8-27-1870	
Pruden, Martha		L 6-26-1852 (Cool Spring)		
Rawls, Edith				
Rawls, Martha A.				Died
Riddick, Evalina	Smith	B 8-31-1849		
Riddick, Lydia		B 10-8-1844		1855
Riddick, Maggie		B 11-21-1874		8-1890
Rogers, Elizabeth		B 9-22-1849		
Rogers, Margarette				
Rogers, Mary A.				7-27-1867
Rogers, Mary E.		B 9-30-1844		10-1849
Rogers, Martha E.	Cross	B 10-8-1844	Expelled	
Rogers, Missouri			L 8-9-1870	
Rogers, Mooring		B 10-23-1853		
Rogers, Penelope		B 9-30-1844		1852
Rountree, Mary		B 10-2-1858		
Russell, Frances A.		B 8-31-1841		
Russell, Henrietta		B 6-22-1866		
Russell, Jane			D 11-24-1860	
Russell, Julia P.		B 4-1828		Died
Russell, Martha	Rawls	B 9-25-1842		
Russell, Mary E.	Baker	L 3-21-1846 (Sandy Run)		
Russell, Melvenia		B 10-4-1874		10-1892
Russell, Nancy		B 10-2-1858		
Russell, Susan	Wharton	B 9-25-1842		
Saunders, Elizabeth		B 12-26-1830		
Saunders, Louisa			D 7-26-1851	
Saunders, Martha	William Saunders		L 6-21-1856	
Saunders, Mary	Baker			
Saunders, Nancy G.	Saunders	B 3-22-1828		3-24-1850
Saunders, Nancy J.	Johnson	B 3-22-1828		
Saunders, Susan		L 3-26-1828		
Sears, Barsheba				
Sears, Caroline		L 4-25-1846 (Meherrin)		4-11-1847
Sears, Mary A.	Parker	L 4-24-1869 (Mt. Tabor)		
Skinner, Mary R.		L 4-24-1869 (Mt. Tabor)		11-26-1885

Name	Married	Joined	Left	Died
Slavings, Nancy		B 10-25-1874		87 yrs.
Smith, Eva J.		B 10-29-1866	L 3-25-1861	
Smith, Fanny		B 10-27-1832		
Smith, Fanny		B 9-22-1838	L 10-28-1838 (Middle Swamp)	
Smith, Frances		Letter		
Smith, Mary E.		1880		
Smith, Sarah		B 10-1860	L 1-24-1869	
Smith, Sarah (Sally)			L 6-22-1850	
Smith, Sylvia		B 6-22-1866	L 3-27-1869	
Smith, Virginia A.		B 9-27-1873		
Speight, Ann		B 6-1828		4-6-1862 (Age 87)
Speight, Cherry				d 8-1880
Spivey, Sallie		B 10-4-1874		
Steel, Martha		L 10-24-1846 (Camden, S.C.)		
Waff, Carrie M.		L 7-18-1872 (Beaver Dam)	L 6-1877 (Beaver Dam)	
Waff, Claudia E.	Carpenter	L 1893	L 1896	
Waff, Elizabeth B.		L 1-1877		3-1896
Waff, Mamie		L 1-1877	L 6-1894	
Wallis, Penniah			Dismissed	
Wallis, Sarah				
Walters, Maria		B 10-23-1853		
Walters, Nancy		B 9-1828		
Walters, Susan		B 9-1828		11-1888
Weatherly, Matilda	Washington Weatherly	B 10-1850		
Wharton, Susan		1880		Died 1902
Wiggins, Edith		B 8-29-1865		
Willey, Caroline		B 10-2-1858		
Willey, Mary E.	Hinton	B 9-30-1844		
Williams, Mary E.			L 11-1879	
Williams, Prudence		B 1828	L 1-23-1836	
Wills, Sophia Emily	Saunders	B 8-2-1854	L 6-21-1856	
Woolfly, Elizabeth		B 4-14-1829		
Woolfly, Rebecca		B 10-11-1835	L 7-27-1867	
Woolfly, Susan		B 10-11-1835		6-9-1849
Wright, Catherine		B 10-4-1874		
Wright, Carmelia			10-1880	
Wright, Polly		B 10-29-1866	L 2-1892	
Wright, Sarah E.		B 10-4-1874		
Umphlet, Julia				9-1867

**Piney Grove-Reynoldson
Vol. I Membership Roll (1827-1877)
Black Males**

Name	Baptized	Left
Baker, Jacob of	L 12-1829	Meherrin
Boone, George, Freeman	9-27-1845	
Boone, Roden of		
Boyette, Willis of	12-18-1844	
Copeland, Oanied, Freeman	1-27-1844	
Corbell, Miles of Mr. Temperance	4-22-1855	
Cowper, Peter of William W.	10-22-1837	
Cross, Sam of	3-18-2830	
Duke, Charles of Frances (est)	12-25-1858	
Eure, Harry	8-27-1865	
*Eure, Jacob of Levi	2-1-1828	
Eure, Jordan of Nathaniel	8-23-1851	
Felton, Ben	8-27-1865	10-24-letter
Gatling, Anthony of Riddick	9-23-1849	
Gatling, Charles of William		expelled
Gatling, Daniel of Riddick	9-23-1843	
Gatling, George of Riddick	9-23-1843	
Gatling, Jack of William	9-23-1843	
Gatling, Jacob of Riddick	6-24-1843	
Gatling, Jim of Riddick	9-23-1849	
Gatling, Mills of Riddick		
Gatling, Moses of Riddick	6-24-1843	sold away
Gatling, Moses of William	9-23-1843	
Gatling, Nathan of William	6-24-1843	
Gatling, Stephen of Riddick	9-23-1843	9-26-1846-expelled for theft, Restored 10-2-1858
Goodman, Jacob of Mac	4-1829	
Goodman, Jacob of William		
Goodman, Jerry of Eliza	9-23-1843	
Goodman, Nelson of W.H.	8-25-1849	
Goodman, Tom of Jet D.	9-23-1843	sold
Goodman, Willis of William	letter	D12-27-1851
Goodman, Isaac of Mrs. J.D.	10-2-1858	
Hayes, Jim of W.		
Howell, Anthony of Miles	11-25-1832	
*Howell, Randal of Edward	L 1828 South Quay	died 7-26-1844
Kittrell, Tom of John	L 5-23-1846	
Kittrell, Sam of John		
Langston, Anthony of Mrs. L.	10-1860	
Lee, Cate of William	L 9-27-1845	
Lee, Cato of William		died 11-12-1840
Lee, Granville of William	9-29-1844	
Lewis, Abram of William		
Lewis, Frank of Mrs. M.	5-25-1844	
*Lewis, Jack of Eff	L 1828	
Norfleet, Dick of Nathaniel	9-25-1832	sold
Odom, Jerry		
Parker, Ezekiel of Wiley	4-29-1837	
Parker, Lewis of L.E.		
Parker, Lewis of Miles	L 1830	
Parker, Miles of Willis	4-21-1860	

Name	Baptized	Left
Parker, Moses of Lemuel E.	8-1847	
Parker, Iam of	L 3-18-1830 Meherrin	
Pipkin, Peter of Mary	9-23-1843	
Rawls, Ben of Justin		
Riddick, Albert of Joseph R. (later Albert Summer)	8-25-1845	9-1866 Letter to Lebanon Church, Gatesville
Riddick, Anthony of Miles A.		
Riddick, Ben of John	5-25-1844	
Riddick, Daniel of Abram	7-24-1842	D 6-21-1856
Riddick, Daniel of G.	refused membership 10-25-1857	
Rogers, Peter of William	6-22-1856	
Saunders, John of H.	12-24-1842	died-5-17-1857
Sears, Abram of William	6-23-1838	
Sears, George	10-2-1870	
Smith, Nathan of E.		D 1844
Smith, Peter of		D 12-26-1846
Smith, Stephen of Elder Eavan	1-27-1844	
Stewart, Henry, free	10-25-1851	
Willey, Sam of John, Esq.	5-25-1844	D9-27-1853
Willey, Larry of John		sold
Williams, Jessie of Jonathan	9-23-1854	
Williams, Jim of	8-22-1854	
*Wynn, Jacob of	L 1828	
Williams, Cornelius of Isaac	10-1860	

**Piney Grove-Reynoldson
Vol. I Membership Roll (1827-1877)
Black Females**

Name	Baptized	Left
Benton, Mary, free	10-27-1857	D 6-23-1860
Boone, Mary, free	9-23-1843	D 1844
Boone, Mary of	10-6-1844	
Boone, Rodie	8-27-1865	
Boyett, Rebecca of	10-6-1844	
*Brown, Sarah of Thomas Jenning	3-28-1828	
Copeland, Phoebe of	7-26-1845	Died
Copeland, Louiza of	7-26-1845	
Cross, Celia of Willis	8-22-1854	
Cross, Hannah of Martha	9-25-1858	
Cross, Lucy	8-27-1865	
Cross, Sarah	8-27-1865	
Daughtrey, Amy of W.G.		
Duke, Drucilla of F.	11-25-1843	
Duke, Mahalla	10-23-1853	
Duke, Maria of	8-22-1854	
Duke, Mariam	4-21-1860	
Duke, Nelly of Edith	6-21-1856	
Eure, Ann Eliza	8-27-1865	
Eure, Harriet	8-27-1865	8-21-1869
Eure, Henrietta	8-27-1865	

Name	Baptized	Left
Eure, Jane of Peter	8-22-1854	sold
Eure, Rose of Peter		sold
Everett, Rhoda of S.	9-26-1846	died
Freeman, Annie of Joseph	7-22-1838	died 1847
Freeman, Ester of Martha	10-6-1844	7-26-1851
Freeman, Suckey of Martha	10-6-1844	died
Freeman, Rose		11-23-1872 letter
Gatling, Clarissa of Riddick	10-25-1857	died
Gatling, Gilly of William	9-23-1843	
Gatling, Lydia of		
Gatling, Hasty of William	6-24-1843	
Gatling, Nancy of Riddick	10-25-1858	5-1864
Gatling, Sally of William	9-23-1843	
Gatling, Sookey of Riddick	1844	died
Gatling, Sally, Sr. of Riddick		
Gatling, Sally, Jr. of Riddick	9-23-1843	
Gatling, Silvia of Riddick	6-22-1856	
Gatling, Sophie of Riddick		
Gatling, Tohitha of Riddick	9-23-1843	
*Goodman, Angy of Mac	June 1828	
Goodman, Emeline of Miss Eliza	9-23-1843	
Goodman, Lucy of Elizabeth	7-26-1845	
Goodman, Mary of Mac	3-1829	died 1847
Goodman, Nancy of Mac	3-18-29	letter
Goodman, Penelope of Eliza		12-26-1846
Goodman, Rose of Mrs. Cherry	10-2-1858	
Goodman, Sally of William	10-25-1851	
Howell, Julia Ann	8-27-1865	
Howell, Tizzie	6-24-1866	
Langston, Anna of Thomas B.	11-25-1859	
Langston, Nancy of Mrs. L.	10-1860	
Lawrence, Jane	8-27-1865	
Lee, Julia of William	8-22-1854	
Lee, Mariam of William		
Lee, Martha of Issac P.	10-2-1858	
Lee, Sally of William	8-22-1854	
March, Lydia of John A.	10-28-1832	
Moore, Lucy of William K.	9-22-1849	
Odam, Caty of Richard (est)	6-1844	
Odom, Edith of Jacob(est)	10-6-1844	
Odom, Harriett of Mrs. Mary	10-1860	
Parker, Edith of L.E.	10-6-1844	sold
Parker, Leah		
Parker, Martha Ann	8-27-1865	
Parker, Milly of	10-23-1853	
Rawls, Nelly of G.	4-21-1860	
Riddick, Mary of Henry	6-24-1843	
Riddick, Fanny of Henry	6-24-1843	9-21-1867 letter to church near Gatesville
Riddick, Phebe of Henry	6-6-1843	died
Riddick, Annaca of A.		
Rogers, Barbara of F.D.	9-1-1849	died
Rogers, Penny of F.D.		
Rogers, Rebecca of Robert	10-8-1844	
Rogers, Malinda of Martha E.	6-22-1856	

Name	Baptized	Left
Rogers, Mourning of F.	9-27-1845	
Russell, Henrietta		
Sears, Drucilla of James A.		
Sears, Lucy of Mrs. Barsheba	9-23-1832	
Sears, Metilda of W.	4-21-1860	
*Sears, Ruth of William	9-1828	
Smith, Emma	10-23-1853	
Smith, Esther of Edwin	1844	5-27-1846
Smith, Nancy of H.T.	12-27-1851	died
Smith, Lilacy of Robert		letter
Smith, Sylvia		
Smith, Sylvia of Fanny	L 10-30-1841	
Stewart, Peggy of	10-6-1844	
Stewart, Sally of	10-23-1853	
Walters, Nina of		
Walters, Mira of		
Weaver, Sally		died
Wiggins, Edith	8-27-1865	
Wiggins, Salva of Jessie	9-24-1849	died
Willey, Nancy of John	4-21-1860	
Willey, Peggy of John	11-23-1833	
Williams, Mariam of Issac	10-1860	
William, Treacy of Issac	10-1860	

Vol. II. Male (1877-1917)

Name	Joined	Left	Died
Babb, E.E.		7-1881	
Babb, Frank		L 1-1884	
Baggett, Joseph S.	B 9-1916	L 7-1921	
Barnes, Lonnie		6-1908	
Barnes, Thomas W.			
Bazemore, Curtis		L 10-1909	
Brady, Barnes	B 9-1891	8-1903	
Brinkley, Kelly	L 1888		
Brown, Joshua		L 2-1895	
Brown, Willie B.	B 9-1899	2-1906	
Carpenter, M.O.	L 1894		D 10-1896
Carter, I.L.		1-1913	
Carter, Isaac	L 3-1904		
Carter, J.T.	L 3-1914		D 1946
Carter, John R.	L 3-1904		
Carter, L.C.	L 1-1915		
Carter, Leroy			
Carter, Noah	B 1897		
Clark, Joshua K.	L 1-1890		
Clark, M.A.		L 10-1915	
Collins, B.A.	L 9-1900	2-1906	
Collins, O.W.	L 9-1900	2-1906	
Cottle, Clyde	B 9-1916	10-1918	
Cross, J.H.		L 4-1935	
Cross, Willis		L 4-1935	

Name	Joined	Left	Died
Dale, J.E.		L 10-1917	
Davenport, M.A.		L 7-1925	
Doughtie, G.T.	L 1897		
Doughtie, J.L.			
Doughtie, William M.	B 1878	L 10-1889	
Dowdy, W.O.		6-1888	
Downs, D.W.	L 11-1904	10-1918	
Duck, Robert	L 6-1915		
Duck, W.L.		7-1926	
Dudley, W.W.		L 10-1917	
Duke, A.		L 7-1891	
Duke, Forest	B 9-1915	L 11-1917	
Duke, Lewis	B 9-1909	L 11-1917	
Duke, Robert W.	B 1909	L 11-1917	
Edwards, C.F.		L 1-1886	
Edwards, W.F.C.	L 6-1899	L 11-1905	
Ellenor, E.S.A.	L 1897		
Ellenor, Grady			
Ellenor, C. Frank			
Ellenor, W.T.J.			
Elliott, Sidney	L 1896	10-1891	
Ellis, M.P.	6-1915		D 9-1945
Etters, Robert		L 7-1926	
Eure, A.M.			D 4-3-1969
Eure, Claude	B 9-1899		
Eure, Clyde	B 8-1915		
Eure, E.D.	L 5-1906		
Eure, Ed		L 1-1919	
Eure, G.R., Jr.	L 2-1902		
Eure, G.W.			
Eure, Hillary	L 10-1891	L 12-1908	
Eure, J.K.P.	L 12-1903	L 4-1910	
Eure, J.K.P.	L 4-1916	L 1926	
Eure, Murriel	B 8-1915	12-1915	
Eure, Richard	L 1891		
Eure, T.A.		L 8-1885	
Eure, Walter	L 9-1887		
Eure, Willie C.	B 1893	L 12-1908	
Evans, Henry	B 9-1899	7-1907	
Evans, F.D.	B 9-1915		
Evans, J.D.	B 9-1916	L 7-1928	
Evans, J.O.	(1883 R. 9-1899)	5-1883	
Evans, R.B.		L 7-1902	
Everett, Isaac A.		L 4-1902	
Everett, I.W.		8-1926	
Everett, William I.	B 1878	L 12-1899	
Fanny, Andrew		5-1897	
Fanny, Benjamin A.	B 9-1899		
Fanny, B.A.	B 9-1899	5-1905	
Fanny, B.T.			
Fanny, Claude B.	B 9-1897		
Fanny, Floyd	L 10-1905	L 10-1917	
Fanny, Grafton	B 9-1911	L 6-1922	
Fanny, H.S.		6-1895	
Fanny, J.M.		7-1921	

Name	Joined	Left	Died
Fanny, John G.	B 1897	1-1909	
Fanny, J.S.		7-1921	
Fanny, Lonnie		2-1909	
Fanny, Luther			
Fanny, M.C.	B 9-1916	L 2-1928	
Fanny, Mills C.	B 9-1887	L 1-1892	
Fanny, Mills, Jr.	B 9-1909		
Fanny, P.W.		7-1907	
Fanny, R.A.		L 1-1907	
Fanny, Robert	B 1895	5-1905	
Fanny, Steven	1880		
Forbes, W.L.		L 4-1886	
Freeman, B.J.			
Freeman, James	B 8-1915		
Freeman, Jenkins	B 9-1909		
Freeman, R.H.		L 4-1904	
Freeman, Zeb			
Gardner, George M.	B 1897	L 5-1898	
Gillispie, J.F.	1880	12-1880	
Goodman, J.T.	B 8-1915	7-1926	
Goodman, M.L.	B 9-1899		
Goodman, W. Henry	B 9-1916		
Goodman, W.M.	B 9-1918	7-1926	
Greene, Soloman	L 9-1900	L 1-1903	
Harrell, Dempsey		L 8-1885	
Harrell, Frances	L 1891		
Harrell, Henry	B 1893		
Harrell, Munford	B 1897		
Harrell, W.M.	B 8-1889	L 10-1898	
Harris, Charlie C.	B 1891		
Harris, Samuel C.	B 9-1891	L 2-1892	
Harris, Willie			
Hathaway, Lillie B.		L 2-1904	
Hayes, Alec	B 1893	2-1909	
Hayes, B.F.	B 1918	L 8-1926	
Hayes, Charlie	B 9-1891; L 1904	L. Ariel	
Hayes, Elisha E.	B. 9-1887	1-1892	
Hayes, Ernest		10-1923	
Hayes, Floyd		L 9-1928	
Hayes, Horace		L 4-1932	
Hayes, James E.	B 9-1887		
Hayes, James E.	B 1893		D 9-11-1951
Hayes Jodie			
Hayes, John W.	B 9-1891	L 2-1901	
Hayes, Leslie		L 6-1911	
Hayes, Meredith			
Hayes, Noah	B 9-1891	L 2-1895	
Hayes, N.H.	L 12-1891	L 1-1911	
Hayes, R.W.	L 6-1904		
Hayes, Stanley		L 6-1911	
Hayes, Thomas	B 9-1909	L 6-1911	
Hines, Hobson		L 7-1926	
Hines, I.A.	L 1883		
Hines, J. Emmett	B 1897		
Hines, Roland	B 1893	L 1-1912	

Name	Joined	Left	Died
Holland, Baker	L 1896		
Holland, Clifton	B 8-1915		
Holland, J.B.		L 1-1915	
Holland, J.C.			
Holland, J.T.		L 1-1919	
Howell, James R.	B 9-1901	7-1906	
Howell, Putnam		8-1907	
Hutchins, Luther			
Jackson, W.A.		L 3-1884	
Jenkins, Hartwell		L 7-1921	
Jenkins, James		L 10-19-1918	
Jenkins, Massey			
Jenkins, Otha			
Jemigan, Albert		6-1885	
Jemigan, Eddie	B 9-1891		
Jemigan, Walter N.	L 12-1881		
Jones, B.B.	L 12-1881		
Jones, Charlie H.	B 9-1887	L 12-1904	
Jones, Claude	B 1895	L 12-1906	
Jones, E.	B 9-1909		
Jones, Elgin E.	B 9-1891	L 10-1905	
Jones, J.C.		L 2-1901	
Jones, Joseph		9-1894	
Jones, Josephus	B 9-1887		
Jones, J.T.	B 8-1889		
Jones, P.H.		L 2-1896	
Jones, Thomas		L 2-1896	
Jones, Thomas		L 2-1902	
Jones, William H.	L 1887		
Jones, Willie	L 8-1904		
Lane, E.R.		L 7-1926	
Landing, Clyde	B 9-1901	L 3-1914	
Lawrence, B.E.	B 9-1887	L 2-1895	
Lawrence, Charlie		7-1911	
Lawrence, Frank		L 12-1892	
Lawrence, J.F.	L 1899	L 1-1919	
Lawrence, J.W.		L 1-1891	
Lawrence, M.T.	B 9-1887		
Lawrence, Ralph		2-1909	
Lawrence, R.E.	B 9-1901		
Lawrence, Theron		L 7-21-1969	
Lawrence, W.E.	B 9-1899	L 8-1885	
Lawrence, W.E.	L 8-1915	L 7-1926	
Lawrence, W.T.	L 1898		
Lee, W.O.P.	L 9-1889		D 1915
Long, Joseph H.	1895	L 10-1905	
Long, J.P.		8-1897	
Lowe, C.G.	L 5-1916	L 12-1917	
Kelly, Virgil	8-1896	L 10-1904	
March, Paul C.	B 1897		
March, Richard B.	B 1897	7-1906	
Matthews, Aubrey	B 9-1916	L 7-1928	
Matthews, Carlton		L 4-25-1954	
Matthews, Clayton			
Matthews, Clyde		5-1921	

Name	Joined	Left	Died
Matthews, C.S.		7-1926	
Matthews, G.J.	B 8-1915		
Matthews, Herbert		L 11-1913	
Matthews, Irving	B 9-1907	L 7-1928	
Matthews, Jessie Y.	L 1899	L 1900	
Matthews, J.F.	B 1895		
Matthews, J.T.	L 6-1912		
Matthews, Lloyd	B 9-1916	L 7-1926	
Matthews, Tazewell	B 9-1916		
Matthews, Walter L.	B 1895	L 6-1904	
Matthews, W.H.	B 8-1915		
Matthews, William	L 1898		
Marshall, James	B 9-1887		
Mills, John G.		L 7-1894	
Moore, G.T.		8-1908	
Morgan, Alex		4-1887	
Morgan, C.D.		L 5-1884	
Morgan, C.J.		L 5-1884	
Morgan, Lucius	L 1899	6-1912	
Morgan, W.T.	1880	L 12-1884	
Morris, A.D.	B 8-1889	L 1893	
Newsome, David		L 6-1880	
Odom, J.T.		L 6-1884	
Oliver, Agustus		4-1905	
Outland, K.R.	L 12-1905		
Owens, Russell		L 7-1928	
Parker, A.E.	B 1897		
Parker, Al		L 6-1925	
Parker, Alfred	B 4-1883	L 12-1905	
Parker, C.C.		L 1-1919	
Parker, Charles C.	B 9-1887	5-1905	
Parker, Hewitt	B 9-1909	L 12-1925	
Parker, James H.	B 1897	L 3-1905	
Parker, James W.	1880		7-26-1935
Parker, Lemuel	B 1895	L 12-1902	
Parker, Leska G.			8-17-1950
Parker, Miles	L 3-1884	L 4-1884	
Parker, Paul	L 8-1889	L 4-1924	
Parker, Robert			8-30-1931
Parker, Shirley		L 2-1931	
Parker, Sylvia P.	B 8-1889	L 10-1897	
Parker, T. Beaurie			
Parker, Timothy E.	1880		2-2-1927
Parker, Thomas B	B 9-1897		
Parker, William	B 4-1883	L 2-1892	
Parker, Wiley E.			
Piland, Mills	L 3-1884	L 12-1894	
Pittman, Bradford	B 8-1915	L 7-1926	
Pittman, Carlton		L 8-1922	
Pittman, Everett	B 8-1915		
Pittman, Gladstone			
Pittman, Hinton	B 8-1915	L 7-1926	
Pittman, Jack R.		L 6-1929	
Pittman, Tom		L 6-1918	
Pittman, Tony	B 9-1915	L 1928	

Name	Joined	Left	Died
Pittman, Wilmer T.			4-1915
Powell, Alex	B 1897		1915
Powell, Horace		L 12-1908	
Powell, Hurley D.		L 7-1924	
Powell, James E.		L 8-1923	
Powell, L. Beamon	L 1887		
Powell, Clarence	L 4-1914		
Powell, Levi C.	B 1894		
Royal, John	L 1896	L 5-1899	
Royal, William	L 1896	L 5-1899	
Rountree, F.A.		L 8-1921	
Russell, John W.	B 9-1891		
Savage, Caleb		L 1-10-1943	
Savage, Robert L.	B 9-1916		
Savage, William			5-18-1955
Sears, Richard B.		L 7-1928	
Simpson, A.W.		L 7-1926	10-7-1966
Skinner, James E.	B 1878		
Skinner, T.H.		L 4-1895	
Smith, Charlie L.	B 9-1891		
Smith, Clyde	B 9-1901	L 6-1911	
Smith, Ernest L.	B 9-1907		1931
Smith, G. Clinton		L 1-1896	
Smith, James	L 10-1895	3-1899	
Smith, Joseph	L 1889		
Smith, Lonnie R.	B 9-1901	L 9-1911	
Smith, Peter	1880	L 4-1898	
Smith, Samuel	B 1893		
Smith, Stanley		L 5-1915	
Smith, W.T.			
Spence, John W.		L 7-1902	
Spivey, John	B 9-1879	L 8-1885	
Story, C.E.	L 1886	L 12-1892	
Story, E.A.		L 5-1896	
Story, R.P.	L 5-1887	L 1-1916	
Story, T.E.	L 5-1887	L 5-1896	
Trotman, Q.H.		L 12-1885	
Turner, James	L 1892	L 10-1902	
Vasser, Raynor		L 1-1902	
Waff, Manley	B 9-1895	L 12-1906	
Waff, R. Lee	L 4-1884		
Weston, Albert	B 1897	L 2-1899	
Weston, Bennie O.	B 9-1891		
Weston, Bennie T.	L 1882		
Weston, Paul E.	B 9-1887	L 1895	
Williams, Ernest	B 9-1909		
Williams, J. Henry	B 9-1889	L 6-1892	
Williams, John Lee	B. 1895		
Williams, Mike		L 8-1885	
Williams, Peter B.	L 8-1889		
Williams, P.Z.	B 9-1887	L 3-1904	
Williams, T.T.	B 9-1887	L 6-1892	
Williams, Dillard	B 9-1889	L 8-1910	
Williams, Z.T.	L 1886		
Wright, H.C.			

Name	Joined	Left	Died
Wright, Harvey E.		L 2-1911	
Wright, Heber E.	B 9-1891	L 10-1917	
Wright, Holland		L 12-1891	
Wright, James E.	1880		
Wright, Joseph	B 1895	9-1886	
Wright, W.B.			
Wright, W.T.			

B Baptized
L Letter
D Died

**Female Membership Roll Vol II
(1877-1918)**

Allsbrook, Sally Goodman	1887		
Askew, Agnes Goodman			
Babb, Jimmie T.			d 1882
Baggett, Sallie		9-1881	
Baines, Lillie M.		L 9-1915	
Bailey, Mary F.			
Barnes, Cora		L 10-1896	
Barnes, Martha S. Lawrence			D 9-1894
Boothe, Lizzie Hayes			D 1894
Brady, Annie M.			
Brown, Bessie			
Brown, Julia			
Burkett, Bessie Fanny		L 2-1913	
Carpenter, Erma Kelly		L 5-1908	
Carroll, Nina Edwards			D 3-18-1962
Carter, Mary Addie Williams		L 1911	
Carter, Noamie P.			
Clark, Pearl			
Clark, Margaret			D 1888
Collins, Alice Smith			
Collins, Ella	L 9-1900		
Collins, Mary E.			
Cowper, Fannie			
Council, Annie C. Lee		L 11-1896	
Crawford, Elizabeth A.			
Daughtry, Ann E.		L 11-1890	
Dale, Ida			
Deans, Eutha	L 11-1899	L 10-1905	
Deans, Hettie	L 9-1913		
Deans, Mary B.	B 9-1901		
Downs, D.W.			
Downs, Emma C. Parker			
Dudley, Alice	B 9-1901		
Dudley, Kate	L 2-1906		
Duke, Beulah	B 9-1897		
Duke, Blanche			

Name	Joined	Left	Died
Duke, Frances Morgan		10-11-1942	
Duke, Gertrude	B 1887		
Duke, Mary A.		L 11-1917	
Duke, Mary E.	L 11-1909	L 11-1917	
Duke, Rebecca	B 9-1909	L 11-1917	
Dunford, Margaret		2-1892	
Draper, Ella Eure	B 9-1893		
Draper, Mary V.C.			
Edwards, Bettie C. Goodman			D 4-15-1913
Ellenor, Eufrausia			
Ellenor, Katherine P.			D 4-1976
Ellenor, Lizzie (Minton)	B 8-1915		
Ellenor, Maude	B 8-1915		
Ellenor, Mary K. (Duke)			
Elliott, Nancy		1-1894	
Ellis, Mary R. Hayes			
Ellis, Maude L.	B 9-1911	L 10-1915	
Ellis, Gretchen Carroll			D 3-8-1977
Eure, Annie Holland	B 1887	L Gatesville	
Eure, Annie M.	B 9-1893		
Eure, Barsha			D 5-12-1884
Eure, Harriet E.			
Eure, Elizabeth C.	B 4-1882	L 8-1885	
Eure, Emily		L 8-1885	
Eure, Geneva			
Eure, Lucy	B 9-1909		
Eure, Kate D.			
Eure, Maggie		L 12-1908	
Eure, Margaret		L 8-1885	
Eure, Martha O.	L 3-1902		
Eure, Mary		L 8-1885	
Eure, Mary E.	L 4-1905		
Eure, Mollie	B 9-1895		D 1951
Eure, Naomi		L 12-1908	
Eure, Rebecca		L 12-1908	
Eure, Sallie	B 9-1893		
Evans, Harriette Fanny	B 9-1901	L 3-1913	
Evans, Hattie	L 10-1896	L 7-1902	
Evans, Rebecca Fanny	B 8-1899	8-1885	
Everette, Celia Eure			d 12-27-1963
Fanny, Annie N.H.			
Fanny, Belle Goodman	9-1895		d 3-1933
Fanny, Bessie	B 9-1893		
Fanny, Cynthia Bradly			d 1890
Fanny, Dora Elizabeth		10-1894	
Fanny, Estelle			
Fanny, Martha J. Hayes			
Fanny, Mattie	B 8-1915		
Fanny, Mollie A.		10-1894	
Fanny, Novella			
Fanny, Tamar	B 9-1893		
Fanny, Texanna Jennings	1887		
Fanny, Q. Victoria		10-1894	
Felton, Emma V.		L 10-1903	
Fowler, Annie E.			

Name	Joined	Left	Died
Fowler, Mary F.		12-1891	
Freeman, Alma	B 9-1901		
Freeman, Donnie M.			
Freeman, Edith Armecia	B 9-1893		d 11-22-1964
Freeman, Edith Virginia L.			
Freeman, Ella		L 4-1929	
Freeman, Ocie	B 9-1909		
Freeman, Sallie	B 9-1916		
Freeman, Sallie Bessie		L 3-1918	
Freeman, Tommie Ester		L 3-1918	
Gatling, Alice	B 9-1893		10-1899
Gatling, Mary L.	B 9-1901		
Gillispie, Mollie		10-1880	
Goodman, Alice C.	L 8-1915		
Goodman, Bessie	B 9-1895		
Goodman, Delilah	B 9-1878		
Goodman, Lucy C.	B 8-1915	L 3-1924	
Goodman, Mary L.			
Goodman, Pollie			9-1897
Gorman, Lizzie		L 9-1911	
Gray, Annie Mary	B 9-1918		
Grant, Martha			
Green, Ida L.	L 1-1901	7-1904	
Hammond, Lizzie E. Duke			
Harrell, Addie M. Smith		L 7-1920	
Harrell, Antionette			
Harrell, Bessie A.	B 9-1897	5-1902	
Harrell, Cora O.	B 9-1897		
Harrell, Ella R.			
Harrell, Frances E.		8-1898	
Harrell, Gertrude A. Savage			
Harrell, Harriet			
Harrell, Jane			
Harrell, Lillian	L 9-1913		
Harrell, Lucretia Williams		11-1898	
Harrell, Martha S.	B 9-1897		
Hathaway, Lillie B.		L 2-1904	
Hayes, Caroline			
Hayes, Dora		L 1-1911	
Hayes, Elizabeth		L 10-11-1942	
Hayes, Emily Parker			2-2-1973
Hayes, Emma J.	B 9-1893		1923
Hayes, Fannie	L 3-1904		
Hayes, Indiana	B 9-1891	1899	
Hayes, Isodora			
Hayes, Jesse	B 9-1918		
Hayes, Julia A.	1887		d 9-24-1904
Hayes, Julia S.			
Hayes, Lizzie	B 9-1893		
Hayes, Margaret	B 9-1916	L 10-1917	
Hayes, Martha J.	1887	8-1897	d 6-5-1907
Hayes, Mary R.	B 9-1897		
Hayes, Selma	B 9-1918	L 10-13-1935	
Hicks, Rebecca		L 10-1880	
Hines, Ella	L 10-1883		

Name	Joined	Left	Died
Hines, Irma	B 9-1895		
Hines, Joyce		L 11-1925	
Hines, Lucille		L 11-1923	
Hines, Ruth M.	B 9-1897		
Hines, Velma A.	B 9-1901		
Holland, Annie	B 9-1893		
Holland, Fannie Russell			
Holland, Gertrude Duke		9-1894	
Holland, Sallie M. Edwards		L 7-1907	
Holland, Rosa Jones	B 9-1891	1-11-1942	
Holland, Roxana			
Holland, Ruth			
Holland, Willie Pat			
Howell, Edith G.			D 4-3-1885
Howell, Ella R.	L 10-1898		
Howell, Jessie Boothe		L 11-1918	
Howell, M.A.	1880	L 8-7-1885	
Howell, Mary C.		L 8-7-1887	
Howell, Olive R. Carter		L 11-1884	
Jenkins, Emma V. Powell		10-1913	
Jenkins, Emma V. Powell			
Jenkins, Hettie		L 10-1918	
Jenkins, Jennie		L 9-1913	
Jenkins, Sallie M.			D 4-1-1953
Jernigan, Julia Hayes		L 12-1894	
Johnson, A.V.			
Johnson, Sarah A. Parker		5-1893	
Jones, Annie E.	L 6-1887		
Jones, Jennie A.	Joined the Methodist		
Jones, Nina			
Jones, Nora W.	B 9-1901		
Jones, Mary E.			
Jones, Martha	B 9-1897		
Jones, Mollie Johnson			
Kelly, Irma	B 9-1893		
Kelly, Luveinia M.	L 4-1888		
Kelly, Nannie J. Hunter			
Kelly, Virgil	B 8-1893		
Knight, Laura Lawrence			
Knight, Lottie			
Lane, Addie M.	B 9-1901		1972
Lane, Rosa Lee	B 9-1918		
Langston, Lizzie Long			D 11-1898
Langston, Mary S. Everett		9-19-10	
Langston, Ruth Edney	B 4-1914	L 10-1917	
Lankford, Elizabeth A.			
Lawrence, Bertha K.	L 9-1913	L 12-1919	
Lawrence, Carrie		L 12-1918	
Lawrence, Essie G.	B 9-1918		D 1976
Lawrence, Ida C. Howell		L 8-1885	
Lawrence, Katie A.	B 9-1899	8-1900	
Lawrence, Katherine	B 9-1918		
Lawrence, Laura R. Eure		6-1895	
Lawrence, Lelia	L 9-1916		
Lawrence, Lois	L 9-1916	L 5-1928	

Name	Joined	Left	Died
Lawrence, Maria J.		L 12-1900	
Lawrence, Mary Bell			
Lawrence, Mary E.	B 9-1901		
Lawrence, Nonnie B.			
Lawrence, Pearl	B 9-1901		
Lawrence, Una	B 9-1909		
Lee, Annie C.	L 1887		
Lee, Florence D.	L 1887		9-19-1924
Lee, Helen			
Lee, Myrtle M.		L 4-1890	
Lee, Phyllis	B 9-1915	L 10-23-1949	
Long, Lizzie	L 12-1898		
Long, Maggie P. Goodman	1880	2-1889	
Long, Margaret P.	L 2-1915		
Lowe, Eva R.	B 8-1915	L 12-1917	
Lowe, Ollie B.		L 12-1917	
Lowe, Maude	B 8-1915	L 12-1917	
Matthews, Annie B.		L 9-1919	
Moore, Victoria			
Newsome, Fanny E.		6-1880	
Odom, Lettice (Colored)		7-1893	
Outland, Vivian	L 12-1905	L 8-1926	
Parker, Christianna A.			
Parker, Ella R. Goodman			
Parker, Emma C.	B 9-1897		
Parker, Emma D.			
Parker, Emily		L 12-1913	
Parker, Emily O.			
Parker, Fannie T.	B 9-1901		
Parker, Hortense	L 7-1894		D 6-1-1952
Parker, Louisiana			
Parker, Gladiola			
Parker, Lucille	B 9-1909		D 10-14-1966
Parker, Lucy B.			
Parker, Mary Sue	B 9-1909		
Parker, Mary V.	1887	L 11-1921	
Parker, Mildred	B 8-1915		
Parker, Nettie Draper		L 4-1904	
Parker, Nora M. Jones		L 2-1923	
Parker, Sallie R.			
Parker, Selma M.			
Parker, Sue	B 9-1899	L 12-1905	
Peal, Charlotte A.			
Piland, Cornelia	B 9-1893		
Pittman, Alta March	B 9-1893		D 3-29-1950
Pittman, Hardy	B 9-1909	L 10-1917	1-29-1957
Pittman, Katie Lynn	B 9-1916		
Pittman, Martha Lydia C.	B 9-1899	L 10-1921	D 8-16-1945
Pittman, Naomi			
Pittman, Virginia March	B 9-1893		D 7-19-1952
Pittman, Virginia Eliz. (Jennie Bess)	B 1907		
Pittman, Sallie			D 8-1893
Pittman, Stella Maria Howell			D 1-6-1930
Powell, Daught Carter	L 4-1914	L 4-6-1956	

Name	Joined	Left	Died
Powell, Emma V.	1887		
Powell, Hilda	B 9-1897		
Powell, Martha J.	L 5-1887		D 8-5-1951 age 94
Powell, Ruth M.			
Powell, Vivian			
Rawls, Willie Lawrence			
Rawls, I.M.O. Goodman			
Rayby, Mary F.			
Rogerson, Cora O. Harrell		L 5-1902	
Rountree, Emily			
Rountree, Susan		1889	D 1899
Rountree, Victoria			
Russell, Annie L.	B 9-1899		
Russell, Catherine C. D.			D 2-14-1923
Russell, Fannie A.	B 9-1893		
Russell, Maude			D 3-1927
Russell, Texanna			
Salmon, Odella F.		L 10-3-1938	
Saunders, Emily		6-1889	
Savage, Pattie Parker	B 9-1877	L 1-1936	
Schram, Eva Eure			
Shaw, Elaine	B 9-1916		
Simpson, Annie			
Skinner, Maria R.	1887	L 9-1888	
Small, Rosa E. Fanny			
Smith, Mrs. Mae Sue Parker			
Smith, Addie M.	B 9-1891		
Smith, Ida E.			
Smith, Lillie Waff	B 9-1909		D 7-1976
Smith, S.M.E.			
Sparkman, Emily S. Parker			
Speight, Elmira	L 11-1909	L 5-1915	
Speight, Rebecca	L 11-1909	L 11-1917	
Speight, Sally Fanny			
Steward, Alma	L 9-1913	L 10-1917	
Tapp, Ann R. Howell		L 8-1885	
Thomas, Emma C.		L 11-1879	
Trayaham, Annie D.	1887		D 2-1897
Turner, Delilah Goodman		L 10-1902	
Turner, Margaret	L 3-1884		D 9-1892
Turner, Ruby Collins			
Vassar, E. Fances			
Vick, Cora	L 12-1893	12-1893	
Waff, Mannie	B 9-1893		D 8-9-?
Waff, Mary		L 12-1906	
Waff, Ruth P.	B 9-1901	L 12-1906	
Waff, Willie L.		L 12-1906	
West, Hannah L.		10-1892	
Weston, Julia F.	L 8-1882		
Weston, Nellie P.			D 10-1888
Weston, Willa	1889		D 2-1901
Whitfield, Tamar Fanny			D 1903
Williams, Addie	B 9-1895		
Williams, Emma V.	L 12-1907		
Williams, Ida M.	L 12-1907		

Name	Joined	Left	Died
Williams, Lillie	B 9-1901		
Williams, Lucretia	L 12-1885		
Williams, Mary A.		L 6-1892	D 5-29-1931
Williams, Mary E.	L 12-1885		
Williams, Rosa	L 10-1902		
Williams, W.V.	L 3-1890	2-1892	
Wilkins, Annie E.			
Wright, Eva E.	B 9-1891		
Wright, Maggie E.			
Wright, Maria			
Wright, Martha H.	1887		

Reynoldson Male Members
Vols. III & IV
1918-1953

Name	Joined	Left	Died
Austin, Meldon		L 9-17-1962	
Austin, William Davis	B 1935		
Austin, George	B 8-23-1942		
Blowe, Lawrence	B 9-11-1941	L 12-10-1950	
Bracy, M.T.	9-14-1946		
Bracy, M. Thomas			
Brown, Billy	B 9-1930	L 5-1935	
Brown, Creasmon	6-1922	6-26-1937	
Brown, Rev. T.L.	L 6-1922		D 1-1941
Byrum, W.O. Sr.			D 1971
Byrum, Winfred O.			
Buck, Glen	B 8-23-1942	L 10-13-1957	
Buck, Ray	B 8-23-1942	L 10-13-1957	
Bunch, Maxey Thomas	B 7-14-1946	L 10-1971	
Bunch, T.G.	L 3-24-1946		
Bunch, Thurman Lee	B 9-2-1951		
Butler, E.R.	B 10-1931		
Byrum, Roger	L 9-1947		
Carrick, J.L.	L 1941		
Carroll, Jack	B 1933		
Carter, Jehu	B 193?	L 1945	
Carter, J.T.	L 1944		D 1946
Carter, Leroy	L 1-1938	L	
Collins, Stuart		7-1934	
Conoly, Rev. James C.	L 1951	L 5-25-1952	
Corbett, James	L 1950		
Cross, Henry			D 4-1970
Curle, Franklin	L 5-28-1950		
Curle, Jasper P.	L 1945		
Crumpler, Billie		4-1935	
Derby, Braxton	B	L 6-26-1937	
Derby, C.T.	B		
Derby, George	B		
Derby, Jack	B	L 6-26-1937	
Eason, Beasley	B 10-8-1950		
Eason, George W.	1934	L 5-28-1944	
Eason, Hillery	B 1935		

Name	Joined	Left	Died
Eason, Horace C.	B 1938		
Eason, Reams	8-1934	L 1-1943	
Edmonds, Rev. Oscar	L 8-31-1952	L 12-13-1959	
Ellenor, Daughtry			
Ellis, James Lee	B 9-1936		
Ellis, John Carroll	B	L 11-20-1950	
Ellis, Joseph	B 9-1918	L Hopewell	
Ellis, Leroy	B 9-1918	L 4-1935	
Ellis, Vermon	B 1936	L 4-1935	
Eure, Allan	B 9-2-1951	L 4-3-1969	
Eure, Blackwell			D 4-6-1969
Eure, Carroll (Dick)	B 7-14-1946	L 11-27-1963	
Eure, Caryle E.		L 4-1930	
Eure, Charlie E.			D 7-1945
Eure, Charles R.			D 1976
Eure, C.L.	B 9-1918		
Eure, Crutchfield		L 4-1930	
Eure, E.L.		L 1-10-1937	
Eure, Gordon			
Eure, Harry Parker	B 1935	dropped	
Eure, Howard	B 1938		
Eure, James N.			
Eure, John C.	1953		
Eure, John Edward	1938		
Eure, John T.	B 9-14-1952		
Eure, Langley			
Eure, Milton	B 1938		
Eure, Nolly J.		L 2-13-1952	
Eure, Robbie Hayes, Sr.	B 9-19-1946		
Eure, Samuel Beverly	L 11-26-1946		
Eure, Toni			
Eure, Tom			
Eure, Wesley		dropped	
Evans, Forest			
Fanny, A.M. (Arthur)	B 9-1918		D 11-19-1966
Fanny, A.M. Jr.	B 10-1931		
Fanny, Hallet Ward	B 8-23-1942		
Fanny, Hunter	B 8-23-1942		
Fanny, Harvey		L 1926	
Fanny, Jackson		7-1928	
Fanny, Riddick		7-1928	
Fanny, Willie		7-1928	
Freeman, Joseph R.	B 9-1930		
Freeman, Julian	B 9-1934		
Goodman, Benjamin		L 4-19-1971	
Goodman, Bennie	L 11-1942		
Gray, Hugh		L 7-9-1931	
Gray, R.D.	B 9-1918	L 7-1931	
Harrell, Alton	L 1947		
Harrell, Aubrey	B		
Harrell B.L.			
Harrell, Bobby Ray	B 10-1950	L 8-16-1964	
Harrell, Carlton	L 1947		
Harrell, Gurney		L 1937	
Harrell, Hallet			

Name	Joined	Left	Died
Harrell, Haywood	L 10-3-1947		
Harrell, Henry B.	L 1947		D 5-17-1965
Harrell, Maryland	L 1947		
Harrell, M.H.			D 1946
Harrell, O.L.		L 3-14-1948	
Harrell, Walter		L 1953	
Hassell, Jack	L 5-28-1944		
Hayes, Charlie T.			
Hayes, George		7-1928	
Hayes, Harvey		L 4-27-1935	
Hayes, H.L.	B 9-1918		
Hayes, J.A.		L 7-8-1951	D 10-21-1961
Hayes, J.E., Jr.			
Hayes, Joseph	B 9-1918	L 1935	
Hayes, Julius		L 4-27-1935	
Hayes, Lloyd			
Hayes, Paul			
Hayes, P.W.			
Hayes, Upton			
Holland, Aydlett			
Holland, David			
Holland, Clifton H.		2-13-1952	
Holland, Howard		L 12-1939	
Holland, J. Clifton			
Howell, Evans			
Howell, Willie			
Jernigan, Leslie	B 1936	L 7-3-1949	
Jessup, T.J.	L 1962	L 2-14-1937	D 4-23-1977
	L 12-11-1962		
Jones, Vernon	L 7-8-1951		
Langston, Jarrett V.		L 7-8-1951	
Langston, John Robert	B 9-1938		
Lassiter, J.B.	B 1943		
Lilley, J. Edwards, Sr.	L 9-1946		
Lilley, J. Edward, Jr.	B 7-14-1946		
Lilley, Leonard	B 7-14-1946		
Lilley, William	B 8-1934		
Lowe, L.D.	B 2-19-1934		
Lowe, Mills T.	B 1935		
Lowe, Mitchell	B 1936		
Lowe, W.P.	L 2-19-1934	6-26-1937	
Matthews, Alton	8-1929		
Matthews, Dalton		9-1926	
Matthews, Harry			D 2-1942
Matthews, Irving S.		L 4-25-1954	
Matthews, Kermit			
Matthews, Phillip	B 1934		
Matthews, Roland	B 1938		
March, Phillip		6-26-1937	
March, Paul C.		1937	
McCall, A.C. (Rev.)	L 2-1918	L 3-1922	
McClenney, James	B 8-1933	L 9-1937	
Nichols, R.B.		L 2-1922	
Nixon, George	L 4-27-1952	L 2-2-1964	
Overman, W.H.	7-1926	L 9-25-1935	

Name	Joined	Left	Died
Parker, Arthur			
Parker, Earl		L 3-14-1954	
Parker, Ernest			
Parker, Garris	B 1938	L 12-10-1950	
Parker, J.B.	B 1936		
Parker, John Robert		L 9-14-1947	
Parker, J.W.			D 7-26-1935
Parker, Murray	B 8-23-1942		
Parker, Thomas			
Parker, Tim	B 9-1938		
Pittman, Robert Turner		L 1-13-1958	
Pittman, Thomas E. Jr.	B 1938		
Pittman, Vance P. Jr.	B 10-1950		
Pittman, Vance P. Sr.		6-26-1937	
Pope, John A.		L 2-14-1943	
Powell, Edwin		L 12-9-1945	
Powell, Leslie		L 5-1949	
Powell, Robert	B 9-1930	L 2-24-1946	
Rick, R.R.	L 9-1930		
Riddick, A.M.	L 7-26-1942		D 10-21-1966
Riddick, Dan	B 8-23-1942		
Rountree, Edward		L 9-24-1944	
Rountree, Robert Lee	B 1943		
Rountree, Shelton		3-1935	
Rose, William		L 5-1930	
Sawyer, E.U.		L 3-1931	
Smith, James			
Smith, John Lee			
Smith, B.E.	9-1938		
Smith, J.S.	8-23-1942		
Smith, Jack			
Smith, Brown,			
Smith, Tom			
Smith, Jimmy			
Smith, Tracy			
Smith, H.B.	B 7-14-1946		
Sawyer, Ebb, Jr.	9-1930		
Taylor, H.T.	L 4-27-1952		
Taylor, Millard	L 4-27-1952		
White, C.T.	B		D 4-2-1964
White, Thomas			
White, Tedd	B 9-1938		
White, Neal			
Wright, Denwood		L 6-26-1937	
Winston, Edward	1935		
Winslow, T. Murray	1936		
Winslow, Charlie	1938		
Winslow, Chester			
White, Emmett		L 10-13-1957	

**Reynoldson Ladies Membership Roll
Vol. III & IV Minutes (1917-1953)**

Name	Joined	Left	Died
Aerts, India Fanny (Mrs. A.J.)		Chicago	
Allsbrooks, Sacky Goodman (Mrs. J.L.)		1947 Savannah	
Aston, Agnes Goodman			
Austin, Corrie (Mrs. O.L.)	L 1-10-1937	L 11-13-1960	
Austin, Margaret	B 8-23-1942	L 11-6-1960	
Austin, Mary Lee	B 9-27-1935		
Babb, Margaret Lilley	B 9-1929	1945	
Baston, Mrs. M.T.			
Barnes, Martha Butler	B 9-1921		
Blow, Ethel Marie	B 9-7-1947		
Blow, Estelle			
Blow, Mary Ellen	L 9-10-1950		
Bracy, Hattie Harrell	B 9-1927		
Bracy, Jean	B 9-2-1951		
Bracy, Mrs. M.T.	L 9-1946		
Bristow, Joyce E. Carter (Saylor)			
Brown, Mrs. Carrie Hofler	L 9-1922	L	
Brown, Catherine	B 9-1922	L 12-1931	
Brown, Gertrude	B 9-1-1928		
Brown, Jean	B 9-7-1935		
Mrs. Buck			
Buck, Audrey	B 9-1938	L 1946	
Buck, Helen	B 8-1933	8-26-1945	
Buck, Leona	B 9-1938		
Buck, Martha	B 1933		
Bunch, Mrs. Alton	L 1950	L 9-1952	
Bunch, Ethelyn, (Mrs. T.G.)	L 3-24-1946		
Bunch, Viola Harrell	B 9-1920		
Burkett, Jessie	B 9-1926	L 2-1927	
Burkett, Mrs. Jarvis L.	L 2-1921		
Burkett, Mary	L 2-1921		
Burton, Annie Mary Lane	B 9-1921	L 9-12-77	
Burton, Dorothy Ann	B 8-23-1942	L 4-19-1965	
Burton, Mary Lee	B 8-23-1942		
Byrum, Mrs. W.O.	L 9-25-1949		
Byrum, Mrs. Winifred	B 8-23-1942		
Caddy, Sue Parker		L 9-1937	
Carrick, Mrs. J.L.	L 1941		
Carroll, Francis Tyler (Jack)	L 1-1942		
Carter, Clarine	L 1-9-1938		
Carter, Hattie	L 1-9-1938		
Carter, Lillian	B 1934		
Carter, Mandy Williams (Mrs. J.T.)	L 1942		
Conner Carolyn	B 10-3-1948		
Conner, Marlene	B 10-3-1948		
Curle, Mrs. Ernest	L 9-1944		D 6-1-1964
Curle, Ernestine Blowe			
Curle, Gayle	B 9-25-1949		

Name	Joined	Left	Died
Curle, Mrs. J.P.	L 1945		
Curle, Lelia Raye	B 9-14-1952	L 10-4-1959	
Dale, Mrs. Ethel Fanny	B 9-1920		
Deans, Eutha E.	9-1925	L 3-23-1935	
Derby, Adelena		L 8-20-1962	
Derby, Dixie	B 8-1933		
Derby, Lula Mae	B 8-1933		
Derby, Ruth	B 7-1927		
Derby, Mrs. Willie	1927		
Dew, Mollie Eure	B 1927	L 1946	
Doughtie, Ruth Byrum (Mrs. Wallace R.)			
Draper, Mrs. E.R.		L 7-1925	
Early, Maude Ellis	B 9-1920	L 10-1923	
Eason, Ethel Smith (H.C.)	L 9-1928		
Eason, Elsie March (K.B.)	B 9-1926		
Eason, Mrs. P.M.	8-1934		D 1-10-1943
Edmonds, Mrs. Oscar S.	L 8-31-1952	L 12-13-1959	
Ellenor, Catherine Penn	B 9-19-18		D 1976
Ellenor, Dahlia	B 9-1920		
Ellenor, Euphrasia	B 9-1918		
Ellenor, Mrs. W.T.J.	L		
Ellis, Mrs. Joe H.			D. 1945
Ellis, Mary Hayes		9-1942	
Ellis, Ruth Holland (Joe)		L 9-1942	
Ellis, Sarah Edith Pittman, (J.C.)	B 1928	L 10-20-1960	
Ellis, Willia Pat Holland (Leroy)		L 9-1942	
Etters, Rosa	B 9-1925	L 10-1927	
Eure, Bessie			
Eure, Dorothy Ellis (Howard)	L 2-8-1942	L 11-22-1959	
Eure, Elizabeth	B 9-1925		
Eure, Ernestine Parker, (C.R.)	B 9-1924		D 3-1970
Eure, Essie	B 9-1918	L 11-1923	
Eure, Freemie	B 9-1920	L 9-1927	
Eure, Hazel	B 9-1921	L 10-4-1951	
Eure, (Mrs. J.K.P.)		L 1926	
Eure, Joan	B 9-1946		
Eure, Mrs. John C.			
Eure, Mrs. J.T.		L 10-13-1957	
Eure, Joyce	B 9-1946		
Eure, Julia Anne	B 8-23-1942		
Eure, Lila	B 9-1920	L 2-1931	
Eure, Lilley Holland (C.E.)	9-1920		D 9-10-1064
Eure, Lizzie Parker (Freeman)			
Eure, Lucille Parker (A.M.)			D 10-14-1966
Eure, Madeline	B 9-1928		
Eure, Marylinda	B 9-1946	L 10-21-1963	
Eure, Ruth Hayes (J.N.)	B 9-1920		
Eure, Sarah			
Eure, Signa Holland (B.M.)	B 10-3-1948		
Eure, Sue	B 9-1929		
Evans, Bettie Harrell (Forest)	B 9-1920		
Evans, Hazel Lawrence	B 9-1928	L 7-11-1943	
Everett, Eva Eure	B 9-1922		

Name	Joined	Left	Died
Fanny, Annie Sue	B 9-1924	L	
Fanny, Bernice	B 9-1921	L 10-1946	
Fanny Ethel			
Fanny, Esther			
Fanny, Mrs. H.F.			
Fanny, Mrs. H.S.			
Fanny, Jacqueline	B 9-13-1936	L 5-13-1945	
Fanny, Mabel	B 9-1924		
Fanny, Martha V.	B 9-1920		
Fanny, May	B 9-1922		
Fanny, Maycie	B 9-1920	L 1-1936	
Folley, Mrs. G.P.		L 10-1944	
Freeman, Anita	B 9-1938	L 10-21-1963	
Freeman, Edith Holmes	B 9-1928		
Goodman, Mrs. L.F.		L 3-23-1935	
Goodman, Mae Green (Ben)	L 11-1942		D 12-1958
Gray, Mrs. R.D.			
Grey, Edna Smith (W.E.)	B 1927	L 7-11-1943	
Griffin, Etta Lee Parker	B 9-1921		
Hadwin, Mollie Riddick (TR)	B 9-1938	L	
Harrell, Evelyn (Alton)	L 9-1947	L 1953	
Harrell, Ella R.		10-11-1942	
Harrell, Eva	B 9-1930	L 3-1939	
Harrell, Frances Bracy (Aubrey)			
Harrell, Gwendolyn	B 9-1928		
Harrell, Mrs. Henry B.	L 9-1947		
Harrell, Mrs. Jim			
Harrell, Helen	L 9-1948		
Harrell, Lilley Rountree (Gurney)	B 9-1926	L 12-1946	
Harrell, Mrs. M.H.	9-1929	L 9-6-1953	
Harrell, Margaret March	B 9-1921	L 3-5-1949	
Harrell, Mrs. O.L.	L 3-14-1948	L	
Harrell, Paulette	B 9-14-1952		
Harrell, Revelle (Haywood)	L 10-3-1948		
Harrell, Virginia Perry (Walter)	6-1942	L 2-25-1945	
Harris, Novella Fanny (J.H.)		L	
Hayes, Catherine Smith (Lloyd)	B 1928		
Hayes, Mrs. Charlie T.		L	
Hayes, Dorothy Lee	B 9-1938		
Hayes, Edith	B 9-1920		
Hayes, Gladys	B 8-1934		
Hayes, Lennie	B 9-1926		
Hayes, Lois	B 9-1929	L 2-11-1951	
Hayes, Nelda Council (J.E., Jr.)	B 5-22-1940	L 10-13-1957	
Hayes, Naomi	B 1921	L	
Hayes, Norma	B 9-2-1951	L 9-19-1971	
Hayes, Thelma		L 10-13-1935	
Hines, Mollie Banks Eure (I.A.)	B 9-1920	L 5-28-1950	
Holland, Beulah D.			
Holland, Doris		3-14-1954	
Holland, Elosie	B 9-1921		
Holland, Mrs. Etta		L 10-1934	
Holland, Gladys		L 10-24-1937	

Name	Joined	Left	Died
Holland, Gillette			
Holland, Nellie	B 9-1920		
Holland, Mrs. J.C.			
Holland, Mrs. J. Thomas			
Holland, Rosa E.			
Holland, Mrs. Wallace		L 10-1930	
Holland, Mrs. Wilbur		L 11-1921	
Howell, Ida Evans			
Hughes, Dorothy Smith (W.B.)	B 9-1930	L 3-1939	
Jernigan, Mrs. Nellie	B 9-12-1936	7-3-1949	
Joyner, Virginia Eure (Ned)	B 9-1931	10-11-1942	
Key, Gretchen Butler	B 9-1921	10-11-1942	
Langston, Frances Ann (John R)			
Langston, Helen	B 3-1943		
Langston, Ida (John V.)	B 3-1943		
Langston, Mary	B 9-1938		
Langston, Sue	B 3-1943		
Lawrence, Mrs. F.A.		L 9-1931	
Lawrence, Mrs. Frances		L 1-13-1935	
Lewis, Nellie Gray	B 9-1924		
Lowe, Mrs. W.P.	L 2-1934		D 7-8-1962
Lowe, Louise	L 2-1934		
March, Mae (Mrs. P.C.)			
Matthews, Edna (A.C.)	3-1924		D 10-2-1961
Matthews, Donnie Smith (J.T.)	1928		
Matthews, Eileen	B 9-1930		
Matthews, Etheleen	B 9-1938	L 10-21-1950	
Matthews, Evelyn	B 9-1930		
Matthews, Lucille	B 9-1935		
Matthews, Virginia Dare	B 7-14-1946		
McCall, Mrs. A.C.	L 2-1918		
Nixon, Katie (George)	L 3-27-1952	L 2-2-1964	
Outland, Dorothy	B 9-1921	10-11-1942	
Overman, Lillie Baines (W.H.)	7-1926	L 9-1937	
Overman, Nellie Maude	B 9-1930	L 9-1937	
Parker, Alice	B 9-1928	L 4-24-1938	
Parker, Alice Smith Hayes (Ernest)	1931		
Parker, Catherine	B 9-1922		
Parker, Christine	B 8-1933		
Parker, Christine A.			D 4-10-1940
Parker, Emily	B 7-14-1946		
Parker, Mrs. Elizabeth	L 9-1920	L 8-28-1949	
Parker, Ellen	B 9-1938	L 11-1951	
Parker, Ethel	B 10-3-1948		
Parker, Hazel Matthews (Elk)	B 9-1928		
Parker, Mrs. John W.			D 9-2-1936
Parker, Nell Putman (J.T.)	1928	L 1931	
Parker, Mrs. Paul	L 2-1921		
Parker, Mrs. T. Beaurie	7-1921		
Parker, Kathryn Blythe (Tim)	B 9-2-1951		
Parker, Mrs. Thomas B.			
Parker, Mrs. W.B.			
Parker, Mrs. W.H.	9-1926		
Pierce, Alice C.		5-13-1951	

Name	Joined	Left	Died
Pittman, Emily	B 1928		
Pittman, Lillian Turner (Everett)	1928		
Pittman, Louise Carwile (Vance)	L 1935		
Pope, Mrs. John H.	L 9-1938		
Powell, Mrs. Leslie	L 3-1942		
Powell, Mildred			
Riddick, Mrs. A.M.	L 7-26-1942		
Riddick, Betty Ann	B 7-14-1946	L 7-22-1963	
Riddick, Janice	B 9-1938		
Riddick, Priscilla	B 8-23-1942		
Rountree, Mrs. J.L.			
Rountree, Mrs. John W.			
Rountree, Mrs. Victoria			
Russell, Mrs. F.A.		10-11-1942	
Russell, Mrs. John W.			
Salmon, Mrs. John			
Savage, Mrs. Minnie	1931		
Savage, Sally Draper	B 9-7-1947		
Savage, Mary Lee	B 7-14-1946		
Savage, Jean Elizabeth	B 9-7-1947		
Sawyer, Sallie Eure (E.U.)			
Sears, Evelyn	B 9-1928	L 4-1933	
Sears, Mrs. R.B.		L 1-10-1943	
	L 8-24-1958	L 7-17-1967	
Simpson, Mrs. E.W.			
Smith, Mary Evans (Mrs. G.E.)			
Smith, Mrs. E.L.			
Smith, Genevieve, Brown	B 9-7-1925		
Smith, Glenn	1927	L 2-14-1944	
Smith, Iola	B 9-1921		
Smith, Mrs. J.S.	8-23-1942		D 8-7-1962
Smith, Winifred	1927		
Speight, Olivia Sears (R.O.)	B 9-1924	L 9-1942	
Speight, Mrs. Willie			
Taylor, Alta Lee Pittman	B 9-1921	L 10-1936	
Taylor, Mrs. Bessie, (H.T.)	3-23-1952		D 7-15-1952
Taylor, Noreen Umphlett (Millard)	L 3-27-1952		
Ward, Mrs. B.J.		L 2-13-1952	
White, Mrs. C.T.	9-1928		D 4-15-1969
White, Jean	B 9-2-1951	L 7-11-1953	
White, Ruth Page	B 9-1938		
White, Shirley Mae	B 9-2-1951	L 12-15-1963	
White, Virginia Lee Draper	B 9-7-1947		
White, Queenie Mae			
Winslow, Alice		L 10-13-1957	
Winslow, Mrs. Noah	L 8-23-1942		
Williams, Mrs. Dorothy Eure		L 7-13-1947	
Williams, Mrs. L.T.		10-11-1942	
Wright, Mrs. E. Lee		L 7-13-1947	
Wright, Ruth Jernigan	B 9-1929		

**Male Additions and Dismissions
1953-1977**

Name	Joined	Left	Died
Allen, J.A.	L 4-23-1959		
Baines, Bill	L 9-24-1962	L 7-22-1963	
Ballard, Jim	10-1973		
Ballard, Darrell	B 10-1973		
Blanchard, William	B 7-27-1958		
Bracy, Ray	B 9-13-1953		
Bracy, John Thomas	B 9-25-1949	L 9-21-1961	
Bright, I.D., Jr.	5-13-1960		
Brown, Tom	B 7-5-1964		
Brown, William N.	L 4-12-1954		
Buck, Eugene	B 4-7-1974		
Buck, Ronald Gene	B 5-15-1977		
Byrum, Danny	B 9-24-1962		
Cale, Charles	B 7-27-1958		
Casper, Charles	L 5-15-1955	L 8-18-1972	
Casper, Cleveland	B 10-5-1958		
Casper, Maurice	L 9-22-1957		
Casper, Richard	B 9-18-1957		D 1-1970
Cook, Johnnie	B 3-14-1954	L 10-12-1956	
Council, Clyde Thomas	B 9-27-1964		
Council, Thomas	L 5-15-1955		
Craddock, David Allen	B 8-11-1963	L 12-29-1963	
Curle, Ernest E.	L 9-11-1955		D 7-17-1966
Curle, Woody	B 10-1976		
Dixon, Herbert	L 9-7-1976		
Dixon, Herbert Jr.	L 9-7-1976		
Dixon, James	L 7-12-1953	L 8-20-1962	
Doughtie, Michael	B 9-27-1964		
Doughtie, Stuart	B 9-24-1962		
Doughtie, Tommy	B 9-1971		
Doughtie, W.T.	L 9-6-1966		
Dudley, Johnnie	B 9-9-1956	L 6-9-1958	
Dudley, Richard	B 9-9-1956	L 6-9-1958	
Dudley, Winston B.	L 9-9-1958		
Eason, Carl Ray	L 9-11-1955		
Eason, McDonald	B 9-4-1960		
Eason, Otis M.	L 9-16-1958		
Ellis, George T.	B 9-11-1955		D 3-1971
Ellis, Randy	B 9-14-1952		
Eure, Robbie Hayes, Jr.	L 10-4-1970		
Fleming, Billy	B 10-1972	L 4-4-1977	
Fowler, Frank, Jr.	B 9-18-1966		
Fowler, Mark	B 9-19-1966	L 4-19-1971	
Freeman, Joseph Ray III	B 5-15-1955	L 1-22-1973	
Godwin, Arba		L 9-18-1967	
Godwin, Evans		L 9-18-1967	
Godwin, Woody	L 9-16-1962	L 9-18-1967	
Gray, Ruben L.	L 9-11-1955		D 1-1959
Greene, McKeever	L 10-5-1962		D 5-1967
Greene, Ronnie	L 10-5-1962	L 4-7-1974	
Griggs, Eddie	L 6-18-1967	7-1972	
Harrell, Brent	B 9-1974		
Harrell, David	B 11-6-1966		

Name	Joined	Left	Died
Harrell, Donnie	B 9-27-1964		
Harrell, Eddie	B 9-11-1955	L 1-18-1971	
Harrell, Edward A.	B 9-6-1975		
Harrell, Frank	B 9-5-1958		
Harrell, J.E.	B 8-11-1963		
Harrell, Maryland, Jr.	B 9-14-1969		
Harrell, Norman	B 7-27-1958		
Harrell, Ray	B 9-4-1960		
Harrell, Roy	B 7-27-1958		
Harrell, Tony	B 9-27-1964		
Hartbarger, Billy	L 5-8-1977		
Holland, David	B 4-6-1975		
Holland, Eddie	B 2-1-1976		
Jernigan, Alan	B 10-1972		
Jernigan, Richard	B 4-1972		
Jernigan, Danny	B 9-1974		
Jernigan, Frank	B 9-1971		
Jernigan, Wesley	B 10-1976		
Jones, Bradford	3-14-1954		
Jones, Larry	B 9-17-1965		
Jones, Lyle	B 7-27-1958	4-6-1975	
Kiger, Lloyd	B 2-8-1959	L 7-22-1963	
Liles, Stewart	B 8-28-1964	L 4-1971	
Lilley, Dean	B 2-1-1976		
Lilley, William Lee	B 9-13-1953		
Lilley, William Lee, Jr.	B 9-1974		
Martin, Carl	L 3-6-1958		
Mathias, Jeff	B 9-27-1970	L 7-6-1975	
Mathias, Joe	L 9-27-1970	L 7-6-1975	
Mathias, Joey	B 9-27-1970	L 7-6-1975	
Mitchell, Horace P.	L 1-18-1959		
Mitchell, John	L 5-9-1959		
Mizelle, Billy	B 5-15-1955	L 5-1970	
Mizelle, Henry		L 1-6-1974	
Neble, Warren	B 9-14-1952		
Nixon, Carroll	B 5-15-1955	L 8-16-1964	
Nixon, Willard	B 9-22-1957		
Nixon, Terry	B 5-20-1962	L 2-2-1964	
Parker, Bert	B 2-1-1976		
Parker, Billy	B 10-1972		
Parker, David	B 9-1974		
Parker, Ronnie	B 9-13-1953		
Pierce, Arthur D.	7-2-1953		D 2-10-1957
Saunders, Ervin	L 9-14-1969		
Saunders, Johnnie	L 9-14-1969		
Saunders, Roger	L 9-14-1969		
Savage, Robert Lee, Jr.	B 9-14-1952		
Sawyer, Richard	B 9-20-1957	L 4-5-1976	
Seiling, Franklin S.	B 4-7-1974		
Seiling, William Franklin	B 9-18-1966		
Smith, Brown	B 5-15-1955		
Smith, James	B 9-9-1956		
Smith, Stanley	L 3-6-1958		
Smith, Tom	B 9-13-1953		
Smith, Tracy	B 9-18-1966		

Name	Joined	Left	Died
Snow, Livian Ray	B 7-27-1958	L 9-21-1964	
Spence, David	B 4-7-1974		
Spence, Howard (Pete)	S 6-6-1976		D 8-11-1976
Stewart, Donald S.	L 1-18-1960	L 1-12-1964	
Taylor, Phillip	B 9-24-1962		
Taylor, Richard	B 9-24-1962	L 7-6-1975	
Taylor, Shirley	L 9-20-1971		
Turner, Edward	L 2-5-1967	L 9-15-1975	
Tyler, Owen W. (Dick)	B 3-14-1954		
Tyler, Perry	B 8-4-1968		
Ward, Kenneth	B 9-1971		
Ward, Sanford, Jr.	B 10-1973		
White, Douglas	B 9-9-1956	10-13-1957	
White, Neal	B 5-15-1955		
Wiggins, Keith	B 9-1971		
Wiggins, Herman, Jr.	9-14-1952		
Wiley, Jackie	B 9-2-1971		
Wiley, James	B 9-27-1964		
Wiley, Jimmy	B 4-1972		
Williams, Ernest C.	8-1-1954		
Williams, George T.	L 1971		
Williams, Curtis L.	B 9-14-1969		
Winn, Clarence, Jr.	B 10-1972		
Winslow, Chester	L 4-9-1964		
Winslow, Murray	B 1971		
Young, Thomas	B 9-27-1961	L 4-21-1969	

**Ladies Additions and Dismissions
Vol. V & VI 1953-1977**

Name	Joined	Left	Died
Allen, Mrs. J.A.	L 4-23-1959		
Askew, Mrs. Roberta Brown	L 3-31-1959		
Ballard, Ada	L 9-1973		
Ballard, Maxine Bond	L 9-17-1973		
Ballard, Sharon	B 10-1973		
Blowe, Mrs. Wayland			
Bracy, Mrs. Mary Lou	L 10-13-1968		
Bright, Mrs. I.D., Jr.	L 5-13-1962	L 11-27-1966	
Bright, Paula Kaye	L 5-13-1962	L 3-31-1968	
Brown, Berta Green	4-12-1954		
(Watchcare)	4-12-1954		
Brown, Bertha Mallard (Mrs. William)	L 4-12-1954	L 2-26-1958	
Brown, Mrs. T.C.	L 4-7-1964	L 7-21-1969	
Buck, Gina	B 10-1972		
Bunch, Mrs. Susan F.	L 4-19-1964		
Byrum, Elaine	B 6-25-1964		
Byrum, Linda	B 9-4-1960		
Byrum, Joann	B 9-15-1965		D 3-1971
Cale, Joyce Hardee	L 2-12-1973		
Cale, Judy	B 8-11-1963		
Cale, Mrs. Thomas	L 9-11-1955		
Casper, Mrs. Charlie	B 9-15-1957		

Name	Joined	Left	Died
Casper, Hilda	B 10-1-1967		
Casper, Mary Elizabeth	B 3-27-1957	L 7-29-1963	
Casper, Vivian	L 5-15-1955	L 4-21-1969	
Castellow, Joyce	B 9-18-1966		
Cook, Elizabeth Taylor (Mrs. Johnnie)	L 2-21-1954	L 10-12-1956	
Cook, Marian	B 9-10-1968		
Councill, Faye	B 9-10-1968		
Craddock, Lelia	L 5-15-1955	L 1-12-1964	
Crawford, Shirley Allen	L 4-23-1959	L 9-4-1960	
Curle, Brenda	B 5-20-1962	L 7-13-1973	
Curle, Linda	B 9-11-1955		
Cuthrell, Rose Ellen	B 5-9-1959		
Derby, Annie		L 2-26-1956	
Dixon, Adelina Derby (Mrs. James)		L 8-12-1962	
Dixon, Pat (Mrs. Herbert)	L 9-7-1976		
Dixon, Tina	L 9-7-1976		
Doughtie, Mable	L 9-6-1966		
Doughtie, Sandra	B 9-11-1955	L 5-3-1964	
Eason, Donna	B 9-1971		
Eason, Laura	B 9-1974		
Eason, Mrs. O.M.	L 9-11-1955		
Eason, Mary	9-11-1955		
Edmonds, Elaine	B 10-5-1958	L 12-13-1959	
Edmonds, Ellen (Mrs. O.S.)	L 8-31-1952	L 12-13-1959	
Eure, Faye (Mrs. R.H.)	B 9-22-1957	L 4-8-1963	
	L 10-4-1970		
Eure, Jacqueline	B 5-15-1955		
Eure, Lila Jones	B 5-15-1955	L 11-22-1959	
Eure, Lou Rachel	B 10-5-1958	L 11-22-1959	
Eure, Mildred	B 9-22-1957	L 4-19-1971	
Eure, Recie T. (Mrs. C.R.)	L 1971		
Eure, Trina	B 10-6-1975		
Eure, Shelby	B 10-4-1970		
Fleming, Anita	B 9-1971	L 8-20-1977	
Fowler, Julia	B 9-24-1962		
Fowler, Rosa	B 9-24-1962		
Fowler, Sandra	B 9-24-1962		
Freeman, Sallie Mathias (Mrs. J.R., Jr.)	B 5-15-1955		
Garrett, Mrs. A.T.	L 9-20-1971		
Godwin, Louise (Mrs. Arba)	L 4-17-1967		
Greene, Mrs. McKeever	L 10-5-1962	L 9-17-1973	
Griggs, Cindy	B 9-1971	7-1972	
Griggs, Deborah		7-1972	
Griggs, Faye		7-1972	
Harrell, Annie Sue	9-9-1956		
Harrell, Barbara	B 10-1-1967		
Harrell, Darlene	B 8-4-1968		
Harrell, Dianne	B 9-18-1966		
Harrell, Dina	B 9-1971		
Harrell, Doris Kay	B 5-20-1962		
Harrell, Florence E.	L 2-12-1968		
Harrell, Jackie B.	B 4-6-1975		

Name	Joined	Left	Died
Harrell, Joyce	B 9-4-1960		
Harrell, Kay	B 9-4-1960		
Harrell, Kim	B 4-6-1975		
Harrell, Paulette	B 9-14-1952		
Harrell, Rebecca	B 10-5-1958		
Harrell, Sandra	B 7-27-1958		
Harrell, Sheryl Jenkins	L 7-1972	L 7-7-1974	
Harrell, Winfred (Mrs. E.A.)	B 4-6-1975		
Hartbarger, Hannelore Eva	B 5-15-1977		
Hayes, Nancy	B 10-5-1958		
Hayes, Norma		L 4-1971	
Howell, Mrs. Rose Williams	L 2-8-1959		
Jemigan, Carolyn	B 8-11-1963		
Jemigan, Dianne	B 4-1972		
Jemigan, Shirley	B 8-11-1963	L 4-4-1977	
Jessup, Mrs. T.J.	L 12-11-1962		
Jones, Vickie	B 9-27-1964	4-6-1975	
Jordan, Elizabeth Scott	B 9-11-1955		
Langston, Frances Ann (Mrs. J.R.)	L 7-12-1953		
Langston, Paige	B 9-18-1967		
Langston, Mary Edith	B 9-18-1966		
Lilley, Mrs. Dorothy	L 11-4-1962		
Lilley, Mrs. Joan	L 9-4-1966		
Martin, Janice	B 10-5-1958		
Martin, Mary E. Howard	L 6-9-1958	L 9-15-1977	
Mathias, Emily (Mrs. Joe)	L 9-27-1970		
Mitchell, Mrs. Harriett	L 1-18-1959		
Mitchell, Nancy	L 1-18-1959		
Mizelle, Janet	B 8-11-1963		
Motley, Dianne	B 10-6-1975		
Neble, Frances	B 9-18-1956		
Neble, Reggie	B 9-9-1966		
Nixon, Katie (Mrs. George)	L 4-15-1952		
Nixon, Nancy	L 11-3-1974		
Nixon, Patricia	B 8-11-1963		
Nixon, Rose Stephens	B 3-21-1965		
Parker, Annette	B 4-7-1974		
Parker, Barbara Harrell (Mrs. Ronnie)	B 6-25-1964		
Parker, Connie	B 5-20-1962	L 1-6-1976	
Parker, Janet	B 8-11-1963		
Parker, Juanita	B 9-18-1966		
Parker, Kathy	B 10-1972		
Parker, Linda	B 9-27-1964		
Parker, Nancy	B 8-11-1963		
Parker, Ruth	B 9-18-1966		
Parker, Sandra	B 5-20-1962		
Parker, Susie	B 10-1-1967		
Parker, Virginia Eure (Mrs. Murray)	L 9-9-1956		
Payne, Sonia	B 2-1-1976		
Peele, Mrs. Merrill	L 10-4-1964		
Peele, Sharon	B 9-18-1966		
Pierce, Estella	B 10-1972		

Name	Joined	Left	Died
Pierce, Mrs. Arthur D.	7-12-1953		
Pittman, Mrs. Fred			
Presley, Mrs. Bill	L 3-24-1964		
Presley, DeAnna	B 9-1971		
Prillman, Mrs. L.A.		L 7-22-1963	
Russell, Mrs. Lucy W.H.	B 11-22-1964		D 10-9-1973
Saunders, Annie Mae (Mrs. Irvin)	L 9-14-1969		
Savage, Betty Jo	B 9-25-1949		
Sawyer, Ann		L 7-22-1968	
Sawyer, Joan		L 9-18-1967	
Sawyer, Pat	L 9-18-1967	L 4-15-1976	
Seiling, Margaret Claye	B 10-5-1958		
Smith, Carol C.	L 3-2-1965		
Smith, Mrs. H.B.	9-4-1955	L 8-24-1958	
Smith, Sandra Huggins (Mrs. Brown)	L 2-23-1975		
Smith, Shelia W. (Mrs. Jimmy)	L 1971		
Snow, Cornelia	B 7-27-1958		
Snow, Mrs. Pearl W.	6-8-1958		
Spence, Olivia	L 10-1973		
Spivey, Mrs. Minnie	B 9-4-1960		
Stewart, Ruth (Mrs. Don)		L 1-12-1964	
Taylor, Brenda	B 9-14-1952		
Taylor, Julia Weston	L 1-16-1955		
Taylor, Nancy	B 5-15-1955		
Taylor, Peggy		L 9-18-1967	
Tyler, Amy	B 9-1971		
Tyler, Deborah	B 10-1-1967		
Tyler, Elsie Lawrence (Mrs. O.M.)	L 3-14-1954		
Ward, Dean	B 5-15-1977		
Ward, Mrs. Myrtle	L 9-1971		
Ward, Martha (Mrs. Sanford)	L 9-1971		
Ward, Peggy Allen	L 4-23-1959		
Ward, Virginia	B 9-1971		
White, Dale	B 9-4-1960		
White, Deborah	B 9-27-1964		
White, Lois	L 1970		
Wiggins, Alcora (Mrs. Herman)	B 9-22-1957		
Wiggins, Mary Edlar	B 5-15-1955		
Wiggins, Linda W.	L 6-21-1964		
Wiley, Ann Rountree (Mrs. James)	B 9-27-1964		
Wiley, Faye Duke (Mrs. James)	L 9-20-1971		
Wiley, Sheryl Duke	B 9-1974		
Williams, Mrs. Libinian	6-9-1958		
Williams, Ruth Harrison	B 9-14-1969		
Winn, Sharon Lou Bright	L 9-24-1972		
Winslow, Carolyn	B 8-11-1963		
Winslow, Charlotte	B 9-24-1962		
Winslow, Lisa	B 9-27-1970		
Winslow, Sharon	B 9-10-1968		
Winslow, Shelia	B 9-18-1966		
Winslow, Sybil (Mrs. C.N.)	B 6-25-1964		
Winslow, Rose	L 9-2-1964		

Early Death Records

The information included here relates to many of the families in the Piney Grove Community. This information was gleaned from a workbook of Joseph Freeman, who made their coffins.

Name	Date of Death
Barnes, John.....	February 16, 1815
Barnes, wife of Capt. Richard.....	August 1808
Barnes, Richard.....	June 8, 1818
Brady, James Sr.....	March 1, 1819
Copeland, daughter of Henry.....	October 7, 1820
Copeland, wife of Henry.....	June 3, 1817
Cross, Elisha.....	June 1, 1809
Cross, Elisha.....	May 21, 1810
Cross, child of John.....	June 24, 1813
Goodman, Old Adam, Slave of William.....	April 17, 1818
Goodman, John, Brother of Lemuel.....	March 16, 1816
Goodman, daughter of Henry Esqr.....	September 1808
Goodman, Child of William of Henry.....	February 1, 1812
Goodman, Sue, wife of Henry Goodman Esqr.....	November 21, 1820
Goodman, Col. William.....	October 7, 1814
Goodman, wife of William of Joel.....	November 19, 1819
Goodman, father of Capt. William.....	January 7, 1818
Hall, Heaster.....	October 28, 1808
Harrell, Margaret.....	January 27, 1815
Haislet, Jet Esqr.....	January 31, 1809
Jones, wife of Henry of Virginia.....	September 20, 1815
Kitrell, wife of George.....	March 2, 1810
Lee, wife of Isaac.....	October 20, 1814
Lee, grandmother of William.....	October 19, 1816
Lewis, Polly.....	December 23, 1821
March, Barnard of John.....	May 9, 1821
March, wife of William.....	March 26, 1819
Odom, Benjamin.....	August 10, 1815
Odom, Dempsey.....	September 8, 1808
Parker, child of Abraham.....	September, 1811
Parker, Cherry.....	October 25, 1808
Parker, Robert son of Jeremiah.....	January 30, 1817
Parker, wife of Robert.....	March 20, 1815
Pipkin, mother of Isaac.....	August 28, 1815
Pipkin, Isaac Sr.....	January 23, 1814
Pipkin, child of Isaac, Jr.....	April 25, 1809
Railey, Elizabeth.....	June 8, 1818
Rogers, daughter of Jonathon.....	March 6, 1815
Rogers, Phillip.....	May 23, 1821
Sears, Thomas son of Barsheba.....	September 24, 1815
Sears, son of Barsheba.....	October 6, 1814
Smith, Samuel.....	January 23, 1815
Speight, Ann, the elder.....	November 28, 1818
Speight, Son of Henry.....	July 23, 1819
Speight, Joseph L.....	February 28, 1815
Speight, two children of William K.....	January 12, 1818
Staples, sister of John.....	December 27, 1808
Streaton, Bridget.....	May 8, 1823
Williams, son of George.....	October 20, 1821

Graves in Reynoldson Cemetery - 1975

Name	Date of Birth	Date of Death
Bunch, Viola H.	August 17-1909	November 11, 1934
Burton, J. Clyde	August 21, 1909	March 22, 1973
Byrum, Jo Ann	July 24-1954	March 13, 1971
Byrum, William O.	May 2, 1895	October 12, 1970
Casper, Betty J.	May 4, 1967	May 4, 1967
Casper, Bruce W.	May 13, 1968	May 13, 1968
Council, Mary Edith	1954	1954
Daughter of Thomas and Mary L. Council		
"I Pray Thee Lord My Soul To Keep"		
Cross, Charles E.	1858	1904
Cross, Claudia Goodman	11-11-1868	10-30-1941
Cross, John Henry	March 10, 1890	April 7, 1970
Davenport, Hardy Pittman	June 29, 1898	January 29, 1957
Doughtie, Wallace Ray	December 24, 1950	March 4, 1952
Duck, Hattie Louise Rose	April 12, 1885	November 18, 1923
Duck, Mary C.	1853	1919
Duck, Robert L.	February 23, 1887	September 23, 1918
North Carolina PVT US Army World War I		
Duck, Rufus J.	December 12, 1930	November 14, 1962
North Carolina PFC 29 Const. Co. Sigc.		
Eason, Horace C.	June 17, 1908	March 26, 1956
Into Thy Hands I Commend My Spirit		
Edwards, Elizabeth C. Goodman	May 29, 1841	April 15, 1913
Wife of John A. Edwards Doughter or jetnro D. Goodman and wife, Phininah Willey		
Edwards, John A.	January 31, 1831	April 6, 1923
Son of John Edwards and wife, Sallie M. Joyner, Born in Southampton County, Va.		
Ellenor, Nettie R.	August 1, 1879	January 22, 1962
Blessed are the dead that die in the Lord		
Ellis, Nina E.	1870	1962
Ellis, Mills P.	1880	1944
Eure, A. Mott	December 25, 1888	April 3, 1969
Eure, Blackwell M.	September 1, 1905	April 9, 1969
Eure, Frances		
Eure, George R.	January 29, 1844	December 22, 1919
O death! Where is thy sting? Grave! Where is thy victory?		
Eure, John C.	1870	1940
Eure, Lucille P.	November 18, 1897	October 14, 1966
Eure, Mollie L.	1869	1951
Eure, William J.	August 17, 1904	March 21, 1909
Evans, Phenie D.	April 10, 1887	June 21, 1905
Evans, Willie H. Evans	June 20, 1904	December 19, 1906
Everett, Celia E.	January 1, 1879	December 28, 1963
Fanney, Arthur M.	1893	1966
Freeman, Infant Girl	1917	1917
Freeman, Joseph Ray	1892	1942
Harrell, Gloria Faye	July 18, 1955	July 14, 1959
Daughter of Haywood and Revell Harrell "Jesus Loves Me"		
Harrell, Henry B.	April 3, 1910	May 17, 1965
Married Mable Forehand December 23, 1932		
Hayes, Alex A.	1853	1919
Hayes, Emily P.	November 10, 1886	February 2, 1973
Hayes, Emma J.	1875	1923
Hayes, H. Thurman	1906	1923

Hayes, James E.	July 7, 1881	September 11, 1951
Hayes, John A.	January 17, 1913	October 18, 1961
Virginia Sgt. 3 HOW BN 36 Army	World War II	
Hayes, Julia A.	August 7, 1857	September 24, 1904
"Gone but not forgotten"		
Holland, Georgia C.	1904	1958
Holland, Paul Jones	1909	1975
Howell, Finley	July 23, 1871	March 9, 1872
Johnson, Virginia Cross	1858	1885
Johnson, William Thomas	1855	1938
Lane, Addie M.	1882	1972
Lane, Edward R.	1871	1948
Lane, Lucy G.	1903	1904
Lane, Mary E.	1900	1900
Lane, Ward R.	1905	1905
Lawrence, Sarah B.	1852	1925
Lee, Eunice C.	September 13, 1903	October 8, 1909
Sacred to the memory of		
Daughter of Dr. and Mrs. W.O.P. Lee		
"A bud to rare for earthful blown in heaven forever safe in the arms of Jesus"		
Lee, Florence D.	April 20, 1871	September 19, 1924
Lee, W.O.P. M.D. ¹	August 29, 1850	April 7, 1915
Lowe, Mollie G.	September 16, 1894	July 8, 1962
Lowe, William P.	September 28, 1884	May 7, 1954
Parker, A. Ernest	December 20, 1902	May 11, 1973
Parker, Christian A.	October 5, 1856	April 10, 1940
Parker, Leska G.	August 8, 1895	August 17, 1950
Parker, Lillie Waff Smith	March 7, 1896	July 20, 1976
Parker, William b.	November 26, 1856	August 12, 1926
Patterson, Infant		August 23, 1936
Pittman, M. Lydia	November 15, 1878	August 16, 1945
Pittman, Richard C.	August 1, 1904	October 16, 1910
Pittman, Stella M.	October 28, 1859	January 7, 1930
Pittman, Thomas T.	June 22, 1849	June 30, 1929
"Gone but we love you still"		
Pittman, Vance, P. Sr.	December 6, 1906	August 5, 1970
Pittman, Virginia March	September 3, 1879	July 19, 1952
Pittman, William Henry	November 24, 1876	March 31, 1968
Pittman, Wilmer T.	May 1871	April 1915
Powell, L.B.	April 9, 1846	October 6, 1913
Powell, Martha	August 26, 1856	July 22, 1951
Powell, W.J.	August 22, 1877	?
Riddick, Alonzo M.	1889	1966
Riddick, Barbara Anne	September 5, 1957	December 8, 1971
Riddick, Bessie W.	1900	1959
Russell, Cathrine Cornelia	October 27, 1859	February 14, 1923
Wife of J.W. Russell		
Russell, Lucy W.	November 26, 1898	October 8, 1973
Russell, John W.		
Savage, Shirley Anne	December 4, 1937	December 14, 1937
Savage, William J.	June 12, 1906	May 18, 1955
Sawyer, Ebb U.	May 15, 1891	April 18, 1947
Smith, Ernest Lee	October 3, 1863	October 26, 1931
Smith, John S.	February 6, 1882	January 13, 1970
Smith, Lillie Waff	April 22, 1865	February 11, 1949
Smith, Maggie E.	October 25, 1886	August 7, 1962

Spence, John W.	1870	1919
Taylor, Bessie V.	February 8, 1894	July 15, 1952
Taylor, Hersey T.	October 5, 1894	1976
Taylor, James N.	1959	1959
Waff, Elizabeth B.	April 4, 1822	March 26, 1896
Wife of Joseph T. Waff "Faithful mother may this spot never be by us forgot Thou the Christian's path hath trod. Dearest mother rest with God"		
Waff, Joseph T.	February 15, 1825	June 9, 1895
"Faithfull unto death and now resting in hope of a glorious resurrection."		
Waff, William B. (Rev.)	November 13, 1853	January 6, 1933
Waff, Willie Traynham	December 14, 1862	November 18, 1954
Ward, Hannah Weston	October 5, 1870	December 26, 1947
Ward, Thomas R.	May 2, 1863	January 10, 1951
Weston, Benjamin T.	November 3, 1840	October 24, 1898
Weston, Bennie O.	August 29, 1877	October 30, 1898
Weston, Julia Britt	January 31, 1848	June 22, 1923
Williams, C.	No Dates	
Williams, Ernest C.	January 24, 1898	November 25, 1956
Williams, George Christopher Son of G.T. and Becky Williams	November 15, 1971	November 19, 1971
Williams, Mary E.	March 4, 1855	May 25, 1931
Williams, R.H.	No Dates	
Williams, Zachary T.	January 26, 1849	October 31, 1925
Winslow, Murray T.	1924	1942
Winslow, Noah B.	1889	1944
Wright, Joseph J.	1878	1956
Wright, Margaret	August, 1961	
Wright, S.L.E.	1850	May 22, 1927
Wright, W.T.	May 8, 1902	December 15, 1910
Yule, Sarah Eure	September 13, 1918	March 21, 1954

Marriages

Date	Bride	Bride's Parents	Groom	Groom's Parents	Place	Pastor
4-15-1903	Nola M. Jones	Mr. and Mrs. L.B. Powell	John C. Parker	Mr. and Mrs. Edmund James Freeman	Church	
11-23-1904	Hilda Powell	Mr. and Mrs. T.T. Pittman	W.J. Parker	Mr. and Mrs. T.E. Parker	Church	
6-10-1915	Virginia Elizabeth Pittman		Joseph Ray Freeman	Mr. and Mrs. T.E. Parker	Home	
1-5-1921	Lillie Waff Smith	Mr. and Mrs. Ernest L. Smith	T. Beaurie Parker	Mr. and Mrs. T.E. Parker		T. L. Brown
5-20-1925	Gladiola Parker	Mr. and Mrs. T.E. Parker	John Raynor Moore	Raynor Moore		
6- -1926	Katherine Brown	Rev. and Mrs. T.L. Brown	Price Leaper	Mr. and Mrs. George Ellis	Church	T. L. Brown
7-19-1941	Sarah Edith Pittman	Mr. and Mrs. W.H. Pittman	John Carroll Ellis	Mr. and Mrs. Paul William Seiling	Church	
11-25-1947	Edith Holmes Freeman	Mr. and Mrs. J.R. Freeman	Franklin S. Seiling of Reading, Pa.	Mr. and Mrs. Thomas B. Parker	Home	J. Sidney Cobb
6-10-1950	Betty Jeanette Harrison	Mr. and Mrs. Frank Harrison	Garris Dudley Parker			
	Franklin, N.C.					
6-10-1950	Anita Thomas Freeman	Mr. and Mrs. J. Ray Freeman	Phillip Pittman Godwin	Mr. and Mrs. A.P. Godwin, Sr.	Church	Wadell Waters
10-21-1950	Ellen Parker	Mr. and Mrs. T. Beaurie Parker	Richard Edward Turner		Church	Wadell Waters
10-21-1950	Etheleen Matthews	Mr. and Mrs. John T. Matthews	Joseph A. Brown		Suffolk	
12-24-1951	Neil Parker	Mr. and Mrs. Thomas B. Parker	H.N. Stephenson		Atlanta, Ga.	
8-18-1951	Betty Ann Riddick	Mr. and Mrs. A.M. Riddick	William Bains		Parsonage	Rev. Conoly
9-13-1951	Margaret Virginia Austin	Mr. and Mrs. O.L. Austin	Raymond Hunter Collins	Mr. and Mrs. Wilbur Collins	Church	Rev. Conoly
2-2-1957	Faye Howell	Mr. and Mrs. Lester W. Howell	Robbie Hayes Eure	Mr. and Mrs. J.N. Eure	Church	Rev. Edmunds
12-5-1959	Paulette Harrell	Mr. and Mrs. Henry B. Harrell	George Earl Eure	Mr. and Mrs. J.N. Eure	Church	Rev. Cobb
7-1-1962	Joan Sawyer	Mr. and Mrs. John C. Sawyer	Bobbie Ray Chappell		Church	
8-7-1966	Frances Ruth Neble	Mr. and Mrs. Warren Neble	Rhea Clarence Phelps, Jr.		Church	Rev. Presley
12-18-1966	Sandra Ann Harrell	Mr. and Mrs. Henry B. Harrell	John Norfleet Mitchell	Mr. and Mrs. Horace Mitchell	Church	Rev. Presley
2- -1969	Carolyn Elaine Winslow	Mr. and Mrs. Charlie Winslow	Willie Ray Harrell	Mr. and Mrs. Haywood Harrell	Church	Rev. Presley
6-26-1971	Margaret Claye Seiling	Mr. and Mrs. Frank Seiling	Michael D. Lefler	Mr. and Mrs. B.D. Lefler	Church	Rev. Presley
			Memphis, Tenn.			
11-28-1971	Ethel Smith Eason	Mr. and Mrs. John Smith	Shirley Taylor		Church	Rev. Presley
7-7-1973	Kay Francis Harrell	Mr. and Mrs. Henry B. Harrell	Michael Bennett Stewart		Church	Rev. Presley
7-28-1974	Arlene Paige Langston	Mr. and Mrs. John Robert Langston	Thomas Earl Franke		Church	Rev. Presley
6-7-75	Patricia Lee Nixon	Mr. and Mrs. Lloyd Nixon	James Wilson Mercer, Jr.		Church	Rev. Presley
10-5-75	Connie Marie Parker	Mr. and Mrs. J.B. Parker	Warren Alan Jefferys	Mr. and Mrs. Warren Jefferys	Church	Rev. Presley
8-5-1976	Sharon Leigh Winslow	Mr. and Mrs. Charlie Winslow	Walter Sanford Ward Jr.		Church	Rev. Presley
12-19-1976	Regina Marie Neble	Mr. and Mrs. Warren Neble	William Hugh Craft, Jr.	Mr. and Mrs. William H. Craft, Sr.	Church	Rev. Presley
8-13-1977	Beverly Carolyn Doss	Mr. and Mrs. Arthur J. Doss	John Ervin Saunders	Mr. and Mrs. Ervin R. Saunders	Church	Rev. Presley

Very few marriages were recorded in the minutes.

Recorded Gifts

Over the years numerous gifts have been presented to the church. While many were recorded in the minutes, others undoubtedly were not. In appreciation for all gifts, recorded or unrecorded, the following list of recorded gifts has been compiled and included here.

January, 1872. Bible. Donor, Julius F. Howell, son of Elder Edward Howell.

August, 1877. Pulpit stand. Donor, Holland Wright.

March, 1882. Note due Jethro D. Goodman for \$50.00. Donor heirs of J.D. Goodman. (W.H.L. Goodman, M.P. Long, Bettie Edwards, I.M.O. Rawls).

March, 1883. Deed for land. Donor children of J.D. Goodman.

April, 1883. Recording of deed at no charge. Donors R.B.G. Cowper and J.P. Hayes.

December, 1887. \$10.00 to be divided between Reynoldson and Ariel. Voted to give entire amount to Ariel. Donor, Charlie Whaley.

July, 1891. Gift. Donor, Sallie Parker.

January, 1892. Gift. Donor, Sallie Parker.

June, 1902. Small bell for Sunday School. Donor, Huet Freeman.

February, 1904. Gift \$5.00. Donor, Lillie Hathaway.

August, 1907. Gift \$4.00. Donor, Indiana Rawls.

May 8, 1913. Record deed for additional land for church. W.T. Cross and T.E. Hofler.

March, 1913. Gift \$10.00 on church lot. Donor, Mag. G. Long and Paul Long.

August, 1913. Survey parsonage lot. W.F. Eason.

February, 1922. Communion Set. Donor, W.M.U. Society.

May, 1925. Holy Bible, Donor, Mrs. Edith V. Langston Freeman

July 27, 1929. \$160.00 from sale of Ariel Church Building and Lot, to be held in trust and used for upkeep for parsonage. Donor, M.J. Lawrence.

January 28, 1948. Gift \$250.00. Donor, J. Carlton Pittman.

November, 1949. Linen Communion cloth in honor of Mrs. E. Smith. Donor, Mrs. T. Beaurie Parker.

February 12, 1950. Gift \$50.00. Donor, Hughett Parker.

1950. Lock and key in order to keep records in safe keeping. Donor, Mrs. E. Curle.

June 11, 1950. Hammond organ given in memory of former deacon, Thomas Taylor Pittman. Donor, children - Virginia Elizabeth Pittman Freeman (Jennie Bess), J. Carlton Pittman, William H. Pittman and grandchildren. Presented and dedicated by J. Carlton Pittman (son) and William Gladstone Pittman, grandson.

June 27, 1950. Gift of money. Donor, Harry Lee.

August 13, 1950. Gift \$25.00. Donor, Carlyle Ward.

November 11, 1951. Parsonage lot in Gates. Donors, Mr. and Mrs. H.C. Eason.

December 9, 1951. Gift \$25.00. Donor, Carlyle Ward.

July 12, 1953. Gift \$25.00. Donor, Carlyle Ward.

January 7, 1955. Gift \$25.00. Donor, Carlyle Ward.

January 9, 1959. \$200.00. Donor, Carlyle Ward.

December 13, 1959. Bulletin board. Donor, Jack Spivey.

April 8, 1960. Funds for memograph machine. Donor, T. Beaurie Parker.

July 19, 1971. Water cooler. Donor, Union Camp. Carl Ray Eason responsible for obtaining this.

December 22, 1974. Communion service in memory of Ernestine Parker Eure. Donor, Charles R. Eure, husband - Allen and Mildred, children.

January 3, 1976. \$2,000.00 for cementary fund. Donor, Carlyle Ward.

Compiled from church minutes Vol. II, III, IV, V, and W.M.U. records.

**Gifts for new Sanctuary
(1956)**

Memorial Windows: Given in Memory of:

Rev. T.L. Brown and Carrie H. Brown
Rev. Willie B. Waff and Willie T. Waff
Mills P. Ellis and Nina E. Edwards
John A. Freeman and Henrietta J. Freeman
Elbert R. Eure and Linda R. Eure
John W. Parker and Emily O. Parker
Ernest L. Smith and Lillie W. Smith
Timothy E. Parker and Hortense R. Parker

John A. Edwards and Elizabeth G. Edwards
James E. Hayes and Emily P. Hayes
Maxie H. Harrell and Minnie P. Harrell
C.T. White, Sr. and Eva D. White

Pews

John C. Eure and Mary Goodman Eure
Walter Derby and Willie B. Derby
H.C. Eason and Ethel S. Eason
Sally M. Jenkins by Ella F. Rawls
Benjamin J. Freeman by family
James Oran Evans and Rebecca F. Evans
Samuel Smith and Cornelia B. Smith
George W. Holland and Mary E. Holland by Signa Holland Eure
Noah B. Winslow, Murray Winslow, Norah H. Winslow
Joseph R. Freeman, Sr., Virginia P. Freeman
J. Tom Carter, Amanda W. Carter
Edward R. Lane, Addie M. Lane
Zacharty T. Williams and Mary E. Williams
Viola H. Bunch, T.G. Bunch, M.T. Bunch
L.B. Powell, Martha Powell, Hilda P. Powell
J.T. Matthews, Donnie S. Matthews
Charlie E. Eure, Lillie B. Eure
W.P. Lowe, Mollie G. Lowe
E.S.A. Ellenor, Mary K. Ellenor, Maude Ellenor
Dr. W.O.P. Lee, Florence Lee
H.T. Taylor, Bessie V. Taylor, M.R. Taylor
Oscar L. Austin, Corrie H. Austin
Mills J. Lawrence, Ida H. Lawrence
T. Beaurie Parker, Lillie Waff S. Parker
I.A. Hines, Ella B. Hines

Bible

Memory of Grandparents, Mr. and Mrs. Thomas T. Pittman, Mr. and Mrs. Edmund J. Freeman. Donor, Joseph Ray Freeman, Jr.

Chairs and Fern Stands

In memory of Mother Maggie E. Smith. Donor, H.B. and Anne Smith.

Pulpit

In honor of Rev. and Mrs. O.S. Edmonds. Donor, The Woman's Missionary Society.

Pulpit Chairs

Emma D. and Tom B. Parker. Donor, Mr. and Mrs. Thomas W. Parker. Mr. and Mrs. H.N. Stephenson.

Bapistry

Fresco Painting, Artist

Draperies for Bapistry

Mr. Presley's Sister, Mrs. James A. Barnett.

Shadow box cabinet in vestibule

In honor of Mrs. Virginia Elizabeth Pittman Freeman on her 81st birthday, July 23, 1976. Donors: her children Edith Holmes Freeman Seiling, Joseph Ray Freeman, Jr., Julian Pittman Freeman, Anita Thomas Freeman Godwin

General Julius Franklin Howell

Much of the information contained in this history can be attributed to letters written by Julius Howell to his Gates County relatives. His father was a charter member of Piney Grove and the second church pastor. Julius himself played an important role in the early church history. Thus, it is befitting that his biographical information be included.

Julius Franklin Howell, son of Edward and Sarah Barnes Howell, was born January 17, 1846, in Nansemond County, Virginia. Julius and John J. Gatling were two of the students who entered Chowan Reynoldson Seminary the first day it opened as a school in September, 1855. They remained students here until the Civil War forced the school to close her doors on March 22, 1862.¹

Julius enlisted in the Confederate Army at the age of 16. He followed the Stars and Bars with a Cavalry unit. "Near the end of the war, he was taken prisoner and held captive for three months at Point Lookout, Maryland."² Here he received his discharge after taking the oath of loyalty to the United States.

Julius joined Piney Grove Baptist Church by letter on December 12, 1864. He remained a member until July 16, 1873, when he requested a letter of dismissal. While a member of Piney Grove, he served the church in various capacities such as deacon and Sunday School superintendent.³ Upon his return to the Piney Grove Community he purchased the Reynoldson School and became principal and teacher here. He married Ida Benton of Gates County. In the Fall of 1870, they moved into an apartment in the school to begin housekeeping. While they were living here, they were blessed with the births of two children. Finley, their eldest child, died of diphtheria and was the first person to be entered in Reynoldson Cemetery.⁴

Mr. Howell ran the school for four years. The funds he received for teaching were insufficient to support his family and it became necessary for him to sell the school. He then moved to Lonoke, Arkansas where he taught college.

General Howell and his wife had nine children. Seven of them were living in 1933 when he wrote to Gates County relatives. "Our seven living children are quite scattered; the oldest, Willey, named for the Willey family is in his fifty-ninth year; he is a retired Army officer and resides in California. Our eldest daughter Carrie, and two of our sons, Edward and Barnes live in Oklahoma. Our third son, Elmo, lives in Ohio near Cleveland; Esme, our youngest and our second daughter, Jewel, lives here in Bristol. All have living children except Willey and Edward."⁵

He left Arkansas to return east to Bristol, Tennessee where he was president of Virginia Intermont College, a Baptist Institution. After serving as president, he served on the Board of Trustees for the college. He served as chairman of the Board of Trustees until he requested a release when he was 98 years old.

In 1945, at age 99, General Howell was one of the few remaining wearers of the gray uniform of the Confederacy. He was "still vigorous, able to go to his office daily, retain remarkable clarity of memory for names, faces and events, and vitally interested in present day developments in the fields of politics, science, government, and especially the war news."⁶

He was honored on his one hundredth birthday, January 17, 1946, with a tea in the Hotel Bristol. Some of his relatives from this area attended this occasion. Reynoldson W.M.U. remembered this event by sending him a picture of Reynoldson Church.⁷

The First Baptist Church of Bristol, where he had served as Sunday School teacher, deacon, and trustee, paid special tribute to him by offering the following resolution:

RESOLUTIONS OF THE FIRST BAPTIST CHURCH, BRISTOL,
TENNESSEE
HUNDREDTH BIRTHDAY OF GENERAL J.F. HOWELL

General Howell departed this life in 1950 at the age of one hundred and four. He had lived a long and useful life.

Pictured on the next three pages are homes of some of the Piney Grove-Reynoldson members prior to 1900. These homes are still standing in 1977. Six of them - Goodman, Savage, Hayes, Freeman and Langston - are inhabited by their descendents. Most of them are still members at Reynoldson.



Lemuel F. Goodman (Ben Goodman) homeplace.



Home of former members, the Story Brothers.



Jonathan Rogers (Milton Eure) house built in 1814.



Dr. W.O.P. Lee home.



Caleb Savage home built in 1820.



J.E. Hayes home. The child is George Earl Eure.



Home of former deacon, Gilbert Fanny.



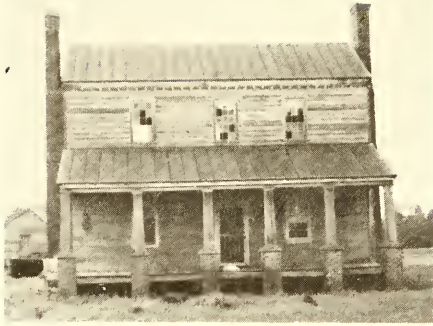
Home of Bettie and John A. Edwards.



Lee Riddick home.



John Langston, Wilmer Pittman, B. A. Owens home.



**John Anthony March (Sally Lawrence)
house stands abandoned.**



T.T. Pittman home.



J.R. Langston home, built in 1825.



**E.J. Freeman home.
A section of this house was standing
when Byrd surveyed the N.C. - Va. line
in 1727.**



**Home of Mac Goodman, whose slaves
were some of the earliest members.**



J.E. Hayes, librarian and sexton.

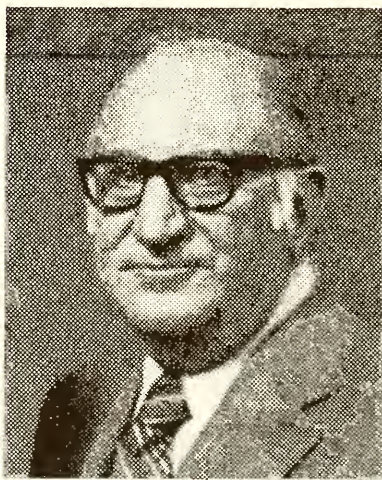


Mrs. E. Curle, G.A. leader.

EARLY MEMBERS



T.J. Jessup, deacon.



Charles R. Eure, deacon.

EARLY MEMBERS



Gretchen C. Ellis, W.M.U. treasurer for 25 years.



W.M.U. President, Mrs. Daught C. Powell and George Ellis.



I.A. Hines, deacon.



Blackwell M. Eure, deacon.

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- ¹⁰*Ibid.*, Vol. 20, p. 1074.
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- ¹⁴*Gates County Book of Deeds*, Book 6, p. 352.
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- ³⁵Piney Grove, April 21, 1849.
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- ³⁷*Ibid.*, July 25, 1849.
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⁴⁸*Ibid.*, February, 1926.
⁴⁹*Ibid.*, October, 1887.
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- ²Matthew 28:19, (*Good News for Modern Man*)
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- ²*Ibid.*, p. 273.
- ³Piney Grove Baptist Church, Vol. 1, Minutes of 1832.
- ⁴*Ibid.*, June, 1843.
- ⁵*Ibid.*, Sept., 1843.
- ⁶*Ibid.*, Sept., 1853.
- ⁷*Ibid.*, Oct., 1853.
- ⁸*Ibid.*, Mar., 1855.
- ⁹*Ibid.*, June, 1866.
- ¹⁰*Ibid.*, Jan., 1867.
- ¹¹*Ibid.*, Jan., 1868.
- ¹²*Ibid.*, Jan., 1869.
- ¹³*Ibid.*, April, 1868.
- ¹⁴*Ibid.*, Vol. III, Feb., 1933.
- ¹⁵*Ibid.*, Vol. IV, Oct. 13, 1946.
- ¹⁶*Ibid.*, Vol. II, Oct., 1880.
- ¹⁷*Ibid.*, Feb., 1922.
- ¹⁸*Ibid.*, Vol. IV, Jan., 1975.

Ordination of Pastors

- ¹Piney Grove Church, Vol. I, Minutes of 1833.

- ²*Ibid.*, August 27, 1858.
³*Ibid.*, October 22, 1858.
⁴*Ibid.*, August 25, 1860.
⁵*Ibid.*, April, 1864.
⁶*Ibid.*, June 14, 1863.
⁷*Ibid.*, March, 1865.
⁸Reynoldson, Vol. II, Minutes of Jan., 1885.
⁹Reynoldson, Vol. II, Minutes of August, 1895.
¹⁰Program - Dedication Reynoldson, May, 1925.
¹¹Reynoldson, Vol. II, Sept., 1895.
¹²Reynoldson, Vol. I, March 27, 1960.
¹³*Ibid.*, March 15, 1964.
¹⁴Chowan Baptist, Minutes of May, 1854.
¹⁵Reynoldson, Vol. II, Minutes March, 1884.

MISSIONS

Early Missions

- ¹Cook, p. 322.
²*Ibid.*, p. 323.
³*Ibid.*, p. 324
⁴*Ibid.*, p. 325.
⁵*Ibid.*, p. 325.
⁶*Ibid.*, p. 327.
⁷Delke, p. 70.
⁸*Ibid.*, p. 67.
⁹*Ibid.*, p. 70.
¹⁰*Ibid.*, p. 70.
¹¹Piney Grove, Vol. I., Minutes of Dec. 24, 1836.
¹²*Ibid.*, Sept., 1839.
¹³*Ibid.*, Nov., 1844.
¹⁴*Ibid.*, 1846.
¹⁵*Ibid.*, Nov., 1852.
¹⁶*Ibid.*, Sept., 1857.
¹⁷*Ibid.*, Oct., 1859.
¹⁸*Ibid.*, April, 1864.
¹⁹*Ibid.*, June, 1867.
²⁰*Ibid.*, April, 1869.
²¹*Ibid.*, Jan., 1875.
²²*Ibid.*, Jan., 1879.
²³Reynoldson, Vol. II., Minutes of May, 1885.
²⁴*Ibid.*, August, 1899.
²⁵*Ibid.*, March, 1887.
²⁶*Ibid.*, Nov., 1914.
²⁷*Ibid.*, May, 1903.
²⁸Chowan Baptist Association, Minutes of May, 1900.
²⁹Reynoldson, Vol. II, Minutes of Nov., 1914.
³⁰*Ibid.*, May, 1885.

Mission Churches

- ¹Piney Grove, Vol. I, Nov., 1870.
- ²*Ibid.*, May, 1866.
- ³Ariel, Minutes of Aug., 1885.
- ⁴*Ibid.*, Sept., 1918.
- ⁵Reynoldson, Vol. II, May, 1917.
- ⁶Ariel, Sept., 1918.
- ⁷Ariel, Aug., 1885.
- ⁸Reynoldson, Vol. II, Sept., 1885.
- ⁹Ariel, Sept., 1885.
- ¹⁰*Ibid.*, Oct., 1885.
- ¹¹*Ibid.*, Aug., 1885.
- ¹²*Ibid.*, Oct., 1889.
- ¹³*Ibid.*, July, 1890.
- ¹⁴*Ibid.*
- ¹⁵*Ibid.*, Sept., 1918.
- ¹⁶Reynoldson, Vol. V, p. 297.

Mission Organizations

Woman's Missionary Union

- ¹Reynoldson, Vol. II, Minutes of May, 1885.
- ²Alma Hunt, *History of Woman's Missionary Union* (Nashville, Tenn.: Convention Press, 1964), p. 18.
- ³"The W.M.U. of Reynoldson Baptist Church" (unpublished manuscript, February, 1951), p. 1.
- ⁴*Ibid.*
- ⁵WMU Treasurer's Book, 1889-1891.
- ⁶Reynoldson, II, February, 1898.
- ⁷History WMU, 1951.
- ⁸Chowan Baptist Association, Minutes of May, 1906.
- ⁹*Ibid.*, May, 1912, p. 17.
- ¹⁰History WMU, 1951.
- ¹¹*Ibid.*
- ¹²*Ibid.*
- ¹³M.L. Kesler, personal letter, December 28, 1914.
- ¹⁴W.M.U. Minutes, October, 1919.
- ¹⁵*Ibid.*, May, 1922.
- ¹⁶*Ibid.*, May, 1924.
- ¹⁷*Ibid.*, April, 1925.
- ¹⁸*Ibid.*, October, 1923.
- ¹⁹*Ibid.*, February, 1927.
- ²⁰*Ibid.*, March, 1927.
- ²¹*Ibid.*, October, 1930.
- ²²*Ibid.*, April, 1922.
- ²³*Ibid.*, April, 1925.
- ²⁴*Ibid.* November, 1925.
- ²⁵*Ibid.* September, 1920.
- ²⁶*Ibid.*, December, 1923.

- ²⁷*Ibid.*, March, 1924.
²⁸Hunt, p. 103.
²⁹*Ibid.*
³⁰*Ibid.*, p. 104.
³¹*Ibid.*
³²*Ibid.*
³³W.M.U. Minutes,
³⁴Proverbs 22:6.
³⁵Hunt, p. 118.
³⁶*Ibid.*
³⁸WMU, Minutes, April, 1929.
³⁹*Ibid.*, June, 1932.
⁴⁰*Ibid.*, August, 1945.
⁴¹*Ibid.*, March, 1937.
⁴²*Ibid.*, March, 1948.
⁴³WMU History, p. 3.
⁴⁴W.M.U., Minute, July, 1944.
⁴⁵*Ibid.*
⁴⁶*Ibid.*
⁴⁷WMU Minutes, August, 1952.
⁴⁸WMU History, p. 3.
⁴⁹*Gates County Index*, February, 1954.
⁵⁰Reynoldson, Vol. 5, Minutes of March, 1955.
⁵¹*Ibid.*, October, 1955.
⁵²WMU, Minutes November, 1955.
⁵³*Ibid.*, November, 1956.
⁵⁴*Ibid.*, February, 1957.
⁵⁵*Ibid.*, September, 1959.
⁵⁶*Ibid.*, February, 1962.
⁵⁷*Ibid.*, August, 1961.
⁵⁸*Ibid.*, October, 1967.
⁵⁹*Ibid.*, December, 1956.
⁶⁰Hunt, p. 181.
⁶²Mrs. J. R. Freeman, personal notes.
⁶²W.M.U., Minutes October, 1973.
⁶³W.M.U., Permanent Watchword, I Corinthians 3:9.

Sunbeams

- ¹Reynoldson
²Sunday School Record Book, April 8, 1888. Willie Jones to Edith Freeman, June 23, 1936.
³Sunbeam Minutes, November, 1919.
⁴Sunbeam Minutes, 1920.
⁵W.M.U. Minutes, March, 1932.
⁶W.M.U. Minutes, June, 1961.
⁷*Royal Service*, February, 1973, p. 23.

G.A.'s & R.A.'s

- ¹W.M.U., Minutes, 1924.
- ²*Ibid.*, Dec., 1928.
- ³*Ibid.*, Jan., 1950.
- ⁴*Ibid.*, Sept., 1953.
- ⁵Reynoldson, Vol. 5, Minutes of April, 1961.
- ⁶W.M.U., Oct., 1962.
- ⁷*Ibid.*, 1932.
- ⁸*Ibid.*, Nov., 1959.
- ⁹Robbie Hayes Eure, interview at Gates, N.C., 1977.
- ¹⁰Reynoldson, April, 1963.

YWA

- ¹Reynoldson, Vol. IV, December, 1941.
- ²W.M.U., Minutes of September, 1955.
- ³*Ibid.*, July, 1957.
- ⁴*Ibid.*, February, 1962.

Brotherhood

- ¹Louise Pittman, interview held in Gates, N.C., Summer, 1977.
- ²Reynoldson, Vol. V, Minutes of Jan. 7, 1955.
- ³*Ibid.*, February, 1955.
- ⁴*Ibid.*, April, 1955.
- ⁵*Ibid.*, April, 1961.
- ⁶*Ibid.*, July, 1957.
- ⁷*Ibid.*, April, 1957.

CEMETERY

- ¹Piney Grove Baptist Church, Minutes of March 22, 1834.
- ²Howell letter, 1939.
- ³Piney Grove, April 6, 1876.
- ⁴Reynoldson, Vol. II, June, 1883.
- ⁵*Ibid.*, February, 1887.
- ⁶*Ibid.*, April, 1901.
- ⁷*Ibid.*, April, 1912.
- ⁸*Ibid.*, September, 1913.
- ⁹*Ibid.*, Vol. III, August, 1921.
- ¹⁰*Ibid.*, Vol. IV, 1948.
- ¹¹*Ibid.*, May 28, 1950.
- ¹²*Ibid.*, July 23, 1950.
- ¹³*Ibid.*, Vol. V, January 11, 1957.

- ¹⁴*Ibid.*, April 4, 1958.
¹⁵*Ibid.*, January 9, 1959.
¹⁶*Ibid.*, July 19, 1971.
¹⁷*Ibid.*, Vol. IV, April 8, 1945.
¹⁸*Ibid.*, Vol. V, April 23, 1950.
¹⁹*Ibid.*, April 27, 1952.
²⁰*Ibid.*, May 8, 1960.

EPILOGUE

- ¹Billy P. Presley, Sr., sermon "Twelve Down and Counting," March, 1976.

APPENDIXES Church Officers

Pastors

Elder John Harrell

- ¹Speight, p. 6.
²"South Quay Baptist 200th Year for Church", *Virginian-Pilot*, March, 1975.
³Chowan Baptist Association, Minutes of 1848, p. 21.
⁴Speight, John Harrell.
⁵Speight, John Harrell.
⁶Piney Grove Church, Vol. I, Minutes of Feb. 25, 1842.
⁷*Ibid.*, November 25, 1843.
⁸*Ibid.*, December 25, 1843.
⁹*Ibid.*, November 1844.

Elder Edward Harvell

- ¹Julius F. Howell, personal letter.
²Piney Grove Church, Vol. I, Minutes of Dec. 14, 1827; Nov. 23 1833; Feb. 22, 1842; Oct. 22, 1842; Sept. 25, 1858; and Jan, 1860.
³Chowan Baptist Association, Minutes of May, 1882.
⁴*Ibid.*, March, 1829.
⁵*Ibid.*, April, 1829.
⁶*Ibid.*, Nov., 1833.
⁷*Ibid.*, Dec., 1845.
⁸*Ibid.*, Dec., 1846.
⁹*Ibid.*, Oct., 1846.
¹⁰Chowan, May, 1882.
¹¹Piney Grove, Vol. I, November, 1851.
¹²*Ibid.*, Oct., 1855.
¹³*Ibid.*, Feb., 1856.
¹⁴*Ibid.*, Jan., 1860.
¹⁵*Ibid.*, 1861.
¹⁶*Ibid.*, 1866.

¹⁷*Ibid.*, Nov., 1868.

¹⁸Bettie Goodman Edwards, personal records.

¹⁹Chowan, May, 1882.

W.W. Kone

¹Reynoldson, Minutes of 1856-1859.

C.T. Bailey

¹Speight, p. 7.

T.W. Bobb

¹Piney Grove Baptist Church, Minutes of April, 1864.

²*Ibid.*, March, 1865.

³*Ibid.*, 1867.

⁴*Ibid.*, October 23, 1869.

⁵*Ibid.*, October 8, 1875.

⁶*Ibid.*

⁷Chowan Baptist Association, Minutes of May 22, 1877.

⁸Piney Grove, July, 1878.

⁹*Ibid.*, February and March, 1880.

¹⁰*Ibid.*, May, 1881.

¹¹*Ibid.*, February, 1882.

¹²*Ibid.*, February, 1884.

¹³Ariel Baptist Church, Minutes of July 23, 1890.

W.B. Waff

¹*Gates County Index*, Vol. I, April 11, 1933, p. 1.

²Reynoldson, Vol. III, Minutes of June, 1933.

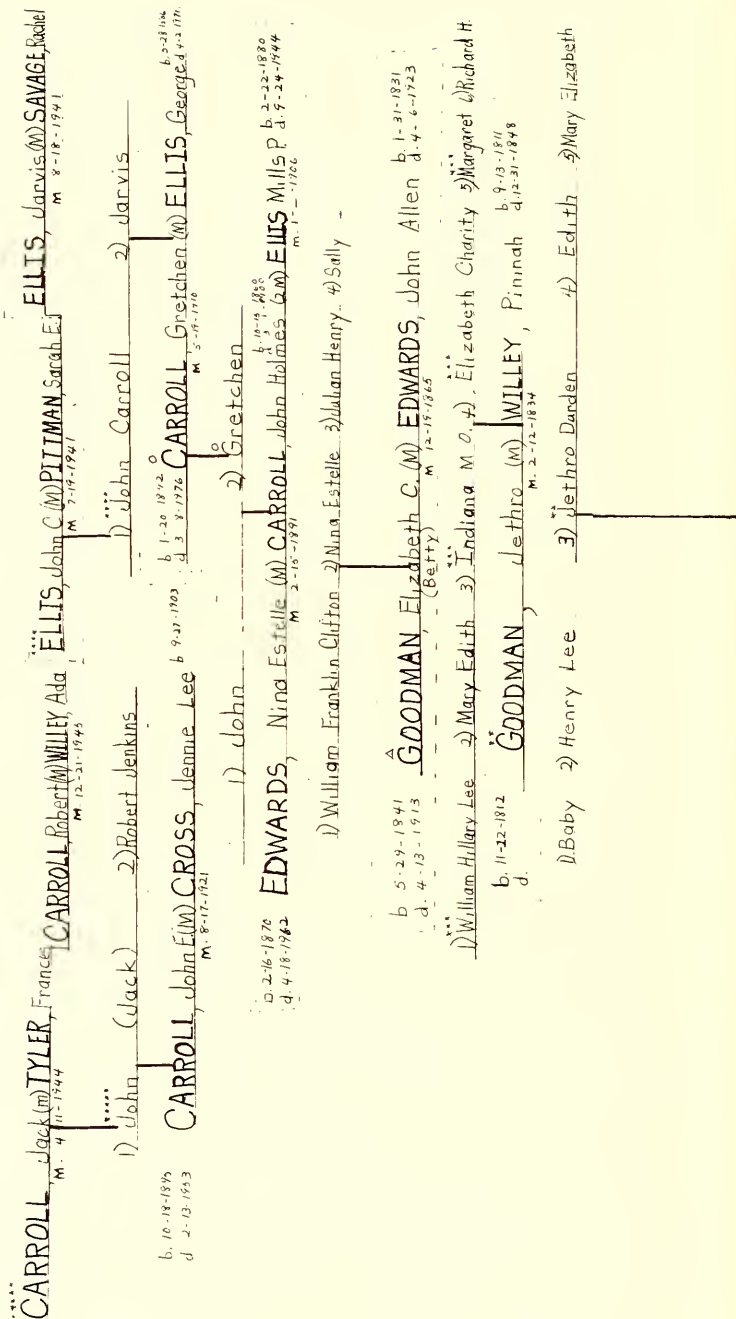
³*Gates County Index*, p. 1.

A.C. McCall

¹Reynoldson, Vol. II, Minutes of January, 1918-1922.

²Vernon McCall, letter, July, 1977.

GENEALOGICAL CHART



b. 12-23-1790
d. 8-21-1868
*LEE, Charity (M) GOODMAN, William (Son of Henry) b. 11-10-1782
M. 7-24-1807 d. 10-24-1841

1) Mary 2) Isaac 3) Sarah 4) Martha 5) John 6) Richard 7) Nancy 8) Margaret 9) Charity 10) Fernelia 11) William 12) Elizabeth

b. - 1746
d. 9-24-1839
*PIPKIN, Elizabeth (M) LEE, Henry b. 1745
M. 11-7-1779 d. 1806

1) John 2) Isaac 3) Margaret 4) Elizabeth 5) Mary Ann 6) Charity 7) Sarah

PIPKIN, Isaac (M) Charity

KEY

- b born, d died; M. married; . Married; Capitals Surname
- * Charter Members Piney Grove Organized 1827
- x Built First Church
- x*Gave Deed for Land
- x*** Chairman of Deacons 1923
- ***** Descendant of Charter Member Charity Goodman who is a Reynolds Member 1877
- O W M J. Trees 25 yrs Among the Ladies

PIPKIN



Jack Carroll is the only decedent of the Jethro Goodman family who is a member of Reynolds in 1977.

b. 9-13-1903
LEE, Phyllis (M) PATTERSON, James O. III
b. 1-12-1866
d. 3-25-1957

1) Harry
PIPkin
2) Mary
Helen
3) Eunice
4) Phyllis

b. 8-29-1860
d. 4-7-1905
LEE, W.O.P. (M) DOUGHTIE, Florence I.
M. 4-14-1886
b. 4-20-1871
d. 7-19-1924

1) William
Osgar
PIPkin
2) Lavenia
Livia
b. 2-7-1826
d. 1-17-1885
3) Robert
Edward
4) Ester
Elizabeth
5) Rosa
6) Myrtle
7) Charlotte
Anna

LEE, Rev. John P. (M) PARKER, Mary Figures
M. 5-27-1869
b. 6-24-1829
d. 2-7-1884

1) Charlotte
Adella
2) William
Henry
3) Benjamin
Maria
4) Joshua
McHarrell
5) Esther
Elizabeth
6) Isaac
Pipkin
7) John
Pipkin
8) Annie
Cretts

b. 1786
d. 1857
LEE, William (M) HARRELL, Lavenia
M. 12-5-1821
b. 1770
d. 4-6-1843

1) Mary 2) Isaac 3) Sarah 4) Martha 5) John 6) Richard 7) Nancy 8) Margaret 9) Charity 10) Bernelia 11) William 12) Elizabeth

b. 1745
d. 1806
LEE, Henry (M) PIPKIN, Mary Elizabeth
M. 11-9-1779
b. 1746
d. 9-24-1839

LEE

KEY

b. born; d. died; M. married; ♂. Married; Capital Surname
*Charter Members

Information given by Phyllis Lee Patterson

T.L. Brown

¹Committee of Reynoldson Baptist Church, "In Memory, T.L. Brown," *Biblical Recorder* (April 30, 1941), p. 24.

²*Ibid.*

John L. Carrick

¹Hargus Taylor, "John Lee Carrick" (unpublished manuscript, 1977).

J. Sidney Cobb

¹J. Sidney Cobb, Jr., letter, September 3, 1977.

W. Wardell Waters

¹Foy Baker, telephone interview, 1977.

James C. Conoly

¹Reynoldson Baptist Church, Minutes of June 24, 1951.

²*Ibid.*, April 27, 1952.

Oscar S. Edmonds, Jr.

¹Oscar S. Edmonds, Jr., letter, August, 1977.

Donald Stewart

¹"Know Your Clergyman: Birds Add Gaiety to Stewart Home", *The Virginian-Pilot*, N.D.

²Reynoldson, Vol. V, Minutes of Dec., 1959-Aug., 1961.

³"Clergyman," *Virginian-Pilot*.

Billy P. Presley, Sr.

¹Billy P. Presley, Sr., interview, Summer, 1977.

Deacons

¹Reynoldson, Vol. III, p. 55.

²*Ibid.*, p. 52.

Clerks

¹Piney Grove, Vol. 1, Minutes of Oct., 1856.

Treasurer

¹Reynoldson, Vol. III, p. 53.

Julius Howell

¹*Gates County Index*, February 10, 1933.

²*The United Daughters of the Confederacy Magazine*, VIII (April, 1945), 9.

³Piney Grove, Vol. I, Minutes 1864-1873.

⁴Letter J.F. Howell.

⁵Letter J.F. Howell, February 11, 1933.

⁶*U.D.C.*, April, 1945.

⁷W.M.U., Minutes January, 1946.

⁸Resolutions, December 26, 1945.

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