

SOUTHAMPTON COUNTY

TIME OF SMALL BEGINNINGS:
THE HISTORY OF THE
HEBRON BAPTIST CHURCH,
SOUTHAMPTON COUNTY, VIRGINIA, 1788-1976



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DEDICATION

This history is lovingly dedicated to the scores of men and women,
boys and girls, past, present, and future, who have made and will make
the Hebron Baptist Church a part of their lives in a glorious testimony
to the great things that God can do through His People..

Jo' Ruth & Noice Burns.
With love....
Bill Durham
Oct 20/92

Wm E. Durham.

Chapter 1

It is a great and wonderous and pleasurable thing to be able to recall the history of the Hebron Baptist Church in Southampton County, Virginia, for it was established and had its infancy in a time parallel to that of the founding of this Nation. When one sits in the hallowed halls of the present church building, he must reflect with wonder on the accomplishments of his forefathers and the pioneering spirit that created this sacred place and at the same time hacked out a far-reaching farm community where before there had been nothingness.

One would be at a loss to explain how this community came to be settled in the first place. It is not an outgrowth of a walled city to which the residents could scurry in time of danger, nor is it near any seaport that would offer a market for the goods that it produced. It never ceases to amaze the casual student of history how the settlers were able to travel such long and untired distances with such meager vehicles at their disposal, but history records that they did, and we are grateful to them for their vision.

The history of the Hebron Baptist Church, then, with its formal beginnings in 1788, is very much a part of the history of Southampton County in which it chose to pitch its tent and bow down to its faithful God.

The formal church records for the first hundred years have either been destroyed or are non-existent. There seems no clear cut reason for this lack, especially since history of the later years makes no reference to their having been destroyed by fire or other natural disaster. There are several avenues of thought regarding the absence of a recorded history, and they will be explored in the following discourse.

Let us first consider that the records were actually non-existent. This is probably the best argument for the lack. We must remember that Virginia

was not settled, for the most part, by men and women fleeing from religious persecution abroad. The face is borne out when we remember that the Isle of Wight shire, from which the county of Southampton was later formed, was originally one of the seven great land grants from the King of England. The student of history need not then be reminded that the official religion of Virginia was the Church of England. As David Benedict, GENERAL HISTORY OF THE BAPTIST DENOMINATION IN AMERICA, and Robert B. Semple, HISTORY AND THE RISE AND PROGRESS OF THE BAPTISTS IN VIRGINIA, and Dr. Garnett Ryland, THE BAPTISTS OF VIRGINIA, have pointed out, to be a Baptist in the early days of Virginia's history was akin to the problems one faced as a leper. Their history in the state is laced with stories of persecution, harrassment, and death, and early is marked by an out and out fight for that precious commodity that we take too lightly in this age, Religious Freedom.

In all probability, the records of the early Hebron church society were considered secret documents and the church rolls were carefully guarded. With the coming of independence for this nation, there was not an immediate parallel independence for the churches. In truth, this situation was slow in coming, and early Baptists were probably reluctant to reveal themselves.

There may be yet another explanation for the lack of an early record, although it is not supported by the usual inclination of man to provide a written thesis of his activities. Consider the reason that the Hebron Baptist Church was called into existence, in a day before modern day theological philosophy or the social minded drives that propel some men of the cloth today. The church drew together men and women of a like persuasion who sought to satisfy their instincts for worshipping as a group, to draw strength and spiritual comfort from one another, and to preach Christ and Him crucified. Although the needs for social reforms were doubtlessly in evidence, the early church pioneers of every protestant denomination felt a responsibility for accomplishing first things

first. Perhaps they had a greater insight of the real needs of man than their counterparts generations later; for there is no substitute for such a high calling.

This interjection is made to suggest a second possible reason for the lack of voluminous church records of Hebron Baptist Church. Maybe the only matters that came to the attention of the early Hebron church members were considered irrelevant to the main function of the church, and they dealt mainly with the acceptance of new converts and the other unclouded issues dealing with the orderly functioning of the church. Such an attitude might provide an answer as to why there are no early records.

To provide a third reason for this lack, the writer might dash wildly into the woods of fiction and could have a field day conjuring up a suitable story, for there is not the least spark of evidence that it is true. But it might go like this . . . suppose that there had been a situation created within the church community that was more of a social nature than spiritual but was so earth shaking in its scope and seriousness that the church clerk decreed that the records should be destroyed forthwith. What happened? . . . who was involved? what became of them? . . . all these, if the idea contains any validity, are lost forever in the waves of time.

Whatever the reason for a lack of written church history might be, the historian may rely on the research made by others of generations past. This revised record uses freely material accumulated by Virginia Baptist historians as apparently others have done in later works. The independent research by this present author is indicated by script when it appears among the previously given historical material.

Chapter 2

From the original history by Rev. George Hobday, presented on September 16, 1886, with revisions by Dr. Garnett Ryland on August 17, 1938, with additions by Rev. A. W. Coates in 1950 and later by the Church's Historian Mrs. Otis Davis in 1954, the history of the Hebron Baptist Church, Southampton County, at the intersection of state routes 661 and 653, begins . . .

A United States Department of the Interior Geological Survey Marker, placed at the southeast corner of the front church steps in 1963, reads, "Elevation 80 feet above sea level; 13 D S W 1963."

"Hebron from 1788 to the present day has had a very fruitful ministry. This church was organized at the time of small beginnings. General George Washington was elected President the year the church was organized. Hebron was instituted at the time of great national changes; from that of existence under the government of the colonies to the present established form of government, conceived upon the principles of liberty and republican policies.

"Several Baptist churches have come out of Hebron; among them is the Rising Star Baptist Church (Negro), some three miles from the site of the church where we worship today. Rising Star was the first Negro church instituted in Southampton County. This church has had a rather strong and substantial membership. The best of fellowship has existed among other Baptist churches, and churches of different denominations.

"This historical sketch is based for the first ninety-eight years on the information presented by the late Rev. George Hobday and delivered by him on the occasion of September 16, 1886. This date, according to later data, proved wrong in the celebrating of the one hundredth anniversary. Though at that time many thought Hebron was fully organized in 1786. True, there was some sort of work, religious work, that was carried on in the home of one Mr. Sturgeon, about the time of 1786. According to more exact minutes

this church was fully organized in 1788 and voted into the Portsmouth Association in 1789.

"Unfortunately, much that would be of special interest is no longer available. Many of this church's records are lost and are incomplete. In the earlier days the following is typical of the average conference, which is far from very full: 'Conference met this morning. Pastor in the chair. Treasurer's Report given. Clerk's minutes read and adopted. Number of members present given. Letters were granted to No further business. Motion was made that we adjourn to meet on Saturday before the 4th Sunday.'

"Less than forty years ago it was voted in Hebron Church conference to have the Ten Commandments read at each preaching service. Perhaps it would serve a worthy purpose to pursue such a policy in many of our churches today.

"We go back to Dr. Hobday. We have no existing records of this church earlier than 1832, forty-five years after the organization, but we are fortunate in being able to consult the files of the Minutes of the Portsmouth Baptist Association and also to use Burkett's history of the Kehukee Association, or account of the early history of the church for the first fourteen years of its existence. From Burkett's history, we learned that the first Baptist preachers, whose voices were heard in this general area, were John McGlamre, John Rivers and Benjamin Bell, who as early as 1770 were accustomed to preaching at the houses of Henry Bailey and Harry Andrews, names still found in the churches of Antioch and High Hill in 1886.

"Of these three preachers, the pioneer and leading spirit was that of John McGlamre. He was the pastor of the church at Kehukee, N. C. He would go off on preaching tours of several weeks duration. His meetings at the houses of Bailey and Andrews in Sussex were so blessed of God that the brethren induced him to settle in that neighborhood. He did so, and as a result on

the 13th of June 1772 organized the church at Racoon Swamp, now known as the Antioch Baptist Church (Note: That church commemorated its 200th Anniversary on June 13, 1972.) Of McGlamre, Dr. Taylor in his history of Virginia Baptist ministers says, "During the whole of his ministry he was held in high estimation. This is indicated by the fact that for more than twenty years before the division of the Kehukee Association, he was invariably called to the chair at the annual meetings. In the year 1791, the Portsmouth Association was formed. As long as he lived and was enabled to attend the annual meetings, he was always elected to preside over the deliberations. As a disciplinarian in the church and a guide in associational bodies, he was very useful.'"

It is interesting to note that David Benedict, in his book, A GENERAL HISTORY OF THE BAPTIST DENOMINATION IN AMERICA, provides an insight as to the relationship the settlement of Baptists in this general area and the leadership of John McGlamre:

"There are three acknowledged fountain heads of Virginia Baptist work: (1) emigrants from England, who settled in the southeast part of the state in 1714, (2) those that came from Maryland established themselves in the northwest in 1743, and (3) the third group came from New England and moved through the eastern part of the state en route to North Carolina about 1754.

"The first group originally established a congregation in the Isle of Wight community of Burley, and later another group in Surry County. From this beginning and with the movement of a number of these families into North Carolina, the Kehukee Association was formed from the Kehukee Creek Baptist Church, in Halifax County, North Carolina, in 1765.

"The Portsmouth Association, which is now one of the strong Virginia communities (1848) was the first company which colonized from the mother body, it took off all the churches on the Virginia side of the line, and was set off in 1790.

"The association (Portsmouth) encompassed the area from Portsmouth and Norfolk to Petersburg, along but mainly below the James River, and occupied the oldest Baptist grounds in Virginia. Although the Portsmouth Association is not exactly in this line of succession (the branches of the old confedracy of Separate Baptists), its pedigree is traced from the Regular Baptist of North Carolina."

Returning to the history of Hebron Baptist Church by continuing with the ministry of John McGlamre . . .

"Having removed to Sussex, he organized the Racoon Swamp Church, near where he lived. He made it the base of his religious operations and would go forth with horse and saddle and hold meetings in the neighborhood far and near, baptising converts into the fellowship of the Racoon Swamp Baptist Church, so that 'Old Coon', as the church was familiarly known, had a scattered membership in the region around about, and like Jews going up to eat the Passover at Jerusalem these scattered members would come together once a year at the 'Big Meeting' in August at the Mother church, and feast on the fat things of the land and receive a spiritual impulse from the divine services of the meeting.

"Dr. George Hobday in his History of Hebron Baptist Church, presented on September 1886, said, 'As a result of the preaching tours of John McGlamre, we can trace the origin and organization of the churches at Mill Swamp, Seacock, now Elam in the Petersburg Association, and High Hills, as well as the one where we meet today for the One Hundred and Sixty-second Anniversary. One of the places where Mr. McGlamre held meetings was the house of John Sturgeon, on the Merrhin River, about three miles from where we meet now, or a tract of land owned in 1886 by Peter Person.'()*

** Attention is called to the map insert in the Appendix. Although the exact location is unclear, a target area of a 3-mile radius has been inscribed around the present church site.*

"The ordinances were administered and the members called a branch of Racoon Swamp, into the fellowship of which they had been baptised. The members increased and the congregation becoming too large to meet in a private house, a meeting house was erected on the land owned by Mr. Sturgeon, and was known in the neighborhood as 'Sturgeon's Meeting House'. In or about the year 1788, a church was formed, and McGlamre became the first pastor, and served in that capacity for awhile as his other duties would permit. It appears from these statements, which we have gathered from Burkett's history, that while there was no organization proper before the year 1788, when the meeting house was erected, still the administration of the ordinances and the being regarded as a branch of Racoon Swamp, lead us to conclude that the church, in form, existed here at least two years prior to the date 1788.

"The name, Sturgeon, was only of local application and of but few years duration. The real name by which the church was known was Meherrin, so named for the river into which the members were baptised. The church was formally admitted to the Kehukee Baptist Association in 1789, in session with Mill Swamp, in Isle of Wight County.

"As already stated, John McGlamre, the founder of the church and the first pastor, served but a short while. He was succeeded by Elder Robert Murrelle, who filled the office of pastor for a period of thirty-seven years. It was he who shaped her history, and to his training the church owes largely her subsequent usefulness in the cause of religion in this section. It is regretted that no records of the church during his ministry can be found. We find from the Minutes of the Portsmouth Association that while he was pastor of this church he never failed to be present at the Annual Meeting. That same source records that during his pastorate some two hundred were added by baptism. Like McGlamre, Elder Murrelle was a favorite among the bretheren."

Reuben Jones' *HISTORY OF THE PORTSMOUTH ASSOCIATION* records that Elder Murrelle was born in 1755 in Northampton County and was ordained in 1788 and began immediately to preach. Having served in the Revolutionary War, he was known as "The Soldier Preacher" and as being warm-hearted, an insurgent preacher, and a good organizer. He moderated the Portsmouth Association for eleven years during its early existence.

At the time that the Merrhin Baptist Church joined the Portsmouth Association in 1791, there were twenty-one member churches:

Black Creek	Isle of Wight	Rowanty
Blackwater	Merrhin (Hebron)	Sappony
Cut Banks	Northwest	Seacock (Elam)
Eastern Shore	Portsmouth	Shoulder's Hill
Fountain's Creek	Prince George	South Quay
Great Creek	Pungo	Sussex
High Hills	Racoon Swamp (Antioch)	Western Branch

"The successor of Brother Murrelle was Elder Thomas B. Creath. During this pastorate eighty-four members were received by baptism, and eleven were received by letter."

There are three references to the church in the *RELIGIOUS HERALD* during the time of pastorate of Elder Creath.

April 14, 1837 - The church appealed for a pastor; needing a faithful pastor; entreated ministers to preach in the church if they were in the vicinity; the church was described as having troubles in the past (not further identified) but a good spirit then prevailed.

March 3, 1842 - Elder Creath writes a general letter the Editor Sands.

October 6, 1842 - Letter from pastor Creath, dated September 28, 1842, discusses his poor health but successful "meeting days" with Brother Bailey and an addition of ninety-one whites. He requested a younger brother to assist in the singing . . . sinners cried for mercy and mourners were comforted."

"At the time of his resignation the membership stood at eighty-eight. During the pastorate of Elder Creath, the church was served by Elder Caleb C. Gordon.

"The successor of Elder Creath was Elder Joseph Barkley, who supplied the pulpit for several months in 1846. The principle work connected with his pastorate was the removal of the church from Sturgeon's to the present (general) site. The old building was torn down and the best of the timbers were employed in the erection of a church edifice here. When it was nearly completed, it was found to be too small and was abandoned and an entirely new house erected, just north of the old one. The building was erected by contract, which was awarded to Dr. Beekman, whose slaves performed the work. (There is no record of the further identity of Dr. Beekman, although it may be assumed that he was a medical doctor in the area and the name is still found in the community.) The timber was given by Mr. Benjamin Turner, though not a member of the church. It was a plain and unpretentious house, but served its purpose and stood until about 1884, when it was torn down to be succeeded by the beautiful one in which we now hold services. During this period, the membership was at a standstill; none were added to the rolls of the church."

Again using HISTORY OF THE PORTSMOUTH ASSOCIATION as a source, it is learned that church growth during the period pastored by Gordon and Barkley was of a minor significance as the membership was dissatisfied with the location of the church and ceased (which undoubtedly accounts for the construction of the new buildings.).

"Elder Barkley was succeeded by Elder John W. M. Williams, who was but a mere boy and served only one year." (Dr. William E. Hatcher in his book, LIFE OF JEREMIAH B. JETER, D. D., refers to Brother Williams, who at the time that Dr. Hatcher wrote was a pastor in a church in Baltimore, Maryland.)

"Nothing spectacular happened during this brief pastorate other than he

was able to hold together the work of his predecessors. He was a faithful servant of Jesus Christ."

The young pastor wrote in the RELIGIOUS HERALD, dated March 18, 1847:
"A new meeting house abounds the Portsmouth Association in Southampton County was dedicated to the worship of God on the first Sabbath of this month, to be known by the name of Hebron Baptist Church. This body is known in the minutes of the church as Meherrin, by the people in this region as Old Sturgeon's, one of the most fanciful names of which our association unfortunately abounds. Having fallen out with the old place and changed their location, it was thought adviseable to pitch their tent in Hebron, as did Abraham on his separation from Lot. Hoping too that the people which were many, a great many, might find a safe retreat from the wrath of an offended God.

The new house is about two miles north of the old one, where they have the regular preaching of the word twice each month. May the Lord prosper them in their efforts to build up His cause in that inviting, so much neglected field of labor. I was pleased with the missionary spirit manifest at the first church meeting in the new house. They requested their pastor to preach on the subject of missions and resolved to take up a collection on the first Sunday in May to be equally divided between foreign missions, Bible society and general association. It is hoped that the people will do well on that occasion, and that Hebron's keynote will be had with some pleasure at our next association. Yours truly, Jon W. M. Williams, March 9, 1847."

(Author's note: There is no explanation for Williams to have used the name, Hebron, as, according to available documents, it does not change until around 1884).

"According to what information we can glean from the scattered history the successor to Elder Williams was the Elder Josiah C. Bailey. Elder Bailey was a prince among preachers. He was a most excellent Sunday School man, great

evangelist, for in less than twelve months, he had baptised forty candidates, and the membership went from eighty-eight to one hundred and three. He was a most blessed pastor of Hebron Baptist Church. The Sunday School at Hebron was organized under his able leadership; Brother Nathan N. Thomas was Superintendent. It may be said that during his pastorate the church reached its zenith in influence and growth."

Reuben Jones has written, "Under Bailey, the church experienced its 'Golden Period', and he was affectionately known as 'The Bishop of the Upper Portsmouth Association.'"

In its June 3, 1852 issue, the Editor of the RELIGIOUS HERALD described the meeting of the Portsmouth Association at Hebron Baptist Church:

"Having never attended an annual meeting of this large and influential body of Baptist, and receiving an invitation from one of its members, we took the passage in the Petersburg train at 5 o'clock P.M. on Thursday the 23rd, and after a pleasant trip in company with Elders J. B. Taylor and Shaver, we reached Belfield depot about 10 o'clock. Accompanied by Elder S., we proceeded to the residence of Brother Joseph Turner, and next morning in company with Elder S., and Brothers Elder and Chamberliss, proceed in the carriage of the latter to the Association fifteen miles distant. The Association was held with Hebron Church, Southampton County, and was called to order by Brother J. C. Jordan, Moderator. After being opened with singing and prayer, and the transaction of some preliminary business, the introductory sermon was delivered by Elder William Young. After reading a greater portion of the letters, a recess was taken for one hour, and the members and visitors retired to a table which was plentifully supplied with the goods things of this life by the generous hospitality of the brethren in the vicinity. The letters from the churches did not report so large accessions but a few revivals had been enjoyed. The number added by baptism was about three hundred, and

a newly constituted church, Lake Drummond, was received, and one, Enos, Chesterfield, dismissed to join the Middle District."

(It is also recorded that the Association met at Hebron in 1809 and possibly in 1792.)

"Elder Bailey was followed by Elder R. R. Overby, who served for one year to be succeeded by Elder Thomas Lansdell, who was pastor for two years.

"The high point of his ministry was the emphasis placed on benevolences for the Baptist work beyond the confines of the local congregation. Up to that time, benevolences for the entire pastorate had not exceeded the amount of one hundred dollars; Elder Overby raised during his two years the astronomical amount of \$290.00 plus."

Three references to Hebron are found in issues of the RELIGIOUS HERALD of the period:

January 15, 1857 - Resolution passed by the church on the resignation of Pastor R. R. Overby.

August 27, 1857 - Report of a ten day revival from Brother J. H. Prince, showing eighteen converts, and describing the importance of each church member receiving a copy of the HERALD.

September 20, 1860 - Resolution of the resignation of Pastor Thomas Lansdale to accept a pastorate in one of the 'northern states'.

"As the War Between the States became eminent, Elder I. J. Wallace became pastor and served during the year 1861, at which time, the church became inactive and remained so for the duration of the war. The building was used for some sort of school, and (the church was without a pastor for about four years). (From Reuben Jones, we learn, "During the Civil War the church all but closed its doors due to inability of its membership to endure

'camp life'.")

"Upon the close of the Civil War, which had played havoc with the church, Elder A. E. Owen was pastor of the three years 1865-1868. His desire was to gather loose threads incidental to war. Upon his resignation, Elder J. B. Boon became pastor and served one year. There were no additions to the church during his pastorate, and the active membership was sixty-eight. There was raised for our Baptist cause through the state the sum of \$2.50.

"After this brief pastorate, Elder J. J. Settle became pastor. He was pastor for one year and received two for baptism; with eight lost by moving their membership, there were now sixty-two on roll. Funds for missions amounted to \$5.50. Such a scarcity of money would remind us that these were the days of reconstruction."

During the year 1870, the Rising Star Baptist Church was founded by the Negroes who had previously been members of Hebron. That church moved to its present site in 1879, and according to the church deed, written on December 5, 1879, one acre of land was purchased from Benjamin G. and Mary E. Turner of Southampton County for the sum of \$40.00. The land was to be used for a church and school. If it were ever used for any other purpose, the land would revert to the original owner or their heirs.

This is an interesting historical note. Before the War Between the States, Negroes had worshipped freely and were a very real part of the white Baptist churches. It is an established fact that Baptists were among the first to invite Negroes to worship their Joint God in a single church. Thus, after the War, Negroes began to seek their own places of worship and select their own pastors. It will be left to students of social changes for more gifted than this author to decide whether this was good or bad.

"The records indicate that H. Petty was pastor for a brief but unknown length of time around the year 1871. There were no changes in the church membership during his pastorate (sixty-one). Benevolences raised for missions

amounted to \$13.00. Brother Petty preached once a month, and has been described as the greatest sermonizer that Hebron had had up to that time. People of all faiths would drive for miles to hear him. He was a man of intellectual attainment.

"Elder Petty was succeeded by that eminent minister who prepared the History of Hebron on the occasion of its One Hundredth Anniversary, and to whom we are greatly indebted for information in the preparation of this sketch for the first hundred years, the Rev. George J. Hobday. Dr. Hobday tells nothing of himself or his ministry here at Hebron. He was, nevertheless, a great leader with all whom he came in contact. He was pastor from 1873-1876. This minister baptised forty-one during his pastorate, lost five by letter, at which time there were eighty-nine members. He raised \$142.34 for missions, which was quite a sum for those days. His ministry was blessed by God in many ways."

The HISTORY OF THE PORTSMOUTH ASSOCIATION reveals that Brother Hobday went to the Seminary for a short time and then returned to Hebron. The church apparently prospered under his direction where he placed the rolls in order, gave members jobs to do within the church, and had repairs made to the building. He later served the Byrne Street Baptist Church in Petersburg, and is best known for having become the first Superintendent of the Virginia Baptist Orphanage.

"Brother C. H. Donaldson followed a very popular and able leader. This minister was pastor of Hebron for about one year, entering the pastorate in 1877. He baptised seven, lost five by letter, and raised \$16.50 for missions during his year, (before he returned to the Seminary).

"Upon the resignation of Brother Donaldson, the church secured the services of Alfred E. Dickerson (was later to become the Editor of the RELIGIOUS HERALD). He served for only a few months, before being succeeded by Elder

C. H. Nash. Although he served for only a brief period during 1879, he received eight by baptism, lost four by letter (now ninety members). He raised for all benevolences during his pastorate the sum of \$38.00."

Attention is called to the church Constitution which was adopted on January 1, 1876, which appears in the Appendix.

Whether we accept the formal establishment of the church in 1788 or its humble beginning when men and women began worshipping their God in this general area in the year 1776, for all practical study, it may be said that at this point in time Hebron Baptist Church was now One Hundred years old.

Chapter 3

"Now we enter upon another interesting period in the life of this church. Hugh C. Smith enters upon his pastorate in 1880, and shortly after his arrival, it was found that the building was too small to accomodate the membership of the congregation. Under his able leadership the church took on new life and greatly expanded numerically. So there was need for another edifice. This new building was constructed about 1884, and the name of the church was changed from Meherrin to the Hebron Baptist Church. Brother Smith, after about two years, married Virginia Henry Ivey, daughter of Mr. and Mrs. John Cato Ivey, Southampton County, Virginia. The ceremony was performed by Dr. William E. Hatcher. (*Dr. Hatcher is most noted as a dynamic Baptist theologian and founder of the Fork Union Military Academy.*) Under the leadership of Elder Smith the church steadily grew. During the first six years of his pastorate, he baptised fifty-seven, lost twenty by letter. It was at this time that the church reached its highest membership, one hundred and twenty-seven. Also during the same period, there was raised for missions the amount of \$327.71. Brother Smith was a most efficient pastor for something like ten years. A Ladies' Society, which we are led to believe was a missionary group, was organized during his pastorate. The new building which the congregation erected during this period cost \$1,800.00.

"It would be appropriate for us to mention the names of some of the leaders among the lay workers during the early period of the church: The Sykes, Lifseys, Thomases, Turner, Norfleet, Pond, Ezekial Fox, Joseph H. Prince, Dolly Ann Neal, Lucirda Murrelle, Claud, Harris, Davis, Ellis, Powell, Smith, Cobb, Person, Lamb, Ricks, Fox, Barres, and the host of other Saints too Numerous to mention."

There are two deeds of record related to the property of the Hebron Baptist Church. The first is the original deed, which is undated, and reads:

"Between B. A. James and wife and the Trustees of the Hebron Baptist Church - Beginning at gate post 34 feet to the centre of Belfield Road, thence southwest along old church line on George W. Turner, 193 yards to a white oak, or corner tree, thence south along J. R. Person's line 30 yards, thence northeast along Hailey's Bridge Road 150 yards, thence northwest along the Belfield Road 90 yards to beginning, same being the old church ground of Hebron."

The second deed enlarged the property and was recorded on May 17, 1887:

"Between George Turner and wife, Elizabeth and the Trustees of the Hebron Baptist Church - Beginning at a gate post 34 feet from center of Belfield Road down the line of the old church grounds $35\frac{1}{2}$ rods to J. R. Person's line, thence straight along said Person's line 15 rods to G. W. Turner's line 33 rods to the point of beginning - containing $1\frac{54}{100}$ acres."

The sisterhood of the two churches of this community, Hebron Baptist Church and Person's Methodist Church, is well-known (From Reuben Jones, HISTORY OF THE PORTSMOUTH ASSOCIATION, it is recorded that Person's was begun as a Contential Episcopal Church). It is fitting that the deed for that church's property, recorded in March 1886, be included:

"Between J. R. Person and B. A. James - Coming at a small red oak on J. R. Person land thence north 63 yards to a white oak on J. R. Person's land, thence north 32 yards to a pine on a line between J. R. Person's and B. A. James', thence northwest 10 yards to white oak on B. A. James', thence west 35 yards to a white oak on B. A. James' land, thence south 14 yards to a hickory of B. A. James' land, thence south 36 yards to a dogwood on B. A. James' land, thence south 22 yards to a dogwood on a line between J. R. Person and B. A. James, thence SE 26 yards to a white oak on J. R. Person's land, thence SE 29 yards to a line on J. R. Person's land, thence SE 83 yards to a corner pine of J. R. Person's, thence E 50 yards to a corner hickory on J. R. Person's land and on the country road side, thence NW 83 yards up the country

road to a small red oak on the right of the country road to beginning, 2½ acres more or less."

"Upon the resignation of Elder Smith, about 1890, Elder J. E. Eubank accepted the call as pastor."

(Author's note: At this point in the history of Hebron Baptist Church, the church's minutes are fairly well intact, and this present author will depart from the transcribing of the previous histories to whom acknowledgements have been previously given. The following chapters will thus be a combination of extracts from church minutes and those histories and independent research conducted during the course of the preparation to presenting this work.)

Chapter 4

In keeping with this author's practice of presenting both the good and the bad, the following shows in a very wonderful way how God is able to use every step in the course of a man's life to reveal His Wonderous Ways and through and in it all the masterful hand of God using every man to fulfill His plan.

The social history of our times and those of our forefathers is an interesting study in itself. With the liberalizing of social customs of the 1970s, even within the church families, it is valuable to return to the 1870s. In those days, in Southampton County, as elsewhere across our state and nation, alcohol brewing in its several distilled forms was practiced extensively, and no harm was done, nor was the action frowned upon.

Following the War Between the States, the viewpoint began to change, and a no-nonsense approach to the subject of Demon Rum was taken notwithstanding Apostle Paul's remedy of a "little wine for the stomach's sake." Today, when almost no misconduct seems sufficient grounds to strike a name from the church rolls, it may seem harsh treatment to remove those from the books who were publically intoxicated or who practiced making alcohol for human consumption. However, the church minutes for the year 1891 show a number of members dropped from the rolls or being cited for irresponsible behavior.

Other reasons, not described in the minutes, were also cause for severe reprimand or actual dismissal. There was also a very serious attitude taken towards those who did not live up to their Christian obligations, either as they related to the church or the community in anti-social behavior.

From the church minutes, there follows several notations of disciplinary action taken during the year 1891:

1. Citation for non-attendance - T. R. Pond - September 26, 1891
2. Citation for selling intoxicating liquor -

J. R. Thomas - September 26, 1891
December 26, 1891

C. P. Grizzard - December 26, 1891

3. Citation for un-Christian conduct - James Turner - March 27, 1891

J. C. Claud - September 26, 1891

4. Expelled from the church - Willie Ivey June Kirkland

N. C. Hubbard C. P. Grizzard

J. R. Thomas

5. Citation for failure to pay debts agreed to - Dr. J. H. N. Sykes

Around this period, the following pages are missing: 19,20,25,26,47
and 48 . . . alas, if the towering oak that stands at the corner of the church
lot could really speak, what great and wonderous tales it could tell!

The church minutes indicate that Brother Eubank had been called to preach
on the second and fourth Sundays at an annual salary of \$250. Following his
resignation in 1893, he was relieved by Rev. George W. Crews. Brother Crews
remained only one year, as the Church in Business Session on April 21, 1895
declined to extend the call beyond that time. Rev. Vernon I'Anson directed
the destiny of the church from 1895 to 1898, but other than matters of
routine, nothing rippled the waters of the church community.

There seems to be no community, be it church or secular, where there is
always harmony. The problem that arises is usually of a minor nature yet it
seems to cause a major discord; it always seems to be an element that in
reality dissolves to nothingness in the sunlight of Christian love but which
for the moment creates problems. Hebron Baptist Church was not left untouched.
The problem, and this you would not believe, was a suitable resting place
for the hallowed dead - the church cemetery. It was really a group of small
interconnected problems, laying out the area, fencing it in, dividing it into
lots, and cutting its weeds and bushes. They all finally came to a head on
September 24, 1894, when a committee was formed to solve all these problems

that had filled many hours of church business sessions, and undoubtedly beyond that. The present church grave yard is not adjacent to the church property, being approximately one-half mile west of the church on state Route 661. These grounds provide the final resting place for many of the faithful, as does the cemetery beside the Person's Methodist Church.

Because of a particular fascination that cemeteries hold for this author, he must fight a natural inclination to list the internees, with dates and inscriptions, and simply be satisfied to note one site in particular. The grave site of E. T. Bryant, with no other inscription, is covered by a wooden miniature building, with wood shingles.

Following the resignation of I'Anson in 1898, there came Brother C. P. Ryland, who served from 1899 to 1903. It was during the latter part of his ministry when on June 14, 1903, several local churches met to consider the formation of a new field composed of churches at Zion, Fountain Grove, Holly Square and Hebron.

Rev. R. W. Grizzard became the next pastor and labored successfully in the field from 1903 to 1906 and gained the respect of all whose lives he touched, giving able and intelligent leadership to all the churches in his charge. Brother Grizzard tendered his resignation on November 11, 1906 after making the decision to return full-time to Wake Forrest to complete his education. Having grown up in the community, Grizzard, prior to his ministerial call, had previously served as a delegate to the Associational conventions.

The church was then without a pastor for a period of about eighteen months.

The earlier church grounds apparently had a fence around them, as there are a number of references to it from both the church minutes and recollections of older living members as related to painting and making repairs. The fence may have kept stray animals from eating the grass in the church yard, that

privilege being reserved for the mounts of the membership which were tied in the grove of trees that surrounded the building. Although it may have kept some things away, it did not prevent internal problems. For example, the names of W. L. Simmons and Joe Barnes Turner were erased on March 23, 1907 for misconduct, and J. R. Turner and J. D. Powell on December 8, 1906 were given three months to "straighten out their lives."

On October 27, 1907, it was decided that Hebron would become a part of the Drewryville field, and on December 8, 1907, a delegation called on other representatives of the field. The field, as finalized, included Drewryville (Thomas Memorial), Capron, Adam's Grove (Holly Square), and Hebron.

On May 31, 1908, a call was extended to Rev. R. F. Hicks of Manchester, Virginia, to become pastor of the field, and he accepted and began serving in June 1908.

Baptists are not unique in their care for the welfare of their pastors, but it is interesting to note some of the earthly requirements for a pastor in the 1900s. On June 4, 1911, Hebron was called on to bear its portion of the expenses for the stables at the Drewryville parsonage, which had been completed in 1908. Getting ahead chronologically but to continue such an investigation, we note that Hebron was asked in December 1919 to contribute \$5.50 towards the construction of a chicken house and a wood shed. There seemed to have been no end to the luxuries that the earlier pastors wanted to heap upon themselves.

On June 25, 1911, the church voted to extend a call to W. R. Keefe, Chatham, Virginia, to become pastor of the field. Apparently, he declined the invitation, and J. Sidney Cobb became pastor in July of that year.

Disciplinary action continued to command at least a portion of the attention of the membership. A committee from the church called on W. J. Atkins regarding his duties to the church, September 26, 1908, dropped

Annie Turner from the rolls for an unstated reason, and restored A. C. Atkinson to full membership.

Hebron joined the Petersburg Association in 1913, terminating a long and fruitful relationship with the Portsmouth Association.

On December 13, 1913, J. Sidney Cobb resigned as pastor, to be succeeded by W. E. Lankford on June 27, 1914. Brother Lankford's pastorate continued until his resignation on September 11, 1921 due to poor health. The church remained without a pastor until the coming of S. G. Callison in December 1922.

From a March 21, 1925 action came the Sunday School Association among the churches of the field.

On November 21, 1925, the budget system of church finances was begun. The first such budget showed:

Pastor salary	- \$500.00
Missions, other benevolences	- 325.00
Sexton	- 24.00
Building Fund	- 10.00
Flue	- <u>10.00</u>
	\$869.00

Brother Callison remained as pastor only a brief time, and was followed by Wallace O. Andrews, who resigned on December 11, 1926 to return to Wake Forest, to be followed by Brother Luther W. Kersey.

During 1927, the church returned to the monthly conference and began the envelope system of contributions.

During December 1929, Brother Kersey resigned and was followed by Albert W. Coates, during June 1930. His ministry among Hebron's people was one of a valuable service to His Master, before he resigned in 1941 to become a Chaplain in the United States Army.

The vacated pulpit was then filled by Rev. C. Bailey Jones in 1941, where

he served until September 1945, when he resigned to enter the Seminary. It is of interest to recall that Rev. Jones became a part of the headlines in the Richmond Times-Dispatch some years after he graduated from the Seminary, which read, "Rev. Jones Becomes Methodist." The accompanying article reads in part, "The Rev. C. Bailey Jones has switched to the Methodist Church after 19 years as a Baptist minister. The Rev. Jones, for eight years pastor of the West End Baptist Church, Suffolk, was assigned Friday by the Virginia Methodist Conference to Trinity Methodist Church at Petersburg. He had resigned as pastor of the West End church effective June 6."

Rev. H. B. Jennings succeeded Jones in Hebron's pulpit, serving in a Godly manner until his retirement in 1953. Nowhere is the saying that "Behind every good man is a saintly wife." It was quite obvious on whom that pastor practiced his sermons because when Brother Jennings was making his delivery from the pulpit, his good wife could be seen moving her lips in pantomime. If one had not known better, it would have seemed to be a ventriloquist's act.

Rev. Jennings, writing on the occasion of the One Hundred and Sixty-second Anniversary celebration, on August 16, 1950, made comments, some of which, appropriately, are inserted here.

"The Hebron Baptist Church, Petersburg Association, observed its 162nd Anniversary with appropriate exercises on Wednesday. A bountiful dinner was served on the grounds to a large crowd.

"HOME-COMING day climaxed a recent extensive repair and beautifying of the church building erected in 1884. Nearly all of the \$3,000 repair job has been paid for. Many former members aided the faithful ones in this work of repair. A good many friends outside the church also helped us greatly. August 16th was indeed a happy day for us when we could sing many old familiar songs. These songs were ably led by Rev. W. L. Sturtevant, Methodist preacher of the near-by Person's Church. We were glad to have all our former pastors

that are now living with us, and it was a joy and treat to hear from each one of them as they brought us short messages or reminiscences of former days at Hebron. We were glad also to have present with us the wives of Bro. Cobb, Bro. Coates, Bro. Andrews, and Bro. Jones. We are also very happy to have Mrs. W. E. Lankford, who now lives at Drewryville, Va.

"The devotional and welcome address was given by the pastor (Jennings) and a very interesting talk was later given by Rev. R. F. Hicks, our oldest former pastor, of Richmond Va., now in retirement. A very interesting history of Hebron Baptist Church was read by Rev. A. W. Coates, of Holdercroft, Va., a former pastor and who was pastor of Hebron at the time of the church's 150th Anniversary, August 17, 1938, at which time Dr. Garnett Ryland gave its history. (Author's note: It is apparent that this is the chronological order for the material quoted in Chapters 2 and 3 of this work.) After lunch the sermon for our present HOME-COMING day was preached by Rev. Wallace O. Andrews of Durham, N. C. Other former pastors having part in the afternoon's proceedings were Rev. J. Sidney Cobb of Whaleyville, Va., Rev. C. Bailey Jones of Ridley Park, Pa., and Rev. R. F. Hicks."

This might be a good point to allow one of the former pastors to recall his days among the Hebron flock, as he writes on May 28, 1972, while we were gathering information for this summary:

"My Dearly Beloved Friends of the Hebron Baptist Church:

When I allow myself to wander back to the beginnings of God's Leadership in my ministerial career, it is hard for me to realize that this year marks my fiftieth year of preaching and the forty-eighth since you lovely people were led to ordain me as pastor of the Drewryville Field of Churches. I have always held a sacred, tender and affectionate spot in my heart for you. This was one of the Happiest Experiences.

It was about a month ago when I used an experience which I had with you

Dear People to explain the 'positive power of concentrated prayer'. The crops were parching in an extended drought. There was ample evidence of total crop failure unless God would send us refreshing rain very soon. We had a Church Conference for the expressed purpose of Fasting and Praying for Rain. Brother Gillette Claude and the pastor led the congregation in this service. Brother Claude was one of my strongest supporters - a man of God - Deacon with Great Faith.

On that Sunday morning it was scorching hot - not a cloud in the sky - but Brother Gillette and I truly believed God would hear our prayers.

We first had a song service, using hymns of assurance and expectancy - like, 'There Shall Be Showers of Blessings'. Then we read passages of Scripture which had profound assurances of answers to prayer, like - Matt. 18:19 and Matt. 21:22 - Jesus said, 'If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in Heaven.' Again Jesus said, 'And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.' We then went to God, on our knees, in prayer, claiming these promises with absolute Faith in the Word of our Lord Jesus that Our Heavenly Father would answer.

Surely-enough, about 2:30 P.M. the clouds began to form - the sky became pitch-black and around 3:00 P.M. the rain fell in torrents for ever so long.

Then we had a service of praise and Thanksgiving for God's Gracious Goodness in hearing our prayers. In the meantime - the storm passed also the rain ceased and all the Good Folks spread the table with the most delicious home-prepared foods - a feast I would say.

74th birthday not long hence.

Affectionately,

Wallace O. Andrews"

(Pastor 1924-1926)

The treasurer's report of December 8, 1950 is a good picture of the changing times. The church collections for that year totaled \$143.60 with only \$107.00 paid out. At this time the church had not yet gone to a unified budget and, therefore, had a separate Sunday School budget. The balance as of this date after \$72.55 expenses were paid out was \$48.50.

A new stove, approved in the December meeting, had been installed by the March 24th, 1951 meeting and the clerk aptly noted that it heated quite well.

The denominational cooperation so prevalent among religious leaders today is nothing new. In fact, in August of 1951, Hebron joined with Persons Methodist Church for their annual revival meeting. Christian brotherhood in service of our Lord.

With the resignation of Brother Jennings to accept a call from another field of service, the pulpit in the Hebron Baptist Church was filled by Rev. William W. Stennett, who at the time was a student at Wake Forest. The first quarterly conference over which he presided was September 26, 1953, and at that time, it was decided to present to the church for action a recommendation that Hebron participate by membership subscription the purchase of the parsonage in Drewryville that had earlier that year been obtained. The matter was resolved during the quarterly conference in December, when part of the memorial gift from Dr. Harry Claud and \$100 from the church treasury was applied toward the purchase price. The 1952-1953 church officers were elected to serve a second term and it was decided to sell the timber on the property behind the church for \$250.

During the quarterly conference in May 1954, it had been voted that a church roll call be held at the conference on September 25, 1954. This undoubtedly had the desired results because on that Sunday there were nineteen members meeting in the business session, where before five had been a crowd.

With the decision to purchase two chairs for the communion table and for the ladies class to give two collection plates, the people of Hebron continued to acknowledge with love gifts the presence of a Loving God in their midst.

On December 12, 1954, a committee, Victor Ricks, George Bryant and Allen Partridge, was selected to consider the purchase of new pews and enlargement of the class rooms. It was voted to have regularly scheduled quarterly conferences following the morning worship services, on the second Sundays in March, June, September, and December.

With typical vision, the church voted during the March 1955 conference to begin a building fund, starting with \$100 each from the general church fund and the Sunday School treasury, with additional funds to be added as they became available. Later business conferences added to this growing fund.

The remaining quarterly conferences in 1955 were of a routine nature, with the exception of an announcement by Rev. Stennett that a called Associational meeting, on September 30, would consider the calling of an Associational missionary. Hebron was represented at the meeting by Mrs. George Bryant and Mrs. Allen Partridge.

On March 23, 1956, it was decided that the collection on the first Sundays would be applied to the building fund. It was also formally adopted into the church policy an item that had been fact for some time, having the "Sunday School Treasurer" considered as the "Church Treasurer."

On June 22, 1956, in addition to opening the discussion concerning a flagstone walk in front of the church, the date of August 11 was set aside to clean the church grounds, with all being asked to participate.

The church records are silent regarding the response, but an educated guess would put the number at about one hundred, or would you be more apt to believe five? On July 22, the church voted to purchase the necessary stones to complete the walk.

With the coming of summer, the session on March 24, 1957 decided to install screens on the church windows. Remember the termites in the previous records? Flies are their sisters in the Devil intended to try the soul of man, but a lot of fun to watch when they tantalize a preacher as he propounds the Truths. He tries to make as though the fly was not present, yet trying mightily to capture him in the pages of a hymn book.

In addition to the decision to arrange for planting grass seed, the September 21, 1957 conference elected to purchase new hymnals.

December 6, 1957, Christmas candy time again for children of the church, but also for its outreach, it was voted to send \$10 monthly to the Baptist Children's Home and an equal gift annually to the American Red Cross.

The quarterly conferences while rich in spirit were uneventful during 1958.

On July 18, 1958, one of the pillars of the Hebron Baptist Church went Home to be with God . . . George D. Turner. His passing was noted in a special session of the church: "The members of the Board of Deacons of Hebron Baptist Church, Petersburg Association, desire to pay tribute to their beloved brother in Christ, George D. Turner, who died July 18, 1958. Brother George was a member of Hebron from his childhood and served the church faithfully. He was a member of the Deacon Board for many years.

"Brother George had a deep, abiding love for his church and the work of the Kingdom of God. Quietly and unobtrusively he lived his life while his Christlike character left its impression upon all who knew him. Our church and the entire community will continue to feel the impact of his Godly life and example.

Be it, therefore, resolved that we herein record our sorrow in the passing of our Christian brother; that we sustain his family through our prayers; and that a copy of this tribute be sent to his family, a copy to be recorded in the church minutes, and a copy be sent to the RELIGIOUS HERALD

for publication."

With the departure of the Rev. William Stennett and his dear wife, Libby, from the field, a real service of love was concluded, leaving behind many tender reflections of a man of God. Rev. Stennett in 1975 continues in the service of his Master as a missionary to Guatamala, Central America.

Brother Stennett was replaced in the Drewryville field by Rev. Dalphor J. Thompson, who was present for the September 26, 1959 quarterly conference. It might be said that the new preacher got into hot water immediately, as the church decided to have its baptisms on the fourth Sunday in October, provided the water could be heated. Whatever happened to the pioneer group and its baptisms in the river? Some wag has commented that he would not be baptised in the river on account of religious reasons - he was a devout coward.

The Petersburg Association elected to have the church year operate from October 1st to October 1st, and the first session to operate in this new scheme met on December 12, 1959.

In order to train the youth of the church to be better able to assume the places of church leadership, the church initiated a plan by which the young people could prepare for the positions of leadership of the church by taking over those responsibilities of the fifth Sundays of the year. This action on March 26, 1960 underscores the belief that in our youth we have the hope of a better tomorrow.

Nothing of particular noteworthiness took place during the remaining conferences in 1960, except that the church continued in its outreach by voting to contribute \$50 annually to the Baptist Cooperative Program.

For just a moment, permit this author an editorial comment regarding the use of church conference minutes as a source of history. Although the matters discussed and considered for final vote may to the casual observer seem trite and unimportant they are nonetheless an intergral part of the actual

workings of the church community, where no act of man trying to please his God is considered unimportant.

There follows additional extracts from the quarterly conferences of the Hebron Baptist Church.

From the quarterly conference on December 10, 1960, it is noted that termites had invaded the church building, and Collis Davis and C. D. Cobb were charged with the responsibility of their removal. Undoubtedly the termites were representatives of the Devil trying to gain a foothold in this church body, but they were denied entrance. With a balance on hand reported by the Treasurer, the church agreed to contribute 10% of the pastor's annuity fund and to give \$50 to the Cooperative Program.

At the conference on March 25, 1961, the church agreed to set aside \$25 for the Vacation Bible School. William Taylor was directed to have the lights fixed - a far cry from the old church days of not long ago, when the flickering glow from countless kerosene lamps created all sorts of images on the church walls at night, or when the lone moth trying to find a resting place, flew from lamp to lamp. It is a wonder that children of those days heard anything that the preacher said with so many marvelous wonders to behold.

In the conference of June 24, 1961, the nominating committee to select the church officers for the year was appointed.

In session on September 23, 1961, the officers were elected to begin serving on October 1, 1961. During this same session and the one to follow on December 9, 1961, we see another evidence how times have changed since Hebron drew its first earthly breath. Two matters came up regarding providing repairs to the chimney and the purchasing of gas heaters. Allen J. Harris was instructed to look into the matter and later reported that the heaters were in place; Allen Partridge arranged for the chimney work. With such luxury, one can visualize John McGlamre rotating in his grave like a ferris

wheel. But the Sweet Spirit of the church suffers not one bit from the use of these conveniences, so let Old John turn.

During the session on March 24, 1962, Allen Harris was charged with two responsibilities for grounds care, the purchase of a lawn mower and fixing the drive way.

On June 16, 1962, the membership voted to participate in the coming revival by contributing \$50 towards expenses, which to be led by Menia Moore, Branchville, Virginia, on August 5-10.

Officers for 1962-1963 were elected on September 29, 1962. During this year, a beautiful hand-made set of candle holders, fashioned in the shape of anchors, was sent to the church by Jerry Smith, who was serving in the United States Navy. Through Jerry's personal witness, a Korean army Captain and others were led to accept Christ. In appreciation, they made these candle holders and asked that Jerry present them to his church in gratitude for the great things that God had done. The candle sticks are inscribed, in the Korean language, with the name, Hebron Baptist Church. Yes, the \$25 spent for Vacation Bible Schools help. Yes, the lives of dedicated adults teaching our children the simple story of Christ and His redeeming love help. Ask the Koreans!

March 23, 1963 - decisions were made to send flowers to the sick in hospitals and to repair the church plumbing.

On June 22, 1963, it was announced that Wilbur Kersey, son of a former pastor, would hold revival in the church during the week of August 25th.

On September 21, 1963, a joint Field revival, with Adam's Grove, Capron, Hebron and Thomas Memorial participating, under the leadership of Rev. L. Wilbur Kersey, pastor, Court Street Baptist Church, Portsmouth, Virginia, was announced. The highlights of the revival were many, but certainly to be included was the presentation by a quartet, representing the four churches, Otis Davis - Hebron, Earl Harrell - Capron, Drewry Cobb - Thomas Memorial,

Arthur Avert - Adam's Grove.

The meeting of December 7, 1963 was especially important to the children of the church, as the President of the WMU was directed to purchase candy for the Christmas program. Few of us have anything but fond memories of church Christmas programs. The whole surprise kept our minds in a state of eager anticipation for many days prior to the big event.

During the conference in June 1964, the August revival pastor was announced as Rev. Ronnie Lackey, First Baptist Church, South Hill, Virginia.

On July 26, 1964, Rev. Dalphor J. Thompson, announced his resignation to accept a call to the Potecasi Baptist Church, Potecasi, North Carolina, to become effective August 25, 1964.

On June 26, 1965, a number of matters of importance commanded the attention of the membership, not the least of which was the decision to have a school of missions from October 30 - November 4, 1966. Another matter was that involving the use of a Sunday bulletin, and further that Burton Taylor and Eddie Partridge had been appointed to pass them out each Sunday and to see that no one entered the worship service while the scripture was being read.

The session on September 25, 1965 addressed itself to routine business.

December 12, 1965 - decision was made for Allen Harris and Allen Partridge to investigate the conversion of the sanctuary heat from oil stoves to gas heat. Officers for the year 1965-66 were announced.

March 25, 1966 - routine matters.

July 25, 1966 - routine matters.

September 15, 1966, in session, the church voted on the officers for 1966-67.

December 10, 1966 - routine matters.

Like man, church buildings too need attention from time to time if they are to function as intended, so in session of March 25, 1967, the church

voted to make repairs to the Drewryville parsonage, repair the sills under the Hebron church building, and repair its baptistry.

At the June 24, 1967 meeting, it was announced that a joint revival with Person's Methodist Church had been planned with Rev. Ivey of that church in the pulpit.

September 23, 1967 - routine matters handled.

March 21, 1968 - the August revival would feature Rev. Ray Cutchins, Monumental Baptist Church, Petersburg, Virginia.

June 28, 1968 Treasurer's Report showed: Expenses - \$1726.98; Tithes and Offerings - \$1712.16. Thank you, Lord!

During the September 20, 1968 conference, Rev. Spell announced his resignation to become effective September 22, 1968.

In order to pay tribute to Brother Spell as he left to take up other fields of service, the Drewryville Charge caused the following resolution to be drawn:

Resolution

Whereas, the Reverend and Mrs. Daniel M. Spell are leaving this community to serve a field of churches in North Carolina, and
Whereas, they have served faithfully the Adam's Grove, Capron, Hebron and Thomas Memorial Baptist Churches and the Petersburg Association for three and one-half years,

Now, therefore, Be it Resolved:

That we the members of these churches and of the Petersburg Association wish to express our gratitude and devotion to them for their dedicated lives as True Christians, who have given of their time and talents to promote the cause of God's Kingdom by preaching, teaching, and living the Word of God, and by ministering to the needs of the sick and the suffering, the

broken hearted and the bereaved, and in general serving the cause of God wherever and whenever it was needed as they moved about this church community day by day,

Now, therefore, Be It Resolved:

That we wish them Godspeed in their new field of work, and we desire for them much happiness and contentment in the years that lie ahead, and furthermore,

Be It Resolved:

That a copy of this resolution be given to the Reverend and Mrs. Spell, a copy be recorded in the records of each church, and a copy be sent to the RELIGIOUS HEARLD for publication.

J. E. Crenshaw
Peter Thomas
Gordon Grizzard
Allen Partridge.

By the time of the quarterly conference on December 7, 1968, the Rev. Roy N. Arnold had become pastor to replace Brother Spell. The church agreed to participate in the Crusade of America evangelistic campaign during the first week in April 1969 and that Rev. O'Cain, pastor, Branchville Baptist Church, be the speaker.

The March 23, 1969 session approved the painting of the church building.

The quarterly conferences on June 21 and September 27, 1969 were routine, and other than the election of officers for 1969-70, there were no matters of significance dealt with.

In session on March 21, 1970, the church voted to acknowledge with appreciation the outside bulletin board, given in memory of Mr. and Mrs. W. A. Partridge by their children: Mr. John Partridge, Branchville, Virginia

Mrs. S. M. Haga, Montross, Virginia

Mr. W. S. Partridge, Chase City, Virginia

Mr. Harry L. Partridge, Va. Beach, Virginia

Mr. Allen M. Partridge, Drewryville, Virginia

On June 27, 1970, the Nominating Committee was charged with returning a slate of officers for 1970-71, and on September 26, these officers were elected by the church.

Messrs. Allen Partridge, Albert Cobb, and Howard Simmons were appointed Trustees of Hebron during the December 10, 1970 session.

Two gifts of loving remembrance were acknowledged in the April 3, 1971 session. One given by Mrs. Willie Claud in memory of her husband, and another given in memory of Mrs. Claud by Mr. and Mrs. Seaborn Flournoy. The remembrance for Mr. Claud took the form of a memorial plaque installed in the sanctuary.

In the same session, a decision was made to contribute 3% of the collections to the Cooperative Program, with some money going towards a center at Carson, Virginia. Deacons then were elected, Messrs. Otis Davis, Allen Harris, Allen Partridge, and Howard Simmons.

Before turning the page of the history for the Hebron Baptist Church for the year 1971, this author is moved to pause and pay loving respect to one of God's Elect, who was called to his Heavenly Home on Thanksgiving Day, November 25, 1971 . . . Allen James Harris. Truly, God must have welcomed this one to the Heavenly Gates. Here was a Saint, yet walked he as a man, universally loved and respected throughout his community. He was an artisan of the soil, which he loved. He was solid in the faith, made stronger by daily Bible reading and earnest prayer. He was a child of the church and supported her with undiminishing love in good times and bad. We, who knew him, are grateful unto God for His having allowed us the privilege of sharing his earthly walk.

In session on January 8, 1972, the church elected Messrs. William Partridge and David Turner, Jr. to serve as Deacons, and Messrs. Turner, Allen Partridge, and Otis Davis as the Finance Committee.

With the resignation of Rev. Roy Arnold, the mantle was taken up by Brother Jerry Dickerson in March 1972, who began serving only the Capron, Hebron and Thomas Memorial churches as a full-time pastor. On October 15, 1972, the church Trustees were Allen Partridge, Albert Cobb and Collis Davis.

The church continued its activities in the mainstream of Christian service through the remainder of 1972 and into 1973. On March 24, the church donated money towards the purchase of a piano for the Emporia Nursing Home. Down through the ages this church has been one of community mindedness, and this gift was no isolated instance.

It was not destined that Christianity be a long-faced religious activity, and equally important is the need for healthful recreation. Out of this belief was the Baptist Recreation Center, behind the Drewryville Parsonage, created during the latter part of 1973.

During the June 20, 1974 quarterly conference, it was announced that Rev. Jerry Dickerson was resigning to become a Chaplain in the United States Navy, joining the ranks and becoming the second Hebron pastor to enter this honored field of Christian service.

In October 1974, Rev. Wilson Conwell was called into the place of pastoral leadership, serving the three churches.

It is noted that the conference on December 14, 1974 was opened by the singing of the hymn, "Amazing Grace." This much loved song perhaps has set a pattern for Hebron Baptist Church and somehow set it apart in this rural community where the bountiful blessings of God are so apparent on every hand.

The church records for March 15, 1975, reveal that, "The water in the bathrooms were to be turned on by the revival." Undoubtedly, the author intended to report, ". . . turned on for the revival." Somehow, though, the other seems more appropriate, concluding that revivals are nothing special unless it begins in the hearts of the participants . . . "turned on", if

you will, in Christ's name. The second Sunday, following the worship service, was designated as the time for the quarterly conference, and the fourth Sunday as Communion Sunday.

On June 8, 1975, it was decided to have a memorial service to celebrate the One Hundredth and Nineth Anniversary of the founding of the Hebron Baptist Church, calling back as many former pastors as possible. To serve in preparation of the activities for the celebration, a committee, under the direction of Rev. Conwell, was formed consisting of Cathryn Taylor, Virgie Cobb, Mildred Partridge, Allen Partridge, and William Partridge.

As we move towards December 31, 1975, we find ourselves standing on the threshold of the 190th Year of "Her small beginning." It must be said with much feeling that the richest sermons in this the Hebron Baptist Church, Southampton County, Virginia have been the lives of its people. No greater tribute concerning the character of men can be uttered.

Glancing backward only long enough to praise God for the great things he has done through this people, we look forward to the continued prosperity of this band of Christians in this an oasis in the community in which it serves.

It is with reluctance that we cease our penning of the history of so great and noble a sanctuary, but we do so with a firm conviction that, where the writing may stop, the history of this place and its witness will continue on until time itself shall cease.

Epilogue

The point in time has arrived in the writing of this historical record of the Hebron Baptist Church when the material must be readied to meet certain publication deadlines, so the actual preparation must be concluded.

The BiCentennial Committee graciously consented to give this writer the opportunity to provide one concluding comment.

As is recorded in the First Book of Moses, called GENESIS, Chapter 13, Verse 18, "Then Abram removed his tent, and came and dwelt in the oaks of Mamre, which is in Hebron, and built there an altar unto the Lord.", so the founders of this church carved out a sanctuary to Almighty God among these oaks in Southampton County.

Having known this people for a quarter of a century, having seen the Spirit of God moving among them in steps strong and firm, having been permitted to form many rewarding friendships from them, having been allowed to share the lives of many of her saints, I am moved to praise God for the great things he has done for and through the people of the Hebron Baptist Church.

To those future generations who will serve God from these hallowed walls, I charge them with the responsibility of taking as their example the lives of those who have gone on before, who exhibited in a very marvelous way a solid faith and a positive action for their Saviour.

William E. Durham

December 31, 1975.

Acknowledgements

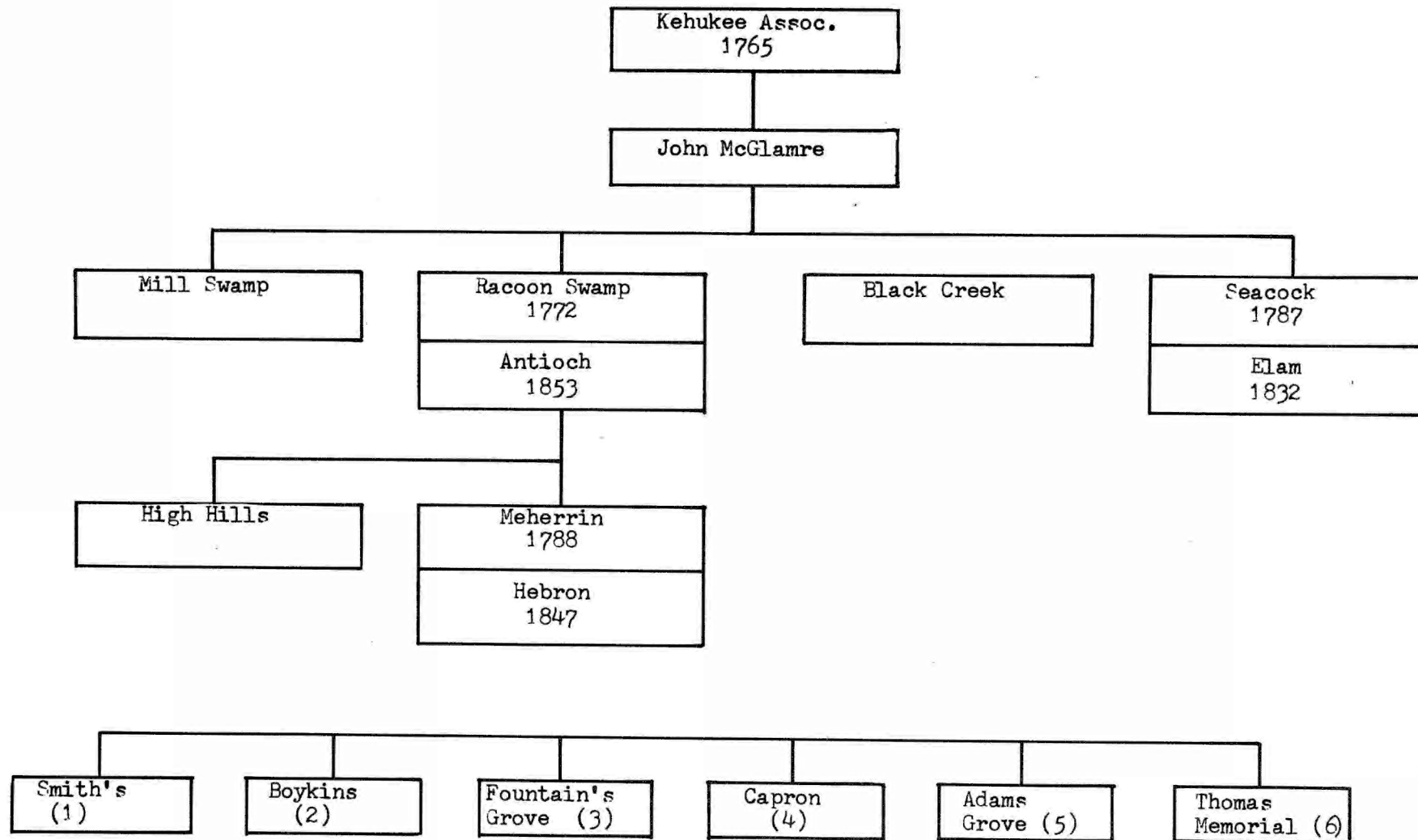
In the preparation of the history of the Hebron Baptist Church, as in all such documents, many persons play an important part in the accumulation of the contents. Special recognition must be given to the following for the hours of research that have gone into the final draft, namely: Mrs. Teresa (Taylor) Conwell and Mrs. Cathryn Taylor. We are likewise grateful to William E. Durham, Richmond, Virginia, for his research and willingness to compile the information from its many sources into the final historical presentation.

1976 Bicentennial Committee,
Rev. Wilson Conwell
Mrs. Vergie Cobb
Mr. Allen Partridge
Mrs. Mildred Partridge
Mr. William Partridge
Mrs. Cathryn Taylor

Hebron Baptist Church
Southampton County, Virginia

A P P E N D I X

FAMILY TREE
Hebron Baptist Church
Drewryville, Virginia 23844



1. Smith's - Northampton C.H., N.C. 2. Boykins - Boykins, Virginia 3. Fountain's Grove -
 4. Capron - Capron, Virginia 5. Adam's Grove - 6. Thomas Memorial - Drewryville, Va.

Hebron Baptist Church,

Southampton County Va.,

January 1st 1876.

Note!

The within Constitution and By-Laws were adopted by Hebron Baptist Church of Southampton County, Virginia, in Conference assembled Saturday November 20th 1875.

Geo. J. Hobday,
Pastor & Moderator.

Thos. R. Pouch
Ch. Clerk.

Covenant.

Having been, as we trust, brought by divine grace to embrace the Lord Jesus Christ, and to give ourselves up wholly to him, we do now solemnly and joyfully covenant with each other to walk together in Him with brotherly love to his glory as our common Lord. And to the end that we may stand perfect and complete in all the will of God, and that the glory of Christ may be manifest in the salvation of men, it is our solemn purpose, as God shall give us strength, to exercise a mutual care as members one of another, to promote the growth of the whole body, in Christian knowledge, and true holiness, and to let our light shine before the world; particularly, to uphold the public worship of God, and the ordinances of His house by a regular attendance thereon - to search diligently the scriptures - to train our children and those under our care with a view to the service of Christ and the enjoyment of heaven - to contribute cheerfully of our property for the support of the poor, for the maintenance of a faithful ministry of the gospel among us, and for the spread of the gospel in all the earth; to exhort, and if occasion require, to admonish one another in the spirit of meekness considering ourselves lest we also be tempted; to cheerfully submit to, and conscientiously enforce the wholesome discipline of the Church - keeping ever the unity of the Spirit in the bonds of peace, and to endeavor by example and precept to teach transgressors the ways of that God whose we are and whom we

serve, remembering that as in baptism we have been buried with Christ and raised again; so there is on us a special obligation henceforth to walk in newness of life.

And may the God of peace who brought again from the dead our Lord Jesus, that great Shepherd of the Sheep, make us perfect in every good work to do his will, working in us that which is well pleasing in his sight, through Jesus Christ, to whom be glory forever and ever, Amen.

This Covenant was adopted by Hebron Baptist Church
May 11th 1819.

Constitution.

Art. I. Name

This Church shall be known as, "Hebron" Baptist Church, of Southampton County, Virginia.

Art. II. Membership.

- Sec. 1. Any person disposed to become a member of this Church (who has not been previously baptized) must appear before the Church convened for the purpose, and relate, either verbally or in writing, the reason of his or her hope, and give such answers to questions as may afford consistent and rational evidence of a gracious state. The Church shall express their satisfaction upon these points by a popular vote, and the candidate shall be baptized as soon thereafter as possible.
- Sec. 2. Any person bringing a Letter of Dismission from any other Church of the same faith and order, certifying that the applicant is in good standing, and worthy to be received into fellowship; The Church being satisfied therewith shall receive the applicant into membership. If, however, the Letter thus presented, be of more than twelve months standing, the Church shall make inquiry into the cause of such delay, and satisfy itself on the present good standing of the applicant.

- Sec. 3. Any member of this Church desirous of transferring his or her membership to any Church of the same faith and order, shall apply for a Letter of Dismission; and if it satisfactorily appears that such a member is in good standing and full fellowship with this Church, the Letter applied for shall be granted, and shall certify as to the standing of such member, and recommend him or her to fellowship in the sister Church to which such dismission is granted.
- Sec. 4. All Letters of Dismission granted by this Church and not presented within twelve months after date, shall thereafter be null and void, and it shall be so expressed in the body of the same; and the applicant in asking for a renewal thereof, shall give satisfactory reasons for the delay, and return the original Letter or account for its loss, before such renewal shall be granted.

Art. III. Government.

According to the New Testament plan and teaching, the government of this Church shall be independent in form, and the right of administration shall reside in the body itself. That is, this individual Church is entirely independent, and governs itself, manages its own affairs; admits, disciplines and dismisses its members, and transacts any and all business necessary to be done, without the aid or interference of any other Church or Churches.

The exercise of discipline, the admission and dismissal of members, the calling to the office of pastor and

deacons, and the dismissions therefrom, together with all spiritual and temporal concerns of the church, shall be conducted by all the regular communicants in conference assembled for the purpose, and every member has a right to express his or her opinion in each of the above named specialities.

Art. IV. Officers.

The Officers of this Church shall be a Pastor, and as many Deacons as the Church may deem necessary to discharge the duties of the office; also a Clerk and a Treasurer.

The election of Pastor shall be made when the office shall have become vacant by the resignation or otherwise removal of the pastor incumbent, and due notice of such election shall be made known by the clerk so that all the members of the Church may have a voice in the election.

The election of Deacons shall be during their good behavior, or by their death.

The term of office for Clerk and Treasurer shall be for one year, or until a new election.

Art. V. Duties of Officers

Sec. 1. The Pastor shall always be of the Baptist denomination, of orthodox principles and of an unblameable character.

It is expected that he shall employ his private ministrations in visiting and conversation among the persons and families of his congregation

It is also expected that he will visit them in time of sickness; but it shall never be presumed that he is under obligation to do so, or chargeable with neglect, unless requested or particularly informed of the case. The compensation to be allowed the Pastor shall be fixed by the Church, and the Deacons shall see to it that this compensation is promptly and regularly paid.

Sec. 2. The Deacons shall always be men of unblameable Christian character and deportment.

They shall be considered assistants in the Communion service, as having charge of the helpless poor, of all business in which the Charity of the Church is concerned.

In case of vacancy, or when the Pastor is absent, and the Church has not made provision, the Deacons are expected to secure such supplies as they may deem proper.

The Deacons shall have a general supervision of the secular affairs of the Church, and shall be ex officio the Finance Committee of the Church. They shall take care of, and keep in repair the place of worship and any other property the Church may own.

They shall appoint or remove the Sexton, and direct him in all matters and things pertaining to his duties.

All claims before the Church shall be audited by the Deacons before paid.

Sec. 3. The Clerk shall keep in a proper book a fair record of the proceedings of the Church.
He shall sign all letters or other communications done by the authority of the Church.
He shall furnish the Chairman of Committees with a copy of the resolutions whereby it was appointed.
He shall keep a roll of all the members of the Church showing the date and manner of their admission to, or dismission from the Church.
He shall bring or send the Church Record to all of the Regular Conferences, and shall record all proceedings of called meetings at which he was not present, a copy of which shall be furnished him by the Clerk pro tem. of such meetings.
He shall further keep a roll of all male members which he shall call at each regular conference, noting the absentees, furnishing when required a list of the same to the "Committee on Delinquents."
He shall have charge of all papers and records of the Church, which he shall hold subject to the order of the Church.

Sec. 4. The Treasurer shall receive and keep in his possession all monies or equivalents belonging to the Church subject to the order of the Church, giving and taking receipts for the same.
He shall report in a concise and comprehensive form at each Quarterly Conference, all receipts and disbursements of monies or equivalents in his hands, which report shall be audited by at least one of the Deacons.
He shall make a Final Report at the ^{December} January Meeting.

Art. VI. Meetings.

- Sec. 1. There shall be an annual meeting of all the members of the Church to be held on Saturday before the ^{regular} first Lord's day in January, ^{for} for the purpose of electing the Clerk and Treasurer; the appointment of all annual committees; and for making all other necessary arrangements for the ensuing year.
- Sec. 2. There shall be a Regular Conference meeting of the whole Church for the exercise of discipline, and the transaction of business, held four times a year, viz: on Saturday before the Fourth Lord's day in February, May, August and November. ~~March, June, September & December.~~
- Sec. 3. Extra Conferences of the Church may be called by the Pastor or Deacons, or by the request of any five of the regular communicants; and the proceedings of such conferences shall be furnished the Clerk of the Church, who shall read them at the next regular conference for ratification.
- Sec. 4. The Pastor shall preside at all meetings (except in cases in which he is personally interested) and shall maintain order and direct the proceedings. In case of the absence of the Pastor, a moderator pro. tem. may be chosen to preside.
- Sec. 5. A quorum of this Church shall consist of those brethren and sisters who meet at the regular time of meeting, in the regular place, and who transact business in the

regular way; and the action of this quorum shall be regarded as the action of the entire Church.

Sec. 6. The observance of the Lord's Supper shall be observed after the regular services on the third Lord's days in February, May, August and November, at which time the Church "Covenant" shall be read; the right hand of fellowship extended to any who shall have united with the Church by baptism, restoration or letter; and a collection taken up for such object as the Church may direct.

Sec. 7. The regular services of the Church for the preaching of the Gospel shall be held on the first and third Lord's days of each month, unless notice be duly given of a change, or expedience require an entire change of time.

Art. VII. Committees.

Sec. 1. There shall be annually appointed a committee of four female members, to be known as the "Missionary Committee", who shall be furnished with a list of all the members of the Church.

The duties of this committee shall be to solicit from each member of the Church a quarterly contribution for benevolent objects, and to turn the same over to the Treasurer of the Church on or before the times set apart for the regular Conferences of the Church.

This committee is further empowered to receive contributions from any person or persons outside of the Church, and to give them credit for the same.

- Sec. 2. There shall be annually appointed a committee of three male members to be known as the "Committee on Delinquents", whose duty it shall be to receive from the Church Clerk a list of those members who shall have absented themselves from two consecutive conferences meetings, and shall ascertain from these delinquents the causes of their absence and report the same at the next regular conference.
- Sec. 3. There shall be a permanent Committee consisting of the Deacons and Treasurer, to be known as the "Committee on Pastor's Support" who shall be provided with a list of all the members of the Church, from whom they shall collect quarterly such amounts as they severally agree to pay towards the support of the Pastor.
This shall committee shall be prepared to turn over their collections to the Treasurer of the Church on or before the days for regular conferences.
- Sec. 4. All other Committees shall be appointed by the Church as necessity may require.

Art. VIII. Discipline.

The Discipline is exercised by the whole Church in conference assembled, subject to the law of Christ and relates to two classes of offences, viz: personal and moral.

- Sec. 1. Personal offences are such as interrupt the good feeling of individuals and do not necessarily involve immorality.

These are to be dealt with according to the rule laid down in Matthew, Eighteenth Chapter, verses fifteen to seventeen inclusive; and are not to be entertained by the Church until these steps have been taken.

Sec. 2. Moral offenses consist of acts of immorality, and are of two classes, viz:

First, Minor offences, such as violations of Church order, also single acts of immorality followed by penitence and Confession.

These are to be governed by the rule found in Galatians, Chapter six, verse one.

Second, gross and scandalous offences, which betray such a depravity of heart as is incompatible with the renewed nature.

These are to be dealt with according to the example in the fifth Chapter of First Corinthians, and the offender cut off until such time as he make full proof of genuine repentance and reformation.

The punishments of the Church shall consist of ^{warning} admonition (private or public), ^{penance} censure, and as the last resort, excommunication.

Additional Special Rules.

No member can receive a Letter of Dismission from this Church who is in arrears.

Any member absenting himself or herself from the regular services of the Church for a space of

three months without a valid excuse, shall be declared under censure.

The Clerk shall notify the offending member and cite him or her to appear at some regular Conference and render excuse.

If such is not done by the party charged with wilful neglect of attendance, he or she shall be subject to excommunication.

3. It is expected that each and every member will contribute to the purposes of the gospel, according to the means that God has given us severally.

If any member be too indigent to give anything at all, he or she is a subject for the Charities of the Church; for we believe that giving is as much necessary as preaching, praying and praise.

4. If any male member absent himself from two consecutive regular Church conferences, the Clerk shall board his name to the "Committee on Delinquents" who shall inquire into the cause of his absence and cite him to appear at the next regular Conference of the Church.

5. This Constitution and Rules shall be read at the annual meeting in January of every year.

Resolutions adopted by the Church Sept 26th.

- 6 Resolved 1st: That we as a church and Baptised disciples of our Lord Jesus Christ express our entire disapprobation of and refuse to nance the drinking of intoxicating liquors to excess and also the retailing of the same.

Art. IX. Order of Business.

(at Regular Conference Meetings)

- I. Devotional Exercises.
- II. Doors open for Memberships.
- III. Reading Minutes of last Conference
- IV. Applications for Letters of Dismission
- V. Unfinished Business.
- VI. Reports of Committees.
- VII. Treasurer's Report.
- VIII. New Business.
- IX. Appointment of Committees.
- X. Calling of the Roll.
- XI. Adjournment.

Resolved 2nd: That we condemn the practice of dancing attending theaters, balls and all such place as not being connected with our christian profession and the spirit of the Gospel which requires that we abstain from any appearance of evil.

Resolved 3rd: That we condemn in unmeasured terms all gambling; as the use of lottery &c and in every other form and manner.

Resolved 4th: That any members guilty of such practices lays him or herself liable to the discipline of the Church.

Formula for citing a member to appear before the Church.

Hebron Baptist Church,

18

Mr

Dear

Your absence from the stated services of the Church for the past three months has been noticed by the Church, and by the provisions of the Constitution passed Nov. 20th 1875, I am called upon to request you to appear in person or send your excuse for your absence at our next regular conference which meets on Saturday before the third Lord's day in

In behalf of the Church

Church Clerk

Formula for Letters of Dismission, &c.

Hebron Baptist Church, Southampton County, Va.

To any sister Church of like faith and order;

Dear Brethren:

This is to certify, that
is a member in good standing with us, and at (his) own request has our cordial consent to transfer (his) membership to you.

If is received into your fellowship you will please inform us of the same, where we shall no longer consider (him) as under our watch care, and discipline.

In behalf of the Church this day of 18

Good for twelve months.

Ch. Clerk, P.O.

Formula acknowledging the reception of a member on
a Letter of Dismission

Hebron Baptist Church, Southampton Co., Va.,

To the Church in
Dear Brethren

Your letter commending to our
fellowship was presented
by (him) on 18, and in accordance
with its testimonials^W was received into member-
ship with us.

By order of the Church,

_____ 18

Ch. Clerk

Form of Church Letter for Association.

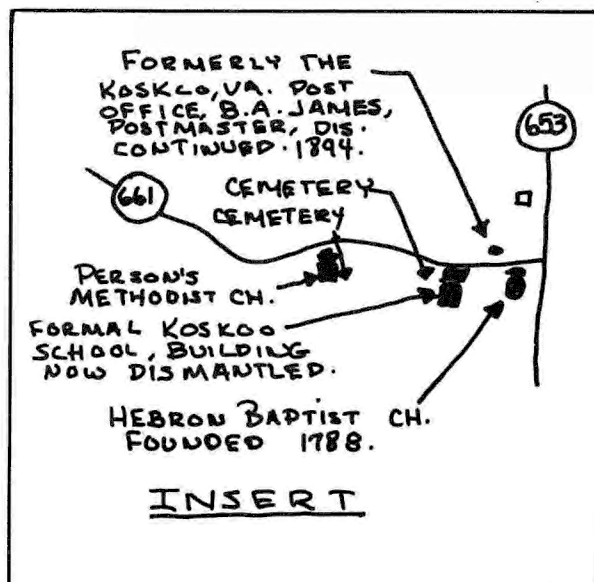
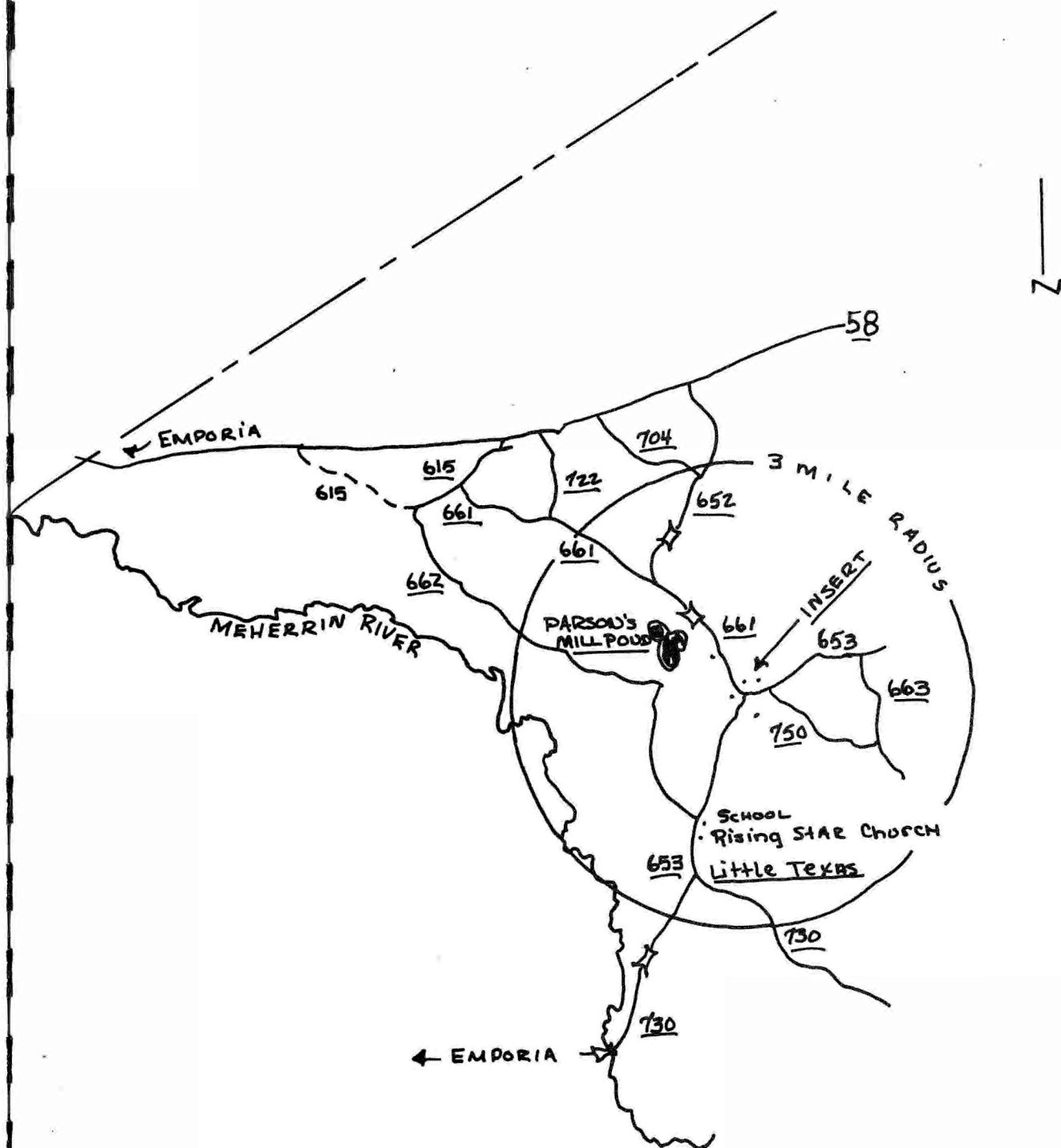
Report of the Hebron Baptist Church, for
the Year ending September 187

Constituted in the year 1788, County of Southampton
State of Virginia.

<u>Statistics</u>		<u>Financial</u>	<u>S. School Statistics</u>
Sabbath, of Preaching	1 & 3	State Missions \$10.00	Number of Scholars 1
Additions, by		Home Missions 5.00	Offs & Teachers 10
Baptism	10	Foreign Missions 7.00	Aug attendance Off 6
Letter	3	Va. S. S. Bible Bond 3.00	Scholars 50
Restoration	1	Education 13.00	Aug attendance Schs 30
Diminutions by		Pastor's Salary 250.00	Conversions 3
Letter	4	Minister's Rel Fund 8.00	Vols in Library 100
Exclusion	2	Church Expenses 20.00	S. School Papers 50
Death	3	Assoc. Fund 3.00	No month, kept open 8
Present Number		Miscellaneous 15.00	
Males	25	Total Reported \$334.00	Contributions
Females	80		Expenses of School \$8.00
Total Membership	105		Other Objects 10.00
			Total \$18.00

Pastor. Rev. _____ Snickersville Va.
Clerk _____ Babylon Va.
Supt S.S. _____ Blankenship Va.

Delegates } Alternates
1 _____ 1 _____
2 _____ 2 _____
Done by order of the Church, Mrs. Smith Ch Clerk



Pastors - Hebron Baptist Church, Southampton County, Virginia

<u>Pastorate</u>	<u>Pastor</u>	<u>Membership of Church:</u>		
		<u>Additions</u>	<u>Diminations</u>	<u>Total</u>
1786	John McGlamre	-	-	-
1788-1827	Robert Murrelle	220	85	77
1828-1845	Thomas B. Creath	96	37	88
1846	J. S. Barkley	1	3	82
1848-1854	J. C. Bailey	67	28	103
1857-1859	Thomas Lansdell	20	14	113
1861	I. J. Wallace	2	3	105
1865-1868	A. E. Owen	3	10	67
1869	J. B. Boon	0	1	68
1872	H. Petty	-	-	61
1873-1876	George J. Hobday	41	5	89
1877-1878	C. N. Donaldson	7	5	91
1878-1879	A. E. Dickerson	-	-	-
1879	C. H. Nash	8	4	90
1880-1886	Hugh C. Smith	57	20	127
1886-1890	Hugh C. Smith	-	-	-
1891-1893	J. E. Eubank	-	-	-
1894	George W. Crews	-	-	-
1895-1898	Vernon I'Anson	-	-	-
1899-1903	C. P. Ryland	-	-	-
1903-1906	R. W. Grizzard	10	2	113
1908-1911	R. F. Hicks	11	1	124
1911-1913	J. Sydney Cobb	11	0	151
1914-1921	W. E. Lankford	-	-	-
1922-1923	S. G. Callison	0	2	99
1924-1926	Wallace O. Andrews	1	1	93
1927-1929	Luther W. Kersey	1	3	80
1930-1941	Albert W. Coates	5	2	80
1941-1945	C. Bailey Jones	0	0	80
1946-1953	H. B. Jennings	6	3	81
1953-1958	Wm. W. Stennett	1	1	87
1959-1964	Dalphor J. Thompson	0	5	58
1965-1968	D. M. Spell	1	2	54
1969-1972	Roy N. Arnold	2	3	51
1972-1974	Jerry Dickerson	0	4	39
1974-date	Wilson Conwell	2	2	39

Internees - Cemetary

Approximately 0.75 miles south of the intersection of 661 and 653, on 653, west side, on property owned by B. C. Edwards:

Andrew J. Harrison, 1828-1900	B. F. Harrison, 1836-1884
Ninah Turner, 1868-1919	Johnny Turner, 1853-1922
John W. Harrison, 1826-1880	Martha A., 9/12/1940-4/5/47
Fredonia James, daughter of M. A. and A. James, 10/2/1813	

Approximately 2.1 miles from Little Texas, intersection of 653 and 730, on 730, north, relocated from some unknown point in the vicinity when the road was changed, private cemetary:

Henry and Sallie Moore Haley and children:
Ozema Isabell Sykes, 1853-1922 Robert Hale Ellis, 1843-1920

Approximately 1.3 miles further, at the Fountain Grove Church, in Greenville County:

Grizzard: A. S. G., 1900-1910
G. B., 1908-
B. T., 1905-1910
J. J., 1902-1912
S. E., 1909-1921

Approximately 1.9 miles from the intersection of 661 and 653, south on 653, Rising Star Baptist Church:

Sara Person, 1908, 60 years	Ben Person, 1901, 80 years
Joe S. Haley, 1902, 27 years	Allen Crawford, 1937, 88 years
Anne Deloach, 1906, 68 years	Elizabeth A. Joyner, 1935, 84 years
W. E. Parker, 1936, 60 years, former clerk of the church	

Person's Methodist Church:

Dr. Benj. R. Bryant, 1858-1909
 George E. Harris, 1871-1945
 Sallie Harrison Pope, 1863-1926
 W. A. Copes, 1840-1899
 G. K. Ricks, 1849-1931
 Mattie R. Overby, 1867-1903
 John A. Person, 1840-1910
 Lula James, 1873-1909(wife of W. R.)
 Eva N. Harrison, 1879-1963(wife of J. Edward, 1875-)
 A. Wesley Grizzard, 1839-1916
 Junius R. Person, Lt. Co. G, 3 Va. Inf. CSA
 Kate Rawls Myril, 1895-1965
 Joyce Ann Edwards, 1931-1932
 Catherine Turner, 1914-1955
 Alice McLemore Jones, 1870-1948
 Daniel H. Harris, 1916-1928
 Sallie Woodard, 1818-1885
 Lona A. Ellis, 1878-1861
 Ethel H. Grizzard, 1880-1953
 E. L. & E. A. Rawss, 1904-1910
 Albert Wesley Grizzard, 1838-1916
 Gertrude P. Turner, 1876-1970
 Elizabeth P. Ellis, 1910-1933
 Mary Murfee Person, 1881-1957
 Annie B. Person, 1867-1929
 Elsie Ellis Person, 1891-1961
 Mabel Person, 1919-1932
 J. Ashby Person, 1913-1914
 Richard N. Musgrove, Jr., 1887-1963
 John H. Grizzard, 1928-1929
 Essie Edwards Grizzard, 1880-1957
 Ocia H. Hicks, 1884-1900
 Mrs. Ellen Panton, 1860-1928
 Claude Edward, 1888-1948
 C. Rawlings, 1886-1919
 Henry, son of R. D. & Rosha Joyner, 1896-1902
 Robert D. Joyner, 1857-1919
 Charoltte Joyner, 1869-1925
 Peter Person, 1840-1910
 Ada Pete Person, 1842-1921
 William S. Deloatch, 1874-1945
 Joshua C. James, 1866-1893
 William Robert Harris, 1873-1916
 Jessica Cook Ricks, 1871-1912
 Wilfred Spence, Sr., 1910-1958
 Author J. Harrison, 1879-1898
 J. Edward Harrison, 1875-1973
 Bertha Person Gilliam, 1845-1934
 Richard Thomas, 1880-1905
 I. Stella Bryant, 1867-1888, wife
 Mary E. Harris, 1877-1927, wife
 Dr. George N. Musgrave, 1830-1893
 Sara Copes, 1841-1902, wife
 Mary J. Ricks, 1856-1898, wife
 Peter Person, 1840-1910
 John P. Person, 1871-1911
 Sara R. Harrison, 1852-1915
 Frances Ann Claud, 1827-1887(Joseph W.)
 Annie E. Person, 1838-1884
 Edgar Lee Rawls, 1893-1955
 John Randolph Person, 1907-1970
 Pattie Ann McLemore Jones, 1870-1948
 Frank A. Jones, died 1910
 Jefferson Woodard, 1832-1907
 Joseph Samuel, 1874-1896
 John T. Grizzard, 1883-1956
 Eva Person Ellis, 1870-1943
 Benjamin Daniel Ellis, 1880-1954
 Baby Gertrude Turner, 1908-1911
 Phillip P. Ellis, 1885-1962
 Edward Person, 1876-1940
 John W. Francis
 Annie E. Wife of J. R. Person, 1838-1884
 Walter C. Person, 1881-1945
 Louise C. Person, 1917-1918
 Baby Boy Person, 1915
 Randolph M. Grizzard, 1930-1934
 William F. Grizzard, 1914-1975
 John J. Rode, 1888-1952
 G. K. Ricks, 1849-1931
 Elizabeth Panton, 1830-1898
 Lucy B. Rawlings, 1885-1968
 Rosha Westbrook Joyner, 1854-1909
 James K. Joyner, 1890-1973
 Mattie R., wife of D. C. Overby, 1867-1903
 John P. Person, 1871-1911
 Erma Person, 1869-1956
 A. J. Deloatch, 1865-1955
 Allen James Harris, 1904-1971
 Lula James Harris, 1873-1909
 William J. Ricks, 1873-1967
 J. P. Ivey, 1856-1893
 Sarah R. Harrison, 1852-1915
 Eva N. Harrison, 1879-1963
 Joseph Simmons, 1843-1915

CHURCH OFFICERS - HEBRON BAPTIST CHURCH
(Not Available Before 1891)
(*) Begun 1848-1854 - Nathan Turner, Superintendent

Year	Clerk	Treasurer	Deacons	Trustees	Assoc. Delegates	Sunday School * Superintendent	WMU President
1891	T. R. Pond	B. F. Fox	J. H. Barnes T. R. Fox H. S. Smith		B. F. Fox T. R. Pond		
1892			H. S. Smith G. W. Turner		R. W. Grizzard G. O. Sledge W. A. Powell		
1893					Joshua Powell B. F. Fox H. L. Smith		
1894			J. G. Claud		W. A. Powell F. T. Fox J. P. Fox		
1895					R. W. Grizzard W. A. Powell T. J. Fox		
1896	H. L. Smith	W. A. Powell			H. L. Smith		
1897					J. P. Fox Prince Fox		
1898							
1899					W. A. Powell J. G. Claud		
1900	T. J. Fox	J. F. Murrell			W. A. Powell J. B. Powell		
1901					J. G. Claud G. O. Sledge, Jr. J. F. Turner R. F. Harris		
1902	H. L. Smith	J. F. Murrell					
1903	J. G. Claud				J. G. Claud J. H. Powell		
1904	J. G. Claud		J. F. Murrell		J. F. Murrell J. G. Claud		
1905	J. G. Claud	J. B. Powell					
1906	J. G. Claud	J. B. Powell			J. B. Powell J. F. Murrell		

Year	Clerk	Treasurer	Deacons	Trustees	Assoc. Delegates	Sunday School * Superintendent	WMU President
1907	J. G. Claud				J. B. Powell J. F. Murrell	J. F. Murrell	
1908	G. D. Turner	J. F. Murrell			Letter Only		
1909	G. D. Turner			E. C. Davis J. S. Simmons G. A. Powell	J. G. Claud R. J. Cobb	J. F. Murrell J. G. Claud C. H. Simmons	
1910	G. D. Turner		J. B. Powell		J. B. Powell G. D. Turner	C. H. Simmons	
1911	G. D. Turner	J. G. Claud			J. B. Powell J. G. Claud	C. H. Simmons	
1912	R. G. Harris	J. G. Claud	H. C. Simmons		R. F. Harris G. D. Turner	G. D. Turner	
1913	R. F. Harris				J. B. Powell G. D. Turner	R. F. Harris	
1914	R. F. Harris				Letter Only		
1915	R. F. Harris				Letter Only	G. D. Turner	
1916	R. F. Harris					G. D. Turner	
1917	R. G. Harris	J. G. Claud				G. D. Turner	
1918	G. D. Turner				J. B. Powell R. F. Harris	G. D. Turner	
1919	G. D. Turner		Dr. J. W. Smith E. C. Davis		W. A. Partridge G. H. Turner	G. D. Turner	
1920	H. C. Simmons				G. D. Turner H. C. Simmons W. E. Lankford	G. D. Turner	
1921	H. C. Simmons	H. C. Simmons			Dr. J. W. Smith E. C. Davis R. F. Harris H. C. Simmons	G. D. Turner	
1922	H. C. Simmons				G. D. Turner	G. D. Turner	
1923	H. C. Simmons	J. S. Simmons			Dr. J. W. Smith	G. D. Turner	
1924	H. C. Simmons				G. D. Turner John W. Smith	G. D. Turner	
1925	C. L. Davis	W. C. Claud			C. E. Cobb	G. D. Turner	
1926	C. L. Davis	O. E. Davis			C. L. Davis C. E. Cobb	G. D. Turner	

Year	Clerk	Treasurer	Deacons	Trustees	Assoc. Delegates	Sunday School * Superintendent	WMU President
1927	C. L. Davis	H. C. Simmons			C. E. Cobb J. G. Claud Maynard Lamb	H. C. Simmons	Sadie Barns
1928	C. L. Davis				W. A. Partridge H. C. Simmons Drewry Cobb	H. C. Simmons	
1929	C. L. Davis				J. G. Claude G. D. Turner	A. J. Harris	
1930	C. L. Davis				Maynard Lamb C. K. Barnes	A. J. Harris	
1931	C. L. Davis			G. D. Turner E. C. Davis	G. D. Turner M. L. Lamb	A. J. Harris	
1932	C. L. Davis				M. L. Lamb G. E. Harris	A. J. Harris	
1933							
1934							
1935							
1936							
1937							
1938							
1939							
1940							
1941							
1942							
1943							
1944							
1945							
1946							
1947							
1948		G. D. Turner			Mrs. Drewry Cobb A. M. Partridge W. C. Claud	J. E. Partridge	Mrs. C. L. Davis

Year	Clerk	Treasurer	Deacons	Trustees	Assoc. Delegates	Sunday School * Superintendent	WMU President
1949	W. C. Claud	G. D. Turner			W. C. Claud J. E. Partridge	J. E. Partridge	Mrs. W. C. Taylor
1950		G. D. Turner			Mrs. C. D. Cobb Miss Annie Turner	J. E. Partridge	Mrs. W. C. Taylor
1951		G. D. Turner					Mrs. W. C. Taylor
1952		O. E. Davis			Mr./Mrs. P. R. Ricks Mr./Mrs. H. C. Simmons	H. C. Simmons, Jr.	Mrs. H. C. Simmons
1953	Allen J. Harris	A. M. Partridge				H. C. Simmons, Jr.	Mrs. H. C. Simmons
1954	Allen J. Harris	A. M. Partridge				C. D. Cobb	Mrs. W. C. Taylor
1955	Allen J. Harris	A. M. Partridge				C. D. Cobb	Mrs. W. C. Taylor
1956	Allen J. Harris	H. C. Simmons				C. D. Cobb	Mrs. H. C. Simmons
1957	Allen J. Harris	H. C. Simmons				C. D. Cobb	Mrs. W. C. Taylor
1958	Allen J. Harris	H. C. Simmons				C. L. Davis	Mrs. C. L. Davis
1959	Allen J. Harris	George Bryant			W. C. Claud C. L. Davis	C. L. Davis	Mrs. C. L. Davis
1960	Allen J. Harris	C. L. Davis			Allen Partridge	C. L. Davis	Mrs. C. L. Davis
1961	J. Francis	C. L. Davis			Mr./Mrs. H. C. Simmons	A. M. Partridge	Mrs. W. C. Taylor
1962	J. Francis	C. L. Davis			Mr./Mrs. H. C. Simmons	C. D. Cobb	Mrs. W. C. Taylor
1963	Allen J. Harris	C. L. Davis			Louise Francis Cathryn Taylor	C. D. Cobb	Mrs. W. C. Taylor
1964	Allen J. Harris	C. L. Davis				Allen Partridge	Mildred Partridge
1965	Allen J. Harris	Otis Davis			Mr./Mrs. H. C. Simmons	Allen Partridge	Mildred Partridge
1966	J. Francis	H. C. Simmons			Cathryn Taylor Louise Francis	Allen Partridge	Mildred Partridge
1967	Louise Francis	H. C. Simmons			Mildred Partridge Beatrice Simmons	Allen Partridge	Mrs. W. C. Taylor
1968	J. Francis	Mildred Partridge	Allen Partridge H. C. Simmons Allen J. Harris Otis Davis		Mildred Partridge Otis Davis	Allen Partridge	Mrs. W. C. Taylor
1969	J. Francis	Mildred Partridge	Allen Partridge H. C. Simmons Allen J. Harris Otis Davis			Allen Partridge	Mrs. W. C. Taylor

Year	Clerk	Treasurer	Deacons	Trustees	Assoc. Delegates	Sunday School * Superintendent	WMU President
1970	Louise Francis	Vergie Cobb	Allen Partridge H. C. Simmons Allen J. Harris Otis Davis		Mr./Mrs. C. L. Davis	Allen Partridge	Mrs. W. C. Taylor
1971	Louise Francis C. L. Davis	Otis Davis	Allen Partridge H. C. Simmons Allen J. Harris Otis Davis		Otis Davis	Allen Partridge	Mrs. W. C. Taylor
1972	Louise Francis	Otis Davis	Allen Partridge David Turner William Partridge Otis Davis	Allen Partridge Albert Cobb Collis Davis	Mr./Mrs. Otis Davis Mr./Mrs. Allen Partridge	Allen Partridge	Virgie Cobb
1973	Louise Francis	Otis Davis	Allen Partridge	Allen Partridge Albert Cobb Collis Davis		Allen Partridge	Virgie Cobb
1974	Louise Francis	Otis Davis	Allen Partridge David Turner William Partridge Otis Davis	Allen Partridge Albert Cobb Collis Davis	Mr./Mrs. O. E. Davis	Allen Partridge	Virgie Cobb
1975	Cathryn Taylor	Otis Davis	Allen Partridge David Turner William Partridge Otis Davis	Allen Partridge Albert Cobb Collis Davis	Mr./Mrs. O. E. Davis	Allen Partridge	Virgie Cobb

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