



First Cross Roads Baptist Church
1814 - 1989



*First Cross Roads Baptist Church
Turbeville, Virginia*

*A history of
First Cross Roads Baptist Church,
prepared by Miss Willie Mae Solomon in
1988 to commemorate
the one hundred seventy-fifth year
of the Church's constitution, and to celebrate
this occasion at the Church,
in the village of
Turbeville, Virginia,
Sunday, October 1, 1989.*

Foreword

The history of First Cross Roads Baptist Church was written to be read. It is the wish of the writer and your pastor that each of you will search this material for a complete understanding of the writer's motive in placing these historical happenings before you. Throughout the writing you will find statements outlining the source of the written word, wherever it is deemed necessary. A special word of appreciation is in order for all who helped in some way to prepare this history, and we ask that you propose to evaluate all works of research - this being a sound beginning for the history writing.

August 1988

Acknowledgements

To my friend, and former pastor,
Reverend Leonard Lee Southern, who responded
immediately to my cry of help in 1984. Without his prayers,
his words of encouragement, and the helpful
material he made available for me,
this history may never have been written.
He is most deserving of
this dedication.

Acknowledgements

Reverend Fredrick Carlyle Treadwell will always be remembered with love and respect. It was during his pastorate of First Cross Roads that I became involved with the writing of the church history. After several discussions with him, I allowed my name to be submitted as Historian of the Church, knowing that I was going into this phase of the church life wearing 'blindness'. Throughout the writing of this history, which required a tremendous amount of research, I have always remembered Reverend Treadwell's desire that the history of First Cross Roads Baptist Church be written. 'I am grateful to him for the faith and hope he displayed.



I am remembering that Reverend Marty Keith Childers, the current pastor of First Cross Roads Baptist Church, has been patient and kind with me, and my stumbling, in the writing of this history. His help with the 1987 research work deserves my thanks - and is acknowledged. After many trials and errors, through long hours of research, the writing and re-writing brought about a feeling of depression - and I am grateful for Marty's every kind word, and his every prayer for the writing to be completed. We both knew there was a willingness to be God-Led, and his prayers were forthcoming. I thank him.

Willie Mae Solomon

August 1988

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Constitution and By-Laws of the Cross Roads Church - Book 1848-1870

Art. 1st: The officers of this church shall consist of a moderator, sufficient number of deacons, a secretary and treasurer, who shall be elected and continue in office until they resign, or the office be conferred on some other individual.

Art. 2nd: It shall be the duty of the moderator to preside at all meetings, preserve good order, appoint all committees, field all questions, and in case of a tie to give the casting vote.

Art. 3rd: It shall be the duty of the deacons to attend to the administration of the Lord's Supper, to see that the temporal wants of their Pastor are supplied, to observe that objects of charity within the vicinity of the church are not left to suffer, to watch over the spiritual interests of the Church, and endeavor to preserve union and christian feeling among the members by scriptural exhortation and admonitions.

Art. 4th: It shall be the duty of the secretary to keep a true and faithful record of all the proceedings of this church.

Art. 5th: It shall be the duty of the treasurer to receive all monies payed into the treasury, and make such appropriation of them as the church may from time to time direct.

Art. 6th: The officers in failing to discharge the above duties respectively, shall be amenable to the church.

Art. 7th: In matters of dealing amongst brethren the scriptural rules must be followed in the spirit of meekness and christian forbearance.

Art. 8th: Any member of the body in good standing has a right to apply for and obtain a letter of dismission when he or she may think proper to do so.

By-Laws

Art. 1st: No business shall receive the attention of the Church unless it be in order.

Art. 2nd: When a matter is taken up by the church each member shall have the liberty of expressing his views in relation thereto.

Art. 3rd: No member shall speak to the same subject more than twice, until all who wish have spoken and not then without leave of the moderator.

Art. 4th: Any member who may introduce a matter while the church is deliberating on another shall be declared out of order by the moderator.

Art. 5th: It shall be the duty of a member when called to order by the moderator, or by any other member, to take his seat until the question of order shall be settled.

Art. 6th: When a member wishes to speak he shall rise from his seat and address the moderator by his official title.

Art. 7th: Private conversation during the time the church is in session shall be considered a breach of order.

Art. 8th: No member shall absent himself from the church during its session without leave from the moderator.

Art. 9th: The church shall keep a list of the names of the male members, call it at each regular meeting, and note all absentees.

Art. 10th: A member who has been absent at a former meeting, shall not be entitled to his seat until he has rendered a satisfactory excuse for that absence.
(article 10 erased by order of the church April 1858)

Art. 11th: The moderator shall not engage in the discussion of any question while acting as chairman, but may at any time call any member to preside and then he shall be at liberty to discuss.
(article 11 is article 10 in by-laws 1871-1884 book)

Art. 12th: All questions of controversy must be fairly and clearly stated by the moderator.

Art. 13th: Every motion made and seconded shall claim the attention of the church, unless withdrawn by the mover.

Art. 14th: After a matter has been considered and decided by the church it shall be out of order for any member to speak in relation to it unless he call for a re-consideration.

Art. 15th: Any question or matter which has been decided may be reconsidered, whenever the interest of the church shall require it.

Art. 16th: In questions of controversy the majority must rule, but the minority in matters of importance, may have the privilege of having their names entered in the clerk's book as opposers of that measure.

Art. 17th: Each member shall consider himself bound to abide by the decision of the church.

Art. 18th: One-half of the male members present at any regular meeting shall be competent to transact business.
(one half stricken and 10 entered by order of the church)

Art. 19th: At the commencement of each meeting the secretary shall read the proceedings of the preceding meetings, and also at the close of each meeting he shall read the proceedings of the present meeting.

Art. 20th: The constitution and by-laws of this church shall be read twice during each year at the meetings - in May and September, and at any other time when called for.

Art. 21st: Messengers to the association shall be elected by ballot.

Art. 22nd: The reports of all committees shall be in writing, signed by the chairman of the committee.

Art. 23rd: All resolutions to be presented must be in writing.

Art. 24th: That the constitution or by-laws may be altered or amended at any regular meeting of the church by the consent of the members present.

Please note: the constitution and by-laws within book 1848-1870 is not dated. Neither is that one set up in the 1871-1884 book. We find they are the same with the exception of Article 10 of the by-laws set up in book 1871-1884- in this book we find Article 11 of the previous book to be Article 10 of the second book. This change is due to the erasure of Article 10 by order of the church.



1848 - 1870 Church Roll

The 1848 - 1870 church minutes ledger is the first church record book we have been able to find, and we are fortunate in that this ledger gives the church roll showing the member's name - as well as the date he or she joined the church. We have found that the church roll is divided into three lists - white male, white female, and that of the servants or slaves together with their master's name. We bring you these lists of names and begin with the white males:

Joined

Aug 1863	Jno B. Bass
Sep 1856	Robert Bass
Mar 1834	George W. Boyd
Dec 1840	Washington Boyd
Aug 1863	Samuel Brandon
1848	John Brown
	James Bruce
Sep 1856	William G. Carter
Oct 1848	Lensey D. Crawley
1859	Jno H. Edwards
Oct 1848	Nicolas Edwards
Aug 1865	Richard Edwards
Aug 1863	Benjamin Granger
Feb 1851	Robert H. Greenwood
1859	Alex Guthrie
Sep 1833	Ephraim Guthrie
Mar 1855	Jackson Guthrie
Apr 1854	Thomas Guthrie
Sep 1845	Thomas J. Howerton
Jun 1855	William H. Hudgins
1859	Jno A. Jennett
Nov 1848	Patrick H. Laws
Apr 1851	Thomas H. Miles
Apr 1852	Armistead Moore
1858	Armistead Moore, Jr.
1858	Edward Branch Moore
Mar 1848	James A. Moore
Apr 1852	James M. Moore

Joined

Sep 1856	John B. Moore, Jr.
c- Apr 1845	Leonidas B. Moore
Nov 1831	Robert Moore, Sr.
Apr 1851	Robert Moore, Jr.
Apr 1854	Robert Moore
Aug 1865	Robert Moore, Sr.
Nov 1849	Thomas A. Moore
Sen 1856	William S. Moore
Oct 1862	Wm. V.B. Moore
	Cornelius Oliver
	George Oliver
Oct 1848	William S. Oliver
Jun 1866	Henry Petty
Sep 1856	Jno B. Powell
Apr 1854	William J. Powell
Nov 1842	Daniel Reaves
Oct 1848	Henry Russell
Nov. 1842	William Solomon
Sep 1856	Samuel Thaxton
Nov 1848	Chas. P. Turbeville
Dec 1840	Fountain M. Turbeville
1859	Lewis W. Turbeville
Nov 1848	Peter Turbeville
Sep 1856	Robert Wade
Aug 1865	Nathaniel T. Watkins
1859	Cornelius Wilkins
Jan. 1841	Peariman Wilkins
Apr 1854	Thomas Wilkins

White females member list:

Joined

Nov 1863 Annie Arrington
 May 1853 Lucy Arrington
 May 1865 Marie Susan Bass
 Nov 1831 Mary E. Bass
 Virginia Bass
 1854 Luvenia Moore Blair
 Elizabeth Boyd
 Mary E. Boyd
 Elizabeth Burgess
 Sep 1864 America A. Carter
 Aug 1863 Caroline W. Carter
 Martha Carter
 Susan Chappell
 Margaret Clark
 Harriet Crawley
 Jane C. Crokton
 Elizabeth Dupree
 Sep 1866 Adline Edwards
 Oct 1848 Catherine Edwards
 Eliza Edwards
 Josephine Edwards
 Sep 1866 June Edwards
 Patsy Edwards
 Sarah C. Edwards
 Mrs. Ford
 Elizabeth Glidewell
 1854 Harriette Griffin
 Oct 1848 Ann Guthrie
 Elizabeth Guthrie
 Martha Guthrie
 Missouri Guthrie
 1833 Nancy Guthrie
 Ann Hailey
 Ann Burgess Haley
 Sep 1844 Emily Halliburton
 Sep 1844 Martha Halliburton
 Apr 1853 Fannie M. Headspeth
 Sep 1853 Clementine W. Hogan
 Sophronia Howerton

Joined

Ritha Hudgins
 May 1853 Mary Greenwood Jacobs
 May 1853 Susan Moore Jennett
 Caroline Carter Kirby
 Mary Laws
 Sep 1866 Frances Lowery
 Bettie Miles
 Lucie L. Miles
 Pattie D. Miles
 May 1853 Ann Miller
 May 1853 Branberry Miller
 Catherine Miller
 Sep 1866 Betty S. Moore
 Frances B. Moore
 Harriet L. Moore
 Margaret J. Moore
 Mar 1832 Martha Moore
 Mary Moore
 Mary Hudson Moore
 Rebecca E. Moore
 1854 Rebecca W. Moore
 Virginia Moore
 May 1853 Bettie Murray
 May 1853 Mary Murray
 Aug 1863 Nannie Murray
 Sep 1866 S. F. Nichols
 Nov. 1848 Adell A. Oliver
 Elizabeth C. Oliver
 Lucy Ann Oliver
 Nov 1848 Mary E. Oliver
 May 1865 Sarah Oliver
 Margaret Dupree Petty
 1854 Elizabeth Powell
 Sep 1856 Nancy Powell
 Dec 1832 Patsy Powell
 Elizabeth Reaves
 May 1865 Fanny Reaves
 Letty Reaves
 Nancy Reaves
 Nov 1831 Fanny Russell

White females member list:

Joined

Oct 1858 Mary B. Russell
 Sep 1856 Mary Satterfield
 1854 Nancy G. Satterfield
 1854 Jane Scott
 Nancy Sibley
 1854 Nancy Singleton
 Rebecca Singleton
 May 1865 Eliza Wilkins Solomon
 Mary Wilkins Solomon
 Matilda W. Solomon
 Elizabeth Stanfield
 Parthenia Thaxton
 Mar 1848 Susan Tulloh
 Cornelia W. Turbeville
 Eugenia C. Turbeville
 Frances A. Turbeville
 1854 Martha G. Turbeville
 Mary E. Turbeville

Joined

Nov. 1848 Emily J. Bass Wade
 May 1865 Ida Wade
 Apr 1849 Martha Warren
 Apr 1849 Mary Warren
 May 1865 Jennie F. Watkins
 May 1865 Mary V. Watkins
 Sep 1866 Sarah P. Watkins
 Eliza Wesley
 Mar 1848 Elizabeth Wilkins
 Sep 1866 Harriet Wilkins
 Nannie Wilkins
 Sarah Wilkins
 Aug 1863 Sally Williams
 Sarah Williams
 Oct 1848 Ann Oliver Wilson

Servants or slaves member list, together with their master's name:

Algee, Ann, James
 Henry, Harriet, Elvira
 George, Lonza
 C Letha
 Sally
 Rebecca
 Reuben
 Mat
 Alexander
 Bob, John, James, Andrew,
 Linzy, Washington. Ellen,
 Eliza, Nicholas, Addison,
 Elizabeth
 Beny
 Sarah, Jr., Leah, Catherine, Nelly
 Mat, Eliza
 Woodson, Squire
 Parthenia
 Mebane, Emily, Martha
 Caleb
 Granville
 Eleanor
 Mary, Jane, William, Martha, Ann, Hill

Wm. Edwards
 Wm. B. Jennings
 Geo. P. Richardson
 Sam Pate
 Susan Thaxton
 Ro. Wade
 Fielding Link
 Alex Watkins
 A. C. Ragsdale
 S. B. Lipscomb
 S. B. Lipscomb
 S. B. Lipscomb
 S. B. Lipscomb
 Mrs. Russell
 S. P. Watkins
 Wm. Carter
 F. M.. Turbeville
 B. I. Puryear
 Sydney Walton
 Wm. B. Jennings
 Alex Watkins
 Wm. Watkins
 Martha Carter

Servants or slaves member list, together with their master's name:

Parker (a deacon)
Brandon, Nancy, George
John
Frank, Jane,
Sally
Frances
Green
Dorcas
Martha
Fanny
Nick, Garland, Mary,
Amanda
Jenny, Buck.
Overton (a deacon)
Patrick
William
Mary
Mary
Johnson
Lucretia, Leathy
Aggy, Judith, Jno.
Luvena
Henderson (or Henry) (a deacon)
Isaac
Abram
Tony
Grandena
Tom (a deacon)
Bob
Jordan
Fanny
Isham
Demaris
Mary
Jim
Aggae
Elizabeth
Candice, Mary
Amanda
Winna
Ann
Ann, Jim, Abram, Jim, Abram
Margaret & Margaret
Tom
Jessee, Isaac, Celia, Willy
Peter, Jacob, Tom

Fielding Link
Mrs. Chambers
Ellis Wade estate
Jas. Richardson
Mrs. Sally Oliver
S. Walters
Mrs. Sally Oliver
S. Arrington
S. Walters
Mrs. Satterfield
W. I. Powell
H. Blackwell
James Woody
Alex Watkins
Wm., Brandon
Mrs. Lipscomb
Mrs. E. C. Oliver
Wm. L. Oliver
John Edwards
Mrs. Lipscomb
Jno Edwards
N. Ragsdale
Mrs. Powell
Lem Carter
Wm. Wilkins
James Pate
James Scott
Wm. S. Oliver
Ro. Moore
Nat Ragsdale
Jno. Edwards
James Edwards
Sam P. Watkins
Tho. H. Miles
Wm. B. Jennings
C. Thaxton
Wm. S. Oliver
Chas. K. Turbeville
J. W. Turbeville
L. W. Turbeville
F. M. Turbeville
A. T. Moore
Wm. H. Headspeth
J. M. Moore
Martha Scott
Robt. Boyd

Servants or slaves member list, together with their master's name:

John	Chas. K. Turbeville
Isaac, Ann	M. M. Stanfield
Henry	Wm. J. Wilkins
Daniel	F. M. Turbeville
Bob, Stephen	Rich. Carter
Jonny	Geo. P. Richardson
Leavin	Boyd Brandon
Zack	Saml. Carter
Solomon, Ruffin, Alich	Robt. Wade
Dolly	L. W. Turbeville
Lucy	Wm. J. Wilkins
Regeab	Alex Watkins
Governor & wife	Wm. S. Oliver
Simon & wife	Wm. S. Oliver
Banks, Jenny, Nancy	Wm. S. Oliver
Ann, Henrietta	Robt. Wade
Isaac	Rich. Carter
Sam	W. T. Nelson
Henry	Byrd Rogers
Dick, Potacte	Nancy Ragsdale
Margaret	Wm. J. Powell
Clarissa, Eleann, Ann	Geo. P. Richardson
Jacob	Nancy Brandon
Martha, Delia	Mary E. Bass
William	Hry. Blackwell
Eliza	Hry. Russell
Barbara	Mrs. Wesley
Ann, Jane, Nancy	Saml. Pate
Margaret	Mrs. Satterfield
Lucy, Sr., Lucy, Jr., Mary	A. T. Moore
Mat	Thomas H. Miles
Charles, Henry, Jim	Ro. Moore
Stephen	Mrs. Dupree
Edith, Lucy, Easter	Rich. Carter, Sr.
Jane, Ann	Henry Russell
Easter, Christina	Alex Watkins
Margaret	Jno. Edwards
Mary, Daniel, Stephen	Mrs. C. H. Lawson
Henry, Jim, Amanda	Wm. Watkins
Hillary. Ryall, Phillis	Geo. P. Richardson estate
Edward, Nelson, Dick, Edmonia	Henry Russell
Silas, John, Billy	J. N. Richardson
Jacob	Wm. Wilkins
Maria, Sr., Phoebe	Wm. S. Oliver
Ellen, Stephen	Wm. S. Oliver
Fanny, Sally, Leana	Wm. S. Oliver

Servants or slaves member list, together with their master's name:

Catherine, Dick, Sam	Wm. S. Oliver
Smith, Scott, Jack	Wm. S. Oliver
Lipscomb, Billy, Henry, Clementine	Wm. S. Oliver
Viney	Wm. S. Oliver
John, William, Joseph	F. M. Turbeville
James, Henry, Penney	F. M. Turbeville
Harriett	F. M. Turbeville
Saraminte, Going	F. M. Turbeville
Harriet	Wm. Watkins

Names lined through for various reasons:

Leanna (EX) - Alex Watkins
 Alexander - L. M. Turbeville
 Westley, Dick, Henry - Mr. Tracy
 Dicey,-Farmer White (dead)
 Arminteen (dead) - C. Lipscomb
 Letty - Ro. Moore (dead)
 Suckey (dead) - F. M. Turbeville
 John ---
 Julia (dismissed) - Sam Thaxton
 Aaron - G. P. Richardson
 Mima (dead) - Wm. Watkins
 Abram (excluded) - Jno. Edwards
 Abner (dead) - Wm. Watkins
 Maria, Jr., - Wm. S. Oliver
 Sandy - Wm. S. Oliver

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Cross Roads

This church formerly an arm of Mory Creek was constituted in 1814 with about 85 members. There was a revival going on in the neighborhood at the time under the labors of elder Charles Lovelace, who was unanimously chosen pastor at the next meeting after the church was constituted. Elder Lovelace continued to fulfill the duties of pastor until his death in 1817. Elder William Moore succeeded elder Lovelace in the pastoral office & continued this relation until the latter part of the year 1820 when he removed to the west. The next in office as pastor was elder John Hatt who continued until the spring 1824. He was succeeded by elder John Britton for one year. Elder J. J. Mills succeeded elder Britton & still continues to serve the church. From 1830 till about 1833 about forty members were added by experience and baptism. From 1833 until the spring of 1834 the accessions were about 25. From the number of deaths & removals for a few years past the number of members in this church has been reduced so that the number is smaller now than when constituted. This church is favorable to the benevolent operations which have, for their object the promotion of the cause of our Lord Jesus Christ in the world.

Our Beginnings

The First Cross Roads Baptist Church, Turbeville, Halifax County, Virginia was constituted in the year of our Lord one thousand eight hundred fourteen. We now know that, between the month of May and the month of October of that 1814 year, we were received into the Roanoke Baptist Association - being constituted with about eighty-five church members. What a heritage is ours! In the beginning we were known as *Cross Roads Meeting House* and constituted as such.

We want to share with you this informative fact relative to our early beginnings: Mr. James Otey Solomon remembers his father telling him that Cross Roads began her life in the community one-room public school house. His father told him that a Mr. 'Doll' Edwards was a teacher in this school, according to tradition; that it was built of brick and that it stood on the east side of our present church building - on a knoll to the right of the plantation road which runs north to farm lands beyond the church plot. This school room was used by the Baptists' families, and others, of the neighborhood for worship services, the Sabbath school study time, and for the teaching of the local youth their reading, writing, and arithmetic. Mr. Solomon ended this interview telling us 'this school of brick was just a mound of rubble' when he was a small boy in 1902 or so.

We have also been told that, in by-gone days, the school and the church plot bordered on a stage-coach thoroughfare leading to Milton, North Carolina, and which crossed a local road leading to the Dan River and the public ferry. Here, we see two roadways - one crossing the other in the vicinity of the meeting house - and, it was fitting for our forefathers to name their church Cross Roads Meeting House. The local roadway leading to the Dan River was heavily traveled in those

days - and some of us of today, know this road as the old News Ferry Road. Across the Dan River, about three miles from Cross Roads Church, was the village of News Ferry; and, from there travelers had access to the New York - New Orleans stage-coach route. The roadway leading to Milton, North Carolina from the east coast traversed around the section now known as South Boston, Virginia, continuing on to the Alexander Watkins' plantation called Bloomsburg; and thence around the James A. and Isabella Glenn plantation - always following the established roadway - and thus to the present village of Turbeville, Halifax County, Virginia and our own First Cross Roads Baptist Church.

We are known as the first established and constituted church within this immediate vicinity. It was in 1829, fifteen years later that the Mt. Carmel Presbyterian Church was founded. Sixty-four years later, in 1878 the Methodist moved into the area and the Olive Branch United Methodist Church found it's beginning. Throughout the years these three churches have respected and loved one another, worshipping together whenever possible, each church recognizing a regular preaching Sabbath for many, many years.

The original minutes of the 1814 Roanoke Baptist Association's May and October meetings have been well preserved. They are now stored in the Virginia Baptist Historical Society Library, University of Richmond, Virginia. We mention this fact because in the early years of Virginia baptist life the Halifax County churches, as well as those of other counties, were members of the Roanoke Baptist Association - the Dan River Baptist Association not being formed until September 1839. At this point let us note that Halifax County was organized May 10, 1752 out of Lunenburg County. Likewise, on June 1, 1767, Halifax County was divided

and Pittsylvania County was born.

Reading from the recorded minutes, this 1814 spring session of the Roanoke Baptist Association assembled itself at the Polecat Creek Meeting House, Halifax County, Virginia for the May 7th, 8th, and 9th worship and business session. We are told in these minutes that letters were read and filed from twenty-seven churches - but not all twenty-seven churches being of Halifax County. For this meeting, Brother Reuben Pickett, an ordained pastor, was chosen moderator of the session. It was the business meeting held on Monday, May 9, 1814 which has to be *the* very impressive, interesting and inspirational meeting for the Cross Roads members of today, as well as of that time. Item 11 of these May 9, 1814 minutes reveal that the Miry Creek Church, known as a branch of the Arbor Baptist Church, went on record "calling for a presbytery to attend at the Cross Roads Meeting House to see to the constitution of a church at that place." Brethren Pickett, John Kerr, John Weatherford, and Charles Lovelace, were appointed as a presbytery - to act at their discretion as to the constitution of Cross Roads - and to report thereon. The Miry Creek Church was dissolved by mutual consent the later part of 1826 or early 1827, according to available records. We made many attempts to identify Elder E. Dodson, but none of the material researched at the Virginia Baptist Historical Society Library led us to his identity. In an earlier history (1964) "one E. Dodson was referred to as providing the leadership for founding Cross Roads Baptist Church in 1814, with twenty-two charter members." We never found, in our research, this to have happened and were never able to determine any of those who may have been named as charter members.

On Saturday, October 8, 1814 the Roanoke Baptist Association members

came together at the Strawberry Meeting House in Pittsylvania County for their fall session of the year. We learn from the written word of the Roanoke associational minutes, item 5, that "the church called Cross Roads in Halifax County, lately constituted, on application by letter and messengers, and satisfactory report of the presbytery which constituted said church, was received into our union."

Wiley James and William Oliver, Jr. are known as Cross Roads first messengers, attending this first associational session after our church was constituted. It is noted that Brother Reuben Pickett was also in attendance and was chosen moderator of this session. The October 8, 1814 associational minutes made no reference to our church pastor; however, the messengers reported five baptisms in 1814 and a church membership of seventy-five in October of that year. According to a short sketch of the church history, on file with the Virginia Baptist Historical Society, there was a revival going on in the neighborhood at the time, under the labors of Elder Charles Lovelace. Elder Lovelace was unanimously chosen pastor at the next meeting after the church was constituted; and, he continued to discharge the duties of pastor until his death in 1817. It is known that Elder Lovelace was reared in the Arbor Baptist Church community, according to the minutes of that church.

Elder William Moore succeeded Elder Lovelace in the pastoral office, continuing in this relationship until the latter part of the year 1820, when he removed to the west. Elder John Holt succeeded Elder Moore, and it was during his pastorate that Cross Roads was host to the Roanoke Baptist Association meeting "on Friday before the 4th Lord's Day in July 1823" for its annual three day meeting. Elder Holt continued with the pastoral duties of the church until the spring of

1824. He was succeeded by Elder John Britton for one year. We then note that Elder John Garland Mills was called in 1825, and that he accepted the call to pastor Cross Roads. He will always be known as Cross Roads fifth pastor, and served in that capacity from the date of his calling until the spring of 1859 - thirty-four years of fulfilling his call of pastoral service to Cross Roads and to the neighboring communities. As was the custom in those early church years Bro. Mills was 'called' as the pastor, and then 'elected' and 're-elected' year after year through the spring of 1858, the church year ending in May at that time. The church minutes will show that, during his pastorate with Cross Roads, at various times in the later years of this ministry he suffered an illness which kept him from attending to all of his duties as pastor from time to time. However, the church family saw fit to minister to him in this need - and he continued this pastoral service with us through the spring of 1859. Elder John Garland Mills' death occurred at age fifty-five, April 1860, and he was buried in this cemetery at his home, called Melrose, located in the Elmo, Virginia community - and very near the Arbor Baptist Church.

It was during this long pastorate of Elder Mills that Cross Roads and eleven other churches of this southside section of Halifax County (Virginia) made plans to request letters of dismissal from the Roanoke Baptist Association in order to organize a new association. Bro. Mills was a great benefactor and supporter in the organization of the Dan River Baptist Association.

The minutes of the Roanoke Baptist Association show that the members of this group came together for their annual business and worship session, at the Arbor Meeting House, August 3rd, 4th and 5th, 1839. During the business hours of this three-day session the twelve churches, which would soon be known as the

charter members of the Dan River Baptist Association, requested and received dismissal letters to form this new association. It is known this desire to be removed from the parent association was due to a growing lack of interest by prominent members in the Roanoke Association of all missionary efforts, as well as being opposed to Sunday Schools and ministerial education.

At the close of the session of the Roanoke associational meeting August 5, 1839, representatives from Arbor, Black Walnut, Catawba, Clover, County Line, *Cross Roads*, Dan River, Hunting Creek, Hyco, Millstone, Musterfield, and Winn's Creek held a preliminary meeting to take into consideration the organization of a new association. Elder Daniel B. McGehee and Brother Thomas A. Chappel, respectively, served as moderator and clerk of this hearing. A committee was appointed, from among the representatives and pastors, to prepare a constitution for the proposed new association. Here, we find a great challenge handed to those dedicated leaders; and, here we see worthy men - physically, mentally, and spiritually able to meet this challenge, namely: Elders John Garland Mills, J. O. Faulkner, A. M. Poindexter, Daniel B. McGehee, and Brother E. Betts.

On August 6, 1839 representatives of this twelve-church group and their leaders again met in session at the Arbor Meeting House. The prepared constitution was presented for the consideration of the group; and, after a few light changes was adopted - and remained virtually the same for many years. The meeting adjourned with a call to the churches to send delegates to County Line Meeting House on September 28, 1839 for the purpose of perfecting the association. This group of dedicated men went out from the Arbor Church with a freshly prepared and adopted constitution signifying the birth of Dan River Baptist

Association, Halifax County, Virginia.

We deem it proper to repeat again the twelve churches known forever as the charter members of our own Dan River Baptist Association, namely: Arbor, Black Walnut, Catawba, Clover, County Line, *Cross Roads*, Dan River, Hunting Creek, Hyco, Millstone, Musterfield, and Winn's Creek. Ten of these twelve churches are presently members of the association. Sometime after July 28, 1858, the Hyco church was dissolved, and it is thought the membership was absorbed into nearby churches - possibly Black Walnut, and the Bethel Church just across the line in Person County, North Carolina. Much later, in 1884, the Musterfield membership united with the Scottsburg church - thereby dissolving itself.

The pastors and thirty delegates representing those named churches met at County Line Meeting House September 28, 1839 for a three-day session to duly organize and perfect the Dan River Baptist Association. We would like to relate to you some of the happenings of this (our) first session: Elder Daniel B. McGehee was chosen moderator; Bro. Thomas A. Chappell, clerk; and Bro. J. C. Cole was elected treasurer. Elder A. M. Poindexter preached the introductory sermon from I Corinthians 17:14. In those early years we find messengers from other associations coming to visit with us; and, for this particular session Elder S. C. Mason and Elder George W. Leftwich came as messengers from Appomattox and the Strawberry associations, respectively.

It is noted that a twelve member Executive Board was appointed - their duties being to build up the missionary spirit among the churches and to establish Sunday Schools. Also, Elder E. Dodson was employed as general missionary of the Association. During the business hour it was decided to hold the next session

August 29th, 30th, and 31st, 1840 at the Clover Baptist Church. The Dan River Baptist Association's first session September 28th, 29th, and 30th, 1839 was adjourned.

Reading from the historical table of the minutes of the Dan River Baptist Association, we note with interest that many of our earlier pastors were very active in associational work, during their pastorate with Cross Roads, or while in the pastoral charge of another county church. Bringing the annual introductory sermon to the associational gathering were Elder John G. Mills, 1843, 1844, 1845, 1848, 1850, 1853; Rev. William M. Slate, 1861, 1873, 1887; Elder Hiram G. Crews, 1881, 1888, 1891, 1897, 1903; Elder W. L. Fitcher, 1893; Rev. James William Wildman, 1894, 1923; Rev. William Thomas Creath, 1901, 1930; Rev. Henry Norman Soyars, 1937; and, in more recent years, Rev. William D. Mills, Jr. brought the message in 1974.

Those pastors serving as moderator for some of the sessions were: Elder John G. Mills, 1841, 1842, 1843, 1845; Rev. William M. Slate, 1865, 1866, 1871, 1895, 1896; Elder Patrick H. Fontaine, 1884, 1885; Elder Hiram G. Crews, 1890; Rev. James W. Wildman, 1897, 1898; Rev. William Thomas Creath, 1901, 1902. Elder Crews also served as clerk of the association 1902 through 1907. There may be others, however we have no records immediately available.

Cross Roads Baptist Church was host to the Dan River Baptist Association in its annual sessions as shown in the historical table of the associational minutes during the following years: July 31st, August 1st and 2nd, 1847; July 24th, 25th, and 26th, 1860; July 30th, 31st, and August 1st, 1872; July 28th, 29th, and 30th, 1885; August 7th, 8th, and 9th, 1907; April 1st and 2nd, 1936; October 22nd,

23rd, 1963. The church is scheduled to host the one hundred fifty-sixth session of the Association in 1993.

Before we leave the early years of our beginnings as a constituted church, it will be good to give some of the various statistics obtained through our search of the minutes of the Roanoke Baptist Association:

- 1814: 74 members. 5 baptisms. Messengers, Wiley James and Wm. Oliver, Jr.
- 1822: 64 members. 2 baptisms. 1 received by letter. 2 excommunicated. Messengers, Wiley James and Byrd Moore.
- 1825: 64 members. Messengers, Wiley James and Philemon Hurt. Elder Hurt took the place of Elder John G. Mills and preached the sermon from Psalms 89:15, 16.
- 1826: 77 members - another recording carried 55 members. Messengers, Wiley James and Byrd Moore.
- 1828: 75 members. 2 baptisms. 2 received by letter. 1 deceased. 2 deacons. Messenger. Moses Lester.
- 1829: 76 members. 7 baptisms. 1 received by letter. 2 dismissed by letter. 2 deacons. Messenger, Byrd Moore.
- 1830: No statistics given. No messengers named.
- 1831: 100 members. 3 baptisms. 1 received by letter. 1 deceased. 1 removed by letter. 1 excommunicated. Messengers, James Powell and Moses Lester.
- 1833: 127 members. 6 baptisms. 1 received by letter. 7 dismissed by letter. 3 excommunicated. Messengers, Wiley James and Robert Moore.
- 1835: 135 members. 8 baptisms. 4 received by letter. 7 dismissed by letter. 2 excommunicated. Messengers, William Edwards and George Boyd
- 1836: Less than 85 members. The following information was taken from the Roanoke associational files: "During the period 1830 until about 1833 approximately forty members were added by experience and baptism. From 1833 to the spring of 1836, the accessions were about 25; and, from the number of deaths and removals for the few years past, the number of

members in Cross Roads Church has been reduced so that the number is smaller now than when constituted. This church is favorable to the benevolent operations which have for their objective the promotion of the course of our Lord, Jesus Christ, in the world."

1839: 76 members - another record carried about 85 members. Cross Roads Church dismissed with eleven other churches to form a new association.

Inasmuch as our very beginnings were foreign to all (of) this present time, it is because of this lack of knowledge that we have used so much of the material relative to our involvement with and of - the Dan River Baptist Association, Cross Roads being one of the twelve churches known as the charter members of this great organization. Then, too, we can be forever thankful for the leadership of our pastor of thirty-four years standing, Elder John Garland Mills, who was so full of courage and devotion to all of God's work. It is good for us to know that through our church's fifth pastor so much was accomplished for Cross Roads and the Dan River Baptist Association, and the writer wanted this placed before you, the Cross Roads Church family of today.

May 20. 1987

Minutes of Two Sessions of the Roanoke Association Held in May and October 1814

Present Creek Mt. House Hd. Qtry. May 7th 1814.

1. Brother R. Hunt delivered the introductory discourse agreeably to appointments.
2. Letters from 27 Churches were read and filed.
3. A letter of correspondence from Loughs Sp. was read, but no messenger present.
4. Brothers E. John & E. Webb, who were correspondents from the uppermost Association appeared and took seats.
5. This Association gratefully acknowledges the receipt of sundry minutes from the Dover, Hampshire & the Virginia Portsmouth Associations. Also Minutes of Baptist Dispensary recently handed in by brother Wm. Prame, who was in invited to a seat.
6. Brother Reuben Pickett chosen moderator.
7. Appointed brethren, Kerr, Noelin, & Loring to occupy the stage tomorrow, worship to begin at 11 O'clock.
8. On day May 8. The brethren who was appointed preached to a very numerous audience, & from appearance were favored with divine approbation, the duties were by exhortation singing, and prayer.

Monday May 9. 1814

9. Met agreeably to adjournment & after worship the names of the messengers were called & proceeded to business.
10. An arrangement of the business presented and received.
11. A letter to be sent to the Gen. meeting of correspondence, presented and received and ordered to be signed and sent on.
12. The presbytery which was appointed to attend the call of Stinking River Church reported, that they attended according to order and found brother Thaddeus Williams (as they believed) called & qualified to the work of the ministry, & that they ordained him thereto. This ~~report~~ being approved, the presbytery was discharged.
13. The brethren who were appointed to correspond with our sister Sp. reported & was discharged.
14. The report that according to order he had 200 copies of the last and former minutes printed & distributed as usual, this report approved.
15. At the call of Millers Church, brethren R. Pickett, J. Kerr, W. Vanthorne, & C. Seaborn are appointed a presbytery to attend at the Cross Roads meeting house, to see to the constitution of a church at that place, to act at discretion & report thereon.
16. Agreed to set apart the Friday before the 3rd Sunday in Aug. a day of fasting, prayer & supplication, to present earnest supplications to almighty God, to avert the evil war, & to grant a blessing on our churches and nation.
17. Appointed brother Chas. T. Harris to collect the bounty sent by the churches, & report. (our treasurer being absent) The report is as follows, Recd. from Sunday churches \$19. 12^{cts}.
18. Query from Newtonfield & Mayhew churches. Is it right in the sight

of God, for an officer in the church; whether minister or Deacon, to continue in office who will not (in future) keep up the worship of God in his family? —
 And it is decidedly our opinion it is not. But as we have no power to legislate, we can only advise, & therefore recommend to the churches to vote on such officers & of reasons for their neglect. & in future we advise presbyteries, not to lay hands upon men who do not keep up the worship of God in their families. —

17. Ordered that 11 dollars be paid the clerk for his services in the last year.

18. The following brethren were apprised to correspond with our sister Associations viz: D. R. & M. Edwards to Strawberry — D. Nowlin, & T. Boag to Allegheny — J. Weatherford to Allegheny — A. Pickett, D. Neal, & L. Terry to Flat River and to Countryline.

19. Brother J. Jenkins requested to prepare the next Circular letter.

20. Our next Association to be holden at Strawberry Meeting house, Pittsylvania County, to begin Saturday before the 2nd Lord's day, October next. — Brother R. Pickett to preach the introductory sermon, & in case of failure brother J. Jenkins.

After worship, transacted in order.

(Signed)

Reuben Pickett, Moderator
 John Jenkins, Clerk

Strawberry Meeting house, Pittsylvania County, October 8th 1874.

1. The introductory sermon was delivered by brother J. Neal from Lev. XIV. 8.

2. Letters from 25 churches were read, and accounts taken.

3. It appeared from the returns in the churches letters, that there had been 75 baptisms by letter — 56 dismissed by letter — 35 excommunicated — 15 deceased — total members of communicants 3113. This account of baptisms is from Oct. 18/73 to 1874.

3. A letter of correspondence from the Strawberry Association, the messengers J. H. King, & W. C. Anthony took seats. — A similar letter from the Allegheny Association and messengers Wm. Davis & L. B. Beck took seats.

4. Brothers Geo. Roberts, & D. L. Lowson correspondents from Countryline Association, also brother Th. Wags from Flat River Association presented several copies of the minutes of their respective Associations certifying their appointments, and took seats.

5. The church called Knops road, in Halifax county, lately constituted, on application by letter and messengers, and satisfactory report of the presbytery which constituted said church was received into our union.

6. Brother Reuben Pickett chosen moderator.

7. Brethren J. King, G. Roberts & L. Jenkins, appointed to occupy the stage tomorrow: worship to begin at 11 o'clock A.M.

After divine worship adjourned till Monday 10 o'clock A.M. The Lord's day was spent in public worship; the brethren who were appointed preached to numerous & attentive audience, & worship was closed with exhortation, prayer & singing.

Monday October 10th Met according to adjournment (and after calling some names of the messengers) proceeded to business.

Our Sunday School

First Cross Roads Baptist Church, known originally as *Cross Roads Meeting House* - and constituted as such in 1814 - resolved to dedicate her services to the upbuilding of Christian character of all those who came within her midst. We believe this with all our hearts. Cross Roads believed in ministerial education, and she endeavored to do all within her power in the interest of Bible teaching through the formation of Sabbath School classes. We have been told that the one-room schoolhouse was the meeting place for the Sabbath School, as it was for the Church worship services from the beginning of her existence. Also, to our knowledge, Cross Roads Meeting House was the only church within the immediate area and many came (over the years) to worship and to receive the Sabbath School teaching.

During those very early years, as now, this Sabbath School was the 'Feathers of the Arrow'. Or, if you prefer, the 'Hub of the Wheel'. Without the feathers, the arrow has nothing to guide it on course and falls anywhere. Likewise, the wheel is not a complete mechanism without the Hub - the spokes and the rim do not make a 'wheel'. The hub is the central operating part, but useless without the spokes and the rim to make the complete wheel. Combine the three parts, attach the whole to the axle of the vehicle, and all parts can now work together in a rotation of worthiness. The Sabbath School of this baptist church has always been - throughout our years - a teaching school, creating a fellowship of love and togetherness. Throughout the writer's life, we have enjoyed many fine, christian teachers dedicated to the cause of Christ. Many of us of today will always remember Mrs. J.

Even though we showed a growth in numbers for many of these 10-year periods, our average attendance figure remained about the same. Therefore, we believe our true growth was in Bible Study, through the leadership of our pastors; the dedication of our School teachers; the christian fellowship of one another throughout the entire Sunday School membership; and, our involvement with the Vacation Bible School each summer - as well as other church activities so necessary for our spiritual growth.

The Vacation Bible School has been a blessing to the children and the workers of Cross Roads, and for many years our church was host to the children and workers of both the Methodist and the Presbyterian churches of the community. However, in more recent years the majority of those attending were of our own Sunday School enrollment. We have been unable to determine the year of our first Bible School, and the first recording we could find was for the year 1940 with an enrollment of 30. The 1942 record shows 90 enrolled, the year 1946 with 66 enrolled, 1949 carries an enrollment of 32. Then, beginning with 1953 and continuing through the summer of 1987 we have enjoyed the coming together for Bible Study, the fellowship and other activities each summer, and for this 35-year period the records give us an average attendance of 42.

It was good to bring to you the above written informative statistics. Practically all of this information was taken from the early Roanoke Association minutes, and that of the Dan River Baptist Association minutes - all of which is available through the Virginia Baptist Historical Society Library, University of Richmond, Virginia.

We have often wondered about the material used for the training of the school members during the early church years. It is good to read in the church minutes of March 20, 1873: "It was resolved by the church that the books for the Sabbath School are to be purchased from the American Tract Society; and, that Kind Words is to be the paper for the use of the school." In June 1874 we find: "\$6 is to be appropriated by the treasurer of the church to order Kind Words for the use of the school." This writer remembers well, being given a copy of Kind Words to take home with me to read and study - very probably this was in the 1920's or 1930's - and so many times I have spoken of this fine paper which was made available for us by our Church. We have been told Kind Words was a religious publication, especially for households with young children and teen-agers, as well as older family members. For many years now Home Life, a Christian Family Magazine, published monthly by The Sunday School Board of the Southern Baptist Convention, Nashville, Tennessee, is made available by our church and is used by members for reading, study, and daily devotionals.



Our Sunday School Directors

James A. Moore	1848
Fountain M. Turbeville	1863
John B. Bass	1864, 1865
William V. B. Moore	1870
John N. Edwards	1871-1875; 1877-1880; 1884, 1885, 1887, 1888, 1891
B. W. Kirby	1876, 1883
Edward Branch Moore	1881, 1882, 1889, 1893, 1895, 1898-1907; 1909-1912
W. T. Henderson	1886
W. J. Edwards	1890, 1892
W. J. Wilkins	1894
Walter H. Bass, Sr.	1896, 1897, 1913
John A. Wade, Sr.	1908
W. Ivy Green	1914
William D. Hudgins	1915-1922
Perry O. Long	1923-1926; 1928-1932
Herbert L. Green	1927
Emmett Bass	1933
Theodore A. Adams	1934-1940; 1941-1942; 1945
W. Swann Boyd	1943, 1944
James Addison Solomon, Sr.	1946-1947; 1950-1955; 1958-1962; 1972-1974
Hubert L. St. John	1948, 1949

J. Weldon Owen	1956. 1957
John R. Hicks	1963, 1964
Earnest Reaves	1967
Lewis A. Reaves	1968, 1969, 1971, 1975, 1976
James A. Solomon, Jr.	1977-1980; 1987
Carroll Collie	1981-1983
Harvey G. Spencer, Jr.	1984 , 1985, 1986

*On July 12, 1959, James Addison Solomon, Sr. was paid a tribute by Rev. Carl Storey for the wonderful job done as Sunday School Director

Assistant Sunday School Directors

Lewis A. Turbeville	1865	Garland Hutcheson	1952
James A. Moore	1870	Joseph Cardwell	1953
James C. Carlton	1873	J. Weldon Owen	1954, 1955, 1959
Edward Branch Moore	1896	James A. Solomon, Jr.	1956, 1957
W. J. Edwards	1897	Marshall Blanks	1961
Walter H. Bass, Sr.	1898, 1899, 1901, 1907	Wayne C. Solomon	1963
J. C. Fitcher	1902	J. Richard Hicks	1974, 1975
John A. Wade, Sr.	1905	Carroll Collie	1976
Perry O. Long	1908, 1919	Lewis A. Reaves	1977
Herbert L. Green	1909	James Carter	1978-1982
W. Ivy Green	1911	Gregory McCormick	1983, 1984
Joseph H. Solomon	1945	Barry McCormick	1985, 1986, 1987

Secretary and Treasurer of Our Sunday School

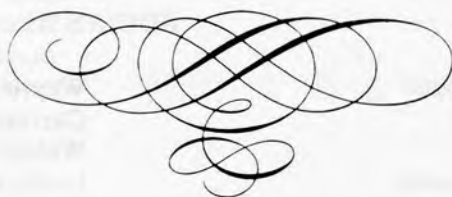
H. C. Hart	1883
Seldon S. Moore	1896, 1897
James Anderson Solomon	1898
N. P. Carter	1899, 1902
W. S. Hammer	1901
Alonza Solomon	1905, 1907
Curry Bass	1908
Oscar D. Hudgins	1909

*taken from the church minutes record

In the early life of our church the Sunday School records and the records of the church were separate ministries. The above represents a small number of those who served - with the roll book in hand this secretary read out all the names of the school, and we were marked present or absent whichever applied. It really was a joy to sit and listen for your name to be called! All money collected from the group in attendance was kept separate from that of the church membership account. Many of us of today can remember the liberal gifts credited to our Sunday School account, and at various times the church would borrow from the school, or vote for the secretary-treasurer to be responsible for the payment of needed items. The writer remembers when the church organ was traded in for the used piano,

and the payment for this was taken care of by the Sunday School. Also, at the time of the purchase of the church pews in 1940, our school donated \$50 to assist the church families in this purchase. The following members served, either as secretary, treasurer, or a combination of the two: William M. Bass, John R. Adams, Willard Long, John Bass, Emmett Bass, Willard C. Solomon, W. Swann Boyd. The names listed here are remembered ones only - we could find no record of these within our church minutes. We beg forgiveness if there are others we have overlooked.

The church went into the Six-Point System - United Giving October 1, 1946, and the Sunday School fund balance was immediately transferred to the Church treasury account.



Our Sunday School Membership

September 1988

NURSERY

Lucy W. Solomon, Teacher
Caleb Childers
Jeremy Childers
Judson Collie
Richard Hamlett
Addison Solomon
Also: Andrew Adkins
Whitney Spencer

PRE-SCHOOL

Laura Collie, Teacher
Cameron Collie
Casey Collie
Ashley Conner
Christopher Emory
Jonathan Hudson

CHILDREN I

Ann S. Hudson, Teacher
Crystal McDowell
Cynthia Snead
Lydia Yancey

CHILDREN II

Dale Reaves, Teacher
James H. Hudson
Steve Hudson
Christopher McDowell
Lisa Reaves
Christy Spencer
Also: Amanda Epps

YOUNG ADULTS I

Donald Collie, Teacher
Donna Barber
Ricky Barber
Ann C. Carrington
Marty K. Childers
Melissa V. Childers
Barbara Collie
Micheale Collie
Cathy Conner
E. Wayne Conner
Vicky B. Emory
Leslie J. Hudson
Thomas C. Hudson
Gregory McCormick
Rena Newcomb
Charles W. Solomon
Also: Cabell Carrington
Jerri Hicks
Richard Hicks
Heidi R. Mills
Holly R. Owen
Joyce Reaves
Andrew Spencer
Denise Spencer
Harvey Spencer, Jr.
Terry Spencer

ADULTS II

Wayne McCormick, Teacher
Carolyn Branscome
Walter Francisco
Linda Hamlett
Ricky Hamlett
Carrie Reaves
Linda Reaves
Ray Reaves
Barbara Spencer

YOUTH

Victoria Collie, Teacher
Jason Branscome
Cathy Collie
James Conner
Richard Epps
Donna Hamlett
Wanda Hamlett
Barry McCormick
Wanda Newcomb
Daryl Reaves
Eugene Reaves
Also: Nicki B. Granger
Thomas McGuire
Donna Spencer
Dwight Thomas

ADULT MEN

Hilton Hudson, Teacher
Carroll Collie
Curtis Francisco
John Hicks
Weldon Owen
Leslie Reaves
Bradley Whitt
Also: William J. Long
Cecil T. Richardson
Hubert L. St. John
W. Odell Solomon

ADULT WOMEN (Marian Green Bible Class)

Alice D. Dodson, Teacher
Mildred J. Barksdale
Clara M. Bass
Mary T. Francisco
Willie M. Francisco
Jane A. Heartwell
O'Neil W. McCormick
Evelyn C. Owen
Ann C. Reaves
Jean W. Reaves
Virginia A. Reaves
Georgia B. Richardson
Esther L. Solomon
Willie Mae Solomon
Bertha H. Whitlow
Mary B. Whitt

Also: Anna Blanks
Margaret Day
Katherine King
Annie Long
Viola St. John
Anne B. Solomon
Jeanette Solomon
Sarah Stephens
Frances T. Stevens

Custodian

During the early life of our church, as we have noted earlier in this writing, we are without church minutes from 1814 until December 1847. We are, therefore, unable to enumerate those who may have been appointed to care for the cleaning of the church, except for a very few persons. In some of the early church minutes we find various male members being appointed to serve for a certain length of time before another was appointed. Brother Robert Moore was appointed to this duty in September 1850; Tom, a servant to Brother William Oliver, in August 1859; Daniel, a servant to Brother F. M. Turbeville, in July 1863 and was paid \$5 a year. In December 1866 Alfred McGehee accepted this duty for \$10 a year, but apparently did the cleaning for only one month because in January 1867 we note the appointment of William Solomon. In 1868 John R. Hudgins was appointed and he was also to receive \$10 a year. In January 1874 and in January 1879, Clement L. Yancey and Willie Burton, respectively, were given this duty and were to be paid \$5 a year. Then in November 1888 Benjamin Solomon, Sr. was appointed but the wage he was to receive is not noted.

After this last appointment there is a long gap during which no mention is made of the Church custodian through the year 1943. However, a few of our currently older members either remember - or remember our parents telling us about - a dear lady, Mrs. Robert Gordon (Pattie), who was custodian for a number of years. 'Aunt Pat', as she was known to our parents as well as to quite a few of us today, did a fine job of keeping the church in a spic-and-span condition. In those days a regular house broom for sweeping, and on-your-knees scrubbing the

floor from time to time was the method used to clean the large one-room church building.

Aunt Pat was the little lady who placed the bucket of fresh water, with the communal dipper, on the painted black 'book case' in the vestibule of the church every Sabbath morning for many years. She also filled the crystal pitcher, given by Mrs. Seldon S. Moore (Maggie) in December 1893, and placed it on the podium with it's water glass, for the use of the pastor if he needed to refresh his throat during the hour long sermon. We are unable to bring to mind the other persons who may have served as custodian after Mrs. Gordon moved further from the church. We do remember various church members continued to serve in this capacity, and all remembered to place the pitcher of water on the podium for the pastor. The pastor we older folk remember drinking a good quantity of water was the Rev. James William Wildman, who served the church from 1920 to 1928.

It seems that the women of the church, at various times in the life of the church, assumed the task of cleaning the church; and, a male member would take over the building of fires during the winter months. In January 1945 the church voted that 'the women be relieved the responsibility of cleaning', and voted to hire a custodian and pay him \$6 a month during the winter months and \$3 a month during the summer months. Keith Moore and Richard Satterfield were elected. It is not known the length of time these two young men served, nor did a search of the available records name others who served until 1956. It was during this year when James A. Solomon, Jr. was elected and paid \$150 a year. Mr. Willie Satterfield was elected in 1957 and faithfully served through 1964, receiving \$150 - \$180 a year for this service.

From October 1964 through September 1974 we are again without names of persons elected to this duty. The following served at various times October 1975 through September 1987: Victoria N. Collie, Micheale Collie, Joyce Reaves, Nicki Branscome, Renae Newcomb, Wanda Newcomb and Brenda Newcomb. The rate of pay for this work, beginning in October 1975 was \$480 a year. increasing to \$720 yearly and finally to \$960 in October 1987.

"Cleanliness is next to godliness"

Our Church Missions

The minutes of First Cross Roads Baptist Church, as well as the associational minutes of both the Roanoke and the Dan River Baptist Association gives us good information relating to our free will offerings given in the support of missions and other benevolences. Though small in number we give joyfully in so far as we are able in support of the local church life, and all the state mission programs, and those required by the Southern Baptist Convention. As early as 1840, during the pastorate of Elder John Garland Mills, the church family was contributing to the Foreign Mission Board, \$29.00; the State Baptist General Association, \$18.50; and, for general purposes to the Dan River Baptist Association. \$.00. We had, in 1839, joined with eleven other Halifax County southside churches to form the Dan River Baptist Association, having been properly dismissed from the Roanoke Baptist Association. The gifts of 1840 are the first known contributions of our organized church for mission benevolences. In 1841 we were giving to the Virginia for Missions Board, \$36; Virginia Baptist Sabbath & Training, \$25; and, \$9 for general purposes of the Association. The year 1842 saw a much lower contribution for Virginia Foreign Missions, American Baptist Home Missionary Society, and the Dan River Baptist Association - a total of \$6.50 for the three. This same pattern follows through the year 1860.

In 1863, during the pastorate of Elder A. B. Cabaniss, Cross Roads was blessed with 275 members, 197 of these being the servants or slaves of the white membership. Our contributions for the mission cause were good; Dan River Baptist Association, \$27.60; State Colportage, \$4.00; Colportage for the needs of

the Army, \$76.35; African Missions, \$20.00; Foreign Missions, \$76.35 - a grand total of \$204.30 for the year. With a membership of 285 in 1864, we gave of our means \$156.17 for State Colportage work, and a \$10.00 gift to the Dan River Baptist Association. Brother Cabaniss terminated his pastoral work with Cross Roads in October 1864. He was known as a deeply dedicated leader in the mission cause, having been appointed as a missionary to China in 1850; and, was supported in his mission tour through three of our southern states in December 1850 as he lectured on the moral conditions of Africa and accepted gifts for the mission cause.

The year 1865 saw the ending of the Civil War on April 9, and the more than 200 colored members of Cross Roads requested, and were given, their membership dismissal letters in September 1866, in accordance with the issuance of the 1865 Emancipation Proclamation by President Abraham Lincoln.

These were turbulent times throughout our region, the days of reconstruction, following the closing of the war, being upon us. Many families lost loved ones in the fighting. Some invested heavily in the cause and lost all monies as well as sons. The Dan River Baptist Association members came together for their annual meeting in July 1865 at the Meadville Church. However, the minutes were not printed for the year and we have no statistics to offer. The Cross Roads delegates to the associational meeting were instructed to go on record as supporting the State missions and the Association causes. In 1866 we gave to the Foreign missions and the Dan River Baptist Association \$4 each for a total of \$8. The year 1867 saw us contributing \$20 to Foreign Missions, and \$80 for State Mission work; and, the regular \$4 for the printing of associational minutes. The years 1868 and

1869 found the church suffering financially - a total of \$13.10 being contributed for the work of State Missions and the Dan River Baptist Association combined.

Beginning with the year 1870 and ending 1899, under the leadership of pastors Hardwick, Lake, Slate, Crews, Fontaine, Williams, Beam, and Fitcher, we made every effort during this thirty-year period to give something to all State supported Boards. Our gifts for Foreign Mission work during this period totaled \$230.01, our smallest annual offering being twenty-five cents - Sunday School and Bible Boards 25 cents; and \$3 each for the Ministerial Relief Board and the Dan River Baptist Association. The year 1882 found us without the means of sharing, except to pay our \$3 quota for our associational needs. In 1883 we bounced right back, giving of our substance to all the Boards of the time - Foreign, State and Home Missions, Education, Sunday School and Bible Boards, and for the Minister's Relief Fund.

It was in October 1876 when the church family, after much deliberation, concluded we were not financially able to increase our education fund quota in order to participate in the establishing of a scholarship in the Richmond College to be called "The Poindexter Scholarship". We did continue with our quotas for the ministry of all the Boards throughout the 1800's; and, in 1891 we began sharing in the work of the Orphanage Relief Program. In addition to the \$953.47 total thirty-year gift through 1899 we gave, in 1873, a \$400 gift to the Dan River Baptist Association Memorial Fund. We believe this \$400 memorial gift to our association was then made a part of a state-wide offering of gifts and pledges (this same year) in an attempt to raise \$300,000 toward the endowment and buildings of Richmond College. These gifts were to be a memorial to the services of those who helped

secure the Virginia Statute for Religious Freedom, during this fiftieth celebration of the Virginia Baptist General Association of Virginia. Thousands of persons attended this May 1873 celebration, and ministers from all over this great Commonwealth were also in attendance - among them, James William Wildman. then a young, age 21 year-old man, who would not be ordained into the ministry until August 6, 1876. A group picture, oval in shape, of all the ministers attending this service in 1873 hangs on a wall in the Virginia Baptist Historical Society Library. It was great to have the privilege of viewing this group of Virginia pastors, especially to know the likeness of our eighteenth pastor, James William Wildman, as a young man. The pastor some of the present membership remembers during the period 1920 to 1928 was definitely an elderly person and wearing a beard - not clean-shaven or handsome as the 1873 likeness.

In 1876 the church fathers let it be known that, in order to systematically raise funds for all benevolent causes, a committee should be appointed to handle such giving. It was approved that the calendar year be divided into the four calendar-year quarters with each quarter being served by two leaders, with neither of the groups trespassing on the quarter of any other group. The quarters were set up as follows: 1) Minister's Relief Fund; 2) Education Board; 3) State Missions; and 4) Foreign Missions. This proved a workable method of soliciting funds for our mission work during this period of our history.

A substantial increase in our pattern of giving for mission causes, covering all the State Boards, was realized throughout the church years 1925 through September 30, 1987. We were careful to share our tithes and offerings with Foreign, State, and Home Missions. We were giving to the Children's Orphanage

Fund, remembering the needs of the Sunday School and Bible Boards, the Virginia Baptist Hospital, the work of the colporters during the Civil War era and during the World War I period, 1908 - 1919. We gave generously to the Minister's Relief Fund, and supported those institutions of learning, organized for the schooling of young ministers, and others attending Baptist supported institutions.

Cross Roads can be thankful and proud of its involvement in the Seventy-Five Million Campaign of 1919. This was a five-year program set up at the meeting of the Southern Baptist Convention in May 1919, and created much enthusiasm in the advancement of missions support. Under the leadership of our pastor, the Rev. James William Wildman, our church pledged \$3,100 for the five-year period. As near as we can determine from available reports, our gift to this campaign was in excess of \$2,000, and we feel this was a goodly sum because of a general widespread depression. As a result of this campaign, our own Cross Roads aided in the founding of the Bluefield College, the Virginia Baptist Hospital, and possibly other institutions unknown to us at this writing.

You will be pleased to learn, as we were, that the Seventy-Five Million Campaign was the forerunner of our current Cooperative Program. Even though, in the aftermath of a staggering debt - Convention causes for missions had brought about - the cooperation of all Virginians removed this handicap with gifts and love offerings. The Seventy-Five Million Campaign brought about a unity of all Southern Baptist churches in support of missions, christian education and benevolences. Virginia Baptists continued their giving to the forward movement, and on November 15, 1923 the Virginia Baptist General Association made progress and opened doors for mission giving through the method we now enjoy - the Cooperative Program - officially adopted in 1925. Since that date we have given generously

to the program, some years the records show 21% of our budget; however, for a number of years now, we have given 10% of our annual church budget. Our free will love offerings for State, Home, and Foreign Missions are good, and our offerings in mission-giving for the years 1925 through September 30, 1987 are charted below.

	Co.Oper. Program	State Missions	Home Missions	Foreign Missions	Total Missions
Oct. 1, 1966 - Sept. 31, 1987	\$32,996.00	\$1,075.00	\$2,309.00	\$2,071.00	\$38,451.00
Oct. 1, 1947 - Sept. 30, 1966	13,289.07	408.19	573.22	1,074.98	15,345.46
1925 - Dec. 31, 1946	1,723.36	143.24	95.31	121.22	2,083.13
Total - 1925 - 1987	\$48,008.43	\$1,626.43	\$2,977.53	\$3,267.20	\$55,879.59

Our commitment for aid to others in need follows through in our giving to the Children's Orphanage, Virginia Baptist Hospital, Christian Education, Ministerial Relief, Miscellaneous Missions, and for the work of the American Red Cross. During the period 1900 through September 30, 1979 we gave more than \$4,000 to these ministries.

For the six year budgeting period 1983 - 1988, the church family set aside \$50 each year to help cover the expense of a summer retreat for the boys and counselors of the Patrick Henry Boys Plantation, Brookneal, Virginia. This home for worthy boys was organized some twenty-seven years ago, and their first boy was

admitted to the home February 1, 1961. This home is totally and voluntarily supported by friends, like you and me, believing "It is better to build boys than mend men." Contributing to this worthy cause is the special ministry of many of our current church members.

In addition to any and all mission giving, the church family joyfully and willingly opens its heart to share voluntarily with those within our midst, who need funds or other care because of illness, death, or other causes with a church connected family or within a community family.

In the interest of Missions, especially Colportage, and other benevolent enterprises within the Cross Roads Baptist Church, October 1859 and during the pastorate of Norvel Winston Wilson we bring you this news item taken from the Religious Herald, page 171, Column I in a letter written by A. E. Dickerson who was associated with the Colportage Program - we feel sure. A portion of his letter follows: "At Cross Roads the congregation was small, the day being very inclement - but a large donation was made. After speaking to the congregation and seeking donations in regards to colportage, one brother came forward and placed on the table another \$25, and thus in a few moments the free will offerings amounted to \$100."

Brother Dickerson continued to write: "Elder N. W. Wilson has within three or four months become the pastor of Cross Roads Church, and his labors are being richly blessed. Within a week he has baptized 10 or 12, and there are several others inquiring after Jesus. Brother Wilson - until within two years belonged to the "United Brethren". Becoming somewhat dissatisfied in reference to his baptism, he read every book he could obtain in advocacy of Pedo-baptism, and then read

such Baptist works as were within his reach - and thus he was led to unite with the Baptists. Within a few weeks after the change of his church relations, he was appointed Colporter by the Sunday School and Publication Board. He served us very efficiently until ordained to the work of the pastorate. /s/ A. E. Dickerson."

- true copy May 4, 1887



Our Woman's Work

In the interest of missions we feel we should attempt to relate to you the involvement of the women of this church, even though we have so few records from which to gather the facts of our Woman's Missionary Union. Some of the material handed to us, spelled out the objectives of the Woman's Missionary Union, and we use this informative material for the benefit of many of us who may have never enjoyed the mission goal of the women: "1) teach missions; 2) engage in mission action and personal evangelism; 3) support missions through praying, giving and providing an environment for the nurture of missionaries; and, 4) personally ministering to missionaries and their families."

It is not known at this writing the organizational year of the Woman's Missionary Union of Cross Roads. Neither are we able to give the names of those ladies known as the charter members. It was August 3, 1899 that the Woman's Missionary Union was first mentioned in the minutes of the Dan River Baptist Association; and it is certain that none of the churches in the association were recognized as having an auxiliary for woman's work until, at least 1898. Be that as it may, the February 1893 church business minutes carry the following notation: "It is moved and seconded that the ladies be exempted from the different Boards as they collect for the Boards through their Missionary Society." In this instance the church clerk had reference to the State Mission, Sunday School and Education Boards, and the State Orphanage. Prior to this, the ladies worked side by side with the male members of the committees to raise funds for these mission boards.

In 1866 the Dan River Baptist Association recommended that each member church form a missionary society. There was a great need for systematic giving to

missions for State work - especially in the educational field and primarily that of young ministerial students. In a writing relative to this recommendation, it was thought that the "Brethen" had in mind a church - rather than a female missionary society. However, this 1866 recommendation opened a door for the women of Cross Roads, and in June of this year they were given the privilege of voting for 'male' delegates to represent the Church at the annual meetings of our Dan River Baptist Association. It may have been about this time that the ladies of this church formed themselves into "The Ladies Aid Society." A search of our church minutes does not reveal there existed within the church a female or any other society until April 1881. We note the church clerk has written in these April minutes: "Moved and seconded that the construction of the pool be turned over to the Ladies Aid Society." It is apparent that the women placed themselves along side the brethen to work for all good causes - as helpers, so to speak, but graciously assuming the position of servants because of possibly having to remain in the background for a fifty-two year period (1814-1866). With the construction of the baptismal pool being turned over to the ladies in 1881 is sufficient reason for us to know our women of the early years of our church life were brave, courageous, fearless, and fully capable of assuming any responsibility. In the writings of the clerk of the church, he never revealed whether the ladies actually did build the baptismal pool. However, the pool was built, and in some of the later church minutes the clerk wrote of "going around to the pool for baptizing after the worship service."

In June 1886 the women were again called upon to aid in the collection of funds for the Mission Boards. In July 1893, during a church business meeting it

was "moved and seconded that all monies for the different Boards be collected through The Ladies Missionary Society." In September 1895 the ladies were again serving on committees with the brethren to raise funds for the mission boards, apparently this being a church project. Looking backwards to the year 1874, the missionary societies of our Baptist women numbered about one hundred throughout Virginia. This same year Cross Roads and nine other churches of the Dan River Baptist Association made a pledge to send boxes of provisions to the ministerial students at Richmond College. These students had formed a club of members who depended on food sent to the college by sympathetic friends from all over the State, and the "Sisters" were included in this pledge. In 1875 the Southern Baptist Convention instructed the Foreign Mission Board to appoint, in every cooperating state, a committee of women in the interest of missions, and the Committee for Woman's Work in Virginia was organized. In 1876, our association brought to the attention of the member churches the instructions of the Southern Baptist Convention, noting that "female" missionary societies are multiplying within the State and that a revival of mission work is prevalent. The "Sisters" associated with the churches of our Dan River Baptist Association were called upon and appointed to collect funds for ministerial relief - and Mrs. John A. Jennett was named as the representative for Cross Roads.

In 1885 the Southern Baptist Convention again came through with the recommendation that the Baptist State organizations foster the work of the Central Committee for Woman's Work. We are told this was a troublesome problem for the all-male delegation to the annual sessions of the Virginia Baptist General Association - some of the brethren in favor of an organization for woman's work, while

others disagreed, contending that women should have no separate organization - local, associational, or state. Finally, the church women all over the state, who had been raising about a third of the missionary money, believed they had to do something to improve the State's missionary program. During the same period (May 1888) the all-male delegation was in session for the annual Southern Baptist Convention meeting at the First Baptist Church, Richmond, Virginia - the more than one hundred women from Virginia and eleven other southern states came together at the Broad Street Methodist Church of Richmond to organize a woman's missionary society. Without approval of the Southern Baptist Convention and unknown to the all-male Convention delegation meeting just one block away, these more than one hundred women from these twelve states 'came to order, declared themselves organized, drafted a charter,' presented it to the Southern Baptist Convention, and three days later, May 14, 1888, the organization of the Woman's Missionary Union was formalized with complete approval of the Southern Baptist Convention.

In November 1888 the Baptist General Association of Virginia agreed to a compromise, and accepted the Central Committee for Woman's Work as an Auxiliary organization. In 1898 this auxiliary organization was re-organized and the name changed to Woman's Missionary Union, Auxiliary to the Baptist General Association of Virginia.

The records for Cross Roads Baptist Church show the Woman's Missionary Union was fully organized, and actively giving to Home, State, and Foreign Mission causes from 1901 to 1912 with twenty-two members and an average of six in attendance for this period of time. Records are not available for the next fifteen

years, but we have every reason to believe the women were very busy with their mission work. Beginning in 1927 and ending 1936 the Woman's Missionary Union, the Girl's Auxiliary, the Royal Ambassadors, and the Sunbeam societies were reported in good active status. The first recording of a Young Woman's Auxiliary was in 1911, but no further reference until 1928 when it was noted there were eight young women enrolled. In 1946 and throughout 1969 all societies were working and giving, their gifts for missions totaling \$9,194.66 for this period of time. Beginning 1974 and extending through 1986 we find the Woman's Missionary Union, Acteens, Girls in Action, and Mission Friends active and contributing gifts in the amount of \$413. Over the years our Royal Ambassadors were active or inactive - all focusing on the male youth of our church and community. The Young Women's Auxiliary society has never shown that it was a truly active society; and, during the 1920 and 1930 years the few 'older' young ladies elected to become members of our regular missionary society. The writer was among this small group who became members of the Woman's Missionary Union, and enjoyed every moment of being grouped with the fine, christian ladies who opened their hearts to us. We were offered positions of officers, some of us were gifted on the piano, all could bring a message in song. These dear ladies had much to offer us and taught us well, and the blessings we received in this fellowship was accepted with love and joy. I wish all of you readers could have viewed the beautiful facial expressions of those older ladies as we youngsters stood before them and gave the assigned program of the month. I tell you "this was a most memorable time of our lives."

There are long gaps in which records are not available for some reason or other, and we have relied almost completely on the annual minutes of the Dan

River Baptist Association for the information brought to you in this writing. For some years, 1962 - 1964 and possibly other years, the Cross Roads ladies were formed into two societies: 1) the younger, working, business-age group, known as the Business Woman's Circle, and 2) the older women of the church. This two-society formation very nearly brought about a dislvement of both societies - the younger ladies wanting very much to work separately from the older group of women; and, the older ladies desperately needing the help of the younger group. For some years now all the ladies are members of the older group of women, and the one society is again created. Again the society shows much promise in its mission work.

In our search of the Dan River Baptist Association annual minutes, we are able to share with you the names of those serving as president of the society from 1946 through 1987: Frances Solomon, Myrtle Mason, Alice Dodson, Mary Etta Hutcheson, Mary R. Satterfield, Viola J. St John, Annie C. Long, Alease T. Solomon, Abby D. Newcomb, Esther L. Solomon, Linda W. Reaves, Jean W. Reaves, Anna M. Blanks, Jane A. Heartwell, Frances T. Stevens, Melissa V. Childers, and Ann S. Hudson.

"Laborers together with God"

I Corinthians 3:9

Note: Our research for this writing included the Religious Herald; the writings of Ed Briggs, A Religious writer for the Richmond Times Dispatch Newspaper; and the writings of Carrie S. Vaughan contained in the publication "Meaningful Moments in Virginia Baptist Life 1715 - 1972", published by John S. Moore and William L. Lumpkin in 1973.

Cross Roads Sunbeams

The Sunbeam class of Cross Roads was organized a short time prior to July 31, 1903, according to a writing in the Dan River Baptist Association minutes of 1903 - when it was noted that the church was now sponsoring a Sunbeam class through the Woman's Missionary Union. It was not until 1905 when we learned from the annual report of the accomplishments of our own Sunbeams. Miss Mabel Moore, delegate, and the Sunbeam leader of Cross Roads gave her report: "Cross Roads Sunbeams, with forty-five on roll had an average of twenty attending the five meetings held during the year. They shared their \$12.51 offerings with the Foreign Missions, Home Missions, and our State Orphanage."

The 1908 report shows \$15.91 was given to missions; and, the 1909 gift giving totaled \$11.99. We now take you back to 1902 - the year we read of each Sunbeam bringing to the meeting a 'penny' that he or she had earned, and these penny offerings were used to help missionaries share Jesus with others. Although we are unable to bring you any information about the progress of our Sunbeams over the years, we know they continued to "shine" throughout the years always led by a devoted and dedicated lady of the Woman's Missionary Union. And, they learned to sing the Sunbeam song:

*"Jesus wants me for a Sunbeam,
To shine for Him each day --
In every way try to please Him ,
In all that I do, or say.
A Sunbeam,
A Sunbeam,
I'll be a Sunbeam for Him."*

In 1970 or 1971 the Sunbeams all over the State changed their name, and are now known as Mission Friends; and, Cross Roads Mission Friends were in active status until 1982 with only three members enrolled - and we have not enjoyed this little group since that year. Our children have grown up and are now included as members of either the Girls in Action or the Royal Ambassadors societies.

We Honor Our Youth

It gives us much happiness and joy to stop for a minute, and quietly tell you how much we appreciate our youth of today - but never forgetting our youth of yester-year. Throughout the years our young folks have marched forward, with their leaders, serving Cross Roads in a careful, Christian manner. Today, we honor all youth!

In the words of Mrs. Victoria Newcomb Collie, who has led the youth group from their very early years to the present, we give you her message: "The young people of First Cross Roads play an important part in the life of the church. We have had an active group of young people over the years who have added necessary vitality and vigor to the church program. Many young people who have participated in our summer retreats have returned to the church renewed spiritually for having spent time together worshiping and playing. We have seen young ones grow into responsible, mature, Christian leaders. These young people are very special in their love for each other as well as their love for the church family as a group. God has truly blessed First Cross Roads Baptist Church with an array of young personalities, each beautiful in his own way."

James A. Moore

To our knowledge only one church member has been recognized as an ordained minister - Bro. James A. Moore. Mr. Moore came into our area sometime in the early 1840's, and was received into the membership of this church by letter on March 25, 1848. He was granted a letter of dismissal in November 1849, but returned in May 1850. In September 1851 he was granted a license to preach; and, in September 1854 the church invited the presbytery appointed by the Dan River Baptist Association to ordain Bro. Moore into the ministry. Our church minutes do not reveal this ordination actually did take place; however, the future church minutes refer to Bro. Moore as an ordained minister of this church. He actively participated in all phases of the church life; and was, no doubt, the mainspring of all church activities so it must have been heartrending to the church family to learn of his expectation to remove himself from the area.

In September 1869 the church body came into session and resolved, on motion, "to issue Bro. James A. Moore, an ordained minister of this church, a certificate of membership and office; and , that we commend him to the sympathy and cooperation of those with whom his lot may be cast. "We could find no reference of his having left the vicinity, or that of his return - and was again affiliated with Cross Roads Church. However, the records do show that Bro. Moore was excommunicated from the church membership on July 27, 1872. During this same July 27 business session the church fathers prepared a certificate of christian standing in these words, 'this is to certify that Bro. James A. Moore's christian character was acceptable to Cross Roads Baptist Church up to the 3rd Sunday in

July 1872'. Done by order of the church and during the pastorate of Rev. William M. Slate.

In view of the above recordings, we feel Bro. Moore continued to reside in the vicinity of Cross Roads Church and dutifully accepted the responsibility of the church rules. According to the writings in the minutes, Bro. Moore was never given a letter of dismissal - merely, for a time, he was excommunicated.

The church body went into a business session in November 1878 and, we find them restoring Bro. James A. Moore to the full fellowship of the church, and granting to him a letter of dismission. Then on December 1, 1878, at a regular business meeting of the church we find the following: 'moved and seconded the order for Bro. James A. Moore's letter of dismission from the church be rescinded'. And, it was moved and seconded that a presbytery be called to consider the propriety of restoring Bro. Moore his credentials.

We read in the church minutes from time to time the reason for a member being excommunicated from the fellowship of the church. However, the records do not carry - or we could not find any reason for the excommunication of this seemingly christian man, and believe the reason was of an insignificant nature. The church family acted in good faith renewing this membership.

.....To reach the port of heaven we must sail, sometimes with the wind and sometimes against it - but we must sail, not drift or lie at anchor.....

Oliver Wendell Holmes

Civil War Period, 1861

It is fitting to mention here the happenings of the times, the affairs taking place in and around our own Cross Roads Baptist Church. It was 1861, and the states were at war with each other - north and south. At the very beginning of the call to arms Captain William B. Bruce, in May 1861 organized Company K, known as the News Ferry Rifles . The Company was mustered into service on June 1, 1861 serving until August 31, 1861 as Company K, 20th Virginia Infantry organized at Cross Roads Church (Turbeville), June 1, 1861.

In March 1982, Mr. W. Carroll Headspeth of South Boston, Virginia published his book "Halifax Volunteers in the Confederate Army". He tells us in his writings that the recruits, or volunteers, came from a wide area covering both sides of Dan River. However, the actual organization and preliminary training of Company K took place 'at Cross Roads Church' on the south side of the stream, Dan River. Mr. Headspeth believes News Ferry (said to be the organizational point) was used since it was possibly the mailing address of Captain Bruce, he being of the Berry Hill Bruce family; or, because it was the nearest railroad connection. Also, the ferry at this point, was a popular crossing at the time - serving to connect the southside communities with the Southern Railway depot at News Ferry, as well as furnishing a convenient and direct route to the courthouse at Houston (now Halifax), Virginia.

In continuing to quote Mr. Headspeth, with his permission, we note he gives us an interesting eye witness account of the organization and drilling of the Bruce Company as related by Mr. Luther T. Moore, age 89 at the time of the interview, who says he was too young to join up, but saw five of his brothers march off

to war. And, we quote Mr. Moore from the Headspeth writings: "The organization and training of the Bruce Company was all done on the south side of the river, at Cross Roads Church, and most of the recruits were from that neighborhood. Women of the vicinity who did sewing were employed, and a regular tailor shop was established there to make uniforms for the men. Not only was Captain Bruce the leading factor in organizing the Company, but it is my impression that he bore the expense of outfitting the men as well." Mr. Moore remembered various men as being members of Company K- his brother, William 'Billy' Moore, William Guthrie, Dick Williams, and Jim Brandon, according to Mr. Headspeth's writing.

Our church minutes do not give us any information concerning the preparation for battle 'on our own doorsteps' or of the ladies who met in the church to sew for the troops, although these happenings did occur. It is possible the omission of this fact was because the occurrence had nothing in common with church business matters; the separation of church and state having taken place in January 1786, with the defeat of the General Assessment Bill of 1785 - the Baptists being strongly opposed to this bill. Prior to the formation of Company K at Cross Roads Church on May 1, 1861, and the drilling of the troops during the month, the regular church business sessions were held monthly during February, March and April. However, there is no record of the May meeting being held, and with the Company being mustered out on June 1, the church leaders continued with all monthly sessions (except October) through December 1861. No mention of the stressful times was made in any of these monthly recordings. Let it be known here that among the 87 officers and volunteers named in Company K, June 1, 1861 mustering out list, were some of our own church members namely:

William V. B. Moore, John N. Edwards, James M. Brandon, William G. Carter*, Archibald A. Moore, William H. Powell, Charles P. Turbeville, and Alexander Guthrie.

On the June 20, 1861 to August 31, 1861 list of the Paces "Brooklyn Grays", Company E, 23rd Regiment, Virginia Volunteers, we note the name of Cornelius P. Wilkins*, who was another member of Cross Roads Church. Wilkins died in the service of his country, April 1863; and, in May 1865, William G. Carter also died in the service of his country at Point Lookout. Both of these deaths are noted on the church roll in the 1848 - 1870 minutes book. We would like to tell you also, that Alexander Guthrie (one of our own) was captured almost immediately at Rich Mountain during the skirmish there, but found himself and the other prisoners being quickly released by General McClellan. Guthrie later served in Company C, 53rd Virginia Volunteers list of March 1, 1863 to April 30, 1863. William V. B. Moore, a 1st Sergeant in the Company K, 20th Virginia Infantry, June 1, 1861 muster roll, also served as Corporal in Poague's Artillery. Edward B. Moore served in Company C 1st Battalion Virginia Light Artillery. James T. Carter served in the 59th Virginia Regiment and was a member of Captain John N. Edwards' Company. Benjamin C. Solomon saw service towards the later part of the war years, and was a Private of S. T. Wright's Battery at the Crater. There may be others of the church membership, unknown to us at this time, who moved out so quickly to volunteer for service to our Country.

We quote herewith from the church minutes record, with reference to these civil war days, the following: "No church meeting the 4th Saturday in June 1864 in consequence of the public enemies threatening our county, and most of the male

membership having been called up to participate in the Battle of Staunton River Bridge, Saturday, June 25, 1864. Signed, L. W. Turbeville, Clerk."

During the period of the Civil War, and immediately after, Virginia and it's people suffered untold agonies - much or all over the state there was poverty and general want. Evangelists and colporters were sent out by the General Association to minister to those in need, especially to the soldiers. They distributed religious books, tracts, testaments, and a little volume of hymns. Funds for the colportage ministry were provided by the churches of all the states associational bodies; and, the State Mission Board recommended their work anew - picking up after the destruction of all previous records by the Federal Army, and pledging to carry on the work according to contributed monies. Our own Cross Roads always sent up 'a sum of money' for colportage work and for other mission and benevolent uses. Generally this was done during the period of the annual Dan River Baptist Association Meeting.

On the Saturday before the fourth Sabbath in July 1864, the church family met for their regular business session, led by the pastor, Rev. A. B. Cabaniss. All work of the church continued in a normal manner throughout the months ahead, the pastor continuing his duties through October 1864, when he resigned. It was necessary that a subscription be raised for the pastor's past services, and in December 1864, \$341, in money, and \$12.20 in articles had been pledged and accepted.

Throughout the war years our colored friends continued to worship with us, made professions of faith, and were baptized by immersion for membership into the church. April 9, 1865 saw the end of the four-year struggle for freedom; how-

ever, our colored friends who were members of Cross Roads Church saw fit at the time to remain a part of the only church they had ever known. In September 1865, as petitioned by the colored deacons, approximately 221 letters of dismissal were sent to all colored members, thereby giving to them the separate freedom believed to be desired. Rev. J. F. Hardwick, our pastor, and Brethren Moore and McDonald were invited as a presbytery to form the colored members into a separate church. By this act, and on their request, they were granted the use of their Mother Church one Sabbath each month for their own worship service. An article of agreement was drawn up between the colored and the white church, allowing this privilege until they could build a worship house of their own. A true copy of this agreement as it appeared in the church minutes ledger is made a part of this writing, and follows:

“We, the deacons of the colored church at Cross Roads having been appointed by our church for the purpose of conferring with the deacons of the white church, do respectfully state that we have no house of worship and therefore, petition the deacons of said white church the use of their house of worship at such and under such circumstances as they may deem proper. The aforesaid white deacons do grant the aforesaid colored church the use of their house of worship one Sabbath evening in each month upon the following conditions, To Wit: 1st, that the colored church shall employ an acceptable minister. 2nd, have the doors and windows closed after services, provide good order. 3rd, all of which shall be subject to limitations or revocation by the aforesaid white church whenever they may deem it expedient. 4th, We, the aforesaid white deacons do furthermore grant the said colored church the rear of said house of worship on our regular meeting day.”

Made and assigned this the 20th day of May 1866.

Witness:	his /s/Henry (X) Powell mark
/s/ Chas. P. Turbeville	his /s/ Thomas (X) Oliver mark
/s/ John A. Jennett	colored deacons
	/s/ F. M. Turbeville white deacon

The above is a true copy.

Tester, /s/Chas. P. Turbeville,
Clerk

Note: This agreement from church minutes Book I, 1848 - 1870

It does not appear there was any disagreement between the colored and the white members, until June 1868; and, in this instance they were using the church at unauthorized times for meetings. A committee was appointed to meet with the Freedman in regards to this matter. Again, in March and May, 1869 during the pastorate of Rev. J. B. Lake, committees were appointed to confer with the Freedman in regard to their use of the church. Again, they were given instructions on their use of the building; and, were told to employ a competent pastor, keep order, and be orderly themselves. With this admonishment, it was again agreed to let them use the church one Sabbath each month.

In September 1870, the appointed committee again conferred with the Freedman about their use of our church. No doubt these several conferences held over a period of five years, was to advise and give help to these colored people as

long as it seemed necessary. And, in order not to do them any injury, it was again decided to let them continue to use their Mother Church one Sabbath each month. However, they were given to understand they would now make plans to build their own church by the first day of January 1871.

Our church minutes make no further mention of the Freedman, and their use of our church for worship services, after that of September 1870. We firmly believe they accepted their lot and immediately made arrangements to construct their church building. It is possible our white brethen worked with them, giving them the guidance and leadership they must surely have needed. And, the end result was a building exactly like the Mother Church they were leaving, and was also named Cross Roads Church. To this day the name of their church remains Cross Roads Baptist Church, and our First Cross Roads Baptist Church can be proud of the accomplishments realized by these brethen. Spiritually and otherwise they have grown! More than 200 persons branching off from the only church they had ever known, and learning to lay a firm foundation for their very own church home - just a mile or so from the white church and the church family who had mothered them all of their lives.

*You will please note a copy of the original agreement between the African and the White Church, as it appears in the 1848 - 1870 Church minutes book, and dated the 20th day of May 1866, may be found at the end of this subject writing.

Articles of agreement between The
African & white church worshipping at
Crop Roads meeting house. —

That the Deacons of the colored church at
Crop Roads having been appointed by our
church for the purpose of conferring with the
Deacons of the white church, do respectfully state
that we have no house of worship therefore
petition the Deacons of said white church the
use of their house of worship at such times
and on such occasions as they may
deem proper. The aforesaid white Deacons do grant
the aforesaid colored church the use of their
house of worship one sabbath evening in
each month upon the following conditions
(To wit) 1st That the colored
church shall employ an acceptable
minister 2nd Have the doors & windows
closed after service preserve good order
3rd All of which shall be subject to
limitation or revocation by the aforesaid
white church whenever they may deem
it expedient. 4th That the aforesaid white Deacons

do further ~~grant~~ grant the said colored
church the use of said house of worship
on our regular meeting days.

Made & signed this the 20th day of May
1800

Witness

Chas P. Turbville
John A. Bennett

Henry ^{his} Powell
mark
Thomas ^{his} Oliver.
mark

Colored Church

F. W. Turbville

The above is a true copy

test

Chas P. Turbville C. C. K.

White Church

World War II

1941 - 1945

The following young men went out from Cross Roads Baptist Church to serve in the armed forces of our Country during the 1941-1945 period:

Keister Nicholas Adams	Chester Bruce Long
Edward Branch Dodson	Woodrow Wilson Long
George Estes Dodson	William Armistead Moore
Melvin Scott Dodson	* John Irvin Oliver
Cecil Trent Fulp	Wallace Jordan Solomon
Tullie Rowe Gray	Willard Creath Solomon
Cecil Chesley Long	John Fletcher Stephens, Jr.

* Died in the service of our country



Four members of our church served their country during the 1914 -1918 period of World War I:

Theodore Archer Adams	James Otey Solomon
John Wiley Owen	Charles Lewis Whitlow, Jr.



There were twelve members of our church, and possibly others unknown to us of today, who saw service for their country during the Civil War period. These men are named in the 'Civil War' writing of this history, and we refer you to this writing.

Discipline

The first known existing Constitution and By-Laws of the Church is written in the fine penmanship of those early years. It is made a part of the 1848 - 1870 church minutes ledger and is undated. The duty of each church officer is spelled out very plainly, and those officers "who fail to discharge their duties satisfactorily shall be amenable to the church."

Article 7 of this Constitution and By-Laws states: "in matters of dealing amongst brethren the scriptural rules must be followed in the Spirit of meekness and christian forbearance." In Article 9 we note, 'the names of all male members were called at each regular meeting, and all absentees noted'. A committee was always appointed, usually three members, to meet with the absent brethren to ascertain the reason for absenteeism, and report same at the next regular business session, to which the cited member is expected to report. If he failed to respond, he was ordered to 'come in person' to the next meeting and defend the charge against him. The discipline handed out was either minor or major, depending on the charge. Generally, the cited member was readily excused for his absenteeism from business meetings. However, if it was found his absence was due to behavior unbecoming to a christian - drunkenness, immoral conduct, etc. - this required strict disciplinary action and the member was refused the fellowship of the church. He was also refused a church membership letter to transfer to another church until he expressed repentance for his 'sins', and was first accepted back into the full fellowship of this church.

We note from time to time one of the members failed to attend a meeting, he was forgiven and excused at the next meeting. Then he was again absent, and

again he was excused. We also note from the recorded items that Sister Matilda had passed away about the same time as 'a brother's absenteeism was taking place', and both having the same surname, she may have been his wife. This gives us a deep understanding of this member's actions - he being still in grief over the wife's death remained away from the church business meetings. Since we are not told just why a member was absent from a meeting, if it was of a minor offense, we invite you to join us in believing - as we want to believe - that Sister Matilda and Bro. William were husband and wife! Surely it was sorrow and loneliness which kept him at home. The records further show this 'cited' brother eventually overcame his absenteeism problem, and served on committees to visit other wayward brethren and to assume other church duties.

And, we read in the minutes of the sin of dancing. It was during the pastorate of Elder J. F. Hardwick during the April 1866 business session that the subject of 'dancing' was brought out into the open as being a sinful past time. The brethren moved at once to voice the christian opinion of the church. It was resolved: "that this church cannot and will not tolerate dancing because they believe it wrong in the sight of God, and very injurious to their piety; and, influences a Christian." And, "hereafter if any of it's members should dance they will be dealt with accordingly."

Eight years later, during the pastorate of Rev. William M. Slate, we read from the January 24, 1874 business meeting recordings that "dancing is not in accordance with this Church, nor has it been in all ages of the church." And, "any member of this church engaging therein shall be subject to the chastisement of this church according to the majority vote."

It was learned at this same business meeting of a resolution relative to member absenteeism from regular church business sessions. This resolution was brought before the group attending the 35th session of the Dan River Baptist Association, July 1873, and was adopted by the majority. The resolution reads: "We recommend that if any member remain absent from his church three consecutive months he be cited to the church; if, for six months that he be excluded unless he obtains permission of the church to remain a member thereof." Cross Roads Baptist Church went on record opposing this resolution, with a majority vote against, and duly appointed a committee to prepare an address of notification to the Association of this decision.

Paul said to the Thessalonians *"Walk worthy of God, who hath called you unto His kingdom and glory" ...* -I Thess. 2:12 KJV

We Pause . . .

The writer finds the beginning of our church life so full of interesting facts, she shows a bit of hesitancy to get into another phase of our inception. At some given time in my earlier life, when I really began to wonder about Cross Roads' beginnings, I seemed to believe 'at this time' that we are the knowledgeable, intelligent, full of wisdom church members - far above those members of 1814 and before. NOT SO! I now know, and stand in awe and amazement, as I read of the mighty works of our forefathers who, because of their great faith and their great works, paved the way through all kinds of hardships and trials of their day to give to us of today a heritage rich in love and hope. They stood tall in their commitments! We can do no less!

May 26, 1987

Moving Forward

In the year 1845, on the 19th day of April, Mr. Byrd Moore and his wife, Frances, deeded to the trustees of the Baptist Denomination (Cross Roads), one triangular acre of land in consideration of one dollar in hand, 'for the said Baptist Denomination in said neighborhood forever'. The trustees in 1845 were Brethen Robert Moore, Leonidas B. Moore, Charles K. Turbeville, and George W. Boyd. This land deed is found in Deed Book #50, page(s) 418, 419, and 420, and is beautifully handwritten in the penmanship of the time. A copy is made a part of this writing.

We note from the church minutes of the May 1874 business session, that 'Brethen Jno. W. Edwards, Wm. J. Powell, and Wm. J. Wilkins were appointed trustees for the benefit of this church, and that they will, as such, apply to the Court of Halifax County, Virginia, for a deed to the land upon which the church stands'. This was during the pastorate of Reverend William M. Slate, and there is no known reason the church had been without a proper deed to the land for this long period of time. Inasmuch as all church minutes are lost, or misplaced, from 1814 to December 5, 1847, we assume the land deed was also misplaced for this lengthy period. For sure, the deed is properly recorded in the files of the Halifax County, Virginia Circuit Court, and a copy was obtained April 2, 1984, official receipt #31522.

It is not known just when our church building was actually constructed. However, since the church family was without a plot of land until April 19, 1845, we feel the founding fathers, their families, and their Christian slaves continued to worship in the school house, under the leadership of their pastor, Elder John Garland Mills. We want to believe the membership began making plans to build

their house of worship soon after receiving the gift of land. However, the church is without recorded church minutes until December 5, 1847, and none of the existing minutes give us this original building information. In our research of both the Roanoke and the Dan River Association's annual minutes from 1814 until the present date, we failed to unearth any information as to the actual building date. From time to time our church minutes will show "the window locks, the door locks, the door steps, etc. need to be repaired." Any information we have found in regards to the building is beyond 1847, and we firmly believe the building was standing prior to this date. Be that as it may, we know our church building is strongly built and sits on a firm foundation - physically and spiritually so.

At this point, we would like to tell you a little about other findings, concerning our Baptists life: 1) In 1814 Cross Roads was constituted and accepted into the Roanoke Baptist Association. This same year the General Missionary Convention of the Baptist Denomination for Foreign Missions was formed. The General Convention is generally known as the 'Triennial Convention' because it met every three years. 2) The Dan River Baptist Association was organized in 1839, and Cross Roads is one of the twelve churches known as the charter members. 3) In 1845 Cross Roads was the recipient of a deed to the one-triangular acre of land on which the church stands. This same year the Southern Baptist Convention was formally organized - growing out of the 1814 General Missionary Convention. In this instance we are grateful to those persons who were diligent and careful to preserve these and all records; and, to those who through records research have given us information so essential and meaningful of our beginnings.

It was in 1847 that Cross Roads, as previously mentioned, was host to the

churches making up the Dan River Baptist Association for the annual meeting of the association that year. If, for some reason, the church family still used the school house for all worship services, that building was surely of sufficient size, no doubt, to accomodate the ministers and three delegates from each of the member churches. Then, too, the appointed church hospitality committee always made ready the 'arbor' where the meal was served, and where they may have met for the worship service and the business session.

To build an arbor, it was necessary to plant sufficient posts for the length and width of the desired shelter; to lay long, slim, young saplings overhead and secure them to the posts. Then many small, leafy, shrub-like bushes were cut and laid over all this - thusly creating the cool, shady arbor. We believe the annual sessions of the Association was an all-male delegation, since the women of Cross Roads were not allowed to vote for delegates until June 1866. Even though the women were not allowed to vote for the three delegates from our church, it is firmly believed they very graciously prepared and served the food under the cool and shady arbor.

On July 24, 1860 Cross Roads was again the meeting place for the Association gathering that year. At the church business session in June 1860, a committee was appointed to canvass the members 'to provide homes for visiting ministers and delegates for the July session'. Looking back to the February and March 1860 church minutes, we find a committee appointed to 'contract for repairing the church'. Therefore, we feel safe in saying our church building was already sitting on its fieldstone foundation, long and wide and solidly built with weatherboard siding, and the wood shingled roof of the time.

According to writings in the October 22, 1978 partial history of the church, we note that during "a recent remodeling program in July and August 1978, old boards, beams, sills, and such, were uncovered which were found to be the extra-large, hand hewn by chop-ax, building pieces believed to date back to the 1800's and probably earlier than 1860, when the repair work was ordered. Underneath the tightly laid four or five inch heart pine boards, making up the floor of this building, we find these extra large hand hewn sills giving strong support for the siding, ceiling, and roof. Likewise, the beams are also extra large and hand hewn, again creating strong support for the rafters and then the roof. The two-by-fours stood tall and straight to accept the siding on the outside, and the lathes and plastering for the interior finish work. A balcony was built into the space at the front of the church, looking toward the pulpit area at the north end of this 51 foot long and 31 foot wide sanctuary. Since most area landowners were also slave owners, the founding fathers made sure their house of worship was solidly built, spacious, and with sufficient room for their Christian slaves to worship with them.

As near as we can determine, this church building, with the look of a very large shoe box, is the one and the same building in which we worship today - without the renovations. In the 1800's and prior, many of the known church buildings were of the same plan - all with the two single front entrance doors, both opening directly into the sanctuary. Less than half a dozen of our older folk are able to remember Cross Roads before the 1905 renovation. However, some of us do remember the frame building constructed for our colored friends and who were also former members of Cross Roads. Here, we find the same building plan, very plain with the two front door entrances, and we cannot help but sense their 'Cross

Roads' was an exact duplicate of their mother church, our own Cross Roads.

From the very beginning of the founding of Cross Roads all persons, including the slaves and other servants, were welcomed to all worship services and accepted into the full membership of the church upon profession of faith in God and baptism by immersion; or, by a letter of transfer from a church of like faith. The same by-laws of the constitution which governed the white membership, were also the accepted guideline for the colored members. For some years prior to 1865, one Sabbath or Saturday was set aside each month for the purpose of holding a business meeting for the benefit of the colored members. This was the very same procedure followed for the white membership; and, a search of the available known records reveal the first such meeting was held on the 'first Lord's Day in July 1849 with Brother Robert Moore acting as moderator. This arrangement continued for some twenty or more years, with the colored brethren of Cross Roads continuing their order of worship with the white membership and enjoying all privileges offered by the church. They presented themselves regularly for baptism and church membership - and the church minutes show that at least thirty of these servants presented themselves for baptism and membership with Cross Roads Baptist Church during the year of 1862. Twenty-one of these servants were received for baptism and membership the first Sabbath in September of 1862.

The Emancipation Proclamation issued by President Abraham Lincoln in September 1862, and effective January 1, 1863, brought about the withdrawal of the colored from Southern Baptist churches. As previously shown, church ordered business sessions were held regularly for our colored membership; and, one such meeting was held on the third Sabbath in May 1863 with pastor A. B. Cabaniss

acting as moderator. After the regular business was attended to, a discussion was heard by the members on the appointment of members of the colored race to serve on the deacon board. On motion, and seconded, the church decided "in consequence of the large colored membership, to appoint four colored brethen of good christian character as deacons" and these four were appointed, namely: Tom, servant to Bro. William L. Oliver; Overton, servant to Bro. Alex Watkins; Parker, servant to Bro. Fielding Link; and Henderson or Henry. a servant to Mrs. Powell. These brethen were elected unanimously to be ordained or 'set apart for that purpose' at a later meeting. It is not known just when their ordination service was held, but it is certain they were ordained inasmuch as they were still a serving deacon board in 1866, with Henry Powell and Thomas Oliver affixing their (X) mark to the Article of Agreement with the white church to continue to worship in their mother church until they could build a church of their own.

Throughout the early life of our church, and certainly beginning December 5, 1847, available church minutes reveal practically all business sessions were held on any given Saturday, always before the first, second, or fourth Sabbath. We believe this to mean "the Saturday preceeding the regular preaching Sabbath", and we find the membership coming together with the pastor, and an appointed moderator, for the business session. It seems that with the change of the pastor it was necessary to schedule these business sessions according to the pastor's availability for the monthly worship service on the Sabbath following the Saturday business session. In our search of the records we learned the pastor of our church was also the pastor of other churches in the nearby areas - sometimes at least three others - and that he gave each church one weekend each month. The Saturday sessions,

or the Sabbath call meetings were an essential part of the church life. All candidates for membership in the church were received and voted on at this meeting; the ordinance of the Lord's Supper was observed during this worship and business hour. The disciplining of a member was carried out at these sessions; a pastor was called, elected, or re-elected at this time; committees were appointed; messengers were elected by ballot vote as representatives of the church to attend the annual associational meetings. It is noted in our search of the minutes that a committee was always appointed to purchase the wine for the 'next meeting in quorum'. On at least one occasion a committee of 'one' was appointed to "secure wine for sacramental purposes." At the following monthly meeting it was learned the 'committee of one' had not purchased the communion wine. It was found the wine had not been obtained during the next month's business session. Then and there "the deacons were instructed to purchase one gallon of wine for the use of the church."

We find, too, that any item in the financial field was handled during these business meetings - pastor's salary, mission funds, any and all church expenses the same as today. Always there was building repair work, especially in the earlier life of our church - church steps, doors, locks, windows, underpinning, and such. And, the 'water cooler' always needed repair and we can't help but wonder "of what material was this water cooler made." Always, the brethren were careful to make sure the stove, as well as the chimney flue, was ready for winter fires. If a new stove was needed, someone was appointed to order one - in one instance, we read in the minute's "that duty was discharged at a cost of \$26.67, delivered at News Ferry." This meant moving the stove by horse-drawn wagon from the depot to the public ferry, across Dan River by a barge-type boat, and then continuing on to the

church - a distance of about three miles.

At the regular meeting in May 1863, during the pastorate of Elder A. B. Cabaniss, the church "resolved to procure a new baptismal suit, whereupon the necessary funds were immediately raised to the sum of 52\$ - the dollar mark dutifully placed after the 52 as was the custom with some in those days. We will never know if the pastor was a very large person, but the committee was directed to purchase an additional quantity of material for the baptismal suit! We feel a new suit was cherished by our pastor - and surely needed in the wake of such a large number of baptisms by immersion having been realized over the years.

It was in September 1873 that the "female church members presented the church with another baptismal suit, which was duly acknowledged, and resolutions passed unanimously thanking them." We have no available records whereby we may learn the exact location of the baptismal pool. From time to time the minutes show that "after the worship service the congregation went around to the pool for the baptizing." In May 1893, after the regular business meeting was concluded on Saturday before the fourth Sabbath, the church "assembled at the pool and witnessed the baptizing of twelve boys and girls." It is statements such as these which lead us to believe our baptismal pool was just around the corner of the church building itself. None of the present membership remembers our parents, grandparents, or friends discussing this subject with us.

In later years the church fathers built a pool underneath the pulpit area of our church, but this was never very satisfactory, because it had to be filled with rain water flowing through the down-spouts from the roof, and an enormous amount of water was needed to fill this pool. The use of this pool was

discontinued, and the church family is still without a baptistry, but relies on the use of that within the Alton Baptist Church - only a few miles from our own neighborhood. During the period when we were in the three-church field, all baptisms were held at the Black Walnut Baptist Church, or in a nearby farm pond.

At this point, let us acquaint you with our growth by baptism giving you the total number as found in our research of the associational minutes, and our own church recordings. It is also our desire to bring to you an average estimate of our membership over the years. Beginning in 1814 and extending through August 1839 our average membership reads 100 with a total of 33 baptisms. This was during the period when we were members of the Roanoke Baptist Association. As of September 28, 1839 we are members, with eleven other churches, of our own Dan River Baptist Association; and, from this date through the church year 1864 we are showing a grand total of 333 baptisms. For this same period the total average membership stands at 318, with the majority of this 318 number leaning to the active colored members. There were no statistics reported for the 1865 year, but we give you 221 counted colored members - this being the number who were given dismissal letters to form their own church as Freedmen. Likewise, we give you an estimate number of the white membership of the 1865 year, placing this membership between 90 and 100.

With the beginning of the 1886 year, we are an all-white membership of 101, with 21 baptisms counted for the year. During the year 1867 we count 13 baptisms and a total membership of 112. It was in 1867, during the associational gathering, that Brother Cade (?) spoke in the absence of the Cross Roads' pastor, Elder J. F. Hardwick, stating that: "Cross Roads is not, as the impression seemed

to be, declining or growing weaker. It has lost some of its members, who have gone to the Pedo-Baptist, but has lost nothing in strength and spirit. It has a Sabbath School, and prayer meetings."

Allow us, now, to take you to the close of the 1800 years (1868 - 1899) giving you a total of 174 baptisms for the period beginning 1868. Our average membership figure for this same period shows at 98; for the years 1880 - 1885, 127; 1886 - 1892, 98; and, 1893 - 1899, the average membership figure stands at 86. Our growth in numbers rested with the years 1888 and 1889 with 72 and 73 members counted. In 1892 the counted number dropped to 54 members - with 8 baptisms for the year. During the last 7 years of the 1800's, we note a growth in numbers with a baptismal number of 35. Our membership continued to climb throughout the years and now stands at 186 for 1987. Continuing with our breakdown of baptisms for the period 1900 through 1987, the record is showing 140 for 1900 - 1925; 48 for the period 1926 - 1950; 87, 1951 - 1970; and, 61 baptisms 1971 - 1987. This is a grand total of 336 baptisms for this 1900 - 1987 period. In arriving at this total number we were unable to obtain an accurate count for a number of years because of the missing statistics. But, through our research we have been able to bring to you a good 910 baptismal number all-told. Our church ladies must have surely stitched up many other baptismal suits over the years!

As previously noted, practically all business sessions throughout the life of the church were held on the Saturday before the regular Sabbath day of worship. It was not known at the time, but a definite change in the time for these business sessions was in the making - and this happening very probably was the unknown fore-runner which led to this change. During the pastorate of the Reverends W. T.

Creath and J. M. Morris the church had gone into the three-church field, using the fourth Sunday for our worship service, and the Saturday before this date for the regular business meeting. With the coming of Reverend Henry Norman Soyars to the field, it is especially remembered that he was unable to bring the membership together on Saturday at the appointed time - if there was a baseball game in progress on the nearby Turbeville High School grounds. Once, at the beginning of his pastorate, he waited in vain at the church, but with no one showing up decided he would go down the road to the school and watch the game awhile. Well practically all of Cross Roads was there thoroughly enjoying the ball game - but, a rather shame-faced group of Baptists when our pastor quietly sauntered into our view. This moment in 1933 or so could very well have been a starting point for a definite change in the time for holding our church business meetings. Attempts were made to hold monthly meetings, but for lack of a quorum this was never very satisfactory. Over the years there has been quite a few changes in the time of holding these business meetings. Finally, the church family, during the pastorate of Reverend Sandy C. Owen, elected to meet quarterly, with occasional call meetings to take care of business matters. Then it was concluded in January 1981, during the pastorate of Reverend Leonard L. Southern, to hold our quarterly business meetings immediately following the worship service, on the Sunday decided upon by the church. We now hold these meetings every third Sunday of the first month of the calendar quarter. Robert's Rules of Order has been adopted by the church as the manual of parliamentary practice.

Moore & Moore
Sons &
More

His Indenture made and entered into this 14 day of April
in the year of our Lord one thousand eight hundred and forty five between
Byrd Moore & Percy his wife of the one part and Robert L. Moore
& Charles H. Moore, Charles H. Pugh and George H. Moore
and their successors as trustees for the Baptist Association of
the County of Halifax in the State of Virginia of the other part
do hereby certify that the said Byrd Moore & Percy his wife do hereby

April 1845

do hereby certify that the said Robert L. Moore and George H. Moore
before the entering and delivery of this present the receipt whereof is hereon
acknowledged have bargained and sold and by these presents do hereby
confirm and bargain and sell to the said Robert L. Moore, Charles H. Moore,
Charles H. Pugh and Geo. H. Moore and to their successors as
respectively for the sole use and behoof of the Baptist Association a
certain labor parcel of land lying and being in the County of Halifax & State of
Virginia and adjoining the Milton Road in the neighborhood of Cross Roads
meeting House and adjoining the lands of the said Byrd Moore and Charles
H. Moore and bounded as follows, to wit: Beginning in the North line of the
Milton Road in Glen, and a Moore, (herein called) N. 8 W. 13 1/2 poles to the N. E. corner
and thence N. 74 W. 26 poles to the N. E. corner thence down the road as it ~~passes~~ ^{passes}
beginning making in a N. E. corner triangular corner to the same road as it does with
all and singular the premises with the roads, paths, avenues to be and every
part and parcel thereof to have and to hold the said labor parcel of land with
with the houses and all and singular other the premises hereinbefore mentioned
intended to be bargained and sold and every part and parcel thereof with
every other right in and to the same parcel of land unto the said Robert L. Moore
& Charles H. Moore, Charles H. Pugh and Geo. H. Moore and to their successors
in trust for the Baptist Association in said neighborhood forever
And the said Byrd Moore and Percy his wife for themselves and their heirs
the said labor parcel of land with all and singular the premises and
appurtenances before mentioned unto the said trustees and their successors
free from the claims of them the said Byrd Moore and Percy his wife
either of them their heirs or assigns and of all and of every person
whosoever shall with and without and former or future by law, present
or future of the said Byrd Moore and Percy his wife have been or
be their hands & souls the day and year first above written

Byrd Moore
Charles H. Moore

(Seal)
(Seal)

Halifax County Va. We Charles K. Purbiville and Geo. P. Richardson
justices of the Peace in the County of Halifax in the State of Virginia do
hereby certify that Vind. Moore and Denny his wife parties to a
certain deed bearing date on the 19th day of April 1845 and hereto
annexed personally appeared before us in our County aforesaid and
acknowledged the same to be their act and deed and desired us to
certify the said acknowledgment to the Clerk of the County Court
of Halifax in order that the said deed may be recorded. Given
under our hands and seals this 19th day of April 1845.

April 1845

hereby certify that Denny Moore the wife of Vind. Moore
parties to a certain deed bearing date on the 19th day of April 1845
and hereto annexed personally appeared before us in our County
aforesaid and being examined by us privately and apart from her
husband and having the deed aforesaid fully explained to her
she the said Denny Moore acknowledged the same to be her
act and deed and declared that she had willingly signed
sealed and delivered the same and that she meant not to
retract it. Given under our hands and seals this 19th day of
April 1845

Charles K. Purbiville
Geo. P. Richardson

Halifax Clerk's Office the 28th day of April 1845
The within written Indenture was presented in the Clerk's
Office aforesaid and it appearing from the Certificate thereon
endorsed that the same had been duly acknowledged by the
parties named Vind. Moore and Denny his wife parties to the
said Indenture and Certificate are admitted to record
accordingly

John Wm. Kola Clerk

The Three Church Field

At a call meeting of the church on the fourth Sabbath in September 1915 the church extended a call, with Alton and Black Walnut churches, to Bro. J. M. Morris to take charge on the three-church field. Rev. Morris accepted this call to begin serving the field in November 1915. Rev. William Thomas Creath, having faithfully served this field of churches since July 1902, ended his pastorate of Cross Roads Church on Sunday, October 25, 1915. In view of his long and faithful christian service, a committee of three. Mrs. J. Percy Wilkins (Sudie), Mrs. Theo. A. Adams (Sallie), and Edward Branch Moore, was appointed to draw up a resolution of commendation and respect honoring Rev. Creath. We feel certain this resolution was prepared for this beloved pastor and friend, but we can find no record that this paper was properly drafted.

With reference to the Alton and Black Walnut churches joining Cross Roads to share and support one pastor, we are without a proper guide to help us determine when and under what circumstances, the three churches came together and made a decision to become a three-church field. We have reason to believe business conferences were held during Rev. Creath's pastorate of Cross Roads; however, there is a long gap in the minutes record - extending from June, 1910 to February and March, 1911, and then not beginning again until June 25, 1915. The Cross Roads Church had been constituted in 1814; Black Walnut, ten years later in 1824; and, Alton not until 1909. We feel certain this formation of a three-church field was primarily due to financial circumstances, neither church being able to support a pastor full time. Of a surety we know Rev. Morris began serving

Cross Roads on the fourth Sabbath in November 1915, with business sessions being held on Saturday prior to the fourth Sunday of the month. This order of business and worship services had been used since February 1909, according to the church minutes, and continued for many years - certainly until the three-church field was dissolved at the beginning of October 1953, with Black Walnut going full time.

At the beginning of this field arrangement it was necessary for the parsonage committee of each church to come to an agreement on buying or building a home for the field's pastor. On March 25, 1917 a call meeting of the church was held, and Cross Roads went on record as favoring the building of a parsonage on the field, this being done by order of the church upon the request of the pastor, Rev. J. M. Morris. In November 1917, and in February 1918, we found it was necessary to make plans to raise funds for our share of the parsonage fund. In August 1918 our parsonage committee was asked to meet with Black Walnut and Alton committees at the Black Walnut Church, to consider repairing the parsonage and inviting the pastor to live in same. In July 1919 Cross Roads went on record "to authorize the trustees to sell the parsonage located at Cluster Springs." It does not appear the sale of this building was realized, because in June 1920 we were again raising funds for our share of the repair work on the building. We have learned from reliable sources that the three churches came to an agreement, whereby the parsonage serving these three churches as a home for the pastor would be located at Cluster Springs, with Black Walnut Church carrying 40% of the property value, and/or expense - and Alton and Cross Roads responsible for 30% each. This same percentage rate was agreed upon in meeting payments for

the pastor's services; and, the churches shared Sunday services for a number of years during this thirty-eight year period. Black Walnut held preaching services on the first and third Sundays of each month; Alton used the second Sunday morning and the fourth Sunday night, while Cross Roads worship services were held on the fourth Sunday morning and the second Sunday night. Business sessions continued to be held on the Saturday immediately preceeding the fourth Sunday. As noted previously, Black Walnut church left the field at the end of September 1953, and it was then necessary that the churches come to a satisfactory agreement on the disposal of the jointly owned church property. Committees were appointed as representatives of each church. A satisfactory agreement was made and accepted by each church to sell the property at public auction, with elected trustees in charge of this sale. The churches were advised by an attorney to sell for cash, but to decide before the sale how each would use their share of the money received. Cross Roads resolved to use our portion in acquiring another parsonage, but our church minutes do not contain any information, to our knowledge, with regards to the mentioned property sale. However, the property was sold at public auction and is still in use as a private residence. Each church received their proportionate share of the cash sale as agreed upon.

With the dissolution of this field of churches, Cross Roads found herself without a pastor, inasmuch as Rev. Hassel Lamm had tendered his resignation to Cross Roads and Alton to accept full time pastorate of the Black Walnut Church. Alton and Cross Roads very quickly called a young student, Rev. Harold Bailey, of Southeastern Baptist Theological Seminary, Wake Forest, North Carolina. Rev. Bailey accepted our call and began his pastoral duties with the two churches

in a very short time. This arrangement continued through July 20, 1954 when Rev. Bailey left to begin pastoring the Alton church full time. We were then without a pastor until May 1955 when the church called another seminary student, Leonard Robinette, to preach for us on the second and fourth Sundays, at a minimum salary of \$35 each Sunday. A committee was appointed to secure a place for the pastor to live on these two weekends each month. The appointed parsonage committee very carefully searched out several leads in an attempt to buy a suitable pastor's home. They also discussed the possibility of obtaining a building lot; and, to build thereon a suitable parsonium. On November 13, 1955 the church voted to build a three bedroom, brick parsonage, and to keep the cost within the \$11,000 bracket. Prior to this decision the parsonage committee learned the church could acquire a building lot running 150 feet along the south side of state highway #658, diagonally across the road from the church property site, and with a depth of 250 feet, containing .76 acre for \$250. The church was also informed by the committee that the gifts of \$225 had been received towards the purchase of this property - the church being responsible for only \$25 of the total cost. Therefore, with the money in hand, the deal was closed January 30, 1956; and the deed was delivered to Cross Roads Baptist Church February 20, 1956. The deed to this property has been made a part of this writing; and, the deed is recorded in Book 259 - page 397, No. 356 in the Clerk's office of the Circuit Court of Halifax County, Virginia.

The church, on February 12, 1956, voted to let the contract for the construction of the parsonage to J. E. Burton Construction Company, South Boston, Virginia at a total cost of \$11,689.32. Gifts of money and \$6,660.09 in pledges were recognized; however, it was necessary for the church trustees to borrow the

sum of \$4,000 to make the final payment on the building.

It is great to note that, in such a short period of time, the church was able to complete this building in 1956 - making ready for a full-time pastor. Prior to October 1, 1953 we were one of a three-church field. August 1, 1954 found us on our own and without a pastor until May 1955. Rev. Leonard Robinette very capably served our church from May 1955 through September 10, 1958, and is known as our first full time pastor.



NO. 356 LILA C. HOWELL, &C TO J. C. KING &C TRS OF CROSS ROADS BAPTIST CHURCH \$250.00

THIS DEED, made and entered into this the 30 day of January, 1956, by and between Lila C. Howell and T. C. Howell, her husband, T. C. Howell, Jr., and Martha Howell, his wife, and Lewis W. Howell, unmarried, parties of the first part, and J. C. King, William Bass and Garland Hutcheson, Trustees of the Cross Roads Baptist Church, parties of the second part;

W I T N E S S E T H:

That for and in consideration of the sum of TWO HUNDRED AND FIFTY (\$250.00) DOLLARS, cash in hand paid by the parties of the second part to the parties of the first part at and before the signing, sealing and delivery of this deed, the receipt whereof is hereby acknowledged, the said Lila C. Howell, T. C. Howell, T. C. Howell, Jr., Martha Howell and Lewis W. Howell do hereby grant, bargain, sell and convey with general warranty of title unto the said J. C. King, Trustee, William Bass, Trustee, and Garland Hutcheson, Trustee, all Trustees of the Cross Roads Baptist Church, for the use and benefit of said church, all of the following described real estate, to-wit:



All of that certain lot or parcel of land located and being in Mt. Carmel District, Halifax County, Virginia, on the southern side of State Highway #658, a short distance north of U. S. Highway #58, and near the village of Turbeville, and more particularly described as follows: Commencing at an iron stake on the southern side of the right-of-way of State Highway #658; corner with the lands now or formerly owned by Banks Wilkins; thence Wilkins' line S. 11 W. 250 feet to an iron pipe; thence off Wilkins' line a new line with Howell; thence S. 79 E. 150 feet to an iron pipe; thence N. 11 E. 193 feet to an iron pipe on the southern edge of the right-of-way of State Highway #658; thence the southern edge of said right-of-way N. 58 W. 160 feet to the point of beginning, and containing .76 acre, more or less, as per plat and survey made by Oliver, November 1955, and recorded coterminously with this deed in the Clerk's Office of Halifax County, Virginia; and being a part of the land conveyed Janie W. Howell from I. Guy Wilkins and wife by deed dated June 16, 1916, and of record in said Clerk's Office in Deed Book 117, at page 415; and of which land she died intestate, being survived by her husband, T. C. Howell, Sr., and two sons, to-wit: Lewis W. Howell and T. C. Howell, Jr., who are her sole

surviving heirs-at-law. Reference is also made to deed from Lewis W. Howell, et al., to Lila C. Howell, the second wife of T. C. Howell, Sr., dated December 18, 1944, and of record in said Clerk's Office in Deed Book 170, at page 31: to which deeds and plat reference is hereby made for a more particular description, as well as for the chain of title.

The aforesaid grantors covenant that they are seized in fee simple of the realty hereby conveyed, and have the right and power to convey the same in fee simple to the said grantees; that the said grantees shall have quiet and peaceable possession of said land free from eviction or disturbance; that said realty is unencumbered; and that they, the said grantors, will execute all such other and further assurances of said land, and the title thereof, as may be requisite.

WITNESS the following signatures and seals:

<u>T. C. Howell</u>	(SEAL)
<u>Lila C. Howell</u>	(SEAL)
<u>Lewis W. Howell</u>	(SEAL)
<u>Martha Howell</u>	(SEAL)
<u>T. C. Howell, Jr.</u>	(SEAL)

STATE OF VIRGINIA

TO-WIT:

COUNTY OF HALIFAX

I, J. P. Howell, a Notary Public of and for the County of Halifax, in the State of Virginia, do hereby certify that Lila C. Howell and T. C. Howell, Sr., her husband, whose names are signed to the foregoing deed bearing date of January 30, 1956, have each acknowledged the same before me in my County and State aforesaid.

Given under my hand this 26 day of Feb., 1956.

My commission expires on the 6 day of Aug., 1958.

J. P. Howell
Notary Public

Our Church Parsonage

During the years for which we have records, 1924, 1926, 1928 through 1934, Cross Roads share of the parsonage value was one-fourth of the shown \$3,500 value for 1924 and 1926. For the years 1928 through 1934 the value listed was \$2,000 and Cross Roads one fourth share was \$500. There is a gap in the recordings until 1940 when a \$1,000 parsonage value is shown and 1943 through 1947 continues to show a \$1,000 value with Cross Roads share being one-fourth of this amount. It is to be remembered that Cross Roads, Black Walnut and Alton churches went into this three-church field in 1915, and the three churches each owned a share in the parsonage located at Cluster Springs. Black Walnuts share was one-half, and the other two churches one-fourth each. Eventually all three churches made decisions to leave the field, going full time, and the parsonage in Cluster Springs was sold. Cross Roads went full time in 1955 with this requiring a home for a full-time pastor - and this building was completed and ready for the pastor in 1956. It was not until 1962 that an evaluation of \$14,000 was listed, moving upward to \$18,000 through 1966. The next listing found begins with a 1974 value of \$32,000 for the next two years - then moving to \$32,000 - \$33,000 - \$35,000 - \$40,000; back to \$32,000 and up again to \$34,000. Then, for 1983 a \$70,000 value shows, with \$74,000 listed for 1984 and 1985. There is no listed value for the church years 1986 or 1987.

Worship in Music

Our knowledge of the ministry of music of Cross Roads Baptist Church during the earlier years of her life is nil. We are without recorded church minutes from the date of the church's beginning to the last month of 1847; and, we cannot begin to imagine the musical ministry as it may have been during those early years. We are inclined to believe - and the word has been handed down from generation to generation - that the church family lifted their voices in song without the accompaniment of an organ or other musical instrument, their leader giving them 'the pitch' and they sang their lovely hymns joyfully and majestically!

Our search of the recorded church minutes did not give us any information relative to a church organ, or other musical instrument until the March 1893 church minutes. It was noted in these minutes "there is a balance due on the organ" - and this was the first of our knowing of an organ being a part of our church furnishings. This was indeed good news!

There is, within the 1884 - 1900 church minutes ledger, a statement of donations by various church members and friends for the calendar year 1892. This record also shows that a \$65 check was sent to the Bank of South Boston for a "Mr. B." on, or about June 27, 1892. There is no detailed information to enlighten today's membership of the article purchased. However, we want to believe the referred to (\$65) statement is indeed for the purchase of the church organ; and this organ being such a cherished piece of furniture for Cross Roads Church, the Brethren felt a great desire to preserve this statement for posterity! Of course, we will never know if this purchased article was the church organ, but we do know this \$65 purchase was very important to the church family in 1892. In July 1895 the

organ required some repairs, and this \$3 expense was taken care of. In October 1898 the church clerk, Bro. E. B. Moore, was authorized to "correspond with Mr. Barnes in regards to the church organ", but the details of this duty were not given.

There is no further reference to the church organ until the summer of 1932, during the pastorate of Rev. Henry Norman Soyars. It was during this period of time when the church voted to trade in the organ, then within the church, for a used piano; and, we want to believe this organ was purchased in 1892. Be that as it may, the instrument we older folk remember was set in a beautiful walnut housing, and had a lovely, mellow tone. The organist was able to bring forth soothing, reverent music by pulling out the proper stops, and using the foot pedals while pumping away with her knees the two levers on either side of her knees, all of which required coordination and strength - as well as talent- because the fingers must find the correct note on the keyboard while the eye followed the printed hymnal note, as the feet and knees worked. An older lady told us not long ago about attending an afternoon revival service at Cross Roads with her father when she was very young, and how sleepy she was, until the beautiful organ music brought her back to reality. This was the organ we traded in 1932 for the used piano. Mrs. James William Wildman (Alice) was the organist rendering the lovely music on this day of the revival in 1920 or so.

It became necessary in 1932 to give up our church organ because the church had been without an organist for sometime. and we were in the midst of the 'depression years' and could afford only the used piano - so we traded with the J. C. Howlett Piano Company, South Boston, Virginia. In these earlier times the Sunday School and Church monies were separate funds, there being a treasurer

J. M. Edwards for Benefit Cross Road Church
1894 In care L. P. Wickins, Dr

July 22	By Cash on deposit of M.E.	37.50
June 27	By Cash 14 ⁰⁰ of M.E. Collection on Sunday	14.00
" 29	" R. A. Adams 1 ⁰⁰	1.00
" "	" Percy Wickins 1 ⁰⁰	1.00
" "	" Hunter Wickins	2.00
" "	" Charley Wickins	1.00
" "	" J. M. Wickins	1.00
" "	" 4 pence up for M.E. on 37 ⁵⁰	.75
" "	" A. A. Owen	1.00
" "	" J. A. Adams	1.00
" "	" To Bank for Barton, Chk Sent M. 13	65.00
July 15	By Cash of S. S. Moore	1.00
Sept 25	" " " M.E. of S. S. Moore 1 ⁰⁰	1.00
1894 Apr 15	By Cash of M.E.	1.00
		<hr/>
		65.00
		61.75
		<hr/>
		75
		<hr/>
		65.00
		<hr/>
		65.00

To Balance due bro down 75.75

Received Payment of W. J. Wickins

May 25th 1892

Freight paid by W. J. Wickins 364
 due W. J. W.
 439
 830
 109

for each fund, and the treasurer of the Sunday School, Willard C. Solomon, was authorized to meet the cash payments as they came due. This piano served the church family until October 1939 when it was traded to a company in Danville, Virginia for a new piano built especially for churches. Twenty-three families of the church subscribed \$160 in cash to complete this trade. In the trading in of the old piano, and the giving of the \$160 in cash - a mighty sum during these depression years - we were able to place in our church choir section a fine instrument bought with love.

*"Together we worked in faith and prayers, offering our dollars,
and together we sang to the glory of God."*

In November 1974 the church voted to buy a new Kimball studio piano from the J. C. Howlett Piano Company at a cost of \$968, and to raise this amount 'on a love offering basis'. The old piano found its home in the church Fellowship Hall. A final piano fund drive was set for Sunday, May 4, 1975 in an attempt to take care of the \$369 balance due on the Kimball.

The earlier church minutes do not mention whether or not there was a director/leader of the church choir. However, we are almost certain there was always a gifted person there to 'beat out the beat'. Some of our present older members recall with joy our grandparents telling us that, for many years, they sang without the convenience of an organ or other musical instrument. We were told one of the choir members had a lovely, lilting bell-like soprano voice and led the group. Others, who knew her well, remember the lovely voice always lifted in song as she went about her daily tasks, a fine christian and virtuous woman.

Cross Roads has always been blessed to have in her midst those gifted in song - soprano, contralto, alto, tenor, bass. One family in particular was especially gifted and wherever the family went, there was always an all-voice choir. Even today, if any of the younger family members return for a visit, we older members immediately recognize a familiar voice lifted in song, and know a family descendent has come home.

In February 1871 the church members agreed to purchase 'half-dozen hymn books for the use of this church'. The May 22, 1875 minutes tell us 'The Baptist Hymn Book' was being used. In March 1897 the church adopted 'The Standard Songs' to be used in church worship. Then, in 1916 or thereabouts, the church began using 'Gospel Hymns No. 1 to 6 Complete' - the large edition with music for the choir members only. Whereas, the congregation followed as best they could, using a very small size edition with the printed words only. The writer remembers telling my Mother "I can't sing without the notes", and laying the little book aside! By 1920 the church family, leaning to the more modern hymns, purchased the 1921 edition of 'Kingdom Songs' and the 1924 edition of 'Harvest Hymns'. In August 1939, a group of Sunday School members from our church was in attendance at the Massenneta Springs Baptist Sunday School Assembly, Harrisonburg, Virginia, for a weeks training and christian fellowship. While there, we were able to purchase forty-eight Broadman Hymnals, the 1940 edition that were used during the assembly week, at a cost of only \$24, or 50¢ each. This Broadman Hymnal which was published by the Sunday School Board, under the Broadman Press imprint. did not bear the name 'Baptist', but was the first hymnal to be widely accepted by Southern Baptist churches. This fine edition, with many

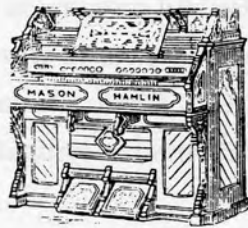
lovely hymns contained therein, was used and enjoyed, by the church family until sometime in the 1960's when the church began using 'The Baptist Hymnal', 1956 edition, 30th printing, and which is still used for our worship in music today - a fine hymnal indeed.

It is with a joyful lilt in our voice that we tell you about a song book used by our early Sunday School group, titled "New Life", copyright 1879 by an Act of Congress, and released for the use of Sunday Schools, prayer services, and other groups, by the Southern Methodist Publishing House, Nashville, Tennessee and carrying an 1882 date. The book is beautifully inscribed 'Cross Roads Sunday School', and we are thankful for this insight into our earlier musical ministry.

We are happy to be able to give you the names of many of our talented pianist, beginning with the 1950 church year and extending through September 1987: Nan St. John, Annie C. Long, Ann Bass, Elaine Storey, Sharon Solomon, Vicky B. Emory and Renae Newcomb, this group being properly recorded in the church minutes, the officers and teachers listing, or in the annual Dan River Association minutes. Prior to the year 1950 we have been unable to obtain any other recorded names, but bring to you names of some of those we remember who were also talented, and some being more gifted than others - but all showing a spirit of dedication in their love of music. We name these: Jewel Bass, Eugenia Boyd, Sallie Adams Stephens, Mrs. Albert T. Ellwanger, Mrs. Sandy C. Owen, Willie Mae Solomon. Again, we must tell you none of those gifted in the organ music have been recorded in our church minutes. Neither have we been able to locate the names of those who served as our church organist in other records, so we give you those remembered: Mrs. Ed Wade, Mrs. James William Wildman (Alice),

Mrs. Sallie Adams Stephens, Mrs. Walter H. Bass, Miss Jewel Bass.

Mr. Walter H. Bass, Sr. was our choir leader for many, many years sharing his love of music with the entire church family as well as to the many friends of the Presbyterian and Methodist churches of the community. Others who have very capably directed our choir are: Miss Frances Solomon, Mrs. Mary Etta Hutcheson, Hubert L. St John, Mrs. Annie C. Long, Miss Georgie Bass, Carroll Solomon, Rev. Carl Storey, Mrs. Vicky Martin Elliott, Mrs. Vicky B. Emory, Mrs. Melissa Childers.



Edward Branch Moore

Edward Branch Moore was born February 10th, 1844 and died July 19th, 1923, aged 79 years, 5 months and 9 days.

He made a profession of faith in Christ in 1854, and united with Cross Roads Church, of which he remained a steadfast and faithful member for nearly seventy years. He was a deacon for about 40 years, and for many years superintendent of the Sunday School. He loved young people and delighted to teach them.

We think of him as being a four-square man, upright in life, sincere in his attachments, straight forward in support of right, ready to die if need be for his convictions. He loved God and he loved good men. He scorned pretense and falseness. He was ardent in his friendship and unwavering(sic) in loyalty and love.

The world is poorer when such a man dies, but he will live on in the life of this community, because of his lofty piety and steadfast discharge of duty he has left a lasting impress upon men.

Having served well his generation by the will of God, he fell asleep leaving to the world the priceless heritage of a godly life.

To his devoted wife, the faithful companion of his joys and sorrows, and to his children who survive him, viz: Mrs. C. R. Oliver (Frances) of Richmond, Va., Mrs. H. E. Dodson (Mable), Mrs. H. L. Green (Marian), and H. S. Moore (Hubert) of Turbeville, we wish to extend our christian sympathy and prayers.

Servant of God, well done; enter thy Master's joy.

Note: The above resolution was offered and adopted at a call meeting of the church on the fourth Sunday, October 28, 1923, under the leadership of Rev. J. W. Wildman, pastor. It is noted that a former pastor of the church, the Rev. W. T. Creath, was also present on this occasion.

James Addison Solomon, Sr.

Whereas, in the providence of our creator, there was removed from our midst by death on August 28, 1988, one of the faithful members of First Cross Roads Baptist Church, Brother James Addison Solomon Sr; and,

Whereas, Brother Solomon has attended First Cross Roads Baptist Church all his life and became a member at a very young age. He served with diligence many offices and on various committees. The church selected him to serve as treasurer, October 1, 1943, where he served until September 30, 1975. He was a deacon and Sunday School director for a number of years. At the time of his death he was the executive representative to the Dan River Association, on the cemetery committee and the anniversary committee.

He actively participated in the ministry of the church; he set a Christian example in displaying courage and unfailing optimism in the face of much adversity, especially in the last days of his life on this earth; his love and devotion for his family was inspiring to all who knew him.

Now, therefore, be it resolved: That we, the Board of Deacons of First Cross Roads Baptist Church, use this resolution as one means of expressing our deepest regret at the departure of Brother Solomon, and that the church has sustained a distinct loss. We further express our most sincere sympathy to the family of Brother James Addison Solomon, Sr.; and, further resolve that a copy of this resolution be delivered to the family and a copy be recorded upon the minutes of the church.

Respectfully submitted,

The Board of Deacons

Note: This resolution was presented to the church family, in a call meeting, on Sunday, October 2, 1988; and, it was voted to accept this resolution as written and to make it a permanent records of the Church. It is to be placed within the church minutes ledger for permanency.

Our Burial Grounds

We can find no information with reference to the church burial grounds in our early minutes, beginning December 5, 1847. Inasmuch as the church family was without a plot of land until April 1845, it is reasonable to assume that deceased church members were interred in family burial grounds. There were a number of such grounds throughout the neighborhood; and, to this day, there is still evidence of many of these burial spaces within these cemeteries. Even though we may find only field stones to mark each of these spaces, some graves may still have the regular tombstone of the time, and with inscriptions. In later years some families have thought it best to move the remains of their ancestors to our present church cemetery; however, practically all graves remain as they were. Many of these plots are overgrown with all types of growth - from blackberry vines to large trees - but all farming operations have been carried on around these cemeteries for 'Lo, these many years', this hallowed ground being respected by our farmers of today, as by our ancestors of yesterday. Within walking distance of the church we find strong evidence of these family cemetery plots, namely: Guthrie, Edwards, Wade, Oliver, Moore, Powell, Watkins, Carter, Wilkins, Lipscomb, Murray, Glenn.

At this point, let us remember a long respected burial ground of the colored race that is located on the old Turbeville farm. These grave spaces were also marked with field stones, and one such stone was 'cut' with the name "Dicie" - a much beloved Mammy, no doubt. This cemetery has never, to our knowledge, been under cultivation; and, is overgrown with trees and undergrowth. Burials are known to have taken place here during the 1920's.

Our available church minutes do not give any information relative to the year of the building of our church. Neither are we aware of the time the church grounds to the west of the building were first used for burials. It is remembered there were many graves, including those of babies and young children, marked only with field stones. For many years a lovely holly tree shaded many of these, but was removed (it is thought) to make way for building progress in more recent years. We find in this section the regular memorial stones for some of our early families, but most of the recognizable spaces are simply marked with the field stones.

The church minutes of the 1900's, or before, make no mention of the church fathers arranging to buy additional land for future burial grounds. However, this transaction did take place sometime prior to February 11, 1907 and during the pastorate of Rev. William Thomas Creath. It is noted from the land deed of February 11 that the parties of the first part - Mr. & Mrs. A. E. Wilkins and Mr. & Mrs. S. E. Bass, for the sum of \$15, 'the 11th day of Feby. 1907', sold to J. A. Solomon, John R. Hudgins and J. P. Wilkins, trustees of Cross Roads Baptist Church, one acre of land, more or less, and the church to have full possession of this land. Carrying date February 11, 1907, the deed to this property is recorded under #234. in Book 102. page(s) 535, 536, in the Clerk's office of the Circuit Court of Halifax County, Virginia. A true copy of this deed is made a part of this writing.

In April, 1920, during the pastorate of Rev. James William Wildman a committee was appointed to 'look after clearing, cleaning up, and laying off the church cemetery'. This was the one-acre tract across the road from the church, which needed to be cleared of the standing timber and undergrowth. It was in 1920,

1921, 1922, that women were serving with the all-male committee - in what capacity we do not know. There is a long gap in our church minutes recordations through 1940, but in 1941 we do find one woman serving with the male committee members - they may have continued to serve from the 1920's up to this time but this is unknown. Beginning with 1944 and extending through the church year 1987 only men have been elected to the cemetery committee.

It seems that at one unknown time the church trustees were also custodians of the cemetery grounds, or all church properties. However, on March 16, 1958 the Board of Deacons recommended to the church that the management of the cemetery be discontinued from the duties of the Trustee Board of the Church. The church voted to accept the recommendation as presented, and a new cemetery committee was set up. This recommendation and acceptance brought about a change in Section III of Article VI of the Constitution of the Church.

219/27 202/110 730/12 435
No. 234. A. E. WILKINS &c. -to- J. A. SALMON &c., Trs. DEED TRUST.

101
This deed made this the 11th day of Feby. 1907 between A. E. Wilkins and L. V. Wilkins his wife and S. E. Bass and Sallie E. Bass his wife of the first part and J. A. Salmon, John R. Hudgins and J. P. Wilkins, Trustees for Cross Roads Baptist Church of the second part Witnesseth, That for and in consideration of the sum of fifteen dollars (\$15.00) in hand paid by the party of the second part the receipt whereof is hereby acknowledged the parties of the first part do grant, bargain sell and convey with general warranty unto the said party of the second part, the following described real estate situated and being in Mt. Carmel District Halifax County, Virginia, to wit: That certain lot or parcel of land circling around the site of the Cross Roads Church lot beginning in centre of public road east of the church and corner to an apple tree, thence said road 135 yards corner to pine tree, thence north 32 yards corner to pine tree, thence east 130 yards through stone on lane corner to sycamore, thence south along the hedge row 60 yards to the beginning containing one acre more or less. It being partly taken from the Guthrie tract and partly from the Turbeville Tract and the said parties of the first part covenant that the grantee shall have quiet possession of the said

land free from all encumbrances and that they have the right to convey the same to the grantee and that they will execute such further assurances to said land as may be requisite. Witness the following signatures and seals.

A. E. Wilkins	(SEAL)
L. V. Wilkins	(SEAL)
S. E. Bass	(SEAL)
Sallie E. Bass	(SEAL)

Halifax County, to wit:

I R. T. Loftis a justice of the peace in and for the county aforesaid in the State of Virginia do certify that A. E. Wilkins and L. V. Wilkins his wife S. E. Bass and Sallie E. Bass his wife whose names are signed to the writing above bearing date on the 11th day of Feby. 1907 have acknowledged the same before me in my county aforesaid. Given under my hand this the 28th day of Feby. 1907.

R. T. Loftis J. P.

The within written deed was presented in the Clerk's Office of the Circuit Court of Halifax County, Virginia on the 5th day of March, 1907 and upon the certificate of acknowledgment thereon endorsed admitted to record according to law.

*Examined and mailed
to A. E. Wilkins,
3/11/07 Furberville. Ya*

Gran Craddock Clerk.

Our Church Cemetery Survey

1984

George Calvin Waldrop III, an eighteen year old high school student, did a survey of all country church cemeteries in 1984 and recorded his findings in several published volumes - copies of which can be found in the South Boston, Virginia public library. We acknowledge this fine work and use his material for this section of our writing. We give you the names of the known burials in this place - beginning with those interred in the 'old cemetery' on the west side of the church building. Following this group you will find the names of those resting in the newer cemetery, which is across the road, south of the church proper. We have endeavored to list burial spaces of husband and wife together as shown by young Mr. Waldrop in his writings; and, have attempted to bring into the family circle the names of other deceased members of a named family. We begin with 'old cemetery' listings:

Carolyn Westley Carter
D. 1883 - aged 30 years

3 Unmarked Graves

Callie A. Carter
B. 1842
D. 8 Aug 1887

2 Unmarked Graves

James T. Carter
B. 1843
D. 26 Aug 1943

Eliza A. Hill
w/o James T. Carter
B. 1856
D. 1900

Martha Ann Carter
Mother of James Carter
Aged 63 Years

Unmarked Grave

Mary E. Hudgins
w/o John R. Hudgins
B. 31 Jan 1848
D. 29 Jan 1899

John R. Hudgins
B. 13 Feb 1845
D. 26 July 1914

Frances E. Hudgins
d/o William D. &
Bessie M. Hudgins
B. 27 Jan 1901
D. 3 Feb 1901

3 or more Unmarked Graves

*Robert Gordon
B. 1832
D. 12 July 1916

*Pattie Blankenship Gordon
B. 1852 - D. 1931
w/o Robert Gordon
Married 14 July 1892

** These two graves are unmarked,
and near the Hilton C. Hudson
west property line adjoining
the 'old cemetery'.*

We now begin with those interred in the newer cemetery:

Albert Roger Williams
B. 1902 - D. 1946

George Ralph Williams
B. 1899 - D. 1943

George Bright Williams
B. 20 June 1866
D. 23 May 1920

Iowa Shortt Williams
w/o George Bright Williams
B. 20 Feb 1869
D. 15 July 1933

Mary Crowder Green
B. 9 July 1894
D. 15 Dec 1921

Hubert S. Moore
B. 21 June 1883
D. 11 Feb 1955

Stella W. Moore
w/o Hubert S. Moore
B. 13 May 1894
D. 10 Sept 1955

E. Branch Moore
B. 1844 - D. 1923
C. S. A.

Virginia C. Moore
w/o E. Branch Moore
B. 1850 - D. 1929

Howard Estes Dodson, Jr.
B. 30 July 1913
D. 17 October 1939

Ruby Lee Dodson
B. 26 Sept 1918
D. 15 July 1944

Howard E. Dodson
B. 3 Nov 1874
D. 30 Dec 1961

Mabel M. Dodson
w/o Howard E. Dodson
B. 14 July 1878
D. 3 Jan 1952

Leslie Branch Dodson
B. 23 Aug 1911
D. 4 Jan 1953
VA PFC CO D 544 ENOR BNS
REGT WW II

Herbert L. Green
B. 22 Nov 1885
D. 26 Feb 1941

Marian M. Green
w/o Herbert L. Green
B. 8 March 1886
D. 18 July 1970

Sandra Joy Reaves
B. 25 Sept 1943
D. 1 Nov 1957

Wirt William Johnson
B. 5 Feb 1885
D. 7 Aug 1963

Esther Anderson Johnson
w/o Wirt William Johnson
B. 3 May 1900
D. 25 Nov 1969

Norman W. Johnson
B. 4 Sept 1922
D. 20 Sept 1962
VA PVT 884 PRE-FLT TNG SQ
AALWW II

Lucy Whitlow Wilkerson
B. 27 June 1886
D. 17 Feb 1961

Robert B. Whitlow
D. 28 Sept 1959
VA PVT ICL 317 INF 80 DIV

C. L. Whitlow
B. 18 July 1859
D. 22 May 1928

Mary Thomas Whitlow
B. 10 Sept 1864
D. 18 Apr 1953

Denise Reaves
d/o Jean Earnest Reaves
B. 25 Sept 1953
D. 27 Sept 1953

Charles L. Whitlow
B. 18 June 1891
D. 24 May 1956
VA PFC CO E 126 INF 32 DIV
WW I

Frank Bernard Solomon
B. 10 June 1877
D. 25 Feb 1926

Anna Elizabeth Mitchell
w/o Benjamin H. Solomon
B. 15 June 1852
D. 28 Oct 1943
Married 13 May 1872

Frances L. Hicks
B. 4 Sept 1932
D. 30 Apr 1978

John Charlie King
B. 6 June 1899
D. 3 Feb 1980

2 Unmarked Graves

Rebecca Royaster Bass
w/o Alexander Campbell Bass
B. 16 July 1844
D. 1 Sept 1917

Alexander Campbell Bass
B. 23 Apr 1858
D. 12 June 1901
C. S. A.

John Curry Bass
B. 1 May 1879
D. 2 Dec 1954

Lula Rogers Bass
w/o John Curry Bass
B. 9 Jan 1883
D. 2 Jan 1953

Hunter M. Bass
B. 16 Oct 1883
D. 1 May 1936

Mary Bass Blane
B. 24 Nov 1869
D. 27 Feb 1908

Unmarked Grave

Virginia C. Murray
(no dates)

Joseph I. Murray
B. 1 Nov 1876
D. 2 Feb 1936

Annie S. Murray
w/o Joseph I. Murray
B. 14 Mar 1885
D. 7 May 1947

James Winfrey Murray
B. 28 June 1908
D. 9 Mar 1985

Sally Terry Murray
B. 3 March 1913

Eliza Ann Solomon
B. 12 Oct 1848
D. 23 Mar 1942

Mary B. Solomon
B. 1889 - D. 1907

Alonza B. Solomon
B. 1885 - D. 1907

Nannie A. Solomon
B. 1858 - D. 1929

William B. Solomon
B. 1858 - D. 1930

Jamie Franklin Long
s/o Frankie & Nina Long
D. 7 June 1970

2 Unmarked Graves

Ann E. Brooks
B. 25 June 1886
D. 20 June 1911

Perry O. Long
B. 11 June 1881
D. 10 Aug 1932

Evie B. Long
w/o Perry O. Long
B. 1 Aug 1883
D. 18 May 1959

Chester Bruce Long
B. 21 Feb 1911
D. 30 Oct 1967
VA SSGT HQ PTRY 314 FA BN
WW II BSM

Charles Thomas Adams
B. 11 Aug 1959
D. 18 Mar 1967

Hope Nicholas Adams
B. 16 Sept 1901
D. 11 Mar 1963

Keister W. Adams
B. 14 Mar 1900
D. 4 Sept 1954

T. A. Adams
B. 12 Jan 1860
D. 31 Jan 1918

Sallie F. Adams
w/o T. A. Adams
B. 29 Apr 1862
D. 16 Nov 1934

Annie B. Adams
B. 16 Nov 1898
D. 13 Aug 1902

Bertha Oliver Adams
B. 12 Aug 1897
D. 15 Oct 1966

Robert Wade Adams
B. 25 Jan 1896
D. 30 Mar 1965

Robert W. Adams, Jr.
B. 4 Nov 1936
D. 6 Nov 1936

Thea Archer Adams III
B. 21 June 1927
D. 6 Aug 1927

John Randolph Adams
B. 30 June 1901
D. 4 July 1987

Edna Reaves Adams
B. 24 Dec 1906
D. 31 Jan 1988

Walter H. Bass
B. 27 May 1866
D. 17 May 1948

Nannie Pace Bass
w/o Walter H. Bass
B. 31 Jan 1875
D. 5 Jan 1937

William M. Bass
B. 18 July 1894
D. 9 Sept 1961

Shelia Gayle Bass
B. 28 Feb 1963
D. 7 Sept 1981

Georgie Bass
B. 22 Oct 1903
D. 15 Sept 1982

Jewell Bass
w/o L. W. Smithson
B. 12 May 1912
D. 24 Apr 1937

Walter Haldane Bass, Jr.
B. 18 July 1900
D. 2 July 1983

Clara Martin Bass
w/o Walter H. Bass, Jr.
B. 24 Oct 1907

Edward C. Brandon
B. 14 July 1867
D. 12 Dec 1954

Irene Bass Brandon
B. 16 June 1872
D. 28 Nov 1970

George E. Hudgins
B. 12 Aug 1878
D. 16 May 1942

Laura S. Hudgins
w/o George E. Hudgins
B. 23 Sept 1879
D. 22 May 1921

William D. Hudgins
B. 23 Sept 1875
D. 18 Oct 1957

Bessie M. Hudgins
B. 7 Mar 1881
D. 18 July 1930

William T. Henderson
B. 21 Sept 1825
D. 18 July 1911

William E. Reynolds
B. 30 Aug 1926
D. 25 May 1986

William H. Satterfield
B. 3 Sept 1894
D. 14 Dec 1965

Mary R. Satterfield
w/o William H. Satterfield
B. 17 July 1900
D. 31 Dec 1979

Elizabeth Wade
d/o J. A. & L. A. Wade
B. 22 Nov 1902
D. 2 Apr 1905

(no name)
s/o J. A. & L. A. Wade
B. 5 Jan 1904
D. 20 Aug 1904

Robert Wade
B. 11 Mar 1799
D. 13 Feb 1878

Emma J. Wade
w/o Robert Wade
B. 27 July 1832
D. 30 June 1907

John A. Wade
B. 8 May 1870
D. 28 Nov 1950

Lucy Anderson Wade
w/o John A. Wade
B. 2 July 1872
D. 3 Aug 1952

Alyse Yarborough Wade
w/o Robert A. Wade
B. 31 Oct 1902
D. 9 May 1985
Married 27 Dec 1936

Robert Anderson Wade
B. 18 Mar 1898

John Fletcher Stephens
B. 13 May 1888
D. 31 July 1959

Sallie Adams Stephens
B. 15 June 1893
D. 21 July 1984

John F. Stephens, Jr.
B. 19 Mar 1924
D. 15 Aug 1986

John W. Owen
B. 20 Dec 1891
D. 20 July 1981

Victoria W. Owen
w/o John W. Owen
B. 1 Nov 1900
D. 25 Apr 1987

Harvey G. Spencer, Sr.
B. 27 Apr 1941
D. 31 July 1988

Ella Richardson Spencer
w/o Harvey G. Spencer, Sr.
B. 22 August 1943
Married 3 Dec 1960

George Eddie Solomon
B. 14 Sept 1893
D. 28 July 1958

Lucy Oakes Solomon
w/o George Eddie Solomon
B. 6 Nov 1892
D. 27 Aug 1963

James Anderson Solomon
B. 14 Oct 1862
D. 25 Jan 1939

Virginia McSherry Solomon
w/o James Anderson Solomon
B. 19 Apr 1862
D. 9 June 1939

Mattie Solomon Hudgins
w/o Robert Benjamin Hudgins
B. 29 Dec 1889
D. 18 Oct 1961

Robert Benjamin Hudgins
B. 28 Apr 1884
D. 28 June 1963

Unmarked Grave

Willard Creath Solomon
B. 10 Nov 1910
D. 22 Aug 1982
WW II US NAVY 834 94 88
3 May 1943 - 23 Oct 1945

Linnie H. Solomon
B. 17 Oct 1912
D. 12 Sept 1969

Richard Jehue Solomon
B. 11 Aug 1885
D. 7 Aug 1954

Mertie S. Solomon
B. 27 Mar 1891
D. 10 Jan 1973

Virginia Doris Solomon
B. 18 Nov 1924
D. 6 Sept 1954

James Hurley Solomon
B. 13 Feb 1888
D. 18 May 1965

Addie Carter Solomon
w/o James Hurley Solomon
B. 18 June 1895
D. 15 Oct 1977

Joseph H. Solomon
B. 2 Nov 1919
D. 17 June 1986

Esther L. Solomon
B. 2 Oct 1916

Alease Tune Solomon
w/o W. Odell Solomon
B. 23 Jan 1917
D. 13 Sept 1984
Married 26 Dec 1936

Willie Harvey Solomon
B. 19 Apr 1886
D. 29 Apr 1967

Mae Oakes Solomon
w/o Willie Harvey Solomon
B. 3 Oct 1890
D. 1 Feb 1970
Married 16 Feb 1913

James Addison Solomon, Sr.
B. 8 Feb 1914
D. 28 Aug 1988

Mary Carter Green
B. 11 Aug 1906
D. 10 June 1974

J. Berkeley Green
B. 10 Oct 1902
D. 13 Oct 1958

Elizabeth J. Green
D. 28 Feb 1952

Nicolas Lawson Moore
B. 1890 —D. 1891

Seldon Scott Moore
B. 8 Mar 1858
D. 20 Nov 1916

Maggie Wade Moore
w/o Seldon Scott Moore
B. 26 Apr 1861
D. 14 Feb 1958

Nellie J. Moore
B. 20 Jan 1928
D. 25 Dec 1987

William R. Moore
B. 22 Aug 1927

Our Known Church Cemetery Committee

- 1884: John A. Jennett, Robert J. Murray
- 1907: James A. Solomon, John R. Hudgins, J. Percy Wilkins
- 1920: J. Percy Wilkins, Walter H. Bass, Sr., R. Benjamin Hudgins,
Mrs. T. A. Adams, Mrs. Ed Brandon, Mrs. Herbert L. Green
- 1921: J. Percy Wilkins, R. Benjamin Hudgins, John A. Wade, Sr.,
Mrs. T. A. Adams, Mrs. Ed Brandon, Mrs. Perry O. Long
- 1922: James A. Solomon, John A. Wade, Sr., Herbert L. Green,
Mrs. T. A. Adams
- 1941: J. Hurley Solomon, John A. Wade, Sr., Theodore A. Adams,
Mrs. Ed Brandon
- 1944: Theodore A. Adams, J. Hurley Solomon
- 1952: J. Fletcher Stephens, Sr., John A. Wade, Sr., William M. Bass,
J. Hurley Solomon
- 1958: J. Addison Solomon, Hubert L. St. John, J. Fletcher Stephens, Sr.
- 1959: John F. Stephens, Jr., J. Addison Solomon, Hubert L. St. John
- 1975 -
1977: J. Addison Solomon, Hubert L. St. John, John F. Stephens, Jr.
- 1978 -
1983: J. Addison Solomon, Hubert L. St. John, John F. Stephens, Jr.
- 1984 -
1985: J. Addison Solomon, Hubert L. St. John, Carroll Collie
- 1986 -
1987: J. Addison Solomon, Hubert L. St. John, Carroll Collie,
Weldon Owen

The Lord's Supper Committee

1943:	Sallie B. Adams, Addie C. Solomon
1946:	Alice D. Dodson
1947, 1948, 1949:	Annie C. Long
1949, 1950:	Linnie H. Solomon
1951:	Charlie and Katherine King
1953:	Katherine I. King
1954:	Joe and Helen Caldwell
1955:	Weldon and Evelyn Owen
1958:	Bertha H. Whitlow
1959:	Evelyn C. Owen
1961:	Calvin and Bea Wilmouth
1963:	Calvin and Bea Wilmouth
1974:	James and Lucy Solomon
1975, 1976:	Lewis and Ann Reaves
1977:	Addison and Anne Solomon
1978 thru 1986:	Nellie J. Moore, Margaret K. Day
1987:	Lewis and Ann Reaves

We have been unable to obtain names of all those who may have served on a committee to prepare the table for the observance of the Lord's Supper. A search of the known records do not name those members in the church minutes of the early church years; and, there are long gaps throughout many of the later church years. A few of our older members remember this service was attended to by Mrs. J. Percy Wilkins, and various members of the Walter H. Bass family.

Our Church Property

Our search of the church minutes, and the annual minutes of the Dan River Baptist Association, showing the value of our church property, begin with the calendar year 1878 - with an \$800 value. In 1878 this value of the property would have been for the church building only, unless the land, which was a gift in 1845, was also evaluated. It is then noted the church property value was recorded at \$1,500 in 1906. It was in 1905 that the church began an overall renovation, and this may have upped the value somewhat. Reading through the 1920's, 1930's and 1940's we find the evaluation listed at \$3,000 in 1948. The listed value of \$15,000 is showing for the year 1956, and it was during this year that the church parsonage had been completed and ready for use by the pastor - and this is the only reason we can think of for a \$12,000 increase in value over 1948. Looking into the 1960's the property value reaches \$40,000 in 1966; doubles in value in 1974, and in 1979 soars to \$148,000. And, this was about the time the church sanctuary was redone again. We go into the 1980's with \$150,000 value, and ended with \$170,000 in 1983. The years 1984 through 1987 have no listing.

Church Building Renovations

1905

It was in October 1905 that the church began its remodeling program, during the pastorate of Reverend William Thomas Creath. From October 1905 until 1907, we find no recorded church minutes, and it is not known if business sessions were held during the church renovation program. Neither are we aware of the time expended for this reworking of the church building. We do know the church family was granted the privilege of worshiping in the Mount Carmel Presbyterian Church, Turbeville, during this renovation period. One of our older members, when asked about this work replied. "Oh, that was when the balcony was removed and a vestibule was built into the front of the church." And, he continued, "the two outside entrance doors were eliminated and two large double-doors were built into the center front for entering or leaving the building." The October 5, 1905 edition of the Halifax Gazette newspaper contained a minute news item of the work being done on the Cross Roads Baptist Church building: "Work has been begun on the rebuilding of the Baptist Church at Cross Roads and I learn it will be a very convenient and commodious building. The work is in charge of Mr. John E. Bradshaw. Their services will be held in the Presbyterian Church at Turbeville until their church is completed." "Elfin"

1939/1940

It was in the late 1930's, during the pastorate of Reverend Henry Norman Soyars, that the church family began to realize the need for separate Sunday School classrooms and elected to utilize the front and back portions of the existing

church sanctuary and the front vestibule, thereby gaining four classrooms. A complete center doorway was realized by closing off the two side door entrances leading from the original vestibule to the sanctuary - thusly creating a classroom on either side of the much smaller vestibule we all know about today. These classrooms can be opened for additional seating purposes as part of the sanctuary, and carries the exact pew furnishings. The 'Amen' corner of olden times and the original choir section east and west of the spacious pulpit area, respectively, were selected for two additional class rooms. This necessitated bringing the choir section possibly ten or more feet into the original sanctuary area and placing the piano on the inside wall of the west side classroom. In the exact space on the east side, one of the pot-bellied coal/wood burning stoves remained. With this renovation new choir folding chairs were purchased at cost from the Powell Funeral Home, South Boston, Virginia, and walnut finished railings surrounded the choir area. This renovation, together with the new church pews and the new piano presented a beautiful sanctuary with a look of reverence. This work was accomplished during a period of deep depression with much dedicated cooperation, prayer, and love. Prior to this renovation, during the 1920's and early 1930's, all classrooms were curtained off, making use of the spacious sanctuary for the Sunday School meeting hour. This was a good arrangement - however, the adult men's class was in a section directly across the aisle from the "curtained in" adult women. Mr. Albert T. Elwanger was the fine teacher of the adult men's class, and the women found themselves having trouble listening to their own fine teacher! To the delight of all, the adult men across the aisle invited and welcomed the ladies to come into their class. "Now", Mr. Elwanger was the principal of the nearby Turbeville Agricultural

High School, and was received with a special love by both the church and school groups.

1956

A three-bedroom church parsonage was constructed by the J. E. Burton Construction Co., South Boston, Virginia.

1961

A room for our nursery-age children was added to the north-west side of the church. (This room is presently the pastor's study). The choir section was rearranged in back of the pulpit area.

1973/1974

A fine educational building was erected at the north end of our church building. Five spacious classrooms, two rest rooms, hallways, storage space , as well as the pastor's study, became a reality on the same level as the sanctuary. In the basement section - partly ground level we find the furnace room, the church kitchen, and the fellowship hall. A septic system, a well to furnish water for the inside plumbing and for drinking purposes was realized. Emmett Lewis, Halifax, Virginia contracted this work for \$15,000. Aluminium siding was added during this calendar year.

1976

Storm windows were added during this 1976 year.

1978

Work was begun on the remodeling of the altar and choir area and was completed this year. Wall-to-wall carpeting of the sanctuary, the choir and pulpit area was installed. The church pews were refinished. New pews were necessary

and were purchased for the two choir sections and the Sunday School rooms; new pulpit chairs, new flower stands were also purchased. Power ventilators and insulation for the ceiling was also realized. Jerry Reaves and Carroll Solomon contracted the work, the cost was more than \$20,000.

1983

Parsonage renovation to redo almost completely the existing building. Two 14 x 14 new bedrooms, with walk-in closets were added to the west end of the original building. An inside stairway leading to the basement area, and a second bath was realized - using the back bedroom of the original building. Another smaller bedroom was utilized to create a dining area next to the kitchen. With the removal of a short wall section, a great room was built, using the living and dining sections on the front of the building. The kitchen was completely redone - using birch cabinets and new flooring. All appliances were installed. A one-car carport was added to the kitchen end of the building. Cost, over \$35,000. E. B. Wilkins, architect; A. B. Burton Co., contractor.

1987

The church sanctuary was air conditioned during this calendar year. Jerry Jones contracted the work. It was necessary to also insulate the building and this work was done by the Danville Insulating Co., Danville, Virginia.

Our Church Budget

During the early life of Cross Roads, it is doubtful the church fathers ever thought of a church budget. Away back then the pastor's salary had to be their only budget item! Other requirements, it seems, were taken care of by free will offerings made by the membership as needed - at least, none of the existing minutes give us any reason to believe a budget was ever a necessary item needing to be prepared for future wants or works.

The first church budget figure found within the associational minutes was for the year 1940 in the amount of \$1,205.37, and \$300 of this amount being recognized as the pastor's salary. The next seven years are blank, with no budget figure shown until 1948, and about \$650 of this \$2,383 budget figure was listed as the pastor's salary. The years 1949 through 1952 are also blank; however, beginning with 1953 and through 1987 the church records are complete except for one or two years during the 1960's. In 1953 with a budget of \$2,658.66, we are showing \$1,050 as pastor's salary. The budget continued to climb through 1971, and increased from \$11,639 in 1973 to \$18,209.05 in 1979. Beginning with the church year 1980 we note a \$19,957.75 budget figure. and for the next seven years the obligations we were looking at had grown year by year to \$30,815.02 for the 1987 year. Along the way in the 1950's we were giving 20% of our budget for the Cooperative Program; and, for some years in the 1960's, we gave 21% to the cause. We have continued to prepare and give 10% for this mission cause for more than twenty years - these gifts are not to be confused with the free will offerings of the church family for any other mission cause.

Our Known Church Clerks

Fountain M. Turbeville	Unknown	March 1862
Lewis W. Turbeville	June 1862	Nov. 1865
Charles P. Turbeville	Mar. 1866	May 1867
John A. Jennett	June 1867	Aug. 1867
Nathaniel T. Watkins	Jan. 1868	Sep. 1874
Edward B. Moore	Nov. 1874	April 1917
Howard E. Dodson	Nov. 1917	April 1922
William M. Bas	1923	1925
	. 1937	Feb. 1945
Theodore A. Adam	1926	1935
W. Swann Boyd	Mar. 1945	Apr. 1951
Alice D. Dodson	May 1951	Sep. 1961
	Oct. 1963	June 1965
Nan St John	Oct. 1961	Sep. 1962
Lucy W. Solomon	Jan. 1963	Sep. 1963
Mary R. Satterfield	1966	Unknown
John F. Stephens, Jr.	1971	Unknown
Jean W. Reaves	1973	Sep. 1982
Lucy W. Solomon	Oct. 1982	Sep. 1988

Throughout the years various brethren served as clerks, pro tem, and some of these members are properly recorded in our church minutes beginning October 1867, namely: F. M. Turbeville, L. W. Turbeville, William V. B. Moore, E. B. Moore, John W. Edwards, J. Banks Moore, John A. Jennett, Howard E. Dodson, William M. Bass, John A. Wade, Sr., Walter H. Bass, Sr. - ending November 1917.

Our Known Church Treasurers

1866:	John W. Edwards
1893:	R. H. Wilkins W. H. Bass, Assistant
1929 - 1933:	R. Benjamin Hudgins
1934 - 1944:	Robert W. Adams
1944 - 1975	J. Addison Solomon
1975 - Still:	Wayne F. McCormick

Note: Solomon served as our church treasurer under twelve pastors, and is to be commended for his faithful, dedicated service. It was during his period of service, October 1946, that the church elected to participate in the United Fund Giving of tithes and offerings. This involved the bringing together all church offerings, which had previously been separate accounts for the Sunday School as well as for the Church. This method of giving was realized during the pastorate of Rev. P. Eugene Brewer.

The following have served as Financial Secretary and Recorder:

unknown	Miss Georgie Bass
1958:	Mrs. Mary Etta Hutcheson
1959 - 1982:	Mrs. Jane Adams Heartwell
1982 - 1987:	Miss Faye Solomon
1987 - Still:	Mrs. Jean Whitlow Reaves

Our Known Church Trustees

April 19, 1845:	(from land deed of this date) Robert Moore, Leonidas B. Moore, Charles K. Turbeville, George W. Boyd
May 1874:	John N. Edwards, William J. Powell, William J. Wilkins
Sept. 1901:	Seldon S. Moore, John A. Wade, Sr., Howard E. Dodson
Feb. 11, 1907:	(from land deed of this date) James A. Solomon, John R. Hudgins, J. Percy Wilkins
June 1953:	Garland Hutcheson, William M. Bass, J. Charlie King
Jan. 1956:	Garland Hutcheson, William M. Bass, J. Charlie King
April 1958:	Garland Hutcheson, J. Charlie King, William J. Long
1964:	Garland Hutcheson, J. Charlie King, William J. Long
1975:	Hilton C. Hudson, William J. Long, J. Charlie King
1976 - 1978:	William J. Long, Chairman , Hilton C. Hudson, J. Charlie King
1979 - Still	William J. Long, Chairman , Hilton C. Hudson, L. Dale Reaves

Our Known Church Ordained Deacons

- 1848: Bro. Robert Moore, Bro. George W. Boyd
- 1855: Bro. G. Jackson Guthrie, Bro. F. M. Turbeville
- 1863: Tom, servant to Bro. Oliver
Overton, servant to Alex. Watkins
Parker, servant to F. Link
Henderson, servant to Mrs. Powell
- 1866: John B. Bass
- 1869: Brethen Jno. N. Edwards, N. T. Watkins, R. B. Bass,
W.V.B. Moore - ordained the 2nd sabbath in Nov. 1869 by J. B. Lake,
pastor and Rev. Hume of Danville, Va.
- 1871: Brethen Wm. J. Powell, Wm. J. Wilkins - ordained the 2nd sabbath
in Nov. 1871
- 1893: Bro. S. A. Hodnett
- 1894: Brethen Mayfield F. Thompson, Wm. B. Solomon
- 1905: John R. Hudgins, Walter H. Bass, J. Percy Wilkins
- 1923: James Anderson Solomon, Theodore A. Adams, R. Benjamin Hudgins
- *1944: J. Percy Wilkins, Walter H. Bass, John A. Wade, Sr. were voted
honorary deacons
- 1944: Sandy C. Mason, Charlie L. Whitlow, W. Swann Boyd,
Lewis M. Dodson
- 1946: Charlie L. Whitlow, Mrs. Viola J. St. John, Miss Frances Solomon,
William Bass, Addison Solomon, Joseph Solomon
- 1947: Sandy C. Mason, Hubert L. St. John
- 1948: Robert W. Adams, William J. Long, Sr.
- 1949: Addison Solomon, William Bass
- 1950: Willie Harvey Solomon, Joseph Solomon
- 1951: W. Swann Boyd, Hubert L. St. John
- 1952: Sandy C. Mason, Garland Hutcheson, Hubert L. St. John,
W. Swann Boyd, Willie H. Solomon, Joseph Solomon
- 1953: Garland Hutcheson, chairman;
- 1954: Hubert L. St. John, chairman;
Robert W. Adams, Weldon Owen, William Bass
- 1955: Hubert L. St. John, chairman;
Willie H. Solomon, John W. Owen, William Bass
- 1956: Hubert L. St. John, Robert W. Adams, Willie H. Solomon,
William Bass, John W. Owen, Weldon Owen
- 1957: Garland Hutcheson, William J. Long, W. Swann Boyd
- 1958: Joseph Solomon, Lewis Tulloh
- 1959: Weldon Owen, Earnest Reaves - ordained the 2nd Sunday in
August 1959
- 1960: Hubert L. St. John, W. Odell Solomon
- 1961: Unknown
- 1962: Garland Hutcheson, Chairman
- 1963: Unknown

- 1964: Weldon Owen, chairman; Marshall Blanks, W. Swann Boyd, John A. Wade, Jr., Earnest Reaves, John F. Stephens, Jr.
- 1965: Hubert L. St. John, Garland Hutcheson
- 1966: Hubert L. St. John, chairman;
- *The deacons serving from 1967 through 1972 are unknown.
- 1973: Earnest Reaves, chairman; Carroll Collie, J. Charlie King, Sr., Wayne McCormick, John F. Stephens, Jr., Weldon Owen
- 1974: Carroll Collie, chairman; J. Charlie King, Sr., Wayne McCormick, John F. Stephens, Jr., Lewis Reaves, Marshall Blanks
- 1975: Carroll Collie, chairman; Wayne McCormick, Lewis Reaves, Marshall Blanks, James A. Solomon, Jr., Dale Reaves
- 1976: Lewis Reaves, chairman; Marshall Blanks, James A. Solomon, Jr., Dale Reaves, Carroll Solomon, H. L. St. John
- 1977: Marshall Blanks, Dale Reaves, Carroll Solomon, H. L. St. John, James Carter, J. Addison Solomon
- 1978: J. Addison Solomon, chairman; Carroll Solomon, H. L. St. John, James Carter, Lewis Reaves, Hilton C. Hudson
- 1979: J. Addison Solomon, chairman; James Carter, Carroll Collie, Hilton C. Hudson, Wayne McCormick, Lewis Reaves
- 1980: Hilton C. Hudson, chairman; Lewis Reaves, Carroll Collie, Wayne McCormick, Dale Reaves, James A. Solomon, Jr.
- 1981: James A. Solomon, Jr., chairman; Carroll Collie, Wayne McCormick, Dale Reaves, Alice Dodson, Frances T. Stevens
- 1982: James A. Solomon, Jr., chairman; Dale Reaves, Frances T. Stevens, Alice Dodson, Lewis Reaves, Hilton C. Hudson
- 1983: Frances T. Stevens, chairman; Alice Dodson, Lewis Reaves, Hilton C. Hudson, Wayne I. McCormick, Carroll Collie
- 1984: Hilton C. Hudson, chairman; Lewis Reaves, Wayne McCormick, Carroll Collie, James A. Solomon, Jr., Trudy Epps
- 1985: Wayne McCormick, Carroll Collie, James A. Solomon, Jr., Trudy Epps, Alice Dodson, Weldon Owen
- 1986: James A. Solomon, Jr., chairman; Trudy Epps, Weldon Owen, Alice Dodson, Hilton C. Hudson, Lewis Reaves
- 1987: Hilton C. Hudson, chairman; Alice Dodson, Lewis Reaves, Wayne McCormick, Vicky Emory, Ray Reaves

The alternation of the church deacons began in October 1946 in our church, and we are unable to recognize those actually serving during any given church year (except as shown) until 1973. In 1954 young men of the church were elected and ordained to serve with the Senior Deacons on matters pertaining to church management. William J. Long, Jr., James A. Solomon, Jr., Jacob W. Bass, Hugh St. John, Carroll Solomon, Walter Bass, III, George Bass, Jerry Boyd, Wayne Solomon, John C. King, Jr., Howard Tulloh and Carter Boyd are known to have served as Jr. Deacons for a number of years.

Our Pastor's Salary

We have been able, in our search of the church minutes and also the annual associational minutes, to bring the reader a showing of the pastor's salaries relating to the period 1861 through 1987. We were able to pick up salaries for various years from the church minutes, 1861 through 1878; and, from the annual associational minutes beginning 1905. We found records dating from 1814, the date of Cross Roads' constitution; the date of the organization of the Dan River Baptist Association, 1839; and, other important dates of the church happenings; however, prior to 1861 we could find no recordings of the salary amounts paid our pastors. We have found a wide range in the amount the church was offering, as well as a difference in the service-time given the church by the pastors. We found, too, that much of the time a church service or business meeting was not held because of extreme weather conditions - the winter snows, heavy rains, or the flooding of Dan River, just three miles away; and, many of our members living across the river and needing to use the method of crossing by ferry to attend the services. Many happenings we found, but not that relating to the pastor's salary prior to 1861. It has been said that our pastors of the very early years traveled by horseback to make their rounds to all the churches on their circuit and lived with a neighborhood family while serving the church in that area; and, really needed very little cash for their own existence - certainly no more than that of their own church members. It became necessary at various times during the earlier years (and later) for the church fathers to bring about certain methods of meeting the monthly salary quota, thus assuring the pastor his salary would be forth-coming and promptly. We read of occasions when the membership was equally divided into twelve parts, called tribes, and each part being held responsible for the pas-

tor's salary for one month of the year. In these early years a portion of the salary could very well have been food, grain, tobacco, or other.

In trying to understand the situation of the early life of our church, and to help the reader see more clearly the complexity of life itself and its very existence, we are glad to bring to you the facts, as we found them, relating to annual salaries paid Cross Roads pastors. We found salaries ranging from \$125 during the late 1800's to \$200 as we go into the early 1900's. In September 1915 we read of Cross Roads, Black Walnut and Alton forming a three-church field under the pastorship of Rev. J. M. Morris; and, Cross Roads share of the pastor's salary climbing to \$375 annually for a few years - then back to \$300 during the 1930's depression years. At the beginning of the 1940's the World War II days were upon us, and the church family suffered the results caused by the war. Conditions were such that we could only offer a charitable salary in the early 1940's; however, the late 1940's and through 1953 the conditions improved and we were able to offer a good living salary to our youthful pastors, some still attending the Southeastern Seminary in Wake Forest, North Carolina. In 1956 the church was ready to offer a parsonage-home to the pastor, and to help him in other ways. In the meantime, salaries of the church members increased, and this brought about a good average salary for our pastor - corresponding with that of the majority of church members. In 1953 our gifts climbed out of the \$750 to \$900 annual salary for the pastor, and began a long climb from \$1,050 to \$2,400 in 1960; and, then on to more than \$4,000 through 1972 when the gifts continued to soar reaching \$10,584 in 1979; \$11,418 in 1980; \$12,170 in 1981; and \$13,220 in 1982. For the next two years the salary showed a drop, then in 1985 it was back to \$13,320 and in 1986 to \$13,700 - and to \$15,980 for 1987.

Pastors Serving First Cross Roads Baptist Church

1814-1988

Charles Lovelace	1814-1817	Massey Lee Ragland	1928-1933
William Moore	1817-1820	Henry Norman Soyars	1933-1939
John Holt	1820-1824	Sandy C. Owen	1941-1945
John Britton	1824-1825	P. Eugene Brewer	1946-1947
John Garland Mills	1825-1859	Clarence Cecil Perry	1948-1950
Norvel Winsboro Wilson	1859-1861	Hassel Lamm	1951-1953
A. B. Cabaniss	1861-1864	Harold Bailey	1953-1954
J. F. Hardwick	1864-1868	Leonard Robinett	1955-1958
J. B. Lake	1869-1872	Carl E. Storey	1958-1962
William M. Slate	1872-1882	William D. Mills, Jr.	1962-1965
Hiram G. Crews	1882-1883	Paul H. Williams	1965-1967
Patrick Henry Fontaine	1884-1884	Clifton Newcomb	1967-1969
John Branch Williams	1884-1885	Robert Lon Johnson	1969-1972
J. A. Beam	1886-1891	James L. Hodges	1972-1973
William Leander Fitcher	1893-1901	James Darrell Webb	1974-1979
William Thomas Creath	1902-1915	Leonard Lee Southern	1979-1983
J. M. Morris	1915-1919	Fredrick C. Treadwell	1983-1984
James William Wildman	1920-1928	Marty Keith Childers	1984-1988

*Rodney Earl Otwell began serving as First Cross Roads 37th pastor, Mar. 20, 1989

And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding...
- Jeremiah 3:15 KJV

Meet Our Pastors

At the very beginning of this history writing, my first thought and desire was to be able to place before you the names of all pastors who very capably served Cross Roads for these one hundred seventy-five years. We have shared these named pastors and their period of service with you. My second thought and special desire was to bring to the reader a biography of as many of our pastors as possible. The response of our living, former pastors was great - and visits to the Virginia Baptist Historical Society Library in Richmond produced much to-be-desired facts of other Cross Roads' pastors. As you read, you will want to remember that each of these dedicated ministers was once a great part of First Cross Roads Baptist Church.

Preamble And Resolutions

Elder John Garland Mills

The committee appointed to notice the death of the late Elder John Garland Mills offered the following preamble and resolutions, which were received, and after remarks by Elders William A. Tyree and George Percy, were unanimously adopted, and published in the Religious Herald and Tennessee Baptist.

Whereas, it has pleased the Head of the Church to remove from his earthly labors the Rev. John G. Mills, whose name is associated with the organization of the General Association of Virginia, and the best energies of whose life were devoted to the spread of the gospel in this portion of the State - Therefore,

Resolved, 1st - That this Association has lost in the death of Brother Mills a warm-hearted Christian and an able minister.

Resolved, 2nd - That in his untiring zeal in the Temperance reform, and his able advocacy of the religious instruction of the colored people, he has laid his denomination and the community in which he lived under lasting obligation to embalm his memory and cherish his virtues.

Resolved, 3rd - That this Association tender to his bereaved family their warmest sympathy and condolence in this, their common affliction.

Resolved 4th - That a copy of this preamble and these resolutions be sent to his family, and placed on the record book of this Association, also a copy furnished for the Religious Herald, the Tennessee Baptist, and the Biblical Recorder.

Wm. A. Tyree

Elisha Betts

Wm. Slate

The above Preamble and Resolutions addressed on the death of Elder John Garland Mills was taken from the Dan River Baptist Association annual minutes of 1860, on file in the Virginia Baptist Historical Society Library, University of Richmond, Virginia.

Note: We have been unable to obtain a biography of Rev. Mills. However, throughout our early history you will find various items of interest addressed to our fifth pastor, who served this church for thirty-four years, beginning in 1825 and ending in the spring of 1859, when he resigned due to ill health. Year after year, the recorded church minutes show 'the church resolved to call Bro. John G. Mills to the pastoral care of this church'. During his pastorate we note from the minutes of May 1857 that the church, with Bro. Mills leadership, endeavored to make plans to start a church library. We may never know if these plans were finalized during Bro. Mills' pastorate, or during his lifetime. Because of ill health he retired to his home called 'Melrose' in the Elmo, Arbor Baptist Church community. He had purchased land in this community in 1847, built his home and named it Melrose; and, it was here his death occurred at age 55 in April 1860. He is buried in the family cemetery there. The home burned many years ago, but we understand the cemetery is undisturbed. We are indebted to the late Kenneth H. Cook, through his fine newspaper writings for the following: "Mr. Mills has been described as an outstanding, all-round citizen - a capable and popular leader in church and civic affairs."

Norvel Winsboro Wilson

Norvel Winsboro Wilson, our sixth pastor, was in charge of our church from 1859 to 1861. He was born October 20, 1834 at Franklin, Virginia and was the son of Methodist parents. He was converted at age 14, and because of a misunderstanding over the partaking of the Lord's Supper, prior to his public profession of faith he united with the Moravians. After conversion he soon turned his thoughts towards the ministry and he left home to attend a classical school until he was age 18. He has been described as a tall, gawkish, white-haired boy who appeared at the school one Sabbath morning - wearing a rusty, seedy, 'beaver' and carrying his few possessions in a brown carpet bag. At age 18, he went into business to obtain funds to further his education and did succeed because "God owned and prospered my labors". At age 25, he released his ties with the Moravians, and 'much against his wishes' accepted the Baptist faith and was baptized at Laurel Grove Church, Halifax County, Virginia in September 1857. He was ordained August 11, 1858 at Bethany Church in Pittsylvania County, Virginia and pastored Bethany and Mount Herman churches before he became pastor of Cross Roads Church, Halifax County, and the Ephesus Church in Person County, North Carolina. He resigned both of these churches in 1861 and took charge of the Chapel Hill Church, the seat of the University of North Carolina, and it was here the degree of M. A. was conferred upon him. It was here that he became known as a preacher of rare excellence; and, it was here he was married to Miss Sallie F. Betts on June 13, 1862, the Rev. William Slate performing the ceremony. From 1867 to 1878 he pastored churches in Farmville and Richmond, Virginia. In 1872 the honorary degree of D. D. was conferred upon him by Wake Forest College,

North Carolina. After holding successful protracted meetings in several of our strongest Southern churches, he accepted the pastorate of Coliseum Place, New Orleans. It was here that his seven children, his wife, and finally himself were prostrated by the yellow fever. His wife and the children recovered from the fever; however, Dr. Wilson succumbed to the fever September 6, 1878. His remains now rest in Richmond, Virginia .

We want to place before you this news item #22, page 86, taken from the Religious Herald of May 31, 1860 - on file in the Virginia Baptist Historical Society Library, University of Richmond, Virginia. We quote: "News Ferry, Halifax, May 24 1860 - This month closes my first pastoral with the Cross Roads and Ephesus churches. I find in reviewing the labors, 59 baptisms that have not been reported, 12 white, 47 colored. The Lord be praised that we are permitted to read this record of his 'marvellous loving kindness'. The Dan River Association will convene with Cross Roads Church, commencing Tuesday after the fourth Sunday in July. We will be pleased to receive visits from the brethren at a distance. They will find it convenient, as we are only three miles from News Ferry Depot, on the Richmond and Danville R. R. /s/ N. W. Wilson"

- true copy May 4, 1987

A. B. Cabaniss

Elder A. B. Cabaniss pastored Cross Roads Baptist Church 1861 - 1864, serving during the beginning of the War Between the States, and resigning in October 1864. He is known as the seventh pastor of the church; and, it was during his pastorate that the church minutes were signed by both the pastor, as moderator, and the church clerk. Prior to his coming to Cross Roads, Mr. Cabaniss was appointed as a missionary to Shanghai, China in October 1850, and he was supported by the Goshen Association in this missionary journey. In December 1850 he went on a mission tour through the states of North Carolina, Georgia, and Virginia lecturing on the moral conditions of Africa. In April 1851 The Commission Magazine published a financial report showing that Bro. Cabaniss raised \$264.59 in Georgia; \$56.45 in North Carolina; and \$13.91 in Virginia for the mission cause.

During the period July 1862 through July 1864 there were 109 baptisms, 4 received by letter, 9 excluded. The total membership July 30, 1863 stood at 275, 78 white and 197 colored. The July 28, 1864 date shows 285 members, 81 white and 204 colored. For the same two years, our gifts totaled: Dan River Association, \$37.60; Colportage \$236.52; Foreign Missions, \$76.35; and, African Missions, \$20.00.

-From Folder, Virginia Baptist Historical Society,
Richmond University Library Files

J. F. Hardwick

Elder J.F. Hardwick pastored Cross Roads Baptist Church from 1864 until 1868. All church minutes, signed by both the Clerk and the church pastor (as Moderator) appear to read J. F. Hardwick. A writing, taken from the Religious Herald of February 1, 1866, page 18, column 3 - on file in the Virginia Baptist Historical Society Library, University of Richmond, Virginia carries J. T. Hardwick.

Inasmuch as we are unable to locate a biography of Elder Hardwick, we give you this writing prepared by Bro. Hardwick January 25, 1866 and carrying a Vernon Hill, Halifax County, Virginia address, we quote: "It may be interesting to the readers of the Herald to know that God has been pleased to bless a good many of the churches of these Associations with an outpouring of His Spirit since the surrender. We held a meeting last September at Cross Roads Church assisted by Brethen N. W. Wilson, of North Carolina, and M. W. Reed, of Virginia. I have baptized 22 or 23 as the result of the meeting, among whom are some that promise much usefulness to the church. I have also baptized three at County Line, where we were assisted by Rev. A. B. Brown. At Ephesus I have recently baptised two, one of whom was an old man, eighty-three years old. It would be interesting had I time to state the very feeling manner in which he spoke of the "amazing Grace of God in saving a sinner who had been so long in rebellion against Him".

Note: It is our opinion that the J. T. Hardwick of the Religious Herald February 1, 1866 publication is the J. F. Hardwick of Cross Roads Church minutes.

William M. Slate

William M. Slate, a native of Tennessee, was a very prominent figure in Halifax County for about forty years. He was born November 15, 1833 and spent his early years in the state of his birth. Upon the death of his father, and when he was just a child, his mother returned to her native Virginia and settled near Vernon Hill in Halifax County. She was very poor and unable to provide for her son's education. This did not deter him, and he moved forward in what he felt he must do. He was converted at an early age, and after long consideration he knew he was called to preach and the struggle for an education began. He attended the Academy at Meadsville, Halifax County, for two sessions. When the time came for him to go to Richmond College, 'God raised him up a friend who loaned him the money he needed', and he was a student at the college for four sessions. While a student he was licensed to preach, and in August 1858 he was ordained - both of these orders taking place at Mount Vernon Baptist Church, Halifax County, Virginia. His first pastorate consisted of Winn's Creek, Ellis Creek and Clover. During his pastoral career of about forty years he served - in addition to the three already named - Aaron's Creek, Arbor, Black Walnut, Catawba. Childrey, County Line, Dan River, Fork, Grace, Millstone, North Fork, and our own Cross Roads as our tenth pastor, from July 1872 until May 1882. Also one church in Pittsylvania County and one in North Carolina. During his long ministry it is said he very probably baptized 3,000 persons.

It has been said of Rev. Slate that 'he was a quiet, dignified and rather retiring young man'. 'He was not quick in grasping the instructions of his professors,

or of the text books - his mind possessing that admirable trait of rigid exactness in all its investigations'. His requirements, therefore, were the result of thorough research. He was a deeply pious young man, and withdrew from everything that did not promote true personal piety. He was a business man, and had "horse sense" in regard to business affairs. He believed that the church was on one side a business body, and he urged the brethren to use business sense in their affairs. He was conservative, not given to rashness, loved and respected by all. He died November 5, 1896 at age 63.

Note: Taken from the files of the Virginia Baptist Historical Society Library, University of Richmond, Virginia

Hiram G. Crews

Hiram G. Crews was born in 1832 in Halifax County, Virginia, the son of Isaac and Sara G. Crews. He was baptized September 6, 1845 at Ellis Creek Church. He attended the classical school of Captain Thomas A. Chappel, Brookline, Halifax County, Virginia; and, here he excelled in English, Mathematics, Latin and Greek. He attended Richmond College for a four-year period and was a faithful and successful student. In September 1856 he was ordained at Bethel Church, Chesterfield County, Virginia and this was his first pastorate. His pastorates took him to Kentucky, to Richmond, Virginia and other sections of the state as well as here in Halifax County, where he pastored Ellis Creek, Aaron's Creek, Fork

and, in 1882 to 1883 he pastored the Cross Roads Church, serving as our eleventh pastor. He acted as agent for the Foreign Mission Board after the Civil War, and in 1866 he solicited funds successfully for the Richmond Relief Association. He was an able and earnest evangelistic preacher and through his ministry hundreds were brought to Christ. He was married to Nannie Martin in Chesterfield County, Virginia, December 4, 1856, and she was the daughter of William A. and Elizabeth Martin. After the death of this first wife, he married Rebecca F. Quarles, the daughter of John W. and Cornelia Quarles, on May 1, 1899. He was blind for twenty years before his death on May 29, 1917. It was said of him, "he stood side by side with such men as Thomas Hume and others of great ability."

Note: From the files of the Virginia Baptist Historical Society Library, University of Richmond, Virginia

Patrick Henry Fontaine

Patrick Henry Fontaine was born September 18, 1841 at "Fontainbleu", King William County, Virginia. He was the son of Rev. William Spotswood Fontaine and Sarah Aylett Fontaine. He was of gentle birth, claiming ancestors and kin with Patrick Henry, Alexander Sportswood, Lord Deleware, Nathaniel West, the Dandridges, Wests, Winstons, Maurys, De La Fontaine of France and Robert Bruce of Scotland. He was six feet tall, an erect and graceful carriage, and his countenance

reflected the beauty of the spirit within. At age fourteen he was baptized into the fellowship of the Sharon Church in his native county; and, he was ordained five years later. He was trained at Rumford Military Academy, and the University of Virginia. The first two years of the Civil War he served as First Lieutenant of Carter's Battery, King William Artillery. For the other two years he served as Chaplain of the 53rd Va. Regiment, Pickett's Division. In the army he "preached the gospel with earnestness and power, baptizing a great number of soldiers."

Soon after the Civil War he found work in Greensboro, North Carolina and here he met his wife, Miss Annie Elizabeth Redd of Henry County, Virginia. She was a gracious woman of great charm of manner and beauty of person, and in perfect harmony with him in his great work. The reverend regarded his wife "as a gift from God". Children were born of this union, one being Celeste Dandridge Fontaine who became the wife of William Thomas Creath, who was also a pastor of Cross Roads Baptist Church. During the years of his active ministry he pastored churches in the Roanoke and Dan River Associations in Virginia from 1883 to 1894, and served as the twelfth pastor of Cross Roads for a short period of time in 1884. The rest of this ministry was spent in North Carolina. Altogether he served twenty-three churches. He was a very gifted person, and in addition to his pastoral duties applied himself to other things. He patented several useful mechanical inventions which yielded him considerable revenue; he gave much time to Physical Sciences; he was a close observer of Animal Life and he was well versed in Botany. The Bible doctrines were very real to him, and his churches and preaching always came first.

He bought a country home with 100 acres in Person County, North Caro-

lina, and here he lived a simple, happy life, pastoring his four churches. With the income from the farm, through the farming efforts of his sons, there were sufficient funds to support his family and educate his children. In his seventy-fourth year he suffered pneumonia from exposure to snow and rain, riding horseback to one of his churches, and died at his home March 29, 1915. He is buried in the cemetery at Ames' Chapel Church. It is said that the Croatan Indians came in a body for the services, and this swelled the crowd in attendance to 1000 persons.

Note: From the files of Virginia Baptist Historical Society Library, University of Richmond, Virginia

John Branch Williams

John Branch Williams was born March 5, 1855, in a country home in Campbell County, Virginia. His parents were Andrew and Martha Finch Williams, and they were devout christians who trained their children in the fear of the Lord - and the children became Christians early in life. At age 10, John walked four miles to attend Sunday School. He was converted at the age of twelve and baptized into the followship of the Union Hill Baptist Church in Campbell County. He became a teacher in the Sunday School at seventeen; and, about the same time he began organizing and teaching singing schools. He developed a fine voice and became proficient as a leader of song.

He studied in an institution in Fincastle and later finished his scholastic work at Richmond College. While there he was much impressed with the high ideals of a noble manhood as exemplified in the daily life of two of his professors, Dr. A. B. Brown and Professor H. H. Harris. The influence of these two men did much to develop the character of their students - especially to this appreciative student. He was also drawn into the friendship of Dr. William E. Hatcher, who was then the pastor of Grace Street Baptist Church. Pleased with his singing, Dr. Hatcher, who was no poor singer himself, often placed the song service in the hands of his young friend. John Williams' friends said of him "that he lived in laughter, sunshine and song and sang his way into Richmond College, through the college into Grace Street Church, and from Grace Street into the ministry."

He served as the thirteenth pastor of Cross Roads Church, Halifax County, Virginia during the 1884-1885 period. According to information in the book, Virginia Baptist Ministers, Rev. Williams was ordained the summer of 1886 at the Catawba Baptist Church, Halifax County. At that time he was pastor of County Line, Vernon Hill and Hunting Creek churches.

On January 30, 1889 he was married to the widow of his elder brother, Whitfield P. Williams, and there were four children born of the two unions - two to each marriage. He was a devoted father and wise counselor to the four children. Mrs. Williams had a sympathetic interest in all of her husband's work - a never-failing source of earthly inspiration. From time to time he was pastor of thirty-five churches, often up to four in the same field, and in the following counties: Campbell, Charlotte, Chesterfield, Clarke, Halifax, Henry, Pittsylvania, Powhatan and Prince Edward. His crowning work was his last - in May 1929 he served a

four-church field in the Shenandoah Association, Boyce, Rockland, Bethel, and the Mountain Church.

His lifework was interrupted by a breakdown in health only once. In this instance he retired and opened a tavern in Brookneal known as the Williams House. He regained his health and with a renewed consecration and devotion returned to the work he loved. In 1928 he laid down his work and returned to his former home in Brookneal. In the summer of 1929, after recovering from another spell of illness, he attended the session of the Shenandoah Association and preached the annual sermon. He remained in the vicinity of Berryville, Virginia to help a brother in a revival. On Wednesday, July 3rd he was suddenly stricken and never rallied. Funeral services were held on June 10, 1929 with burial in the Spring Hill Cemetery, Lynchburg, Virginia.

Note: From the files of Virginia Baptist Historical Society Library, University of Richmond, Virginia

William Leander Fitcher

William Leander Fitcher was born July 7, 1839 in Portsmouth, Virginia, the son of William E. and Eliza Holiday Fitcher. The family came from Germany about the middle of the seventeenth century - family members were, teachers or ministers. He prepared for the ministry under the tutorship of Professor Walters of Wake Forest College, excelling in Literature, Languages and Math. He was an

excellent public speaker and reader, and was a finished penman. In August of 1864 he was married to Henrietta Peele of Jackson, North Carolina, the daughter of Squire Isaac Peele and Nancye Cobb Peele. His early ministry was carried on in Gates and Camden counties, North Carolina. During the reconstruction days, to support his family, he developed an illustrated lecture on "Palestine, the Holy Land and Egypt". When there were gaps in the lecture period, he did evangelistic work and with these extra activities he was able to support his family on the salary he received from the field of churches of which he was pastor. He served churches in Campbell County - Kedron, New Chapel, Brookneal, and Union Hill; and, received great joy in seeking out and guiding the young men of his churches who felt the "call". In 1893, the large, growing and widely scattered field became too much for him and he accepted a call to Halifax County, Virginia. Here, he pastored Black Walnut, Scottsburg, Alton, Omega, Lunenburg Court House and our own Cross Roads serving as our fifteenth pastor from 1893 to 1901. He took great pride in two of his proteges, "Nat" Toombes and "Willie" W. M. Thompson - assisted in their ordination and followed their work with the greatest interest and affection. He died July 29, 1917 and the burial was in Evergreen, Virginia. His daughter said of him, "his reverence for God was his outstanding quality."

Note: From the files of the Virginia Baptist Historical Society Library, University of Richmond, Virginia

William Thomas Creath

William Thomas Creath was born April 1, 1862 at Jarrett, Sussex County, Virginia, the son of Thomas Braeme and Mary Atkinson Creath. He was taught at home by his college trained sisters, and by private tutors until he was ready to enter Windsor Academy. He joined the High Hill Baptist Church at Jarrett at age 19; was licensed by this church in 1884 and was also ordained by the church in 1893. He was educated at Windsor Academy, Richmond College, and then received his Th. M. degree from the Southern Baptist Theological Seminary in 1893. He served Baptist churches in Virginia for more than fifty years and, these included Arbor, Cross Roads, Black Walnut, Alton, Millstone, Republican Grove and Florence Avenue in Halifax County; Stuart and New Hope in Patrick County; Woodlawn, Kentuck, Straightstone in Pittsylvania County and Averett in Mecklenburg County. On March 6, 1895 he married Celeste Dandridge Fontaine, the daughter of Rev. Patrick Henry Fontaine and Annie Redd Fontaine of King William County, Virginia. Three daughters and four sons were born of this union. His death occurred on October 8, 1943 and the funeral services were conducted from the Arbor Church with burial in the church cemetery. He was a deep thinking preacher, gentle, soft-mannered, lovable man and popular with everyone. He was honored and respected by all. He was Cross Roads sixteenth pastor and served the church from 1902 until 1915 - truly a capable, fine, and generous soul.

Note: From the files of the Virginia Baptist Historical Society Library, University of Richmond, Virginia

J. M. Morris

Rev. J. M. Morris was the seventeenth pastor of Cross Roads Baptist Church, and followed the Rev. William Thomas Creath in the pastorate. He began his pastorate in 1915 with the three-church field, and this included Alton and Black Walnut churches. He remained on the field until 1919 when he resigned. We have been unable to obtain a biography on him, but feel he was a loyal, dedicated pastor and friend of the three communities, expending his time and talents to the betterment of schools, as well as to the life of the three churches. We give you the following letter addressed to one of our local newspapers with reference to the pastor's home, located at Cluster Springs, Virginia - and also with reference to the public school at Cluster Springs. We quote: "Since I came to this field the churches have agreed on the location of the pastor's home and we have purchased a fifteen acre tract of land at Cluster Springs. On this land is a fairly good dwelling and other buildings and a good well of water and an orchard." He made the statement, "I have on my field over 500 members and not a crank among them." He continued, "Soon after coming to the field I felt the need of a better public school near Black Walnut. We had only an inferior building with two rooms. Desiring to better this condition the pastor addressed himself to the task of creating sentiment for a new and larger building. Today we have at Black Walnut an up-to-date public school building with four teachers and 100 pupils, with a number of pupils in the high school department. The pastor's salary has been increased once since coming to the field. The boards, the secondary schools, the Million-Dollar Campaign, the Red Cross and other objects have received gifts from our people".

Note: The above pastoral comments carried no date, but it is believed the date (if used) would certainly be after May, 1919, because the Million-Dollar-Campaign was set in motion at the May 1919 meeting of the Southern Baptist Convention. The newspaper clipping had been made a part of the file folder of Rev. Morris, stored in the Virginia Baptist Historical Society Library, University of Richmond, Virginia.

James William Wildman

James William Wildman, the son of John W. and Mary T. Wildman, was born October 16, 1851. He was baptized by Dr. C. C. Bitting in Burton's Creek, near Lynchburg, Virginia, April 29, 1869 at age 17. He was ordained August 6, 1876. After Richmond College he spent two years at the Southern Baptist Theological Seminary, Greenville, South Carolina, now currently known as Furman University. On May 29, 1878 he was married to Miss Alice M. Davis at Bedford City, Virginia. Two sons were born of this union - W. B. Wildman and J. R. Wildman.

Mr. J. R. Wildman wrote of his father: "One of the joys of his life was his experience as pastor of the Baptist church at Chapel Hill, North Carolina, where he served in rotation with the other ministers as University Chaplain, conducting each morning a devotional service for the student body - and this was a very great joy to

him. While working in Chapel Hill, his close and dear neighbors were Dr. Walter D. Toy, professor of German; and Dr. Thomas Hume, professor of English and Biblical Literature."

He pastored churches at Fincastle, Mill Creek, Enon and Roanoke, Pisgah and Sharon, South Boston, Herndon, Aaron's Creek, Black Walnut, Alton - and from 1920 - 1928 he was the eighteenth pastor of our own Cross Roads, all of these churches in Virginia. He also served the church in Laurinburg, Greenville, Wadesboro and Chapel Hill in North Carolina. From 1909 - 1913 he served a pastorate in Sanford, Florida. It was here he invented his Wildman Folding Partitions for Sunday School use. This was a collapsible wall for dividing classrooms and auditoriums, thus utilizing existing space for Sunday School classrooms. Rev. Wildman found it necessary to retire from the active ministry when he was about 77 years old, and located himself and his devoted wife in his home at Burkeville, Virginia; and, it was here the manufacture of his invention was realized.

Dr. R. H. Pitt, his friend of more than half a century said in the Herald when Wildman was 78 years old: "We have had many excellent men in the Virginia Baptist ministry during our long association with it, but among them all - no more faithful, loyal soul than Wildman. He has always been an intelligent, studious, devout preacher and a diligent and prudent pastor." Upon his death in 1933, Rev. Dr. James H. Franklin, in an article in the Herald said: "It has been my privilege to know christians in many lands and among many races, but for sterling christian character and genuineness of life I have found few rivals of my stalwart, but modest and self-effacing kinsman, Rev. J. W. Wildman, who on December 31st, entered into the Other Room" And this, "He was not a showy pulpiteer, but he was

a good preacher and a great pastor. He fed his flock. He was a good minister of Jesus Christ. Men of this sort are indeed the salt of the earth."

Rev. James William Wildman died December 31, 1933. The funeral was at the Burkeville Baptist Church, January 2, 1934, and the burial at Spring Hill Cemetery, Lynchburg, Virginia.

Note: From the files of Virginia Baptist Historical Society Library, University of Richmond, Virginia.

Henry Norman Soyars

Reverend Henry Norman Soyars accepted a call to become the pastor of the three-church field - Cross Roads at Turbeville; Alton, in the village of Alton; and Black Walnut located at Cluster Springs - all three in Virginia and within easy access to each other. He remained in this pastoral service through August 31, 1939 - a fine, dedicated pastor and beloved friend of all throughout the community and all over the country-side.

Mr. Soyars came as Cross Roads' twentieth pastor, with his dear wife, Kate P. Soyars, and their three small children - Katherine, Carlyle, and Norma. His body was besieged with a severe case of arthritis for some time prior to his coming on the field; and, his first sermon in the Cross Roads Church was delivered in a seated position. Standing for too long a period was almost impossible because of

the arthritic condition. He was loved by all - not from pity or sympathy of his condition - but for himself. Throughout his years with us, all the people could see this rheumatic condition from which he suffered was gradually improving; and, finally leaving his body almost completely healthy again.

Henry Norman Soyars was a happy, joyful minister of God, reared in a Christian home, one of a large number of children and he being a twin. He was born in the Cascade community of Pittsylvania County, Virginia on June 2, 1890 to James William Soyars and Sally Hyler Soyars. Mr. Soyars was an ardent fox hunter, and spent many happy moments in the field with the baying of the hounds on the run, surrounded by his friends who also loved the sport.

"Reverend Soyars died in a Farmville nursing home on Saturday, January 26, 1974, and funeral services were held on Monday, January 28, at Doyne-Burger Funeral Home, Farmville, Virginia. Interment was in Trinity Memorial Gardens. He was survived by his widow, Kate P. Soyars, of Farmville; one son, J. Carlyle Soyars, Richmond; two daughters, Mrs. Monroe B. Grizzard of Roanoke, and Mrs. William F. Watkins, Farmville; and five grandchildren."

"To know him was to love him - to love him was to know him."

Note: Taken from an obituary notice in the Richmond Times Dispatch newspaper of January 28, 1974.

Hassell Lamm, Sr.

Hassell Lamm, Sr. was born July 2, 1917 in Spring Hope, North Carolina, Nash County. He is the son of the late Daniel and Fannie Lamm. He graduated from Spring Hope High School in 1938, receiving the Best-All-Round student award. While in school he played on the basketball, football and baseball teams, and received a football scholarship to Wake Forest College - but, due to a back injury, he was unable to play. At the age of eighteen he felt the call to the ministry; and, in the fall of 1938 he entered Wake Forest College as a ministerial student. Due to his mother's sickness (cancer) and financial reasons, he was only able to attend for a two year period, 1938 - 1940.

Reverend Lamm is married to the former Margaret Booth of Castalia, North Carolina and they celebrated their forty-third wedding anniversary on March 7, 1988, having been united in marriage on March 7, 1945. Hassell and Margaret are the parents of three grown children - Carol, Hal and Tom.

Hassell worked as a trainman with the Atlantic Coastline Railroad from 1941 - 1945; with the Continental Life Insurance Co., 1946 - 1947; with Provident Life and Accident Insurance Co. 1948 - all of this employment within the city of Rocky Mount, North Carolina. Throughout this period time, Hassell felt that God was still calling him into the ministry; and that he should return to Wake Forest to complete his education. Believing deeply in God's call he and Mrs. Lamm sold their home and moved their family to Wake Forest in January 1949, re-entering Wake Forest College. Hassell completed his education June 5, 1950 with a Bachelor of Science Degree. He found it necessary to work while attending Wake Forest

College, and was employed at the Glen Royal Cotton Mill - working second shift and attending classes during the morning hours.

Upon the completion of this phase of his education he received a call to pastor both the Black Branch and Mt. Zion Baptist Churches in Chase City, Virginia. He was ordained into the Gospel Ministry by the First Baptist Church, Rocky Mount, North Carolina in August 1950, and began his pastorate of the Mecklenburg County, Virginia churches during the month of August 1950, remaining on this field 1950 - 1951. He then accepted a call to pastor a field of three churches in Halifax County, Virginia - Black Walnut, Cross Roads and Alton - and moved to the parsonage home in Cluster Springs in 1951, remaining in this pastorate until 1953. At this time the Black Walnut church decided to go full time and Reverend Lamm remained the full-time pastor of this church to 1956. During this full-time pastorate he gave much time to teaching, training and visiting, and the Sunday School membership went to an all time high.

Reverend Lamm was appointed the Director of Missions, Beulah Baptist Association, Roxboro, North Carolina in 1956. He moved his family to Roxboro on March 1, 1956, and he has continued with the Director of Missions position for thirty-two and one-half years. He retired September 30, 1988 and will continue to reside in Roxboro. Hassell Lamm became a student at Southeastern Baptist Theological Seminary, Wake Forest, North Carolina in 1958 and completed this schooling in 1962, receiving a Master of Divinity Degree.

The Roxboro Baptist Church honored Reverend Hassell Lamm on Sunday, October 5, 1975, presenting him with a plaque, reading: "We the people of Beulah Baptist Association present this plaque to our Superintendent of Missions,

Rev. Hassell Lamm in appreciation for twenty years of Faithful Leadership and Dedicated Service."

Mr. Lamm's hobbies are reading, walking, and rock collecting. He belongs to the Golden Kiwanis Club.

William Diberall Mills, Jr.

William D. Mills, Jr. was born February 6, 1938 in a farm house at Vernon Hill, Halifax County, Virginia. He is the son of Mr. & Mrs. William D. Mills, now of South Boston, Virginia. In 1947 at the age of nine, he accepted Christ at Mt. Vernon Baptist Church, Halifax County - and was baptized at First Baptist Church in South Boston by Reverend Harry James.

God called him into His service, and William responded to this call in 1956, at age 18, at Second Baptist Church, South Boston. He was licensed to preach in April 1956 by the congregation of Second Baptist Church. It was here that he met and married Mattie Sue Cole, on June 17, 1954, his helpmate of thirty-four years.

Reverend and Mrs. Mills are the parents of three children: Wanda Sue (9/26/55) is married to James C. Anderson, and they live in Clover where she is a public school teacher; William D., III (7/30/57) is serving in Military Service in West Germany; and, Warren Rydel (8/18/64) is now working as a manager of Dominoes Pizza in Danville.

Reverend Mills graduated from Halifax County High School and then attended Lynchburg College for two years, moving from Lynchburg to Richmond,

Virginia to become a student at the University of Richmond. Here, he majored in History and graduated in August 1960 with a B. A. degree. This same year he entered Southeastern Baptist Theological Seminary, and in May 1964 he graduated with a B. D. degree with Languages. While attending Southeastern, he served as Interim Pastor at Black Walnut Baptist Church, Cluster Springs, Virginia. He then accepted a call from Cross Roads Church, Turbeville, Virginia in 1962 and was ordained there in August 1962, with Reverend Aubrey J. Rosser preaching the Ordination Sermon. The congregation of the church presented him with a Bible on this occasion.

Mr. Mills continued to serve Cross Roads until 1965, moving to Mill Creek Church, Chatham, Virginia in March 1965. He served these good people until October 1969 when he accepted a call to serve the Hunting Creek Church, Halifax County. His pastorate with Hunting Creek extended from 1969 to 1980, an eleven-year period, where he experienced a very fruitful ministry - and where many friendships were established that are still cherished. A pastorate of four years, 1980 to 1984, followed God's call to Enon Baptist Church, Chester, Virginia. This was a ministry of great in-gathering, the church leading the Middle District Association in baptisms for one of these years. Reverend Mills is presently in the pastoral service of the Falling River Church in Brookneal, Virginia, having accepted the call to become the pastor in 1984. It is in this place that Mr. Mills has seen continual growth in attendance and ministry, the Sunday School attendance growing from an average attendance of 150 to more than 200. He has said, "The loving people who are the congregation praise God in their worship of Him, in a most attractive setting."

Reverend Mills has actively served in the work of three associations: 1) Dan River, President of the Minister's conference, Vice-Moderator, Baptist Men's Director; 2) Middle District, Pastor/Church Relations Committee: 3) Appomattox, Administrative Committee.

"Dib's" hobbies are golf and wood working.

Paul H. Williams

Paul H. Williams is a native of Rossville, Georgia and was born there on July 5, 1934. After graduating from the Rossville High School in 1953, he saw active duty with the U. S. Navy from 29 July 1954 to 19 July 1956. He was married to Marilyn Green March 13, 1955, and they are the parents of three children: son, Jonathan David Williams, born May 5, 1959; daughter, Robin Denise Williams, born December 21, 1960; and, Susan Williams, born April 19, 1962. These three children are married and reside in homes of their own; and, there are also two grandchildren within this family unit.

Williams attended the Truett-McConnel College and received the AA Degree there in 1958. He then received the AB Degree from the University of Georgia in 1960; and also enjoyed one year additional studies at the University of Georgia. From 1961 to 1965 he was a student at Southeastern Baptist Theological Seminary, Wake Forest, N. C., graduating with (BD) Master of Divinity Degree in 1965. During his seminary years he worked at the Dorothea Dix Hospital (State Mental) at Raleigh, N. C.

Williams was called to pastor Cross Roads Baptist Church, Turbeville, Virginia July 1, 1965, and was ordained into the ministry October 1, 1965. During this pastorate he was commissioned Lieutenant (Junior Grade), Chaplain Corps, U. S. Navy Reserve the 9 November 1966; and, was ordered to active duty in February 1967 to report 30 June 1967. His resignation as pastor of Cross Roads Church was received and accepted, effective June 30, 1967.

Rev. Williams reported 29 June 1967 for active duty with the U. S. Navy, beginning training in the Navy Chaplain School 29 June 1967 and graduating 25 August 1967. He then began a long, interesting, and worth-while life with the U. S. Navy ministering to many as Chaplain of all. He saw service in various locations for short periods of time - always as Chaplain. In October 1978 he was given the title of Commander, having previously been recognized as Lieutenant, 1 May 1967 and as Lieutenant Commander, 1 July 1972.

Commander/Chaplain Williams successfully completed an advanced course in the Navy Chaplain School in June 1982 - having begun this instruction course in August 1981. Upon graduation he reported immediately to the Commanding Officer, Naval Air Station Keflavik, Iceland and served there as Command Chaplain. It was here he was 'selected for promotion to Captain and frocked to that rank in March 1984'. In May 1985 Captain/Chaplain Williams was detached from the Keflavik Naval Air Station, reporting to the Pensacola, Florida the same month - and receiving the permanent promotion to Captain 1 August 1985.

It is from the Pensacola Naval Air Station that Captain Williams will be detached in August 1988, having already been ordered to report to Commanding General. Third Force Service Support Group, in Okinawa, as Group Chaplain in

September 1988. He had previously served as Battalion Chaplain in Okinawa from August 1977 to August 1978. Mrs. Williams will accompany her Chaplain husband to Okinawa in August 1988.

We believe it proper to list the Awards received by Chaplain Williams in this biography: Navy Commendation Medal, Navy Achievement Medal, Navy Unit Commendation (twice awarded), Navy Occupation Medal, National Defense Medal (twice awarded), Armed Forces Expeditionary Medal, Vietnam Service Medal (with 4 stars), Sea Service Ribbon, Overseas Ribbon, Armed Forces Reserve Medal, Cross of Gallantry (Vietnamese Award), and the Vietnam Campaign Medal (Vietnamese Award).

C. Clifton Newcomb

C. Clifton Newcomb, now of Camden, South Carolina was licensed to preach the gospel in 1958; and, in 1959 - at age 33 - he was ordained into the ministry by Inanda Baptist Church, West Asheville, North Carolina.

Rev. Newcomb pastored Faith Baptist Church, Lake Toxaway (2 years); Emma's Grove Baptist Church, Fletcher (3 years, 1 month); Bee Tree Baptist Church, Swannanoa (3 years, 2 months) - all of these churches located in the state of North Carolina. He served Cross Roads Baptist Church, Turbeville, Virginia one year and six months, 1967 - 1969. His pastorate totaled sixteen years and four months with the following churches, all within the state of South Carolina: Temple Baptist Church, Lancaster (5 years, 4 months); Mt. Olivet Baptist Church, Patrick

(9 years); Graham Baptist Church, Sumter (2 years). All together, Rev. Newcomb served a total of twenty-four years and three months before retiring because of personal illness and becoming somewhat disabled - having suffered from a stroke and a heart condition.

During his pastoral years, he filled various offices within the denomination:

1) Chairman of Ordination Committee, Dan River Baptist Association, Halifax County, Virginia; 2) Secretary of Moriah Baptist Pastor's Conference, South Carolina; 3) President, Welch Neck Baptist Association, South Carolina; 4) Moderator of Welch Neck Baptist Association, South Carolina; and, served on several committees, including Nomination; 5) Vice-President, Luther Rice Seminary Alumni Chapter of South Carolina.

Rev. Newcomb is a 1962 graduate of Fruitlands Baptist Bible Institute. He graduated from Southeastern Seminary in 1969 with an A. D. Degree and he earned his B. D. Degree in 1976 as a graduate of Luther Rice Seminary. He is also a graduate of International Bible Seminary, where he received the Th. M. Degree. In 1973 Mr. Newcomb did service at the South Carolina State Mental Health Hospital, Columbia, and earned one quarter credit in Clinical Pastoral Education.

Rev. Newcomb is a native Virginian, and was born March 8, 1926 in South Boston. His parents resided in the village of Burkeville, Virginia where he grew up and received his elementary and high school education. He is married to Abby Dean Newcomb, originally of Balsam, North Carolina. They are the parents of three married sons - Michael, William and Bernie. Their third son, Bernie, is a minister and for some years now he has been a resident of the state of Connecticut. During an earlier year he was a member of a mission team and assisted in the planting of

a church(s), and serving as pastor where there was the need. Bernie is making plans to return to Virginia in July, 1988.

Rev. and Mrs. Newcomb are members of Hermitage Baptist Church, Camden, South Carolina.

Robert Lon Johnson

Reverend Robert Lon Johnson is known as the thirty-first pastor of Cross Roads Baptist Church, Turbeville, Virginia, pastoring the church 1969 - 1972. He graduated with a B. A. degree from Wake Forest University in 1962. He was a graduate of Southeastern Baptist Theological Seminary, where he received a Bachelor of Divinity degree in 1966 and a Master of Divinity degree in 1969.

During his career, Reverend Johnson was also a pastor of River View Baptist Church and Rosedale Baptist Church both located in Washington, North Carolina. Upon resigning from the pastoral service of the Cross Roads Church, he and his wife removed their residence to Richmond, Virginia where he began employment in another field of service - fulfilling his desire to always serve mankind in accordance with God's call to duty.

He was a member of Bon Air Baptist Church where he was a Sunday School teacher, and served on the nominating committee. He was also a member of the Richmond Rock and Gun Club.

Reverend Johnson died Monday, January 12, 1987 after a long illness. He is survived by his widow, Ada C. Johnson; three sisters. Mrs. Roy H. Rimmer, Sr.,

Mrs. L. A. Hartsook, Jr., both of Greensboro. North Carolina, and Mrs. Carl A. Pegram, Sr. of Fries, Virginia; three nephews and three nieces.

His funeral was in charge of the Joseph W. Bliley Funeral Home, Chippenham Chapel, 6900 Hull Street Road, Richmond, and the service was held at Bon Air Baptist Church, Wednesday, January 14, 1987. Interment was in Dale Memorial Park cemetery.

Note: Prepared from an obituary notice taken from The Register, Danville, Virginia, January 13, 1987

James L. Hodges

James L. Hodges is a native of Vivian, West Virginia and was born there on August 3, 1938. He graduated from Princeton High School in 1956, and earned a B. A. Degree in Psychology in 1965 from Concord College, Athens, West Virginia. After graduation he accepted employment with the West Virginia Department of Welfare in Princeton, working here until 1966 as a social worker. He then accepted employment as supervisor with Phillip Morris USA in Richmond, Virginia in 1966, and continued in this capacity to 1972. It was about this time he truly felt that God was calling him to become one of His ministers, so he resigned from Phillip Morris and enrolled in Southeastern Baptist Theological Seminary, Wake Forest, North Carolina. It was here he earned a Masters Degree in Religion in 1974.

Mr. Hodges was in the pastoral care of Cross Roads as our thirty-second pastor in 1972-1973 while a seminary student. During the period 1973 -1974 he pastored the Elm City Baptist Church, Elm City, North Carolina - moving to Wilson

Greene Mental Health, Wilson, North Carolina in 1974. He continued in this employment as an Alcohol and Drug Counselor until 1976, when he again accepted employment with the Phillip Morris company in Richmond. It is here that he is presently employed (1989) as Manager of the Employee Assistance Program, fulfilling a desire to minister to all under God's leadership.

Mr. Hodges is married to Barbara N. Hodges and they are the parents of three children, Randy, Andrea, David.

James Darrell Webb

James Darrell Webb was born February 20, 1949 in North Carolina. His education included elementary and Junior High, Waynesville, North Carolina, and graduation from Tuscola Senior High School in June 1967, with college preparatory diploma. He graduated from Western Carolina University, Cullowhee, North Carolina in May 1971 receiving the B. A. Degree in Social Science. He attended Southwestern Baptist Theological Seminary in Fort Worth, Texas - transferred to Southeastern Baptist Theological Seminary in Wake Forest, North Carolina where he graduated in May 1974 and received a Master of Divinity Degree.

Mr. Webb has received additional training: Billy Graham School of Evangelism, Asheville, North Carolina in March 1977. In March 1982 he attended a seminar in Atlanta, Georgia on "How to Build an Evangelistic Church." He is certified in Masterlife Training, having attended this class at Camp Caraway, North Carolina in March, 1983. He was in attendance at a Pastor's School, First Baptist Church, Jacksonville, Florida in February 1987.

Mr. Webb was licensed to preach at the Ninevah Baptist Church. Waynesville, North Carolina in May 1968, and was interim pastor of this church from January to April 1973. He was ordained to the Gospel Ministry in January 1974 - this ordination service taking place at the Ninevah Baptist Church. He then became the pastor of First Cross Roads Baptist Church, Turbeville, Halifax County, Virginia in January 1974 filling this pastorate until June 1979, when he resigned to become the pastor of Central Baptist Church, Hickory, North Carolina in July 1979. His pastorate of Central Baptist Church ended in April 1988, when he resigned to accept the pastorate of Calvary Baptist Church, Canton, North Carolina.

During his pastorate of First Cross Roads Baptist Church, Mr. Webb was very active in the Dan River Baptist Association. He served on Missions Committee; and, as president, vice-president and secretary treasurer of the Dan River Ministerial Association. Likewise, after removing his residence to North Carolina to become pastor of Central Baptist Church, Mr. Webb has seen service with the Theron Rankin Baptist Association - on the Ordination Council, as chairman of the Christian Life Committee, and as chairman of the Program Committee.

Mr. Webb was involved in community activities while serving as pastor of the church in Halifax County, Virginia: President of the Turbeville Elementary School PTA; Chaplain of the Turbeville Volunteer Fire Department and member for five years. In North Carolina, he has served as president of the Unifour Citizens for Decency Organization; and, received the "Man of the Year" award for community involvement in the fight for decency. He was active in the founding of the East Burke Christian Ministry (a local crisis-benevolence center) North Carolina.

Mr. Webb enjoys tennis and outdoor activities - also woodworking and crafts-building. He is the author of a weekly newspaper column appearing in the Valdese News, entitled "Right Thinking." He also produces a weekly radio program on Gospel 9 Radio. He enjoys all music, especially group singing of the gospel hymns.

Mr. Webb is married to the former Jane Sentelle of Waynesville, North Carolina. Jane is a Licensed Practical Nurse, but has chosen not to pursue this profession for the present time. She is active in all phases of the Church life. Darrell and Jane Webb are the parents of two daughters, Misty and Amy.

Leonard Lee Southern

Leonard Lee Southern was born June 17, 1953 in Danville, Virginia. He is the first of five children born to his parents, Posey Leonard Southern, Jr. (12/9/31 - 1/2/80) and Ida Jean (Rowland) Southern (5/7/32). His siblings are Keith A. Southern (7/23/55); Jeannie Lark (Southern) Knox (9/6/56); and the twins, Jon P. Southern and Don M. Southern (8/20/59). His father is deceased and his mother is remarried to Joseph B. Poff, Jr., and there are no children of this union.

When Leonard was a very young child, his parents moved from Danville and established residence in Roanoke, Virginia where they resided throughout the life of the father; and, where the children were educated. Leonard graduated from William Fleming High School, Roanoke. He then attended Virginia Western Community College 1971 - 1972; and, Dabney S. Lancaster Community College 1973 -

1974 receiving the A. A. S. Forestry Degree. He then accepted employment with the Virginia Division of Forestry in Tappahannock, Virginia and worked for a two year period with this agency. During this employment period he attended the Upper Essex Baptist Church, Caret, Virginia.

Leonard was converted and received baptism in 1964, at age eleven, in the Preston Oaks Baptist Church, Roanoke. He remained a church member here until he removed himself to the Tappahannock area, taking his membership with him to the Upper Essex Baptist Church at Caret. It was here in February 1976 that he truly felt God calling him into the ministry. This feeling never lessened throughout the next few months and he has said: "While working in the garden in August, 1976 God called to me again - earnestly calling me to serve Him as one of His ministers - and I knew I would follow Him wherever this 'call' led. I can honestly say this was the most joyous occasion of my life, knowing that God wanted me to be one His preachers. So, at age twenty-three I began the journey of serving God. Never once did I doubt the provision God would provide for me to become established in the ministry for which he had called me. I give God all the credit for my life."

Leonard resigned his employment with the Forestry Division almost immediately, and enrolled himself in Averett College, Danville, Virginia to complete his college education in preparation for entrance in the Seminary. Beginning in September 1976, he continued with this preparatory schooling, graduating in 1978 with a B. S. Degree in Sociology. Upon completion of this graduate work at Averett, he was accepted in the Southeastern Baptist Theological Seminary, Wake Forest, North Carolina in 1978; and. it was here he received the Master of Divinity

Degree in December 1981.

Throughout this period of schooling God was in attendance and doors were opened whereby food was provided for both the spiritual and physical body. He served as Youth Pastor for Beth Carr Baptist Church, Halifax, Virginia during the summer of 1977. From October 1977 to October 1979 he pastored Mt. Zion Baptist Church, Halifax County, Virginia - resigning this pastorate to accept the call of First Cross Roads Baptist Church, Turbeville, Virginia. He was full-time pastor of First Cross Roads from October 1979 to February 1983, when he accepted the second call of Buchanan Baptist Church, Buchanan, Virginia and began his service there in February 1983. His pastorate with the Buchanan Church, at the beginning of his ministry there, included serving both the Buchanan Church and Arcadia Chapel (a mission of the Buchanan Church). This situation changed in October 1986, Arcadia going full time, and on October 11, 1987 became a constituted church. This relieved Reverend Southern for full time dedication to all phases of the work in the Buchanan Church - which has brought about much growth during this 1986/1987 year - and with long range goals already established.

Reverend Southern, desiring to serve mankind more fully made a decision in 1984 to further his education. He was accepted at Virginia Polytechnic Institute & State University, where he began his part-time schooling in September 1984 - working towards a Master's Degree in 'Family and Child Development'. Due to the growth of Buchanan Baptist Church and the need for the full-time involvement of Pastor Southern in this growth he ended this schooling, in December 1986, for the present time. He has twenty seven earned credit hours towards the degree he has

sought.

He has been recognized as a qualified leader in the AGAPE Program (Adult Growth and Personal Effectiveness), and in the Parenting by Grace Program. He has served on the Youth Week II Faculty, Eagle Eyrie, Virginia, 1982, 1983, 1984. He has served as a member of the Roanoke Valley Baptist Association Program Committee 1985 - 1987. He was Co-Chairman of the Evaluation Committee of the Dan River Baptist Association, Halifax County, Virginia in 1981 - 1982. Leonard Lee Southern is a Masonic Lodge Member. And, he is an ardent lover of Nature. In his leisure time, he spends some time as a fisherman and enjoys hunting - especially the Deer and Turkey.

Reverend Southern was married on January 12, 1985 to Katherine Sue Hillman (5/7/51) of Roanoke, Virginia, the daughter of Mr. & Mrs. Wallace M. Hillman. Leonard and Katherine are the parents of two children, Lynette Katherine Southern, born January 18, 1987; and, Jeanine Lee Southern, born May 15, 1988.

Fredrick C. Treadwell

Fredrick C. Treadwell was born February 16, 1956 in Bonifay, Florida. He is the son of H. Carlton Treadwell and Kathryn Z. Treadwell. He attended the Holmes County High School, where he received the honor of being Salutatorian of his graduation class of 1974.

Mr. Treadwell received the Bachelor of Arts degree in Religion and Philosophy from Samford University, Birmingham, Alabama, graduating Cum Laude in

1977. In 1981 he received the Master of Divinity degree - graduating with Distinction from Southeastern Baptist Theological Seminary. Wake Forest, North Carolina. He then did Post Masters study at Southeastern in 1984.

Rev. Treadwell is the pastor of Glen Hope Baptist Church, Burlington, North Carolina, beginning his pastorate there in March 1988. In June 1983 he came to First Cross Roads Baptist Church, Turbeville, Virginia as pastor and remained until June 1988, when he resigned to return to his native state to assume associate pastorate work as Minister of Youth and Senior Adults with the First Baptist Church of Sebring, Florida. He served as Associate Pastor of New River Christian Church, Haw River, North Carolina from 1977 until 1983, resigning his duties with this church to become affiliated with a church within the Southern Baptist Convention field - and served the First Cross Roads Baptist Church as pastor for the next twelve months.

Rev. Treadwell preached revivals under the direction of the Alabama Baptist State Convention as an Evangelism Team member in the Summer of 1977. He has preached revivals in Georgia, Florida, North Carolina and Virginia. He has been involved with various duties of the Orange Blossom Baptist Association, Florida; Associational Vacation Bible School Clinician, 1984, 1986; Association Vacation Bible School Director. 1987; Association Family Life Committee Member, Senior Adult Coordinator, 1985 - 1988; Associational Constitution and By-Laws Committee Member 1986 - 1988; Associational ASSIST Team Member (Sunday School Leadership) Youth Specialist 1985 - 1988.

Rev. Treadwell is married to the former Barbara Haye (4/18/55), who is the daughter of Mr. and Mrs. Ira J. Haye of Valley, Alabama. Barbara is a graduate of

Samford University where she received a B. S. degree in Education. She also received the Master of Education degree, graduating from North Carolina Central University.

Three children have been born to Rev. and Mrs. Treadwell: 1) Amanda Kathryn Treadwell (8/25/82); 2) Adam Treadwell (8/19/84 - 5/17/86); 3) Aimee Rebekah Treadwell (7/13/87).

Marty Keith Childers

Marty Keith Childers was born on March 24, 1961 in Hickory, North Carolina. He is the third of four children born to his parents, Berl O. Childers (4/5/22), and Audrey Mae (Rogers) Childers (12/5/24). His siblings are: Dwain Ambrose Childers (10/30/44 - 11/26/73); Brenda Elaine (Childers) Abernathy (9/22/46); and, Kelly Ryan Childers (2/18/66).

Marty grew up in Burke County, living all of his years in the same home in Hildebran, North Carolina. He graduated from East Burke High School in 1979. He then attended Gardner-Webb College in Boiling Springs, North Carolina, where he graduated in May 1983 with a B. A. degree in Religion. He then enrolled at Southeastern Baptist Theological Seminary in Wake Forest, North Carolina, where he earned a Master of Divinity Degree in May 1986.

At the age of 8 Marty accepted Jesus Christ as his personal Savior. He was baptized by Dr. Gerald Goodwin, and became a member of Central Baptist Church, Hickory, North Carolina. His family was very active in the church life and Marty

participated in all areas of the church program. Beginning at age 12 and culminating at age 17, Marty felt - and finally accepted God's call to the ministry. He explains this call as a constant one, which was revealed and accepted gradually. He has said, "Surely God must have known it would have overwhelmed me to receive the call all at once."

After accepting God's call and beginning college, Marty served as a summer missionary for the Home Mission Board in 1981. He worked in Winthrop, New York for ten weeks. This experience changed his life. He began to seriously feel God calling him to serve on the mission field. The summer of 1982 he served as Director of Ministries at First Baptist Church of Butner, North Carolina. Then upon graduation from the seminary he was called again by the First Baptist Church of Butner, and served as Associate Pastor until September 1984 when he accepted the call to become Pastor of First Cross Roads Baptist Church in Turbev-
ille, Virginia. While in the pastorate of Cross Roads, Reverend Childers felt a definite call for foreign mission service. He then, with his wife, began their contacts with the Foreign Mission Board shortly before the birth of their first child in 1986. The process was delayed when they knew a second child would be born to them, but during this intervening time they continued in close contact with the Foreign Mission Board. Confirmation of their acceptance was received August 2, 1988 from the Personnel Selection Committee of the Southern Baptist Foreign Mission Board. They were approved as missionaries. Reverend Childers' pastorate with First Cross Roads Baptist Church came to a close October 9, 1988.

Marty Keith Childers is married to the former Melissa Ann Vaughan (6/18/63). They are the parents of two sons: Jeremy Keith Childers (12/3/86),

and Caleb Vaughan Childers (3/8/88).

October 1988:

Reverend Marty Keith Childers and his wife, Melissa Vaughan Childers, having been approved as missionaries in August 1988, were appointed as career missionaries to Santa Cruz, Bolivia on October 11, 1988. This appointment was received in a service held at the Bon Air Baptist Church, Richmond, Virginia. They left Turbeville, Virginia shortly after receiving this appointment, with their two young sons, for seven weeks of orientation at the Missionary Learning Center in Rockville, Virginia.

They will spend Christmas with their families, and leave December 27 for Costa Rica to become located for their January 1, 1989 entrance into the language school for one year of study, and then on to Santa Cruz, Bolivia. Their young sons, Jeremy and Caleb, will accompany their parents to this mission field.

Constitution of First Cross Roads Baptist Church

Turbeville, Virginia

September 4, 1988

Preamble

For the purpose of preserving and making secure the principles of our faith and to the end that this body be governed in an orderly manner, consistent with the accepted tenets of the Baptist denomination, and for the purpose of preserving the liberties inherent in each individual member of the church and the freedom of action of this body with respect to its relation to other bodies of the same faith, we do declare and establish this constitution.

Article I - Name

This body shall be known as the First Cross Roads Baptist Church of Turbeville, Virginia.

Article II - Purpose

The purpose of this church is set forth in its covenant, to wit: "Having been led as we believe, by the Spirit of God, to receive the Lord Jesus Christ as our Savior, and on the profession of our faith, having been baptized in the name of the Father and the Son and the Holy Spirit, we do now in the presence of God, angels, and this assembly, most solemnly and joyfully enter into covenant with one another, as one body in Christ.

We engage therefore, by the aid of the Holy Spirit, to walk together in christian love; to strive for the advancement of this church in knowledge, holiness, and comfort, to promote its prosperity and spirituality, to sustain its worship, ordinances, dis-

cipline, and doctrines, to contribute cheerfully and regularly to the support of the ministry, the expenses of the church, the relief of the poor, and to spread the gospel through all nations.

We also engage to maintain family and secret devotions; to religiously educate our children; to seek the salvation of our kindred and acquaintances; to walk circumspectly in the world; to be just in our dealings, faithful in our engagements, and exemplary in our deportment; to avoid all tattling, backbiting, and excessive anger; to abstain from the sale and use of intoxicating drinks as a beverage; to be zealous in our efforts to advance the kingdom of our Savior.

We further engage to watch over one another in brotherly love; to remember each other in prayer; to aid each other in sickness and distress; to cultivate Christian sympathy in feeling and courtesy in speech; to be slow to take offense, but always ready for reconciliation; and to be mindful of the rules of our Savior to secure reconciliation without delay.

We moreover engage that when we remove from this place, we will as soon as possible unite with some other church, where we can carry out the spirit of this covenant and the principles of the Word of God."

Article III - Membership

Section I: The membership of this church shall be composed of persons who have given evidence of regeneration, who have been baptized by immersion, who have subscribed to the covenant and constitution of this church, and who have been affirmatively voted upon by the church.

Section 2: Members of other churches of the same faith and order who have been affirmatively voted upon by the church may be received by letter of recommenda-

tion and dismissal from their respective churches.

Section 3: A letter of dismissal shall be granted upon request of each regular member to unite with another church after affirmative vote by the church.

Section 4: Names of members of the church shall be removed from the roll of members after death or upon affirmative vote of the church.

Article IV - Church Officers

The officers of the church shall be Pastor, Clerk, Treasurer, Financial Secretary, Director of Sunday School, President of Woman's Missionary Union, Choir Leader, three or more Trustees, six or more Deacons and two or more Ushers, all of whom shall be members of the church in good standing. Other officers, as may be deemed advisable, may be elected by vote of the church.

Article V - Election and Terms of Officers

Section 1: All officers shall be elected annually at the annual business meeting, except as herein otherwise provided.

Section 2: The pastor shall be elected, after nomination by a pulpit committee, by a majority vote of two-thirds of the active church membership present and voting. Notice of election of pastor shall be announced from the pulpit at least seven days prior to the meeting at which the pastor shall be elected. The pastoral relationship shall continue until dissolved at the request of the pastor or the church. In any case, at least 30 days notice shall be given of termination of this relation, unless otherwise mutually agreed.

Section 3: The deacons shall be nominated by a nominating committee, and shall be elected by the church for a period of three years. No deacon shall succeed himself in office. Notice of the election of deacons shall be made from the pulpit at

least one week prior to the meeting for election. Vacancies in the board may be filled at any business meeting of the church.

Section 4: The trustees shall be nominated by the board of deacons and elected by the church for a term decided by the church. Vacancies may be filled at any business meeting.

Article VI - Duties of Officers

Section 1: The pastor, by virtue of his office is the leader and teacher of the church, and is a member ex-officio of all boards and committees of the church. It shall be the duty of the pastor to preach the Word of God, to administer the ordinances of the church, to act as moderator in meetings for the transaction of business, and to perform the various duties incumbent on his office.

Section 2: The deacons shall counsel with the pastor concerning the spiritual interests of the church; they shall seek to discover and visit the sick and those in distress; they shall act as a committee on pulpit supply in the absence of the pastor; they shall from time to time consider the financial condition of the church and policies of the church; and they shall make recommendations to the church which shall not be binding unless ratified by the church. Under the supervision of the pastor they shall provide and distribute the elements of the Lord's Supper. They shall meet at such times as the board may agree upon and may meet in special session at the call of the chairman, or pastor, or one-fourth of the members of the board. They shall annually elect a chairman and a secretary. The secretary is to keep complete records of their actions and report the same to the church as the church may require.

Section 3: The trustees shall be custodian of all church properties, except the

church cemetery; they shall look after needed repairs and changes; they shall refuse or give permission for the use of church properties for any use - other than regular religious purposes of the church; they shall have the power to borrow money for and in the name of the church at such times and in such amounts as they may determine, but always subject to the approval of the church; they shall elect a chairman who shall also serve as secretary; they shall meet for business when necessary; they shall render a written report which shall be preserved by the church clerk in the minutes of the church on the condition of church properties at the annual business meeting of the church; and they shall make recommendations relative to needed improvements of the church properties.

Section 4: The director of the Sunday School shall have general oversight of the entire school, and shall administer its affairs in cooperation with and according to, the plans and methods of the Sunday School Board of the Southern Baptist Convention, subject to approval of the church. He shall acquaint himself with the best methods of religious education and endeavor to adopt them for the school. It shall be his duty to counsel quarterly with his teachers and officers in the school, giving advise and receiving suggestions from his co-workers. He shall see that a full and accurate report is made of the work of the Sunday School in the annual business meeting of the church.

Section 5: The clerk shall keep full and accurate records of all the proceedings of the church at its business meetings; he shall keep a complete and accurate registry of the membership of the church and shall be custodian of all papers and valuable letters that belong to the church; he shall keep and properly preserve a true history of the church, and he shall make a report of the losses and gains in the

membership of the church, and any other important matters in the annual business meeting of the church.

Section 6: It shall be the duty of the treasurer to receive, preserve, and pay out upon proper authority, all money or things of value paid or given to the church, keeping at all times an itemized account of all receipts and disbursements. He shall study the best methods of keeping the financial records of the church and make such recommendations to the church in conference. All books, records and accounts kept by the treasurer shall be considered the property of the church, and shall be open to inspection at any and all times by any member of the church. It shall be the duty of the treasurer to render a fully and accurately written report to the church at the annual business meeting, which report shall have been approved by the deacons. Upon rendition of the annual report by the treasurer, and its acceptance by the church, it shall be delivered to the church clerk who shall keep and preserve the same as a permanent record of the church.

Section 7: The church council shall be composed of the Chairman of Deacons, the Director of the Sunday School, the President of the Woman's Missionary Union, the Chairman of the Trustees, and three other members who shall be nominated for one year by the church. The duties of the committee shall be in cooperation with the Pastor, to study the organizations of the church; to keep itself advised and informed on the best methods for improving the entire church program; to nominate the nominating and pulpit committees; to nominate delegates and their alternates to the annual associational meeting; and to make recommendations as it deems necessary and wise to the different organizations.

Section 8: All officers whose duties are not defined above shall perform the duties usually incumbent upon such officers.

Article VII - Meetings

Section I: The regular worship services of the church shall be held every Sunday morning, unless otherwise agreed upon by the church. Business meetings shall be held every third Sunday of the first month of each quarter, or as and when needed. In order for business to be transacted, a majority of the active members of the church must be present. In the absence of the pastor, the chairman of the board of deacons shall act as moderator. Special business meetings may be called by the pastor or by the chairman of deacons at such times as there may be need of such. The Lord's Supper shall be observed on the second Sunday of the first month of each quarter, or as may be designated by the pastor and approved by the church.

Section 2: In order for the board of deacons to transact business, a majority of the board of deacons must be present.

Article VIII - Rules of Order

Robert's Rules of Order is hereby adopted as the manual of parliamentary practice.

Article IX - Amendments and Alternations

Changes in this constitution may be made at any regular business meeting of the church, provided that such amendment or alternation shall have been presented in writing at a previous regular meeting, and such amendment or alternation shall

First Cross Roads Baptist Church

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August 1988

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We Are Here

The First Cross Roads Baptist Church is located in the village of Turbeville, Mount Carmel District of Halifax County, in the great Commonwealth of Virginia. It is in a great farming area, made famous by its bright leaf tobacco, its grain, its cattle, and more recently by the Turbeville cantaloupe and delicious silver queen corn. The community is well populated and recognizes The Mount Carmel Presbyterian Church. The Olive Branch United Methodist Church, our own First Cross Roads Baptist Church, and the Cross Roads Baptist Church of our colored Baptist friends - their forefathers having worshipped as members of our own Cross Roads until September 1865. The community enjoys The Turbeville Elementary School.

Turbeville is just ten miles west of the city of South Boston, and twenty miles east of the city of Danville, which is located in Pittsylvania County - both cities being thriving tobacco markets. They are cities also rich in textiles and other manufacturing industries, churches, schools, colleges, and fine recreational accommodations.

It was in the year 1814 that our forefathers named their house of worship "Cross Roads Meeting House" because of its ideal location - two busy roadways inter-crossing at this point with one of them (the stagecoach roadway) leading from the east coast to Milton, North Carolina. The area today is somewhat similiar, the routes still lead us north, south, east and west.

It is with joy that we can worship while we live and work in this lovely section of Halifax County, Virginia. We count our blessings for this rich heritage!