

The First Hundred Years

A History of the Browntown Baptist Church

Browntown, Virginia

1873 - 1973



By Rebecca Poe



The Church At Worship

Dedication

This second published history of the Browntown Baptist Church is dedicated to the men and women who heard the call of God and established this church. They were really the authors of the first chapter. It is dedicated, also, to those who kept the church alive by faithful service and interest and thereby wrote the chapters that led to a Centennial Celebration. And finally, it is dedicated to those who will write the future chapters by continuing the faith and loyalty that founded, built, and kept vital and alive the Browntown Baptist Church.

Chapter I

IN THE BEGINNING

Although settlement of the Browntown area pre-dated the formal organization of the Browntown Baptist Church by a full century, Baptist influence on the life of the community has always been strong.

Settlement of Browntown began as early as 1760. By 1772 a substantial number of families was living on Land's Run, Flint Run, Smith Run, Broad Run and Gooney Run (first called Sugar-tree Creek), and on Hogback Mountain, Gimlet Mountain, Buck Mountain, Long Mountain and Round Mountain.

The creeks and mountains today bear the names those first residents gave them, but the name of the community has changed. Lord Fairfax, proprietor of the large land area that is now Browntown, called the region Gooney Manor. Gooney Manor was part of a larger area called Leeds Manor, and deeds did not always distinguish that a parcel in Leeds Manor was in that portion called Gooney, leading to confusion in determining the exact location of many settlements.

The first post office was named Hambaugh. Shenandoah County Court records for June 1812 reveal that John Hambaugh, being a postmaster, had disqualified for service as a justice of the county court. It is logical that the post office took its name from the postmaster. John Hambaugh lived less than a mile north of the present village of Browntown, just north of the point where Land's Run flows into Gooney Run.

It seems unlikely that the area was ever called Leeds and whether anybody called the community Hambaugh is not known. Letters still in existence and addressed to people at Hambaugh referred to the settlement as Gooney Manor or the Manor. In talking it appeared that people frequently referred to their place of residence simply as "on Gooney."

The different names that the community bore makes re-

search into the possible names of an organized church difficult. Whether a "new" or "missionary" Baptist Church existed prior to 1873 has not yet been proven, but there is ample proof that Baptist services were held in Browntown by some of the early itinerant Baptist preachers, including the renowned James Ireland. Ireland, who traveled a large area of Virginia preaching the gospel, and who might be termed a missionary himself, was frequently forced to fight the established church of England while proclaiming Baptist beliefs. In his memoirs, he claims that in his travels over northwestern Virginia, he did not miss any mountain or creek on which there was a settlement.

Marriages of people living in the Browntown area in 1780 were performed by Ireland. Surnames of Browntown people married by Ireland during that period include Ennis, Tibbs, Manuel, Atwood, Woodward and Smith.

Ireland might have once lived near Browntown. He lived at three different locations in Warren County, and two of them were in the vicinity of the south fork of the Shenandoah River.

Another early Baptist minister who performed marriages in the Browntown area was Lewis Corbin of Rappahannock County. People married by Corbin included members of the Sansbury, Jennings, Lawrence, Body, Vaught, Morgan, Cooksey and North families. Corbin appeared to have made most of his visits to the Browntown area in the 1790's.

William Fristoe of Stafford County also performed marriages in Browntown in the 1790's. While he did not come into the community as frequently as Corbin (if the dates of marriages from the Shenandoah Court records are an adequate guide), he did officiate at marriages of the Blackwood, Vaught and Baggarly families.

While the names of many of these early Browntown settlers have disappeared from the community, their descendants are still living in Browntown and many are active in the affairs of the Browntown Baptist Church.

The only other ministers who performed marriages in Browntown in the early years were the Lutheran, Simon Harr, also an itinerant preacher, and the Presbyterian, William Williamson. There was reportedly a Presbyterian congregation on Flint Run and Williamson likely did his preaching there.

The Methodists built the first known church structure in the Browntown area, but there is no record of any early marriages performed by Methodist ministers.

A lively interest in the affairs of the Baptists and Methodists can be found in letters to the late Hezekiah Brown of Hambaugh, written from relatives and friends who had gone west. Mailed from the region that is now West Virginia, western Maryland and Ohio in the years between 1820 and 1860 and written by people who had once lived in "the Manor" and "on Gooney," the letters invariably express the gratitude of the writer to God for His goodness and mercy to them. The writers tell, also, of the religious services they have attended and it is always the Baptists and Methodists they mention. One former Browntown resident, Richard Northcraft, had settled in western Virginia (now West Virginia) and had "taken up preaching." The writer, in reporting this, referred to both Baptists and Methodists and failed to make clear which denomination Northcraft had joined. What disturbed him in the troubled 1850's was that Northcraft had affiliated with the northern branch of the church which had a "strong abolitionist taint." The writer did not believe that Richard was an abolitionist, but felt it would have been better for him to have joined the southern branch of the church.

No distinction was made between "new" and "Old School" Baptists before the 1830's. In most areas of Virginia, Baptists worshipped as one unit with no openly expressed doctrinal differences for many years and it can be assumed that Browntown residents with Baptist leanings did the same. In the 1830's, however, serious theological questions, dealing mainly with predestination and missions, became openly debated issues and Baptists split into two groups. It was not until 1835 that the Old School Baptist Church was formally organized. The Southern Baptist Convention, the missionary-minded church organization of which the Browntown Baptist Church is a part, came into existence in 1845. This organization, however, was the result of the pre-Civil War split between northern and southern Baptists over the questions of slavery, states rights and the other issues which led to war. Prior to 1845 "missionary" Baptists, north and south, had been bound together.

What "new" and "old school" Baptist preachers might have discussed the doctrinal differences in Browntown are not known,

but certainly Traverse Herndon of Fauquier County played an important part in the founding of missionary Baptists in Warren County. Herndon made a tour through Northern Virginia, and that mission brought him into Warren County where at least two organized Baptist churches were in existence. As result of Herndon's 1837 visit to Warren County, a missionary Baptist Church of eight members was organized in Front Royal in 1839. That church is today the First Baptist Church of Front Royal.

The first deed on record for a Baptist church in southern Warren County is dated 1846 and the land was somewhere between Browntown and Bentonville. The donors of the land were Gibson N. Roy and his wife, Mary Ann, and the trustees mentioned in the deed were Samuel G. Buck of Buck Mountain, Zachariah J. Compton of Bentonville, William Grant of Browntown and Allen W. Lockhart, who lived mid-way between Bentonville and Browntown.

The beliefs of the Baptists who could use the church were spelled out, and it was indisputably an Old School Baptist Church. But proof that there was another school of Baptist thought in the community can be detected in the stipulation that the building "may not be claimed or enjoyed at some future day by persons calling themselves by the same name but professing a different faith and holding different tenets from the association now in being and for whose use the said property is intended."

The deed was written in 1846 but was not put on record until 1868. Whether the church was ever built is not known. A condition of the deed was that if any time the property were not used for the purpose of its intent for five successive years it would revert to the Roys. The record shows no further disposition of the property and a church is not in existence today, so the land must have reverted to the Roy family or the Roy estate some time after 1886.

A careful search of the records shows that Old School Baptist congregations in both Bentonville and Browntown worship in union churches owned jointly with New School Baptists, Methodists and Lutherans. Land for the union churches in both communities was acquired in 1882.

The first church structure in the Browntown area was built by the Methodists on land acquired from John Boyd in 1835.



Our First Church Home



Our New Addition

Called the Manor Meeting House, it stood on the west bank of Gooney Run, opposite where John and Hilda Snyder now live. Although the Methodists owned the building, several older residents recall that their elders told them that Baptists also worshipped there. The church was still in existence in 1866 and is shown on a map prepared by Jed Hotchkiss for the United States after the defeat of the Confederacy. Tradition says that the building collapsed following a funeral.

In 1873, according to the minutes of the Shenandoah Baptist Association, the "new school" Baptist Church at Browntown was organized. How long missionary minded Baptists had been meeting and where they might have met prior to the formal organization is not known, because no written record can be found.

It is intriguing that the Browntown Baptist Church came into being the same year that the post office took the name Browntown. Until about 1870 there was no village as we know it today. In 1870, however, James F. Boyd began selling lots of one acre or less and a village sprang up on either side of Gooney Run. The first mention of Browntown in deeds occurs about 1871, and up until 1873 some deeds refer to the village as "Browntown sometimes called Brownsville." Another name apparently applied to the new village from time to time was Brown's Mill.

The village took its name from the Brown family which had established two mills in the area. One was where Sylvia Manuel now lives; the other was actually on Broad Run, near its confluence with Gooney. Although the name Brown has disappeared from the community, descendants of Abraham, Samuel, Aaron and Hezekiah Brown still live in the Browntown area and some of them are members of the Browntown Baptist Church.

The minutes of the Shenandoah Baptist Association for 1892 show that the Browntown Baptist Church was admitted to the association that year. The minutes for both 1892 and 1893 show the date of organization for the church as 1843. However the date was changed to 1873 in the minutes of 1894 and, with no proof to the contrary, we accept that date as our official "birthday."

The Rev. Carlisle C. Crank, author of the first published history of the Browntown Baptist Church and a former minister of the church, believed that the church existed as an independ-

ent Baptist Church from 1873 to 1891. However, there has recently come to light an indication that Browntown was in another association before its admission to the Shenandoah Association. J. C. Bosh, historian for the Baptist General Association, shows Browntown in the Augusta Association in 1873 in a list of churches he compiled.

Mr. Crank found that itinerant preachers who began the Baptist work at Browntown stayed in local homes, sometimes as long as a month at a time. Mrs. Keene D. Updike, formerly Ella Marlow, was told by her parents, Mr. and Mrs. Washington Marlow, that the visiting minister most responsible for the organization of the Browntown Church was the Rev. H. M. Wharton. A well known preacher, Wharton first came to Browntown on a preaching mission from Luray. Later, he was to serve as the minister of the First Baptist Church in Front Royal. At least two other ministers who served the Front Royal Church also served the church at Browntown. They were the Rev. Samuel M. Athey and the Rev. Walter C. Scott. Mr. Crank also found that a Mr. Council once preached in the Browntown Baptist Church. One of the ministers who served the Front Royal church was the Rev. J. C. Council.

With no records other than associational minutes it is not possible to know what struggles the Browntown Church endured or what successes it enjoyed in its early years. Word of mouth stories handed down from generation to generation, however, indicate that the beginning was not without its dramatic moments.

Mr. Crank, in talking with older people in the community, discovered that twenty-five persons were baptized in Gooney Run following one early revival.

Another story by the Marlow family is that Washington A. and John K. Marlow, after their conversion, brought their legal bar room operations to a halt. The brothers poured all the whiskey from storage barrels and watched in satisfaction as it ran down a gully.

Chapter II

WHAT THE RECORD SHOWS

The Shenandoah Baptist Association was ten years old and the Browntown Baptist Church was nineteen at the time the association's committee on new churches recommended the reception of Browntown. Messengers to that meeting were John K. Marlow and Washington A. Marlow, two of four brothers who were extremely active in the early years of the church. The other two were Sylvester B. Marlow and Walter R. Marlow.

THE FIRST QUARTER CENTURY

1873-1897

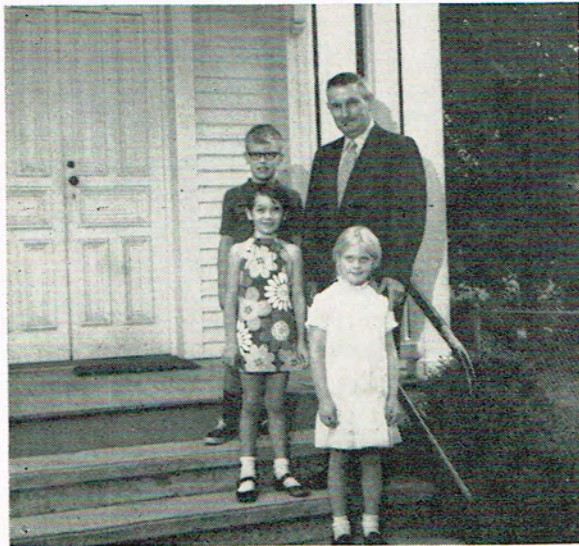
Certain proof that the Browntown Baptist Church was in existence ten years before its admission to the Shenandoah Association can be found in a deed recorded in Warren County. That deed shows that on June 15, 1882 James M. Boyd and his wife, Zoe M. Boyd, transferred a lot in the village of Browntown to the trustees of four denominations. The denominations and their trustees were: Methodist Episcopal South, S. M. Boyd; Evangelical Lutheran Church, F. P. Cover; New School Baptist Church, Sylvester B. Marlow; and Old School Baptist Church, Samuel H. Rudasille. Each denomination was to have one Sunday a month. The first Sunday went to the Old School Baptists; the Methodists worshipped the second Sunday of the month; the New School Baptists had the third Sunday; and the building was allotted to the Lutherans on the fourth Sunday of each month.

Either of the four denominations could use the church for special meetings of up to three weeks at a time provided the special meetings did not conflict with the regular appointments of the other three. Sunday School could be held but it could not be conducted during the regular hours of worship. Any one of the four denominations could sell its share in the building, but it had to be sold to one of the others covered by the agreement.



THE BEGINNER'S SUNDAY SCHOOL CLASS

From left, first row: Mark Poe, Pam Bly; second row, Berneice Poe, teacher, Molly Miller; third row, Monica Poe, Eric Poe; fourth row, Steve Johes, Amy Poe, Mike Poe.



PRIMARY SUNDAY SCHOOL CLASS

Clockwise, J. E. Rudacille, teacher; Julie Larravee, Dawn Poe, Will Baker.

This building, next to the home of shoemaker Silas Dosh, was the church home of the Browntown Baptists for more than sixty years. Less than a decade after the four congregations paid \$50 for the lot and constructed the building the Lutherans erected their own church. In the years that followed, the Methodists disappeared from the Browntown area. In 1943, with only a handful of Lutherans left, the Browntown Baptist Church (the New School Baptists of the deed) purchased the Lutheran building. Today only the Old School Baptists use the Union Church, although the Baptists have retained their interest in it.

The Rev. J. L. Wiley is believed to be the first full time minister of the Browntown Church and was serving as its pastor at the time it was admitted to the Shenandoah Association. He was ordained in 1893 while serving at Browntown, according to information found by Mr. Crank.

George W. Clark became pastor in 1896 and served until 1898, the year our first quarter century ended. Another minister listed by the Baptist Historical Society as minister at Browntown was the Rev. L. R. Melbourn, who served in 1890, probably preceding Mr. Wiley, whom Crank called our first recorded minister.

After the Marlow brothers represented Browntown at the associational meeting in 1892, the church did not send another messenger again until 1896 when Thomas Rudacille (whose conversion is said to have made a dramatic change in his way of life) travelled to Berryville for the meeting.

One other event which was to have an effect on the Browntown Baptist Church, which occurred during our first quarter century was the official founding of a "missionary" Baptist Church in Bentonville. Although trustees of that church acquired a share in a union church in Bentonville in August, 1882, the Bentonville Baptist Church was not formally constituted until 1886. It was to become Browntown's sister church in a field of two or three churches for a half century.

THE SECOND QUARTER CENTURY

1898-1922

The second generation of Browntown residents to associate with the church became active in the second twenty-five year

period of its history, as evidenced by the names of messengers who represented the church at Shenandoah Baptist Association meetings. While J. K. Marlow and W. R. Marlow still occasionally represented the church at some function, so did their sons, H. H. and Richard, respectively. Thomas Rudacille's son, Edgar, assumed an active interest in the church, also.

Possibly the greatest event in the church's life during its second period was hosting the 35th annual meeting of the Shenandoah Baptist Association in 1918. The Rev. L. D. Craddock, Browntown's pastor, welcomed delegates of the 3,000 member association. The Shenandoah Baptists had not met in 1917, apparently because of the World War. The 1918 meeting at Brown-town was held in August, several months before the War's end.

Browntown had no difficulty in obtaining ministers for the first four years of the second quarter century. The ministers were two brothers, Lester A. Brown, who served in 1899 and James R. Brown, who was pastor from 1900 until 1903. For almost two years after that, however, no minister was available to a church as small as Browntown. In 1904, following a conference in the home of L. C. Williamson in Bentonville, the Baptist congregation in Browntown, Bentonville and Rileyville agreed to form a field of churches. Both the Shenandoah Baptist Association and the Mission Board of the Virginia Baptist General Association approved the move. The mission board supplemented the salary of the pastor then, and for many years after.

A Confederate veteran, the Rev. William Woodford Wood of Culpeper, became the first minister of the new field. He served from 1904 until 1909. Following him, and still remembered by many of our members, was the Rev. L. D. Craddock who served for five years. The Rev. C. L. Eubank served from 1915 through 1918. In 1917 Mr. Eubank baptized 23 persons into the church. Total church membership grew to 107 during the years of his ministry.

Following Eubank was the Rev. Walter C. Scott, who assumed the pastorate in 1920. He was followed by the Rev. H. D. Anderson in 1921. Anderson served six years and it was during his ministry that the Baptist Young People's Union began in Brown-town.

During most years of the twenty-five year period, the church sent messengers to associational meetings.

According to the records of the Warren County Circuit Court, a new trustee of the church was appointed in 1906 when Henry T. Compton was named to that position. Apparently Sylvester Marlow had served as the church's trustee in the union church for twenty-four years.

THE THIRD QUARTER CENTURY

1923-1948

The field of three churches was served by six ministers including Anderson, during the next twenty-five years. Anderson served through 1926 and was followed in 1927 by the Rev. J. C. Wade. Wade stressed evangelism and church membership grew during his ministry.

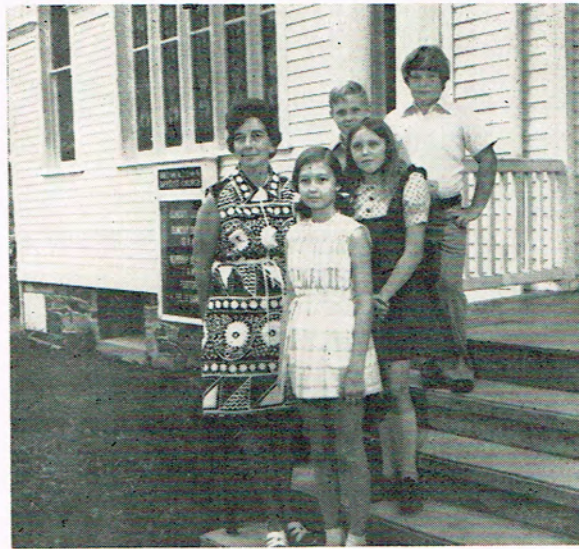
The Rev. E. M. Ramsey became pastor on January 1, 1930 and served until March 22, 1936. The church received \$250 annually from the mission board for his salary. Ramsey was one of many Southern Baptist ministers who, in the critical years of the depression, offered to cut his salary by twenty per cent. The offer was accepted by the congregation.

In 1937 Ben C. Jones became pastor of the field. He was followed in 1940 by the Rev. Kenneth M. Hayes who served for three years. Succeeding Hayes was the Rev. Watson S. Wallace, who served until the summer of 1947.

The BYPU continued to grow and had a membership of twenty-five in 1929. Mrs. Hubert Manuel was its leader. Raymond Rudacille was president and Miss Lutie Marlow the secretary.

On April 24, 1926, the church voted to purchase one-quarter interest in a new parsonage to be located at Bentonville. As early as 1893 the church had, according to Warren County deeds, purchased a quarter interest in property at Bentonville. The trustees for the "Baptist congregation of Browntown and Bentonville, according to the deeds were M. J. Foster, C. L. Williamson and Robert Compton, all of whom lived in Bentonville. The property was later sold. In the property purchased in 1926, Bentonville bought one-half interest and Rileyville the remaining quarter.

In 1926, Mrs. Arbelia Manuel and her husband, Greenberry Manuel, donated land at Glen Echo for a union church to



THE JUNIOR SUNDAY SCHOOL CLASS

First row, Mrs. Dibby Manuel, teacher, Vickie Rudacille; second row, Michael Laravee, Cindy Poe; back row, John Snyder, Jr.



THE YOUNG PEOPLE'S SUNDAY SCHOOL CLASS

First row, Janet Manuel, Carolyn Marlow, Donnie Welsh; second row, Miss Rebecca Poe, teacher, Brenda Welch; third row, Ronnie Welsh, Buck Smelser.

be used by the Methodists, Old School Baptists, New School Baptists and Brethren. The first Glen Echo trustees were Mr. Stephen Lawson, father of Mrs. Ruth Rudacille, and Mr. George Poe, father of Jesse Poe, and Mr. Hezekiah Cooper, uncle of Mrs. Effie Manuel. Baptists have occasionally held services there and Raymond Vaught serves as trustee from the Browntown Baptist Church for that church building.

The biggest event during the third quarter century, occurring late in the twenty-five year span, was the decision in 1943 to purchase the Lutheran Church property. Sixteen members gathered at the business meeting of September 19, 1943 and voted to buy the Lutheran property for \$1,200.

Chapter III

THE PAST TWENTY-FIVE YEARS

1948-1973

Certainly the Browntown Baptist Church weathered many storms—small membership, economic depression and the problems that normally beset a country church—during its first seventy-five years, but the faith of the people who kept it together for three quarters of a century triumphed and the church has taken giant steps forward in the past twenty-five years.

Following the purchase of the Lutheran property in 1943, the congregation used the newer building as it then existed for nearly a decade. Finally in January, 1953 the church voted to excavate a basement and equip it as a Sunday School facility. Under the guidance of Alfred Keim, Maurice Manuel and Stuart Rudacille, the basement work was done and dedication of five new Sunday School rooms took place on November 29 of that year. Interior work was done on the church in 1956 and the kitchen was added in 1957. The interior was decorated again in 1963.

The pastor from 1948 until 1951 was the Rev. B. Gale Titchnell who now lives in Rappahannock County. During his pastorate, in 1949, the church held a homecoming and rededication service. Succeeding Mr. Titchnell was the Rev. John Culver, Jr. who served from 1952 until 1955, The Rev. R. Bruce Wilson, who served from 1956 until 1958, followed Culver. The Rev. Joseph R. Darden was called in 1958 and he served until the summer of 1960.

The first division of the field of three churches occurred in 1958 when Rileyville voted to withdraw. Browntown and Bentonville asked for and received from the State Baptist Mission Board and additional \$1,200 a year to aid in the operation of the field. Browntown purchased another quarter interest in the parsonage, thus owning the property on a half and half basis with Bentonville.



A Summer Vesper Service at the Parsonage, left to right: Augusta Marlow, Vicki Rudacille, Dorothy Rudacille, J. E. Rudacille, Jesse W. Poe, Walter Marlow, Raymond Rudacille, Giles Nossett, Topsy Manuel.



Refreshments follow, foreground: J. E. Rudacille, left: Alfred Keim, right: Willie Sowers, Karen Ruffner.

The next pastor of the church, the Rev. Carlisle C. Crank arrived from Fort Howard, Md. on November 20, 1960 to become the nineteenth recorded pastor of the Browntown Church. Less than a month before his arrival, the Browntown Church voted to pay the pastor's salary without financial aid from the State Mission Board. In his story of the church, Mr. Crank said, "The assuming of the \$250 of the pastor's salary was a venture of faith and the first time since the field was established that Browntown did not receive aid from the Mission Board. We were glad we could assume this responsibility and make these funds available to other churches that needed the money more than we. We, of course, are still grateful for all the aid and support the State Baptists have given us down through the years."

Mr. Crank served the Browntown and Bentonville churches until spring, 1964.

On May 10, 1964 the Browntown and Bentonville churches decided to dissolve the field and the two churches were officially separated. The parsonage, the only property held jointly by the two congregations, was sold.

A result of the separation was that, for the first time in its 91 year history, the Browntown Baptist Church could now hold services every Sunday morning at eleven o'clock, an impossibility when one minister tried to meet the needs of two, or three, congregations.

On July 7, 1964, the church asked Mr. H. Felix Sanders of Winchester to supply until a pastor was obtained. Mr. Sanders agreed and served as a supply pastor until March 6, 1966 when the church extended a formal call for him to become pastor. Since Mr. Sanders was actively engaged in teaching school at the same time and would not be available as a full time resident minister for several more years, he accepted on a one year basis. The trial basis was to see if both the minister and the congregation found the arrangement workable. One year later, the call was extended for an indefinite period and Mr. Sanders accepted again. He has served as pastor longer than any other minister of the Browntown Baptist Church.

On June 28, 1965 the church set a goal of \$5,000 for a building fund and in September of that year purchased a parsonage for \$10,000. Seven thousand dollars was paid in cash and a loan

of \$3,000 was negotiated. The loan was paid off in less than nine months.

In 1969 the church building was completely air conditioned as a memorial to Frederick W. Downey by his wife, Judy, and his sister, Mrs. Marguerite Howard. Another memorial gift to the church was the Frederick W. Downey Library, installed on December 7, 1969.

The church voted in October, 1969 to sell its old parsonage and start a ten thousand dollar fund to be used in building a new parsonage. The following March, Mrs. Annice Rudacille, a member of the church for more than a half century, donated an acre of land on the Smith Run Road for the new parsonage. That same month, the trustees arranged for the sale of the old parsonage to the Cool Spring Church of God for \$10,000 in cash.

A ground breaking ceremony was held at the site of the new parsonage on May 3, 1970 at 3 p.m. The parsonage was occupied by Mr. Sanders in the fall of 1970 and in the spring of 1971 it was officially dedicated and an open house was held. J. E. Rudacille led the committee which built the parsonage.

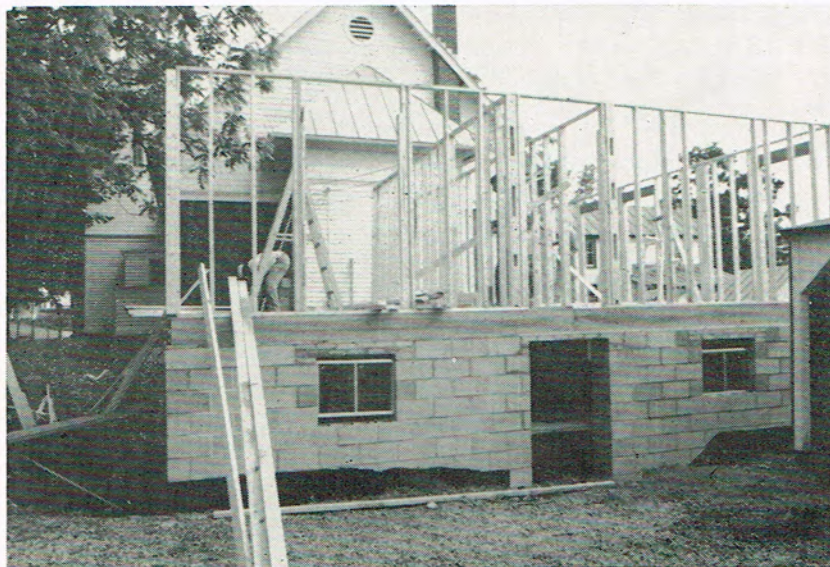
In the meantime the church had initiated and successfully completed a number of other projects. These include the purchase of a new piano, the purchase of new hymnals, the restoration of the pulpit Bible, the installation of outside lights and a new boundary fence at the church.

Another physical addition to the church property came with the purchase of the Dofermire property to provide badly needed parking space for the church.

Another large undertaking is to be completed by the celebration of the centennial homcoming. A two-story addition to the church, which houses indoor rest rooms, a dining area, Sunday School space and a choir room began in the spring of 1973. Jesse W. Poe, who served as building contractor for the parsonage, was also contractor for the addition. The four trustees, with Raymond Rudacille as chairman, planned, arranged financing and built the new addition. Mr. Alfred Keim, trustee, was available for daily supervision of the construction.



Walter R. Marlow and J. E. Rudacille plant shrubbery at parsonage.



Early in the construction of our new addition.

Chapter IV

THE CHURCH PLANT

From a quarter interest in a lot purchased for \$50 in 1882, the physical holdings of the Browntown Baptist Church have grown to ownership of buildings and lands valued at more than \$100,000.

The building constructed on the \$50 lot which met the needs of Browntown Baptists for 61 years is a substantial, but utilitarian one-story, one room structure with balcony. The exterior is stuccoed, the interior is plastered and the windows are plain. Initially it had a steeple, but a storm damaged that part of the building and it has never been replaced.

Baptists used the building for worship services on the third Sunday of each month. After the Lutherans built their own church and the Methodists no longer used the building, the Baptists used the Union Church building for Sunday School on three of the four Sundays of each month.

The Union Church was only three years old in 1885 when the Lutherans were able to attract a minister, the Rev. J. I. Miller, who formally organized a congregation and made plans for building. Mrs. Mozelle Masemer Gaunt, in notes prepared on the early years of the Lutheran Church, reveals that erecting the structure was not without struggle.

Tradition says the Lutherans built on the site of Henry T. Compton's bar room and the deed books and minutes of the Warren County Court bear out tradition. In 1892, Mr. Compton acquired a lot in Browntown from William Robinson and that same year he applied to the County Court for a liquor license. The retail license was granted and Mr. Compton was allowed to sell alcoholic beverages to be drunk off the premises. Mr. Compton applied for and received an off-premises retail liquor license again in 1893 and 1894. In 1894 and 1895 he applied for and received, a license to operate a bar room at his property. The bar room was in operation for two years and Mr. Compton asked

for renewal of his license again in 1896. That time, F. P. Cover appeared before the court and put himself on record as opposing the license. With an objection to the request, the court declined the permit and Mr. Compton's business closed.

In 1897 Mr. Compton and his wife, Sudie, sold the land on which the bar room stood to the Evangelical Lutheran Synod at Browntown for \$250. The Lutherans moved the bar room building to the back of the lot and erected a church on its site, facing the Manor Grade, the original name of the Browntown Road. After the Baptist acquired the property many years later, they sold the building which had housed the bar room to Ernest Jones. It is occupied today by his son, Ashby.

Jacob Masemer was again the contractor for building a church.

It was a singularly beautiful structure that the Lutherans built. Its frame exterior is of white weatherboarding. Costly and beautiful stained glass windows grace the building. The interior is of wainscoting and plaster and two attractive chandeliers light the sanctuary. A gracefully rounded arch houses the pulpit and warm wood tones compliment the pulpit area and the altar rail. A bell hangs from the tall steeple.

A number of factors, including the removal of the Cover factory from Browntown caused Lutheran membership to dwindle. By 1942 only a handful of Lutherans remained in Browntown. A Lutheran congregation was being organized in Front Royal and the four remaining members of Ebenezer Church voted to sell their property and to transfer their membership to the Front Royal church.

Baptists had been regularly "borrowing" the Lutheran building one Sunday a month for Sunday School and a strong spirit of cooperation, plus family ties, had always existed between the two congregations. The Lutherans offered the building to the Baptists and it was purchased by the Browntown Baptist congregation on September 30, 1943 for \$1,200.

The Baptists have made two additions to the building—the basement with its Sunday School rooms and the two-story addition on the back, now ready for occupancy. In addition, central heating, air conditioning and modern toilet facilities have been installed. Recently, new carpeting was installed in the sanctuary.



H. FELIX SANDERS
Minister



RAYMOND O. VAUGHT
Clerk - Deacon



FAURICE MANUEL
Chairman,
Board of Deacons - Trustee



RAY HOCKMAN
Treasurer - Deacon



RAYMOND RUDACILLE
Sunday School Director -
Chairman Trustees - Deacon



VERNON STOLLINGS
Choir Director - Deacon



BETTY MARLOW
Youth Choir Director



WALTER E. MARLOW
Chairman
Centennial Committee - Deacon



REBECCA POE
Church Historian

In 1968 the church was able to acquire property from Esther and Brooke Dofermire to be used for a parking lot. The Dofermire house, one of the oldest in Browntown, had stood on the one-acre lot. It was destroyed by fire and Mr. and Mrs. Dofermire elected not to rebuild.

The one-acre lot given by Mrs. Annice Rudacille in 1969 was to become the location of a modern brick parsonage of ten rooms with three complete baths, full basement and garage. The parsonage is valued at \$50,000.

All improvements are paid for except the new addition, on which repayment of a loan has just begun. However, with its tendency to retire indebtedness early, it is unlikely that the debt will long remain on the addition. The parsonage loan, scheduled for repayment over a period of ten years, was actually retired in twenty-four months.



Our Parsonage



The Church Today

Chapter V

THE SUNDAY SCHOOL

On Sunday morning, June 17, 1973 at ten o'clock, 101 persons assembled in the Browntown Baptist Church to celebrate the Sunday School centennial. This was the largest number ever recorded in Sunday School.

There are no early records of the Sunday School, but information handed down from generation to generation indicates that Baptists have held Sunday School since the church was founded.

In the early days of the church, according to older members, Sunday School was not held during the winter months when poor transportation and bad roads made travel difficult or impossible. The grand climax of the Sunday School year was the Christmas program, always well attended and always highly acclaimed. Children and the adults working with them reportedly worked hard on the Christmas entertainment and the results of their hard work were evident in the program they presented. After the Christmas program, Sunday School was not held again until March, or when the weather broke.

In the days when the church shared its building with three other congregations and was part of a three church field, Sunday School was frequently the only formal service held on a Sunday. The Browntown Church, in an extension of its work, sometimes conducted Sunday School on Sunday afternoons at the Fish School (now the home of Mr. and Mrs. C. W. Honsberger).

Sunday School at Browntown has left a lasting impression on many of the persons who attended it through the years. Many members and former members recall with respect and affection some of their teachers. One member, for example, remembers that she was encouraged to study and know the proper answers when the late Mrs. Molly Rudacille taught her because Mrs. Rudacille seemed so pleased when a right answer was given and was very complimentary of the child who knew the proper an-

swers. Other recall Mrs. Jennie Poe travelling four miles by horse and buggy to teach her class on Sunday mornings. Another remembers Mrs. Maggie Good taking her class to the store for a week day treat. Most recall the buzz of activity as classes separated into various sections of the one room church for the morning lesson. Normally voices were kept low but occasionally a statement from the primary class, seated in the choir section, would drift down to the front row where an older class was being held and attention would temporarily wander.

The beginners class was once called the card class, and it was the young people who usually had their class in the balcony.

Some people recall amusing incidents connected with the Sunday School. One couple took their son to task for calling the late Andrew Vaught by his Christian name. The following Sunday he came home to relate that his teacher, Mrs. Maude Tharpe, had taught the primary class that Jesus, John and Mr. Vaught had gone up on a hill to pray.

Another former student remembers that a wide age range once existed in the class of children taught by Mrs. Mary LeHew. The youngest, and shyest child in the class was Stuart Rudacille. Stuart, it seems, could not be persuaded to talk at all, until somebody learned that he owned some bantam chickens and asked him about them. So enthusiastic was Stuart about those chickens that once he started talking about them it was hard to get him to stop. Miss Mary, as the class called Mrs. LeHew, was often hard pressed to bring the class back to order when older mischievous members introduced the subject of the bantam chickens.

Superintendents of the Sunday School have been: J. K. Marlow, 1894-1899 and 1901-1910; Bailey V. Atwood, 1900; Henry T. Compton, 1911-1914; W. R. Marlow, 1915-1920; E. R. Rudacille, 1920-1927; L. A. Rudacille, 1928-1930; and Raymond H. Rudacille, 1931 to 1943 and 1946 to the present. Raymond Vaught was superintendent in 1944 and 1945.

The list of teachers compiled here is probably incomplete, because the list of early teachers comes from memory and not from the written record. Persons known to have taught and who are now deceased are Mrs. Jennie Poe, John K. Marlow, Mrs.

Mary LeHew, Mrs. Molly Manuel Rudacille, Edgar Rudacille, Mrs. Katie Masemer, Walter R. Marlow, Tilden Atwood, Edgar Jenkins, Mrs. Maude Ramey Tharpe, Mrs. Mae Jenkins Rudacille.

Others who taught and are no longer members of the Browntown church include Mrs. Ella Marlow Updike, Hubert H. Marlow, Armond Rudacille, Mrs. Ray Beatty, and Richard Marlow.

Other teachers who are still members of the Browntown Baptist Church family include Mrs. Maggie Talbot Good, Mrs. Bertha Good, Alfred M. Keim, Mrs. Ruth Lawson Rudacille, Raymond O. Vaught, Mrs. Mabel Good Keim, Mrs. Cecile Vaught, Maurice Manuel, Mrs. Dorothy Marlow Rudacille, Mrs. Katherine Vaught Hockman, Mrs. Florence (Dibby) Manuel, Mrs. Reba Partlow, John Snyder, Miss Rebecca Poe, Mrs. Lois Campbell Baker, George Baggarly, J. E. Rudacille, Mrs. Jane Vaught Stollings, Miss Genevieve Vaught, Mrs. Effie Manuel, Mrs. Berneice Poe.



YOUNG ADULT SUNDAY SCHOOL CLASS

First row, Mrs. Katherine Hockman, Mrs. Dorothy Rudacille, Miss Genevieve Vaught; second row, Mrs. Jane Stollings, Mrs. Lois Baker; third row, Ray Hockman, John Snyder, teacher, and Vernon Stollings.



ADULT SUNDAY SCHOOL CLASS

First row, Raymond Rudacille, Mrs. Ruth Rudacille, Mrs. Augusta Marlow, Walter R. Marlow; second row, Maurice Manuel, Raymond Almarode, Mrs. Virginia Rudacille, Mrs. Effie Manuel, Alfred Keim, teacher; third row, Mrs. Lennis Marlow, Walter E. Marlow, the Rev. H. Felix Sanders, Raymond O. Vaught, Mrs. Cecile Vaught.

Chapter VI

MUSIC AND MUSICIANS

Nobody now living can remember when the Browntown Baptist Church has not had a choir, and there has apparently always been a pianist to serve the church.

Early choirs did not meet for regular practice, but the choir's section of the church has always been occupied when services were held.

In the early days of the church, Mrs. Zoe Boyd, who was a member of a Methodist family, gave singing lessons and older members recall that her teaching was beneficial to the choir.

B. V. Atwood was an early choir director. Among those who sang in the choir under his direction were Annie Morrison, Mrs. Mae Rudacille, Mrs. Molly Rudacille and Tilden Atwood, who was said to have had a very fine voice. In later years, duets by Mrs. Gladys Rudacille Manuel and Mrs. Ruth Lawson Rudacille thrilled the congregation. Mrs. Rudacille, incidentally, has been a member of the choir for forty-five years. She has served the church as pianist, and as assistant choir director.

Scores of persons have sung in the choir through the years and there is no record of their names.

For many years now, Vernon Stollings has been choir director and Mrs. Rudacille has been his assistant. Under their guidance, the choir meets regularly for practice and each Sunday, it offers a special number for the worship service. Members of the present choir are Mrs. Jane Stollings, Mrs. Florence Manuel, Mrs. Shirley Baker, Miss Genevieve Vaught, Mrs. Mabel Keim, Mrs. Betty Marlow, Mrs. Ruth Rudacille, Vernon Stollings, Raymond Vaught, Ott Baker, Ray Hockman and Raymond Rudacille. Others who sing with the choir when their schedules permit are Sam Harrison, Marvin Pence, Mrs. Diane Pence, Miss Joan Ruffner, and Mrs. Inge Pence.

Pianists who are known to have served the church are Mrs.

Irene Marlow Baldwin, Mrs. Lela Marlow, Mrs. Ruth Rudacille, Mrs. Ruby Updike, Mrs. Ella Updike, Mrs. Eunice Atwood, Mrs. Gertie Rudacille Bradford, Mrs. Dorothy Swink, Mrs. Hallie Beatty, Miss Hope Harrison, Mrs. Diane Baggarly Pence, and the current pianist, Miss Carolyn Marlow. Mrs. Katie Masemer and Mrs. Lennie Pendergraph have served as substitute pianists.

Mrs. Betty Marlowe, in 1972, reorganized our youth choir which rehearses regularly and sings for our worship service on the last Sunday in each month.

Members Of The Youth Choir

Vickie Rudacille	Stacy Lockhart
Michael D. Larivee	Cindy Poe
Julie A. Larivee	Molly Miller
Amy K. Poe	Ronnie Welch
William Eric Poe	Donnie Welch
Mark E. Poe	Roxanne Campbell
Will Baker	Kellie Campbell
John Snyder, III	Pamela Partlow
Deborah Partlow	Stacey Campbell



THE ADULT CHOIR

First row: Ruth Rudacille, Betty Marlow, Mabel Keim, Genevieve Vaught, Shirley Baker, Florence Manuel, Jane Stollings. Second row—Raymond Rudacille, Ray Hockman, Ott Baker, Raymond Vaught, Sam Harrison, Vernon Stollings, director. Seated, Carolyn Marlow, pianist.



THE YOUTH CHOIR

First row: Will Baker, Eric Poe, Molly Miller, Mark Poe, Amy Poe, Julie Larivee, Pam Parlow, Debbie Partlow. Back row, Vickie Rudacille, John Snyder, Mike Larivee, Vivian Manuel, Kelly Campbell, Roxanne Campbell, Stacy Campbell, Cindy Poe.

Chapter VII

THE WOMAN'S MISSIONARY SOCIETY

A history of the church would be incomplete without a chapter on the Woman's Missionary Society, but a complete list of activities of the WMS would fill a book by itself.

The missionary society began in the early 1920's. Prior to that, there had been attempts in the church to organize a women's group, but they were apparently not very successful. From time to time, women of the church would meet to sew or make things for the needy of the community, but the missionary society as it exists today did not come into being until about 1923.

In addition to collecting and sending funds for the home and foreign mission boards, the WMS in Browntown has headed countless projects which benefited the church financially and materially.

It also sponsors other mission groups, the Mission Friends, the Acteens and the Girls in Action.

Women who have served as presidents of the missionary society are Mrs. Keene Updike, Mrs. Irvin Masemer, Mrs. Ray Beatty, Mrs. Raymond Rudacille, Mrs. Maurice Manuel, Mrs. Herman Rudacille and Mrs. J. E. Rudacille.

Other women who have led the youth groups for the WMS include Mrs. Richard Marlow, Mrs. Herman Rudacille, Mrs. Robert Swink, Mrs. George Baggarly, Mrs. Orivel Baker, Mrs. Ray Beatty, Mrs. Lloyd Partlow, Miss Joan Ruffner, Mrs. Lucy Deavers, and Mrs. Douglas Henry.

Chapter VIII

PEOPLE AND SERVICE

Through its first century, the Browntown Baptist Church has afforded its membership many opportunities of service, and scores of persons have taken advantage of these opportunities.

Through the years twenty-six men have served the church as deacons. The current board of deacons is composed of Maurice Manuel, chairman; Raymond Vaught, Alfred M. Keim, Stuart Rudacille, Ray Hockman, Willie Sowers, Raymond H. Rudacille, Walter R. Marlow, Walter E. Marlow, Vernon Stollings, George Baggarly, J. E. Rudacille, John Snyder, Charlie Ruffner and Lloyd Partlow.

Others who have served as deacons are Henry Compton, J. K. Marlow, Hubert Marlow, Thomas Rudacille, Bailey V. Atwood, Milton Manuel, E. R. Rudacille, Richard Marlow, George Marlow, Raymond Beatty and Armond Marlow.

The custodian of the church records is the clerk. Who served as clerk of the Browntown Baptist Church prior to 1892 is not known, but four men have served in that capacity during the past 81 years. B. V. Atwood was clerk from 1892 through 1900; W. T. Atwood served as clerk from 1901 to 1908; and L. A. Rudacille was clerk for nineteen years, from 1911 through 1930. Replacing him was Raymond O. Vaught, who has been church clerk for the past forty-two years.

The names of four treasurers are a matter of record. Mrs. Ella Updike served the church as treasurer for a number of years and was succeeded by Richard L. Marlow. When Mr. Marlow was succeeded as treasurer by Raymond H. Rudacille he turned over to the new treasurer a total of \$117.91. Mr. Rudacille served as treasurer for ten years and in 1958 he turned over \$370.48 to Ray Hockman. Mr. Hockman has been treasurer for the past fifteen years. When Walter C. Scott was pastor in 1920, Hubert Marlow functioned as treasurer, paying the pastor with his own



THE CENTENNIAL COMMITTEE

Front row: left to right: Walter E. Marlow, Shirley Baker, Carrie Nossett, Virginia Rudacille, Ray Hockman, Maurice Manuel, Rebecca Poe. Second row: Alfred Keim, Jesse Poe, Raymond Rudacille, Raymond Vaught, J. E. Rudacille, Willie Sowers, visitor. Absent Charlie Ruffner, Dorothy Harrison, Lois Baker.



**THE MISSIONARY SOCIETY OFFICERS
AND DIRECTORS**

Left to right, front row: Karen Ruffner, Reba Partlow, Linda Henry. Back row: Katherine Hockman, Effie Manuel, Dorothy Rudacille, Dibby Manuel.

funds when necessary and later hoping the men of the church would be able to reimburse him. Recently he laughingly said that he was still awaiting some reimbursements.

Trustees are responsible for a church's buildings and property. Recommended by the congregation, they are appointed by the court. Court records for Warren County show the following trustees of the Browntown Baptist Church and the year they were appointed: Sylvester B. Marlow, 1882; Henry Compton, 1906; Raymond H. Rudacille, 1935; Raymond H. Rudacille, Maurice Manuel and Alfred M. Keim, 1954; and Walter R. Marlow, 1963. The court record shows, also, that Raymond O. Vaught was appointed as the Browntown church's representative on the board of trustees of the Glen Echo Union Church in 1954.

Through the years, the church has sent messengers to meetings of the Shenandoah Baptist Association. Many persons have represented the church one or more years and the following list is in chronological order, with no effort made to determine how many association meetings the individual may have attended: John K. Marlow, Washington A. Marlow, Thomas Rudacille, James Watkins, Isaac Manuel, B. V. Atwood, W. T. Atwood, Henry Compton, J. R. Brown, James Grubbs, L. D. Craddock, Thomas Manuel, Joseph Manuel, Walter Marlow, Richard Marlow, H. H. Marlow, E. R. Rudacille, L. A. Rudacille, Mrs. J. B. Baldwin, Mrs. Keene Updike, Mrs. L. A. Rudacille, Mrs. Hubert Manuel, J. W. Thornton, Mrs. W. A. Marlow, E. M. Ramsey, W. R. Marlow, Mrs. Mamie Manuel, Mrs. Vernon Manuel, Raymond Rudacille, Mrs. Raymond Rudacille, Mrs. W. M. Rudacille, Mrs. Bertha Good, Mrs. Raymond Vaught, Mrs. Richard Marlow, Mrs. Irvin Masemer, Miss Anna Rae Rudacille, Alfred M. Keim, Mrs. Maurice Manuel, Mrs. Alfred Keim, Mrs. J. E. Rudacille, Willie Sowers, Ray Hockman, Mrs. Herman Rudacille, Mrs. Lois Baker, Mrs. George Baggarly, Mrs. Jane Stollings, Mrs. Genevieve Ruffner, J. E. Rudacille, and the Rev. H. Felix Sanders.



THE QUARTET IN ACTION

**Left to right: Raymond Rudacille, Ott Baker, Raymond Vaught,
Vernon Stollings.**



**AT CENTENIAL LADIES NIGHT DINNER
February 14, 1973**



Scenes from our Christmas programs

Chapter IX

THE CENTENNIAL YEAR

At a business session in 1972 the church voted to celebrate its centennial for a full year, beginning in October, 1972 and continuing through September, 1973.

A committee of fifteen was appointed to serve as the Centennial committee, with Walter E. Marlow as the chairman. Other members of the committee were Lois Baker, Shirley Baker, Dorothy Harrison, Ray Hockman, Maurice Manuel, Carrie Nossett, Jesse Poe, Rebecca Poe, J. E. Rudacille, Raymond Rudacille, Virginia Rudacille, Charlie Ruffner, Raymond Vaught and Alfred Keim.

The first event in the centennial celebration was a covered dish supper in October, 1972. The Rev. B. Gale Titchenell, a former minister, was speaker and in an informal address, recalled his experiences during his ministry at Browntown.

The second event was Veteran's Sunday in January, 1973. In addition to members of the church who had served in the Armed Forces, the church honored members of Giles B. Cook Post 53, American Legion and their families, who were guests of the congregation for that service.

On Valentine's Day 1973, the men of the church entertained the women at a dinner in the Quality Inn. Speaker for that occasion was the Rev. Robert Hale-Cooper of Marlow Heights Baptist Church. The newly organized male quartet, composed of Vernon Stollings, Ott Baker, Raymond Rudacille and Raymond Vaught, provided musical entertainment.

On April 22 (Easter Sunday) memorial services were held for deceased members of the church and church family.

Sunday, May 6 was Former Member's Sunday, when a special invitation was extended to former members of the church to attend.

On Sunday, May 27, certificates were presented to 90 persons for service to the church in the Historical and Service Recognition Day program.

Sunday, June 17 was Centennial Sunday School Sunday with a goal of 100 in attendance. The goal was met with several to spare.

Climaxing the Centennial Year will be Homecoming Sunday on September 2 and a week's revival beginning September 17.



**MAURICE MANUEL PRESIDES AT A FORMAL MEETING OF
THE BOARD OF DEACONS**

From left, by rows: Maurice Manuel, Mr. Sanders, Raymond Rudacille, Walter E. Marlow, Ray Hockman, Walter R. Marlow, Stuart Rudacille, John Snyder, Vernon Stollings, Raymond Vaught, Alfred Keim.



AN INFORMAL SHOT OF THE DEACONS

From left to right, first row, Mr. Sanders, Maurice Manuel, Alfred Keim, J. E. Rudacille, Ray Hockman, Vernon Stollings, Walter E. Marlow, Willie Sowers, George Baggaly, Walter R. Marlow, Raymond Vaught, Raymond Rudacille. Not pictured, either shot, Charlie Ruffner, Lloyd Partlow.

Chapter X

Chapter X — Names We Will Always Remember

Deceased Members Of The Church and Church Family

Bailey Atwood	Mrs. Maude Fox
Mrs. Eunice Atwood	Frank Fristoe
Tilden Atwood	
Albert Baggarly	Mrs. John Harrison, Sr.
Charles Henry Baggarly	Floyd Hutchinson
Clara Lillian Baggarly	Mrs. Inez Hockman
Mrs. Hattie Baggarly	Maurice Hockman
Miss Hesebelle Baggary	Robert Hockman
Mrs. Mattie Baggarly	Mrs. Ruth Hockman
Stanley Bradford Baggarly, Jr.	Mrs. Eva J. Hurt
Wesley Baggarly	Mrs. Hettie Jenkins
Clarence William Baker	Mrs. Ollie Jennings
Mrs. Irene Baldwin	Phillip Jennings
Mrs. Laura Marlow Beasley	Mrs. Odessa R. Jett
Mrs. Amanda Bennett	Benny Jones
Mrs. Mary Bennett	
Mrs. Mildred Bennett	Mrs. Lula Kennedy
Russell Bennett	Mrs. Anna Bell Lee
Mrs. Mattie Bunting	Mrs. Mary LeHew
David H. Campbell	Amos Manuel
Mrs. Elsie Cline	Lula Marlow Manuel
Walter Cockrell	Mrs. Mary Manuel
Mrs. Florence Compton	Milton Manuel
Henry Compton	Mrs. George Manuel
Mrs. Laura Compton	Mrs. Mamie Manuel
Lester Compton	Frank Manuel
Mrs. Lizzie Compton	Isaac Manuel
Mrs. Nellie Compton	Mrs. Bessie Manuel
Mrs. Nettie Compton	Mrs. Lloyd Manuel
Mrs. Sudie Compton	Lovel Manuel
Mrs. Virginia T. Cornwell	Irvin Manuel
	Hubert Manuel
Mrs. Mildred M. Denny	William Manuel
Carroll Doffermire	Clyde Manuel
Frederick W. Downey	Roberta M. Manuel
	George Marlow
Pinkney A. Earnshaw	W. A. Marlow
Mrs. Tara Estes	J. K. Marlow

Miss Flora Marlow
Walter R. Marlow, Sr.
Jasper Marlow
Mrs. Bertie T. Marlow
Elmer Marlow
Houston Marlow
Mrs. W. A. Marlow
William Marlow
Levi Marlow
George C. Marlowe
Lela P. Marlowe
Mrs. J. C. Matthews
Irvin Masemer
Mrs. Katie Masemer
Charlie Miller

Mrs. M. W. Nichols

Miss Doris Jean Poe
Mrs. Virginia Poe
Miss Robbie Poe

Edward Massie Rowles
Harry Rudacille
Singleton Rudacille
William Rudacille
Mrs. Ersula Rudacille
Mrs. Charlotte Rudacille
Jimmie Zachariah Rudacille
Mollie Manuel Rudacille
Elmer Rudacille
Thomas Rudacille
Mrs. Sara Rudacille
Edgar Rudacille
Byrne S. Rudacille
Miss Edith Rudacille
Herman Rudacille
Mrs. Mary F. Rudacille
O. J. Rudacille

Mrs. Ella Rudacille
Mrs. Lillian Rutherford

Mrs. Louise Sanders
J. W. Smith
Mrs. Maggie Stickley
William S. Stollings
Mrs. Jessie E. Swartz

Mrs. Maude Tharpe
Vernon David Tharpe
Mrs. Fannie Thompson
Nellie M. Thompson
C. F. Thornton
E. T. Thornton
Mrs. Rose Anne Thornton

Mrs. Ada Updike
Mrs. Genoa Updike
Grafton Updike
K. D. Updike
Mack Updike
Whorley Updike

Mrs. Andy Vaught
Andy Vaught
Miss Angie Vaught
Dewey Vaught
Miss Eltie Vaught
Mrs. Helen Vaught
Miss Isa Vaught
John Vaught
Mrs. Lucy A. Vaught
Mrs. Maggie Vaught

Mrs. Vida M. Ward
Mrs. Bertie M. Wessinger
George Williams
Herbert Wine

ATTENDING SUNDAY SCHOOL ON CENTENNIAL SUNDAY

R. D. Almarode
Frances Baggarly
George Baggarly
Lois Baker
Will Baker

Kellie Campbell
Elaine Chadwell
Lillian Chellis
Betty Clegg

Geraldine Clegg
Ginger Clegg
Millie Clegg
Tammie Clegg
Ulysses J. Clegg, Jr.
Ulysses J. Clegg, Sr.

Mary Earnshaw
Mary Gardner Edmonds
Irene Faulconer



Our 1973 Picnic



The Daily Vacation Bible School Marches In (1973)

Leslie Gaither
Scott Gaither
Eddie Grant
Danny Grove
Heather Grove
Mrs. Sandy Grove
Mrs. Velma Grove

Dorothy Harrison
Linda Henry
Katherine Hockman
Ray M. Hockman
Eugenia Hunter
Gary Hunter

Steve Jones

Alfred Keim

Julie Larivee
Mike Larivee
Stacy Lockhart

Chris Manuel
Dibby Manuel
Effie Manuel
Laura Manuel
Maurice Manuel
Mrs. Sylvia Manuel
Augusta Marlow
Carolyn Marlow
Lennis Marlow
Walter E. Marlow
Walter R. Marlow
Bobby Marsh
Cheryl Marsh
Gail Miller
Meredith Miller
Molly Miller
Thomas W. Miller

Carrie E. Nossett

Debbie Partlowe
Pam Partlowe
Reba Partlow
Amy Poe
Berniece Poe

Cindy Poe
Dawn Poe
Elizabeth T. Poe
Eric Poe
Jean Poe
Jesse W. Poe
Kenneth Poe
Mark Poe
Michael Poe
Monica Poe
Rebecca Poe
Michael Prince
Theresa D. Prince

Pauline Rudacille
Raymond Rudacille
Ruth Rudacille
Stuart Rudacille
Susan Rudacille
Virginia Rudacille
Charlie Ruffner
Karen Joan Ruffner

Eva M. Sanders
H. Felix Sanders
Joyce Smelser
Michelle Smelser
Hilda Snyder
John Snyder, Jr.
John W. Snyder
Bessie M. Sparks
Jane Stollings
Vernon Stollings

Mark Tutton

Cecile G. Vaught
Genevieve Vaught
Raymond O. Vaught

Pearl Wallihan
Charlie Weary
Brenda Welch
Donnie Welch
Ronnie Welch
Charles B. Wood

RECIPIENTS OF CERTIFICATES
ON RECOGNITION SUNDAY

Glenda Allen
Gary Baggarly
Frances Baggarly
George Baggarly
Lois Baker
Ott Baker
Shirley Baker
Browntown Church Family

U. J. Clegg, Jr.
U. J. Clegg, Sr.
Mrs. Geraldine Clegg
Guffie Deavers
Layman Deavers
Lucy Deavers
Judy Downey

Mary Earnshaw
John William Good
Bertha Good
Maggie Good

Dot Harrison
Katherine Hockman
Ray Hockman
C. W. Honsberger
Mrs. C. W. Honsberger
Marguerite Howard
Nannie Hurt

Alfred Keim
Mabel Keim
Nancy Keim

Audrey Lenderking
Robert Lenderking

Amos Manuel
Claude Manuel
Cora Manuel
Dibby Manuel
Effie Manuel
Juanita Manuel
Laura Manuel
Maurice Manuel
Phyllis Manuel
Sylvia Manuel
Topsy Manuel
Wally Manuel
Augusta Marlow

Betty Marlow
Carolyn Marlow
Glenn Marlow
Walter E. Marlow
Walter R. Marlow
Rosemary Marlow
J. C. Matthews
Gail Poe Miller

Carrie Nossett

Lloyd Partlow
Reba Partlow
Diane Pence
Marvin Pence
Berniece Poe
Edgar A. Poe
Jesse Poe
Kenneth Poe
Rebecca Poe
Ruby Poe

Mary Deavers Robinson
Annice Rudacille
Dorothy Rudacille
J. E. Rudacille
Raymond Rudacille
Ruth Rudacille
Stuart Rudacille
Vera Rudacille
Vickie Rudacille
Virginia Rudacille
Charlie Ruffner
Karen Joan Ruffner

Eva M. Sanders
Hilda Snyder
John Snyder
Willie Sowers
Jane Stollings
Vernon Stollings

Nancy Deavers Updike
Cecile Vaught
Clarence Vaught
Genevieve Vaught
Montie Vaught
Raymond Vaught

Edith Welch
Bessie Williams
Mrs. C. B. Williams

LIVING FORMER MEMBERS WHO MADE SIGNIFICANT
CONTRIBUTIONS OF SERVICE TO THE CHURCH

Mrs. Betty Sloat Baggarly
Nannie Sue Baker
Rita Manuel Barnes
Mrs. Hallie Beatty
Ray Beatty

Myrtle Deavers Catlett
Florence Rudacille Clem
Lizzie Rudacille Clem
Helen Manuel Coleman
Elsie Rudacille Cooper
Myrtle Manuel Cooper
Carlyslle C. Crank

Virginia Marlow Doss

Ann Masemer Fenton
Daisy Manuel Fristoe
Mary Manuel Fristoe

Charles Greenwalt
Janet Updike Greenwalt

Edna Henry Harwood
Juanita Marlow Hollingsworth

Lorraine Updike Jackson

Maralyne Hurt Kidwell
Ruby Updike Kline

Lucy Vaught Lake

Arthur Manuel
Braden Manuel
Freddie Manuel
Gladys Rudacille Manuel
Herbert Manuel
Jane Cooper Manuel
Lelia Swartz Manuel

Lloyd Manuel
Matha Vaught Manuel
Vernon Manuel
Alice May Marlow
Armond Marlow
Ethel Partlow Marlow
Gertrude Cooper Marlow
Guy Marlow
Hubert Marlow
Miss Lutie Marlow
Mrs. Mary Bass Marlow
Richard Marlow
Harold Masemer
Hilbert Lee Miller

Ernest Rudacille
L. A. Rudacille
Leonard Rudacille
Luther Rudacille
Tyree Rudacille

Mrs. Syrene Manuel Shamlefter
Bessie Manuel Smith
Beulah Good Snyder
Worthy Swartz
David Swink
Dorothy Swink

Charley Tharpe
Edward Tharpe
Ruth Rudacille Tyler

Bradford Updike
Ella Marlow Updike
Irene R. Updike

Anna Rae Rudacille White
Lula Miller Wines

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About The Author

Miss Rebecca Poe author of this history, joined the Brown-town Baptist Church in October 1952. At present se is reporter and bureau chief for the Northern Virginia Daily in Front Royal, Va. Miss Poe is currently historian for the church, has been active as a teacher in our Sunday School, has served on many important Church Committees, has served on the Centennial Committee and has otherwise been a valuable member of this fellowship. She comes from an important family in our church. At present, our church directory carries the names of 26 members of the Poe family.

For the church family, the pastor would like to express our appreciation for her work in the research and preparation of this history.