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The Baptist Church At Cashie

1770 - 1970

by

Raymond Hargus Taylor

Gatling & Pierce

Ahoskie, N. C.

1970

Dedicated to

all of those at Cashie — past
and present — “called to be
saints,” and in special tribute
to the labors and memory of

Jeremiah Dargan (? - 1786)

Aaron Joshua Spivey (1763-1822)

Jonathan Standley Tayloe (1796-1883)

Thomas Gillam (1859-1925)

John Hilary Matthews (1873-1946)

Ella Morris Gatling (1873-1957)

- 38 - 39
B 3 -

Table Of Contents

PREFACE	IV-V
I. FOUNDATIONS: THE MINISTRY OF JEREMIAH DARGAN	1-7
II. FAITH AND WORSHIP	8-24
III. COVENANT, DECORUM, AND DISCIPLINE	25-40
IV. MISSIONS AND EDUCATION	41-53
V. CHURCH PROPERTIES, FINANCES	54-64
VI. THE CHURCH AND THE DENOMINATION	65-73
APPENDIX A: PASTORS AND OTHER CHURCH OFFICERS	74-77
APPENDIX B: ROSTER OF CHURCH MEMBERS	78-110
APPENDIX C: MEMBERSHIP STATISTICS, MISSIONS GIFTS	111-113

Preface

The accuracy of any written historical account is dependent upon at least these two factors: the availability of primary source materials and the ability of the author to glean the significant from such materials, and to place it within a valid framework or perspective. The materials were available for the writing of the account which follows. The ability of the author is left to the judgment of the reader.

The *Minutes of Church Conference* (1791-1969) have been the primary source materials used in writing this history.¹ These have been supplemented by data derived from the *Minutes* of the Chowan and West Chowan Baptist associations, the *Annals* of the Baptist State Convention of North Carolina, and the pages of the *Biblical Recorder*. An indispensable source of information for the earliest years has been Lemuel Burkitt's and Jesse Read's *A Concise History of the Kehukee Baptist Association From Its Original Rise Down to 1803*. Other valuable references are noted at the appropriate places within the text.

Acknowledgment should be made to the History Committee of Cashie Baptist Church for entrusting the writing of this account to the author. He is both appreciative of their confidence and hopeful that their trust has not been betrayed. A special word of appreciation is due John R. Woodard, Curator, Baptist Collection, Wake Forest University, and his associates, for making available the facilities of that Collection. Finally, a word of gratitude is due the staff of Whitaker Library, Chowan College, for permitting the library's Antiquities Room to become a kind of "private office" in which to complete the research and the writing of this volume.

The account which follows is a history of the Baptist Church at Cashie, 1770-1970. It might have been reconstructed around outstanding personalities within the life of the Church. The approach chosen, however, has been a topical or thematic one. This does not preclude

the recognition of particular individuals and their contribution to the Church. The account has been so written as to indicate who many of these individuals have been — in the judgment of the author.

Raymond Hargus Taylor

Murfreesboro, North Carolina

August, 1970

1J. H. Matthews, Chairman, Board of Deacons, Cashie Baptist Church, deposited 4 volumes of the **Minutes of Church Conference with the Baptist Collection**, Wake Forest College, in 1933. One volume was subsequently removed (c 1938), and never returned to the Collection. This volume contained a portion of the Conference records, 1924-1930. The only other major "gap" in the records is for the years 1811-1817. The author doubts that records were kept for the years 1770-1790. If kept, they were probably never collected into a single volume.

I.

FOUNDATIONS: THE MINISTRY OF JEREMIAH DARGAN

When Elder Jeremiah Dargan moved to Bertie County, North Carolina, and began his work of evangelization, he gained a receptive hearing among those who inhabited the region. He was soon gathering congregations for worship, had constituted a church, and had joined in fellowship with the ministers and churches of the Kehukee Association. While his death marked the beginning of a period of decline in the church he had gathered at Cashie, his labors constituted a solid foundation upon which a greater church would be built.

Baptists In Colonial Bertie

Bertie Precinct had been formed in 1722 in an attempt to accommodate the growing number of settlers who were migrating westward from the Albemarle region and southward from Virginia. The Precinct originally included a territory which was bounded on the north by the dividing line between the Virginia and Carolina colonies, and on the east by the Chowan River and the Albemarle Sound. Those boundaries to the south and west, however, were much less fixed than were those to the north and east. Roughly, the Precinct included the present counties of Bertie, Northampton, Hertford, Halifax, Edgecombe, Wilson, Nash, Warren, Vance, Franklin, Granville; and portions of Washington and Martin.¹

There were numerous Dissenters² among those who had settled in this vast territory — including many who adhered to Baptist principles — as indicated by various references in the *Colonial Records* and other contemporary, or near-contemporary, documents. Itinerant Baptist missionaries and evangelists vied for a hearing among those

¹Cf. Mary Best Bell, *Colonial Bertie County North Carolina* (Windsor, N. C.: Colonial Bertie, 1963), I, i.

²The term "Dissenters" refers to persons who — in good conscience — could not conform to the faith and worship of the Church of England. Provision for dissent had been included in both the first and second "Charters to the Lords Proprietors," granted by Charles II in 1663 and 1665, respectively. The actual fortunes of dissenters varied with the policies and practices of the several Proprietors and/or Colonial Governors.

inhabitants of the territory who were inclined towards dissent in matters of religion. Their labors had been rewarded by the gathering of at least fourteen churches within the bounds of Bertie Precinct prior to 1770.³

The formation of Hertford County [in 1759] established the present boundaries of Bertie County. A congregation of Baptists had been gathered in the northwestern corner of the county — near the present town of Roxobel — perhaps as early as 1740. This congregation was to form the nucleus of Bertie Church [now Sandy Run].⁴ It is not unlikely that other individuals holding Baptist sympathies inhabited the eastern portion of the county.⁵ Be that as it may, however, the second congregation of Baptists to be gathered in Bertie County was not a “branch” or a mission of an established congregation, such as the Bertie Church. The origins of this second congregation must be traced to a different source.

The Labors Of Elder Jeremiah Dargan

The events surrounding the appearance of Jeremiah Dargan in Bertie County have remained something of a puzzle for the history of Baptists in North Carolina. The only contemporary account of Dargan's labors has been preserved by Lemuel Burkitt, a co-laborer and personal friend. Burkitt's account is as follows:

Elder Jeremiah Dargan was converted and baptized in the south state [South Carolina] but divine Providence so ordered that he should move in and become a resident of Bertie county, N. C. The manner and means by which it was effected through the divine agency of Him, who worketh all things according to the counsel of his own will, was sister Dargan, whose name before married was Anne Moore, who resided at Cashie, in Bertie county, got converted, travelled out into the state of South Carolina, under a sense of duty and a desire to comply with it. Here she met Elder Dargan, whom she soon after married, and he moved into Bertie county [bold face in the original].⁶

There are some forty-four references to “Anabaptists,” “Baptists,” or to “Baptizers” scattered throughout the volumes of the Colonial Records. The reader is directed to Stephen B. Weeks (Ed.), *Index to the Colonial and State Records of North Carolina* (Goldsboro, N. C.: Nash Brothers, 1909), I, 37, 85, for these references.

³Cf. George Washington Paschal, *History of North Carolina Baptists* (Raleigh: Edwards & Broughton, 1930), I, 549.

⁴Both 1740 and 1750 are accepted as dates for the origin of Bertie Church; cf. Paschal, *op. cit.*, I, 168, for an evaluation of these traditions.

⁵At any rate, Dargan enjoyed remarkable success as an evangelist in that section of the county lying between the Cashie and Chowan rivers, especially in the vicinity of the present town of Colerain.

⁶Lemuel Burkitt and Jesse Read, *A Concise History of the Kehukee Baptist Association* (revised edition; Philadelphia: Lippincott, Grambo, and Company, 1850), p. 86. It is presumed that Burkitt's account was gained firsthand from

The traditional date for Dargan's arrival in Bertie County and the founding of the church at Cashie is 1770.⁷

It is recorded that Dargan, "being greatly afflicted . . . did not travel much."⁸ It is certain, however, that he traveled throughout Cashie Neck and the eastern half of Bertie County. He also labored in Chowan County — in the company of Lemuel Burkitt — as early as 1772-73.⁹ Burkitt described Dargan as a "remarkable pious Christian, and a very zealous minister of the Gospel. He was so tender-hearted, that it was hardly ever known that he preached a sermon without plentifully shedding tears. . . ."¹⁰ Despite the difficulties occasioned by his unnamed affliction, Jeremiah Dargan appears to have been an itinerant evangelist at heart. In this respect he was not unlike many of his Separate Baptist brethren.

Gathering The Church At Cashie

Upon settling in Bertie County, Dargan began to assemble congregations for occasional worship. The earliest stated meeting place was the home of a Mr. Sowell (or Sewell), though meetings were also conducted in other private homes throughout the region.¹¹ A sizeable congregation developed in the northeastern corner of Bertie, later to be constituted as Wiccacon Church [now Colerain].¹² Lemuel Burkitt listed several persons whom he described as "the first fruits of the Gospel" in this region, including a Mrs. Hyman, Joseph Jordan, Sr., Prudence Maer, George Davis and wife, James Yates, George Capehart, and William Fleetwood. Those who were early converts to the Baptist faith in the vicinity of Wiccacon included John Freeman, Joshua Freeman, Hardy Hunter, and Robert Hendry.¹³

either Dargan or his wife. However, it fails to reckon with certain questions which should be raised. Why should Miss Moore have traveled to South Carolina to seek baptism, when there were settled Baptist ministers within a few miles of her home? Could she have been referred to Dargan — or to the Separate Baptists in South Carolina — by some itinerant evangelist? How and when did Dargan come into possession of farm lands in Virginia — lands which were left, according to his will, to a certain William Dargan? Could it have been before he settled in Bertie?

⁷There is one reference to Dargan's preaching in South Carolina "about 1769." Paschal assumes that he was a member of the Congaree Church, Darlington District, South Carolina, probably because of the certain association of Timothy Dargan and William Dargan with this congregation. Various dates have been suggested for the organization of the church at Cashie: 1770, 1771, 1777, 1778, 1790. The last date refers to the re-constitution of the church, following a period of decline. 1777 and 1778 are inferred on the basis of the time at which the church sought affiliation with the Kehukee Association. 1771

It was some six years after his arrival in Bertie, however, before Dargan and his congregation erected their first meeting house. A deed registered in February, 1776, records a transaction by which a certain William Virgin deeded to

Jeremiah Dargan his heirs and assigns half an acre of land lying near Windsor Road in a convenient place for the use of a Baptist Meeting House. To the use of him the said Jeremiah Dargan his heirs and assigns and also for the use of all traveling Baptist ministers whatsoever.¹⁴

The deed specified further that Dargan should possess the half-acre for the use of a meeting house "as long as the Meeting House stands and remains a meeting place of the Baptist society."¹⁵

Growth Amid Persecution

Jeremiah Dargan appears to have enjoyed a great measure of success as an evangelist during his relatively brief ministry. He and Lemuel Burkitt, as noted, had labored together in various sections of Chowan County in 1772-73 with what Burkitt described as "happy effects."¹⁶ Soon after the gathering of a congregation in the Cashie region, Dargan spent considerable time traveling throughout the area in the company of Jeremiah Walker¹⁷ and other itinerant evangelists. "Many souls were awakened and got converted, and so continued for several years."¹⁸

is first given in John Asplund, *The Universal Register of the Baptist Denomination in North America* (Boston: John W. Folsom, 1794), p. 35 The date 1770 first appears in the *Minutes* of the West Chowan Baptist Association for 1911.

⁸Burkitt-Read, *op. cit.*, p. 87.

⁹*Ibid.*, pp. 195ff., gives an account of Burkitt's "dream" which occasioned the preaching of Burkitt and Dargan in the vicinity of Ballard's Bridge in Chowan County.

¹⁰*Ibid.*, p. 87.

¹¹*Ibid.*, p. 205.

¹²*Ibid.*, pp. 210-211, gives an account of the origins of the "church near Wiccacon." It remained a "branch" of Cashie until 1789.

¹³*Ibid.*, p. 210.

¹⁴Bertie County Records, Deed Book M, p. 282.

¹⁵*Ibid.*

¹⁶Burkitt-Read, *op. cit.*, p. 196.

¹⁷Walker was pastor of a Separate Baptist church in Amelia County, Virginia. It was he who induced the Kehukee Association to seek union with the Separate Baptists in 1771, though such efforts proved unfruitful at that time.

¹⁸Burkitt-Read, *op. cit.*, p. 206.

But the efforts of Dargan and his friends in Bertie met with considerable harrassment; even persecution. A certain Captain John Campbell is said to have been particularly instrumental in attempting to hinder the work of Dargan in the Cashie region, though no specific instance of Campbell's activity can be cited. Burkitt declared triumphantly that all of Campbell's attempts were in vain, "for the Baptists were now, in a measure, like the Israelites in Egypt, the more they afflicted them, the more they multiplied."¹⁹

One account which has been preserved deserves attention, for it illustrates the kind of rancor which could occur within a family upon the conversion of one member of that family to the Baptist faith. This is the account of the conversion and baptism of a certain Mrs. Dawson, as related in Burkitt-Read.

A certain woman by the name of Dawson, in the town of Windsor, N. C., had reason to hope her soul was converted, saw baptism to be a duty for a believer to comply with, and expressed a great desire to join the church at Cashie, under the care of Elder Dargan. Her husband, who was violently opposed to it, and a great persecutor, had threatened that, if any man baptized his wife, he would shoot him; accordingly, baptism was deferred for some considerable time. At length, Elder Tanner was present at Elder Dargan's meeting, and Mrs. Dawson applied to the church for baptism, expressing her desire to comply with her duty. She related her experience, and was received; and, as Elder Dargan was an infirm man, he generally, when other ministers were present, would apply to them to administer the ordinance in his stead. He therefore requested Elder Tanner to perform the duty of baptism at this time. Whether Elder Tanner was apprised of Dawson's threatening or not; or whether he thought it was his duty to obey God rather than man, we are not able to say; but so it was, he baptized sister Dawson. And in June following, which was in the year 1777, Elder Tanner was expected to preach at Sandy Run meeting house, and Dawson, hearing of the appointment, came up from Windsor to Norfleet's ferry, on Roanoke, and lay in wait near the banks of the river, and when Elder Tanner (who was in company with Elder Dargan) ascended the bank from the ferry landing, being a few yards from him, shot him with a large horseman's pistol, and seventeen shot went into his thigh, and lodged between his breeches and thigh on the other side. . . . In this wounded condition, Elder Tanner was carried to the home of a Mr. Elisha Williams, in Scotland Neck, where he lay some weeks, and his life was despaired of; but, through the goodness of God, he recovered again. Dawson seemed somewhat frightened, fearing he would die, and sent a doctor up to attend him. And, after Elder Tanner recovered, he never attempted to seek for any recompense, but submitted to it patiently as persecution for Christ's sake [bold face in the original].²⁰

¹⁹Ibid., p. 205. Apart from this statement in Burkitt-Read, there is no evidence of persecution of Dargan and the Baptists of the area. It is tempting to speculate as to why Campbell should have been particularly hostile. Could Dargan have been suspected of harboring sympathies with the Regulator Movement, as was the case with some of his Separate Baptist brethren in the Piedmont section of the State?

There is no certain evidence of the numerical strength of the church at Cashie at the time of Dargan's death in 1786. The earliest record of the membership of the church is for the year 1790, and is preserved in John Asplund's *Register*, which was published in 1794. Total membership at that time was forty-three.²¹ Ten years later there were "branches" of the church meeting at Roquist Chapel and at a meeting house in the Indian Woods section of the county.²²

Affiliation With The Kehukee Association

The Kehukee Association of Baptists had been formed on November 6, 1769, at Kehukee Meeting House, approximately one mile east of Scotland Neck, North Carolina. The five constituent churches were Kehukee, Bertie [Sandy Run], Falls of Tar River, Toisnot, and Pitt [Red Banks]. With the exception of Bertie, these churches had all formerly been affiliated with the Charleston Association. All of them were now constituted on the Regular Baptist order.²³

At the annual meeting of the Association on May 16, 1778, delegates from Cashie Church presented a letter, applying for the admission of their church into the Association. "And some difficulties appearing in the way, they [the delegates] were received on condition of having a hearing of those difficulties afterwards, in the Association."²⁴ The Association then adjourned its business session until the following Monday morning.

Upon reconvening, the major item of business was a consideration of the "difficulties" respecting the Cashie Church. However, the matter could not be resolved to the full satisfaction of those delegates in attendance. Accordingly, the Association decided to send three of their ministering brethren to "attend his [Dargan's] meeting, and give advice, and further inquire into the state of the Church, and returns

²⁰*Ibid.*, pp. 58-60. John Tanner, a Separate Baptist minister, labored in Edgecombe and Halifax counties prior to moving westward to Kentucky. As late as 1885 a Miss Helen Peele and a Miss Mary Rhodes were "driven from home" for uniting with the Baptist Church at Cashie. Cf. *Minutes of Church Conference*, August, 1885.

²¹Asplund's *Register* gives the membership of Cashie Church as follows: in 1790, forty-three; 1791, forty-two; 1792, fifty; and 1793, forty-six.

²²How much earlier these branches may have been established is not known. Cf. Burkitt-Read, *op. cit.*, p. 209.

²³That is, these churches had been re-constituted on the basis of Calvinistic principles, as interpreted by representatives from the Philadelphia Association. They had formerly been constituted by General Baptist evangelists. Cf. Paschal, *op. cit.*, I, 204-222.

²⁴Burkitt-Read, *op. cit.*, p. 57.

be made to our next Association.”²⁵ These “returns” were reported to the satisfaction of the delegates assembled in May, 1779, at which time Cashie was admitted into the fellowship of the Association.

The lack of extant records precludes any truly accurate assessment of the extent of Cashie’s participation in the affairs of the Association in the early years following her admission. The abbreviated accounts of associational meetings recorded in Burkitt-Read make no reference to the role played by Jeremiah Dargan, or any other member of Cashie Church, prior to 1795. In a sense, Cashie Church did host the annual meeting of the Kehukee Association once during the ministry of Dargan. This was in 1786, when a meeting was held at the home of Joshua Freeman, a member of Cashie.²⁶

Decline And Disorder

Jeremiah Dargan appears to have been a kind of charismatic figure, whose strength as a minister lay in the depth of his piety and in the sense of urgency with which he proclaimed the Gospel message. It has been noted that he was probably an itinerant evangelist at heart, whose major concern was with the winning of converts to the faith which he professed. His Separate Baptist background may have made him a bit fearful of that kind of “order” which was needed to assure strength and stability to a young and struggling congregation, scattered — geographically — over a wide territory.

At any rate, Cashie Church declined in strength following the death of Dargan in 1786. It would be seven and one-half years before a regular pastor was called to minister among them. Speaking of the decline in the Church prior to the call of Aaron J. Spivey, the elder, as pastor, Burkitt-Read noted:

The church before this, being without a pastor, had become very remiss in their duty, and but little discipline was observed in the church; and of course we might expect disorders to creep in, which was the case here. But in conference, in 1790, the church was purged, and such only as had fellowship with God and their own consciences, and with one another, were continued in membership.²⁷

Elder Jeremiah Dargan had laid a foundation upon which others would build a great church.

²⁵Ibid.

²⁶Ibid., pp. 88-90, gives a brief account of this meeting.

²⁷Ibid., p. 207.

II.

FAITH AND WORSHIP

Though differing in origin from many of her sister churches comprising the Kehukee Association, Cashie Baptist Church found the confessional standards of that association acceptable. The New Hampshire Confession was adopted in Church Conference in 1849 at the suggestion of the Chowan Association. The worship of the Church has been set within the board context of "faith and order" which is represented by that particular confessional statement.¹

The Faith Of Jeremiah Dargan

It is highly probable that those "difficulties" which had delayed the reception of Cashie Church into the fellowship of the Kehukee Association were related to Jeremiah Dargan's understanding of and regard for faith and order. As a Separate Baptist, Dargan would have found most of the tenets of Calvinistic theology acceptable. As an evangelist — bent upon the salvation of souls — he would have placed less emphasis upon "correct doctrine" and its implications for life and worship than would many of his Regular Baptist brethren. Thus, Cashie Church, in Dargan's time, was probably but "loosely" organized in comparison with the Regular Baptist churches of the area. There is no record of either an early confession of faith or of a covenant by which the little Church could examine and order the life of those who were within her fellowship.²

¹It is not suggested that rigid adherence to a particular doctrinal formula has been the practice of Cashie Church. In the earlier years, at least, those seeking ordination to the pastoral office would be examined rather thoroughly along doctrinal lines. At the same time, the emphasis upon the relating of an experience of grace on the part of one applying for church membership tended to place doctrinal matters in the background.

²It might be equally true that Dargan delayed seeking admission into the Kehukee Association until he was convinced that the Regular Baptists were ready to give due significance to the experience of conversion, and to the leadership of the Holy Spirit for the religious life. One of the chief grievances which the Separates held against the Regulars was that the latter were not "strict enough in receiving experiences." That is, many Regular Baptist churches had received and retained members through baptism, without those members having given sufficient evidence of a conversion "experience" at the time they were received for baptism. Cf. Burkitt-Read, *op. cit.*, pp. 40ff., for a delineation of the differences existing between the Separates and the Regulars. Burkitt, though a Regular Baptist, was much in sympathy with the emphasis upon "experience."

The Faith Of The Kehukee Association

But a church in connection with the Kehukee Association was expected to subscribe to certain "articles of faith." Such "articles" were a guarantee of the church's orthodoxy and the theological basis for its covenant and discipline. As early as 1777 the Association was requiring each church in connection with her to present — in the annual church letter — a statement of faith.³ The confession (or Abstract of Principles) which was adopted by the Kehukee Association at that time is given here in full. It was first published by order of the Association in 1789.

Abstract of Principles

1. We believe in the being of God, as almighty, eternal, unchangeable, of infinite wisdom, power, justice, holiness, goodness, mercy, and truth: and that this God has revealed himself in his word, under the characters of Father, Son, and Holy Ghost.

2. We believe that Almighty God has made known his mind and will to the children of men in his word; which word we believe to be of divine authority, and contains all things necessary to be known for the salvation of men and women. The same is comprehended or contained in the books of the Old and New Testament, as are commonly received.

3. We believe that God, before the foundation of the world, for a purpose of his own glory, did elect a certain number of men and angels to eternal life; and that this election is particular, eternal, and unconditioned on the creature's part.

4. We believe that when God made man at first, he was perfect, holy, and upright, able to keep the law, but liable to fall, and that he stood as a federal head, or representative of his natural offspring, and that they were to be partakers of the benefits of his obedience, and exposed to the misery which sprang from his disobedience.

5. We believe that Adam fell from this state of moral rectitude, and that he involved himself and all his natural offspring in a state of death; and for that original transgression, we all are both filthy and guilty in the sight of an holy God.

6. We also believe that it is utterly out of the power of men, as fallen creatures, to keep the law of God perfectly, repent of their sins truly, or believe in Christ, except they be drawn by the holy spirit.

7. We believe that in God's own appointed time and way (by means which he has ordained) the elect shall be called, justified, pardoned, and sanctified; and that it is impossible they can utterly refuse the call: but shall be made willing, by divine grace, to receive the offers of mercy.

³Ibid., p. 49, indicated that this requirement served two purposes. First, it guaranteed that the older churches in the connection had not departed from their original faith. Second, it served as a test of the orthodoxy of the principles held by many churches — Separate Baptist in origin — which were just now entering the fellowship of the Kehukee Association.

8. We believe that justification in the sight of God is only by the imputed righteousness of Jesus Christ, received and applied by faith alone.

9. We believe in like manner, that God's elect shall not only be called, and justified, but that they shall be converted, born again, and changed by the effectual working of God's holy spirit.

10. We believe that such as are converted, justified, and called by his grace, shall persevere in holiness, and never fall finally away.

11. We believe it is a duty incumbent on all God's people, to walk religiously in good works; not in the old covenant way of seeking life, and the favor of the Lord by it; but only as a duty from a principle of love.

12. We believe baptism and the Lord's Supper are Gospel ordinances, both belonging to the converted, or true believers; and that persons who were sprinkled, or dipped, whilst in unbelief, were not regularly baptized according to God's word, and that such ought to be baptized after they are savingly converted into the faith of Christ.

13. We believe that every church is independent in matters of discipline; and that associations, councils, and conferences of several ministers or churches, are not to impose on the churches the keeping, holding, or maintaining any principle or practice contrary to the church's judgment.

14. We believe in the resurrection of the dead, both of the just and the unjust, and a general judgment.

15. We believe the punishment of the wicked is everlasting, and the joys of the righteous are eternal.

16. We believe that no minister has a right to the administration of the ordinances, only such as are regularly called, and come under the imposition of hands by the Presbytery.

17. Lastly, we do believe that, for the mutual comfort, union, and satisfaction of the several churches of the aforesaid faith and order, we ought to meet in an association way; wherein each church ought to represent their case by their delegates, and attend as often as is necessary, to advise with the several churches in conference; and that the decision of matters in such associations, not to be imposed, or in any wise binding on the churches without their consent, but only to sit and act as an advisory council [bold face in original].⁴

While this Abstract of Principles was not intended to become the statement of faith for the churches in fellowship with the Kehukee Association, it is quite likely that this is what happened, in effect. When Cashie Baptist Church formulated "Rules of Decorum" (1792) and adopted a "Covenant" (1795), no mention is made of "Articles of Faith" at the time. The Association's Abstract probably served this purpose.⁵

⁴Ibid., pp. 51-54.

⁵The earliest extant Rules of Decorum and Church Covenant are found prefacing the *Minutes of Church Conference*, Church Book II, 1833-1897. The Rules of Decorum were approved by March Conference, 1792; the Covenant, by May Conference, 1795. Both documents were prepared by committees con-

The Chowan Declaration Of Principles

On Saturday, May 20, 1848, the Chowan Baptist Association appointed a committee of five persons to

select from the Holy Scriptures such portions as will clearly express the doctrines and duties of the Christian Religion, as a declaration of our principles; to report the same to the next meeting of this body, with a view of adopting them as a substitute for our present articles.⁶

What this committee actually "selected" for its purposes was what is now known as the New Hampshire Confession (1830), with slight verbal alterations and an additional article on "church independence."

Cashie Church adopted this Declaration as her "Articles of Faith" in Conference in April, 1849.⁷ So far as extant records indicate, this was the first — and only — declaration of religious principles to be adopted, officially, by the Church. The Articles were to be read, periodically, in Church Conference as a reminder to those assembled of the religious principles upon which the membership was united as a church of the living God.⁸ Church Conference ordered the Articles printed and distributed among the members of Cashie as late as 1937.⁹

Articles of Faith

I. Of the Scriptures. — We believe the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth, without any mixture of error, for its matter; that it reveals the principles by which God will judge us; and therefore is, and shall remain

sisting of Thomas Sutton, James Ross, and Aaron J. Spivey, the elder. It is probable that Spivey is largely responsible for the composition of each. The significance of the Decorum and Covenant will be discussed in Chapter III: Covenant, Decorum, and Discipline.

⁶Minutes of the Forty-Third Anniversary of the Chowan Baptist Association, Held at Ramoth Gilead Church, Pasquotank Co., N. C., May 18-21 (Richmond, Va.: Religious Herald Office, 1848), p. 8.

⁷Cashie, obviously, adopted the Declaration prior to its adoption by the Chowan Association in May, 1849. The committee appointed by the 1848 session of the Chowan Association had met at Woodville, Bertie County, on June 22, 1848, and had agreed upon a "Declaration of Religious Principles." The Declaration was then recommended to the churches, with the request that each church signify acceptance of the document in its letter to the next association. Members of the committee were Godwin Cotton Moore, James Delk, Andrew M. Craig, George M. Thompson, Quinton H. Trotman, and A. J. Battle. Moore's name does not appear among those named to the committee by the Association at its 1848 meeting with the Ramoth Gilead Church.

⁸The occasional reading of the Articles of Faith in Church Conference was continued until 1874, at which time Conference voted to have the Articles read only upon request. Later records of Conference make no mention of the reading of the Articles!

⁹Minutes of Church Conference, March 14, 1937.

to the end of the world, the true centre of Christian Union, and the supreme standard by which all human conduct, creeds, and opinions should be tried. 2 Tim. iii. 16; 2 Peter i. 21.

II. Of the true God. — That there is one, and only one, true and living God, whose name is JEHOVAH, the Maker and Supreme Ruler of heaven and earth; inexpressibly glorious in holiness; worthy of all possible honor, confidence and love; revealed under the personal and relative distinctions of the Father, the Son, and the Holy Spirit; equal in all divine perfection, and executing distinct, but harmonious offices in the great work of redemption. Gen. i. 1-17; Isaiah xlv. 6, 8; Heb. ii. 10.

III. Of the Fall of Man. — That Man was created in a state of holiness, under the law of his Maker, but by voluntary transgression fell from that holy and happy state; in consequence of which all mankind are now sinners, not by constraint but choice; being by nature utterly void of that holiness required by the law of God, wholly given to the gratification of the world, of Satan and their own sinful passions, and therefore under just condemnation to eternal ruin, without defence or excuse. Gen. i. 27; vi. 5; Rom. v. 12; viii. 6, 7, 8; Eph. ii. 1.

IV. Of the Way of Salvation. — That the salvation of sinners is wholly by grace, through the mediatorial offices of the Son of God, who took upon him our nature, yet without sin; honored the law by his personal obedience, and made atonement for our sins by his death; having risen from the dead, he is now enthroned in heaven; and uniting in his wonderful person the tenderest sympathies with divine perfections, is every way qualified to be a suitable, a compassionate, and an all-sufficient Saviour. Rom. v. 8; iv. 25; Eph. ii. 8, 9; 2 Cor. v. 21; Heb. vii. 25.

V. Of Justification. — That the great Gospel blessing which Christ of his fulness bestows on such as believe in Him, is justification; that justification consists in the pardon of sin and the promise of eternal life, on principles of righteousness; that it is bestowed not in consideration of any works of righteousness which we have done, but solely through his own redemption and righteousness; that it brings us into a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity. Eph. ii. 8, 9; Gal. ii. 16; Rom. v. 1.

VI. Of the Freeness of Salvation. — That the blessings of salvation are made free to all by the Gospel; that it is the immediate duty of all to accept them by a cordial and obedient faith; and that nothing prevents the salvation of the greatest sinner on earth, except his own voluntary refusal to submit to the Lord Jesus Christ, which refusal will subject him to an aggravated condemnation. John iii. 16; Isaiah lv. 1; Ezek. xxxiii. 11; Rev. xxii. 17; John v. 40.

VII. Of Grace in Regeneration. — That in order to be saved, we must be regenerated or born again; that regeneration consists in giving a holy disposition to the mind, and is effected by the power of the Holy Spirit, through the instrumentality of the word of God; so as to secure our voluntary obedience to the Gospel; and that its proper evidence is found in the holy fruit which we bring forth to the glory of God. John iii. 3-7, 8; 2 Thes. ii. 13; Eph. vi. 17.

VIII. Of God's Purpose of Grace. — That election is the gracious purpose of God, according to which he regenerates, sanctifies, and saves sinners; that being perfectly consistent with the free agency of man, it comprehends all the means in connection with the end; that it is a most glorious display of God's sovereign goodness, being infinitely wise, holy and unchangeable; that it utterly excludes boasting,

and promotes humility, prayer, praise, trust in God, and active imitation of his free mercy; that it encourages the use of means in the highest degree; that it is ascertained by its effects in all who believe in the Gospel; is the foundation of Christian assurance; and that to ascertain it with regard to ourselves, demands and deserves our utmost diligence. Deut. vii, 6; Eph. i. 3, 4; 1 Peter i. 2; Rom. v. 8; Eph. ii. 8.

IX. Of the Perseverance of Saints. — That such only are real believers as endure unto the end; that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors; that a special Providence watches over their welfare; and that they are kept by the power of God through faith unto salvation. Luke x. 42; 1 Peter i. 3, 4, 5; Heb. vi. 17, 18, 19, 20.

X. Harmony of the Law and Gospel. — That the Law of God is the eternal and unchangeable rule of his moral government; that it is holy, just and good; and that the inability which the Scriptures ascribe to fallen man to fulfil its precepts, arise entirely from their love of sin; to deliver them from which, and to restore them through a Mediator to unfeigned obedience to the holy law, is the great end of the Gospel. Rom. iii. 19, 20, 21; v. 21; John iii. 19, 20; Tit. iii. 8.

XI. Of the Church of Christ. — That a church of Christ is a congregation of baptized believers, associated by covenant in the faith and fellowship of the Gospel; observing the ordinances of Christ; governed by his laws; and exercising the gifts, rights and privileges invested in them by his word; that its only proper officers are bishops or pastors, and deacons, whose qualifications, claims and duties are defined in the Epistles to Timothy and Titus. Mat. xxviii. 18, 19, 20; 2 Tim. ii. 2; 1 Tim. i. 1-8; Tit. i. 7.

XII. Of Church Independence. — That every church is independent in matters of discipline; and that Associations, Councils, and Conferences of several ministers, or churches, are not to impose on the churches, the keeping, holding, or maintaining any principle or practice, contrary to the church's judgment. Acts xx. 28; xv. 22.

XIII. Of Baptism and the Lord's Supper. — That Christian baptism is the immersion of a believer in water, in the name of the Father, and Son, and Holy Spirit; to show forth in a solemn and beautiful emblem, our faith in a crucified, buried and risen Savior; and is the answer of a good conscience towards God; that it is prerequisite to the privileges of a church relation, and to the Lord's Supper, in which the members of the Church, by the use of bread and wine, are to commemorate the dying love of Christ, and should be preceded by self-examination. Acts ii. 28; Mark xvi. 16; Rom. vi. 4; 1 John v. 3; John xiv. 15, 16, 17; Luke xxii. 19, 20; John xi. 27, 28.

XIV. Of the Christian Sabbath. — That the first day of the week is the Lord's-day, or Christian Sabbath, and is to be kept sacred to religious purposes, by abstaining from all secular labor and recreations; by the devout observance of all the means of grace, both private and public; and by preparation for that rest which remaineth for the people of God. Col. ii. 16; Acts xv. 21; xx. 7; John xx. 19.

XV. Of Civil Government. — That civil government is of divine appointment, for the interests and good order of human society; and that magistrates are to be prayed for, conscientiously honored and obeyed, except in things opposed to the will of our Lord Jesus Christ, who is the only Lord of the conscience, and the Prince of the kings of the earth. 1 Peter ii. 13, 14; Mat. xxii. 21.

XVI. **Of the Righteous and the Wicked.** — That there is a radical and essential difference between the righteous and the wicked; that such only as through faith are justified in the name of the Lord Jesus, and sanctified by the Spirit of our God, are truly righteous in his esteem; while all such as continue in impenitence and unbelief are in his sight wicked, and under the curse; and this distinction holds among men both in and after death. Mat. iii. 18; Rom. viii. 1; iv. 21, 22; John iii. 18; Mat. xxv. 46.

XVII. **Of the World to Come.** — That the end of the world is approaching; and at the last day, Christ will descend from heaven, and raise the dead from the grave to final retribution; that a solemn separation will then take place; that the wicked will be adjudged to endless punishment, and the righteous to endless joy; and that this judgment will fix forever the final state of men in heaven or hell, on principles of righteousness. Mat. xxiv. 30; 2 Cor. v. 10; Mat. xxiv. 26; xxv. 46 [bold face in original].¹⁰

Regular Services Of Worship

There is no indication in the early records of the frequency with which Elder Dargan gathered his congregation for worship during the years of his ministry at Cashie. It is probable, however, that monthly meetings were attempted after the building of the first meeting house in 1776. It does not necessarily follow, however, that the new meeting house had become a permanent or fixed place for the regularly scheduled meetings of this widely scattered fellowship.¹¹ By 1803 the stated date for meeting was Saturday before the 1st Sunday in each month. In addition, worship services were conducted on the 3rd Sunday at the meeting place in Indian Woods, and on 4th Sunday at Roquist Chapel.¹²

The date of Church Conference remained fairly constant for well over one hundred years, with worship an integral part of Conference.¹³ But the frequency of Sunday worship depended upon the schedule

¹⁰These Articles of Faith were copied by the hand of D. E. Modlin, Church Clerk, as a part of the preface to the records of Church Conference found in Church Book III, 1897-1924. The section on the Lord's Supper in Article XIII has been marked through by a later hand than Modlin's. The original Article called for the restricting of the Lord's Supper to those who had been immersed as believers (so-called "closed communion"). The striking out of this section on the Lord's Supper indicates that "closed communion" had ceased to be the practice of the Church. There is no indication of when the more liberal practice became effective.

¹¹Dargan, of course, was conducting occasional meetings at Wiccacon and — probably — at Ballard's Bridge, in Chowan County. Baptists in the latter area were constituted into a church in 1781. Those at Wiccacon remained a "branch" of Cashie until 1789.

¹²Burkitt-Read, *op. cit.*, p. 209. The last Conference reference to a meeting in Indian Woods dates from 1855. Roquist was constituted into an independent church in 1878, but had disbanded by 1914.

of the particular pastor involved. Andrew M. Craig, when called as pastor of Cashie in 1855, agreed to preach the 1st Saturday and the 1st and 3rd Sundays at Cashie, while alternating on 2nd Sundays between Indian Woods and Roquist. In 1874 Craig was preaching "every Lord's day" at Cashie, at a salary of \$500 per year.¹⁴

The Church returned to once-a-month services in 1875 with the calling of A. D. Cohen as pastor. Elder J. A. Speight (1882-1883) conducted services on two Sundays each month, plus the Saturday of Church Conference. When J. B. Boone was called to the pastoral office in June, 1893, it was for his "full time" during the remainder of that year. In 1894, however, he was preaching at Cashie on 1st and 3rd Sundays, only. Worship services have been conducted continuously on a "full time" basis since 1912, at which time D. P. Harris became pastor of the Church.¹⁵

Fast Days And Prayer Meetings

An item in the *Minutes of Church Conference*, October 4, 1794, called for the setting aside of the 2nd Monday in October as a General Fast Day. Such "fast days" are mentioned in Conference records on at least six other occasions during the first one hundred years of

¹³In the early years, the date for Church Conference determined the regular date for worship, worship being conducted — usually — on the Sabbath following Conference. The 1st Saturday in each month remained the date for Conference until 1878, when it was changed to 3rd Saturday for the convenience of Elder T. G. Wood. The 1st Saturday was resumed as Conference date in 1887, and so remained until February, 1906. Saturday Conference was not finally discontinued until 1911.

¹⁴Except for brief interludes, Cashie continued to share the services of her ministers with sister churches in the Chowan and — later — West Chowan associations until the latter years of the pastorate of W. R. Haight (1916-1922). A. J. Spivey, the elder, had made it a condition of his acceptance of the pastoral office that he "have liberty to [go] when and where he shall think the Lord shall call him to preach the Gospel." Cf. *Minutes of Church Conference*, July 5, 1794.

Among other pastors during the first century of Cashie's history, Reuben Lawrence (1823-1843) also served Capeharts and Sandy Run. A. J. Spivey (1852-1854) ministered at Bethlehem and Republican. Jeremiah Bunch, Jr. (1870-1873) preached once-a-month at Corinth [Rich Square] and once-a-month at Sandy Run.

¹⁵Various churches continued to be "supplied" by the pastors of Cashie, even after the Church had begun "full time" services of her own. D. P. Harris (1913-1915) preached, occasionally, for Capeharts and Roquist; W. R. Haight (1916-1922), for Capeharts and Merry Hill. The last of Cashie's pastors to engage in preaching for another congregation on a regular basis was R. L. Councilman (1944-1948), who served Holy Grove on one Sunday each month.

Among the other churches which have been in a "field" with Cashie are Connaritsa, Green's Cross, Hillside, Lewiston, and Union.

Cashie's history: January, 1796; March, 1802; December, 1803; July, 1811; September, 1822; and March, 1851. Such days were patterned after the primitive Christian practice of fasting and prayer in preparation for, or anticipation of, some blessing sought from God. The "fast day" in March, 1802 — for example — was set aside as a time devoted to "solemn fasting and prayer that God's blessing may attend the [Bertie] Union Meeting."¹⁶ Or again, March Conference, 1851, determined to set aside a day of fasting and prayer, especially in view of the many cases of discipline before the Church, that such cases might be "dispensed of with equity and justice."¹⁷

Available records during the early years of Cashie's history make occasional mention of prayer meetings, or "concerts of prayer." The first such reference is found in the *Minutes of Church Conference* for November 7, 1794. At that time it was decided to conduct prayer meetings on the 4th Saturday in each month. There are no further records related to these meetings. The following reference is found in the *Minutes* for July, 1820: "On motion, agreed that we as a church, upon the recommendation of the last Association, do keep up a concert of prayer the 1st Monday in every month." Again, however, there is no indication of how long these monthly concerts of prayer continued to be a part of the life of the Church.

The most elaborate scheme for conducting weekly prayer meetings was proposed by Benjamin F. King in September, 1852. The proposal was submitted to a committee, composed of King, J. S. Tayloe, William Folk, Joseph Rascoe, William Tadlock, James Gill, and Ryan Butler. The committee suggested seven "neighborhood" meetings, with select individuals to act as "managers" for each of the neighborhood gatherings. The areas to be covered by these neighborhood meetings included the Cashie Neck, White Oak, Indian Woods, Oak Grove, and Windsor.¹⁸ In 1893 the time of weekly prayer meeting was changed from Sunday afternoon to Wednesday evening.¹⁹

¹⁶*Minutes of Church Conference*, March, 1802.

¹⁷*Ibid.*, March, 1851.

¹⁸*Ibid.*, October, 1852. Three of the seven "neighborhoods" were within the Cashie Neck — an indication that a large number of "church families" continued to live in this section of the county as late as 1852.

The Church at White Oak probably originated from these prayer meetings, though the Church was not destined to survive many years. In November, 1856, the Church at Cashie granted letters of dismission to eight persons to constitute a new church at White Oak. These persons were: James S. Skiles, Whitmel Ward, James W. Skiles, Henry Brogden, Ann E. Davis, Marina Davis, Mary A. Davis, and Nancy Skiles.

¹⁹*Ibid.*, August 5, 1893.

This tradition of conducting a mid-week prayer service has been maintained to the present — long after the attempt at continuing such services has been abandoned by many of the other churches in the area.

Special Occasions For Worship: Revival

There have been many seasons of revival — attended by a renewal of the spiritual life and by numerous additions to the membership of the Church — throughout the life and ministry of the Baptist Church at Cashie. The first of these occurred in 1802-1803, which was a season of great revival throughout many of the churches in the region. Burkitt-Read described the beginnings of this movement at Cashie.

In January, 1802, a revival begun (sic) to take place here. Elder Burkitt attended the quarterly meeting at that time. Religion appeared very cold; but few people attended, and they seemed very hard and inattentive. He preached, prayed, and sung (sic), but no good effect seemed apparently to follow. Towards the close of worship, he told the congregation he had done all that was in his power, and his efforts were very feeble and unsuccessful; it was only the Lord that could bless it, and that he could do no more than pray for them, "and if there was any person in the congregation who saw himself in a lost, condemned state by reason of sin, if he would come up to the table, at the pulpit, he would pray to the Lord for him." Accordingly, Mrs. Gillam came forward and kneeled down at the table, with one or two more. The people had never seen an instance of the like before, and beholding their great desire for the salvation of their souls so earnestly expressed, it had a very great effect on the people; and Brother Moses Gillam, the husband of Mrs. Gillam seemed greatly affected. So that we had a very happy meeting at last. About eight days before this, in Cashie Neck, another singular instance took place, which was a mean in the hand of the Lord to begin the work there. Mr. Samuel Maer, a very wicked man, and a ringleader in vice, was converted on his death-bed; and the solemnity of his dying speeches had a salutary effect on some [bold face in original].²⁰

The kind of emotional fervor which often accompanied conversion in this season of revival has been preserved in the account of the conversion of George Outlaw, who was to become a pillar in his church and community, and who was the most prominent citizen among the members of Cashie during her first half-century. In the case of Outlaw, his conversion to the faith of the Gospel occurred at a meeting of the Bertie Union. The event has been preserved by a biographer and is appended to the records of Church Conference.

²⁰Burkitt-Read, *op. cit.*, pp. 207ff. Lemuel Burkitt has been generally credited with "introducing" this season of revival into North Carolina, following a visit to Kentucky and Tennessee, where the revival spirit was much in evidence at the time.

The time of his [Outlaw's] final deliverance and obtaining a hope in Christ was at a Union Meeting holden at Wiccacon meeting house under the preaching of Elder William Brown. Elder Brown preached from the text: "Who is on the Lord's side?" After he had concluded his sermon, Brother Outlaw rejoiced in the midst of the congregation, telling the people that he had formerly been a candidate for the Assembly, but that he was then a candidate for heaven and happiness. His transports were so violent that he exhausted himself and was carried to a shade, perfectly prostrated. The violence of his feelings and exercises were such as to bring on a violent discharge of blood from the lungs, followed by a severe and dangerous spell of sickness.

He shortly afterwards professed a hope in the Redeemer and was baptized by Elder Aaron Spivey and received a member of the Cashie Church, . . .²¹

The revival of 1802-1803 placed Cashie among the leading churches in the Kehukee Association. Approximately 200 persons were baptized in the period from February, 1802 - December, 1803. Among these were several who were to become outstanding citizens in the life of the Church and community, including Benjamin Folk, Thomas Speller, Ephraim Miller, Jeremiah Bunch, and Outlaw.²²

The next great season of revival began in 1824, and — apparently — accompanied the preaching of Reuben Lawrence, who had become pastor of the Church in February, 1823. Some 270 persons were admitted into the fellowship of the Church during that one year. Sixty-seven were baptized in June, 1824, and an additional 54 during the month of July. Once again Cashie became the largest church in

²¹A biographical sketch of Outlaw is found appended to the **Minutes of Church Conference**, January, 1827. George Outlaw (1771-1825) was clerk of Cashie Church, 1804-1825. He served as moderator of the Chowan Baptist Association for 13 years, including the first 5 years of the association's life. In civic affairs, he was many years the chairman of Bertie Court, served 14 years in the North Carolina Senate, 2 years in the North Carolina House, and an abbreviated term in the United States House of Representatives. Cf. Burkitt-Read, *op. cit.*, p. 156f., for an independent account of his conversion experience.

²²Benjamin Folk (1771-1831) has been described as liberal of spirit; tender in affection, especially towards those who had offended against the covenant of the Church; and always amiable in disposition. He served as deacon, 1805-1831.

Thomas Speller (? - 1833), who served as clerk of Cashie Church, 1802-1804, was often asked to act as moderator for Church Conference. He was a member of a prominent early family in Bertie County.

Ephraim Miller (? - 1826) was often acting - moderator for Church Conference and a frequent delegate to the annual meetings of the Chowan Association. He was chosen by the Association in 1819 to be one of her delegates to the North Carolina General Meeting of Correspondence, one of the predecessors of the Baptist State Convention.

Jeremiah Bunch, Sr. (1778-1863), who is not to be confused with his better-known son of the same name, was active in the affairs of the Church and Chowan Association. He became a "special treasurer" for the Church at one time, charged with the responsibility of collecting monies for the erection of a new meeting house.

the Chowan Association — a position which was maintained, continuously, until 1834-1835. Among the "pillars" of the Church added during this season of revival were W. H. Jordan, Sr., Joseph B. Outlaw, Jonathan S. Tayloe, and Lewis Bond.²³

Many "protracted meetings" or "meetings of days" are noted in the *Minutes of Church Conference*. The earliest such notice is an invitation to attend a protracted meeting, scheduled for Ross' Meeting House.

The Church of Christ at Ross' M[eeeting] H[ouse] unto her Sister Church at Cashie M[eeeting] H[ouse] send greetings — Know ye that we have voted unanimously to have a four days meeting to begin on the Thursday before the 4[th] Lord's day in August next at which time and place we cordially invite Eld [er] Reu [ben] Lawrence and as many of the Brethren and Sisters as may think propper (sic) to favor us with their presence. Done in conference Saturday before the 4th Lord's day in July 1833.²⁴

A protracted meeting of 9 days was conducted at Roquist Meeting House in August, 1847, resulting in the addition of some 50 persons to the fellowship of the Church. Ministering brethren for this meeting were David Harrell and A. J. Battle.²⁵ A meeting of 8 days was conducted in August, 1852, with 28 persons admitted into the membership of the Church. The preachers on this occasion were A. J. Spivey, the younger; David Harrell; and J. L. Reynoldson.²⁶

²³Associational records indicated that Cashie had the largest membership among the churches of the Chowan Association, 1815-1817, 1825-1834, and 1837-1838.

William Hill Jordan, Sr. (1803-1883) was ordained by Cashie Church in 1825, becoming pastor at Holly Grove early in the following year. He was to become a leading figure in denominational life.

Joseph B. Outlaw, a medical doctor and the son of George Outlaw, served as clerk of the Church, 1825-1834, and as deacon, 1825-1834, prior to his removal to Wake County and, thence, to Tennessee.

Jonathan S. Tayloe (1796-1883) served Cashie Church as deacon from 1832 until his death. He was Clerk of Bertie Court for some 40 years, and was an early leader in Sunday School work, both at Cashie and in the Chowan Baptist Association.

Lewis Bond (1788-1851) served as deacon, 1825-1851, and was a member of the early Executive Committee of the Chowan Association, 1840-1848. He was a leader in civil and governmental affairs, serving two terms in the North Carolina Senate, 1840-1842, 1850-1851; and two terms in the House of Representatives, 1838-1840, 1844-1846.

²⁴This note is found appended to the *Minutes of Church Conference*, November 5, 1791. It was probably placed in the Church Book for safe keeping at the time of its reception, though not intended to become a part of the permanent records.

²⁵Harrell was serving as pastor of Cashie at the time. A. J. Battle, a rather prominent figure in North Carolina Baptist life, was then pastor in Goldsboro. Battle had the distinction of being one of two delegates from North Carolina who were present at the formation of the Southern Baptist Convention in Augusta, Georgia, in 1845.

²⁶Spivey had been "inducted into the pastoral office" in January, 1852. Reynoldson, who had been pastor of Market Street Church, Petersburg, Virginia, was now devoting his time to the work of an itinerant evangelist.

Other protracted meetings were conducted within the bounds of Cashie in 1858,²⁷ 1869, 1872, 1875, 1882, 1884, 1885, 1886, and 1888.²⁸

Something of a revival movement accompanied the days of the Civil War, when many — especially Negroes — were added to the membership of the Church.²⁹ The term “revival” is first used to refer to a series of meetings in 1889. The scheduling of annual revival meetings has been the common practice of the Church, at least since 1922, though circumstances have prevented the holding of such meetings in particular years.³⁰

Special Occasions For Worship: Ordinations To The Gospel Ministry

The setting apart of men to the ministry of the Gospel has been considered a sacred and solemn occasion in the Baptist tradition. Many Baptist churches never have occasion to witness the ordination of “one of their own sons.” Throughout her long history, however, Cashie has given many “sons” to the ministry of the Gospel. She has often celebrated the occasion when the presbytery — after careful examination of a candidate — “lays hands upon him,” in symbolic re-enactment of the New Testament practice.

²⁷It is in connection with this series of meetings that the Conference records contain the only disparaging comment relative to the preaching in a service of worship. The Church Clerk has noted: “Reve[rend] Pitman delivered in the forenoon to the whites one of the most simple, unmeaning, uncalled for and most foolish discourse (sic) ever delivered from the sacred desk & listened (sic) to by an intelligent and enlightened people & Heaven grant we never may be intruded on again by him or any other of his like.” Cf. *Minutes of Church Conference*, October, 1858. The reference is probably to Thomas Pitman (or Pittman), who is listed in 1858 as an ordained minister residing in Berlin, Virginia, but a delegate to Chowan Association from Sandy Run Baptist Church. Cf. *Minutes of the Fifty-second Annual Session of the Chowan Bap[tist] Association, Held with the Church at Great Fork, Nansmond Co., Va.* (Murfreesboro, N. C.: Citizen Printers, 1858), pp. 7ff.

²⁸The meeting in 1888 continued for 17 days, with Elder W. B. Wingate as preacher. Wingate, the son of President W. M. Wingate of Wake Forest College, was pastor of Aulander, Corinth, and Sandy Run churches at the time.

²⁹Records indicate that Cashie received some 67 Negroes into her membership during the year 1863-1864, alone. More than one-half the membership of the Church was comprised of Negroes in 1865. The great exodus of Negro members in the years immediately following the War found the Church reporting only 10 Negro members by 1873.

³⁰In later years the Church has sometimes scheduled two revival meetings annually, with one timed to coincide with the Easter season. Among those who have conducted revival meetings in more recent years are: J. Powell Tucker (1933); Millard R. Brown (1939); L. R. O'Brian (1939); Sankey D. Blanton (1940); R. D. Stephenson (1941); W. F. Woodall (1942, 1961); R. L. Council-

Aaron J. Spivey (1763-1822) was ordained at the hands of Martin Ross and Robert Hendry on July 6, 1794, relating to them "his call to the office of a minister, by God, together with his faith and order, and giving full satisfaction. . . ."31 With this act he became pastor at Cashie, a position which he retained until his death.

Moses Gillam (1758-1823) had been baptized into the fellowship of Cashie Church in October, 1791, and ordained as deacon at the time of the ordination of Spivey. He had been requested to "exercise his gifts within the bounds of this [Cashie] church" in August, 1795, and had been licensed to preach in September, 1802. Ordained in 1805 or 1806, he served the church at Outlaw's Chapel [Holly Grove] until his death in 1823.³²

James B. Jordan (? - 1836), after being licensed to preach in 1803, was given leave in 1823 to "exercise his gifts in preaching, etc., within the bounds of this [Cashie] church."³³ It appears that he never held a pastorate, but probably did the work of an evangelist as occasion permitted.

James Ross (1768-1853), the younger brother of Martin Ross, "exceeded to the wishes of the church" and was ordained in 1804. He was instrumental in the organization of Ross' Church, and served the congregation as long as health permitted his ministrations among them. Much of his time in the early years of his ministry was spent in itinerant evangelism, chiefly in the territory lying between the Roanoke and Tar rivers.³⁴

Stephen Bazemore (1775-1862) was given license to preach in October, 1807, "in this [Cashie] and the adjacent churches."³⁵ Ordained in 1816, Bazemore was pastor of Connaritsa Baptist Church for some 35 years, and of the Republican Church for approximately 20 years.

man (1946); Carl Townsend (1946); E. Lowell Spivey (1947); Carlton S. Prickett (1948); W. P. Milne (1951); W. W. Finlator (1958); Austin F. Staples (1958); David Boaz (1962); M. O. Owens (1963); C. W. Duling (1964); Byron Wilkinson (1965); A. Lynch Smith (1966); Frank R. Campbell (1967); and Roy Cantrell (1968).

³¹Minutes of Church Conference, July, 1794.

³²Ibid., October, 1791; August, 1795; September, 1802; April, 1806.

³³Ibid., May, 1803; September, 1823.

³⁴Ibid., May, 1804. A biographical sketch of Ross is found in the Chowan Baptist Association Minutes for 1853.

³⁵Minutes of Church Conference, October, 1807. A brief biographical sketch of Bazemore is found in James A. Delke, *History of the North Carolina Chowan Baptist Association, 1806-1881* (Raleigh: Edwards, Broughton & Co., 1882), p. 106. Delke has gleaned his information on Bazemore — as well as on some 32 other individuals — from the Minutes of the Association.

Reuben Lawrence (1787-1843) was encouraged to "exercise his gift within the bounds of this [Cashie] church" in 1818, with that "encouragement" extended to "wherever the Lord shall call him" in the following year. He was ordained on the 3rd Sunday in August, 1820, with Aaron Spivey and Richard Poindexter forming the presbytery. Lawrence's "call" was to be to the Cashie Church, which he served from 1823-1843.³⁶

William Hill Jordan (1803-1883) consented to ordination in 1825, after having been recognized as a "gifted" man in January, 1824. Jordan was to become one of the best known of Cashie's "sons," holding pastorates in Raleigh, Wilmington, Lilesville, Wadesboro, and Warrenton; Clarksville and Petersburg (Va.); and Sumter, South Carolina. He is reported to have been a very eloquent speaker. Jordan served as Corresponding Secretary of the Baptist State Convention of North Carolina (1837-1843) and preached the Introductory Sermon before the Convention in 1841.³⁷

A. M. Poindexter (1809-1872), the son of Richard Poindexter and half-brother to William Hill Jordan, was ordained at Cashie Meeting House in June, 1834. He is said to have been a very gifted orator and debater. Spending the greater part of his ministry in Virginia, Poindexter's major services were as an Associate Secretary, Foreign Mission Board of the Southern Baptist Convention, and as an agent for Richmond College.³⁸

Benjamin F. King (1807? -1889) was appointed "colporteur" by the Cashie Church in 1857, with a responsibility for holding prayer meetings and distributing religious tracts within the bounds of the Church. He was ordained in October, 1861, with A. M. Craig, Jeremiah Bunch, Jr., and David Harrell constituting the presbytery. King appears not to have entered the pastoral ministry, but probably continued the kind of itinerant labor for which he had been designated earlier by the Church at Cashie.³⁹

³⁶Minutes of Church Conference, December, 1818; March, 1819; August, 1820. A brief biographical sketch is found in the Minutes of the Association for 1847.

³⁷Minutes of Church Conference, December, 1825; January, 1824. Cf. Thomas J. Taylor, *A History of the Tar River Baptist Association, 1830-1921* ([n.p.]: [n.n.], [n.d.]), pp. 267, 268, for a biographical sketch of Jordan.

³⁸Minutes of Church Conference, June, 1834. Cf. E. C. Routh, "Poindexter, Abram Maer," *Encyclopedia of Southern Baptists* (Nashville: Broadman Press, 1958), II, 1093, for sketch of Poindexter.

³⁹Minutes of Church Conference, June, 1857; September, 1857; October, 1861.

Dancy Cale (1852-1931) was ordained on Monday following the fourth Sunday in February, 1888, at Cashie Meeting House. He served some 14 different churches throughout the West Chowan Association during his ministry of almost 43 years. Cale served as pastor of Galatia Baptist Church for a period of 38 years, 1892-1930.⁴⁰

Braxton Craig (1863-1928), the son of A. M. Craig, was "given leave to exercise his ministerial gifts" on February 2, 1889, and ordained on October 23, 1889. White Oak, Ahoskie, Union, Mt. Tabor, Pleasant Grove, Brantley's Grove, and Harrellsville churches were served by Craig prior to his removal from the Association. He, then, served churches in Norfolk, Rocky Mount, Timmons ville (SC), Farmville, Southport, and Monroe.⁴¹

W. F. Cale, Sr., (1881-1933) was recommended to the Education Board as a student in preparation for the ministry in August, 1903. Returning to Windsor upon completion of studies at Wake Forest and Southern Baptist Seminary, Cale later served various churches in the Chowan Association. Among these were Center Hill, Chappell's Hill, Rocky Hock, Warwick, and Yeopim.⁴²

E. Lowell Spivey (1900-) was licensed to preach in October, 1920, and ordained on June 15, 1924. He served churches in Kentucky, South Carolina, and Mooresville, North Carolina, prior to becoming an Associate to the Executive Secretary, Baptist State Convention of North Carolina, in 1943. Spivey was named Director of the newly created Division of Missions of the Baptist State Convention in 1953, serving in this capacity until his retirement on December 31, 1966. He now resides in Shelby, North Carolina.⁴³

Harold M. White (1916-), who was ordained on July 17, 1940, is another of Cashie's "sons" who is currently ministering in an administrative capacity with the Baptist State Convention of North Carolina. Following pastorates in Hickory, Spindale, and Clayton, White became the Secretary of Stewardship Promotion, Baptist State Convention, on April 1, 1963.⁴⁴

⁴⁰*Ibid.*, December 17, 1887.

⁴¹*Ibid.*, February, 1889; October, 1889; cf. Taylor, *op. cit.*, pp. 224-225, for a brief biographical sketch of Craig.

⁴²*Minutes of Church Conference*, August, 1903.

⁴³*Ibid.*, October 6, 1920. A notice of the ordination of Spivey is found in the *Biblical Recorder*, July 2, 1924 p. 3.

⁴⁴*Minutes of Church Conference*, July, 1940.

Wint Hale (1942-), the most recent of Cashie's youth to answer a call to the pastoral ministry, is now serving the Pineola Baptist Church, Pineola, North Carolina. Licensed in July, 1967, Hale was ordained at Cashie on December 28, 1969.⁴⁵

Several other persons have been licensed to preach by the Church, but were either never ordained, or else ordained by some other church. Among such individuals have been Jacob D. Rascoe, Amos Rayner, Edward Leicester, Floyd Paul Davis, and Lanny Ridgeway. Many, many others — of course — have been solemnly set apart for the service of deacons in the congregation.⁴⁶

The record of the ordination of Braxton Craig may serve as typical of the proceedings which accompanied the ceremony and the occasion of setting one apart of the full work of the ministry. It has been preserved by the hand of D. E. Modlin, Church Clerk.

On Tuesday after the third Sabbath in October, which was 22nd of the month 1889, a presbytery was called consisting of Revs. W. P. Jordan, W. B. Wingate, and Dancy Cale who with the paster (sic), Rev. T. T. Speight, met at the house of Bro[ther] Braxton Craig with a view to setting him apart to the full work of the ministry. The presbytery organized by electing Rev. W. P. Jordan chairman and bro[ther] T. Gillam, Jr., clerk. After due examination the board found him to be worthy, whereupon it was unanimously agreed that on the next day at Cashie church at 11 o'clock A. M. it proceed to set Bro[ther] Craig apart to the full work of the gospel ministry.

The ordination sermon was preached by Eld[er] W. B. Wingate from 1st Tim. 4:16 to a large and interesting (sic) congregation. At the close of the Sermon Eld[er] T. T. Speight presented the candidate to the presbytery. Eld[er] Speight offered the ordaining prayer, after which the laying on of hands by the presbytery. Eld[er] W. P. Jordan gave a short, but impressive charge to the candidate. Eld[er] Dancy Cale presented the Bible in a few remarks. The right hand of fellow ship was given by the presbytery, after which was sung "Shall We Meet Beyond the River." Benediction by Bro[ther] Craig.

Thus closed one of the most solemn and impressive Services in the history of the church.⁴⁷

⁴⁵Ibid., July, 1967; Bertie Ledger-Advance, January 1, 1970.

⁴⁶Rascoe was licensed by April Conference, 1829; Rayner, by May Conference, 1829. Rayner was granted a letter of dismissal from Cashie in December, 1832. There is a notice of the death of Elder Amos Rayner in the **Biblical Recorder**, May 20, 1843.

Edward Leicester is listed as a delegate from Cashie to the meeting of the Chowan Association in 1847, though he was not present for the meeting. He is listed as a licensed minister within the bounds of the Association, 1847-1850. Note is taken of his death in the **Minutes of Church Conference**, October, 1850.

Floyd Paul Davis, the son of pastor Q. C. Davis, was licensed to preach in August, 1910. He was later ordained in Chesterfield County, Virginia, and served churches in Virginia and eastern North Carolina.

Lanny Ridgeway, licensed in August, 1959, has served as pastor of the Cherry Chapel Baptist Church, Beaufort County, North Carolina.

⁴⁷The record is attached to the **Minutes of Church Conference**, October, 1889.

III.

COVENANT, DECORUM, AND DISCIPLINE

A distinctive feature of earlier Baptist life — largely forgotten or ignored at present — was the owning of a covenant, by which the members of a church were expected to order their lives. The covenant and the accompanying discipline which followed upon the breaking of covenant were important features of the life of Cashie Baptist Church during the first one and one-half centuries of her life. In addition, Church Conference was governed by “Rules of Decorum,” the violation of which could subject one to the admonition and/or more serious discipline of the Church.

The Earliest Covenant

It has been suggested that the Baptist Church at Cashie may have been but “loosely” organized during the ministry of Jeremiah Dargan. If so, this would have been due to Dargan’s consideration of himself as an evangelist, first; a pastor, second. This does not mean, however, that Dargan would have overlooked moral or ethical laxity within the fellowship. Such would have been entirely out of keeping with the Separate Baptist tradition of which he was a part. It is quite probable, however, that Cashie in Dargan’s time had no written covenant to which the members affixed their signatures upon uniting with the Church.¹

The earliest reference to a written Covenant is found in the *Minutes of Church Conference*, November 5, 1794, when a committee of three persons was instructed to prepare and present such a document. The Covenant was subsequently “received unanimously and members names affixed” on May 2, 1795.²

¹A question was raised in 1791 relative to a certain “Sister Oliver’s being in full fellowship during the time of Bro[ther] Dargan.” The raising of such a question implies that some form of discipline had been exercised during Dargan’s ministry. Conference decided that Sister Oliver had been in full fellowship. On the other hand, a certain Sister Penelope West, who had been a member of the Church in Dargan’s time, was refused membership in 1804. This may indicate that discipline was not as strictly observed until after 1790. Cf. *Minutes of Church Conference*, November, 1791; December, 1791; May, 1804.

²*Ibid.*, November 5, 1794; May 2, 1795. Each new member continued to sign his own name to the Covenant until 1828, at which time the Church Clerk was instructed to add the names of members as they joined the fellow-

The earliest copy of the Covenant found in the Church Book dates from 1833. Since it is substantially the same document as that one offered by Burkitt-Read as an "example" of a covenant, it probably represents the original document which was adopted in 1795.³ By affixing one's name to the Covenant upon admission to the Church, a person pledged himself to its observance, both in letter and in spirit.

Covenant of the Regular Baptist Church of Christ at Cashie

Forasmuch as Almighty God by his Grace hath been pleased to call us (as we hope) whose names are underneath subscribed, out of darkness into his marvellous light, and all of us have been regularly baptized upon a profession of faith in Christ Jesus; & have given up ourselves to the Lord and to one another in a gospel church way, to be governed and guided by a proper discipline, agreeable to the word of God: — We do, therefore, in the name of the Lord Jesus, and by his assistance, covenant and agree to keep up the discipline of the church in the most brotherly and affectionate manner toward each other, whilst we endeavor punctually to observe the following rules (viz.):

1st — In brotherly love to pray for each other, to watch over one another, and if need be, in the most affectionate manner to reprove one another. That is, if we discover any thing amiss in a brother, to go and tell him his fault, according to the direction given by our Lord in the eighteenth Chapter of his gospel by St. Matthew; and not to be whispering and backbiting.

2nd — We do also covenant and agree, by God's help, to pray in our families, attend regularly our church meetings, observe the Lord's day and keep it holy, and not absent ourselves from the communion of the Lord's Supper without a lawful excuse; to be ready to assist in defraying the expenditures of the church, and for the support of the ministry; not irregularly to depart from the fellowship of the church, nor remove to distant churches, without a regular letter of dismissal.

3rd — These things, and all others necessary & useful we do covenant & agree to keep sacred; in the name off (sic) and by the assistance off (sic) the Holy Trinity. Amen.⁴

Rules Of Decorum

Following the Biblical admonition that all things should be done decently and in order, early Baptist churches adhered strictly to certain guidelines for the conduct of their conferences, or business

ship. A committee was appointed in August, 1811, to examine the Church Covenant and Decorum and report to the next Conference. The report, if made, is not now included in the extant Church records. In February, 1828, the Clerk was instructed to prepare a new Covenant, the former one having been lost.

³Cf. Burkitt-Read, *op. cit.*, pp. 34, 35.

⁴The above is a transcript of the Covenant found prefacing the records of Church Conference in Church Book II, 1833-1897. The copy of the Covenant preceding the records of Conference in Church Book III, 1897-1924 is identical, except for changes in spelling and punctuation.

meetings. The violation of these "Rules of Decorum" could subject a person to the reproof and/or more severe discipline of the Conference. Rules of Decorum were adopted, officially, by Cashie Baptist Church in 1792.⁵

Again, the earliest extant copy of such Rules of Decorum dates from 1833, and bears the signatures of Reuben Lawrence, Moderator; Joseph B. Outlaw, Church Clerk.⁶

**Rules of Decorum for the Cashie Regular Baptist
Church of Christ, Government Instituted A.D. 1790**

- Article 1st: Conference shall be opened & closed by prayer to Almighty God.
- 2nd: Conference shall be composed of the members of this church only, except any member from our Sister churches should be present, when the church in such cases may direct the moderator to invite them to seats; likewise any person or persons of other Christian Denominations, thought truly pious, in some cases may be admitted to a seat.
- 3rd: The Pastor of the church to be at all times considered moderator, who shall not be at liberty to give his opinion upon any matter in doubt, except the chair be first filled; nor privileged to vote, unless their (sic) be a tie.
- 4th: The moderator shall be addressed under the appellation "Brother Moderator," & to whom all speeches shall be directed.
- 5th: A clerk shall be chosen, whose office shall continue during the pleasure of the church; and whose duty shall be to fairly record in a book called Church Book all the proceedings of conference & before it shall rise, be whenever requested, read over for correction if need so require; also to keep safe all papers belonging to the church, deposit[ed] in his hands.
- 6th: Every member's name shall be regularly enrolled & distinctly called over by the Clerk, at the request of the church; and a significant mark placed at the name of all absentees.

A new Covenant was adopted in March, 1937, on the recommendation of a committee appointed at an earlier date for that purpose. The Covenant and Articles of Faith were incorporated into a booklet, printed, and distributed to the members of the Church at that time. The Articles of 1937 are similar to the earlier statement, except for the addition of a section on "Soul Competency." The Covenant statement has been slightly expanded, but with no essential changes affecting the expectations of the membership.

⁵Minutes of Church Conference, March 3, 1792. Informal "rules" had been operative, apparently, in Dargan's time and since the re-constitution of the Church on the basis of a strict discipline in 1790. Committees were appointed in 1804 and 1811 to amend, revise, or examine the Decorum. There is no indication, however, of amendments having been made during the earlier years of the Church's life.

⁶The latest reference to the Rules of Decorum is found in the Minutes of Church Conference, January 10, 1937, at which time a committee was instructed to prepare copies of the Decorum for distribution among the membership. The only significant changes in the Decorum throughout the years have been with reference to the marking of absentees (Article 6) and the standing of women in the Church (Article 14). Much of the Decorum has become obsolete, of course, with the decline of discipline.

- 7th: A door shall be opened for the admission of new members at evry (sic) regular meeting; who are only to be received by unanimous consent, after first verbally relating their experience, or rendering an account of the work of God upon their souls, and when after such manner, full satisfaction can be obtained, the moderator shall manifest the same by giving him or her the right hand of fellowship, thereby receiving them to Baptism.
- 8th: No complaint shall be brought against a Brother or Sister relative to crimes of a private nature untill (sic) the aggrieved party shall have complied (sic) with the direction given by our Lord in the Eighteenth chapter of his Gospel by St. Matthew — vss. 15, 16, & 17.
- 9th: But one shall speak at a time, who shall rise from his seat.
- 10th: Every motion made and seconded shall come under immediate consideration, unless withdrawn by him who made it.
- 11th: Every Query presented shall be thrice read, and before it be received, the moderator shall take the vote, & according to the majority it shall be answered, provided nevertheless no intricate Query be presented.
- 12th: If at any time the minority shall be grieved by the majority, the same must be made known immediately, & should satisfaction not be obtained, it may be necessary in such cases to call help from Sister churches, & then reconsider the matter.
- 13th: Any member neglecting conference, the same shall be deemed disorderly. Any member absenting him or her self from conference while sitting, without leave, the same is disorder. Any member whispering while another is speaking, the same is disorder. Any member sleeping, laughing, or acting in any way so as to interrupt the Speaker, the same is disorder. If two or more speak at once, the same is disorder. No member shall be privileged to speak more than three times upon any one subject without leave from conference. Any member grieved at anything said or done in conference & shall hold his or her peace, and afterwards complain, the same is disorder, as it tends much to confusion. Any member speaking or acting in wrath, or in a threatenng (sic) degrading manner (as it shames religion, wounds the cause of Christ, and grieves true Christians), it is hereby deemed disorder, and therefore shall be sharply reprov'd by the moderator.
- 14th: The woman hath not a right by the law of God to usurp authority over the man, and therefore is not privileged to speak in conference (except in cases of conscience, or under otherwise such circumstances as may render it necessary).
- 15th: It is imperiously the moderator's duty to see the above rules attended to & in case of his failure in this duty, shall be subject to the reproof of conference.
- 16th: Amendments may be made to the foregoing when ever a majority of the church shall deem it necessary.⁷

⁷The above is a transcript of the copy of the Rules of Decorum which is found preceding the records of Church Conference, Church Book II, 1833-1897. The copy of the Decorum in Church Book III is identical, except for alterations in spelling and punctuation.

Disciplinary Procedures And Purpose

The discipline of erring members was a major item of business for the monthly Church Conference at Cashie.⁸ But questioning the character or conduct of a brother or sister was no haphazard business. It followed a carefully prescribed procedure, in keeping with the Lord's instructions, and as outlined in the Covenant and Decorum.

The first step to be taken was that of confronting a fellow member, privately, if he were believed to be "at fault" in any matter which reflected adversely upon his Christian character and witness. There was no room for "whispering and backbiting" within the fellowship. To lodge a complaint against a brother without having taken this initial step was considered disorderly.⁹

If charges were preferred against a member in his absence from Conference, he was to be "cited" by the Clerk to appear at the next Conference to answer the charges against him. Should charges or complaints be preferred without sufficient evidence to justify an immediate hearing, a committee of two or three brethren would be appointed to investigate the charges and report their findings to a succeeding Conference.¹⁰

Once a charge was preferred against a member of the Church and a hearing decided upon, the matter might be resolved in one of the following ways: (1) The accused could be found "not guilty" of the charge.¹¹ (2) The accused might give such "satisfaction" to the Church — through confession and repentance — that he would be

⁸For example: there are extant records of some 131 Church Conferences between the years 1791 and 1811. Matters of a disciplinary nature were involved in at least 79 of these Conferences.

⁹Cf. Article 1 of the Covenant; Article 8 of the Decorum.

¹⁰Failure to appear in Conference after being "cited" to do so was considered a serious offense. In June, 1797, a member was excluded upon being judged guilty of "disobeying the repeated requests of the church in his non-appearance at conference." Cf. *Minutes of Church Conference*, December, 1798; January, 1804; April, 1806; and April, 1809, for similar instances of this measure of discipline for neglecting the requests of Church Conference.

¹¹There were very few instances in which the accused was adjudged "not guilty" of the charges preferred against him. The procedure involved and the nature of the charges usually left little doubt about the guilt of an offender. In August, 1795, a charge was preferred against a newly-elected deacon. The Church, at first, found the charge "groundless." However, the *Minutes of Church Conference*, January 2, 1796, indicated that the matter had caused considerable division within the fellowship. "The determination of the majority of the church respecting the disunion between Bro[ther] Sutton and Sister Weston was concluded to be reconsidered and a committee consisting of Elder Spivey, Bro[thers] James Spivey, and James Ross was appointed to write let-

retained in the fellowship.¹² (3) The misconduct and/or the attitude of the accused could be such as to warrant "exclusion" or "excommunication" from the fellowship.¹³

But the primary objective of discipline was not the severance of any relationship with errant members of the Church. It was the retention of the integrity of the fellowship on the basis of that which the several members had covenanted to be and to do. The flagrant or continuing offender appeared to have no genuine commitment to that very Covenant to which he had subscribed upon admission to the Church. Thus, "cutting him off" from the fellowship seemed to be the only solution for the maintenance of integrity. On the other hand, a basic theological understanding of the nature of man — coupled with the day-to-day experience of the average member of the Church as *he* attempted to keep himself "unspotted from the world" — prepared the Church to forgive the truly repentant, and to retain or restore him to that fellowship which had been breached by his former conduct.¹⁴

Breaking Covenant: Absenteeism

All who united with Cashie Baptist Church pledged to "attend regularly our church meetings."¹⁵ Attendance upon Church Conference — especially by the male members — was considered a primary obligation. The following action had been taken as early as 1791: "If

ters to our sister churches requesting helps in such a case." Sutton defended himself before February Conference, and was cleared of the charges against him. Visiting brethren from Skewarkey and Sandy Run churches assisted in hearing the case.

¹²The vast majority of disciplinary matters coming to the attention of Conference were resolved in this manner. The accused would admit his guilt to the charge, express sorrow and repentance at bringing shame upon himself and the Church by his conduct, ask forgiveness, and promise to strive to live more uprightly in the future.

¹³Conference records noted some 260 "exclusions" or "excommunications," April 2, 1791 - May 11, 1921. This appears to be a large number. It should be remembered, however, that approximately 700 persons were involved in some kind of disciplinary matter during the same period.

The last recorded instance of an "exclusion" is found in 1937, when the names of two members were "dropped from the membership roll" because of their official engagement in the "handling and sale of intoxicating beverages under the Alcoholic Beverage Control Board." Cf. *Minutes of Church Conference*, July 6, 1937.

¹⁴Conference records, 1791-1924, indicated that at least 58 persons were restored to the fellowship of the Church after having been "excluded" for some offense. At least two persons have records of being restored, excluded a second time, and restored again! The last record of a restoration to church membership is found in 1947.

¹⁵Cf. Article 2 of the Covenant; Article 13, Rules of Decorum.

any male member shall fail attending one conference [he] shall render their (sic) reasons to this church."¹⁶ Accumulating three successive absences was considered especially serious.¹⁷ A later motion prevailed to the effect that if any members were absent more than twice, "a committee [would be] sent to examine their condition and report."¹⁸

Members were excluded on occasion during the earlier years for failure to attend Conference and/or other meetings of the Church.¹⁹ Major attention was directed towards the problem of non-attendance, however, during the three decades immediately following the Civil War. Three persons were excluded in 1880 for "not having attended church in over two years."²⁰ An additional five persons were excluded for non-attendance in 1882.²¹ Five others were excluded in 1895 for indifference, neglect of duties, and non-attendance.²²

Various efforts were made to reclaim those who neglected Church duties and attendance. Deacons were given the responsibility of visiting "delinquents" and urging their responsibilities upon them.²³ A special committee was named in 1888 to "visit brethren who do not attend conference or worship and ascertain why."²⁴ In 1899 Conference declared: "Male members who absent themselves from conference shall render an excuse for each time absent; and when absent three times in succession, a committee shall wait on them, and they shall be subject to the pleasure of the conference."²⁵ Such efforts met with varying degrees of success.

The final expedient with regard to the problem of non-attendance was taken in 1899 when a motion prevailed to "abrogate, or make inoperative Article 6 of our Rules of Decorum, for the present at least."²⁶ This Article has remained inoperative since that date. The practical effect of such action was to remove the attendance require-

¹⁶Minutes of Church Conference, October 1, 1791.

¹⁷Ibid.

¹⁸Ibid., May, 1848.

¹⁹Ibid., September, 1794; April, 1806; April, 1807, illustrate the serious nature of non-attendance. The matter of non-attendance was "resolved" by exclusion in at least 9 instances, 1791-1865. "Satisfaction" was given by the negligent members on several occasions during the same period.

²⁰Ibid., April, 1880; May, 1880.

²¹Ibid., August, 1882.

²²Ibid., May, 1895; July, 1895; August, 1895; October, 1895.

²³Ibid., June, 1873; October, 1874.

²⁴Ibid., May, 1888.

²⁵Ibid., May, 1899.

²⁶Ibid., October, 1899.

ment from the realm of disciplinary action. Absenteeism — despite the Covenant agreement to the contrary — remained a major problem for the life of the Church.²⁷

Breaking Covenant: The Use Of Intoxicating Beverages

While the *specific* injunction “to refrain from the sale or use of intoxicating drinks as a beverage” never became a part of the written Covenant of Cashie, the excessive use of such beverages had been a serious matter from the earliest days of the Church’s life. Charges of “drinking to excess,” of “getting intoxicated,” or of the “use of ardent spirits” occur with some frequency in the records of Church Conference. In most instances of excessive drinking, the one charged with the offense would acknowledge his guilt, ask forgiveness of the Church for his wayward conduct, pledge temperance for the future, and be retained in the fellowship.²⁸

The problem of temperance had become of such concern in 1827 that it was agreed in Conference “to now read Dwight’s sermon on drunkenness & the proceedings of the Virginia Temperance Society. . . .”²⁹ The growing sentiment towards prohibition found Church Conference memorializing the State Legislature to “pass a prohibition law in reference to the manufacture and sale of intoxicat-

²⁷An amendment calling for the discipline of members who were absent more than three times in succession had been appended to Article 6 of the Decorum. It was this amendment which was eliminated. The Church Roll continued to be called and “absences noted” at least until 1913. Questions had been raised on an earlier occasion relative to the consistency in noting absentees. Cf. *Minutes of Church Conference*, April, 1889.

Among the Church Clerks, Samuel J. Wheeler (1867-1874) and D. E. Modlin (1888-1903) recorded the most complete information on absentees. Wheeler often listed the male members who were absent from Conference, thus making their absence a part of the official record. Modlin would often record the percentage of male members absent: 71% in May, 1897; 62½ in June, 1897; 66% in September, 1897; etc.

²⁸Thus, “full satisfaction” was given in November, 1803, by one who had been charged with “drinking too much.” In October, 1838, a brother acknowledged he had “drank too freely of ardent spirits, begged the Brethren to extend the hand of charity towards him, making the declaration that he would use no ardent spirits upon any other occasion than given as a medicine, thereby being restored to fellowship.” Similar instances are noted in the early Conference records for March, 1804; May, 1807; July, 1809; July, 1810; August, 1811; October, 1811; September, 1818; February, 1820; July, 1823; February, 1825; April, 1825; May, 1825; November, 1825; December, 1825; June, 1826.

²⁹*Ibid.*, December, 1827.

ing liquors (as a beverage) in N[orth] C[arolina].³⁰ Again in 1897 Conference endorsed a petition of the Bertie Union Meeting asking the County Commissioners not to grant licenses to sell liquor in Bertie County.³¹

The use or retailing of "ardent spirits," however, occasioned the severance of a church relationship with several members. "Frequently drinking to excess" and "frequently drinking too much spiritual (sic) liquors" were the causes of the dismissal of male members in 1798 and 1803, respectively.³² "Excessive drinking and insolent language to his mistress" resulted in the exclusion of Jerry, a Negro slave belonging to a Sister Rhodes, in 1811.³³ A brother was excluded in March, 1852, for "being intoxicated and ranting about the streets of Windsor."³⁴ Members were excluded for the retailing of liquors in 1870, 1878, 1879, 1882, 1897, 1898, and 1899.³⁵

It was in connection with the retailing of alcoholic beverages on the part of certain members of Cashie that the Church suffered her only breach of fellowship with the West Chowan Baptist Association. The Association had adopted a series of resolutions with reference to the sale or use of alcoholic beverages, including the following, adopted in 1904:

Resolved, That it is the sense of this Association that selling intoxicating liquors through a dispensary is a violation of the spirit and

³⁰*Ibid.*, January, 1881.

³¹*Ibid.*, July 3, 1897. In more recent years the Church has continued to use her influence to restrict the sale of intoxicating beverages. In 1933 Conference voted to send a "telegram of repudiation to State Senator W. H. Joyner for voting for legalized sale of beer" in North Carolina. Opposition to the sale of intoxicating beverages was again voiced by Conference in 1935. J. H. Matthews presented the following resolution on March 14, 1937: "**Resolved,** That the Cashie Windsor Baptist Church, of Bertie County, in meeting assembled, most respectfully asks the General Assembly of North Carolina not to pass House Bill 1138, introduced in the House of Representatives March 10th, to establish a liquor store in Windsor without a vote of the people, and that the people of Bertie County be given an opportunity to vote on this question before any liquor store is established in this County." In March, 1946, Conference voted an expenditure for subscriptions to "Tomorrow," a publication of the United Dry Forces. Cf. *Minutes of Church Conference*, April 2, 1933; March 17, 1935; March 14, 1937; March 10, 1946.

³²*Ibid.*, December, 1798; April, 1803.

³³*Ibid.*, July, 1811. It might be supposed that the Negro slaves would be a major source of the disciplinary problems of the Church. Actually, less than 50 of the persons who have been excluded from the Church can be positively identified as Negroes.

³⁴*Ibid.*, March, 1852.

³⁵*Ibid.*, January, 1870; December, 1878; August, 1879; August, 1882; April, 1897; November, 1898; September, 1899.

letter of the resolution in our constitution [that is, that the Association withdraw fellowship from any church which allows its members to engage in the sale of intoxicating liquors].³⁶

In 1944 the Association re-affirmed the intent of the earlier resolution by adopting the following:

First, That we do re-affirm our stand on the Resolution passed by this body in session at Pleasant Grove in 1885 "That henceforth this Association withdraw fellowship from any church that allows its members to engage in the manufacture and sale of intoxicating liquor as a beverage."

Second, That we deem the sale of beer and wine or selling liquors in ABC stores a violation of the spirit and letter of this resolution.³⁷

The following year a Committee on Credentials made its report to the Association as follows:

We recommend that the letter of the resolution No. 3 of 1944 be carried out with the privilege of the churches concerned to have until January 1, 1946, to win over or exclude such members as mentioned in resolution and make report to Clerk of Association to such action, and if the report is not satisfactory, according to resolution, fellowship will be withdrawn from that church as of that date.³⁸

Upon the presentation of the report by the Committee on Credentials, R. L. Councilman, Pastor of Cashie Church, brought a prepared statement expressing the sentiments of the Church in the matter, and asking for the rescission of the Association's action of 1885 and 1944. After considerable debate, Councilman's motion to rescind was defeated. He then announced that Cashie Church was withdrawing from the Association.³⁹ The Church took action to seek re-instatement in the Association in December, 1948.⁴⁰

³⁶Minutes of the Twenty-Second Annual Session of the West Chowan Baptist Association, Held With the Ross's Baptist Church, Bertie County, N. C., October 25, 26, and 27, 1904 (Raleigh: Edwards & Broughton, 1904), p. 17.

³⁷Minutes of the West Chowan Baptist Association, North Carolina, Sixty-Second Annual Session Held With Aulander Baptist Church, Aulander, N. C., October 24, 1944 ([n.p.]: [n.n.], [n.d.]), p. 20.

³⁸Minutes of the West Chowan Baptist Association, North Carolina, Sixty-Third Annual Session Held With Ahoskie Baptist Church, Ahoskie, N. C., October 30, 1945 (Ahoskie, N. C.: Gatling & Pierce, 1945), pp. 22-23.

³⁹*Ibid.*, pp. 23-25. The text of the statement, which was signed by Pastor Councilman and the Board of Deacons of the Cashie Baptist Church, follows:

"Brother Moderator, I believe that this great Association can find a better way to take its stand against the Liquor traffic and promote temperance than through the measure (Passed in 1885 and reaffirmed in 1944) which would try to force churches and Christian people into a position of self-righteous judgement upon our fellow members and bring irreparable harm to ourselves as well as to those who need us and, consequently, to the work of Christ's Kingdom.

"I believe we should find a way which would be in accord with Baptist principles, opposing dictation by any body to the local church and professing the New Testament as our sole guide. No where have I found the New Testament placing the sale of intoxicating drink above all other sins. The constitu-

Breaking Covenant: Immoral Conduct

In 1805 the Church appointed a committee to enquire into the conduct of a member charged with such "immoral conduct as is criminal in its nature." The committee reported "they could not fellowship her." Accordingly, she was excluded from the fellowship.⁴¹

Succeeding records indicated several disciplinary hearings arising from such charges as "debauchery," "adultery," or "fornication and adultery." Thus, Pleasant, a Negro woman belonging to George Out-

tion of this Association recognizes the right of individual churches to carry on the work of Christ's Kingdom and work with their members as they interpret the New Testament.

"Most earnestly I believe we should seek to find a way which will be in keeping with the spirit and life of our Master who LOVED, rather than JUDGED and who patiently led, rather than expelled His imperfect disciples.

"With deep respect and brotherly love for those who differ with me and the stand that our church takes regarding this matter, I make a motion that this Association rescind the action taken in 1885 and re-affirmed in 1944 concerning the withdrawing of fellowship from individuals and churches.

"Regarding the resolution passed by the 1944 meeting of the West Chohan Baptist Association, (3) 'Henceforth this Association withdraw fellowship from any church that allows its members to engage in the manufacture and sale of intoxicating liquor as a beverage,' we, the members of Cashie Baptist Church, Windsor, N. C., do hereby go on record as follows:

"We do firmly believe that the manufacture and sale of intoxicating liquor as a beverage is sinful, displeasing to our Lord, unbecoming to Christian members of His church and a reproach on the name we bear. However, we would not put this sin in a different category from that of other sins or deal with it in a different way. Any sin in the life of a church member surely grieves the Holy Spirit of God and should be dealt with in the way of our Master. All sin is grievous in the sight of God, not only the sale of intoxicating drinks, but every act of disobedience to the will of God in motive, word or deed. We are mindful of the words of our Lord, 'Why beholdest thou the mote that is in thine brother's eye, but considerest not the beam that is in thine own eye?' (Matt. 7:3) 'Judge not that you be not judged,' (Matt. 7:1) and 'He that is without sin among you, let him first cast a stone at her.' (John 8:7) We would condemn sin in any form, but we would not judge our fellow Christians and withdraw fellowship from them. Rather, we believe that we, as individual members, should constantly come to God in humility and repentance for our sins of commission and omission and with the guidance of the Holy Spirit seek to help our brothers who sin. We take this position after much prayer and study of God's Word. We are in complete accord with the sentiment of the Association in regard to the sinfulness of the liquor traffic, and do urge our members to abstain from the use of as well as from the manufacture and sale of intoxicating drinks as a beverage. But we reaffirm our faith in the persuasive power of the Gospel of Christ in regard to Christian witnessing and the work of the church. Jesus said, 'I, if I be lifted up from the earth, will draw all men unto Me.' (John 12:32) and 'As the Father has sent Me, even so send I you.' (John 20:21).

⁴⁰Minutes of Church Conference, December 12, 1948. Cashie was re-instated "under watchcare" in October, 1949. This relationship continued until 1952, when the Church was re-instated into the full fellowship of the Association.

⁴¹Ibid., September, 1805.

law, was excluded for "debauchery" in 1808.⁴² In 1809 a complaint was lodged against "a Negro woman, _____, the property of _____, for adultery, which was taken under consideration and she excluded."⁴³ Members were also excluded in 1852, 1853, 1875, and 1876 on charges of "fornication and adultery."⁴⁴ A woman was excluded in 1845 for "knowingly living in adultery";⁴⁵ another in 1851 for "being a common prostitute!"⁴⁶

A few instances of disciplinary action occurred with reference to bearing children out of wedlock. In December, 1825, a committee reported that a certain young woman had been "imprudent & the child was born, but from her penitence they hoped she was forgiven, but the nature of the crime it was thought admitted of no probation (?)." ⁴⁷ Another was excluded in 1849 for "bearing a base begotten child."⁴⁸ On the other hand, the Church showed considerable mercy towards a Negro member in 1851. A committee of five, charged with the investigation of "ill reports" against her, was divided in its judgment relative to her penitence. The charge was that of "having of a white child." The Church agreed to "excuse said Sister, but as a church we do disapprove of such conduct & herewith record our disapprobation of such conduct, and for the future expect a more Christian walk and demeanor of said Black sister."⁴⁹

Breaking Covenant: Worldly Amusements

The question of how the Church was to deal with those members who were attracted to "worldly amusements" had been the subject of queries presented to Conference in 1804 and 1829, respectively. In the former instance, the question was raised: "Is it right for a professor of religion to go to balls or such like places and mix with those assemblies that are engaged in the sinful practice of fiddling, and dancing, and singing Bacchanalian songs?"⁵⁰ The query was finally

⁴²*Ibid.*, February, 1808.

⁴³*Ibid.*, August, 1809. The Clerk apparently failed to get the name of either the woman involved, or her master.

⁴⁴*Ibid.*, July, 1852; September, 1853; October, 1875; July, 1876.

⁴⁵*Ibid.*, November, 1845.

⁴⁶*Ibid.*, March, 1851.

⁴⁷*Ibid.*, December, 1825. The same person was restored in 1828, but excluded in June, 1831, for "being pregnant out of wedlock."

⁴⁸*Ibid.*, December, 1849.

⁴⁹*Ibid.*, February, 1851.

⁵⁰*Ibid.*, November, 1803.

answered to this effect: "Your committee considers it wrong for any professor of religion voluntarily to attend such places; as it is disgracing their profession, wounding their Christian Brethren, and violating the rules of the Christian religion."⁵¹ In 1829 the matter was stated more succinctly: *Query* — "Is it right for professors of religion to go where there is fiddling & dancing and there continue all night?" *Answer* — "It is in the highest degree derogatory to the Christian character."⁵²

Upon receiving the judgment of Conference in 1829, three persons were charged with having participated in such functions, investigated for their conduct, and excluded from the Church.⁵³ Others were excluded for dancing in 1873, 1890, 1904, 1905, and 1906.⁵⁴ On one occasion a brother confessed to having "danced with the children." He asked the Church's forgiveness, and was retained in the fellowship.⁵⁵

Among other "worldly amusements" which involved members of the Church in disciplinary hearings before Conference were: keeping race horses, "it being in the gambling line";⁵⁶ playing cards;⁵⁷ gambling;⁵⁸ engaging in shooting matches; ⁵⁹ and fishing on the Sabbath.⁶⁰

Breaking Covenant: Non-Payment Of Dues

Through the Covenant, each member of the Church had pledged himself to "be ready to assist in defraying the expenditures of the church, and for the support of the ministry."⁶¹ Notwithstanding, the

⁵¹*Ibid.*, January, 1804. The query had been presented, deferred to a succeeding Conference, and finally placed in the hands of a committee for disposal. The committee consisted of Aaron J. Spivey, James Ross, and Moses Gillam.

⁵²*Ibid.*, April, 1829.

⁵³*Ibid.*, May, 1829; July, 1829.

⁵⁴*Ibid.*, November, 1873; April, 1890; October, 1904; June, 1905; February, 1906; October, 1906. In one case it was noted that a young lady confessed to the charge of dancing, but "manifested no sorrow for the same!"

⁵⁵*Ibid.*, March, 1877.

⁵⁶*Ibid.*, June, 1797.

⁵⁷*Ibid.*, September, 1857; January 20, 1885.

⁵⁸*Ibid.*, January, 1850.

⁵⁹*Ibid.*, February 20, 1886.

⁶⁰*Ibid.*, April, 1852.

⁶¹Article 2 of the Covenant.

treasury seemed always to be in need of "replenishing." Too many of the members were negligent in their responsibilities towards the financial support of the Church and her ministry.⁶²

After several previous attempts had been tried to secure financial support of the membership, a new financial scheme was proposed and adopted in 1907. It called for a finance committee to provide for the current expenses of the Church. "Apportionments" would be made in February, March, and April of each year, with members given the opportunity of "correcting" their apportionments if they thought them too high. Collectors would attempt to secure apportionments from both male and female members. The names of all delinquents would be called at the beginning of each year. Male members failing to give full satisfaction for their delinquency would be subject to expulsion for the sin of covetousness.⁶³

This scheme had the effect of gaining the financial interest and help of some formerly delinquent members. But it also resulted in the exclusion of several persons. Five were excluded for "non-payment of dues" in 1908; ten more, in 1916.⁶⁴ In 1923 Conference ordered that all unpaid pledges prior to that date would be remitted. Those who failed to pay for 1923, and afterwards, were to be disciplined.⁶⁵

Breaking Covenant: Disorderly Walk

There are numerous instances of disciplinary hearings on charges of "disorderly walk," or "disorderly conduct." These categories apparently covered a multitude of offenses considered minor in relation to the specific regulations spelled out in the Covenant and Decorum. In most cases the kind of conduct involved in the charge is not defined further.

⁶²A more detailed picture of the recurring financial woes of the Church is found in a succeeding chapter.

⁶³Minutes of Church Conference, March, 1907. The same was re-affirmed by Conference in 1915.

⁶⁴Ibid., February, 1908; March, 1916.

⁶⁵Ibid., December, 1923. The absence of Conference records, 1924-1930, prevents any accurate figure on the number who may have been excluded during this period for non-payment of dues. Associational records noted 36 persons excluded during this period. Many of these were probably excluded for failure to pay their assessments.

The Deacons were instructed to contact delinquent members in 1933. Committees were instructed to contact members in 1934 and 1935. There is no church record of disciplinary action being taken for delinquency after 1916. Cf. Minutes of Church Conference, November 12, 1933; April 8, 1934; July 8, 1934; January 13, 1935.

On occasion, however, "disorderly walk" was of a nature serious enough to warrant exclusion from the fellowship. Thus, in 1794 the case of a certain member was heard in Conference, and "for her disorderly walking considered as an excommunicated member."⁶⁶ Or again, a certain brother was excluded in 1803 for his "disorderly walk," following the report of an investigating committee.⁶⁷ In 1826 two husbands and their wives were "cut off from among us," following the report of a committee which had been charged with investigation of a "distressing difficulty" existing between the families.⁶⁸

Church discipline among Baptists is largely a thing of the past. But earlier Baptists were convinced that the lack of such discipline, exercised in love, was a principal cause of religious coldness and indifference. Thus, in 1818 the Cashie Baptist Church, meeting in Conference, had authorized a committee consisting of Aaron J. Spivey, Benjamin Folk, Ephraim Miller, Thomas Speller, Reuben Lawrence, and George Outlaw — or any three of them — to draw up a resolution on the probable causes of a current decline in religion. The report of the committee — signed by Spivey, Speller, Miller, and Folk — put the matter plainly:

Your committee has great reason to fear one principal reason why Zion languishes is that professors are too worldly minded, too much engaged after the profits, honor, pleasures, and vain Customs of this world which has an unhappy tendency of chilling their affection for holy things and produces a backwardness in the duties they owe to God. They become remiss in prayer, both family and private, negligent in reading and meditating upon the word of God. . . . Often absent from the house of God. And it follows as a natural consequence, they cease communing with the Lord and his people, and seem to have more fellowship with the world than with Saints. A deplorable state!! May the Lord deliver us therefrom.

To attempt to point out the remedy, Brethren, your committee feel much at a loss. However, we would humbly recommend . . . , if we wish to enjoy our first love, we should repent and do our first works, retrace our steps and bring into action our respective duties. If we have neglected the duty of prayer . . . , to be engaged in its solemn

⁶⁶Ibid., October 4, 1794.

⁶⁷Ibid., November, 1803.

⁶⁸Ibid., July, 1826. In a few instances individual Church members brought charges against the Church. Thus, in 1810: "A letter was handed in from Bro[ther] Benjamin Blount which contained a charge against the church for her neglect towards him, which the church considered malicious and unfounded." A committee was instructed to answer Blount's letter and "remonstrate against the charges therein contained; and to inform said Blount of his standing with us, and to come forward and give satisfaction in due season, otherwise the case will be passed on." Mr. Blount had been cited in 1808 to "show cause for . . . absence." Blount had moved from Bertie County to Pitt County without asking for a letter of dismission from Cashie Church. Cf. *Minutes of Church Conference*, December, 1810; December, 1808.

exercises. . . . That we should be more engaged in reading the blessed word of God and meditating thereon . . . ; also that the church should try to revise the rules and put into operation the discipline by which her members are to be governed [bold face in original].⁶⁹

⁶⁹**Ibid.**, November, 1818. It is instructive to note the various charges which were preferred against members of the Church according to the frequency with which these occurred in Conference records. Beginning with the most frequently mentioned charges, these were: drinking, disorderly walk, non-attendance, immoral conduct, profane swearing, fighting, dancing, non-payment of dues, keeping and vending liquors, theft, dispute over politics, and leaving Conference without excuse. Several charges occurred but once, such as: fishing on the Sabbath, striking a Sister, imprudent language, interrupting worship, running away [slave], keeping a disorderly house, and "co-habiting with a lewd woman."

IV.

MISSIONS AND EDUCATION

The Baptist Church at Cashie was identified early with what our forebears called "the benevolent objects of the day": those missionary and philanthropic causes which were to become a distinguishing feature of Missionary Baptist churches throughout the land. By the end of her second century, missionary service and education, Bible study through the Sunday School, and training-development in church membership had assumed major roles in the life of Cashie Church. These "means" of promoting the Christian cause were valued as essential instruments in cultivating religious commitment and in developing mature leadership for the life of the Church.

Early Missionary Interest

Aaron J. Spivey, the second pastor of Cashie, was one of the members of a committee named by the Kehukee Association to "meet with such delegates as might be appointed by the Virginia Portsmouth and Neuse Associations at Cashie meeting house, Bertie County, on Friday before the third Sunday in June, 1805, to devise ways and means to support the missionary cause."¹ Thus, Cashie Church became associated with the earliest efforts of the Kehukee Association towards support of the modern missionary movement.

The increased knowledge of the missionary cause — especially after the conversion of Adoniram Judson and Luther Rice to Baptist principles — heralded an increase in missionary interest within the churches of the Chowan Baptist Association. Aaron J. Spivey was

¹Joseph Biggs, *A Concise History of the Kehukee Baptist Association, From Its Original Rise to the Present Time* (Tarborough, N. C.: George Howard, 1834), p. 162. Cf. Paschal, *op. cit.*, I, 544 ff., for an account of the rise of a missionary interest within the Kehukee Association.

Unfortunately, no record has been preserved of the meeting at Cashie. It is known that the meeting issued in the formation of the Baptist Philanthropic Missionary Society, one of the forerunners of the Baptist State Convention. The meeting at Cashie was the culmination of a query presented to the Association in 1803 by Martin Ross. Ross had asked: "Is not the Kehukee Association, with all her numerous and respectable friends, called on in Providence, in some way to step forward in support of that Missionary spirit which the great God is so wonderfully reviving amongst the different denominations of good men in various parts of the world?" "Thus," quipped one Primitive Baptist historian, "Elder Ross had gotten his bantling born, and Cashie seemed to be the cradle in which to nurse it."

selected to preach at a meeting of churches interested in promoting foreign missions, scheduled at Edenton on the 4th Sunday in September, 1816.² William Hill Jordan and Reuben Lawrence were among those named to a special associational committee appointed to "revive and support the missionary society" in 1826.³ Aaron J. Spivey, the younger, had been requested to prepare a history of missions for presentation before the 1833 session of the Chowan Association.⁴

The first official action taken by the Church with reference to direct support of missions was noted in 1836:

The following resolution was read and adopted (viz.):

Resolved, that we approve of the proceeding of the Association recommending the formation of a "Home Missionary Society" within our bounds.

Resolved, further, that we will give our aid to the "Chowan Baptist Home Missionary Society" formed according to the advice of our Association. **Resolved**, that this church resolve itself into an auxiliary body to the "C[howan] B[aptist] H[ome] M[issionary] S[ociety]" & that means be immediately used to raise funds in aid of said Society, & that our pastor, deacons, & clerk, together with Brethren W. P. Bond, William Folk be delegates to said body [bold face in original].⁵

The deacons were later instructed to take a public collection for the Society at the next quarterly meeting.⁶

2Minutes of the North-Carolina Chowan Baptist Association, Holden at Ballard's Bridge Meeting House, Chowan County, May 11th, 12th, and 13th, 1816 (Richmond: Argus-Office, 1816), p. 7. Spivey had called a meeting of the "board of directors" of the "domestic missionary society" in conjunction with this same meeting. Nothing is known of the origins of this society. Spivey was probably chairman of its board of directors

3Minutes of the North-Carolina Chowan Baptist Association, Held at Shiloh Meeting House, Camden County, N. C., on the 19th, 20th, and 21st May, 1826 ([n.p.] : [n.n.], [n.d.]), p. 4. Jordan was named at this same session to a committee charged with exploring the sentiments among Baptists for the formation of a State Convention.

4Minutes of the Twenty-Seventh Annual Meeting of the Chowan Baptist Association, Held at Powell's Point, Currituck County, N. Carolina, May 17th, 18th, and 19th, 1832 (Edenton, N. C.: Miscellany Office, 1832), p. 7. Spivey's account appeared in the Minutes for 1834.

5Minutes of Church Conference, July, 1836.

6Ibid., September, 1836. The earliest record of any Church monies being directed towards missions was noted in the **Minutes of Church Conference**, April, 1818, when the delegates to the Chowan Association were named, "and by their hands three dollars to the fund, and one dollar for missionary purposes."

The "Bertie Missionary Society" had been represented at the 1832 session of the Baptist State Convention, having made contributions of \$26.00 to home missions, \$19.00 to foreign missions, and \$35.00 to education. The Society's representatives were Aaron J. Spivey and Turner Carter — both members of the Church at Cashie. The Chowan Association had recommended the formation of "Primary Societies" to aid the designs of the Convention in 1831. The Bertie Society was probably one of these Primary Societies. Cf. **Proceedings of the Second Annual Meeting of the Baptist State Convention of North Carolina, Held**

The Church's interest in and support of the missionary cause continued to be expressed through her connections with the local association and with the Baptist State Convention. References are often found in the *Minutes* to "special collections" for missionary purposes.⁷ By action of the West Chowan Association, one member within each Church affiliated with the Association was designated to promote the cause of missions among the members of his own particular congregation. Adoniram Judson Cobb, namesake of the first American Baptist foreign missionary, held this responsible position at Cashie for several years.⁸ To further facilitate the promotion of the missionary cause, Cashie Church resolved to form herself into a missionary society in 1890.⁹

Woman's Missionary Union

It is to the women of Cashie, however, that the major share of credit must be given for the continued growth and maintenance of missionary interest and support throughout the last three quarters of a century. Sunbeams, Woman's Missionary Society, Young Woman's Auxiliary, Royal Ambassadors, and Girls' Auxiliary — in that order — were organized through the dedication and the devotion of a small band of the women of Cashie.¹⁰

at Reeve's Meeting House, Chatham Co., August 3 - 7, 1832 (Edenton, N. C.: Miscellany Press, [n.d.]), pp. 4, 20; *Minutes of the Twenty-Sixth Session of the Chowan Baptist Association, Held at Cashie Meeting House, Bertie County, North-Carolina, on the 13th, 14th and 15th Day of May, 1831* (Edenton, N. C.: Gazette Office, 1831), p. 6.

Records of the pre-Civil War sessions of the Baptist State Convention noted mission contributions from Cashie in 1833, 1834, 1838, 1840, 1844, 1846, 1848, 1849, 1851, 1853, 1854, 1856, 1858, and 1861. Associational records did not begin to make consistent note of financial contributions prior to 1868.

⁷For example, such references are found in the records of Church Conferences for July, 1847; April, 1852; March, 1861; September, 1875; March, 1876; and May, 1877. See Appendix C for a further account of Church expenditures.

⁸The Report of the Association's Committee on Home Missions in 1884 had called for "a committee of one in each church. . . whose duty it shall be to present the subject of Home Missions once during the year." Cobb served in this capacity, 1884-1890.

⁹*Minutes of Church Conference*, February, 1890.

¹⁰It must be remembered that "Woman's work" was organized over the protest and opposition of the men. The date at which the women of Cashie were accorded the "full privileges of church membership," along with the men, is uncertain. In the *Minutes of Church Conference*, January 4, 1922, the following was noted: "Be it resolved by Cashie Baptist Church in conference assembled: That we have full confidence in the judgment, counsel, Christian integrity, and piety of the female members of this church and that we hereby confer upon them all rights, powers, and privileges which have been, or may hereafter be, granted to male members." This resolution — presented by Thomas Gillam — was referred to a called Conference on January 8. This Conference adjourned, however, without taking any action on the resolution.

A Sunbeam Band and a Woman's Missionary Society were first reported at Cashie in 1898.¹¹ A Young Woman's Auxiliary, with Whittie Gurley as president, was noted in 1910.¹² Mrs. W. R. Haight appears to have organized the first Royal Ambassador chapter in 1917.¹³ While "GA workers" are mentioned in the associational records as early as 1921, the first statistics on a Girls' Auxiliary are not found until 1926.¹⁴

Various individuals from Cashie have played leading roles in the associational WMU organization throughout the years. These have included: Mrs. E. L. Gatling,¹⁵ the Reverend Q. C. Davis,¹⁶ Mrs. W. R. Haight,¹⁷ Mrs. C. C. Smith,¹⁸ Mrs. E. C. Kolb,¹⁹ Mrs. Millard R. Brown,²⁰ the Reverend R. L. Councilman,²¹ Mrs. G. W. Hardi-

¹¹This, according to associational records. How much earlier a WMS may have been organized is unknown. Ahoskie Church is said to have organized the first WMS in 1894.

¹²Minutes of the Twenty-Eighth Annual Session of the West Chowan Baptist Association, Held With Rich Square Baptist Church, Northampton Co., N. C., October 25, 26 and 27, 1910 (Raleigh; Edwards & Broughton, 1910), p. 31.

¹³Minutes of the Thirty-Sixth Annual Session of the West Chowan Baptist Association, Held With Ahoskie Baptist Church, Hertford County, October 30 and 31, 1917 (Raleigh: Mutual Publishing Company, 1917), p. 34.

¹⁴The "GA workers" from Cashie presented a pageant for the associational WMU meeting in 1921.

¹⁵Ella Morris Gatling (1873-1957) was a strong leader among the women of Cashie for over a half-century. She organized the Deborah Class in the Sunday School, and taught that class for over 40 years. Often on the program of the associational WMU, she served as vice-president of that body in 1914 and 1915. She was President of the WMS at Cashie for at least 13 years. Her "social" columns in the Bertie Ledger-Advance were a source of much information relative to the meetings, activities, and projects of WMS "circles."

¹⁶An indication of Q. C. Davis' strength as a preacher was noted in a report of his appearance before the 1910 session of the West Chowan WMU. The secretary (Nettie Owen Freeman) wrote: "Then the orator of the West Chowan Association, Rev. Q. C. Davis, of Windsor, N. C., in his own inimitable style, held the large audience enthralled while he handled the subject of Missions under the heads: (1) Our Obligations to Missions; (2) Our Present Opportunities, as only a master can." Cf. Minutes of the Twenty-Eighth Annual Session of the West Chowan Baptist Association, Held With Rich Square Baptist Church, Northampton Co., N. C., October 25, 26 and 27, 1910 (Raleigh: Edwards & Broughton, 1910), p. 36.

¹⁷Mrs. Haight was Junior Superintendent, 1920-1921.

¹⁸Mrs. Smith, wife of the pastor at Cashie, was Junior Superintendent in 1924.

¹⁹Mrs. Kolb was Mission Study Leader, 1934-1936.

²⁰One of the most active WMU workers among the wives of the pastors of Cashie, Mrs. Millard R. Brown served as Story Hour Leader (1939-1941), as Young Peoples' Leader (1939), as Cradle Roll Leader (1941), as RA Leader (1942), and as Sunbeam Leader (1942).

²¹Councilman was RA Counselor for the Association in 1944-45.

son,²² Mrs. Robert C. White,²³ and Mrs. E. Len Weston.²⁴ The division of WMU into county units has seen even further leadership exercised by women from Cashie. Among such leaders were noted: Mrs. Lou Lyon Craig, Mrs. Millard R. Brown, Mrs. John Cowan, Mrs. John C. Scarborough, Mrs. A. E. Bowen, Sr., Mrs. W. S. Cowan, Mrs. Gilbert Rhodes, Mrs. Richard Cooke, and Mrs. Robert C. White.²⁵

The following table represents available leadership and enrollment statistics of the Woman's Missionary Union of Cashie Baptist Church. The table reflects information available through associational *Minutes* and/or the reports of officers elected by the Church in Conference.

Year	WMU President	WMS	Enrollment			
			Sun-beams	YWA	GA	RA
1904	Mrs. E. L. Gatling	—	—	—	—	—
1905	Mrs. W. L. Davis	105	—	—	—	—
1906	Mrs. E. L. Gatling	30	—	—	—	—
1907	Mrs. Abram Burden	40	—	—	—	—
1908	Mrs. R. D. Stephenson	40	35	—	—	—
1909	Mrs. E. L. Gatling	38	50	—	—	—
1910	Mrs. J. H. White	38	50	10	—	—
1911	_____	38	—	—	—	—
1912	Mrs. L. F. Pierce	50	50	—	—	—
1913	Mrs. L. F. Pierce	—	—	—	—	—
1914	Mrs. L. F. Pierce	58	45	17	—	—
1915	Mrs. L. F. Pierce	50	50	11	—	—
1916	Mrs. L. F. Pierce	50	—	—	—	—
1917	Mrs. L. F. Pierce	55	40	—	—	15
1918	Mrs. L. F. Pierce	50	45	—	—	10

²²Mrs. Hardison addressed the 1954 meeting of WMU on the significance of Business Women's Circles.

²³Mrs. White is the only member of Cashie who has served as President of the associational WMU, a position she held from 1962-1966. She had served two one-year terms previously as associational Vice-President. She was named Stewardship Chairman upon relinquishing the presidency in 1966.

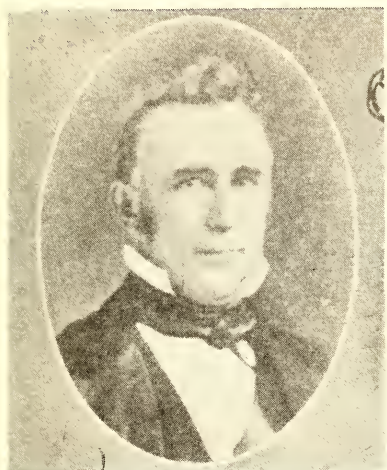
²⁴Mrs. Weston was associational Community Missions Chairman, 1961-62.

²⁵County officers for the WMU are noted in the associational *Minutes*, 1925-1959. Mrs. Craig served as Bertie Missions Study Chairman (1936-1938); Mrs. Brown, Vice-President (1939); Mrs. Cowan, Vice-President (1940); Mrs. Scarborough, Young Peoples' Leader (1940) and Vice-President (1950-1957); Mrs. Bowen, Stewardship Chairman (1941-1943); Mrs. W. S. Cowan, Enlistment Chairman (1943); Mrs. Gilbert Rhodes, Secretary-Treasurer, (1947-1959); Mrs. Cooke, Community Missions Chairman, (1956-1957); and Mrs. White, President (1958-1959).

Others have probably served in either associational or county leadership capacities whose names have not been recorded in the available records.

1919	Mrs. L. F. Pierce	61	45	10	—	24
1920	Mrs. L. F. Pierce	60	30	—	—	6
1921	Mrs. W. R. Haight	70	25	—	—	12
1922	Mrs. W. R. Haight	70	25	—	—	—
1923	Mrs. E. L. Gatling	70	36	—	—	17
1924	Mrs. E. L. Gatling	75	15	—	—	12
1925	Mrs. E. L. Gatling	76	—	—	—	—
1926	Mrs. E. L. Gatling	—	—	—	—	—
1927	Mrs. E. L. Gatling	75	—	—	15	—
1928	Mrs. E. L. Gatling	68	—	22	27	—
1929	Mrs. E. L. Gatling	76	27	23	25	7
1930	Mrs. E. L. Gatling	75	13	30	19	12
1931	Mrs. E. L. Gatling	75	18	30	22	6
1932	Mrs. E. L. Gatling	74	43	35	15	—
1933	Mrs. E. C. Kolb	82	15	30	18	9
1934	Mrs. C. E. Harris	82	18	29	39	11
1935	Mrs. A. E. Bowen	90	20	27	39	16
*1936	Mrs. A. E. Bowen	80	25	27	15	25
1937	Mrs. A. E. Bowen	80	25	15	38	27
1938	Mrs. A. E. Bowen	89	21	22	35	20
1939	Mrs. A. E. Bowen	75	23	18	36	15
1940	Mrs. A. E. Bowen	80	26	23	26	10
1941	Mrs. A. E. Bowen	98	32	19	31	26
1942	Mrs. W. L. Brewer	100	15	15	29	17
1943	Mrs. W. L. Brewer	84	25	18	24	20
1944	Mrs. William Partin	99	21	18	48	22
1945	Mrs. C. W. Byrum	112	15	11	42	19
**1946	_____	—	—	—	—	—
**1947	_____	—	—	—	—	—
**1948	_____	—	—	—	—	—
**1949	_____	—	—	—	—	—
1950	Mrs. Lou Lyon Craig	124	26	11	24	15
1951	Mrs. Lou Lyon Craig	113	36	7	25	16
**1952	_____	—	—	—	—	—
1953	Mrs. Lewis Corpren	139	20	10	19	8
1954	Mrs. Lou Lyon Craig	152	26	9	25	31
1955	Mrs. Lou Lyon Craig	150	38	6	24	—
1956	Mrs. Robert C. White	150	28	8	26	—
1957	Mrs. Robert C. White	131	16	6	23	—
1958	Mrs. Robert C. White	122	18	9	38	—
1959	Mrs. Robert C. White	135	18	9	43	—
1960	Mrs. Robert C. White	117	20	6	37	—

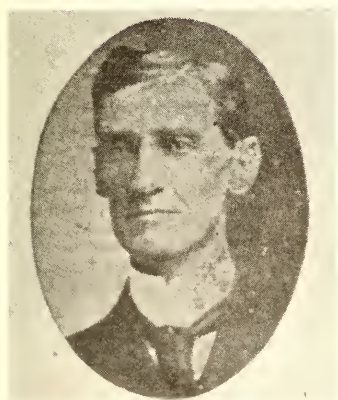
Pictures of the following pastors were not available for inclusion in *The Baptist Church at Cashie, 1770-1970*: Jeremiah Dargan, Aaron Joshua Spivey, Reuben Lawrence, A. J. Spivey, M. C. Rhodes, Jeremiah Bunch, R. H. Gilbert, J. J. Douglas, C. M. McIntosh, and R. L. Gay.



Andrew Murdock Craig
1855-1868; 1874



A. D. Cohen
1875-1879



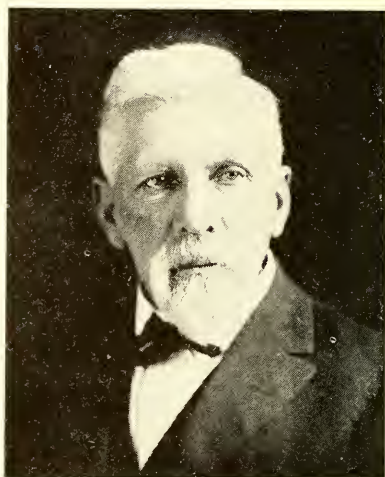
Thomas Gideon Wood
1879-1881



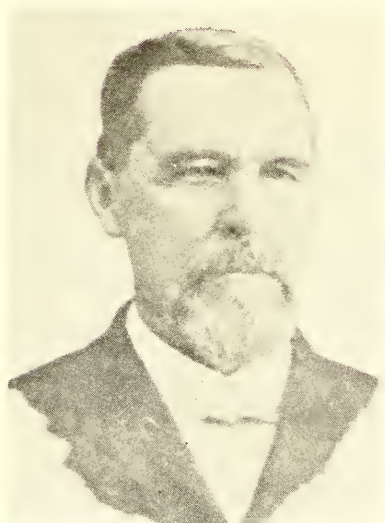
John Alexander Speight
1882-1883



Robert VanDeventer
1884-1887



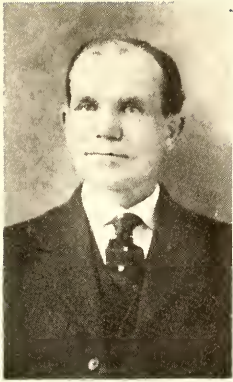
Thomas T. Speight
1887-1892



Jesse Bynum Boone
1893-1895



R. D. Cross
1895-1899



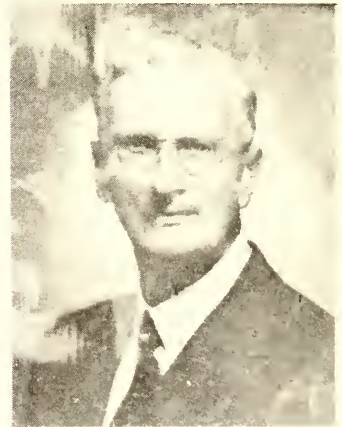
Jacob Oliver Alderman
1901-1903



R. D. Stephenson
1907-1909



Quinton Clarence Davis
1909-1912



Dennis Pritchard Harris
1913-1915



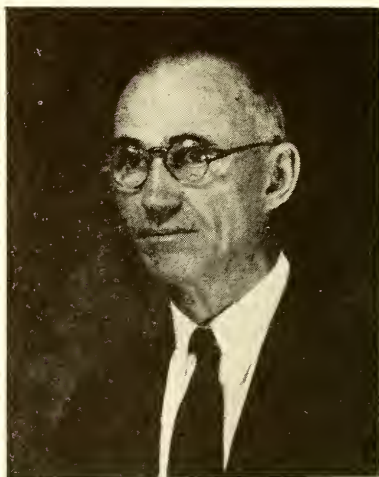
Willard Reed Haight
1916-1922



Charles Cook Smith
1923-1926



C. C. Cox
1926-1929



Ernest C. Kolb
1930-1936



John R. Link
1936-1938



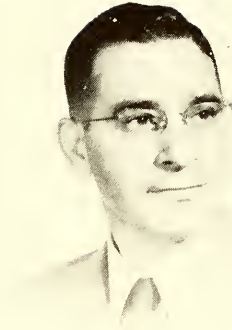
Millard R. Brown
1938-1942



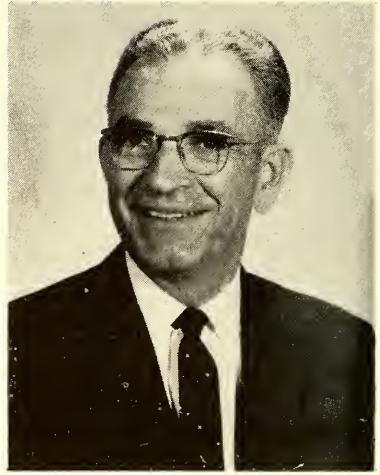
Wilbur F. Woodall
1942-1943



R. L. Councilman
1944-1949



W. I. Johnson
1949-1954



Charles Wesley Duling
1954-1960



E. Len Weston
1960-1966



Tom M. Jones
1967 --



Sandy Point Baptist Church

The original Cashie Meeting House was built in 1776 on the site now occupied by this church.



First Meeting House in Windsor

Erected in 1853 at the corner of Queen and Gray streets, this building served the congregation of Cashie until 1911.



Cashie Baptist Church, Windsor

The present sanctuary of Cashie Baptist Church as it appeared shortly after its completion in 1911.



Church Parsonage



Educational Unit

1961	Mrs. Robert C. White	145	33	12	46	—
1962	Mrs. Robert C. White	139	27	9	46	—
1963	Mrs. Robert C. White	136	33	6	42	—
1964	Mrs. Robert C. White	130	28	6	37	—
1965	Mrs. Robert C. White	130	27	—	18	—
1966	Mrs. Robert C. White	120	32	—	31	—
1967	Mrs. Jean Smithwick	128	16	11	30	—
1968	Mrs. Jean Smithwick	123	20	11	30	—
1969	Mrs. J. S. Powell, Sr.	98	22	6	28	—

* Adjusted associational figures; apparent discrepancies.

** No report to the association during these years.

The Sunday School

The Chowan Baptist Association had recommended the formation of Sunday Schools to the churches within her bounds as early as 1830, and had requested that the churches include Sunday School statistics in their annual letters after 1838.²⁶ No statistics were appended to the associational records, however, until 1848, at which time 9 Schools were reported within the bounds of the Association.²⁷

It was not until 1868 that the first Sunday School statistics were noted for Cashie. At that time, Jonathan S. Tayloe was listed as Superintendent; Joseph B. Spivey, Clerk. There were 30 scholars enrolled, 6 teachers, and "300 volumes in the library."²⁸ The School apparently suffered for lack of encouragement and support during the first few years. Associational records noted "no school" in 1872. It was in that same year, however, that the first notice was made of a Sunday School in the *Minutes of Church Conference*. David E. Tayloe urged

²⁶Minutes of the Twenty-Fifth Annual Meeting of the North-Carolina Chowan Baptist Association, Held at Piney Grove, Gates County, North-Carolina, on the 13th, 14th and 15th Days of May, 1830 (Edenton, N. C.: Gazette Office, 1830), p. 7; Minutes of the Thirty-Third Annual Meeting of the Chowan Baptist Association, Held at Sawyer's Creek, Camden County, N. C., May 17th, 18th, 19th and 20th, 1838 (Elizabeth City, N. C.: Office of the Phoenix, 1838), p. 12.

²⁷Minutes of the Forty-Third Anniversary of the Chowan Baptist Association, Held at Ramoth Gilead Church, Pasquotank Co., N. C., May 18-21, 1848. (Richmond: Religious Herald Office, 1848), p. 5. Schools were reported at Antioch, Connaritsa, Elizabeth City, Meherrin, Middle Swamp, Potecasi, Republican, Sandy Cross, and Sandy Run.

²⁸Minutes of the Sixty-Second Annual Session of the Chowan Baptist Association. Held With the Berea Church, Pasquotank County, N. C., May 12-14, 1868 (Raleigh: Mills & Huges, 1868), p. 15. A School may have been formed at an earlier date. Associational records carry no Sunday School statistics for the years 1855-1867.

those assembled in Conference to "come to the aid" of his Sunday School.²⁹ A mass meeting of those interested in Sunday School was held in July, 1879.³⁰ The School was reported "re-organized" in 1882.³¹ But one year later, the brethren were being urged to "come to the aid of the Sunday School."³²

It was 1923 before officers and teachers of the Sunday School were elected by the Church. Church Conference records noted that such a procedure was necessary if the Sunday School was to be recognized as a "Standard School." Officers and teachers elected on that occasion were: Herbert W. Early, Superintendent; J. H. Dempsey, Assistant Superintendent; J. H. Tadlock, Secretary; W. George Mizelle, Assistant Secretary; Irion Gillam, Treasurer; John T. Cale, Choir Leader; Inez Matthews, Pianist; J. H. Dempsey, Classification Officer; and Thomas Gillam, J. H. Matthews, W. L. Lyon, Mrs. E. L. Gatling, Mrs. J. H. Dempsey, Mrs. J. T. Harrell, Moella Rice, Willie Perkins Mizelle — Teachers.³³

The Sunday School was re-organized with the adoption of the Uniform Lesson series in 1937. Some classes were consolidated at that time.³⁴ In 1940 Church Conference authorized a "Special Building Fund" to be expended — at the appropriate time — for the supply of adequate Sunday School facilities.³⁵ Growth of the School beyond the capacity of available facilities saw the transfer of six classes to the old Low School building in 1947.³⁶ A new Sunday School annex was constructed and first used in the autumn of 1950, though construction was not complete on the building at the time of its first occupancy.³⁷ A new "grading" of the School in 1959 served, further, to point up the need for additional space. This was met with the construction and dedication of a new 2-story educational unit in 1961-62.³⁸

The table below indicates something of the growth of the Sunday School since its inception. Before turning to it, notice ought to be taken of some of the individuals whose service and devotion have

²⁹Minutes of Church Conference, July, 1872.

³⁰Ibid., July, 1879.

³¹Ibid., February, 1882.

³²Ibid., March, 1883.

³³Ibid., May, 1923.

³⁴Ibid., March 14, 1937.

³⁵Ibid., March 10, 1940. World War II delayed the anticipated construction of these facilities.

³⁶Ibid., December 14, 1947.

³⁷Ibid., October 1, 1950. The building was dedicated in May, 1952.

³⁸Ibid., May 20, 1962.

made the Sunday School the effective instrument it has been throughout the years. The following have rendered service of 20 years or more as officers and/or teachers in the School: Goodwin Byrd, Mrs. J. L. Byrd, Mrs. C. W. Byrum, John T. Cale, Mrs. Lou Lyon Craig, Herbert W. Early, Mrs. J. B. Fearing, E. L. Gatling, Ella Morris Gatling, Irion Gillam, Katherine Gillam, Thomas Gillam, B. E. Grant, O. W. Hale, Mrs. Edgar Harris, W. H. Lassiter, W. L. Lyon, J. H. Matthews, A. C. Mitchell, Mrs. Iva Mizelle, L. S. Mizelle, Willie Perkins Mizelle, W. L. Powell, Moella Rice, Mrs. J. C. Scarborough, J. H. Tadlock, and Pat R. White.³⁹

<i>Yr.</i>	<i>Superintendent</i>	<i>Avg.</i>		<i>Yr.</i>	<i>Superintendent</i>	<i>Avg.</i>	
		<i>Enr.</i>	<i>Att.</i>			<i>Enr.</i>	<i>Att.</i>
1868	J. S. Tayloe	36	—	1894	Thomas Gillam	112	—
1869	J. S. Tayloe	70	—	1895	A. J. Cobb	110	—
1870	Moses Gillam	56	—	1896	D. E. Modlin	118	—
1871	Moses Gillam	31	—	1897	Thomas Gillam	130	76
1872	—————	—	—	1898	Thomas Gillam	118	—
1873	D. E. Tayloe	58	25	1899	Thomas Gillam	120	—
1874	D. E. Tayloe	30	15	1900	Thomas Gillam	135	—
1875	D. E. Tayloe	30	25	1901	Thomas Gillam	109	75
1876	D. E. Tayloe	30	25	1902	Thomas Gillam	135	80
1877	J. J. Freeman	35	20	1903	Thomas Gillam	109	60
1878	J. J. Freeman	45	20	1904	Thomas Gillam	133	75
1879	J. J. Freeman	30	25	1905	Thomas Gillam	152	80
1880	J. J. Freeman	52	34	1906	Thomas Gillam	152	80
1881	A. J. Cobb	70	65	1907	Thomas Gillam	150	75
1882	A. J. Cobb	60	55	1908	Thomas Gillam	137	65
1883	A. J. Cobb	60	50	1909	Thomas Gillam	137	75
1884	A. J. Cobb	93	66	1910	Thomas Gillam	133	68
1885	A. J. Cobb	111	83	1911	—————	—	—
1886	A. J. Cobb	136	83	1912	J. H. Matthews	203	90
1887	A. J. Cobb	122	70	1913	J. H. Matthews	246	101
1888	A. J. Cobb	133	70	1914	J. H. Matthews	240	—
1889	A. J. Cobb	112	—	1915	J. H. Matthews	208	—
1890	A. J. Cobb	110	—	1916	J. H. Matthews	226	—
1891	A. J. Cobb	115	—	1917	J. H. Matthews	224	—
1892	A. J. Cobb	120	—	1918	J. H. Matthews	197	—
1893	A. J. Cobb	108	—	1919	J. H. Matthews	230	—

³⁹Other names should probably be added to this roster of those whose service has totaled 20 years or more. Records are unavailable or incomplete for several of the years following the initial election of Sunday School officers and teachers by the Church in 1923.

1920	Thomas Gillam	186	—	1945	B. E. Grant	262	135
1921	H. W. Early	191	—	*1946	_____	—	—
1922	H. W. Early	—	—	*1947	_____	—	—
1923	H. W. Early	208	—	*1948	_____	—	—
1924	H. W. Early	258	—	*1949	_____	—	—
1925	J. H. Matthews	300	—	1950	B. E. Grant	284	143
1926	J. H. Matthews	211	160	1951	B. E. Grant	188	95
1927	J. H. Matthews	233	139	1952	P. R. White	318	145
1928	J. H. Matthews	206	130	1953	P. R. White	344	196
1929	J. H. Matthews	272	142	1954	P. R. White	385	200
1930	J. H. Matthews	285	153	1955	E. G. Byrd	419	212
1931	W. L. Powell	305	164	1956	E. G. Byrd	407	204
1932	W. L. Powell	251	153	1957	E. G. Byrd	375	197
1933	W. L. Powell	333	146	1958	U. S. Mizelle	371	202
1934	W. L. Powell	289	133	1959	U. S. Mizelle	387	196
1935	W. L. Powell	239	107	1960	U. S. Mizelle	400	200
1936	W. L. Powell	251	118	1961	U. S. Mizelle	377	210
1937	L. S. Mizelle	245	123	1962	U. S. Mizelle	422	221
1938	L. S. Mizelle	277	133	1963	U. S. Mizelle	412	226
1939	W. L. Powell	262	130	1964	W. Tom Davis	414	224
1940	W. L. Powell	294	123	1965	W. Tom Davis	397	212
1941	W. L. Powell	262	135	1966	R. B. Spivey	395	206
1942	L. S. Mizelle	200	117	1967	R. B. Spivey	365	190
1943	B. E. Grant	232	110	1968	R. B. Spivey	403	201
1944	B. E. Grant	251	117	1969	R. B. Spivey	385	175

* Associational statistics unavailable.

Baptist Training Union

A Baptist Young Peoples' Union was first reported to the Association in 1923. It was an Intermediate Union, with 33 persons enrolled, and Mary Blackwell Parker listed as President.⁴⁰ By the following year, a Junior Union had been added, with John T. Cale listed as Leader of the Union.⁴¹ No statistics are given in the associational records for the years 1927 and 1928.⁴²

⁴⁰Minutes of the Forty-First Annual Session of the West Chowan Baptist Association, Held With Murfreesboro Baptist Church, Hertford County, October 30 and 31, 1923 (Goldsboro, N. C.: Nash Brothers, 1923), p. 41.

⁴¹Minutes of the Forty-Second Annual Session of the West Chowan Baptist Association, Held With Cashie Baptist Church, Windsor, Bertie County, October 28th and 29th, 1924 (Goldsboro, N. C.: Nash Brothers, 1924), p. 38.

⁴²The Unions probably ceased to operate effectively during these years.

Baptist Training Union officers were first elected by the Church in 1937, with Harold White named Director.⁴³ Training Union has continued to play a significant role in the education and maturation of the youth of the Church — especially — throughout the years. Its years of greatest popularity were 1937-1944. Though Baptist Training Union has never gained the measure of interest and support which its sponsors could have wished, many a young adult now serving in a leadership capacity in Cashie Church would probably single out the Training Union as a major formative influence upon his growth and development in the Christian life.

The table below indicates statistics available on the Baptist Training Union, including Directors, enrollment, and attendance figures after these became available.

<i>Yr. Director</i>	<i>Enr.</i>	<i>Yr. Director</i>	<i>Enr. Att.</i>
1923 _____	33	1948 Mrs. G. Sermons	— —
1924 _____	50	1949 Mrs. G. Sermons	— —
1925 _____	50	1950 Mrs. G. Sermons	64 39
1926 _____	27	1951 Mrs. G. Sermons	74 52
1929 Floyd Gooch	42	1952 Mrs. G. Sermons	59 34
1930 Floyd Gooch	60	1953 Mrs. G. Sermons	73 44
1931 Floyd Gooch	53	1954 Janie Lee Hughes	80 46
1932 _____	35	1955 Janie Lee Hughes	87 43
1933 Floyd Gooch	—	1956 Mrs. R. Castelloe	73 43
1934 _____	—	1957 Mrs. R. Castelloe	50 27
1935 _____	35	1958 Mrs. R. Castelloe	67 36
1936 Mrs. George Keeter	68	1959 _____	60 —
1937 Harold White	136	1960 Mrs. J. S. Powell	99 56
1938 J. E. Harrell	126	1961 Mrs. J. S. Powell	128 73
1939 James Lewis Bond	136	1962 _____	80 50
1940 Bessie Godwin	97	1963 Mrs. R. Castelloe	56 31
1941 Ulrich S. Mizelle	100	1964 Douglas James	49 34
1942 A. E. Bowen	101	1965 Robert B. Spivey	56 38
1943 Mrs. J. R. Hunter	124	1966 _____	73 37
1944 Mrs. R. Councilman	130	1967 Donald R. Dawson	63 33
1945 Mrs. R. Councilman	55	1968 Franklin Bailey	55 39
1946 Mrs. R. Councilman	—	1969 Jerry Dorman	— —
1947 Mrs. R. Councilman	—		

⁴³Minutes of Church Conference, April 11, 1937; October 5, 1937.

Daily Vacation Bible Schools

The earliest Daily Vacation Bible Schools noted in the *Minutes* of the West Chowan Association were conducted in 1931 at Ahoskie, Kelford, Lewiston, Mars Hill, and Union churches.⁴⁴ Cashie first reported conducting a Bible School in 1935. There were 115 enrolled, with an average daily attendance of 100.⁴⁵

Since that latter date, Vacation Bible School has become an annual affair. It has proved to be a popular and productive means of concentrated education and activity, centered about some theme appropriate to the life and witness of Christian youth. Available statistics on Vacation Bible School are noted below.

Year	Enroll- ment	Attendance	Year	Enroll- ment	Attendance
1935	115	100	1953	97	89
1936	—	—	1954	207	184
1937	—	—	1955	173	159
1938	—	—	1956	147	138
1939	118	86	1957	139	128
1940	123	104	1958	128	108
1941	106	86	1959	133	—
1942	—	—	1960	105	—
1943	133	89	1961	134	—
1944	118	98	1962	142	—
1945	144	110	1963	126	118
1946	—	—	1964	137	—
1947	—	—	1965	140	125
1948	—	—	1966	114	98
1949	—	—	1967	133	123
1950	102	86	1968	125	—
1951	—	—	1969	88	—
1952	—	—			

⁴⁴West Chowan Baptist Association. North Carolina. *Forty-Ninth Annual Session Held With Potecasi Baptist Church, Potecasi, N. C., October 27th and 28th, 1931* (Union, S. C.: Economy Printing Co., [n.d.]), p. 52. Three schools had been reported in 1930, but the churches were not identified.

⁴⁵West Chowan Baptist Association. North Carolina. *Fifty-Third Annual Session Held With Galatia Baptist Church, Seaboard, N. C., October 29-30, 1935* (Ahoskie, N. C.: Hertford County Herald, [n.d.]), p. 44. Bible Schools had been conducted jointly by the churches of Windsor at least as early as 1927.

Thus, the interests of missions and training in church membership have enjoyed a strong measure of support. The pursuit of these dual interests has provided a corps of strong leadership in the Church — past and present.⁴⁶

⁴⁶A Baptist Men's Brotherhood was first reported to the Association in 1967, with W. Tom Davis, Director.

V.

CHURCH PROPERTIES, FINANCES

There is a marked contrast between that half-acre of land secured for the erection of a Baptist meeting house in 1776 and the current value of the properties of Cashie Baptist Church — estimated at \$260,000 in 1968. The Church has also overcome some “lean years,” financially, in reaching its present status. This chapter relates something of the progress of the Church in these aspects of its life.

The Original Meeting House

It has been noted that Cashie Church was gathered in private homes for worship during the first six years of her life. The first meeting house was erected in 1776 on a half-acre plot, deeded to Jeremiah Dargan, “his heirs and assigns,” by one William Virgin.¹ This meeting house was located approximately one mile east of Windsor [at that time] on the road towards Edenton.² By 1803 the building had been made into a “commodious house of worship, being about forty-two feet square.”³

As early as 1802, however, efforts were being made to move the place of meeting to a more suitable or convenient location. The *Minutes of Church Conference* recorded: “Motion made by Bro[ther] J[ames] Jordan and second by Bro[ther] A[aron] Spivey whether the Meeting House should be moved to the deep branch on the other side of Windsor on lands belonging to W. G. Gray. After some debate, referred to next conference.”⁴ In a similar vein, “Motion made for the M[eeting] H[ouse] to be removed to the place where the old chapple (sic) formerly stood on the lands of Wm. Clifton.”⁵ This, too, was referred to the next conference. But sentiment proved to be so strong against moving the meeting house that the above references were ordered “expunged” from the record in February, 1803.⁶

¹Supra, p. 4.

²This would be the present location of the Sandy Point Baptist Church.

³Burkitt-Read, *op. cit.*, p. 206. The authors indicated that “additions” had been made to the original building since 1776.

⁴*Minutes of Church Conference*, December, 1802.

⁵*Ibid.*

⁶*Ibid.*, February, 1803.

Time, however, was beginning to take its toll on the little house of worship after almost a half-century of use. Accordingly, in 1824 it was "unanimously agreed that this Church build a new M[eeeting] H[ouse] & that Brethren Jones, John & Lewis Bond, & Doc[tor] Outlaw be a committee to get subscriptions for same, there being three places named where to build (viz., the present place, Windsor, & the Deep Branch.*)" ⁷ In March of the year following, the question of a location was discussed. The Deep Branch site received a bare majority of the votes cast.⁸

Division of opinion continued relative to the location of the proposed new house of worship. This, in turn, probably stifled efforts at gaining subscriptions towards the cost of construction. Little had been done over a year later, when the matter was raised in Conference again.

Brother W[illiam] H[ill] Jordan introduced the building of a new meeting house by a feeling address, when, on motion, it was resolved [that] we unite in prayer & that the Clerk open immediately a subscription for the same; furthermore, resolved that at next meeting we decide on the location of same. On motion, five commissioners were appointed to superintend the building, etc., when were nominated brethren John Bond, Jos[eph] B. Outlaw, L[ewis] Bond, Turner Carter, & E[phraim] Miller.⁹

But in Conference the following month a new turn of events occurred. Vote was taken on three possible locations for the meeting house: the [then] present site, the town of Windsor, and "near the brick yard by Mr. Rascoe's." A large majority voted to build on the present site.¹⁰ Sentiment for retaining the original building had to be reckoned with, however, and such sentiment was exceptionally strong. In June, 1826, it was resolved "that the subscription for the new meeting house be now destroyed & that good benches with backs & some small necessary repairs to the house & a well be — as soon as possible — prepared; the deacons to attend to it."¹¹

⁷Ibid., December, 1824.

⁸Ibid., March, 1825.

⁹Ibid., March, 1826.

¹⁰Ibid., April, 1826. There was considerable debate at this meeting as to whether the women were privileged to vote on determining a site for the new meeting house. It was finally decided that they were entitled to vote. The guess is that their votes reversed the earlier decision to move to a new location.

¹¹Ibid., June, 1826. The well appears to have been a constant problem. In October, 1791, the "male members agreed to meet on last Saturday in the month to repair the well. . . ." In April, 1794, Conference ordered "one dollar be given Bro[ther] Daniel for services done to the Meeting House and well." In February, 1802, Moses Gillam and Thomas Sutton were appointed to "devise ways and means to repair the M[eeeting] H[ouse] and well. . . ." In May, 1804, a Brother Gregory was appointed to superintend cleaning the well.

Three years later a majority of those in attendance at Conference voted to proceed with the building of a new meeting house, and "to build in the Town of Windsor or as near thereto as possible to obtain a place."¹² After a year, the committee charged with the building of the house reported that they had been unable to find a suitable place in Windsor, and that the present site was the most suitable they could obtain.¹³

In July, 1841, it was ordered that monthly contributions be made towards the construction of a new house of worship "where the old one stands."¹⁴ But the question of moving to the Town of Windsor, or beyond, was revived again in 1845. Those in Conference voted 12-9 against moving to a new site. Accordingly, Lewis Bond, Jonathan S. Tayloe, Jeremiah Bunch, Sr., and William Folk were appointed a committee to "make arrangements to build a house of worship."¹⁵

The First Meeting House In Windsor

A notation following the *Minutes of Church Conference* for December, 1853, indicated that services were first conducted in the new meeting house in Windsor during that month. How long construction had been in progress on the building — or how nearly complete it was at the time — is unknown.¹⁶ But the "old Cashie" meeting house was not quickly forgotten or abandoned. Due to the sentiments of older members of the Church, services were conducted at "old Cashie" throughout the summer months. During the winter the Church "moved to Windsor." The latter move was made — noted the records — in order to "have a more comfortable house" during the cold winter months.¹⁷

¹²*Ibid.*, October, 1829.

¹³*Ibid.*, August, 1830; September, 1830.

¹⁴*Ibid.*, July, 1841.

¹⁵*Ibid.*, April, 1845.

¹⁶A committee had been appointed as early as February, 1849, "to dispose of the old meeting house in some way most profitable to the church funds." Whether such action was taken in anticipation of construction of a new house in Windsor is unclear. It is possible that a new house had already been constructed adjacent to the old one at Cashie, as anticipated by the naming of a building committee in 1845. It seems doubtful, however, that two new houses of worship would have been constructed between 1845 and 1853.

¹⁷*Minutes of Church Conference*, November, 1856; November, 1857; November, 1858; November, 1859; November, 1860; March, 1863. The old meeting house across the Cashie River from Windsor ceased to be used by the congregation in 1863, or shortly thereafter. In 1865 a committee was named to "get the sentiments of the church relative to selling the old Cashie Church and grounds across the bridge to the colored members . . ." Sentiment must have been against the idea, for the colored members "requested the use of the edifice" in 1867. Their request was granted.

That first meeting house in Windsor continued to serve the congregation for over 50 years. The need for additional facilities and the impracticability of remodeling the old structure led to the consideration of a new building project in 1906.¹⁸ Pledges towards the cost of constructing a new house of worship were reported in excess of \$5,000 by May of that year.¹⁹ The final decision to build, however, was delayed until 1910.

The Present Sanctuary

At a called Conference on January 16, 1910, the Church voted to build a new edifice, at a cost of "not less than \$8,000 nor more than \$10,000."²⁰ A General Building Committee was named, with the details of preparation and construction apportioned among several sub-committees. The sub-committee on financing was prepared to recommend building "at once," with notes to be issued and property mortgaged to pay any deficit not pledged by the members of the Church.²¹ Construction was begun immediately, and the new sanctuary occupied for worship in July, 1911.²² But there had been some delays and — perhaps — some poor workmanship. In August, 1911, Thomas Gillam offered a motion in Conference to the effect that "the time for turning over the new church building to the trustees be indefinitely (sic) postponed because of the delay in getting the furnishing material and for other good reasons."²³

It was not until June 17, 1917, that the new sanctuary for Cashie Church was formally dedicated. Careful preparations had been made for this long-awaited occasion. The scene is best described by one who was present on that occasion, the late Judge Francis D. Winston:

In January, 1872, a committee was appointed to dispose of the old church structure. In April of that year it was reported that the colored brethren had paid \$300 for the building and grounds, and were to receive title to the property. Cf. *Minutes of Church Conference*, December, 1865; March, 1867; January, 1872; April, 1872.

¹⁸*Ibid.*, February, 1906. Repairs to the house had been noted as early as 1875, with major repairs undertaken in December, 1894, at a cost of \$700.00.

¹⁹*Ibid.*, May, 1906.

²⁰*Ibid.*, January 16, 1910.

²¹*Ibid.*, March, 1910. The members of the General Building Committee were Q. C. Davis, Abram Burden, E. L. Gatling, W. George Mizell, J. L. Spivey, W. L. Davis, A. S. Rascoe, W. L. Lyon, H. J. Castellow, Haywood Johnson, R. C. Bazemore, W. R. Cobb, John T. Smith, Jr., J. H. White, W. E. Copeland, J. L. Pritchard, Thomas Gillam, G. C. White, L. F. Pierce, H. P. Sewell, W. T. Tadlock, J. J. White, J. F. Phelps, C. A. Cooke, M. E. Evans, J. H. Bunch, A. G. Mitchell, John T. Harrell, and J. H. Matthews.

²²*Ibid.*, July 16, 1911.

²³*Ibid.*, August 5, 1911. These "good reasons" are not specified.

The formal dedication of their splendid new "House of Worship, to the glory, purposes and works of Almighty God," by the large membership of Cashie Baptist Church, at Windsor. . . revives the tender romance enveloping the constitution of the second oldest Baptist church in Bertie County. . . . The occasion was made especially interesting by the presence and participation of Rev. E. C. Dargan, D. D., Macon, Georgia, and Rev. Q. C. Davis, East Durham, North Carolina. Dr. Dargan is the grandson of the Rev. Timothy Dargan, a brother of Jeremiah Dargan. . . . His visit was made very interesting to him by a visit to the old church, founded by his great uncle and by a visit of the graveyard where Jeremiah Dargan and Ann Moore Dargan sleep. . . .

Rev. Walter R. Haight, pastor, arranged a very spectacular incident in the burning of the mortgage and notes given for the money borrowed to complete the work. The cancellation of these papers show that the full amount of \$17,000 had been paid. In the presence of the pastor, the official board and the congregation, a flame was touched to the papers and they were consumed, and a thousand voices raised the old fashioned long meter doxology and the building shook with melody.

The music of the occasion was of a very high order. The choirs of the three churches in town formed one body and the old hymns were sung with a spirit that moved everyone there. . . . A recess of two hours was required for the entertainment of visitors. Such a dinner as was partaken of can be served nowhere save in Bertie County. We had no Harvard plan at that meal; we had no wartime hospitality. There was an abundance of everything palatable. It was a great day.²⁴

Educational Units

In 1910 the Historian's Report to the West Chowan Association noted, with reference to Cashie:

The saints at Windsor are rapidly pushing to completion a house of worship which will meet the demands of the growing work in Windsor. The building will be of brick, trimmed with stone, and will be divided into two general departments — main auditorium and Sunday School department. The Sunday School department will contain six separate rooms, and an assembly room. The latter will be connected with the main auditorium by sliding doors, the two forming one continuous auditorium.²⁵

But, as indicated above, the building project of 1910 did not anticipate the needs of the 1940s and thereafter.²⁶

²⁴Judge Winston's account appeared in the June 27, 1917, issue of the *Biblical Recorder*, p. 5. There is one slight error. Jeremiah Dargan was the great-great uncle of E. C. Dargan.

²⁵Minutes of the Twenty-Eighth Annual Session of the West Chowan Baptist Association, Held With Rich Square Baptist Church, Northampton Co., N. C., October 25, 26 and 27, 1910 (Raleigh: Edwards & Broughton, 1910), p. 18.

²⁶Supra, p. 48.

The following committee was appointed on August 14, 1949, to proceed with preparations for the building of a Sunday School building, or annex to the church structure: W. I. Johnson, George Rhodes, R. P. Martin, W. H. Lassiter, B. E. Grant, and H. B. Spruill.²⁷ Construction on the new Sunday School facilities was begun in October, 1949, and completed in the following summer. Formal dedication of the building was delayed until May 4, 1952.²⁸

This additional annex, however, soon proved to be inadequate to the needs of the Church for educational space. Accordingly, in Conference on March 31, 1957, the Church committed herself to the raising of \$10,000 towards the cost of constructing additional Sunday School rooms within the year.²⁹ One Sunday each month was to be designated as a time for the receipt of special offerings in this regard.³⁰ By November, 1959, the Steering Committee on the Building Fund reported \$15,000 pledged towards the cost of the anticipated new educational unit.³¹ The laying of the cornerstone was done in June, 1961, with dedication ceremonies for the new building conducted on May 20, 1962. C. W. Duling, pastor of Cashie at the time construction was proposed, and Douglas M. Branch, General Secretary-Treasurer of the Baptist State Convention of North Carolina, were guest speakers for the occasion.³²

Church Parsonages

The earliest attempt to raise funds for the purchase of a house for the pastors of Cashie was made in 1883. A committee consisting of Charles Bond, David E. Tayloe, G. B. Cooper, William Rascoe, A. J.

²⁷Minutes of Church Conference, August 14, 1949.

²⁸According to an "Historical Sketch," found in the bulletin "Dedication of New Educational Building," May 20, 1962.

²⁹Minutes of Church Conference, March 31, 1957.

³⁰*Ibid.*, April 17, 1957.

³¹*Ibid.*, November 8, 1959.

³²*Ibid.*, May 20, 1962. The building was of brick, steel, and concrete construction, 88' x 48'. It contained a kitchen, fellowship hall, Beginner's Department, Primary Department, church offices, toilet facilities, and heating - air conditioning units on the ground level. The upper level contained assembly and classrooms for the Junior and Intermediate departments — a total of 30 rooms in the building. The cost of construction and equipment was in excess of \$60,000.

Members of the Building Committee were George Rhodes, Ulrich S. Mizelle, Pat R. White, George McLaney, Mrs. Goodwin Byrd, E. Len Weston, Mrs. Jack Powell, J. T. Moore, Willard Metcalf, Joe Heath, and Robert C. White.

Cobb, Fannie Mitchell, Kate Cooper, Rebecca Gillam, and Jennie Harrell was authorized to "raise funds to secure a pastor's home." This committee was discharged in August, 1883.³³

The subject of a parsonage was not raised again until 1895, when it was referred to a committee for further study. Again, nothing was effected.³⁴ In October, 1900, a committee was authorized to "proceed and have built a 'parsonage,' or a home for our pastors."³⁵ The work was accomplished, with the debt incurred on the parsonage reported "paid" in 1906. Later in the same year it was noted that some repairs had been made on the parsonage.³⁶

This house continued to be used as a home for the pastors of Cashie and their families until 1954, when a new brick structure was built on the lot where the old parsonage stood.³⁷ Repairs to the original building had been made on several occasions. The more pressing need for educational facilities, however, delayed the construction of a new and better parsonage until after this greater need had been met.

Early Financial Arrangements

Systematic giving to defray the expenses incurred by a church is a relatively recent practice among Baptists. In former days, occasional collections or "subscriptions" were taken as a particular need arose. Thus, one of the earliest entries in the extant records of Church Conference at Cashie has to do with such a subscription. "Ordered that Bro[ther] Aaron Spivey draw a subscription to present to Bro

³³*Ibid.*, June, 1883; August, 1883.

³⁴*Ibid.*, June, 1895.

³⁵*Ibid.*, October, 1900.

³⁶*Ibid.*, February, 1906; May, 1906. Available records failed to indicate just when a parsonage was built, or "secured." John J. Douglas was issued a call as pastor in December, 1900, at a salary of \$400, with parsonage furnished. E. Y. Poole accepted the call of the Church in March, 1901, on condition that a better parsonage be provided. Cf. *Minutes of Church Conference*, December 1, 1900; March 2, 1901.

Thus, the parsonage must have been built hurriedly. It was too small to accommodate the large family of W. R. Haight, for a special Conference on April 25, 1917, authorized enlargements and repairs to the building. On April 19, 1918, a "housewarming" marked completion of renovations to the parsonage. The cost of these was \$1115 — possibly more than the initial construction!

³⁷*Ibid.*, November 10, 1954, noted completion of parsonage. There had been talk of a new parsonage as early as the late 1930s.

[ther] Henery (sic) for his labors amongst us.”³⁸ Or again, “On motion it was ordered that Bro[ther] Capehart be paid 18/ . . . for furnishing the Lord’s Table.”³⁹

It was not until 1804 that indication is found of a “church fund,” or treasury. The record noted:

On motion: agreed that a sum be raised and paid unto the clerk by contributions as a fund to defray the expenses that may occur against the Church, and said clerk be authorized to open and keep open a subscription for the above purpose and return his account to the church yearly, the above subscription to be opened quarterly.⁴⁰

But the mere opening of a subscription did not suffice to meet the expenses of the Church. Accordingly, the deacons were requested to “prepare and present” a plan for the support of the fund in January, 1807.⁴¹

The first notice of a fund for the support of the pastors of Cashie was recorded in the *Minutes of Church Conference*, March, 1825:

On motion [agreed] that a fund be raised for the support of the pastor of the church of one hundred & fifty dollars and that it be raised by taxation of the members, each member paying in proportion to ability, & that the assessment & collection be made by the Deacons, & paid over to the pastor.⁴²

Two years later, however, it was necessary to take a special collection for the aid of the pastor, “when after some debate [it was] agreed to call each member’s name and let him pay as the Lord may incline him, when a liberal contribution was made.”⁴³

With the rise of the Baptist State Convention and the various benevolent objects supported through it, some more systematic means of raising financial support became necessary. The “cent-a-week” plan was suggested and adopted as the best means of assuring support for benevolent objects. Each member was encouraged to “take himself one cent a week and pay the same into the Lord’s treasury whenever

³⁸*Minutes of Church Conference*, April 31, 1791. Robert Hendry, pastor of Wiceacon Church, had served as pastoral supply for Cashie on several occasions after the death of Jeremiah Dargan.

³⁹*Ibid.*, May 5, 1792. This sum of 18 shillings would amount to \$2.16 at current exchange.

⁴⁰*Ibid.*, May 19, 1804.

⁴¹*Ibid.*, January, 1807. This plan was approved in April, 1807. It called for the subscription of a particular sum, annually, by the male members of the Church.

⁴²*Ibid.*, March, 1825.

⁴³*Ibid.*, April, 1827. It was 1851 before pastors were offered a stated salary by the Church.

it may be convenient. . . .”⁴⁴ Revenue derived through this system, however, was not sufficient to satisfy the commitments made by the Church towards the various benevolent objects. Accordingly, a committee of twelve was appointed in December, 1851, “. . . in order that they may form some financial system to the better arrangement and support of the church. . . .”⁴⁵ The committee was to meet some two weeks after its appointment to draw up its financial plan.

The Plan Of 1852

The scheme proposed by this committee was the most elaborate yet devised in aid of the financial operations of the Church. It was adopted in February, 1852, after having been presented one month earlier. The text of this plan is here presented in full.

The Church of Christ at Cashie in conference assembled, being impressed with the duty and necessity of adopting some financial system in order to give efficiency in favor of the various institutions and instrumentalities of the day, which have for their object the spread of the Gospel and the promotion of the Redeemer’s Kingdom on Earth, and believing it to be the most appropriate plan to make all our contributions through the church, do agree to adopt the following system, namely:

1st. Every male white member to be requested to contribute quarterly (i.e., on the Saturday of our quarterly meeting) twenty-five cents.

2nd. In addition to this assessment of twenty-five cents quarterly, the members whom the Lord has blessed with the ability to contribute more to his cause, to divide themselves into nine classes, each individual of this different class to contribute quarterly as follows:

Class 1st — \$12	5th — \$4
2nd — \$10	6th — \$3
3rd — \$8	7th — \$2
4th — \$6	8th — \$1
	9th — \$.50

Each member for himself and in view of his responsibility to God, to select the class to which he will belong, and pay his class assessment at the same time he pays his poll assessment of twenty-five cents; to wit, on Saturday of our quarterly meeting.

3rd. Believing it to be our duty to receive whatever contributions the congregation meeting with us may be willing to make, we will as a part of our system take up a public collection on Lord’s day of our quarterly meeting, and request Pastor to give notice on Lord’s day of our regular meeting previous that said collection will be made, and to accompany the notice with such remarks as he may deem expedient.⁴⁶

⁴⁴*Ibid.*, November, 1842.

⁴⁵*Ibid.*, December, 1851.

⁴⁶*Ibid.*, February, 1852.

This scheme apparently served the Church well until after the Civil War. It was then, however, that difficulties began to be noted. In 1870, M. C. Rhodes, pastor of Cashie, "made a statement of his difficulties to the church. Efforts were made for his relief."⁴⁷ In June, 1875, the Treasurer made a plea for the payment of pledges.⁴⁸ In October of the same year, the treasury was reported "empty."⁴⁹ Two months earlier it had been decided to take up a public collection "each Lord's day & night that we have preaching."⁵⁰ Faced with such circumstances, the Church attempted more stringent measures, hoping to secure and assure a financial income adequate to her needs.

Relating Dues To Discipline

It was decided to relate the payment of pledges more closely to that covenant agreement entered into by each member of the Church. The following resolution was submitted and approved in 1877:

Resolved, 1st — That the Deacons of the Church be requested to make a complete list of the male and female members of this Church and assess each member a proportionable part of the current expenses of the Church.

Resolved, 2nd — That this assessment be submitted to each member to revise or correct his individual assessment.

Resolved, 3rd — That in case a member shall neglect or refuse to pay, without a valid excuse, he shall be subject to the discipline of the Church, and persisting in not bearing his or her part of the expenses, shall be expelled [bold face in original].⁵¹

No letters of dismission were to be granted to persons who were in arrears on payments after 1882. Yet, deficits continued to be noted and appeals heard to "aid the treasury."⁵²

A new system, under the general supervision of a finance committee, was adopted in March, 1907. It was a variation on the older system — with the same disciplinary measures to be invoked against those who neglected to pay their assessments or dues — but it appears

⁴⁷Ibid., July, 1870. These "difficulties" were probably financial.

⁴⁸Ibid., June, 1875.

⁴⁹Ibid., October, 1875.

⁵⁰Ibid., August, 1875.

⁵¹Ibid., April, 1877. Some attention has been given above (p. 37f.) to those who were disciplined for failure to pay "dues" to the Church.

⁵²Ibid., September, 1882; April, 1885; December, 1885; June, 1888; February, 1889; and February, 1899, Conference records are examples of notices of deficits. In 1879, A. D. Cohen refused to relinquish the pastoral office to his successor until the balance due on his salary should be paid. A balance of \$53.20 was reported due R. D. Cross in July, 1902 — three years after he had resigned at Cashie!

to have operated more effectively in the hands of this committee.⁵³ The Church Treasurer was directed to make reports monthly in 1915.⁵⁴ In deference to those who continued to prefer designating their gifts, the duplex envelope system was recommended and adopted in 1920.⁵⁵

The Unified Budget

Cashie had adopted a budget for local expenses at least as early as 1927.⁵⁶ Two years later a budget had been adopted to cover all anticipated income and expenditures.⁵⁷ A financial secretary had been elected by the Church as early as 1910⁵⁸ During World War II the Church realized a sizeable interest on its income through the investment of surplus funds in government savings bonds.⁵⁹ The unified budget approach to Church finances — along with selected special emphases and campaigns in connection with building goals and certain benevolences — has proved to be a suitable plan of financing. Any indebtedness of the Church in recent years has been incurred only in connection with major building programs. Such periods of indebtedness have been entered into wisely, and with much forethought and planning.⁶⁰

⁵³*Ibid.*, March, 1907. "Collectors" had been appointed as early as 1894, with the unenviable responsibility of attempting to secure payment from those in arrears on their pledges.

⁵⁴*Ibid.*, May, 1915.

⁵⁵*Ibid.*, March, 1920.

⁵⁶Minutes of the Forty-Fifth Annual Session of the West Chowan Baptist Association, Held With Aulander Baptist Church, Aulander, Bertie County, N. C., October 25th and 26th, 1927 ([n.p.]: [n.n.], [n.d.]), p. 47. Budgets for local expenses may have been adopted prior to this date. Records were not available.

⁵⁷West Chowan Baptist Association, North Carolina. Forty-Seventh Annual Session Held With Meherrin Baptist Church, October 29-30, 1929, Murfreesboro, North Carolina (Ahoskie, N. C.: Hertford County Herald, 1929), p. 54. A canvass was made of "delinquent" members as late as 1934, however, in an attempt to secure the balance due on the pastor's salary.

⁵⁸Minutes of Church Conference, January, 1910. J. H. Matthews was named financial secretary at this time. The names of other financial secretaries are not available prior to 1932-33. Later secretaries have included: John T. Cale, O. W. Hale, W. H. Lassiter, E. Cohen White, A. E. Bowen, Katherine Gillam, Mrs. A. C. Mitchell, Mrs. J. T. Moore, and Mrs. Gilbert Rhodes.

⁵⁹A. E. Bowen, Church Treasurer, was authorized in 1944 to buy an "additional" bond to be applied to the building fund. In January, 1945, he was authorized to buy a \$1,000 bond, if the funds were available. Two \$1,000 bonds were purchased in December, 1945.

⁶⁰A note of indebtedness on the educational building was burned on Easter Sunday, April 14, 1968, some six years after the building's completion.

VI.

THE CHURCH AND THE DENOMINATION

A concern with co-operative endeavors through the local association and — later — the Baptist State Convention has characterized Cashie Church from her earliest years to the present. The Kehukee, Chowan, and West Chowan Associations have found her a constant supporter of their programs, and have numbered some of her sons and daughters among their strongest leaders. The institutions, agencies, and benevolences of the Baptist State Convention of North Carolina have enjoyed the support of Cashie throughout the history of that Convention.

The Church And The Kehukee Association

It has been noted that Cashie Baptist Church became affiliated with the Kehukee Association in 1779.¹ Except for various efforts at encouraging itinerant preaching, however, the Kehukee Association attempted no “program” which would involve the several churches in her connection. The later question of support for the “benevolent objects of the day” was to find the Kehukee aligning herself against such objects.²

Cashie played host to the annual meetings of the Association in 1786 and in 1798. Aaron J. Spivey, second pastor of Cashie, served as clerk of the Association in 1797 and in 1802. He was the author of the annual “circular letter” in 1799, and was asked to write the letter of correspondence with the Nuse Association in 1802. But Spivey and Cashie — under his pastoral leadership — were already being identified with those being attracted to the “benevolent objects” in 1806 — the year that 18 churches banded together to form the Chowan Baptist Association.

¹Supra, p. 6.

²The Kehukee Association attempted to foster a plan of itinerant preaching among “destitute” churches within her bounds in 1786, 1790, and 1795. While a majority of the churches opposed the plan in 1790, Cashie had approved the same. Aaron J. Spivey was among those engaged by the Association as itinerant preachers in 1795-96. This plan, too, was rejected by the Association after a one-year trial Cf. Burkitt-Read, *op. cit.*, pp. 90, 106-108, 114, 119, 120.

The Church And The Chowan Association

The names of Aaron J. Spivey and George Outlaw figured prominently in the records of the Chowan Baptist Association during the first two decades of her existence. Spivey served as Moderator of the Association for 3 years; Outlaw, for 13.³ Both men were often called upon to address letters of correspondence to sister associations. Spivey was asked to preach before the Association on at least 11 different occasions.⁴ He was the Chowan's favorite fraternal messenger to the Kehukee Association, serving in this capacity in 12 different years.⁵

Again, it was certain members of Cashie who were often chosen among the delegates to represent the Association at the General Meeting of Correspondence — one of the predecessors of the Baptist State Convention. Aaron J. Spivey had been a member of a committee to formulate objectives for a Meeting of Correspondence, appointed by the Association in 1809. When the first General Meeting assembled at Falls of Tar River in June, 1811, Spivey, Outlaw, and William Dossey were among the messengers sent from the Chowan Association.⁶

But if the names of Aaron J. Spivey and George Outlaw loom large in the affairs of the Chowan Association until their deaths in 1822 and 1825, respectively, they were not without successors among the members of Cashie. Reuben Lawrence, William Hill Jordan, Aaron J. Spivey (the younger), Jonathan S. Tayloe, and Lewis Bond figured prominently in associational records in the succeeding years. Lawrence preached before the Association in 1826, 1827, 1830, 1836, and 1841. Like Spivey before him, he was a frequent choice of the Association as fraternal messenger to sister bodies.⁷ William Hill Jordan served as

³Outlaw was Moderator, 1806-1810, 1813, 1815-1817, 1821, and 1823-1825; Spivey, in 1811, 1812, and 1814. Spivey also served as Clerk, 1808-1810.

⁴In 1806, 1809, 1810, 1811, 1812, 1814, 1817, 1818, 1820, 1821, and 1822. He preached the Introductory Sermon in 1810, 1820, and 1822.

⁵The practice of sending a letter of correspondence and a fraternal messenger to the Kehukee Association was continued until 1829.

⁶Spivey was a messenger to each of the General Meetings, 1811-1820; Outlaw was a messenger, 1811, 1813-1816, and 1819; Dossey, 1811-1813. Available records of the General Meeting indicated that all three men played prominent roles. Outlaw was Moderator, 1812-1814. Spivey preached the Introductory Sermon in 1813. Dossey was Clerk, 1812-1814. The Minutes of the General Meetings for 1812, 1813, 1814, and 1816 were printed in *Wake Forest Student*, XXVII (September, 1907), pp. 8-34.

⁷Lawrence was messenger to the Neuse Association, 1826-1831, 1835, 1836, 1839, and 1840. One of his most difficult assignments was as a member of a committee attempting to effect a reconciliation with the Kehukee Association—an attempt which proved futile.

Clerk-Treasurer of the Association, 1824-1826. A. J. Spivey, the younger, had been recognized as a man of talents prior to a sojourn in Tennessee, and later served on various associational committees during his brief tenure as pastor of Cashie.⁸ Jonathan S. Tayloe and Lewis Bond were members of the early Executive Committees of the Association, with Bond serving in this capacity for some 9 years.⁹

The men who represented Cashie among the messengers to the Association, 1806-1883, kept the Church in close contact with the larger fellowship of Baptists. The contributions of these individuals — as well as that of the Church which they represented — to the deliberations and objectives of that body cannot be easily estimated or evaluated.¹⁰ The annual meeting of the Association was entertained by Cashie Church on 5 different occasions: 1807, 1819, 1831, 1855, and 1875.

The Church And The West Chowan Association

On July 27, 1883, delegates from 26 churches — meeting at Winton, North Carolina — agreed to organize a new association within the bounds of the old Bertie Union Meeting.¹¹ Cashie Church was selected as the meeting place for the first session of this new organization. The date: October 16-18, 1883. Thus, began the history of Cashie's affiliation with the West Chowan Baptist Association — an affiliation maintained to the present.¹²

⁸Spivey had been Assistant Clerk (1831, 1832); Clerk pro-tem (1833, 1834); and Clerk-Treasurer (1834-1836). He served on committees on Home Missions (1853, 1854) and Foreign Missions (1854).

⁹The original function of the Executive Committee was to settle difficulties arising between ministers and churches.

¹⁰The name of Dr. Samuel J. Wheeler should not be overlooked in recounting those who held places of responsible leadership. Wheeler's years as Clerk of the Association, however, came while he was yet a member of Meherin Church.

¹¹The record of this meeting is found in the *Minutes of the First Annual Session of the West Chowan Baptist Association, Held With the Cashie Baptist Church at Windsor, Bertie County, N. C., October 16th, 17th and 18th, 1883* (Raleigh: Edwards, Broughton & Co., 1883), p. 2. The Bertie Union Meeting — an occasional gathering of messengers appointed from Baptist churches within Bertie, Hertford, and Northampton counties — originated as early as 1801. Adequate records of the Bertie Union Meetings have not been preserved. It continues to the present as a "spring meeting" of the West Chowan Association. Burkitt-Read, *op. cit.*, pp. 153ff., gives a description of the purpose of the Union Meeting, along with an early constitution of the Bertie Union.

¹²An attempt was made at this first session to perpetuate the name "Cashie" in the name of the new organization. "Bro[ther] Charles Bond, of Cashie, moved to amend Art. 1 of the Constitution by striking out West Chowan and inserting Cashie." Bond's attempt did not gain enough support to be approved by the body. Cf. *ibid.*, p. 7.

Seven sessions of the annual associational meeting,¹³ 3 of the Association's moderators,¹⁴ and 15 preachers of annual sermons have been associated with the membership of Cashie throughout the years of the West Chowan's existence.¹⁵ Associational interest in the areas of missions, education, and the other benevolent and philanthropic causes of the denomination have always met with the enthusiastic approval and support of the membership of Cashie.

Several outstanding laymen of the Church have been called upon for a variety of services by the Association. Each has done a commendable job when called upon for such service. Among these, note should be taken of A. J. Cobb,¹⁶ D. E. Modlin,¹⁷ Thomas Gillam,¹⁸ J. H. Matthews,¹⁹ E. L. Gatling,²⁰ Pat R. White,²¹ Ulrich S. Mizelle,²² and Joe M. Heath.²³ Certain of the women have been noted previously in connection with the work of Woman's Missionary Union.

¹³In 1883, 1906, 1924, 1933, 1952, 1962, and 1966.

¹⁴Thomas Gillam (1909-1914), J. H. Matthews (1932-1936), and E. Len Weston (1962, 1963).

¹⁵Of these, T. T. Speight, R. D. Cross, R. L. Gay, Q. C. Davis, D. P. Harris, W. R. Haight, E. Len Weston, and Tom M. Jones were pastors of Cashie at the time each preached the annual sermon. The others (T. G. Wood, Braxton Craig, J. B. Boone, J. A. Speight, Dancy Cale, and R. D. Stephenson) were former pastors and/or members. Cale, Harris, and Cross preached the annual sermons on two occasions each.

¹⁶Cobb served on the Association's Committee on Education (1883, 1884, and 1891); Church Statistics (1888); Foreign Missions (1894); and Baptist Orphanage (1895). He was also an active participant during the early years of the West Chowan Sunday School Convention.

¹⁷Modlin was named to the Committee on Education (1899) and the Committee on Foreign Missions (1900). Like Cobb, he was quite active in the Sunday School Convention of the Association.

¹⁸Prior to his terms of service as Moderator, Gillam had served on the Committee on Orphanage (1899), Committee on Chowan Baptist Femal Institute (1906), Committee on Foreign Missions (1907), and Committee on Education (1908).

¹⁹John Hilary Matthews (1873-1946) figured more prominently than did any other single individual from Cashie in the affairs of the Association and the Baptist State Convention. In addition to service on a host of associational committees, Matthews was a member of the Executive Committee (1922-1928, 1932-1936); Vice-Moderator (1928-1931); and Moderator (1932-1936). He was director of the 75 Million Campaign within the Association. In 1925, he proposed a program of "associational missions," under the direction of the Executive Committee. As Chairman of the Board of Trustees of Chowan College (1917-1940), he kept the interests of that institution before the Association and the Baptist State Convention.

²⁰Gatling served on the Committee on Chowan College (1911); Committee on Christian Education (1915, 1917, 1918); Committee on Apportionment (1916); and Committee on Church Statistics (1920).

²¹Pat R. White has been a member of the Committee on Nominations (1957, 1965); Committee on Civic Action (1960); Committee on History (1963); and the Executive Committee (1963).

²²Mizelle has served as Intermediate Sunday School Leader (1960, 1961); on the Nominating Committee (1961); and on the Executive Committee (1967-1969).

Finally, Cashie has been "mother" to the following churches within the bounds of the West Chowan Association: Colerain, constituted in 1789; Capeharts, constituted in 1824; White Oak, constituted in 1856; Green's Cross, constituted in 1874; Roquist, constituted in 1878; and Hillside, constituted in 1885. Of these, White Oak, Roquist, and Hillside are no longer extant.

The Church And The Baptist State Convention

The old Chowan Association was the "breeding ground" for the idea of a Baptist State Convention. Note has been taken previously of the role played by certain members of Cashie in the General Meeting of Correspondence.²⁴ The formation of the Baptist State Convention in Greenville in 1830 found others in the Church ready to promote the cause. While all the institutions, agencies, and benevolences of the Convention have enjoyed the support of Cashie throughout the years, Wake Forest College [now University] and Chowan College have been especially dear to her.

Notable among early leaders in the Convention from Cashie were Turner Carter, Aaron J. Spivey, and Joseph B. Outlaw. Carter was named a Vice-President of the Convention in 1834, after having served on its Board of Managers with Spivey and Outlaw.²⁵ It is tempting to speculate that the 1834 session of the Baptist State Convention made

²³Joe M. Heath, prior to being named Vice-Moderator in 1966, had served on the Executive Committee (1961, 1962); on the Committee on Order of Business (1965); and on the Committee on Nominations (1969).

²⁴Supra, p. 66.

²⁵**Proceedings of the Fourth Annual Meeting of the Baptist State Convention of North Carolina, Held at Cashie Meeting House, Bertie County, November 1-5, 1834** (Newbern, N. C.: Office of the Recorder, 1835), pp. 4, 9. Turner Carter (1803-1835) was a very promising young man whose possible effectiveness as a leader in the Church and denomination was cut short by an early death. He had already been elected deacon at Cashie, was an agent for the **North Carolina Baptist Interpreter** and its successor, the **Biblical Recorder**, and was a charter member of the Board of Trustees of Wake Forest Institute. A brief biographical sketch is found in the **Minutes** of the Chowan Association for 1835. William Hill Jordan later eulogized him in a moving address before the students at Wake Forest: "Oh, Carter, my friend! my brother! I shall be pardoned if I pause for a moment to drop a tear over thy early grave. Who that knew thee did not love thee! Let fond memory dwell upon the image of thy modest youth, the fidelity of thy friendship, the sweetness of thy temper, the unsullied purity of thy character, united with excellent understanding, all consecrated to virtue, to benevolence, to truth. When I think of what it was permitted thee in the brief moment of thy existence to do, I feel encouraged, but my heart melts when I reflect upon what thou would'st have done." Cf. George Washington Paschal, **History of Wake Forest College** (Raleigh: Edwards & Broughton Company, 1935), I, 573, 574.

an indelible impression upon the Church. This session was held in the old Cashie Meeting House, with members of the congregation and other good folk of Windsor and the County entertaining the delegates during their 5-day sojourn. The semi-annual meeting of the Convention's Board of Managers had been held at Cashie in the previous year. At any rate, the Convention has been able to count numerous friends and supporters from Cashie since that date.²⁶

As indicated previously, Wake Forest University and Chowan College have occupied places of special interest within the broader context of the Convention's institutions, agencies, and benevolences. Both have enjoyed a marked patronage and support among the membership of Cashie. Individuals from the Church have played major roles in the operation of both institutions.

Turner Carter, Joseph B. Outlaw, and Aaron J. Spivey were charter members of the Board of Trustees of Wake Forest Institute.²⁷ Spivey and Outlaw were members of the first building committee, pledging their personal property to secure the prompt erection of the

Aaron J. Spivey served on the Board of Managers (1834-1836, 1853-1854). Joseph B. Outlaw was elected a Vice-President (1835, 1836), after having served on the Board of Managers (1830, 1833).

²⁶Others from Cashie who have held responsible positions within the Convention structure included Moses Gillam, a member of the Board of Missions, 1876, 1877; Thomas Gillam, a member of the Board of Missions (1910-1913); and J. H. Matthews, a member of the Board of Missions (1918-1925) and of the General Board (1925-1929).

The following were noted as messengers to the annual meetings of the Convention: Reuben Lawrence (1834); Joseph B. Outlaw (1833, 1834); Turner Carter (1833); Aaron J. Spivey (1834); Jonathan S. Tayloe (1840, 1842, 1846, 1850); David Harrell (1844); William Folk (1849, 1850); J. R. Raynor (1849); Samuel Floyd (1850); J. B. Boone (1894, 1895); R. D. Cross (1897); J. O. Alderman (1902); C. M. McIntosh (1904); R. L. Gay (1905, 1906); R. D. Stephenson (1908); Q. C. Davis (1911); D. P. Harris (1913, 1914); E. L. Gatling (1916); W. R. Haight (1916, 1917, 1920-1922); J. H. Matthews (1916, 1918-1922, 1925-1927, 1930, 1939); C. C. Smith (1923-1926); C. C. Cox (1927, 1928); Mrs. C. C. Cox (1927); Mrs. J. H. Matthews (1927); J. G. Pritchard (1927); E. C. Kolb (1930-1935); J. L. Powell (1930); Mrs. J. L. Powell (1930); J. H. Tadlock (1930); Mrs. E. C. Kolb (1931); John R. Link (1936, 1937); Mrs. John R. Link (1937); H. W. Early (1937, 1942); Millard R. Brown (1938-1941); Mrs. Millard R. Brown (1938-1941); W. F. Woodall (1942); R. L. Councilman (1944-1948); Mrs. R. L. Councilman (1944-1948); W. I. Johnson (1949-1953); C. W. Duling (1954, 1957-1959); E. Goodwin Byrd (1957, 1958); Mrs. E. Goodwin Byrd (1957); Pat R. White (1957); Robert C. White (1957, 1968, 1969); Mrs. Robert C. White (1957, 1962, 1968, 1969); A. E. Bowen (1958, 1959); Mrs. A. E. Bowen (1958, 1959); E. Len Weston (1960-1966); Mrs. E. Len Weston (1962); Meritta Hoggard (1962); Ann Sermons (1962); Tom M. Jones (1967-1969); and Mrs. Tom M. Jones (1967).

²⁷Paschal, *op. cit.*, I, 62f. Other members of Cashie who have served on the Board of Trustees are Lewis Bond (1844-1851), Jonathan S. Tayloe (1844-?), and Herbert W. Early (1937-1946).

first college building.²⁸ Spivey is said to have come to the initial meeting of the Board with a gift of \$103 in his pocket.²⁹ Bertie County was second only to Wake County in the number of students who matriculated at Wake Forest, 1834-1862.³⁰

The roster of those who have devoted time, energies, and financial support to Christian higher education at Chowan College is even greater than that at Wake Forest. Unlike Wake Forest, Chowan was almost totally dependent upon regional support during the first 75 years of her history. This support was found, primarily, in the Chowan and West Chowan Associations.

Aaron J. Spivey (1853-1854); Jonathan S. Tayloe (1854, 1855); Thomas Gillam (1899-1920); J. H. Matthews (1913-1940); John L. Pritchard (1926-1932); and A. E. Bowen (1944-1948, 1950-1953) have served on the college's Board of Trustees. The roster of graduates of Chowan includes the names of many associated with Cashie. The college has been included in the annual budget of the Church for the last several years.³¹

It was J. H. Matthews, Chairman of the Board of Trustees of Chowan College (1917-1940), who kept the interests of the college before the churches of the West Chowan Association and before the Baptist State Convention. Matthews offered a resolution to the West

²⁸*Ibid.*, p. 109. Outlaw was the first President of the Board. He was also elected to the medical faculty, but probably never served in that capacity.

²⁹*Ibid.*, p. 98.

³⁰*Ibid.*, p. 176. Several of these were probably "sons" of Cashie. Among those associated with Cashie who are known to have attended Wake Forest throughout the years are: J. O. Alderman, J. B. Boone, David Harrell, and D. P. Harris (pastors); also: W. F. Cale, Fanning Craig, Lou Lyon Craig, Herbert W. Early, John C. Foushee, J. J. Freeman, Francis Gillam. Thomas Gillam (1846), C. J. Gray, William Hill Jordan, Luther Whitmel Powell, John L. Pritchard, James A. Speight, E. Lowell Spivey, and David Edward Tayloe.

³¹Information on trustees and graduates comes from Edgar V. McKnight and Oscar Creech, *A History of Chowan College* (Murfreesboro, N. C.: Chowan College, 1964), pp. 272ff. Names of graduates or other students recognized as related to Cashie included: Lizzie Gillam (Mrs. Aaron Rascoe, 1873); Rachel Tayloe (1879); Lettie Rice (Mrs. J. H. Dempsey, 1902); Helen Rice (Mrs. J. G. Ward, 1903); Carrie Mitchell (Mrs. John G. Pritchard, 1904); Beulah Vaughan (Mrs. W. S. Cowan, 1911); Willie Perkins Mizelle (1915); Inez Helen Matthews (1918); Amy Haight (1920); Jessie Morris (Mrs. J. L. Byrd, 1922); Hilda Matthews (1925); Moella Askew (Mrs. W. H. Powell, 1926); Maywood Modlin (Mrs. J. C. Scarborough, 1933); Nora Mae Ward (Mrs. J. Edgar Harris, 1935); Hilma Ward (Mrs. Lou Lyon Craig); Margaret Peele (Mrs. Dalmus Bazemore, 1935); Ruby Mitchell (Mrs. Hazen Lancaster); Katherine Ellington (Mrs. Francis B. Russell, 1963); and Francis B. Russell. Inez Matthews also served on the faculty at Chowan, 1922-1937.

Chowan Association in 1931, urging each church to place the college in its regular budget.³² Moreover, it was he who offered a motion to the Baptist State Convention in 1939, calling for the retention by the Convention of Chowan, Boiling Springs [Gardner-Webb] and Wingate as junior colleges, with each receiving a proportionate share of financial support from the Convention.³³

Thus, the Baptist Church at Cashie has maintained a vital contact with the larger Baptist fellowship throughout the years. The objects of the Baptist State Convention — and, through her, of the Southern Baptist Convention—have received the hearty support and co-operation of the membership of Cashie, under the leadership of a succession of pastors devoted to these same objects.

Two hundred years is now history with the Baptist Church at Cashie. This account has sought to call attention to some of the major programs and personalities which have shaped that history. Of necessity, there are omissions which might have found a place in such an account: the role of the boards of deacons,³⁴ the music ministry,³⁵

³²West Chowan Baptist Association. North Carolina. **Forty-Ninth Annual Session Held With Potecasi Baptist Church, Potecasi, N. C., October 27th and 28th, 1931** (Union, S. C.: Economy Printing Co., [n.d.]), p. 25.

³³Annual of the North Carolina Baptist State Convention. **One Hundred Ninth Annual Session. First Baptist Church, Winston-Salem, November 21-23, 1939** ([n.p.]: [n.n.], [n.d.]), p. 33. Due to the indebtedness of the Convention, the pressing needs of Wake Forest, and the financial outlay required to maintain Chowan, Boiling Springs, and Wingate as standard junior colleges, the Education Commission of the Convention had recommended that the Convention “. . . center its financial support on Wake Forest and Meredith as senior colleges and Mars Hill and Campbell as junior colleges, with the further understanding that when and if either Boiling Springs, Wingate or Chowan should increase its enrollment to 200 students and so improve its equipment, and otherwise meet the requirements of the Southern Association of Colleges and Secondary Schools for an accredited junior college, then its application for membership in the North Carolina Baptist Educational System shall be favorably considered.” Matthews' substitute motion to this recommendation received a slight majority of votes cast by the Convention messengers.

³⁴J. B. Boone, Pastor of Cashie, 1893-1895, appears to have been the first to call meetings of the “board of deacons.” The earliest record of such a meeting is found in the **Minutes of Church Conference, July 1, 1893**. After that date — and especially in more recent years — Conference records refer to numerous recommendations from the board of deacons. The records of the meetings of the deacons, however, have not been preserved.

³⁵The names of 3 of the women of Cashie deserve special mention in connection with the music ministry of the Church. These are Mrs. E. L. Gatling, Mrs. E. H. Tayloe, and Mrs. J. L. Byrd. Mrs. Gatling served as choir director for over 25 years; Mrs. Tayloe, as organist for about the same length of time. Mrs. Byrd succeeded Mrs. Tayloe as organist in the late 1940s.

the Ladies Aid Society³⁶ — to name a few. The lack of available information and/or the placing of such within the broad outline of this work has dictated any such omissions.

If the past is but prologue, the Baptist Church at Cashie stands on the threshold of an even greater ministry in the future. May such prove to be the case for the sake of the Christ whom she serves, and for the sake of the world within which she witnesses.

³⁶The Ladies Aid Society — a combination service organization and hospitality committee — antedated the WMU. Its service operations were continued into the late 1920s.

Appendix A

PASTORS AND OTHER CHURCH OFFICERS

The Baptist Church at Cashie has been served by 34 different pastors during her first 200 years. Their tenures in the pastoral office have ranged from the 28 years of Aaron Joshua Spivey (the elder) to the 4-month pastorate of John J. Douglas. Those who have served as pastor are listed below.

Jeremiah Dargan (1770-1786)
Aaron Joshua Spivey (1794-1822)
Reuben Lawrence (1823-1843)
Aaron J. Spivey (1852-1854)
Andrew Murdock Craig (1855-1868; 1874)
Marmaduke Cartwright Rhodes (1869-1870)
Jeremiah Bunch, Jr. (1871-1873)
A. D. Cohen (1875-1879)
Thomas Gideon Wood (1879-1881)
John Alexander Speight (1882-1883)
Robert VanDeventer (1884-1887)
Thomas T. Speight (1887-1892)
Jesse Bynum Boone (1893-1895)
R. D. Cross (1895-1899)
R. H. Gilbert (1899-1900)
John J. Douglas (1900)
Jacob Oliver Alderman (1901-1903)
Charles M. McIntosh (1903-1905)
R. L. Gay (1905-1907)
R. D. Stephenson (1907-1909)
Quinton Clarence Davis (1909-1912)
D. P. Harris (1913-1915)
Willard Reed Haight (1916-1922)
Charles Cook Smith (1923-1926)
C. C. Cox (1926-1929)
Ernest C. Kolb (1930-1936)
John R. Link (1936-1938)
Millard R. Brown (1938-1942)
Wilbur F. Woodall (1942-1943)
R. L. Councilman (1944-1948)
W. I. Johnson (1949-1954)

Charles Wesley Duling (1954-1960)
E. Len Weston (1960-1966)
Tom M. Jones (1967 —)

It will be noted that there are two lengthy interims: following the deaths of Jeremiah Dargan (1786) and Reuben Lawrence (1843). Lemuel Burkitt, Robert Hendry, and Martin Ross are known to have ministered to the congregation between the death of Dargan and the induction of Aaron Joshua Spivey into the pastoral office. David Harrell is sometimes listed as the pastor of Cashie Church, 1843-1851. According to the *Minutes of Church Conference*, Harrell assisted in preaching and administering the ordinances. It is improbable that he was ever officially called to the pastoral office. Other ministers who assisted the Church during this same interim included Amos J. Battle, Andrew Murdock Craig, James Delke, William Hill Jordan, Sr., James A. B. Kilpatrick, and Henry White.

The *Minutes of Church Conference* indicated that the following persons have served as Clerk of the Baptist Church at Cashie:

Aaron J. Spivey (1790-1794)	E. L. Gatling (1904-1905)
James Ross (1794-1802)	W. R. Cobb (1905-1915)
Thomas H. Speller (1802-1804)	John T. Cale (1915)
George Outlaw (1804-1825)	Herbert W. Early (1916-1924)
Joseph B. Outlaw (1825-1834)	M. Dancy Cale (1924-1931)
A. J. Spivey (1834-1837)	L. S. Mizelle (1931-1943)
William Folk (1837-1867)	O. W. Hale (1943-1953)
Samuel J. Wheeler (1867-1874)	J. R. Hunter (1953-1957)
A. J. Cobb (1874-1886)	Ulrich S. Mizelle (1957-1958)
Lee Bond (1886-1888)	Ann E. Sermons (1958 —)
D. E. Modlin (1888-1903)	

The finances of the Church were not handled through a single Treasurer until 1894. The Church Clerk had also acted as Treasurer during the earliest years. With the rise of interest in the "benevolent objects of the day," separate individuals would be named as treasurers for particular funds (Convention objects, pastor's salary, aid to the poor, etc.). Among those so designated were: Thomas Gillam (1842), Alexander R. Thompson, Joseph Bryant Spivey, Henry W. Lyon, R. W. Goode, A. J. Cobb, C. L. Grant, and Thomas Gillam (1889). It is certain that there were many others whose names have not been recorded in the Church records.

After 1894, the Treasurers were:

Thomas Gillam (1894 - ?)
C. A. Cooke (? - 1914)
C. F. Lyon (1915-1920)

W. L. Lyon (1920-1938)
A. E. Bowen, Sr. (1938 —)

The names of 85 men have been found throughout the records of Church Conference, with an indication that these were elected and ordained to the office of *Deacon*. There were probably others who served the Church in this capacity. Those known to have been ordained to the diaconate are listed below, along with the year such service began.

George Capehart (?)
Joshua Collins (1792)
Moses Gillam (1794)
Thomas Sutton (1794)
Benjamin Folk (1805)
Joseph B. Outlaw (1825)
Lewis Bond (1825)
Turner Carter (1825)
James Jones (1825)
Thomas Gillam (1832)
Jonathan S. Tayloe (1832)
Bryan Butler (1844)
William Hyman (1844)
Thomas C. Watson (1851)
William Folk (1851)
Samuel J. Wheeler (1867)
Adoniram Judson Cobb (1873)
David E. Tayloe (1876)
Dancy Cale (1881)
R. T. Phelps (1884)
R. W. Goode (1884)
Thomas Gillam (1884)
Isaiah Castellow (1884)
William L. Privott (1892)
James J. Cobb (1892)
James E. Mitchell (1892)
Joseph Bryant Spivey (?)
Whitmel Ward (1900)
J. H. White (1900)
Joseph L. Spivey (1900)
W. L. Davis (1900)

W. George Mizell (1906)
J. H. Matthews (1906)
W. R. Cobb (1906)
J. A. Johnson (1910)
J. E. Tadlock (1915)
Herbert W. Early (1916)
W. L. Lyon (1916)
W. T. Tadlock (1916)
E. L. Gatling (1923)
John T. Cale (1923)
C. W. Byrum (1923)
W. L. Powell (1923)
G. Clinton White (1923)
W. H. Lassiter (1933 ?)
L. S. Mizelle (1935 ?)
O. W. Hale (1935)
E. Cohen White (1941)
Pat R. White (1941)
Claude J. Gray (1941)
B. E. Grant (1943)
W. S. Pritchard (1943)
A. E. Bowen (1943)
A. C. Mitchell (1943 ?)
C. H. Pruden (1943)
F. C. Morris (1944)
H. C. Holloman (1951)
Percy Roberts (1951)
F. M. Edwards (1951)
P. M. Ferebee (1951)
Frank Adams (1953)
Johnny Walker (1953)

J. R. Hunter (1953)
George Rhodes (1953)
Goodwin Byrd (1953)
G. T. Davis, Jr. (1953)
Robert C. White (1953)
Robert B. Spivey (1953)
Willie Leggett (1953)
W. L. Cooke (1953)
Ulrich S. Mizelle (1957)
J. T. Moore (1957)
Charles Collins (1959)
John C. Foushee (1959)

Joe M. Heath (1959)
Tom Davis (1959)
J. A. Speight (1959)
W. Tom Dawson (1960)
Dan Bowen (1962)
J. S. Powell (1962)
Dalton White (1963)
Ronald Berry (1964)
Norman Ferebee (1964)
Franklin Bailey (1968)
Nathan Copeland, III (1969)

Appendix B

ROSTER OF CHURCH MEMBERS

The following roster of the names of persons who have held membership with Cashie Baptist Church has been taken from those names recorded in the *Minutes of Church Conference, 1791-1969*. The date of admission is given in cases of identical names. *Italics* indicates Negro members. An asterisk (*) denotes current resident members. The spelling of the particular Church Clerk who transcribed the names has been used, except in a few instances of obvious misspelling.

A

*Adams, Elaine	Allen, Shirley
*Adams, Frank	Allen, W. O.
Adams, Franklyn	Alston, Annie B.
*Adams, Michael	Alston, Annie E.
Adams, Samuel H.	*Alston, Della
Adkins, James F.	Alston, Edna
Adkins, Sarah	Alston, James
Airs, Frances	Alston, James, Jr.
Alford, Mrs. Varnal	Alston, Peter Vann
Algier, Carolina	Alston, Raleigh
Algier, Henry C.	*Armstrong, Mary
Alderman, Jacob Oliver	Asbell, Alonzo
Alderman, Viola M.	Asbell, Betsy
<i>Allen, Amy</i>	Asbell, Joseph
Allen, Ann	Asbell, Martha Jane
Allen, Frances	Asbell, Mary Elizabeth
Allen, J. A.	Asbell, Nathan
Allen, James	Asbell, Norman
Allen, Mrs. J. A.	Asbell, Solomon
Allen, J. B.	<i>Ash, Jerry</i>
Allen, John	<i>Ashburn, Harriett</i>
Allen, J. S.	Ashburn, Mary (1803)
Allen, Mrs. J. S.	Ashburn, Mary (1824)
Allen, Lucille	<i>Ashburn, Sally</i>
*Allen, Margaret	Askew, J. D.
Allen, Peggy	Askew, Letitia L.
Allen, Priscilla	Askew, Mae Lee
Allen, Sarah	Askew, Martha

Askew, Sarah
Askew, Susan
Askew, Thomas R.
Askew, William
Askew, William LaFayette
Askew, Willie H.
Averitte, Elouise
Averitte, Mary

B

Baggett, A. E.
Baggett, Atha
Baggett, Essie
Baggett, Jonathan
Baggett, Joseph
Baggett, Lewis Allen
Baggett, Louise
Baggett, Mrs. M. C.
Baggett, Patty
Baggett, Shelton
Bailey, Franklin
Bailey, Mrs. Franklin
*Baker, Dorothy
*Baker, Jerry
Baker, Mrs. Kieffer
*Barber, Annie
Barber, Cullen
Barber, Durham
Barber, Nancy
Barbour, William A.
*Barkley, Ruby
Barnacascel, Jean
*Barnacascel, Maude
Barnacastle, Beverly
Barnacastle, Francis
Barnacastle, Harriett
Barnacastle, Henry
Barnacastle, Jack
Barnacastle, James H.
Barnacastle, James W.
Barnacastle, J. B.

Barnacastle, Mrs. J. B.
Barnacastle, Kenneth
Barnacastle, Matilda
Barnacastle, Raymond
Barnacastle, Mrs. Raymond
Barnacastle, Susan
Barnacastle, William P.
Barnacastle, Sarah
Barnacastle, Uriah
Barnes, Carrie
Barnhardt, Mrs. Floyd
Barnhill, Mrs.
Bartlett, Rhodda
Bartlett, Willie
Bass, Charles F.
Bass, Sally A.
Bass, Sarah
Bass, William M.
Bates, Cambridge
Bates, Henry
Bates, Ina
Bates, Mary
Bazemore, Alease
Bazemore, Amelia
Bazemore, Bertha H.
Bazemore, Bryant A.
*Bazemore, Dalmus
Bazemore, D. L.
Bazemore, Frank E.
Bazemore, Mrs. Frank E.
Bazemore, Grace M.
Bazemore, Hester C.
Bazemore, Horatio
Bazemore, Jesse
Bazemore, John
Bazemore, Katie L.
Bazemore, Lloyd
Bazemore, Lydia
*Bazemore, Margaret
Bazemore, Martha
Bazemore, Penelope
Bazemore, Percy

Bazemore, Polly
 Bazemore, Rebecca
 Bazemore, R.
 Bazemore, Mrs. R.
 Bazemore, Sarah
 Bazemore, Stephen
 Bazemore, Susan
 Bazemore, Thomas
 Beasley, A.
 Belch, Winnie
 Bell, J. L.
 *Bennett, Clayton M.
 *Bennett, Clayton M., Jr.
 *Bennett, Earlene
 *Bennett, Ruby Jean
 Bently, Ann
 Bently, Hardy
 Bently, Mrs. Hardy
 Bently, John
 Bently, Mrs. John
 Bently, Kenneth
 Bently, Susanna
 Bernard, Clara
Bernard, Harriett
 Bernard, Lucy
 Bernard, Wiley G.
 Bernard, William H.
 Bernard, Winifred
 Berry, Danny
 Berry, Davis
 Berry, Mrs. Davis
 Berry, Paul
 Berry, R. D.
 Berry, Mrs. R. D.
 Best, B. H.
 Bishop, E. E.
 Bishop, Mrs. E. E.
 Bisping, Jane
 Biddle, Harriett
 Blackstone, Alice
 Blackstone, Thomas
 Blount, Amelia
 Blount, Benjamin
 Blount, Elizabeth
 Blount, Nancy
 Boggs, Earl
 Boggs, Mrs. Earl
Bond, Allen
Bond, Anthony
Bond, Celia
 Bond, Charles (1882)
 Bond, Charles (1938)
 Bond, Mrs. Charles (1938)
Bond, Delia
 Bond, Elizabeth
Bond, Frances
Bond, Grace
 *Bond, Elva
Bond, Hannah
Bond, Hogan
Bond, Humphrey
Bond, Isaac
 Bond, James Louis
Bond, Jim
 Bond, John
Bond, Larry
 Bond, Lee
Bond, Levi
 Bond, Lewis
Bond, Louisa
 Bond, Mary
Bond, Miles
Bond, Milly
Bond, Ned
 Bond, Penelope
Bond, Penny
Bond, Rachel
Bond, Rosetta
 Bond, Sally (1803)
 Bond, Sally (1826)
Bond, Vinny
Bond, Violet
 Bond, William P.
Bond, Winnie

Boswell, Dolly
 Boswell, Joe
 Boswell, Mary
 Boswell, Patricia
 Boswell, Peggy
Boswell, Polly
 *Bowen, A. E., Sr.
 Bowen, Mrs. A. E., Sr.
 *Bowen, Arthur
 *Bowen, Belle
 Bowen, Benjamin
 *Bowen, Beverly
 *Bowen, Dan (1937)
 *Bowen, Dan (1968)
 *Bowen, Dianna
 Bowen, Dorothy (1937)
 *Bowen, Dorothy (1969)
 Bowen, Eugene
 Bowen, Mrs. Eugene
 Bowen, Frances
 Bowen, George
 Bowen, Hardy
 Bowen, Hubbard
 Bowen, Irvin
 *Bowen, Jane
 Bowen, Joyce
 Bowen, Larry
 *Bowen, L. I.
 Bowen, Lloyd
 *Bowen, Lucille
 *Bowen, Lucy
 Bowen, Margaret
 Bowen, Mary
 *Bowen, Mary Joyce
 Bowen, Nathan
 Bowen, Penelope
 Bowen, Ralph
 Bowen, Rebecca
 Bowen, Syble
 Bowen, T. C.
 Bowen, Thomas
 *Bowen, Wheeler
 Bowen, William H.
 Boyce, John
 Branch, Joseph H.
 Branch, Willie
 Brewer, Sallie Lee
 Brickle, Harriett
 Bridgers, Annie
 Bridgers, Christine
 Bridgers, Elsie
 *Bridgers, Inez
 Bridgers, Miriam
 Bridgers, Pauline
 Briggs, C. C.
 Briggs, Florence
 Briley, Harold J.
 Briley, Mrs. Harold J.
 Brinkley, Charles F.
 Brinkley, Lota R.
 Britt, Ann
 Britt, Shadrack
 Brogden, Aaron
 Brogden, Eliza
 Brogden, Mary
 Brogden, Edward
 Brogden, Sally
 Brogden, Thamer
 Brogden, Thomas
 Brogden, Timothy
 Brogdon, Charity
 Brogdon, Henry
 Brogdon, Martha
 Brogdon, Mary
 Brogdon, Millerson
 Brooks, Katherine
 Brooks, Linnea
 Brooks, Robert
 Brooks, Mrs. Robert
 Brooks, Sarah
 *Brooks, Sylvia
 *Brooks, Thomas A.
 Browder, Jackie
 Brown, Claudia

Brown, Frank
 Brown, Gertrude
 Brown, J. H.
 Brown, John
 Brown, Margaret
 Brown, Martha
 Brown, Martha Ann
 Brown, Millard R.
 Brown, Mrs. Millard R.
 Brown, Mourning
Bryan, Aggy
Bryan, Ben
 Bryant, Evelyn
 Burden, Abram
 Burden, Mary E.
 Burden, Rebecca
 *Burden, Sophie
 Bunch, Hattie
Bunch, Jack
 Bunch, Jeremiah
 Bunch, Jeremiah, Jr.
 Bunch, Judith
 Bunch, Katie
 Bunch, Lettie
 Bunch, Vera
 Burnam, Thomas
 Butler, Annie
 Butler, Betty
 Butler, Caroline (1871)
 Butler, Caroline (1911)
 Butler, Clara
 Butler, Chloe
 Butler, D. J.
 Butler, Elizabeth (1838)
 Butler, Elizabeth (1847)
 Butler, Emmaline (1852)
 Butler, Emmaline (1869)
 Butler, George L.
 Butler, Hattie
 Butler, Isaac
 Butler, Joe Ruffin
 Butler, John
 Butler, Katherine
 Butler, Kenneth
 Butler, K. L.
 Butler, Louisiana
 Butler, Marcus
 Butler, Marina
 Butler, Mary (1847)
 Butler, Mary (1867)
 Butler, Mary E.
 Butler, Mary M.
 Butler, Nadine
 Butler, Paul
 Butler, Ryan
 Butler, Sarah
 Butler, Sarah Alice
 Butler, Sarah Frances
 Butler, Susan R.
 Butler, Temperance
 Butler, Vera
 Butler, Walter L.
 Butler, William
 Butler, William Wright
 Butler, Williamson
 Butterson, Frances
 Butterson, Ethel
Biggs, Nelly
 Boone, Jesse Bynum
 Boone, Mrs. Jesse Bynum
 Byrd, Amelia Ann
 Byrd, Ann
 Byrd, Clara
 *Byrd, Elma
 Byrd, Faye
 *Byrd, Goodwin
 Byrd, Jackie
 Byrd, James (1847)
 Byrd, James (1938)
 Byrd, Janet
 *Byrd, Jessie
 Byrd, J. L.
 Byrd, Joe
 Byrd, J. Robert

Byrd, Levi
 Byrd, Lucretia
 Byrd, Rhena
 *Byrd, Rachel
 Byrd, Rose
 Byrd, Hattie
 Byrd, Caroline
 Byrd, Sally
 Byrd, Molly
 Byrd, Wilder
 Byrum, Allie
 Byrum, Charles
 Byrum, Charles W.
 Byrum, Elijah
 Byrum, Elizabeth
 Byrum, Graham
 *Byrum, Griffin
 *Byrum, Hattie
 Byrum, Lillie
 *Byrum, Lena C.
 Byrum, Starkey

C

Cale, Charles L.
 Cale, Dancy
 Cale, Dancy, Jr.
 Cale, Duncan
 Cale, Duncan L.
 Cale, Duncan S.
 Cale, Franklin
 Cale, Harriett
 Cale, John T.
 Cale, Josephine
 Cale, J. T.
 Cale, Lizzie
 Cale, Maggie
 Cale, Martha
 Cale, Mary
 Cale, M. Dancy
 Cale, Mrs. M. Dancy
 Cale, M. D.

Cale, Roxanna
 Cale, Ruth
 Cale, Virginia
 Cale, W. H.
 Cale, William Franklin
 Canady, Mary
 Capehart, Charles
 Capehart, Elizabeth
 Capehart, George
 Capehart, Mary
Capehart, Rachel
 Carter, Ann
 Carter, Catherine
 Carter, Joseph
 Carter, Mary
 Carter, Sally
 Carter, Turner
 *Castelloe, Betty
 *Castelloe, Robert
 Castellow, Annie Mae
 Castellow, Asa
 Castellow, Barbara
 Castellow, Bartholomew
 Castellow, Betsy
 Castellow, Caroline
 Castellow, Delita
 Castellow, Eddy
 Castellow, Elizabeth
 Castellow, Henry
 Castellow, Henry
 Castellow, Henry S.
 Castellow, Henry W.
 Castellow, Hill J.
 Castellow, Isaiah
 Castellow, J. W.
 Castellow, Julia A.
 Castellow, Lazarus
 Castellow, Lemuel
 Castellow, Martha
 Castellow, Sarah (1824)
 Castellow, Sarah (1847)
 Castellow, Sarah E.

Castellow, Roxanna
 Castellow, Texanna
 Castellow, Thomas
 Chamblee, Mrs. J. S.
 Champion, Jane
 Champion, Mary
 Champion, Sally
 Champion, Sarah
 Champion, Zechariah
 Chapple, Keziah
Cherry, Aggie
 Cherry, Mary
 Cherry, Solomon
 Cherry, Thomas
 *Chesson, Ann
 *Chesson, Richard
 *Chesson, Richard, Jr.
 Clary, Edna
 Clower, Betty
 Clyborn, J. C.
 Cobb, Aaron
 Cobb, Adoniram Judson (1873)
 Cobb, Adoniram Judson (1909)
 Cobb, Amanda
 Cobb, Bruce
 Cobb, Elizabeth
 Cobb, Fannie
 Cobb, Harriett
 Cobb, Henry
Cobb, Isaac
 Cobb, James (1847)
 Cobb, James (1933)
 Cobb, Janie
 Cobb, Jimmy J.
 Cobb, Marian Louise
 Cobb, Mary
 Cobb, Mary Elizabeth
Cobb, Minor
 Cobb, Judy
 Cobb, Nannie Mitchell (1873)
 Cobb, Nannie Mitchell (1919)
 Cobb, Peninah
 *Cobb, Mrs. Randal
 Cobb, Ruby
 Cobb, Sarah (1824)
 Cobb, Sarah (1923)
 *Cobb, Sudie
 Cobb, Theophilus C.
 Cobb, Thomas
 Cobb, William R.
 *Cobb, W. R., Jr.
 *Cobb, Mrs. W. R., Jr.
 Coburn, Mrs. John E.
 Coburn, Mary T.
 Cofield, Benjamin
 Coggin, William
 Coggin, Winifred
 Cohen, A. D.
 Cohen, Julia
 Cole, Jean
 Collins, Charles (1824)
 *Collins, Charles
 Collins, David
 Collins, Judith
 *Collins, Marie
 Collins, Nancy
 *Collins, Peggy
 Collins, Temperance
 Combs, David
 Combs, Mary
 Combs, Sally
 Combs, Sarah
 Combs, Thomas
 Conner, Ann
 Conner, Duncan
 Conner, Elizabeth
 Conner, Emmaline
 Conner, Harriett A.
 Conner, James R.
 Conner, Mary
 Conner, M. E.
 Conner, Sabrina
 Conner, Thaddeus
 Conner, Richard

Cook, Allen
 *Cook, Anne
 Cook, Annie Britton
 Cook, C. A.
 Cook, Harriett
 Cook, Loula F.
 Cook, Ruby J.
 *Cooke, Betty
 *Cooke, Bonnie Sue
 *Cooke, Jimmy
 *Cooke, Richard
 *Cooke, Timothy
 *Cooke, W. L.
 Cooper, Alice
 Cooper, Amos
 Cooper, Anna
 Cooper, Andrew
 Cooper, Benjamin
 Cooper, Caesar
 Cooper, Charles
 Cooper, Charlotte
 Cooper, Clara
 Cooper, *Daniel Webster*
 Cooper, David
 Cooper, Eddy
 Cooper, Freeman
 Cooper, George
 Cooper, George B.
 Cooper, Hannah
 Cooper, Henry
 Cooper, John
 Cooper, Joseph
 Cooper, Julia
 Cooper, King
 Cooper, Marina
 Cooper, Miles
 Cooper, Monroe
 Cooper, Rachel
 Cooper, Robin
 Cooper, Rose
 Cooper, Sally
 Cooper, Thomas
 Cooper, Mrs. Granville
 Cooper, Jimmy
 *Copeland, K. W.
 *Copeland, Martha
 *Copeland, Mary Rose
 *Copeland, Nathan, III
 *Copeland, Rena
 Copeland, W. E.
 Councilman, Emily Mae
 Councilman, R. L.
 Councilman, Mrs. R. L.
 *Cowan, Ann
 Cowan, Ann Elizabeth
 *Cowan, Archie
 *Cowan, Beulah
 *Cowan, Catherine
 Cowan, Cecil
 Cowan, Emily (1858)
 Cowan, Emily (1923)
 Cowan, George
 Cowan, Harriett
 Cowan, Helen
 *Cowan, Janie
 *Cowan, Kenneth
 *Cowan, Louise
 Cowan, Mary
 *Cowan, Nonie
 *Cowan, Paul
 Cowan, Pauline
 Cowan, Percy
 Cowan, Rives
 Cowan, Shirley
 *Cowan, Shirley
 *Cowan, Sylvia
 Cowan, Wesley
 Cowan, William (1802)
 Cowan, William (1842)
 *Cowan, William (1939)
 Cowan, W. S.
 Cowan, Mrs. W. S., Jr.
 Cowand, Archie W.
 Cowand, Cary

Cowand, Essie
Cowand, Inez
Cowand, Jesse Vann
Cowand, Joyce Ann
Cowand, Mrs. J. W.
Cowand, Mabel
Cowand, Martha J.
Cowand, Naomi
Cowand, Nora
Craig, Andrew
Craig, Betsy
Craig, Braxton
Craig, Fanning
*Craig, Hilma
Craig, Lizzie
Craig, Locke
Craig, Lottie
*Craig, Lou Lyon
Craig, Lou Lyon, Jr.
Craig, Moses
Craig, Nancy
Craig, Nora
Craig, Rebecca
Craig, Viney
Crandall, James
Crandall, Mrs. James
*Credle, Mrs. Carroll
Creth, William
Cross, Jennie H.
Cross, R. D.
Crumbell, Polly
Cullifer, Anna
Cullifer, Elizabeth
Cullifer, Frances
Cullifer, Harriett
Cullifer, James
Cullifer, Letha
Cullifer, Martin
Cullifer, Mary
Cullifer, Nancy
Cullifer, Nell
Cullifer, Rebecca

Cullifer, Polly
Cullifer, Sarah
Cullifer, Simon
Curry, Delia
Curry, Judith
Curry, Prudence
*Cutrell, Carol
*Cutrell, Glenn
Cutrell, Glenda
*Cutrell, Ira
*Cutrell, Jessie
Cutrell, William

D

*Daniels, Bonnie Sue
*Daniels, Ed
Daniels, Joan
*Daniels, Margaret Ann
*Daniels, Thelma
Darden, W. H.
Dargan, Ann Moore
Dargan, Jeremiah
*Davenport, Ann
Davenport, W. S.
Davidson, Dennis
Davis, Aaron
Davis, Ann Elizabeth
*Davis, Bessie
*Davis, Billy
*Davis, Bina
*Davis, Bobbie Irene
*Davis, Carolyn Jo
Davis, Clara
Davis, Cora
Davis, Donovan
Davis, Emma
Davis, Floyd Paul
Davis, Francis
Davis, Gail
Davis, Mrs. G. C.
Davis, Gilbert

Davis, Grady T.
 *Davis, Grady, Jr.
 Davis, Hardy
 *Davis, Irene
 Davis, James
 Davis, James, Jr.
 *Davis, James Thomas
 *Davis, Janice
 Davis, Joe
 *Davis, Johnny
 *Davis, Karen
 Davis, Lavinia
 Davis, Lillie
 Davis, L. S.
 *Davis, Martha
 Davis, Mary Ann
 Davis, Nancy
 Davis, Nelly
 Davis, Phoebe
 Davis, Quinton Clarence
 Davis, Rebecca
 *Davis, Robert A.
 *Davis, Robert A., Jr.
 *Davis, Mrs. Robert A.
 Davis, Rose
 *Davis, Russell (1937)
 *Davis, Russell (1964)
 Davis, Sally Ann
 Davis, Sarah E.
 *Davis, Talmadge
 Davis, Thomas (1824)
 Davis, Thomas (1852)
 *Davis, Thomas (1959)
 *Davis, Thomas (1965)
 *Davis, Tom
 Davis, Violetta
 *Davis, Walton
 Davis, William L.
 Davis, William L., Jr.
 Dawson, Alice
 Dawson, Clyde
 Dawson, Mrs. Clyde
 Dawson, Donald
 Dawson, Mrs. Donald
 *Dawson, Myldred
 Dawson, Patty
 Dawson, W. G.
 Dawson, William
 *Dawson, W. T.
 Deems, Elizabeth
 Dempsey, Ann
 Dempsey, Elijah
 Dempsey, Eliza
 *Dempsey, Eva
 Dempsey, Jeremiah
 Dempsey, J. H.
 Dempsey, Josiah
 Dempsey, Justina
 Dempsey, Lettie May
 Dempsey, Martha
 Dempsey, Rebecca
 Dempsey, Richard
 Dempsey, Robert L.
 Dempsey, Whitmel (1803)
 Dempsey, Whitmel (1848)
 *Dorman, Jerry
 *Dorman, Kaye
 *Dorman, Susan
 Douglas, John Jordan
 Douglas, Mrs. John Jordan
 Douglas, Lucy
 *Dozier, Emogene
 *Dozier, Wallace B.
 Duling, Charles Wesley
 Duling, Mrs. Charles Wesley
 Duling, Joy
 Dunning, A. J.
 Dunning, Edith
 Dunning, Lettie
 Dunning, Mattie

 E

 *Early, David Charles

*Early, Hazel
 *Early, Lloyd, Sr.
 Early, Herbert W.
 *Early, Mrs. Herbert W.
 Edwards, Alice
 *Edwards, Elizabeth
 *Edwards, Fannie
 *Edwards, Floyd
 *Edwards, Floyd, Jr.
 *Edwards, James
 *Edwards, Jimmy
 *Edwards, Lucy
 Egstell, Eliza
 Egstell, William
 *Englehart, Cora
 Etheridge, Etta S.
 *Eubanks, Alice
 *Evans, Alice
 *Evans, Alton
 Evans, Mrs. Alton
 Evans, Benjamin
 Evans, Bertie C.
 Evans, Bertram
 Evans, Clara
 *Evans, Ella
 Evans, Francis
 Evans, George
 *Evans, H. W.
 Evans, Iris
 Evans, Jasper
 Evans, Jonas
 Evans, M. E.
 *Evans, Roy
 *Evans, Ruby
 Evans, Sarah
 *Everette, Pauline

 Ferebee, Dorothy
 Ferebee, Glenn
 *Ferebee, Jeffrey
 *Ferebee, Margaret
 *Ferebee, Norman
 *Ferebee, P. M.
 *Ferebee, Shirley
 Ferguson, Christian
 Ferguson, William
 Ferguson, Milly
 Finch, Glennis
 Fisher, J. W.
 Floyd, Annie W.
 Floyd, Arlene
 Floyd, Carroll
 *Floyd, George
 Floyd, James
 Floyd, Janie
 Floyd, Martha
 *Floyd, Mary
 Floyd, Mary Ann
 Floyd, Louis
 Floyd, Mrs. R. A.
 Floyd, Rudolph
 Floyd, Samuel
 Floyd, William
 Folk, Benjamin
 Folk, Benjamin F.
 Folk, Debby
 Folk, Hardy
 Folk, Henry
 Folk, Jane
 Folk, Judith
 Folk, Marina
 Folk, Sally
 Folk, Silas
 Folk, William
 Ford, Mrs. J. H.
 Foushee, John
 Foushee, Mrs. John
 Foushee, Mrs. Johnson
 Frame, Olive

F

Faust, John C.
 Faust, Nellie
 *Fearing, Louise

Frances, Margaret
Freeman, A. J.
Freeman, Amy
Freeman, Anna
Freeman, George W.
*Freeman, Joe
*Freeman, Jo Ann
Freeman, Laura
Freeman, Louise
Freeman, Martha J.
Freeman, Robert
Freeman, Sally
Freeman, Samuel D.
Friar, Sally
Friar, Willis

G

Gardner, Sally
Garris, Fannie E.
Garrett, Eliza
Garrett, Jacob
Garrett, Rachel
Gaskins, Albina
Gaskins, Alma L.
Gaskins, David B.
Gaskins, Ernest
Gaskins, Eugene V.
Gaskins, Eva
Gaskins, L. B.
Gaskins, Lucy
Gaskins, Minnie (1882)
Gaskins, Minnie (1911)
Gaskins, R. L.
Gaskins, Thomas B.
Gaskins, Willie
Gaskins, William
Gatling, Edward Liles, Sr.
Gatling, Edward Liles, Jr.
Gatling, Ella Marie
Gatling, Ella Morris
Gatling, Esther Wake

Gatling, Fannie B.
Gatling, John M.
*Gatling, Peggy
*Gatling, Richard
Gerrock, India
Gilbert, R. H.
Gilbert, Loula
Gill, Aggy
Gill, Ann Eliza
Gill, Edward
Gill, Elizabeth
Gill, James
Gill, Lavonia
Gillam, A. B.
Gillam, Anne
Gillam, Arthur B.
Gillam, B. B.
Gillam, Benjamin B.
Gillam, Betty
Gillam, Betsy
Gillam, Celia
Gillam, Cora
Gillam, Cornelia
Gillam, Elizabeth (1878)
Gillam, Elizabeth (1933)
Gillam, Frances
Gillam, Francis (1870)
*Gillam, Francis (1931)
Gillam, Frank
Gillam, Irion
*Gillam, Mrs. Irion
*Gillam, John Bond
Gillam, J. R. P.
Gillam, Kate E.
*Gillam, Katherine
Gillam, Laura S.
Gillam, Lila
Gillam, Lizzie
Gillam, Lynn
Gillam, Mary Louise
Gillam, Moses (1791)
Gillam, Moses (1869)

Gillam, Martha
 *Gillam, Pauline
 Gillam, Paul J.
 Gillam, Rebecca A.
 Gillam, Mrs. R. T.
 Gillam, Sally A.
 *Gillam, Scott
 Gillam, Thomas (1824)
 Gillam, Thomas (1852)
 Gillam, Thomas (1882)
 Gillam, Thomas (1911)
 *Gillam, Thomas Scott
 Gillam, Virginia
 Gillam, Winifred (1802)
 Gillam, Winifred (1847)
 Godwin, Olivia
 Goode, Bagwell S.
 Goode, Esther
 Goode, Julian
 Goode, M. A.
 Goode, Richard
 Goode, R. W.
 Goodwin, Hattie
 Goodwin, Maria
 *Graham, Betty
 *Grant, B. E.
 Grant, C. L.
 Grant, Laura F.
 *Grantham, Bernice
 Grantham, Mrs. J. I.
 *Grantham, Joe
 Gray, Alice
 Gray, Anne
 Gray, Barbara
 Gray, *Celia*
 Gray, Claude J.
 Gray, Mrs. Claude J.
 Gray, *Eddy*
 Gray, J. W.
 Gray, Mrs. J. W.
 Gray, Kenneth
 Gray, Sarah
 Grayfill, Frank
 Grayfill, Lizzie
 Grayfill, Zelda
 Green, David
 Green, Elizabeth
 Green, J. J.
 Green, Nancy
 Green, Sally
 Gregory, David
 Gregory, James
 Gregory, Lemuel
 Gregory, Margaret
 Gregory, Mary
 Gregory, Phoebe
 Gregory, Sallie
 Gregory, Thomas
 *Gregory, Willie
 Grier, C. C.
 Grier, Mrs. C. C.
 Griffin, William
 Gurley, Lizzie P.
 Gurley, W. Pugh

H

Hagwood, Calvin
 Hagwood, Eliza
 Hagwood, Frances
 Hagwood, Margaret
 Hagwood, Sally
 Hagwood, Seth
 Hagwood, Susanna
 Haight, Amy
 Haight, Arlene
 Haight, Effie
 Haight, Esther
 Haight, Lucy
 Haight, T. Edwin
 Haight, Walter C.
 Haight, W. R.
 Haight, Mrs. W. R.
 Hale, Catherine

Hale, Joseph
 Hale, O. W.
 Hale, Mrs. O. W.
 Hale, Robert
 Hale, Virginia
 *Hale, Wint
 *Hale, Mrs. Wint
 Hale, Wint, Jr.
 *Hale, Helen Ruth
 Hall, Kathy
 *Hall, Jane
 Hall, Lavell
 Hall, Lee R.
 Harden, Abigail
 Harden, Annie Mason
 *Harden, Basil
 *Harden, Basil, Jr.
 Harden, Clyde
 *Harden, Clyde Cecil
 *Harden, Clyde Cecil, Jr.
 *Harden, Cleo
 Harden, Charles T.
 *Harden, Dinah
 Harden, Ella (1896)
 Harden, Ella (1939)
 *Harden, Evelyn
 Harden, Frank
 Harden, George R.
 *Harden, Herman
 Harden, H. T.
 *Harden, Jay
 Harden, Lucille
 *Harden, Maggie
 Harden, M. E.
 Harden, Nonie
 *Harden, Pate
 *Harden, Rix
 Harden, Ruby
 Harden, Samuel M.
 Harden, Stella G.
 Harden, T. H. L.
 *Hardison, Virginia
 Hardy, Martha
 Harrell, Annie
 Harrell, Averilla
 Harrell, David
 Harrell, David R. (1908)
 Harrell, David R. (1939)
 Harrell, E. A.
 Harrell, Elizabeth
 Harrell, Emma
 Harrell, Harriett
 Harrell, Henry W. (1882)
 Harrell, Henry W. (1909)
 Harrell, Iris
 Harrell, J. H.
 Harrell, J. S.
 Harrell, John S.
 Harrell, John T.
 *Harrell, Katherine
 Harrell, Laura
 Harrell, Lucy
 Harrell, Lucy Anna
 Harrell, James
 Harrell, Louvenia
 Harrell, Mary
 Harrell, Mary Virginia
 Harrell, Mildred
 Harrell, Maude H.
 Harrell, Nanie E.
 Harrell, R. E.
 Harrell, Rebecca B.
 Harrell, Robert E.
 *Harrell, Thelma
 *Harrell, Thomas
 Harrell, Thomas J.
 Harrell, Virginia
 Harrell, Wayland
 Harrell, William (1824)
 Harrell, William (1863)
 Harrell, William (1938)
 Harrell, William (1941)
 *Harrell, William (1960)
 Harrell, William H.

*Harrell, Zachie
 Harris, D. P.
 Harris, Mrs. D. P.
 *Harris, Edgar
 Harris, Elizabeth
 Harris, John
 Harris, Mary
 *Harris, Nora Mae
 Harris, Temperance
 Harrison, Richard L.
 Hassell, A. H.
 Hassell, Laura
 Hassell, Verda
 *Haste, Billy
 *Haste, Brenda
 Haste, Jarvis
 *Haste, Lenora
 *Haste, Margaret
 *Haste, Mary
 *Haste, Sydney
 Hawkins, Penelope
 Hayes, Ada
 Hayes, J. E.
 Hayes, Viola
 *Heath, Emily
 *Heath, Joe
 *Heath, Sarah Margaret
 *Heckstall, Doris
 Heckstall, Henry
Heckstall, Henry
 Heckstall, John
 Heckstall, T. J.
 Heckstall, Mrs. T. J.
 Heckstall, Mary
 Heckstall, Sally
 *Heckstall, W. C.
 Henry, Ann
 Henry, Silas
 Hensley, Katherine
 *Hicks, Anita
 *Hicks, A. T.
 *Hicks, Carol
 *Hicks, Freddie
 Hines, Mary R.
 Hobbs, A. P.
 Hobbs, Ralph
 Highsmith, J. B.
 Highsmith, Mrs. J. B.
 Hinton, Jane
 Hoggard, Anne
 Hoggard, Anita
 Hoggard, Carolina
 Hoggard, Mrs. Charles
 Hoggard, Cornelia
 *Hoggard, Edward
 Hoggard, Elizabeth (1849)
 Hoggard, Elizabeth (1921)
 Hoggard, Eva
 Hoggard, George H.
 *Hoggard, Mrs. George H.
 *Hoggard, Herman
 Hoggard, Hillary
 Hoggard, J. T.
 Hoggard, Loula
 *Hoggard, Maritta
 Hoggard, Martha
 Hoggard, Mary
 Hoggard, Nadine
 *Hoggard, Nancy
Hoggard, Nelly
 *Hoggard, Sadie
 *Hoggard, Sherman
 *Hoggard, Thelma
 *Hoggard, Therman
 *Hoggard, Thomas
 *Hoggard, Mrs. Thomas
 Hoggard, Thomas P.
 Hoggard, Vivian J.
 Hoggard, William
 Hoggard, William M.
 Holder, Abram
 Holder, A. E.
 Holder, Ann Elizabeth
 Holder, D. P.

Holder, Mrs. D. P.
 Holder, Elizabeth
 Holder, Katherine
 Holder, Mary (1847)
 Holder, Mary (1869)
 *Holder, Ruby
 Holley, George, Jr.
 *Holley, Patty
 Holloman, Carmen
 Holloman, Ercell
 Holloman, Iris
 Holloman, Otis
 Holmes, John S.
 Holmes, Mrs. John S.
 *Hughes, Ernest
 *Hughes, Itonia
 *Hughes, Janie Lee
 Hull, James
 Hull, Mrs. James
 Humphreys, William D.
 Humphreys, Mrs. William D.
 Hunter, John
 Hunter, J. R.
 Hunter, Mrs. J. R.
 Hyman, Joel (1802)
 Hyman, Joel (1858)
 Hyman, Martha
 Hyman, William
 Hyman, Temperance

J

*Jackson, Joe
 *Jackson, Virginia
 *Jacocks, J. C.
 *Jacocks, Judy
 James, Betsy
 James, Jonathan
 James, M. D.
 James, Mrs. M. D.
 Jenkins, John
 Jernigan, Augustus

Jernigan, Polly
 Johnson, Abigail
 Johnson, Adell
 Johnson, Augustus
 Johnson, Bickett
 *Johnson, Emma
 Johnson, Euletta
 Johnson, Ida
 Johnson, Ida M.
 Johnson, J. A.
 Johnson, John C.
 Johnson, Mrs. John C.
 Johnson, Jonathan
 Johnson, Maggie
 Johnson, Mary
 Johnson, Norman
 Johnson, Penelope
 Johnson, Ruth
 Johnson, Sarah
 Johnson, Silas
 Johnson, Thomas
 Johnson, Wayland
 Johnson, W. I.
 Johnson, Mrs. W. I.
 Johnson, Woodrow
 Johnston, Daniel
 Johnston, Eliza
 Johnston, Elizabeth J.
 Johnston, Enoch
 Johnston, James
 Johnston, Jane
 Johnston, Jeremiah
 Johnston, John
 Johnston, Penelope
 Johnston, Perry
 Johnston, Sarah
Joiner, Isaac
Joiner, John
Joiner, Polly
 *Jones, Dian
 Jones, Goldie
 Jones, Mrs. Herman

Jones, James
 Jones, John
 Jones, Lavinia
 *Jones, Patsy
 *Jones, Tom M.
 Jones, W. F.
 Jones, Mrs. W. S.
 Jordan, Betty
 Jordan, Elizabeth
 Jordan, Francis
 *Jordan, Gertrude
 Jordan, James B.
 Jordan, John P.
 Jordan, Mary
 Jordan, William Hill
 Jordan, William Hill, Jr.
 *Jordan, W. P.
 *Joyner, Mrs. Thomas

K

Keen, Edith
 Keen, James
 Keen, Rachel
 Keeter, A.
 Keeter, C.
 Keeter, C. L.
 Keeter, Hazel
 Keeter, John
 Keeter, Lemuel
 Keeter, Margaret A.
 Keeter, Mary E.
 Keeter, William
 Keith, Sarah
 Kelley, Charles W.
 Kelley, Elma L.
 *Kelley, Lorea
 Kennedy, Elizabeth
 Kennedy, G. H.
 Kennedy, Joseph
 Kennedy, Katherine
 King, Benjamin F.

King, Benjamin F., Jr.
 King, B. L.
 King, Cader
 King, Elizabeth (1835)
 King, Elizabeth (1839)
 King, Joseph P.
 King, Mary (1802)
 King, Mary (1829)
 King, Mary (1847)
 King, Mary A.
 King, Noah
 King, Sarah (1831)
 King, Sarah (1863)
 Kittrell, Isaac
 Kittrell, Martha
 Kittrell, Nancy
 Knight, Nora

L

Laird, Elijah
 Laird, Elizabeth
 Lake, Evelyn
 Lamm, Ann
 Lamm, Douglas
 Lancaster, C. G.
 *Lancaster, Charles
 *Lancaster, Glen
 *Lancaster, Hazen G.
 Lancaster, M. B.
 Lancaster, Mrs. M. B.
 *Lancaster, Mary (1951)
 *Lancaster, Mary (1968)
 Lancaster, Lucy
 *Lancaster, Rebecca
 *Lancaster, Ruby
 Lane, J. A. P.
 Lane, Jonathan
 Langdale, Annie Louise
 Langdale, James W.
 Langdale, Martha
 Langdon, Earl

Langdon, Mrs. Earl
 Lassiter, Jane
 *Lassiter, Olivia
 *Lassiter, Mrs. T. C.
 *Lassiter, W. H.
 Lawrence, Aaron L.
 Lawrence, Bertie
 Lawrence, Clarissa
 Lawrence, Cornelia
 Lawrence, David
 Lawrence, Earlene
 Lawrence, Eva
 Lawrence, Francis
 Lawrence, James W.
 Lawrence, John H.
 Lawrence, Judith
 Lawrence, Martha
 Lawrence, Mary
 Lawrence, Mary Ann
 Lawrence, Nancy (1802)
 Lawrence, Nancy (1872)
 Lawrence, Natalie
 Lawrence, Nathaniel
 Lawrence, Parthenia
 Lawrence, Penelope
 Lawrence, Reuben
 Lawrence, Robert
 Lawrence, S. P.
 Lawrence, Sally (1835)
 Lawrence, Sally (1869)
 Lawrence, Sarah
 Lawrence, Sarah E.
 Lawrence, Sarah P.
 Lawrence, Susan (1872)
 Lawrence, Susan (1890)
 Lawrence, Temperance
 Lawrence, Thomas H.
 Lawrence, William (1802)
 Lawrence, William (1847)
 Lednum, Nancy
 Lednum, Rebecca
 Lee, Annie Tayloe
 Lee, John H.
 Lee, Robert E.
 Leggett, Alexander
 Leggett, Amelia
 Leggett, Bethuel
 Leggett, Carol
 Leggett, Clarissa
 Leggett, Dorothy
 *Leggett, Edna
 *Leggett, Joan
 Leggett, John H.
 Leggett, John W.
 Leggett, Linda
 Leggett, Mary
 Leggett, Mary E.
 *Leggett, Shelton
 Leggett, Una
 Leggett, William (1824)
 Leggett, William (1872)
 Leary, Thomas B.
 Leicester, Aquila
 Leicester, Edward
 Leonard, Charles A.
 Link, John R.
 Link, Mrs. John R.
 Link, Leckie
 Livingston, Elizabeth
 Lums, Arthur
 Lums, Burney
 Lums, Walter
 Lupa, Mary
 Luster, Edward
 Luster, Nancy
 Lupton, Dorine
 *Lynch, Alex
 *Lynch, Catherine
 Lyon, Anna
 Lyon, A. P.
 Lyon, Charles F. (1874)
 Lyon, Charles F. (1898)
 Lyon, Henry W. (1874)
 Lyon, Henry W. (1898)

*Lyon, Henry W.
 *Lyon, Jan
 *Lyon, Janice
 Lyon, Jean
 Lyon, Ludlow M.
 Lyon, Mildred
 Lyon, Sally A.
 Lyon, Walter
 Lyon, William L.

M

*McGaw, Charles
 *McGaw, Hannah Ruth
 *McGaw, Robert
 *McGaw, Robert, Jr.
 *McGaw, Ruth
 Maddrey, Annie M.
 Maddrey, George
 Maddrey, Jane
 Maddrey, Mattie
 Maddrey, Willie
 Manning, Abram
 Manning, Betty
 Manning, Charles
 Manning, Clara
 Manning, Delia
 Manning, Fanny
 Manning, George
 Manning, Isaac
 Manning, Joe
 Manning, Lucy
 Manning, Martha (1843)
 Manning, Martha (1848)
 Manning, Melvina
 Manning, Patsy
 Manning, Pleasant
 Manning, Rhodda
 Manning, Violet
 Manning, Willie
 Mardre, Martha
 Mardre, Perry

Martie, Mrs. Thomas
 Martin, Russell P.
 Martin, Mrs. Russell P.
 Matthews, Bernice
 *Matthews, Inez
 Matthews, Hilda
 Matthews, Jethro P.
 Matthews, John Hilary
 Matthews, John H., Jr.
 Matthews, Mary
 Matthews, Minnie
 Matthews, Minnie W.
 Meade, Beulah
 Meade, Elon J.
 Mebane, Julia Wheeler
 *Metcalf, Elizabeth
 *Metcalf, Frazier
 *Metcalf, Mary
 *Metcalf, Willard
 Meyers, David
 Meyers, Mary
 Meyers, William
 M'hoon, Esther
 Miller, Abel
 Miller, Aggie
 Miller, Becky
 Miller, Clarissa
 Miller, Dempsey
 Miller, Eliza
 Miller, Elizabeth M.
 Miller, Emily
 Miller, Ephraim
 Miller, George
 Miller, Hester
 Miller, Hetty
 Miller, Hilda
 Miller, Julia
 Miller, Linnea
 Miller, Lucy
 Miller, Madison
 Miller, Martha
 Miller, Mary

Miller, Molly
 Miller, Nathaniel
Miller, Penelope
 Miller, Solomon
Miller, Vina
 Miller, W. W.
Mills, Charles
 Minton, Mary Ella
 Minton, Sue
 Mitchell, Arthur C. (1898)
 Mitchell, Arthur C. (1914)
Mitchell, Britton
 Mitchell, Byrd
 Mitchell, C. W. (1932)
 Mitchell, Mrs. C. W. (1932)
 Mitchell, C. W. (1963)
 Mitchell, Mrs. C. W. (1963)
 Mitchell, Eleanor
 *Mitchell, Elizabeth
 Mitchell, Frances
 Mitchell, Francis
 Mitchell, George W.
 *Mitchell, Hilda
 Mitchell, James E. (1876)
 Mitchell, James E. (1896)
 Mitchell, J. E.
 Mitchell, John W.
 Mitchell, Jonathan
 Mitchell, Laura Jane
 Mitchell, Lizzie
 Mitchell, Lucy
 Mitchell, Magnolia
 Mitchell, Ricky
 Mitchell, Ruby
 Mitchell, Sarah A.
 Mitchell, Sarah E.
 *Mitchell, Thelma
 Mitchell, Thomas
 Mitchell, Walter
 Mitchell, William
 Mizell, Daniel B.
 Mizell, Eli
 Mizell, Essie
 Mizell, Essie Britton
 Mizell, Eva
 Mizell, George A.
 Mizell, George D.
 Mizell, George F.
 Mizell, George H.
 Mizell, Lettie
 Mizell, Lettie M.
 Mizell, Lilly Gray
 Mizell, Martha E.
 Mizell, Maude
 Mizell, N. W.
 Mizell, Pauline,
 Mizell, Pedro
 Mizell, Ruth
 Mizell, Russell
 Mizell, Sarah Mason
 *Mizell, Shepherd
 Mizell, Solomon
 Mizell, Susan
 Mizell, Thomas
 Mizell, W. George
 Mizell, W. George, Jr.
 Mizell, Willie P.
 *Mizelle, Beatrice
 *Mizelle, Betty Lou
 Mizelle, Cleo
 Mizelle, Della
 Mizelle, Elizabeth
 Mizelle, George
 Mizelle, Mrs. George
 Mizelle, Harriett
 *Mizelle, Iva
 *Mizelle, Joe
 Mizelle, Mrs. Joseph
 Mizelle, Joseph T.
 *Mizelle, Judy
 *Mizelle, Lillian
 *Mizelle, Martha
 *Mizelle, Mary Ethel
 Mizelle, L. S.

Mizelle, Miles
 Mizelle, Ned
 *Mizelle, Ulrich S.
 *Mizelle, Vernon
 *Mizelle, Vashti
 Mizelle, Violet
 Mizelle, Winifred
 Modlin, Cecil E.
 Modlin, D. E.
 Modlin, Della G.
 Modlin, Eva Lee
 Modlin, Grover D.
 Modlin, Rosa A.
 *Montague, Deborah
 *Montague, Elizabeth
 *Montague, Mrs. Merle
 *Moore, Allie
 *Moore, Alma
 *Moore, Ann
 *Moore, Annie
 Moore, A. S.
 Moore, Charles (1824)
 Moore, Charles (1870)
 Moore, Charles L.
 Moore, Edward
 Moore, Elbert A.
 Moore, Elbert A., Jr.
 Moore, Emily
 Moore, Frank G.
 Moore, George L.
 Moore, John
 Moore, Joseph
 *Moore, J. T.
 Moore, Mary P.
 *Moore, Mayo
 *Moore, Michael
 Moore, Milly
 Moore, Nancy
 Moore, Pamela
 Moore, Polly
 *Moore, Rodney
 *Moore, Ruby
 *Moore, Russell
 Moore, Sally
 Moore, Sarah F.
 *Moore, Shirley
 Moore, Thomas Archie
 Moore, William A.
 Moore, W. J.
 Morris, Abram
 Morris, Alice W.
 Morris, Arelia A.
 Morris, Augustus
 Morris, Castina
 Morris, Ceneth
 Morris, Ella Ruby
 Morris, Eliza
 Morris, Emma E.
 Morris, F. C.
 Morris, Mrs. F. C.
 Morris, Helen
 Morris, Mrs. Hosea
 Morris, Ida
 Morris, James A.
 Morris, Janet
 Morris, Janie Taylor
 Morris, Louise
 Morris, Margaret A.
 Morris, Margaret T.
 Morris, Mary
 Morris, M. H.
 Morris, Norman
 Morris, Thomas
 Morris, T. W. (1893)
 Morris, T. W. (1919)
 Morris, Ulysses
 Morris, William
 Morris, W. S.
 Murdaugh, John
 Murray, Mary
 Murray, Thomas
 Murray, Mrs. Thomas
 Murray, William
 Murphy, Bathsheba

Murphy, George
Murter, Elizabeth
Murter, Martin
Myles, Andrew
Myles, Delilah
Myles, Mary
Myles, Sally
Myles, Solomon
Myles, Susan
Myles, Thomas
Myles, Timothy

N

Newsome, W. H.
Newby, Lucy
Nichols, Wiley
Nixon, A. C.

O

*Oldham, W. D.
*Oldham, Mrs. W. D.
Oliver, Malachi
Oliver, Mary
O'Neal, Sue
Outhouse, Dicey
Outhouse, Israel
Outhouse, Kitty
Outland, Beulah M.
Outlaw, Eliza
Outlaw, Eva
Outlaw, Frances
Outlaw, George
Outlaw, Hannah
Outlaw, Harry
Outlaw, Jordan
Outlaw, Joseph B.
Outlaw, Lucy
Outlaw, Maria
Outlaw, Nancy
Outlaw, Nathan

Outlaw, Phyllis
Outlaw, Priscilla
Outlaw, Rachel
Outlaw, Rose
Outlaw, Sarah Frances
Outlaw, York
Overton, Janet
*Overton, J. C.
*Overton, Ruby
Overton, William
Owen, Aretha
Owen, Timothy

P

*Parker, Jessie
*Parker, Joseph
Parker, Mary Blackwell
Parker, Mayon
Parker, Mrs. Mayon
Parker, N. F.
Parker, Thomas W.
Pearce, Benny
Pearce, Eliza
Pearce, Ethel Lee
Pearce, Frances
Pearce, George
Peele, Cohen
Peele, Mrs. Cohen
Peele, Helen
Peele, Nancy
Peele, William
Pender, Nancy
Pender, Polly
Perry, Caroline
Perry, Iris
Perry, J. E. R.
Perry, John D.
Perry, L. D.
Perry, L. T.
Perry, Mrs. L. T.
Perry, McClellan

*Perry, Mary
 Perry, Nora
 *Perry, Otis
 *Perry, Mrs. Otis
 Phelps, Abram
 *Phelps, Alice
 Phelps, Annie Mae
 Phelps, Anthony
 *Phelps, Betty
 Phelps, Beulah
 Phelps, Billie
 *Phelps, Blanche
 Phelps, Bobby
 Phelps, Mrs. Cecil
 Phelps, Charles
 Phelps, Charles D.
 Phelps, Charles M.
 *Phelps, Christine
 Phelps, Cynthia
 *Phelps, David
 Phelps, Elizabeth (1824)
 Phelps, Elizabeth (1890)
 Phelps, J. F.
 Phelps, John William (1919)
 Phelps, John William (1933)
 Phelps, Mrs. John William
 Phelps, Joseph C.
 *Phelps, Julian
 *Phelps, Julian E.
 Phelps, Laurinda
 Phelps, Lessie
 Phelps, Lillian
 Phelps, Loula
 Phelps, Lula
 Phelps, Maggie
 Phelps, Mamie
 *Phelps, Marcia
 Phelps, Mary (1824)
 Phelps, Mary (1869)
 Phelps, Nancy
 Phelps, Percy
 Phelps, R. M.
 Phelps, R. T.
 Phelps, Mrs. Raymond
 *Phelps, Russell
 Phelps, Sadie M.
 Phelps, Sarah
 Phelps, Susan
 Phelps, Susan A.
 *Phelps, Timothy
 Phelps, Viola
 Phelps, William (1824)
 Phelps, William (1870)
 Phelps, William A.
 Phelps, W. M.
 Phillips, Marion
 Phillips, Mrs. Marion
 Pierce, Agnes
 Pierce, Blanche Ward
 *Pierce, Claude
 Pierce, Claude Leonard
 Pierce, Ethel Lee
 Pierce, Eva G.
 *Pierce, Evelyn
 Pierce, Francis
 Pierce, Garland
 Pierce, Janie
 Pierce, J. H., Sr.
 Pierce, Mrs. J. H., Sr.
 Pierce, Johnny
 *Pierce, J. N.
 *Pierce, Louise
 Pierce, Macon
 Pierce, Margaret
 *Pierce, Nannie
 Pierce, Rodney
 Pierce, Sarah
 Pierce, T. D.
 Pierce, William
 Poindexter, Abram Maer
 *Powell, Bill
 Powell, Chris
 *Powell, Ella
 Powell, Eliza

Powell, Fanny
 *Powell, Julia
 *Powell, June
 *Powell, J. S.
 Powell, J. S., Jr.
 *Powell, Luther Whitmel
 *Powell, Mrs. Luther Whitmel
 Powell, Mary
 *Powell, Moella
 Powell, W. H.
 Powell, W. L.
 *Price, Carolyn
 *Price, Eugene
 *Price, Janet
 *Price, Nellie
 Pritchard, Abner
 Pritchard, Abner L.
 Pritchard, A. J.
 Pritchard, Cary V.
 Pritchard, Dora
 Pritchard, Ella W.
 *Pritchard, Gwinneth
 Pritchard, Jason
 Pritchard, J. J.
 Pritchard, John G.
 Pritchard, John L.
 Pritchard, Lillie
 Pritchard, Lizzie
 Pritchard, Lonie
 Pritchard, Millie
 Pritchard, Nell
 Pritchard, Sarah E
 Pritchard, W. H. (1896)
 Pritchard, W. H. (1911)
 Pritchard, Willie Elizabeth
 Pritchard, William J.
 Privott, Annie E.
 Privott, Elsie
 Privott, Myrtle
 Privott, Willie
 Pruden, Charles H. (1911)
 *Pruden, Charles H. (1919)

Pruden, Maggie
 Pruden, William
 Pugh, Augustus
 Pugh, Jane
 Pugh, Roy

R

Rains, William
 Rascoe, Aaron L.
 Rascoe, Clara
 Rascoe, Jacob
 Rascoe, John Peter
 *Rascoe, Lewis
 Rascoe, Lois
 *Rascoe, Lois Taylor
 Rascoe, Louise
 Rascoe, Mary
 Rascoe, Peggy
 Rascoe, William
 Rascoe, Winifred
 Rawls, Abisha
 Rawls, Elisha
 Rawls, Eliza
 Rawls, Luther
 Rawls, Priscilla
 Rawls, Theophilus
 Raybon, C. H.
 Raybon, Mrs. C. H.
 Rayford, James
 Raynor, Amos
Raynor, Dick
 Raynor, Enoch
 Raynor, G. D.
 Raynor, James
Raynor, Manuel
 Raynor, Mary
 Raynor, Mary
 Raynor, Penelope
 Reddick, Amelia
 Redmond, Marshall
Reed, George

Reed, Johnson
Reed, Winifred
*Rhea, Louise
Rhodes, Bertha
Rhodes, Carolina
Rhodes, Clara
Rhodes, Donald
Rhodes, Eliza
Rhodes, Frances
Rhodes, Francis
Rhodes, Gilbert (1911)
*Rhodes, Gilbert (1943)
*Rhodes, George
Rhodes, Helen
Rhodes, Jacob
Rhodes, John
*Rhodes, Maggie
Rhodes, Mary (1847)
Rhodes, Mary (1855)
Rhodes, Nancy
Rhodes, Nazareth
*Rhodes, Revah
Rhodes, Sabrina
Rhodes, Sally
Rhodes, Thomas
Rhodes, Mrs. William
Rice, Daniel P.
Rice, George W.
Rice, Harriett
Rice, Malinda (1855)
Rice, Malinda (1953)
Rice, Moella
*Rice, Sarah
Rice, Solomon
Rigsby, Elizabeth
Rigsby, James
Rigsby, Nancy
Rigsby, Nelly
Rigsby, Prudence
*Roberts, Phil
*Rochelle, Faye
*Rochelle, Richard

*Rochelle, S. C.
Robinson, Frila
Robinson, John
Robinson, Penelope
Rogers, Frederick
Ross, Eliza
Ross, James
Ross, Mary
Ross, Sarah
Roulhac, Becky
Roulhac, Charles
Roulhac, Henry
Roulhac, John
Roulhac, Mary
Roulhac, Prissy
Roulhac, Rose
Roulhac, Tator
Roulhac, Tom
Ruffin, Starling
*Russell, Francis
Russell, James
*Russell, Janie
*Russell, Katherine
Russell, Quinton
Russell, Rebecca
*Russell, Wilbur
Ryan, Edna
Ryan, George
Ryan, Margaret
Ryan, Martha
Ryan, Tator

S

Saline, Anthony
Sallinger, H. P.
Sallinger, Ruth
Sallinger, W. H.
Sanderlin, James C.
Sanderlin, Mrs. James C.
Sanderlin, Laura
Sanderlin, Margaret

Sanderlin, William H. (1888)
 Sanderlin, William H. (1908)
 Sanderlin, Mrs. William H.
 Sanders, L. W.
 *Sanner, Virginia
 *Saunders, Lenorma
 *Saunders, Rosa P.
 *Saunders, Vera
 *Sawyer, W. F., Jr.
 Sawyers, Charles J.
 Sawyers, Mrs. Charles J.
 Sawyers, William F.
 *Scarborough, Jean
 *Scarborough, Judy
 *Scarborough, Maywood
 *Sermons, Ann E.
 Sewell, Edna Earl
 Sewell, Lloyd
 Sewell, Mabel
 Sewell, Molly
 Shaw, J. T.
 Shaw, Susan
 Shepherd, Castina
 Shepherd, Mary
 Shepperd, Fanny
 Shepperd, John
 Shepperd, Mary
 Shepperd, Mary E.
 Shepperd, Tabitha
 Shepperd, Willie
 Simms, Millie (1896)
 Simms, Millie (1920)
 Simms, Freddie
 Simons, Andrew
 Simons, Eliza
 Simons, George
 Simons, John
 Simons, Jonathan
 Simons, Sabrina
 Simons, Thomas
 Simons, William
 Siscomb, Eliza
 Siscomb, Sally
 Siscomb, William
 Sitterson, Helen Iola
 Sitterson, Leila Mae
 Sitterson, Maggie
 Sitterson, Thaddeus
 Skiles, Charity
 Skiles, Daleth
 Skiles, Eva G.
 Skiles, James
 Skiles, John
 Skiles, Jonathan (1803)
 Skiles, Jonathan (1824)
 Skiles, Jonathan (1852)
 Skiles, Nancy
 Skiles, Sally
 Skiles, Samuel
 Skiles, Will
Smallwood, Andy
Smallwood, Chary
Smallwood, Harriett
Smallwood, Lazarus
Smallwood, Lucky
Smallwood, Phoebe
Smallwood, Rose
Smallwood, Sylvia
 Smith, Charles
 Smith, Charles Cook
 Smith, Mrs. Charles Cook
 Smith, Eva L.
 *Smith, Jerry
 Smith, Lena
 *Smith, Linda
 Smith, Mary (1923)
 Smith, Mary (1947)
 Smith, Matilda J.
 *Smith, Meredith
 Smith, Paul
 Smith, Mrs. Paul
 Smith, Preston
Smithwick, Ann K.
 Smithwick, Bettie

*Smithwick, Billy
 Smithwick, C. E.
 *Smithwick, Don
 *Smithwick, Eddyben
 *Smithwick, Edith
 *Smithwick, Edith Ann
 Smithwick, Eliza
 *Smithwick, Gladys
 Smithwick, Humphrey
 Smithwick, James (1820)
 *Smithwick, James (1960)
 *Smithwick, Jean
 Smithwick, Josephine
 Smithwick, Joshua
Smithwick, Madison
 Smithwick, Margaret
 Smithwick, Martha
 *Smithwick, Nancy
 Smithwick, Polly
 *Smithwick, Ruby
 Smithwick, Sally
 Smithwick, Samuel
 *Smithwick, Thomas (1937)
 *Smithwick, Thomas (1954)
Smithwick, William
 Snipes, Mrs. O. P.
 Sowell, Eliza
 Sowell, Mary
 *Speight, Betsy
 *Speight, Thomas
 *Speight, Mrs. Thomas
 *Speight, Thomas, Jr.
Speller, Cary
Speller, Claiborn
Speller, Clara
Speller, David
Speller, Fotos
 Speller, Henry
Speller, Jerry
Speller, Madison
Speller, Nelson
Speller, Peter
 Speller, Thomas H.
 Spivey, Aaron Joshua (1790)
 Spivey, Aaron Joshua (1830)
 *Spivey, Allie
 *Spivey, Deborah
 Spivey, Edward Lowell
 Spivey, Edward Payne
 Spivey, Frances Mae
 Spivey, Godwin
 Spivey, H. B.
 *Spivey, Helen
 Spivey, Henry Richard
 Spivey, James
 Spivey, James P.
 Spivey, J. G.
 Spivey, Jonathan (1795)
 Spivey, Jonathan (1824)
 Spivey, Joseph
 Spivey, Joseph Bryant (1859)
 Spivey, Joseph Bryant (1905)
 Spivey, Josie Barrett
 Spivey, Lowell (1943)
 Spivey, Lowell (1963)
 Spivey, Margaret
 Spivey, Margaret M.
 Spivey, Mary (1847)
 Spivey, Mary (1869)
 Spivey, Mary E.
 Spivey, Maud Mason
 *Spivey, O. L.
 Spivey, Oswald
Spivey, Phyllis
 Spivey, Polly
 Spivey, Rachel
Spivey, Rebecca
 *Spivey, Ricky
 *Spivey, Robert B.
 *Spivey, Russell
 *Spivey, Russell, Jr.
 Spivey, Ruth
 Spivey, Sally
 Spivey, Sarah

*Spivey, Shirley	Stuart, Winifred
Spivey, Susan	Sullivan, Dolly
Spivey, Virginia	<i>Sutton, Caesar</i>
Spivey, Willie P.	Sutton, Clara
*Spruill, Betty Sue	Sutton, Clarence
*Spruill, Charles Taylor	<i>Sutton, Eddy</i>
Spruill, C. W.	Sutton, Esther
Spruill, Mrs. C. W.	<i>Sutton, Jerry</i>
Spruill, Edward C.	Sutton, Lewis B.
*Spruill, H. B.	<i>Sutton, Manning</i>
*Spruill, Henry	Sutton, Mary (1802)
*Spruill, Hunter Wayland	Sutton, Mary (1884)
Spruill, Margaret	<i>Sutton, Sam</i>
Spruill, Mary Jane	Sutton, Sarah
Spruill, R. L.	Sutton, Thomas
Spruill, Walter	<i>Swain, Alfred</i>
*Spruill, Walton	<i>Swain, Bryant</i>
*Stallings, Inez	<i>Swain, Charlotte</i>
*Stallings, John	<i>Swain, Chelsea</i>
*Stallings, John, Jr.	Swain, James
*Stallings, Keith	<i>Swain, Jim</i>
*Stallings, Mavourneen	<i>Swain, Kitty</i>
Stallings, Phillip	Swain, Mary
Steel, Frances	Swain, Milly
Steel, William	Swain, Sarah
Steely, James B.	Swain, Whitmel
Steely, John	Swain, William
Steely, Mary E.	Swindell, Scott
Stephenson, R. D.	Swindell, Mrs. Scott
Stephenson, Eunice James	
Stillman, Ernest	T
*Stillman, Mrs. Ernest	Tadlock, Absolom
*Stillman, Pamela	Tadlock, Andora
Stillman, Penny	Tadlock, Anna
*Stocks, Roy	Tadlock, Annie Good
Stone, Jolly	*Tadlock, Barbara
Stone, Martha	Tadlock, Carl E.
Stone, Nancy	Tadlock, Edgar
Stone, Polly	Tadlock, Edward P.
Stone, Sarah	Tadlock, Elijah
Stuart, John	Tadlock, Emily
Stuart, Polly	

Tadlock, Grace Dexter
 Tadlock, Hester
 Tadlock, James
 Tadlock, J. E.
 Tadlock, J. H.
 Tadlock, Lizzie B.
 Tadlock, Mamie
 Tadlock, Mary (1842)
 Tadlock, Mary (1863)
 *Tadlock, Milton
 *Tadlock, Myrtle
 Tadlock, Nancy
 Tadlock, Pearl
 Tadlock, Mrs. Perry
 Tadlock, Susan (1869)
 Tadlock, Susan (1915)
 Tadlock, Thomas
 Tadlock, William
 Tayloe, Bertha
 Tayloe, Betty
 Tayloe, David E.
Tayloe, Emmanuel
 Tayloe, Ernest Hayes
 Tayloe, Mrs. Ernest Hayes
 Tayloe, James
 Tayloe, Jonathan S. (1824)
 Tayloe, Jonathan S. (1908)
 Tayloe, Julia
Tayloe, Matilda
Tayloe, Phoebe
 Tayloe, Prudence
 Thomas, Agnes
 *Thomas, Althea
 Thomas, Ann
 *Thomas, Bertha
 Thomas, Betsy
 Thomas, Chesson
 *Thomas, Cindy
 Thomas, Dancy
 Thomas, Doris
 Thomas, Duncan
 Thomas, Emmaline
 Thomas, Eliza
 Thomas, Emily
 Thomas, Mrs. George
 Thomas, Henry
 Thomas, J. A.
 Thomas, John (1802)
 Thomas, John (1948)
 *Thomas, John W.
 Thomas, Judith
 Thomas, Lona Jane (1889)
 Thomas, Lona Jane (1908)
 Thomas, Mary
 Thomas, Mary Lou
 Thomas, Mildred Jane
 Thomas, Nelly Jane
 Thomas, Patsy
 Thomas, Peggy
 Thomas, Robert
 Thomas, Sally
 Thomas, Sintie
 Thomas, William
 Thompson, Alexander R.
 Thompson, Augustus
 Thompson, Barbara
 Thompson, Bertha
 Thompson, Betty
 Thompson, Charles
 Thompson, Clara
 Thompson, Eliza (1802)
 Thompson, Eliza (1846)
 Thompson, George F.
 Thompson, Gertrude
 Thompson, Levina
 Thompson, Lewis
 Thompson, Margaret
 Thompson, Martha
 Thompson, Mary
 Thompson, Mary Lewis
 Thompson, Noah
 *Thompson, Page
 Thompson, Phoebe
 *Thompson, Roy

Thompson, Sarah
Thompson, Sudie
Thompson, Susan
Thompson, T. R.
Thompson, Virginia
Thompson, Willie Lois
Thompson, William
Thompson, William H.
Thompson, W. R.
Thompson, Mrs. W. R.
Todd, Alfred J.
*Todd, E. A.
Todd, Mrs. E. A.
Todd, Jack
Todd, James D.
Todd, Josie
Todd, Martha
Todd, Mary Eliza
Todd, Mrs. T. L.
Todd, T. S.
Toms, C. G.
Toms, Mrs. C. G.
Truman, Jacob
Turner, Henry
Turner, Sarah
Turbyfill, Henry D.
Tyner, Sarah
Tynes, Mrs. D. G.

U

Underhill, Maria
Urquhart, Alexander

V

Viner, Susan

W

Waddell, Araminta
Waddell, Betty Sue

Waddell, Marigold
Walk, Ivy
Walker, Andrew
Walker, Jesse
*Walker, Johnny
Walker, Lillie W.
Walker, Lou
*Walker, Mary
*Walker, Minnie
Waller, Nancy
Walker, Wallace
Ward, A. C.
Ward, Bernice
Ward, Blanche Mabel
*Ward, Delk
Ward, Della
*Ward, Dorothy
Ward, Ella
Ward, Franklin
Ward, Gail
Ward, George
*Ward, Gwendolyn
Ward, Harriett (1824)
Ward, Harriett (1855)
Ward, James (1845)
Ward, James (1891)
Ward, Mrs. James
Ward, Joseph H.
*Ward, Lorraine
Ward, L. W.
Ward, Lennie
Ward, Mary
*Ward, Milton
Ward, Rose
Ward, Sarah
Ward, Sarah Frances
Ward, Whitmel (1847)
Ward, Whitmel (1900)
Ward, William A.
*Warlick, Gladys
Warlick, Joe, Sr.
*Warlick, Joe, Jr.

*Warlick, Miriam
 *Warlick, Ronnie
 Waters, Allie Marie
 *Waters, Carolyn
 Waters, Charles
 *Waters, David
 *Waters, Jean
 *Waters, Jesse
 Waters, J. W.
 *Waters, Linda
 *Waters, Mildred
 Waters, Phillip
 Waters, R. E.
 Waters, Thelma
Watson, Aggy
Watson, Cherry
Watson, Dave
 Watson, Eliza
Watson, Judy
Watson, Minerva
 Watson, Prudence
Watson, Rose
 Watson, Sally
 Watson, Thomas C.
 *Weathers, B. B.
 *Weathers, Helen
 Webb, Keziah
 Webb, Lawrence
 Webb, Logan
West, Austin
West, Jerry
 West, Kenneth
 West, Martha
 West, Nimrod
Weston, Amy
 Weston, Ann Eliza
 Weston, E. Len
 Weston, Mrs. E. Len
 Weston, Ephraim
 Weston, Fanny
 Weston, Harriett
 Weston, Jane
 Weston, Margaret
 Weston, Mary
 Weston, Penelope
 Weston, Solomon
 Weston, Stanley
 Weston, Temperance
 *Whitaker, Ralph
 White, Alethia J.
 White, Allen
 White, Ann
 *White, Betty
 White, Cader
 *White, Carrie
 *White, Catherine
 White, Christina
 *White, Dalton
White, Dave
 White, David
 *White, Delmar
 White, D. L.
 White, Dicey
 White, E. C.
 White, Edith Whitmel
 *White, Elizabeth
 *White, Elmer
 *White, Evie
 White, Fentress
 White, Francis W. Moody
 *White, Grace
 White, Hazel
 White, Hessie
 White, Mrs. Hessie
 *White, Irma
 White, James Harris
 White, J. E.
 White, Mrs. J. E.
 White, Jesse E.
 White, Mrs. Jesse E.
 White, J. H.
 *White, Joan
 White, Kay
 White, L. A.

*White, Mrs. L. A.
 White, Lela G.
 *White, Lewis
 *White, Lillie
 White, Louise (1916)
 White, Louise (1937)
 White, Marion
 White, Mary F.
 White, Maude
 *White, Myrtle
 *White, Odell
 White, P. H.
 *White, Pat R.
 *White, Phyllis
 White, Randolph
 White, Raymond
 *White, Robert C.
 *White, Mrs. Robert F.
 White, Rose Miller
 White, Roxanna
 White, Ruby
 White, Ruby
 White, Rudolph
 *White, Violet
 White, W. H.
 White, William
 White, William J.
 White, William L.
 White, Mrs. W. T.
 Whitley, Reuben
 Whitley, W. N.
 Whitley, Mrs. W. N.
 Wiggs, W. T.
 Wiggs, Mrs. W. T.
 Wiggins, Betsy
 Wiggins, W. J.
 Wilder, Henrietta
 Williams, Allen
 Williams, Ann
 Williams, Cornelius
 Williams, D. E.
 Williams, Mrs. D. E.
 Williams, Doctrine
 Williams, Fannie Rae
 *Williams, G. Elmo
 Williams, Jack
 Williams, J. L.
 Williams, J. Lake
 Williams, Joe
 Williams, Mrs. Joe
 *Williams, Lettie Walker
Williams, Lucy
 Williams, Martha
Williams, Mary
 Williams, Nancy
Williams, Phyllis
 Williams, Polly
 Williams, R. A.
 Williams, Virginia
Williams, Winnie
 Williford, Addie
 Williford, Carolyn
 Williford, Catherine
 Williford, Ella
 Williford, Floyd
Williford, Joe
Williford, Judy
 *Williford, M. G.
 *Williford, Sally
 *Winborne, Billy
 Winborne, James
 Winborne, J. F.
 Winborne, Margaret A.
 Winborne, William
 Windham, Joe
 Windham, Lester
 Windham, Maxine
 Windham, Ruby
 *Willis, Betsy
 *Willis, Louise
 Woodall, W. F.
 Woodall, Mrs. W. F.
 Wynant, Penelope

Y

Yates, A. J.
Yates, Edward
Yates, Elizabeth

Yates, Ismay
Yates, Sally
Yates, William
Yates, Winifred

It is recognized that this roster is incomplete. Surnames were not given Negro members prior to the 1840s. Available "church rolls" were not always legible. Only those names of which the author could be fairly certain have been included. Some of these may have been omitted in transcription.

Appendix C

MEMBERSHIP STATISTICS, MISSION GIFTS

The following statistics on church membership have been taken from the records of the Chowan and West Chowan associations, except when indicated otherwise. There are obvious discrepancies in the figures on membership from year to year. Such discrepancies can be attributed to several possible factors: deletion of names from the Church roll, with no report of such in the annual associational letter; miscalculation on the part of the Church Clerk; and typographical errors in the transcribing of data for purposes of publication.

Statistics on mission gifts have been taken from associational records after 1867. Earlier figures are from the Baptist State Convention annuals. Mission gifts include designations for the various benevolent objects and — after 1925 — undesignated gifts through the Co-operative Program. In some cases mission gifts through the Sunday School and WMU are included in the totals. Expenditures for “local” purposes are not included.

Membership				Gifts	Membership				Gifts
Year	Added	Lost	Total		Year	Added	Lost	Total	
1806	2	12	243		1825	285	79	405	
1807	6	2	250		1826	36	35	390	
1808	3	11	215		1827	4	27	400	
1809	0	12	219		1828	7	31	400	
1810	4	15	208		1829	10	24	366	
1811	8	9	207		1830	23	14	375	
1812	6	14	173		1831	23	20	370	
1813	36	9	208		1832	6	13	360	
1814	12	12	208		1833	5	15	330	\$80.75
1815	7	8	215		1834	6	13	323	30.00
1816	2	24	236		1835	11	25	311	
1817	15	13	210		1836	6	15	302	
1818	21	13	180		1837	4	34	272	
1819	No	Statistics			1838	4	14	285	14.15
1820	No	Statistics			1839	2	7	286	
1821	1	8	165		1840	4	8	283	20.00
1822	4	2	165		1841	34	10	288	
1823	0	23	150		1842	28	7	271	
1824	48	14	192		1843	30	4	308	

1844	50	18	340	\$12.00	1886	21	11	235	\$163.29
1845	30	8	292		1887	16	12	241	64.41
1846	32	18	290	15.00	1888	14	12	237	77.37
1847	26	12	295		1889	44	8	267	64.50
1848	70	24	376	28.44	1890	6	21	269	108.87
1849	38	14	391	38.00	1891	1	11	250	194.38
1850	No	Letter			1892	22	25	248	129.55
1851	3	10	370	20.00	1893	10	16	242	50.30
1852	8	23	350		1894	8	15	233	80.63
1853	40	19	390	30.00	1895	13	12	230	111.51
1854	4	9	386	50.00	1896	29	12	247	106.57
1855	10	16	367		1897	10	16	252	139.09
1856	10	13	369	20.00	1898	23	5	252	126.99
1857	10	23	344		1899	51	24	286	97.68
1858	No	Letter		16.50	1900	8	16	282	180.37
1859	19	16	328		1901	8	14	277	162.63
1860	84	8	333		1902	11	13	272	388.61
1861	6	16	367	30.00	1903	14	13	269	194.63
1862	1	4	305		1904	18	10	274	265.12
1863	8	1	310		1905	8	5	276	243.15
1864	No	Letter			1906	24	12	290	247.75
1865	15	2	449		1907	16	11	280	392.18
1866	No	Letter			1908	40	21	283	509.49
1867	No	Letter		850.00†	1909	12	20	275	561.52
1868	10	62	397	621.50†	1910	53	9	315	724.91
1869	8	30	373	10.50	1911	No	Letter		352.27
1870	46	8	429	60.10	1912	7	16	346	424.53
1871	10	9	409	19.12	1913	5	13	338	422.04
1872	37	33	432	34.02	1914	29	11	356	824.95
*1873	27	9	286	48.55	1915	12	10	353	774.72
1874	9	23	280	672.00†	1916	31	30	334	1424.75
1875	16	17	230	21.06	1917	50	11	361	1210.41
1876	33	18	244		1918	1	10	353	1679.16
1877	6	21	230	64.76	1919	43	17	374	1379.56
1878	4	10	226	45.96	1920	31	16	385	4709.72**
1879	10	29	207		1921	4	7	382	3122.35**
1880	9	15	202	18.09	1922	7	4	382	1191.28
1881	10	17	195	63.25	1923	26	19	397	4642.29**
1882	7	10	193	18.52	1924	31	19	406	4629.60**
1883	41	25	200	98.06	1925	17	17	406	3554.03
1884	4	8	196	87.99	1926	3	28	371	2445.67
1885	41	17	221	99.17	1927	19	15	375	2852.49

1928	21	24	372	\$2875.88	1949		639	\$3515.00***
1929	21	24	372	1971.58	1950		655	3034.00***
1930	37	17	392	1477.24	1951	33	20	658 2985.20
1931	20	9	403	1599.53	1952	38	22	616 3984.90
1932	18	17	393	1386.33	1953	34	26	616 4571.74
1933	7	6	393	995.59	1954	26	27	606 4654.00
1934	35	18	410	1467.28	1955	37	21	624 4887.00
1935	12	7	412	1520.00	1956	26	19	631 5590.00
1936	3	8	407	1530.45	1957	19	40	610 5300.00
1937	58	15	450	1356.78	1958	17	92	535 5508.00
1938	20	16	454	1446.98	1959	30	16	554 5665.00
1939	19	6	467	1582.60	1960	26	21	559 5989.00
1940	37	18	486	1905.70	1961	40	16	583 6087.00
1941	23	14	495	1967.26	1962	12	22	573 7387.00
1942	29	16	508	1836.23	1963	22	13	580 7247.00
1943	85	15	578	3081.00	1964	36	11	604 7611.00
1944	37	14	599	3691.68	1965	24	19	609 6277.00
1945	31	12	618	3735.10	1966	14	24	599 6775.00
1946			619	3530.73***	1967	16	23	592 7108.00
1947			626	3818.71***	1968	30	16	606 7460.00
1948			626	3680.17***	1969	24	24	606 6685.00

† Includes gifts to Wake Forest College.

* Deletion of the names of many Negro members from the Church roll.

** Figures represent gifts to 75-Million Campaign.

*** Data taken from Baptist State Convention Annual.

