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Chowan Baptist Ass'n.

1806-1881.

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HISTORY
OF THE
NORTH CAROLINA
CHOWAN BAPTIST ASSOCIATION,
1806-1881.

COMPILED BY
JAMES A. DELKE.

PUBLISHED BY ORDER OF THE ASSOCIATION.

"Let the dead Past bury its dead?"
Nay: rather let the Present wed
The Good that has been done and said
To Future Good:—a work sublime,
When "Footprints on the sands of time"
Find each its fitting counterpart
In working hand and faithful heart.

RALEIGH:
EDWARDS, BROUGHTON & Co., PUBLISHERS.
1882.

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Ward fund

PREFACE.

In 1831, the Chowan Association being in session with the church at Cashie, it was, on motion,

Resolved, That Bro. Meredith be requested to publish the proceedings of this Association from its origin to the present time, connected with such additional facts as can be obtained, and as shall, in his judgment, render the whole a concise and serviceable history.

This was never done.

In 1843, the Clerks of the forty-two churches composing the Chowan Association were requested to prepare a history of their respective churches, and transmit to the Clerk, by mail, Murfreesboro, *without delay*, so that our churches may preserve in, durable form, the materials of their history, as the Clerk will transmit each to Rev. D. Benedict, who will issue an improved edition of the "History of the Baptists," in the course of a few months. This was never done.

In 1846, it was

Resolved, That — brethren be appointed a Committee of Publication to superintend the compilation of a history of Chowan Association, its printing, binding and distribution.

This was never done. In 1880, it was moved

That Bro. J. A. Delke be requested to write a history of this Association, which, after completion, shall be submitted to a committee of inspection and revision; and that Bro. Delke be paid fifty dollars for his services.

This I now propose to do.

JAMES A. DELKE.

Murfreesboro, N. C., Sept. 14th, 1880.

CONTENTS.

	PAGE.
INTRODUCTORY REMARKS.....	6
SECTION I.	
Organization.....	9
Constituting Churches.....	10
Constitution.....	11
Rules of Decorum.....	14
Address to President Jefferson.....	16
President Jefferson's Reply.....	18
SECTION II.	
General Meeting of Correspondence.....	20
Corresponding Associations.....	21
Societies of Coöperation.....	21
Minutes.....	21
Finances.....	24
SECTION III.	
Annual Sessions.....	27
Date and Place of Sessions.....	29
Official Digest.....	30
Introductory Sermons.....	31
List of Churches, Location, &c.....	32
SECTION IV.	
Union Meetings.....	37
Ordination of Ministers..	40
List of Ministers.....	42
Sunday Schools.....	44
Temperance.....	46

CONTENTS.

V.

SECTION V.—EDUCATION.

	PAGE.
Wake Forest College.....	49
Chowan Baptist Female Institute.....	52
Reynoldson Institute.....	60

SECTION VI.

North Carolina Baptist State Convention.....	65
Home Missions.....	66
Foreign Missions.....	69
Periodicals.....	72
Bible Union.....	74

SECTION VII.

Special Resolutions.....	75
Queries and Answers.....	79
Address to President Van Buren.....	83
The Late Civil War.....	84
Colored Members.....	86

SECTION VIII.

Rules of Government.....	88
Declaration of Principles.....	90

SECTION IX.

Biographical Sketches.....	96
Wolves in Sheep's Clothing.....	108

SECTION X.

Concluding Remarks.....	109
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INTRODUCTORY.

As early as 1695, individual Baptists were found in North Carolina, under the tolerant rule of that wise and godly Quaker, John Archdale, made ruler of all the settlements in both Carolinas. There was, however, no church organization till 1727, when the first church was organized at a place called Perquimans, on Chowan river, within the present territory of Chowan Association.

In 1742, a church was constituted on Kehukee creek in Halifax county, 120 miles North-west of Newbern, the church, as usual, taking the name of the water course; which church was destined to become the mother of such a numerous and distinguished offspring. Other churches were soon formed, and, in 1752, there were sixteen churches holding what were called "yearly meetings."

Most of the first Baptists in North Carolina came from Virginia. They were, at first, called General Baptists, by some, Free-will Baptists, holding views strictly Arminian.

In a few years, more orthodox principles were introduced by John Gano, and those apostles of the new Reformation, Miller and VanHorn, and soon the little leaven had leavened the whole lump, and they called themselves Regular Baptists.

In 1765, the reformed churches convened at Kehukee in Halifax county, and regularly organized the Kehukee Association.

In 1790, the number of churches having increased to

sixty-one, with a membership of five thousand, scattered over a wide territory in North Carolina and Virginia, it was agreed to divide by the State line, leaving in North Carolina forty-two churches, in Virginia, nineteen; these last taking the name Virginia Portsmouth Association.

In 1793, it was deemed advisable to effect another division, making Tar river the dividing line, the churches on the south of this river being known as Neuse Association.

In 1805, eighteen churches were dismissed by the Kehukee Association; all lying on the east side of Roanoke river, to form a new body, which received the name, Chowan Association, to the history of which your attention is now invited.

In 1842, resolutions looking to an amicable adjustment of the unpleasant relations of the two bodies were passed, and a committee of six appointed to effect a reconciliation. The resolutions, sent as an olive branch of peace, were contemptuously "cast *neck* and *heels* (quite a classic phrase!) *under* the table, at least were passed by unnoticed."

NOTE.—That there was little, if any, accrimony at the time of separation, between the seceding churches and the parent body, the Kehukee Association, will appear from these two facts. The Abstract of Principles, entertained by the Kehukee Association, which were taken from the Philadelphia Association, were adopted as a Confession of Faith by the Chowan Association,—the difference then, if any, must have been, not in faith, but in works. Again, for a period of twenty-one years, the two bodies maintained a regular and friendly correspondence by letter and delegates, and no want of harmony was evidenced in the transactions of either body. But in 1827, the Kehukee Association failed in sending letter and delegates to Chowan Association, on the plea that the latter had embraced Arminian doctrines.

Thus rudely repulsed, our fathers, in the spirit of Abraham, said: "Let there be no strife between us," accepted the situation, and went on their way, "trusting the consequences to God." Here are the consequences in figures: In 1806, Kehukee Association numbered 1736 members.

"	"	Chowan	"	"	1839	"
"	1841,	Kehukee	"	"	1200	"
"	"	Chowan	"	"	6000	"
"	1880,	Kehukee	"	"	2016	"
"	"	Chowan	"	"	11058	"

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SECTION I.

ORGANIZATION.

Chowan Association was organized at Salem M. H., on Newbiggin creek, Pasquotank county, N. C., A. D. 1806, May 16, 17, 18. Introductory sermon was preached by Elder John Wall, from the text, "Peace be unto you."

Delegates were in attendance from 18 churches, representing the counties of Bertie, Camden, Chowan, Currituck, Gates, Hertford, Pasquotank, Perquimans; to which have since been added Dare, Martin, Northampton, Tyrrell, Washington, and, for a short time, Halifax. See page 2.

After the reading of the letters and enrolling the delegates, 35 in number, of whom 8 were Elders, the Association was organized by the appointment of Bro. George Outlaw, Moderator, Elder Lemuel Burkitt, Clerk, Elder James Ross, Assistant Clerk.

The following resolution was unanimously adopted: *Resolved*, That this Association be known by the name of the North Carolina Chowan Baptist Association.

A Constitution and Rules of Decorum were adopted. See p. 11.

Col. John Hamilton presented to the body an address to His Excellency, Thomas Jefferson, President of the United States, expressive of the sense which this Association and other churches of the Baptist connection have of

10 HISTORY OF CHOWAN BAPTIST ASSOCIATION.

the full enjoyment of their religious liberties under his administration. See page 16.

On Lord's day, Elders Burkitt, Poindexter, and Spivey preached to a numerous audience.

Thus closed the first session of Chowan Association.

CONSTITUTING CHURCHES.

NAME.	COUNTY.	CONSTITUTED.
Ahoskie,.....	Hertford,.....	1804.
Ballard's Bridge,.....	Chowan,	1781.
Bertie (now Sandy Run),...Bertie,.....		1750.*
Bethel,.....	Perquimans,.....	1806.
Bethlehem,.....	Pasquotank,.....	1806.
Camden,.....	Camden,.....	1757.
Cashie,.....	Bertie,.....	1778.*
Cowenjock,.....	Currituck,.....	1780.
Knob's Crook,.....	Pasquotank,.....	1786.
Meherrin,.....	Hertford,.....	1773 ('74*.)
Middle Swamp,.....	Gates,.....	1806.
Outlaw's Chappel,.....	Bertie,.....	
Powell's Point,.....	Currituck,.....	1801.
Ross' M. H.,.....	Bertie,.....	1804.
Salem,.....	Pasquotank,.....	1790.
Sawyer's Creek,.....	Camden,.....	1790.
Wiccacon (Coleraine),...Bertie,.....		1789.
†Yeopim,.....	Chowan,.....	1775.

18 Churches. Aggregate Membership, 1844.

*Benedict puts the date of constitution of Bertie 1773 ; Cashie, 1771 ; Meherrin, 1794.

†Originally spelled Yawplim.

The four churches, Bethel, Bethlehem, Middle Swamp and Powell's Point, having been recently constituted, were received by petition, and assisted in the completion of the organization.

Two of these churches, Camden and Sandy Run (Bertie), were constituent members of Kehukee Association in 1765.

CONSTITUTION.

ART. 1. The Association shall be composed of members chosen by the different churches in our union, according to the discretion of the churches; and the delegates thus chosen, and producing letters from their respective churches, signifying their appointment, shall be entitled to seats.

ART. 2. In the letters from the different churches shall be expressed their full number in membership, those baptized, received by letter, dismissed by letter, excommunicated, dead, and restored, since the last Association.

ART. 3. The members thus chosen and convened shall be denominated the North Carolina Chowan Baptist Association; being composed of sundry churches on the east and west sides of Chowan river: bounded on the north by Virginia, on the east by the Atlantic, on the south and west by Albemarle Sound and Roanoke river.

ART. 4. The Association, when convened, shall be governed and ruled by a proper Decorum, which Decorum this Association has adopted and annexed to this Constitution.

ART. 5. The Association shall have a Moderator and Clerk, who shall be chosen by the suffrage of the mem-

bers present, and shall hold their office during the session, and may be eligible at the next, if appointed thereto.

ART. 6. New churches may be admitted into this union, on petition by letter and delegates; and upon examination (if found to be orthodox and orderly) shall be received by the Moderator giving the delegates the right of fellowship.

ART. 7. Every church in this union shall be entitled to representation in the Association, but shall have only two members from each church.

ART. 8. Every query presented to the Association shall have the name of some member fixed to the same; and it shall be twice read, and before it be debated, the Moderator shall put it to vote, and if there be a majority for its being debated, it shall be taken into consideration and be deliberated; but if there be a majority against it, it shall be withdrawn.

ART. 9. Every motion made in due order, and seconded, shall come under the consideration of the Association, unless withdrawn by the person who made it.

ART. 10. The Association shall furnish the churches with a number of printed Minutes of the Association, from time to time, proportionable to the moneys contributed from each church to the support of the Association Fund.

ART. 11. We think it necessary to have an Association Fund, for defraying the expenses of the same: for the raising and supporting of which we think it the duty of each church in the union to contribute voluntarily such sums as they may think proper, and send by the hands

of their delegates to the Association. And those moneys thus contributed by the churches shall be deposited in the hands of a Treasurer by the Association appointed; who shall be accountable to the Association for all moneys by him received and paid out according to the direction of the Association.

ART. 12. The Minutes shall be regularly filed by the Clerk of the Association, and kept for the use of the Association.

ART. 13. The Minutes of the Association shall be read and corrected, if need be, and be signed by the Moderator and Clerk, before the Association rises.

ART. 14. Amendments to this plan or form of government may be made by a majority of the union, when they shall deem it necessary.

ART. 15. The Association shall have power—

1. To provide for the general union of the churches.
2. To give the churches all necessary advice in matters of difficulty.
3. To preserve inviolably a chain of communion among the churches.
4. To enquire into the cause why the churches fail to represent themselves, at any time, in the Association.
5. To appropriate those moneys by the churches contributed for an Association Fund to any purpose they may think proper.
6. To appoint any member or members, by and with their consent, to transact any business they shall see necessary.
7. To withdraw from any church in the union that

shall violate the rules of the Association, or deviate from the orthodox principles of religion after due measures are taken to reclaim such a church or churches, and they remain incorrigible.

8. To admit any of the distant brethren in the ministry as assistants, who may be present at the time of their sitting.
9. To adjourn themselves to any future time and place they may think most convenient to the churches, provided it be holden, interchangeably, one year on the east of Chowan river, and the next year on the west side.

In 1811, the 5th article was expunged, and the following adopted in its place, which shall be considered the 5th and 6th articles of the constitution :

ART. 5. The Association shall have a Moderator, who shall be chosen by the suffrage of the members present, but only hold his office during the session, and may be eligible to the same appointment at any future meeting.

ART. 6. The Association shall have a Clerk, appointed by the suffrage of the members present in session ; he may hold his office during the pleasure of the Association : *Provided, always,* that he may have liberty to resign when circumstances may render it necessary.

RULES OF DECORUM.

1. The Association shall be opened and closed by prayer.
2. A Moderator and Clerk shall be chosen according to the rules prescribed in the Constitution.
3. Only one person shall speak at a time, who shall

arise from his seat and address the Moderator, while he makes his speech.

4. The person thus speaking shall not be interrupted in his speech by any except the Moderator, till he has done speaking.

5. He shall strictly adhere to the subject, and in no wise reflect on the person who spoke before, so as to make remarks on his slips, failings or imperfections, but shall fairly state the case and matter as nearly as he can, so as to convey his light or ideas.

6. No person shall abruptly break off, and absent himself from the business of the Association, without liberty obtained from it.

7. No person shall rise and speak more than three times to one subject, without liberty from the Association.

8. No person shall have liberty to be whispering or laughing, or pass between the person speaking and the Moderator, in time of a public speech.

9. No member of the Association shall address another member in any other terms or appellations but the title of Brother.

10. The Moderator shall not interrupt any member in, nor prohibit him from speaking, until he give his light on the subject, except he break the rules of this Decorum.

11. The names of the several members shall be enrolled by the Clerk, and called over as often as the Association requires.

12. When the committees are to be appointed, the Moderator shall be entitled to the first nomination, and if the nomination be not satisfactory, then any other member may nominate.

16 HISTORY OF CHOWAN BAPTIST ASSOCIATION.

13. The Moderator shall not be entitled to a vote in the decision of any matter, except the Association be equally divided.

14. The Moderator shall have equal liberty of speech, provided he nominate another member to fill his seat during the time he makes his speech.

15. Any member who shall knowingly and willingly break the rules of this Association, shall be reprov'd by the Association, at their discretion.

ADDRESS TO THE PRESIDENT OF THE UNITED STATES,
1806, MAY 20.

To the President of the United States :

SIR :—Under Divine protection, the Ministers and Messengers of the several Baptist churches of the North Carolina Chowan Association, held at Salem, on Newbiggin creek, in Pasquotank county, in the District of Edenton, and State of North Carolina, having met by appointment to offer up the sacrifices of a broken and contrite heart to the great Author of their Being, for the unbounded display of goodness and of tender mercies bestowed upon the children of men ; and while rendering adoration, prayer and thanksgiving, with deep humility for the great and unspeakable gift which brought life and immortality to light through the gospel, they feel a profound sense of the bounty received by the hands of the SUPREME towards the several churches in our connection by the overpowering of the Spirit upon them ; not only in effecting a great increase in numbers, but in the substantial interest of the churches, being supported and strengthened by a very great and uncommon measure of

Christian love, union and harmony among the Brethren. While we have great cause of thankfulness for all these bounties and mercies, we have felt the deepest gratitude to be due for the civil and religious liberties we enjoy under the administration of the government over which you, Sir, at present preside: for which liberties our fathers have, in times past, suffered at the stake and have bled and died.

The sense of contrast between the present moment and a late period when we were feelingly alarmed at the threatened invasion upon the general toleration of a free conscience in the worship of the God of our Fathers; we have now great reason to shout with loud acclamations of joy and praise that we now live under our own vine and under our own fig-tree in peace. And while we pray that the sons of liberty may be long held at the helm of government, to rule and govern these United States, we feel the strongest emotions to be thankful that under your patronage and administration, *there is none shall make us afraid.*

Living under a government of our own choice where the rights of men feel an equal and impartial distribution, how much ought we to rejoice at the envied happiness and freedom of our fellow-citizens throughout these States unrivalled and unequalled by any nation on this terrestrial globe, and in the midst of national wealth, prosperity and peace, added to extent of empire under the wise policy of your administration, we feel no danger of your violating your trust or attempting to endanger the happiness of the people who have chosen you as their Chief and Head. And while our prayers and praises are

due to the Sovereign Ruler of the Universe, who has made you an instrument in his hands to give such blessings to such a people, we pray that the God of Battles may be your sun and shield; that he may give you grace and glory; and that he may *withhold no good thing from you*. And may we devoutly be permitted to add our prayers to the great Disposer of events, if it is His will, that that life devoted to public good from the commencement of our glorious Revolution to the present day, may be prolonged with blessings to yourself and common country.

Signed by order of the Association.

GEO. OUTLAW, *Moderator*.

LEMUEL BURKITT, *Clerk*.

May 20th, 1806.

The original answer to the aforesaid address failing to come to hand, the President was pleased to send forward a duplicate of the answer, in a letter to the Moderator, of which the following is a copy:

WASHINGTON, June 24, 1806.

SIR:—I have duly received the Address signed by yourself on behalf of the Ministers and Messengers of the several Baptist churches of the North Carolina Chowan Association held at Salem, and I proffer my thanks for the favorable sentiments which it expresses towards myself personally.

The happiness which our country enjoys in the pursuits of peace and industry ought to endear that cause to all its citizens, and to kindle their hearts with gratitude

to the Being under whose providence these blessings are held. We owe to Him especial thanks for the right we enjoy to worship Him, every one in his own way, and that *we* have been singled out, to prove by experience, the innocence of freedom in religious opinions and exercises, the power of reason to maintain itself against error, and the comfort of living under laws which assure us that, in these things, "There is none who shall make us afraid."

I am peculiarly gratified by the confidence you express that no attempt will ever be made by me to violate the trust reposed in me by my fellow-citizens or to endanger their happiness. In this confidence you shall never be disappointed. My heart never felt a wish unfriendly to the general good of my fellow-citizens.

Be so kind as to present my thanks to the churches of your Association, and to assure them of my prayers for the continuance of every blessing to them now and hereafter; and accept yourself my salutations and assurances of great respect and consideration.

TH. JEFFERSON.

Mr. George Outlaw.

SECTION II.

GENERAL MEETING OF CORRESPONDENCE.

In 1811 a committee, appointed the previous year, to prepare an address inviting the Associations in the State to come together in a general meeting of correspondence, reported that they had discharged the duty assigned them—that printed copies of the address had been sent to many and perhaps all the Associations in the State; and that a large majority of them had appointed delegates to meet in convention at the Falls of Tar River, in June next, to organize such a meeting.

In 1812, the Minutes of the Baptist General Convention of North Carolina being read in the Association, produced sensations truly pleasing; whereupon Brethren M. Ross, Spivey, Dossey and Outlaw were appointed Messengers to the General Meeting of Correspondence, to meet in Raleigh, in July; also ordered that our Treasurer refund the money advanced by our delegates to the General Convention; and also send \$5 to the General Meeting of Correspondence, as the bounty of this Association. Messengers and contributions were sent, yearly, to this body till 1821, when it was agreed to suspend correspondence for this year; and it was not renewed.

No record has been preserved of the business done at these meetings, the general object having been specified: "for the purpose of disseminating and acquiring information upon religious topics; of promoting the cause of

God and of brotherly love." After some disagreement as to the partial and contracted plan proposed, it was warmly recommended to admit freely, and upon equal grounds, all the Baptist Associations in the State; and it was so constituted.

CORRESPONDING ASSOCIATIONS.

Virginia—Portsmouth, Meherrin, Kettocton.

Maryland—Maryland Baptist Union.

North Carolina—Concord, Kehukee, Neuse, Tar River.

SOCIETIES OF COÖPERATION.

Baptist Board of Foreign Missions.

Baptist General Tract Society.

Am. Baptist Publication and Sunday School Society.

S. W. Baptist Publication Society.

North Carolina Baptist Bible Society.

North Carolina Baptist State Historical Society.

American and Foreign Bible Society.

MINUTES.

A record of the transactions of the Association has been published every year in the form of Minutes, prepared by the Clerk, the churches sending up money to pay him for his services and the expense of their publication. These seventy-five Minutes were collected by Dr. S. J. Wheeler, for many years Clerk of the body, and bound in two volumes, the only successful effort made towards securing a history of Chowan Association. These volumes were this year, 1880, given to the body as a present from sister Lucinda B. Wheeler, wife of our deceased brother.

She, too, had passed over the river before the presentation of this valuable work.

The Minutes, at first, as now, contained a brief record of the transactions of the session : Organization by election of Moderator and Clerk ; Invitation to Visitors from Sister Associations ; Reading of Letters from Churches ; Reception of New Churches ; Resolutions ; Queries ; Appointment of Representatives to Corresponding Bodies ; &c., closing with a Circular Letter, being in general a dissertation on Apostacy, Backsliding, Christian Patience, Sanctification, Practical Religion, State of the Churches, &c., &c.

In 1831, the Circular Letter was dispensed with, and a Committee on the State of Religion was, I fancy, some improvement. Both these and the former papers were prepared with much care, sometimes filling fourteen or fifteen pages of the Minutes. Prominent lay brethren as well as ministers were appointed to write them.

To this committee were added, from year to year, committees on Itineracy, Publications, Periodicals, Temperance, Sunday Schools, North Carolina Baptist State Convention, Home Missions, Foreign Missions, Indian Missions, Education, &c., &c., the principal business of the body being accomplished through reports of committees appointed at previous sessions.

The Church Letters being frequently so long, as well as very difficult to be read, consumed so much time, especially as the number of churches increased, the Association in 1866 ordered the Clerk to furnish the churches with blanks to be filled with statistics, to take the place of the usual letters, and on the call of the churches the

delegates give the blanks to the committees on Sabbath Schools and Finance, previously announced by the Moderator. By this arrangement, business is facilitated and much confusion avoided.

In 1856, was printed in the minutes, the first table of benevolent effort in Chowan Association.*

Forty-seven churches contributed—

Foreign,	\$ 278 19
Foreign Missions,.....	809 85
Bible Cause,	850 00
Education,.....	528 12
Aid to other Churches,.....	4 75
	\$2,470 91

The Minutes of 1831 contained the first List of Ministers, ordained and licensed—21 and 11.

The Minutes of 1866 contained the first List of Churches, Pastors, Days of Service: 26 pastors to 49 churches; *only two*, Edenton and Murfreesboro, having preaching every Sunday; few, more than *one*.

In the early days of the Association a Circular Letter was appended to the Minutes of each annual session, from 1806 to 1831, except when occasionally they were omitted, and their place filled by Reports on the State of Religion, Itinerancy, Protracted Meetings, or Biographical Sketches of Deceased Ministers and Laymen.

These papers were prepared by brethren appointed at the previous session, and though, doubtless, some of them

*In 1847, 43 churches sent up a contribution for the Convention of \$332.33; Home Missions, \$400; Bible Society, \$240.53; in all \$972.86.

seemed to many a little prosy, they were well worthy a hearing; and the discussions they, no doubt, elicited were entertaining and instructive, especially as there was then but little general business claiming their attention. The length of these papers varied from one to fourteen pages of the printed minutes.

The subjects treated were hardly ever of a doctrinal or polemic character, but of an expository and didactic nature—many of them good sermons.

In the occasional Reports on the State of Religion, as well as the Digest of Church Letters found in a few of the minutes, there was little variety—rejoicing in the outpouring of the Spirit in one section, while in another there was lamentation over the declension of vital godliness, and consequent lukewarmness.

In the Minutes of 1875, are found two Circular Letters, one on Temperance and the other on General Benevolence.

FINANCES.

The finances of Chowan Association were transacted, for eight years in English currency, and were confined mainly to the printing and other expenses of the annual Minutes, the contributions from the churches making a yearly average of £14.6s.

In 1814, the first contribution made in United States currency was \$35. The amounts sent up, each year, varied but little till 1840, although the number of churches had largely increased. In 1880, the Minute Fund was \$127.60; and for the 75 years of its history, the aggregate amount is \$5,883.10; annual average, \$78.44.

Public collections were first ordered to be taken in

1819; if taken, there is no record of the amount. The order was repeated in 1833, and again in 1836, and "large, respectable, and attentive congregations" reported—but no collection. In 1839, Elder Trotman was appointed to preach, at the next session, on Benevolent Effort, and a collection for the Convention ordered to be taken. Bro. Trotman preached; no collection reported.

The first benevolent effort made was in 1812, \$5 sent to General Meeting of Correspondence. Other contributions to the same body were made yearly, amounting to \$39.50, till 1812, when the correspondence ceased.

The first public collection taken was in 1841, which, with \$6 from Salem, \$6 from Elizabeth City, and 25 cents given by a sister next day, amounted to \$54.20.

These public collections, taken after the Missionary Sermon, have been continued, with an occasional omission, amounting, from 1841 to 1880, to \$3,344—an annual average of \$83.60.

GENERAL SUMMARY.

Contributions to General Meeting of Correspondence.....	\$	39.50
Minute Fund for 75 years, annual average.....	\$78.44,	5,883.11
Public Collections, 1841 to 1880, annual average.....	83.60,	3,344.00
Contributions not including the above.....		222,675.72
Irregular collection not given in tables.....		3,905.59
		<hr/>
Total for seventy-five years.....		\$235,847.92

The annual average would be \$3,144.64.

But as nearly all the collections and contributions have been made in the last forty years, the annual average would be nearly \$6,000.

The largest annual amount is, in 1874..... \$21,461.65.

The last annual amount is, in 1880..... 17,390.52

No account is given, previous to 1868, of Church Expenses, nor till 1872

26 HISTORY OF CHOWAN BAPTIST ASSOCIATION.

of Pastors' Salaries. From 1868 to 1872, four years, Church Expenses and Pastors' Salaries amount to.....	\$35,845.62
An annual total average of \$8,961.40	
“ “ church “ of 193.38, ranging from \$7 to \$1,200.	
From 1872 to 1880, nine years, Church Expenses, ranging from \$160 to \$1,400, amounted to.....	29,130.41
An annual total average of.....	\$3,236.71
“ “ church “ of.....	70.00
During the same period, Pastors' Salaries, ranging from \$10 to \$1,000, amounted to.....	75,455.47
An annual total average of.....	\$8,383.94
“ “ church “ of.....	167.35
Grand total Church Expenses and Pastors' Salaries for 13 years.....	\$140,431.50
Average per year \$10,802.42.	

It may be well to state that the large amounts reported are not in Confederate currency.

Of the sum total, \$54,845 were contributed for Educational purposes alone, and, no doubt, much more that is not reported.

The average contributions are estimated, not to expose the little that has been done, but to shame us to an increase of effort in the Master's cause.

Amount lost in Confederate money, \$1,563.25.

SECTION III.

ANNUAL SESSIONS.

Since the organization of the Association, its sessions have been held alternately on the eastern and western sides of Chowan river, except that the session of 1864, in consequence of the war, was held with the church at Buckhorn.

In 1831 a resolution was passed, providing for the division of the Association into three districts, embracing, I suppose, the territories of the three Union Meetings; but this project, before any definite action was taken, was rescinded in the session of 1833.

In 1843 a committee, previously appointed, reported: We consider it inexpedient to divide the Association, until the wish of the churches be ascertained, and the churches were requested to signify the same, in their letters to the next session.

In 1844 of forty-two churches, twenty-eight expressed their opposition to a division, five were in favor, the remaining nine were not represented, or failed to express an opinion.

In former times, and for many years, the sessions of the body began on Friday, sometimes on Thursday, and closed on Sunday.

In 1832 it was resolved, that in order to prevent, as much as possible, unnecessary travel on Sunday, that this

Association shall commence its sessions, in future, on Friday and close on Monday.

In 1856 it was determined to hold the sessions on Tuesday, Wednesday and Thursday.

Attempts have also frequently been made to have the meetings earlier or later in the year, but for good reasons the month of May seems most suitable. In former years three sermons were preached on Lord's day, services beginning at 9 or 9:30 A. M. Sunday was the "big day," now it is Wednesday. Many have long been anxious to return to the former custom, having Sunday included, as also to divide the Association into East and West Chowan Associations, but neither proposition can obtain a hearing.

Such a division, however, as that suggested, would be nearly equal, and a judicious arrangement, thus:

<i>East Chowan.</i>		<i>West Chowan.</i>	
Camden.....	3 Churches.	Bertie..	13 Churches.
Chowan.....	6 "	Hertford.....	11 "
Currituck....	4 "	Martin	1 "
Dare.....	1 "	Northampton.	7 "
Gates	5 "	Washington ..	4 "
Pasquotank...	4 "		—
Perquimans..	6 "		36 "
Tyrrell.....	3 "		
	—		
	32 "		
Membership.....	5,308		5,802

Contributions about the same. Number of ministers nearly equal. There would also be an equal proportion of the old churches in the two divisions. The number of Sunday schools nearly equal.

DATE AND PLACE OF SESSIONS OF ASSOCIATIONS.

Ahoskie,.....	{ 1833.	Meherrin,.....	{ 1813.
	{ 1867.		{ 1821.
	{ 1877.		{ 1835.
Ballard's Bridge,.....	{ 1816.	Mt. Carmel,.....	{ 1853.
	{ 1840.		{ 1859.
	{ 1866.	Mt. Tabor,.....	{ 1847.
Berea,.....	{ 1868.		{ 1863.
	{ 1836.	Outlaw's Chapel,.....	{ 1815.
Bethel,.....	{ 1854.		{ 1830.
	{ 1880.	Piney Grove,.....	{ 1852.
	{ 1851.	Pleasant Grove,.....	{ 1849.
	{ 1869.		{ 1817.
Buckhorn,.....	{ 1843.	Potecasi,.....	{ 1827.
	{ 1864.		{ 1839.
Camden M. H.,.....	{ 1870.		{ 1871.
Capeharts,.....	{ 1845.	Powell's Point,.....	{ 1832.
	{ 1807.		{ 1848.
	{ 1819.	Ramoth Gilead,.....	{ 1876.
Cashie,.....	{ 1831.	Republican,.....	{ 1879.
	{ 1855.	Robert's Chapel,.....	{ 1865.
	{ 1875.		{ 1806.
	{ 1823.	Salem,.....	{ 1822.
Coleraine, (Wiccacon),.....	{ 1827.		{ 1834.
	{ 1857.	Sandy Cross,.....	{ 1846.
	{ 1841.		{ 1809.
Connaritsa,.....	{ 1873.	Sandy Run,.....	{ 1825.
	{ 1824.		{ 1861.
Cowenjock,.....	{ 1814.		{ 1818.
	{ 1860.	Sawyer's Creek,.....	{ 1838.
	{ 1812.		{ 1856.
	{ 1828.		{ 1826.
Elizabeth City,.....	{ 1856.	Shiloh,.....	{ 1842.
	{ 1872.		{ 1878.
Gatesville,.....	{ 1874.	Smith's Church,.....	{ 1929.
Great Fork,.....	{ 1858.	Wiccacon,.....	{ 1811.
Hertford,.....	{ 1870.	Yeopim,.....	{ 1808.
	{ 1820.		{ 1844.
Middle Swamp,.....	{ 1862.		

Sessions of the Kehukee Association were held with:—

Ballard's Bridge,.....	1783.	Yeopim,.....	1795.
Meherrin,.....	1796.	And General Conference,	1782.
Sandy Run,.....	1784.		

These 75 sessions of the Association have been held with only 35 of the 86 churches, Wiccacon and Coleraine being the same, as are also Smith's Church and Mt. Car-

mel. 45 Ministers preached the 75 Introductory Sermons. Geo. M. Thompson preached 5; Martin Ross, Q. H. Trotman, 4 each; Aaron Spivey, James Wright, John Harrell, Reuben Lawrence, James Ross, John Mitchell, 3 each; R. B. Jones, T. J. Klapp, B. B. Williams, R. R. Overby, T. W. Babb, 2 each; and 34 others 1 each.

OFFICIAL DIGEST.

<i>Moderators.</i>	<i>No. of years.</i>	<i>Clerks.</i>	<i>No of years.</i>
George Outlaw,.....	13	Lemuel Burkett,.....	2
Aaron Spivey,.....	3	Aaron Spivey,.....	5
Thos. Brownrigg,.....	4	John Hamilton,.....	1
Martin Ross,.....	2	Rich'd Poindexter,...	1
James Ross,.....	3	Thos. Meredith,.....	1
James Wright,.....	2	James Wright,.....	15
Thos. Jordan,.....	2	J. G. Hall,.....	5
John Harrell,.....	1	John Peellee,.....	1
Issac Baxter,.....	4	J. L. Grimes,.....	1
G. C. Moore,.....	36	S. J. Wheeler,.....	29
R. B. Jones,.....	1	John Mitchell,.....	2
R. R. Overby,.....	1	W. C. Parker,.....	12
T. D. Boone,.....	2		
W. H. Manning,.....	1		

Seven of the Moderators were Ministers, and the other seven were Laymen. Only the last three are living. Six of the Clerks were Ministers, and the other six were Laymen. Only the last two are now living.

The Moderator receives no salary. The Clerk receives pay for transcribing the Minutes, and attending to the printing and distributing the same.

In the original Constitution provision was made for a Treasurer and his duties defined. In 1835, a series of rules adopted for the government of the Association,

makes no mention of a Treasurer, the duties of this officer being, for many years, discharged by the Clerk. Of late years, it has been thought better to have a special officer to manage the financial department. In 1869, Bro. W. W. Mitchell was elected Treasurer, and continued to discharge the duties of the office faithfully till 1879, when, not being able to attend, Bro. J. S. Mitchell was chosen to fill this important office. The Treasurer has no salary. The Clerk's salary has varied from \$15 to \$25 per annum.

LIST OF THE MINISTERS WHO PREACHED INTRODUCTORY SERMONS, IN THE ORDER OF TIME AS DELIVERED, THE FIGURES SHOWING THE NUMBER OF TIMES EACH PREACHED :

John Wall,	1	Thomas Meredith	1	T. H. Pritchard,	1
Martin Ross,	4	Q. H. Trotman,	4	—, —. Weatherin,	1
James Ross,	3	A. M. Craig,	1	W. W. Kone,	1
James Nowell,	1	Henry Speight,	1	T. J. Knapp,	2
Aaron Spivey,	3	Evan Forbes,	1	B. B. Williams,	2
Rich'd Poindexter,	1	John Nowell,	1	R. B. Jones,	2
James Wright,	3	Thomas Waff,	1	R. R. Overby,	2
John Brice,	1	D. Sanderlin,	1	John Mitchell,	3
Nathaniel Pruden,	1	J. G. Barkley,	1	J. M. C. Luke,	1
Luther Rice,	1	M. R. Forey,	1	J. D. Hufham,	1
John Rowe,	1	Aaron Jones,	1	R. R. Savage,	1
John Harrell,	3	W. P. Britton, Jr.,	1	T. W. Babb,	2
Jere. Etheridge,	1	W. M. Wingate,	1	A. D. Cohen,	1
W. H. Jordan,	1	J. B. Taylor,	1	O. C. Horton,	1
Reuben Lawrence,	3	L. M. Carter,	1	T. G. Wood,	1
G. M. Thompson,	5	J. L. Prichard,	1	J. P. Lee,	1

Of the texts, 24 were selected from the Old Testament, 51 from the New Testament. Only two persons used the same text—Psalms cxxxvii : 5, 6.

LIST OF CHURCHES.

CHURCHES.	LOCATION.	WHEN CONSTITUTED. ADMITTED INTO ASSOCIATION.		REMARKS.
Ahoskie, Antioch,	Hertford Halifax	Co., "	1804 1806 1841 1842	Dropped in 1852. { Kehukee Asso. met with this church in 1873.
Ballard's Bridge,	Chowan	"	1781 1806	
Berea,	Pasquotank,	"	1856 1857	
Bertie,	Bertie	"	1750 1806	Changed to Sandy Run, 1825.
Bethel,	Perquimans	"	1806 1806	
Bethlehem,	Pasquotank,	"	1806 1806	{ Dissolved 1817. Restored 1836. Dropped 1839.
Bethlehem, Brantly's Grove, Buckhorn,	Hertford Hertford Hertford	" " "	1836 1836 1877 1879 1835 1836	
Camden,	Camden		1757 1806	{ Member origin- al K. Asso. Drop'd 1813.
Capehart's,	Bertie	"	1823 1825	
Cashie,	Bertie	"	1778 1806	{ Received into Kehukee Asso. in 1778.
Cedar Branch. Chappel's Hill,	Martin Perquimans	" "	1851 1870 1869 1874	
Coleraine,	Bertie	"	1789 1806	{ First called Wie- cacon.
Connaritsa, Conoconary, Cool Spring, Corinth,	Bertie Halifax Gates Northampton	" " " "	1790 1807 1833 1834 1826 1829 1854 1855	Dropped 1852.
Cowenjock,	Currituck	"	1780 1806	{ Dropped 1830, as heterodox.

LIST OF CHURCHES.—(CONTINUED.)

CHURCHES.	LOCATION.	WHEN CONSTITUTED.	ADMITTED INTO ASSOCIATION.	REMARKS.
Dudley's Grove,	Hertford Co.,	1872	1872	
Ebenezer,	Camden	1829	1830	{ Called Spence's M. H. till 1851.
Edenton,	Chowan	1817	1817	{ Old ch. dropp'd. New ch. recog- nized 1834.
Elam,	Northampton	1844	1858	Vasser's till 1847.
Elizabeth City,	Pasquotank	1786	1811	
Free Chapel,	Washington	1833	1834	
Galatia,	Northampton	1859	1860	
Gatesville,	Gates	1854	1855	
Great Fork,	Nansemond, Va.,	1832	1833	{ Joined Ports- mouth Associa- tion 1872.
Great Hope,	Perquimans	1859	1873	
Green's X Roads,	Bertie	1874	1874	
Gum Neck,	Tyrrell		1869	Dropped 1872.
Hamilton,	Martin	1857	1858	{ Represented 2 years. Dropped 1870.
Harrellsville,	Hertford	1875	1876	
Hebron,	Northampton	1856	1857	
Hertford,	Perquimans	1854	1854	
Holly Grove,	Bertie	1804	1825	
Jacob's Pillar,	Washington	1878	1878	
Knob's Crook,	Pasquotank	1780	1806	Dropped 1811.
Lawrence's X Roads,	Bertie	1875	1875	
Little Alligator,	Tyrrell	1831	1831	{ Changed Mount Zion 1848.
Macedonia,	Chowan	1850	1851	
Mars' Hill,	Bertie	1854	1855	
Meherrin,	Hertford	1773	1806	{ Received into K. Ass. 1794. Be- come reg'lar '94
Middle Swamp,	Gates	1806	1806	
Mt. Carmel,	Northampton	1823	1823	Smith's ch. till '48.

34 HISTORY OF CHOWAN BAPTIST ASSOCIATION.

LIST OF CHURCHES.—(CONTINUED.)

CHURCHES.	LOCATION.	WHEN CONSTITUTED.	ADMITTED INTO ASSOCIATION.	REMARKS.
Mt. Lebanon,	Washington Co.,	1846	1879	
Mt. Pleasant,	"	1850	1874	
Mt. Tabor,	Hertford	"	1839 1840	
Mt. Zion,	Tyrrell	"	1831 1831	Little Alligator till 1848.
Murfreesboro,	Hertford	"	1842 1849	
New Hope,	Gates	"	1856 1850	Dis. by Let'r 1869.
North Banks,	Currituck	"	1824	Dropped 1832.
Outlaw's Chapel,	Bertie	"	1806	Dropped 1825.
Piney Grove,	Gates	"	1827 1828	
Pleasant Grove,	Hertford	"	1837 1838	
Pleasant Plains,	Hertford	"	1851 1852	{ Dismiss'd by letter 1870. Colored.
Plymouth,	Washington	"	1868 1869	
Potecasi,	Northampton	"	1808 1808	
Powell's Point,	Currituck	"	1801 1806	
Providence,	Currituck	"	1826 1826	
Quankie,	Halifax	"	1799 1840	Not reported since 1843.
Ramoth Gilead,	Pasquotank	"	1808 1809	
Rehoboth,	Currituck	"	1873 1874	
Republican,	Bertie	"	1834 1835	
Roanoke,	"	"	1811	Dissolved 1817.
Roanoke Island,	Dare	"	1808 1810	
Robert's Chapel,	Northampton	"	1848 1849	
Rockyhock,	Chowan	"	1835 1836	
Roquist,	Bertie	"	1878 1879	
Ross' M. H.,	Bertie	"	1804 1806	
Salem,	Pasquotank	"	1790 1806	
Sandy Cross,	Gates	"	1828 1828	
Sandy Run,	Bertie	"	1750 1806	{ Called Bertie till 1825. Mem. orig. K. Ass. K. Ass. met here in 1784.
Sawyer's Creek,	Camden	"	1790 1806	Received into K. Asso. 1790.

LIST OF CHURCHES.—(CONTINUED.)

CHURCHES.	LOCATION.	WHEN CONSTITUTED, ADMITTED INTO ASSOCIATION.		REMARKS.
Shady Grove, Sharon, Shiloh,	Currituck Co., Tyrrell Camden	1828 1869 1727	1830 1870 1813	
Smith's Church,	Northampton	1823	1823	{ Changed to Mt. Carmel 1848.
Sound Side,	Tyrrell	1831	1831	{ Dropped 1852; Restored 1869.
Spence's M. H.,	Camden	1829	1830	{ Drop'd 1832; restored '42; changed to Ebenezer 1851.
Vasser's M. H.,	Northampton	1844	1847	Dropped 1858. Now Elam.
Warwick, Watery Swamp,	Chowan Gates	1860 1851	1866 1851	Last report 1857.
Weldon,	Halfax		1873	{ Joined Tar River Association 1879.
White Oak, Whiteville Grove,	Bertie Perquimans	1856 1851	1857 1852	
Wiccacon,	Hertford	1789	1806	{ Received into K Ass. 1790; changed to Coleraine 1826.
Winton, Woodville,	Hertford Perquimans	1873 1873	1874 1875	
Yeopim,	Chowan	1775	1806	{ Kehukee Asso. met with this church in 1795.

These are eighty-six churches that have, since its organization in 1806, composed Chowan Association.

36 HISTORY OF CHOWAN BAPTIST ASSOCIATION.

Cashie church, when constituted, was located one mile east of Windsor, its present location.

Knok's Crook (the stream from which it took its name being now called Knob's Creek) was within two miles of Elizabeth City.

Meherrin, sometimes known as Parker's, is situated nearly one mile south west of Murfreesboro.

Wiccacon church was located four miles from Coleraine.

SECTION IV.

UNION MEETINGS.

The existence of Union Meetings antedates that of Chowan Association. As early as 1802 four of these organizations are mentioned in the History of Kehukee Association. Two of them were embraced entirely within the present limits of the Chowan Association, as was also the third, except two churches in Pitt county; while the fourth contained only one church, Quankie, Halifax county, which was a member of this Association only for a short time.

One of these Union Meetings lay on the east side of Chowan river, and embraced seven churches in four counties: Cowinjock, Curretuck county; Camden and Sawyer's Creek, Camden county; Ballard's Bridge and Yeopim, Chowan county; Flatty Creek and Knob's Crook, Perquimans county.

The second, called Bertie Union Meeting, was composed of: Bertie, Connaritsa, Cashie and Wiccacon, Bertie county; Meherrin, Hertford county.

The third numbered two churches in Martin county, two in Pitt and one in Washington, all, I believe now extinct.

One church in Nash and four churches in Halifax constituted the fourth, called Swift Creek Union Meeting.

A few of the churches, it is said, did not join in these Union Meetings which were attended with great bless-

ings. At some of them four thousand people would attend, with fifteen or sixteen ministers—more than we have at these meetings now. Many were sometimes converted. In later years these meetings have assumed more of a business character, bringing in works to enliven our faith—the work of Missions, Sunday Schools, &c.

At present the territory of the Association is divided into three districts: One west of Chowan river, denominated the Bertie Union Meeting, consists of the Baptist churches in the counties of Bertie, Hertford, Northampton, one church in Martin, Cedar Branch, and one in Washington, Plymouth.

Camden and Currituck Union Meeting, composed of the Baptist churches in Camden and Currituck counties, and one church, Salem, in Pasquotank county.

Yeopim Union Meeting, composed of the Baptist churches in the counties of Chowan, Gates, Pasquotank (except Salem), and Perquimans.

Attempts have been recently made to consolidate these last two Union Meetings into one; but, as yet, no definite action has been taken.

There was also, for several years, a fourth Union Meeting, called Washington and Tyrrell, mentioned in the minutes, in connection with the others, from 1834 to 1850. Nothing is said of its dissolution, nor is it again named in the minutes.

Recently, since our last Association, Scuppernong Union Meeting was organized, embracing Mt. Zion, Sound Side, and Sharon, in Tyrrell county, and Mt. Pleasant, in Washington county.

In 1812, Bethel church requested in her letter that all

the Union Meetings be under the direction of the Association. This request was, very properly, referred to the churches, and no response was given.

These Union Meetings holding their sessions on the fifth Sundays and Saturdays and Fridays preceding, have, in late years, acted in concert with the State Mission Board and Education Board, their Executive Committees receiving the money sent up by the churches for Home Mission work, and disbursing it according to their judgment in supplying preaching in destitute portions of their own territory, or aiding the State Board in other localities. Contributions to Education and Foreign Missions are transmitted to the Education Board and Foreign Mission Board.

They have also labored in establishing and fostering Sunday Schools; and for many years did a noble work in Colportage, distributing Bibles, Hymn-Books, Tracts, and general religious literature. In this labor they were encouraged and aided by Bible, Tract and Publication Societies. Is it not desirable and imperative that this labor be resumed and prosecuted to even better success with the increased facilities at present available?

The public collections taken on Sundays, after the Missionary Sermon, are equally divided between Home and Foreign Missions, and Education.

The importance and interest attached to these meetings may be estimated by the vast, and in general, orderly crowds that attend their sessions, giving to these gatherings, not unfrequently, the appearance of Associations.

One advantage to the churches arising from these meetings is, that many of them, either in consequence of in-

accessibility from so large a territory as the Association, or inability to incur the expense of entertaining so large a number of delegates, can, with the assistance of their neighbors, accommodate the smaller number of delegates to these bodies. Visitors seldom, if ever, suffer for want of attention.

Other Associations have Missionary Unions, Ministers and Deacons' Meetings, Sunday School Institutes, all auxiliary in some way, to the more comprehensive and extended work of the District and General Associations or Conventions.

MINISTERIAL ORDINATION.

Different plans have been adopted, from time to time, for the examination and ordination of candidates for the ministry. These, after trial, have been found to be inefficient, impracticable, or, in some way, unsatisfactory. Partialities of churches and individuals have, sometimes, injudiciously put in the sacred office persons either incompetent or having no field of labor which circumstances rendered available.

In 1825, the committee, appointed to submit the most scriptural and prudent process for advancing candidates to the ministry, suggested that this be assigned as the subject for the next Circular Letter, and that the churches be advised to observe *all possible care* in this important matter. A committee of five was appointed to write the letter. At the next session the committee reported unprepared, and was discharged.

In 1832 a committee of nine was appointed to attend to the examination and ordination of candidates for the

ministry, three to be selected from each Union Meeting, three of the nine being necessary to perform the duty. Elders Ross, Lawrence, Delk—Meredith, Thompson, Etheridge—Hall, Doxey and Forbes constituted the committee.

In 1833, *Resolved*, That the committee on ordinations, appointed last year, be discharged, and that this Association deeply regrets the evils resulting from injudicious ordinations and earnestly recommend the churches to cause hands to be laid on no man until some Providence shall arise to demand such a measure.

In 1834, *Resolved*, That this Association recommend to the churches, that whenever they wish one of their number ordained, they send him up to the Association for examination and ordination.

In 1836, *Resolved*, That some suitable person be chosen to examine such candidates for ordination as the churches may send up for ordination.

This plan was pursued for several years, and the candidate being examined before the body, and the examination satisfactory, was ordained by a presbytery before the Association or before his own church, if requested. Difficulties, however, having arisen, and objections being urged to the plan, it was finally abandoned, and the ordination of ministers remanded to the churches, when and where only it properly belongs.

In 1867, it was agreed that the ordination of candidates for the ministry can be consummated only by a presbytery of two or more Elders called by the church of which the candidate is a member.

In 1876, the church at Roanoke Island having re-

quested this Association to send a presbytery to ordain one of their members, we suggest to them that it is competent for the church to call a presbytery for that purpose, and that it is the only properly authorized body to do so.

In 1877, *Resolved*, That a committee of six be appointed, three on the east and three on the west side of Chowan river, from which committee the churches of the Association be requested to select the presbytery in every case of ministerial ordination. This, after discussion, was voted down.

In 1878, *Resolved*, That the churches be advised to exercise much prayerful caution in calling men to ordination, and that they also call in some of our wisest and most experienced men to aid them in deciding on cases which come before them.

LAST ACTION.

In 1880, the church at Yeopim having requested of the Association the ordination of Bro. Thomas Bonner, the Association informed said church, by a committee, that the ordination of Bro. Bonner is a matter over which this body has no jurisdiction whatever, but that it belongs entirely to the church where he holds his membership, and that they alone are the proper authority to call a presbytery for this purpose.

LIST ON MINISTERS.

A	Barber, B. F.	Berry, Abner
Ackis, Francis	Barkley, J. G.	Best, E. A.
Askew, Williamson	Battle, Amos J.	Billings, T.
B	Bazemore, Stephen	Bogart, C. P.
Babb, Thomas W.	Beavins, William	Boone, Jesse B.
Bailey, C. T.	Bell, Joshua	Bradford, George

LIST OF MINISTERS—Continued.

Bray, John	Harrison, Trezevant	Newborn, W. J.
Brickhouse, L. C.	Hartson, William L.	Nixon, Barnabas
Briggs, Wells	Hayes, William	Nowell, John
Britton, Wm. P.	Hendrey, Robert	Nowell, John
Bunch, Ephraim	Hendrickson, C. R.	O
Bunch, Jeremiah	Hoggard, J. N.	Overby, R. R.
Burford, A. W.	Hoggard, Thomas	Overton, W. C.
Burkitt, Lemuel	Hooper, William	P
C	Horton, O. C.	Parker, Hersey B.
Cobb, Hardy	Howell, Edward	Patrick, Selby
Cobb, Needham B.	Hufham, J. D.	Peed, H. G.
Cohen, A. D.	J	Pender, I. W.
Corbell, Malachi	Johnson, G. W.	Pendleton, Lemuel J.
Craig, Andrew M.	Jones, Aaron	Pettijohn, Job
Crumpler, John	Jones, M.	Phillips, J. H.
D	Jones, M. W.	Pierce, Edwards
Daniels, J. A.	Jones, R. B.	Piland, Mills
Delbridge, R. W.	Jordan, E.	Pitman, Thomas
Delk, James	Jordan, John	Poindexter, Richard
Delon, Nathan	Jordan, Pritchard	Potter, William
Dossey, William	Jordan, Wm. Hill	Powell, Jesse
Doxey, William	Jordan, W. P.	Prichard, John L.
Duke, David	K	Pritchard, T. H.
E	Keland, H.	Pritchard, W. D.
Elwell, J. D.	King, B. F.	Pruden, Nathaniel
Etheridge, D. V.	Knapp, T. J.	R
Etheridge, Jeremiah	Knight, W. B.	Rascoe, Jacob D.
Etheridge, Thomas	Kone, W. W.	Rayner, Amos
F	L	Repiton, A. Paul
Farnsworth, B. F.	Land, Robt. H.	Rhodes, M. C.
Fitcher, W. L.	Lansdell, J. J.	Roberts, D. J.
Fleetwood, J. C.	Lassiter, R.	Rochelle, J. J.
Forbes, Evan	Laurence, Reuben	Rooke, T. J.
Forey, M. R.	Leary, West	Ross, James
Forster, Joseph	Leary, William	Ross, Martin
G	Lee, John P.	Rowe, John
Gardner, S. E.	Luke, J. M. C.	Rutland, James
Gilliam, Moses	M	S
Gilliland, D.	Maget, Wm. L.	Sanderlin, Dossey
Goodman, D.	Markum, Thomas	Sanderlin, Lemuel
Goodwin, J. M.	Matthews, J. R.	Savage, R. R.
Gwaltney, L. R.	McDonald, W. B.	Shaw, John A.
H	McDowell, A.	Shaw, William A.
Hall, James G.	Meredith, Thomas	Simpson, Q. T.
Hancock, Everett	Mitchell, John	Skinner, Thos. E.
Hardee, W. H.	Mizell, M. L.	Speight, Henry
Harrell, Amos	Morris, Hilary	Speight, J. A.
Harrell, David	N	Speight, T. T.
Harrell, John	Nash, James	Spivey, Aaron

LIST OF MINISTERS—*Continued.*

Spivey, Aaron J.	Tynch, Josephus	Weymouth, Thos.
Spivey, Henry	V	Wheeler, Jesse
Stokeley, J. D.	Vann, R. T.	White, Henry
T	Vann, William A.	White, Harvey J.
Tatum, Samuel	W	White, William
Thompson, G. M.	Waff, Thomas	Williams, B. B.
Thorn, Levi	Wall, John	Williams, Geo.
Trotman, Q. H.	Weatherly, H. T.	Wood, Thos. G.
Trueblood, B.	Webb, John B.	Worrell, S. W.
Tuttle, J. F.	Weish, Miles	Wright, James
Twine, Abram		

In all 170 Ministers not including Licentiates.

SUNDAY SCHOOLS.

We find in the Minutes no mention of Sunday Schools till 1830, when the following resolution was passed :

Resolved, That we recommend to the churches to organize and support Sunday Schools for the moral and religious education of the rising generation.

Next year the request was repeated, and flourishing schools were reported at Bethel, Edenton, Elizabeth City and Salem. No statistics given.

In 1836, we have the first printed report, made by Dr. S. J. Wheeler, in which we find the statement that Sabbath Schools are the nurseries of the church. John Wesley said he would be satisfied with the progress Methodism would make, if the young children of the influential classes could have Methodist nurses.

In 1837, the report strongly urged the importance and practicability of establishing and maintaining Sunday Schools in all the churches.

In 1838, it was ordered that the churches, in their Associational letters, record the number of Teachers and

Scholars in Sunday Schools. No statistics were appended to the Minutes till 1848, when there were reported 9 Schools, 82 Teachers, 559 Scholars and 325 vols. in Libraries. From 1856 to 1868 the Minutes contained no Sunday School statistics in the general table.

In 1868, there was inserted a special table for Sunday Schools, embracing many items of interest. In this year, out of 45 churches, 40 report 47 schools, 2,156 scholars. From that time till now, 1880, a period of 13 years, there have been recorded 1,529 conversions.

Contributions, first reported in 1872, have in 9 years amounted to \$3,309.44.

In the report for 1878, we find the following:—The plan of raising funds by organizing the children into Missionary Societies, and making them "Little Leaders" in the work, has proven a wonderful success, and infused much interest in the work.

Two years previous the International Series of Bible Lessons was introduced, and adopted in most of the schools.

The State Board has done a great and noble work in this department of christian labor; and many individuals have given their influence and means in pushing forward this important enterprise with an energy and zeal worthy the plaudit, "Well done, good and faithful servant."

LAST REPORT, 1880.

Of 70 churches, 55 report 77 schools, 106 conversions. Contributions \$578.73.

Bethel reports 5 schools; Ballard's Bridge, 4; Berea,

Shiloh and Cool Spring, each 3; eleven churches, each 2; thirty-seven, each 1 school.

Twenty schools are evergreen—12 months.

There were, no doubt, several schools not reported, as some of the 15 churches not reporting schools were not represented at this session.

Let us thank God for the signal favor shown in this portion of the work of the church, and take courage.

TEMPERANCE.

Though incidentally alluded to in one or more of the Circular Letters, and also as the cause of difficulties in churches, no action was taken on the subject of Temperance, or rather *Intemperance*, until in 1830, when we find in the minutes the following:

WHEREAS, The practice of drinking ardent spirits has long been too prevalent in our communities;

Resolved, That the churches be requested to strive to suppress this practice, as far as possible.

In 1831, *Resolved*, That the churches composing this Association be recommended to constitute Temperance Societies on the Total Abstinence Principle.

In 1832, the church at North Banks was dropped from the Association, in consequence of serious disorders traceable to the use of ardent spirits.

In 1836, some of the churches had formed Temperance Societies, others had not. The recommendation was renewed, and ministers urged to preach sermons and deliver lectures on the subject.

In 1837, it was decided that we have no right to say a man shall not make ardent spirits. All that we can do,

is to make an effort by mild means to prevent the improper use of this fiend.

Resolved, therefore, That the churches be requested to adopt resolutions like the following:

Resolved, That if a member of a Baptist church shall have been known to be drunk, for the first offence he shall be expelled, and not restored unless he make a positive promise to abstain from the use of ardent spirits entirely. Furthermore, that we consider a person drunk when, under the influence of ardent spirits, he says or does things which he would not do otherwise.

In 1841, *Resolved,* That we form a General Temperance Society, to be called the Chowan Temperance Union, to hold its annual meetings with the Association.

In 1846, *Resolved,* That every member of the churches of this Association be requested to discontinue any practice which may tend to intemperance of any kind.

In 1860, *Resolved,* That this Association disapproves the sale or use of ardent spirits as a beverage, in any quantity, at any time or place, and especially by Baptists.

In 1874, *Resolved,* That this Association withdraw fellowship from those members that visit and drink habitually at tippling shops.

LAST ACTION.

In 1880, *Resolved,* That it is imperative that the preachers of this Association use their best endeavors in their public and private ministrations to induce all the members of their charges to foster temperance as one of the blessed fruits of the Spirit.

These and similar resolutions have been passed since 1836, when the first Report on Temperance was submitted. The attempt has been made to discontinue the committee on this subject, as its discussion often consumes

much time, and *intemperate* remarks are frequently made ; but some fear that its omission would be construed unfavorably, as indicating, if not approbation of the evil, at least, weakness of opposition.

I copy one Report on Temperance, as a model report, on this or on any other subject, made in 1876 :

“ Temperance is one of the cardinal virtues of the christian religion, and should be cultivated by all church-members and churches, both on account of the blessings resulting from its practice, and because of the evils flowing from its opposite—the vice, Intemperance.

“ We would recommend to the churches a prayerful and earnest practice of this virtue, and a careful effort to shun the very appearance of its opposite vice.”

SECTION V.

EDUCATION.

Closely allied with religious instruction, is the improvement of the mind ; and for many years the Chowan Association has fostered, not only in her own borders, but outside her territory, institutions of learning, both for males and females.

In 1827, a communication of Columbian College, District of Columbia, is appended to the minutes, advising the brethren to give their aid either by contributions in money or by sending their sons to that College to be educated, there being, as yet, no similar institution in our State.

In 1828, a statement of the Trustees of Columbian College appears in the minutes, setting forth the completion of the subscription of \$50,000 and the election of Dr Chapin to the Presidency.

In 1837, the general agent reports secured \$11,000 of the \$15,000 needed, and the question is asked: "Will it be thought too much for us in North Carolina to attempt to raise \$2,000?" (!). Whether ever raised or not, is not reported, I suppose not; for before this another object claimed their attention.

WAKE FOREST INSTITUTE—WAKE FOREST COLLEGE,
WAKE COUNTY, NORTH CAROLINA.

Wake Forest College, first styled Wake Forest Manual Labor Institute, and, after a short time, when this chi-

merical bubble burst, simply as Wake Forest Institute, is the offspring of the North Carolina Baptist State Convention. It may also be justly claimed as the foster child of Chowan Association. Though not located within her limits, this institution, from its earliest existence to the present, has received liberal contributions in pupils and funds from Chowan Association.

During the first year of its history, 1834, the Association passed this resolution :

“ Resolved, That this body highly approves the principles, plans and objects of Wake Forest Institute.”

This was not all : in response to the urgent appeals of its Principal, Elder Samuel Wait, many boys from Chowan Association went up to till the fields and to study in the Academic groves of Wake Forest Institute.

In 1836, Bro. J. J. Finch, as chairman of a committee on Wake Forest Institute, urged its claims on the Baptists.

In 1838, Bro. C. W. Skinner presented a long report, closing with this resolution :

“ Resolved, That it is expedient to open, at this meeting, a subscription for the relief of Wake Forest Institute.”

After the reception of the report, Bro. Wilcox, the agent, received subscriptions amounting to \$2,000.

Since then the sessions of the Association have been regularly attended by President, Professor or Agent of Wake Forest Institute or Wake Forest College, their presence and participation adding largely to the interest of the meetings, awakening and directing the zeal of the brethren, not only in the cause of education, but also in the general business that claimed the attention of the body.

From 1836 till now, a committee on Wake Forest College has constituted a regular item in the business of the Association.

Some of these annual reports bear the name of T. H. Pritchard, now the worthy President of his Alma Mater. In the report for 1855, he says:

“Endow Wake Forest College, and like Oxford of England, it will be a temple of light, learning and piety to glorify God and bless humanity.”

Other of these reports were prepared by the lamented R. B. Jones and W. M. Wingate, and we all remember the fervid zeal with which each in his peculiar way, pressed the claims of every good and noble enterprise.

Nearly all the agents that have helped to make Wake Forest College what it is, have been selected from Chowan Association.

In 1854, the sum of \$4,000 was subscribed to the endowment of Wake Forest College, after an animated discussion on the annual report.

In 1874, *Resolved*, That we endow a Professorship in Wake Forest College, to be called the Chowan Chair.

This is not yet completed, but soon will be, I hope.

In 1880, the churches, through their ministers, pledged \$1,000 to complete the Wingate Memorial Building.

Dr. Samuel Wait, Dr. William Hooper, Prof. J. B. White, Prof. William H. Owen (during a short interregnum), Dr. W. M. Wingate, Dr. T. H. Pritchard, have successively presided over the interests of this institution.

The untiring labors and generous liberality of its friends, the living and the dead, have, at last, relieved

the College from pecuniary embarrassments, erected additional tasteful and commodious buildings, improved the grounds, and prosecuted the endowment to a point encouraging to its many friends.

CHOWAN BAPTIST FEMALE INSTITUTE, MURFREESBORO,
NORTH CAROLINA.

In 1848, Chowan Association, being in session with the Ramoth Gilead church, received a communication from the Bertie Union Meeting, relative to the establishment of a Female High School, and the following resolution was adopted:

WHEREAS, The Bertie Union Meeting has proposed the establishment of a Female School of high order, to be under the patronage of this Association, and to be located at some proper place within our borders; and, whereas, the Trustees appointed by said Union Meeting have sent out an agent to take subscriptions to accomplish that object; and, whereas, that agent has nearly \$1,000, the greater portion of which has been subscribed on condition of locating the school in the town of Murfreesboro, North Carolina; and, whereas, the establishment of such a school is justly regarded as having an important bearing on our denominational interests; therefore,

Resolved, That this Association most cordially approves the enterprise, and recommends it to the liberal support of our brethren and friends.

Resolved, That as only a few trustees have been appointed to manage and control the contemplated school, we now appoint trustees to compose a full Board, who shall have power to adopt such measures as they may think requisite for the school.

Resolved, That the Board be instructed to obtain an Act of Incorporation from the next Legislature. The following persons were then elected trustees: G. C. Moore,

A. J. Perry, J. W. Barnes, of the Bertie Union Meeting; J. L. Tirrell, W. Stallings, W. Riddick, of Yeopim Union Meeting; J. Carver, W. P. Forbes, J. B. Morgan, of Camden and Currituck Union Meeting; J. T. Halsey, E. P. Melson, J. W. Beasley, of Washington and Tyrrell Union Meeting.

In 1849, the Committee on Education reported that the trustees appointed had purchased the old Academy lot in Murfreesboro for \$1,225, and had fitted it up for immediate use. They had selected Rev. A. McDowell as Principal, who called to his aid the requisite assistants.

The Institute was formally opened October 11th, 1848, with 11 students, the number soon increasing to 47. The school was soon subjected to a severe trial, by the occurrence of small-pox in the town in April, 1849, which induced the Principal to suspend the exercises of the school and subsequently to resign his connection with the Institute.

The exercises of the school were resumed May 1st, under the direction of Rev. M. R. Fory, Principal, *pro. tem.* The number of pupils increasing, the limited accommodations proved insufficient to accommodate all that applied, and a few friends uniting with several of the trustees, organized a joint-stock company, for the purpose of erecting a large and tasteful edifice to meet the demands for more ample accommodation.

In 1851, the company purchased a new site for the Institute, and contracted for the erection of the new edifice.

November 3, 1852, the building was completed and occupied. The entire cost of premises, buildings and outfit was \$34,002.09, and the Institute entered on this new

departure with bright auspices and the confident hopes of its many friends for a brilliant future.

The Portsmouth (Va.) Association cordially united with us in sustaining the Institute by patronage and funds, one church having contributed more than \$1,000. This friendly sympathy and hearty coöperation still continues, extending beyond the Portsmouth into other Associations of the State. Of the thousands of pupils that have attended the school during the thirty-three years of its existence, one-third, if not more, have been from Virginia; and of the one hundred and five graduates fifty-one were from Virginia, showing that North Carolina and Virginia are sisters in education as well as in commerce.

In 1854, M. R. Forey retired and was succeeded by Rev. Wm. Hooper, D. D., LL. D. During this year 160 students were in attendance, the largest number present at any one time during its existence.

In 1860, the Board of Trustees agreed to admit the daughters of all regular Baptist Ministers to all the literary advantages of the Institution free of charge for tuition.

During the progress of the late civil war, the Institute did not, as did most of the schools, suspend operations, yet its numbers were necessarily diminished, especially in the panic caused by the fall of Roanoke Island, when the boarding pupils were promptly called to their homes, the exercises, however, being continued with the day-scholars. The boarders soon returned, and when the war ended, 81 were in attendance.

In 1862, Dr. Hooper having tendered his resignation

as President, Dr. McDowell who had returned to the Institution in 1855, as Professor of Mathematics and Natural science, was elected President, which office he well filled until his death on the 27th of May, 1881, having guided the Institute through the dangers that beset her progress, with a zeal and an unfaltering trust in Providence, and a sacrifice of personal interests for the glory of God and the good of humanity, entitling him to our highest admiration and warmest gratitude.

In 1868, a joint-stock company was formed consisting of W. W. Mitchell, Dr. A. J. Askew, W. Dunning, W. Riddick, L. T. Spiers, Rev. John Mitchell, M. R. Gregory, Edwin Ferebee, W. T. Tayloe, who assumed all the debts of the Institute, paying such as were immediately pressing, having paid, up to May, 1869, \$8,876.58, leaving a balance of about \$3,000.

The Company proposed to restore the property to the Association, on their refunding to the Company the amount expended by them. It is a singular coincidence that Chowan Baptist Female Institute and Chowan Reynoldson Male Institute passed out of the possession of Chowan Association about the same time, and for the same cause—inability or unwillingness to pay the debts of their children. The Institute, however, continued to prosper under the new regime, having in 1874 one hundred and ten boarding pupils, and in 1876 graduating the largest class, twenty, at any one time of its history. It was, also, a singular fact that, of these ten were from North Carolina and ten from Virginia.

In 1878, the stockholders submit the following:

The Stockholders of Chowan Baptist Female Institute beg leave to submit the following statement and proposition to the Chowan and Portsmouth Associations.

The Trustees of Chowan Female Collegiate Institute, at their semi-annual meeting, February 15th, 1867, finding themselves embarrassed by a large debt, created in the founding of the Institution, and increased by interest to an amount which precluded the hope of being able at that time to pay it by voluntary contributions, and being pressed by some of the creditors for immediate payment, resolved to transfer the Institute, with all of its appurtenances, to a joint stock company, if such a company could be formed, upon condition of their assuming the debts, and binding themselves to restore the Institute to the two Associations, whenever the money expended by them in paying debts and adding improvements should be refunded to them.

Mr. Willie Riddick, the largest creditor, being present, generously proposed, if the money could be raised in a short time, to compromise his claims at a discount of 50 per cent., provided the other creditors would do the same. Whereupon a committee was appointed to ascertain if the other creditors would consent to the same terms of compromise.

Both committees were successful, and the company was organized on the 8th of January, 1868, under charter bearing date 28th of December, 1867. The property was transferred to the company, and they paid, in accordance with the proposed terms of compromise, all the debts acknowledged to be valid, amounting in stock to \$10,500. Cash advance by W. W. Mitchell, for which he holds the note of the company, \$1,000.

The company have received nothing in the form of dividends or interest on their stock, but have devoted the entire income of the Institute to repairs and improvements. From this source they have made large additions to the appliances of instruction, thoroughly repaired the entire premises, which had greatly depreciated during

the war, conducted ten years for the benefit of the denomination, with more than the former efficiency, and added buildings and other permanent improvements to the value of \$4,900.

They think the denomination ought to share this benevolent work with them, and especially that the denomination ought to own and control the Institution. They, therefore, propose that an earnest effort be made as soon as practicable, to raise the sum necessary to redeem it, and restore it to its original and appropriate owners. All they ask is the money expended by them in the payment of debts, with simple interest thereon; and to raise this sum they promise to contribute liberally themselves.

Their reasons for submitting this proposition are:

1. The Institution needs all its income to keep the premises in repair, and to furnish the additional appliances demanded by the progress of the age.

2. It is not right that a few individuals should bear the whole expense of a public Institution in the support of which all are equally interested.

3. It is not good policy, nor is it creditable to the two Associations, to allow an Institution founded by them to remain subject to the contingency of passing entirely beyond their control.

4. This contingency exists, and becomes yearly more imminent by the death of the original stockholders, and the passing of the stock into the hands of those who may feel no interest in the work of the denomination.

5. The property is worth much more than the sum necessary to redeem it.

In 1879, the committee present the following:

The committee appointed to suggest a plan to meet the proposition submitted by the stockholders of Chowan Baptist Female Institute at your last session, submit the following:

Committee met at Chowan Baptist Female Institute

June 25th, 1878. After various plans were submitted and discussed, the stockholders then present made the following proposition: That they will donate the stock held by them to the Baptist denomination, on condition that they receive a certificate entitling them to keep one indigent young lady at Chowan Baptist Female Institute perpetually, free of charge for literary tuition, for each one thousand dollars of stock donated. The present indebtedness of the Institute is to be paid with debts now due to it.

The stockholders present contributed stock as follows: W. W. Mitchell, \$4,000; M. R. Gregory, \$1,000; J. W. Mitchell, \$500; L. T. Spiers, \$250; J. W. Barnes, \$250; A. McDowell, \$500; Annie S. Askew, \$500; John Mitchell, \$1,000. All bearing interest from February 12th, 1869.

The following stockholders relinquish their stock on condition that they receive one hundred dollars annually in tuition at Chowan Baptist Female Institute until their stock, without interest, shall have been absorbed, viz: W. T. Brown, \$500; Wiley Riddick, \$340.

The above includes all the stock except \$1,500 belonging to the estates of James Mitchell and W. S. Tayloe, deceased. The present liabilities of the institution, arising from current expenses, are about \$4,000; the assets in bonds and accounts, about \$16,000.

The motion to receive the report was discussed by Elders McDowell, Bailey and Savage, and carried.

In connection with this subject, Elder Cohen offered the following resolutions:

Resolved, That we appreciate the noble generosity of the stockholders of Chowan Baptist Female Institute in sustaining the institute for so many years, and for their recent act of unprecedented liberality in donating their stock to the Baptist denomination.

Resolved, That while we cordially acquiesce in their

proposal to give the Institute to the Baptist denomination instead of to the Chowan and Portsmouth Associations, we shall always feel the same lively interest in its prosperity and success, and we cordially commend it to the liberal support of the Baptists and to the friends of female education everywhere.

Resolved, That we appoint nine brethren as Trustees, to receive and conduct the Institution in the future; the Trustees to have power to fill vacancies between the sessions of the Chowan Association.

Resolved, That all vacancies shall be filled from persons nominated by this body at its annual sessions.

The resolutions were discussed by Elders McDowell, Hufham, Overby, Hoggard and brethren L. Tayloe and B. B. Gillam.

Pending the discussion the hour of adjournment having arrived, the order of business was suspended for the further consideration of the resolutions, which, after being discussed by Elders Hufham, Babb, B. Gillam and L. Tayloe, were adopted by a rising vote.

In 1880, this resolution, offered by Elder A. McDowell, was adopted :

Resolved, That we recommend the Trustees of Chowan Baptist Female Institute to take active measures to raise as soon as possible, in cash, in real estate, in bequests, or other donations of present or prospective value, a permanent fund of at least one hundred thousand dollars, the income of which shall be used to furnish literary tuition free to indigent young ladies of promising talents, to assist in sustaining a large and able faculty, improving the grounds and building, in increasing the Library and Cabinet, and adding such other appliances as may be deemed necessary to the completeness and efficiency of the Institute.

It would be impossible to form a correct estimate of the amount of good that has accrued to the denomination and to society from this Institution. From time to time, in its history, God has been pleased, in His good providence, to answer the prayers and labors of His people, by the gracious visitation of His Holy Spirit, and many daughters have been born unto the Lord. Hundreds of pupils have thus returned to different localities in this and other States, to be the Phœbes of the churches, and the Dorcases of the communities in which they resided. Many teachers, also, have gone out from its walls, some of whom have risen to prominence in their profession. Every Commencement witnesses the happy reunion of numbers of those who have studied in the walls and promenaded in the lawns of their loved Alma Mater. Its pupils have come not only from North Carolina and Virginia, but also from South Carolina, Alabama, Mississippi, Illinois, Georgia, Texas, Maryland, New York and the District of Columbia.

REYNOLDSON MALE INSTITUTE, GATES COUNTY, NORTH
CAROLINA.

In 1851, the following resolution was passed :

Resolved, That the Chowan Association establish a Male Academy within her bounds, and that the proposed Institution be auxiliary to Wake Forest College.

Brethren S. F. Bond, Pritchard, Sawyer, J. W. Powell and I. P. Freeman were appointed a committee to nominate a Board of Trustees for the Male Academy, to ma-

ture a plan of operations, and to receive proposals for locating the Seminary.'

In 1852, a Board of Trustees numbering 13 was appointed, empowered to fill vacancies—five constituting a quorum.

In 1853, after a report from the committee on Chowan Male Seminary, the Association sanctioned the acts of the Trustees at a meeting held at Piney Grove, in electing the following persons members of the Board: John Willey, Dr. W. H. Lee, J. D. Goodman, Edward Howell, R. H. Land and E. D. B. Howell.

The summit of the rising ground in front of Piney Grove Church was chosen as the site of the Institute. The name Reynoldson was prefixed, to express the love and esteem held for that pious and devoted man of God, whose christian labors with us had been so signally blessed in the conversion of souls.

Soon, a large, commodious and handsome building was erected, nicely finished, and furnished with more than the usual academic outfit. A small, but choice selection of Chemical and Philosophical apparatus was secured at a cost of \$600. A large, convenient, and comfortable hotel was built, and suitably furnished for the accommodation of teachers and pupils.

A store was also opened, and a post office established, mainly in the interest of the school. Mr. J. D. Goodman, near by, also made extensive arrangements for the accommodation of boarders. A spring of good mineral water was discovered but a short distance from the premises, and properly fitted for use, soon becoming a popular resort for the surrounding people.

Some few, possessed of visionary imaginations, already foresaw in Reynoldson the nucleus of a large and thriving city, and land adjacent went up to fabulous prices, but there were no purchasers.

The location, in many respects, was a fortunate one, combining healthfulness; good water; a community of citizens of moral and industrious habits, hospitable and generous; a Baptist church, of which most of the adjacent residents were members; a skilled and successful physician within a mile; and the absence of the usual temptations to idleness and vice incident to schools in towns and villages.

With the high expectations and best wishes of its many and liberal friends, in September, 1855, the school was opened under the auspices of James A. Delke, a graduate of the University of North Carolina. Circumstances soon required the employment of an additional teacher, and the principal called to his aid Mr. Charles Rawls, of Nansemond county, Virginia, who proved an efficient and popular adjunct. After the first year, Mr. George Morgan, of Gates county, was added to the corps of instruction, a faithful and competent instructor.

In 1856, the committee on Chowan Reynoldson Seminary congratulates its friends on the prosperity that attended the Institution, but deprecates the attempt to convert it into a college, recommending that it continue under the name and style of Chowan Reynoldson Seminary.

In 1857, the school was reported as languishing, in no wise attributable to the want of proper management or to any inefficiency of its faculty; to the contrary, the committee cheerfully bear testimony to the eminent

ability and distinguished qualifications of the Board of Instructors. The lamentable condition of the Seminary was attributed to mismanagement in the boarding department, this not being under the control of trustees or teachers, and, also, that the Seminary was in debt \$2,500. At the close of this year, the Principal and Assistant retired, and Joseph D. Boushall, of Camden county, and Mr. C. S. Ellis, of Wilmington, were elected conjoint Principals. The prospects of the school not justifying the employment of both, the latter retired, and the school was continued by Mr. Boushall, of whose fitness for the position we judge by a resolution passed at the session of 1860:

Resolved, That the services of our worthy brother Boushall, Principal of Reynoldson Institute, deserve the highest commendation of this body, and the gratitude of every true Baptist.

The difficulty in the boarding department was soon satisfactorily adjusted, and the pressing debt was, by cash and bonds, reduced to \$512.

In 1861, Mr. James M. Taylor, of Gates county, and also a graduate of Wake Forest College, associated himself with Mr. Boushall, and these became sole proprietors of the boarding department. Under their able and efficient management the school prospered, till at the call of their country they exchanged the quiet and peace of the school-room for the turmoil and strife of the battle-field. On May 3rd, 1863, in the battle of Chancellorsville, where so many of our brave officers and privates sealed with their blood their devotion to their country,

J. D. Boushall, while bravely leading his company, whose Captain had fallen, was stricken down, horribly mangled by an exploded shell.

In 1866, Rev. C. T. Bailey was elected principal and, with the assistance of Bro. Taylor, reestablished the school. Bro. Bailey remained but one session, however, and resigned to take charge of the church in Edenton, to which he had been called.

In 1869, Reynoldson Institute became the property of Bro. Willie Riddick, from whom it was purchased by Bro. Julius F. Howell, the first student entered when the school was organized in 1855. The school thus passed out of the possession of the Association, and was kept as a private enterprise by Bro. Howell, and since his removal west, by Bro. Thomas E. Waff, the present proprietor and Principal. The students from this school, attending Wake Forest College, bear testimony to the ability of their instructor in preparing pupils for a thorough Collegiate course.

Of the many students that have attended Reynoldson Institute since its organization in 1855, not a few have made and are destined to make impressions for good, especially in Chowan Association, both as Ministers and Laymen. Of its teachers, Rawls, Boushall and Taylor have passed over the River, but they still live in the memories of their associates, pupils and patrons.

SECTION VI.

NORTH CAROLINA BAPTIST STATE CONVENTION.

This organization may, to a very great extent, be considered the offspring of the Chowan Association.

In 1826, it was resolved that Brethren Ross, Jordan, Meredith, Newborn and Hall be appointed a committee to correspond with the Associations of the State, with the view of forming a State Convention. Some preliminary meetings were held within our territory, but the organization was not effected till in 1829, at Greenville, Pitt county.

In 1830, *Resolved*, That we cordially approve of the formation of the Baptist State Convention recently organized at Greenville, and respectfully recommend to the churches that they patronize its objects, according to their abilities.

Previous to this, as early as 1812, the Association conferred by delegates with the North Carolina Baptist General Meeting of Correspondence held in Raleigh, sending that year and the next, a contribution of \$5.

In 1838, *Resolved*, That this Association become auxiliary to the Baptist State Convention, and that the Treasurer be directed to pay into their hands any surplus funds in the treasury.

In 1841, a declension of interest is reported, said to be chargeable to the indifference of the Pastors.

In 1843, the congregations were recommended to form "a cent a week" societies for the benefit of the State Convention.

In 1844, Minutes of the Convention show a decline. Last year, the whole amount of funds sent up by the churches from all the State was \$627—about two cents to each member! (Now, I believe it is two and a-half cents!!)

In 1851, was formed the Chowan Missionary Committee, consisting of eight members, three of whom shall constitute a quorum, to hold quarterly meetings, select and employ ministers for destitute places, to pay all missionaries thus selected and employed, to inform the Board of the North Carolina Baptist State Convention of the same, and to pay over to the Convention all moneys not expended in sustaining the gospel in our bounds.

In 1872, *Resolved*, That we heartily endorse the appointment by the Convention of the North Carolina Baptist Church Extension Society.

LAST REPORT—1880.

The State Mission Board is prosecuting its work with commendable activity. Contributions to Foreign Missions have decreased. The Education Board is doing glorious work for the State. The Sunday School Board deserves all praise, an increasing interest being manifested in this department. (See section IV, Sunday Schools, page 44).

HOME MISSIONS.

Among the various objects that claim the prayers, contributions and labors of God's servants, Home Missions is of prime importance. It is the fountain whence radi-

ate the streams that make the wilderness and the solitary place glad, and having performed their mission, return in showers of grace, after many days. A church that does nothing or little for Home Missions, will be found equally indifferent about the Foreign field, and *vice versa*. After the organization of the Association, but little was said or done about missions of any kind ; and this may account for the amicable relations sustained with the Kehukee Association, for several years.

In 1820, at Edenton, was established the Chowan Baptist Missionary Society of which we find little said, till in 1826, a resolution was passed to appoint a committee to consider and report upon the best means for reviving and sustaining the Missionary Society. The next year, the committee reported "nothing done," and were discharged.

In 1832, *Resolved*, That Bro. Hall be requested to prepare a statistical statement of the progress of Baptists in the United States.

Of what was done there is no record. Also,

Resolved, That Bro. Spivey be requested to prepare a short review of the History of Missions, Foreign and Domestic.

At the next session, the request is renewed and nothing more is heard of it.

In 1833, *Resolved*, That Brethren Harrell, Trotman and Etheridge be appointed to travel and preach the gospel among the churches of this Association, subject to the direction of an Executive Committee appointed by this body.

Resolved, further, That a committee of five be appointed to direct the labors of our Itinerant Preachers, and to secure adequate funds; and to meet once in three months, and report to the Association.

In 1833, *Resolved,* That it is deemed expedient to raise, by voluntary contributions, a fund for the purpose of supplying destitute churches and neighborhoods, within the bounds of the Association, with occasional preaching.

Resolved, further, That the churches be requested to give attention to this matter, and to furnish to the next meeting of this body such donations for the objects specified as they may think proper.

Resolved, also, That a committee of six be appointed, two in each Union Meeting, to hold the funds, to secure the services of ministers, to assign them their fields of labor, &c. Brethren Baxter and Shaw, Meredith and Jordan, Carter and Delke constitute this committee.

In 1836, *Resolved,* That instead of the itineracy, as heretofore practiced, it be recommended to have a Society, called the Chowan Baptist Home Missionary Society, holding its sessions as it may deem proper, its objects being to supply with preaching destitute sections, and that the churches be recommended to form Auxiliary Societies.

The Society was at once constituted, and one hundred dollars raised from those present.

In 1842, *Resolved,* That this Association employ some one to travel and preach, from Plymouth to Little Alligator, once in two months.

In 1844, *Resolved,* That Elder Nixon be appointed to preach, as missionary, in Washington, Tyrrell and Currituck counties.

His salary, fifty dollars, was pledged.

In 1846, *Resolved,* That a committee be appointed to

employ two suitable ministers, one to labor in the eastern, the other in the western parts of the Association, making arrangements with the churches for their support.

The contributions were not sufficient for the labor performed, and in 1853 the indebtedness of the Home Mission Board was \$403.82. Contributions from thirty-five churches and from individuals amounted to \$418.73, and the next year to \$363.35.

In 1866, the Union meetings assumed the direction of Home Missions, acting in coöperation with the State Mission Board, and subsequently with the Domestic Mission Board of the Southern Baptist Convention.

In 1870, it was agreed that the Union Meetings be requested to occupy destitute fields within the bounds of the Pamlico Association. From time to time Brethren Battle, Waff, Speight, Trotman, Twine, Delbridge, Webb, Etheridge, Hoggard, Harrell, Hancock and Williams labored as missionaries.

The result, though not what it should be, is nevertheless encouraging, and the churches, we hope, will ere long awake to a proper sense of their obligations in this direction.

FOREIGN MISSIONS.

In 1813, the attention of the Association was called to the claims of India.

Rev. Mr. Judson and Rev. Mr. Rice, who were sent by the Presbyterians as Missionaries to that country, had, on their arrival, been baptized in the river Ganges, by the English pioneer Missionary, Dr. Carey, which awakened a spirit of inquiry concerning the peculiar sentiments of

the Baptists. Bro. Rice soon returned to this country for aid, and travelled and preached in Chowan Association.

In 1815, the committee to whom was referred the examination of the Letter and Minutes of the General Missionary Convention of the Baptist Denomination of the United States of America for Foreign Missions, made a report to the satisfaction of the Association, and suitable measures were adopted. What these were we know not.

In 1818, a correspondence was ordered to be opened with the Baptist Board of Foreign Missions at Philadelphia, and the churches were requested each to pay \$1 annually to aid the Board in defraying the expenses of publishing its Annual Report.

In 1829, it was resolved not to renew correspondence with the Kehukee Association, in consequence of their opposition to Missions and other benevolent objects of the day.

In 1832, the church at Spence's Meeting House being unfavorably disposed towards the benevolent institutions of the age, was declared to be no longer a member of Chowan Association, yet such of the members as were true were advised to seek admission into any other churches in this body.

In 1834, *Resolved*, That it be recommended to the churches that the first Monday evening in each month be set apart for prayer, with special reference to Missions in Burmah.

In 1836, it was resolved to make every effort for the spread of the gospel in Foreign lands, as well as to advance Domestic Missions.

In 1838, *Resolved*, That the Pastors of churches be requested to present the subject of Foreign Missions to their respective charges, and solicit contributions.

In 1847, it is stated that the recent separation of Northern and Southern Baptists, giving rise to the formation of the Southern Baptist Convention, the opening of the door for missionary labor in the immense empire of China, and the fact that one of our own brethren has recently consecrated himself to the foreign field, have given an impetus to the spirit of missions in this State hitherto unknown, the contributions last year for Foreign Missions being more than double the amount contributed to the same cause any previous year.

In 1849, there seems, from the silence of the churches on the subject, a sudden declension in zeal.

In 1851, the Association resolved to support a Mission in the foreign field.

In 1852, the outlook is reported as encouraging—the gates of China are open; Burmah is prospectively accessible; the thunders of the Vatican are disregarded.

In 1856, the agent of Foreign Missions reports a commendable spirit of liberality in the churches visited.

In 1858, *Resolved*, That devout gratitude is due to God for his blessings on our labors in the field of Foreign Missions.

In 1867, the contributions from the churches show no abatement of interest in Foreign Missions.

The largest contributions recorded is that of 1878, \$678.39, six cents to each member!! one church giving \$143.51.

PERIODICALS.

The members of the Association, from year to year, have shown their appreciation of religious literature by earnestly commending the periodicals published in the interests of Baptist principles :

In 1820, *The Christian Watchman*, Boston ; 1828, *Religious Herald*, Richmond ; 1831, *Christian Index*, Philadelphia ; 1832, *North Carolina Baptist Interpreter*, Edenton, and *Baptist Repository*, New York ; 1835, *Biblical Recorder*, Newbern ; 1840, *Christian Review*.

In 1837, *Resolved*, That to give permanency to the *Biblical Recorder*, every friend to the same shall feel himself an agent to obtain one subscriber, at least.

In 1838, *Resolved*, That the Association has heard with deep regret, that the *Millennial Harbinger*, a paper published by Alexander Campbell, has been circulated in this Association ; that we do most earnestly request all our brethren that they set their faces sternly against the circulation of this paper, or the promulgation of the doctrines of Campbellism among us in any way.

In 1840, the *Christian Review* was highly recommended as a journal competent to prevent the prevalence of discordant doctrines, being designed for circulation through the entire limits of our denomination.

In 1848, recommended to the churches : *Baptist Guardian*, in the Sunday school interest ; *Southern Missionary Journal* ; *Baptist Preacher*, all published in Richmond.

In 1851, after the death of Brother Meredith, the *Biblical Recorder* was put in the charge of Bro. T. W. Tobey, until a successor should be appointed by the Baptist State Convention. The Association, after passing

resolutions expressive of their regret at the loss of so good and efficient a co-laborer, and of sympathy for Sister Meredith in her sore bereavement, passed this resolution :

Resolved, That we hope that the North Carolina Baptist State Convention, in selecting its future editor, will retain the present incumbent, Elder T. W. Tobey.

Resolved, That this Association heartily approves the course pursued by Brethren McDaniel and Hendrickson in discontinuing the *Intelligencer and Messenger*, believing that the union and harmony of our churches are best promoted by the existence of only one Baptist paper in the State.

In 1854, *The Home and Foreign Journal* was welcomed as an accession in behalf of Missions.

In 1855, were added *The American Baptist Memorial* and the *Southern Baptist Review*.

In 1860, Bro. Potter was welcomed with his Family Visitor, specially a literary paper.

In 1861, Elder J. J. James, who had been editor of the *Biblical Recorder* since January, 1854, transferred his entire interest to Elder J. D. Hufham, who became sole editor and proprietor.

In 1867, the Committee on Periodicals stated :

As a like courtesy has been extended to the Recorder in the Portsmouth Association of Virginia, we would recommend, next to the Recorder, the *Religious Herald*, of Richmond, as a paper worthy of our support.

In 1868-'69, were added the *Sunday School Banner*, *Child's Delight*, and *Baptist Teacher*—Sunday school papers.

BIBLE UNION.

In 1856, a report was submitted setting forth the objects and claims of the American Bible Union. More than forty scholars, representing nine religious denominations, were employed in the work and were rapidly progressing in the work of revision. All the New and portions of the Old Testament were revised.

In 1857, again highly commended.

In 1858, the Union reported prosperous, out of debt, and rapidly nearing the completion of their work.

In 1859, the work progressing encouragingly.

In 1861, *Resolved*, That the present condition of affairs renders coöperation on the part of this Association with the American Bible Union, impolitic, unfeasible, impossible, and this body hereby deprecates any further agency in our bounds for the purpose of aiding such undertakings. We furthermore advise those owing subscriptions to the Bible Union to withhold the same until affairs shall have changed their present aspect.

Resolved, That in so doing we intend no reflection on the piety or character of the agent, Bro. Bogart, whose conduct entitles him to our confidence and respect.

LAST ACTION.

In 1877, the Association declines allowing Elder Rockwell the opportunity of presenting the claims of the American Bible Union.

SECTION VII.

SPECIAL RESOLUTIONS.

In 1833, *Resolved*, That we highly approve the objects, principles and publications of the Baptist General Tract Society, and recommend the churches to form auxiliary societies, receive and circulate tracts, and make their pastors life members.

In 1836, this resolution was repeated.

In 1837, ordered the formation of a Tract Depository, and earnestly recommend the Baptist Manual, one of the publications of the Tract Society—price 50 cents.

In 1833, *Resolved*, That this Association strongly disapproves the action (rather want of action) of those churches that allow their ministers or private members to attend places of popular amusement.

In 1834, *Resolved*, That the churches be advised not to admit into their pulpits any stranger not properly recommended.

OPINION OF PROTRACTED MEETINGS.

Your committee, to whom was referred the subject of protracted meetings, respectfully report :

That, in their opinion, such meetings are desirable, and that important good has resulted and will continue to result from them.

Your committee, therefore, urge their adoption * * * and that the time and place be appointed by the respective Union Meetings.

In 1835, *Resolved*, That a Ministers and Deacons' Meeting be appointed with the church at Piney Grove, Friday before 5th Sunday in July.

We do not know what was accomplished. The meeting was discontinued in 1839.

DIFFICULTIES ABOUT MASONRY.

After commenting on the degeneracy of modern times, the following resolutions were passed :

Resolved, That it is well calculated to wound the feelings of many of our brethren, and is likely to prove the cause of much strife and confusion in the churches, we do affectionately advise ministers and brethren belonging to this Association, by no means, to connect themselves with the Masonic Fraternity.

Resolved further, That with unabated regard for those brethren who have heretofore connected themselves with the Masonic Fraternity, we do most earnestly and affectionately advise them to discontinue visiting the Lodge.

CHURCH DIFFICULTIES.

In 1839, it was resolved, that six lay brethren, two from each Union Meeting, be appointed a standing committee for the purpose of settling difficulties between ministers, and ministers and churches. That after due notice has been given to all parties concerned in any difficulty, and a full and impartial investigation of all the attendant circumstances has been made, if then two-thirds of the committee shall decide against any parties, the committee shall notify the churches to which the ministers belong, and the ministers shall be suspended from the exercises of the ministry by their churches until the next meeting of the Association, under pain of the displeasure of this body. The Moderator, *ex-officio*, shall be the chairman of the stading committee.

These resolutions substantially were repeated in 1840, and the committee, called the Executive Committee, was

renewed every year till 1848, when it was discontinued, having made no report at any time.

In 1842, *Resolved*, That this Association approve the design of forming a Baptist State Historical Society, (N. C.), at the next session of the North Carolina Baptist State Convention.

In the same year, our brethren are affectionately advised to abstain from the use of tobacco, and apply monies formerly expended for that useless weed to purposes of christian benevolence.

In 1843, the Baptist Publication and Sunday School Society was organized by brethren from almost every State in our Union, and arrangements were made for establishing a Depository for its publications, which office was located at Elizabeth City, and styled Chowan Baptist Book Depository, Dr. C. Lillybridge, agent.

It was also resolved to establish a Book Depository at Murfreesboro, that colporteurs be employed, and that contributions to this purpose be secured.

In May, 1844, was founded the Chowan Baptist Bible Society. The Society adopted the Constitution of the North Carolina Baptist Bible Society. The Association also cordially endorsed the principles and designs of the American and Foreign Bible Society. Collection \$41.76.

In 1849, *Resolved*, That we heartily recommend the Southern Baptist Publication Society to the prayers and liberal support of all Southern Baptists.

In 1850, it was ordered that, hereafter, standing committees be appointed the year previous to that in which they are to report.

In 1856, *Resolved*, That those alone can be recognized as members of this body who are in good standing in the churches which certify in their letters their appointment as delegates—except in churches where the membership is composed entirely of colored members, in which case the delegates may be white persons of good standing in churches contiguous to such colored churches.

In 1858, *Resolved*, That we recommend the Southern Publishing House, Nashville, Tenn., also the Southern Publication Society, Charleston, S. C.

In 1861, the following recommendation to the churches was passed: That in granting letters of dismission, they be limited to twelve months, and churches receiving letters of dismission, to give immediate information to the churches that granted them.

In 1870, on motion, it was agreed that Dr. Mell's system of parliamentary practice be adopted for the government of this body.

Also, *Resolved*, That this body is not a court of judicature to settle disputed cases of church discipline; that the proper plan for adjusting all such difficulties, when the church cannot do it herself, is for the church to call in counsel from neighboring churches, before bringing them or allowing them to be brought here for consideration.

In 1872, *Resolved*, That this body appoint a committee consisting of one member from each church, to be styled the Education Board of Chowan Association, to raise by contribution and subscription a Beneficiary Fund to defray the expenses of one indigent student or more, at Chowan Baptist Female Institute, and report to this body a plan of operation.

A committee of 56 was appointed, eight years have

passed, and no report has yet been presented. Another committee appointed in 1879 made a report in 1880, which resulted in the project of raising an endowment of \$100,000. See section on Chowan Baptist Female Institute, page 52.

QUERIES AND ANSWERS.

1806, *Query*. Is water baptism legal when administered by an unbaptized person; or by one who holds with infant baptism?

Answer. Whatever may have been the practice of some in *extraordinary* cases, and in such cases may be approved of; yet, in *common* cases, we think such a baptism not legal.

1806, *Query*. What shall a church do when her members voluntarily fix up and send their children to balls, dancing schools, &c., or suffer it to be done by others?

Answer. It is our opinion that it is a *crime* for members so to do; and members thus offending ought to be dealt with by the church, the same as for other offences.

1808, *Query*. What shall a church do with members who move away from the church to which they belong without letters of dismissal, and at such a distance that the church can have no connection with them?

Answer. Such disorderly persons have forfeited their membership.

1815, *Query*. Is not a member acting disorderly who obtains a letter of dismissal and retains the same twelve or eighteen months?

Answer. Disorderly, and ought to be dealt with by the church.

1818, *Query*. Is it consistent with the Christian religion for a professor thereof to be engaged in purchasing negroes with a view to sell them to speculators?

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

1822, *Query*. If a member of a Baptist church who is also a member of a Masonic society continues to visit his lodge, and still maintains and supports a moral character, shall that be a sufficient cause for his brethren in the church to withdraw their fellowship from him?

Answer. It is our opinion that our brethren, and the ministry in particular, would do well to so highly appreciate the importance of maintaining Christian Union and brotherly love as to forbear being initiated into said societies, and, if already initiated, to quit visiting their lodges.

1831, *Query*. Should members of our churches who purchase lottery tickets be regarded as proper subjects of church discipline?

Answer. Unanimously affirmative.

1837, *Query*. Is it consistent with the spirit of the Gospel for a member of a Christian church to keep a grog-shop, for the purpose of retailing spirits by the small quantity?

Answer. No.

Query. Is it consistent with the spirit of the Gospel for a member of a Christian church to fish on the Sabbath day?

Answer. No.

1838, *Query*. Would a Baptist church be justified in

offering or giving up their house of worship to the use of any pedobaptist church except on special occasions?

Answer. That the churches be advised never to give up the entire control of their meeting houses for any length of time, except for a protracted meeting, or for an ordinary preaching occasion.

1839, *Query.* Is it consistent with the Gospel that a brother go to law with a brother?

Answer. No.

1842, *Query.* What shall be done with members of Anti-Missionary Baptist churches who may present themselves for membership in our churches?

Answer. If the church be satisfied with the standing and character of such applicant, he shall be received without relation of experience or re-baptism.

1844, *Query.* Is it consistent conduct in a professor of religion to be engaged in fishing with seines, nets or similar implements, on the Lord's day?

Answer. No.

1846, *Query.* Upon whom did the government of the churches devolve in the days of primitive Christianity?

Answer. The churches being independent bodies, the government of each one rested with itself.

1848, *Query.* Does this Association hold that the right to direct the ordination of ministers in the church of Christ belongs to this body or to the several churches?

Answer. The right to call to ordination belongs to the churches, but the arrangement by which ministers are ordained through the intervention of the Association is both scriptural and conducive to the purity and good order of the churches.

1850, *Query*. Can a member of the church rightly claim the erasure of his name from the church rolls and thereby absolve himself from the authority of the church ?

Answer. No. Yet we would urge the churches to a course of tenderness and forbearance marked by sound discretion.

Query. What are the requisites to membership in this Association ?

Answer. Membership in good standing in a church in connection with this body, and the appointment so certified in the Associational Letter.

1854, *Query*. Is it consistent in a Christian to manufacture or sell ardent spirits, or to drink them as a beverage ?

Answer. Inconsistent.

1863, *Query* 1. Should a church hold in fellowship a member who, to prevent going into the service of his country, has sought protection from the enemy ?

Query 2. Or one who has deserted the Southern Army, (after having been sworn in), and joined the enemy ?

Query 3. Should a church fail to discipline her members because of close proximity to the enemy ?

Query 4. Should a church hold in fellowship colored members who have run off from their owners for Yankee freedom or protection ?

Queries 1 and 2 answered in the negative, without debate.

Query 3 *Answered*. We should not, but we would recommend the churches to use Christian prudence in the administration of that discipline.

Query 4 answered in the negative.

Query 5. Should a church hold in fellowship a member

who has encouraged, sympathized with or given aid and comfort to the enemy, whether that enemy be the regular forces of the United States, or that infamous band of unprincipled persons commonly known as buffaloes?

Answered in the negative.

1867, *Query*. When a church refuses to hear a minority or accord it an opportunity to set forth its grievances, what is the duty of said minority?

Answer. The minority so aggrieved has the liberty to call on the Association for the appointment of discreet Elders before whom the difficulty may be laid.

1867. *Query*. What ought a church to do with a member who, having the ability, refuses to give anything to defray the expenses of his church?

Answer. Such member should be excommunicated.

MEMORIAL TO THE PRESIDENT OF THE UNITED STATES.

During the session of the Association, 1841, at Conna-ritsa, Bertie county, a memorial was addressed to Martin Van Buren, Esq., on the imprisonment, confiscation of property, and insulting treatment of Rev. J. G. Oncken and family, "all for no other cause than preaching the Gospel of Jesus Christ."

"We believe, Sir, that every friend of humanity, every friend of religious liberty must sympathize with this unfortunate yet meritorious subject of German bigotry, and doubtless in your own breast, a cord will be found in unison."

To this and much more of earnest entreaty, a response was addressed by John Forsyth, Secretary of State:

GENTLEMEN:—It gives me pleasure to state in reply to

your letter, referred to this Department by the President, that intelligence has just been received from our Consul at Hamburg, of the liberation of the Rev. Mr. Oncken.

I am, very respectfully,

Your obedient servant,

JOHN FORSYTH.

To Messrs. G. C. Moore, S. J. Wheeler.

THE LATE CIVIL WAR.

The demon of war that swept as a besom of destruction over our fair and happy land, devastating our fields, burning our homes, profaning our churches, closing our schools, paralysing or cutting off our commerce, filling the nation with great weeping and lamentations for those who were not, as for those that were, materially impaired, though it did not utterly prevent the Home and Foreign work of the Association.

The annual sessions of the body were held as usual, save the session of 1864, which belonged on the east side of Chowan river, but was, in consequence of the proximity of the enemy, held with the church at Buckhorn. During the sessions of 1862-'63-'64, nearly half of the churches was not represented, and but few of our ministers present, many being in the army, either as chaplains or in some other capacity. Contributions to the various objects felt the pressure of the times in the scarcity of money and the restraints upon travel, and the inefficiency and unreliability of the postal service.

In 1864, the following resolution shows that though persecuted, we were not forsaken, troubled on every side, yet not distressed; perplexed, yet not in despair. Infor-

mation of the recent victories with which our arms have been blessed having been received, the Association

Resolved, That our thanks be recorded as due our Heavenly Father for such evidences of His protecting care, and that we bow now in solemn prayer and gratitude.

Elder A. McDowell led in prayer, in which every heart present seemed fervently to unite.

Queries of 1863, 1, 3, 4, bear upon this subject, as does also a portion of the article on colored members.

The Board of Missions of the North Carolina Baptist State Convention did a noble work in Army Colportage, many souls, through their instrumentality, being converted, others comforted.

Soon after the close of the war, the various boards prosecuted their labors with renewed energies, though with diminished resources. Communication with our Foreign fields was re-opened, much to the relief of our Missionaries who had so long subsisted on diminished supplies, or having turned to secular labor for that subsistence which failed to reach them through the usual channel of communication.

In 1866, of the fifty-three churches only four were not represented, and in 1867, the contributions had reached \$18,011.23, larger than for any other year save 1874—\$21,595.25.

Yet, notwithstanding God has so signally blessed us since the war, our people have been slow to recognize the fact that the Almighty Ruler of nations was chastening his chosen ones for their good, and that the clouds, to

them so portentous of evil, were big with mercy, and should break, in blessings on their head.

COLORED MEMBERS.

Until recently, except in the cities and large towns, there were but few separate churches for colored members; these generally held their membership in the churches of the white, their names being enrolled and called by the clerk at the regular church conference. In the letters to the Association, the membership was reported—white members—colored members.

The minutes contain no statement of the colored members till the year 1842, when their number is 781, more than 20 per cent. of the white membership. In 1861, it was nearly 50 per cent., and at present is less than 1 per cent., the largest number reported at any time being 3,175; this year, 1880, it is 91.

In 1852, the church at Pleasant Plains, Hertford county, composed of colored members, was received into the Association, being represented by white delegates, and so continued, till, on motion, at her request, a letter of dismission was granted the church in 1870.

In 1863, the Association decided that a church should not hold in fellowship colored members who had run off from their owners for yankee freedom and protection.

In 1866, a committee was appointed to report on the relation of the colored members of churches to this body, who reported as follows:

We recommend that those who choose to retain their membership in our churches be permitted to do so, with

the same status as heretofore, and that any who may wish to join us be received on the same terms.

To those who wish to withdraw in order to form churches of their own, we advise our churches to grant letters of dismission, and to give them assistance and sympathy, so far as practicable, in organizing regular churches for themselves.

A letter having been received from L. W. Boone, a colored minister representing colored Baptists on Roanoke Island, it was,

Resolved, That we approve the formation of churches of their own within our borders; and that we assure them of our cordial sympathy and hearty coöperation, so long as they adhere to Gospel order as understood and practiced among ourselves.

In 1867, a committee appointed to reply to a letter from Rev. L. W. Boone, requesting the Association to rescind a resolution passed at its session with the church at Mt. Tabor, advising the expulsion from our churches of servants who had left their masters and gone over to those in arms against us, give it as their opinion that there is no reason for rescinding the resolution which was, under the circumstances then existing, so clearly justified by the Scriptures.

A few of the colored members still retain their membership with some of our churches; the majority, however, have their own churches and Associations.

SECTION VIII.

RULES FOR THE GOVERNMENT OF THE ASSOCIATION,
ADOPTED AT THE SESSION OF 1835, AT MEHERRIN,
HERTFORD COUNTY.

ARTICLE 1. At every annual meeting of the Association a Moderator shall be chosen, who shall continue in office during the session of the Association.

ART. 2. The Moderator shall preside over the deliberations of the Association—preserve order—state clearly and propound fairly every question which may be presented for consideration, and ascertain and announce the decision. He shall open and close every meeting of the Association with prayer,—or call upon some other person to perform the service,—he shall always rise from his seat to take the voice of the Association—he shall take no part in debate, without first calling some other person to the Moderator's chair,—he shall not vote except the Association be equally divided, and in that event he shall give the casting vote. He shall decide all questions of order, and his decision shall be silently submitted to, unless a regular appeal be taken and his decision be reversed by a majority of the Association,—he shall enforce strictly all the rules adopted for the government of the Association.

ART. 3. A Clerk shall be elected, whose office shall continue during the pleasure of the Association,—he shall

have the privilege of choosing Assistants—shall be responsible for all the papers and documents committed to his care—he shall keep a fair and faithful record of all the proceedings of the Association,—and at the close of each session the record shall be read, and, if necessary, be corrected, in the presence of the Association.

ART. 4. Any member wishing to speak shall rise from his seat and respectfully address the Moderator,—he shall confine himself closely to the subject under discussion, and carefully avoid all indecorous and unkind personal reflections.

ART. 5. No person shall speak more than once on the same subject, until all the members who may indicate a wish to speak, shall have spoken; nor shall any member speak more than three times on the same subject, without leave from the Moderator.

ART. 6. To prevent unnecessary delay in the decision of important questions, it shall be the privilege of any member to call for the previous question, and if the call be sustained by a majority of the Association, the question shall be taken on the original proposition, to the exclusion of all amendments and all debate.

ART. 7. No subject which shall have been decided, shall be again considered during the same session, unless a member who voted in the majority shall move a reconsideration.

ART. 8. No member of the Association shall, during the progress of business, be permitted to read any book or paper, except to obtain or impart information upon the subject under discussion—nor shall there be any whis-

pering or conversation within the room when the Association is in session.

ART. 9. Every original proposition made to the Association, and every amendment affixed, shall be submitted in writing, and being thus submitted and seconded, shall be received.

ART. 10. No member shall, after having taken his seat, absent himself—nor shall any committee be in session during the session of the Association, without leave.

ART. 11. A majority of the delegates appointed to the Association shall constitute a quorum for business, and all questions shall be decided by a vote of the majority of the members present.

ART. 12. Any paper handed into the Association for consideration shall bear the name of the person handing it in.

ART. 13. At the opening of every meeting of the Association, these rules shall be read.

A DECLARATION OF RELIGIOUS PRINCIPLES HELD BY THE
CHURCHES COMPOSING THE CHOWAN ASSOCIATION OF
NORTH CAROLINA, ADOPTED MAY 19, 1849.

1. *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 to the end of the world, the true centre of Christian Union, and the supreme standard by which all hu-

man conduct, creeds and opinions should be tried. 2 Tim. iii: 16; 2 Peter i: 21.

2. *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 every 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.

3. *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, 8; Eph. ii: 1.

4. *Of the Way of Salvation.*—That the salvation of sinners is wholly of grace, through the mediatorial office 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.

5. *Of Justification.*—That the great Gospel blessing which Christ of His fullness 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.

6. *Of the Fullness 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; Isa. iv: 1; Ezek. xxxiii: 11; Rev. xxii: 17; John v: 40.

7. *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.

8. *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 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.

9. *Of the Perseverance of Saints.*—That such only are real believers who 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 they are kept by the power of God through faith unto salvation. Luke x: 42; 1 Peter i: 3, 4; Heb. vi: 17, 20.

10. *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 fulfill its precepts, arises 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: 21; Tit. iii: 8.

11. *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; Tit. i: 7.

12. *Of Church Independence.*—That every church is independent in matters of discipline; and that Associations, Conventions 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.

13. *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 Saviour; and is the answer of a good conscience toward God; that it is prerequisite to the privilege 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; 1 John xi: 27, 28.

14. *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.

15. *Of Civil Government.*—That civil government is of divine appointment, for the interest 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 Pet. ii: 13, 14; Mat. xxii: 21.

16. *Of the Righteous and the Wicked.*—That there is a radical and essential difference between the righteous and 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. xiii: 1; iv: 21, 22; John iii: 18; Mat. xxv: 46.

17. *Of the World to Come.*—That the end of this 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 everlasting 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.

SECTION IX.

BIOGRAPHICAL SKETCHES.

As one star differeth from another star in glory, so there have been in every age of the world, in church and in state, brighter lights, representative men, who have wielded an influence for good or evil over those that acknowledge their superiority.

The Chowan Association has been blessed by the labors of many devoted men of God whose praises are in all the churches. The limits assigned will not allow the extended notices of the lives and labors of these men, as given in the Minutes. Only a short space can be devoted to those whom we esteem both good and great.

GREAT AND GOOD MEN.

Lives of great men all impress us,
Like the comet's sudden flight ;
Oft distress us—never bless us,
Leaving us in denser night.

Lives of good men ever cheer us,
Like the planet's steady whirl ;
Lights to steer us—seeming near us,
Shining, somewhere, on the world.

Lives of great and good men charm us,
Like the sun's and moon's clear light ;
Naught can harm us—or alarm us,
While they rule the day and night.

The Minutes contain sketches of thirty ministers and three laymen. Others were ordered, but not prepared.

IN MEMORIAM.

ELDER AMOS HARRELL,
BORN IN BERTIE COUNTY, 1750—DIED, 1805,
Age, 55.

He was Pastor of the Conoho church until his death, a period of twenty years.

ELDER BOBERT HENDRY,
BORN IN IRELAND, —DIED, 1805,
Age, —.

He was Pastor of Wiccacon church until his death.

ELDER THOMAS ETHERIDGE,
BORN IN CURRITUCK COUNTY, 1752—DIED, 1810,
Age, 58.

Bro. Etheridge entered the ministry in his 30th year, suffered severe trials from the church-men and mob violence. He became Pastor of Sawyer's Creek church and occasionally of Knob's Crook, Coinjock and Powell's Point. Near the close of his life a cloud obscured his hitherto spotless reputation, yet God, in His mercy, prepared a way of escape and he died as the righteous man dieth.

ELDER LEMUEL BURKITT,
BORN IN CHOWAN COUNTY, 1750—DIED, 1807,
Age, 57.

Bro. Burkitt professed religion at nineteen years of age, began to preach in 1771, and in 1773 became Pastor of

Sandy Run church. After thirty-six years of active and successful labor, he was attacked in the pulpit with an illness which soon terminated his earthly career.

ELDER NATHANIEL PRUDEN,
BORN IN GATES COUNTY, 1781—DIED, 1815,
Age, 34.

Bro. Pruden was Pastor of Middle Swamp church, till his death. He was much engaged in preaching the Gospel, and his preaching was acceptable to the people, and much blessed.

ELDER MOSES GILLAM,
BORN IN VIRGINIA, 1758—DIED, 1823,
Age, 65.

Bro. Gillam, after conversion and ordination, became the Pastor of Outlaw's Chapel. Strange to say, this man, though a Baptist preacher, was possessed of considerable wealth, yet he obeyed Paul's injunction to the rich—ready to distribute as the poor could testify, who had received his bounties.

ELDER THOMAS WEYMOUTH,
BORN IN PASQUOTANK COUNTY, 1757—DIED, 1817,
Age, 60.

Bro. Weymouth was ordained in 1811 by the church in Elizabeth City. Though never a Pastor, he was busily engaged in preaching the gospel to neighboring churches.

ELDER AARON SPIVEY,
BORN IN BERTIE COUNTY, 1763—DIED, 1822,
Age, 59.

In 1794, Bro. Spivey was chosen Pastor of Cashie

church. He was one of the most active pioneers in establishing missionary labors in the Association. He preached his last sermon at Neuse Association. In two weeks after reaching his home, he gently passed to his reward.

ELDER JOB PETTIJOHN,

BORN IN CHOWAN COUNTY, —DIED, —,

Age, 68.

For many years, Bro. Pettijohn was Pastor of Yeopim church. He was remarkable for disciplinary ability.

BRO. THOMAS BROWNRIGG,

BORN IN CHOWAN COUNTY, 1769—DIED, 1826,

Age, 57.

Bro. Brownrigg professed religion in his 47th year. He was an active, useful, and well-beloved member in Ballard's Bridge church. Of him God had made a zealous friend, from a bitter opposer.

ELDER MARTIN ROSS,

BORN IN MARTIN COUNTY, 1762—DIED, 1827,

Age, 65.

Bro. Ross became Pastor of Skewarkey church in 1796, soon after, of Yeopim, then Bethel, with which last church he continued till his death. He was an eminently useful laborer in his Master's vineyard.

BRO. TURNER CARTER,

BORN IN BERTIE COUNTY, 1803—DIED, 1835,

Age, 32.

Bro. Carter was an earnest and efficient laborer in

church and Associational work, desirous of doing good to all men, especially the household of faith.

BRO. JOHN BLOUNT,

BORN IN PERQUIMANS COUNTY, 1764—DIED, 1836.

Age, 72.

Bro. Blount was a member, successively, of Yeopim, Bethel and Edenton churches, and was Deacon in the latter when he died. Having more than filled the three score and ten, he died full of years and full of hope.

ELDER JOHN HARRELL,

BORN IN VIRGINIA, 1779—DIED, 1844,

Age, 65.

Elder Harrell was Pastor of Middle Swamp church twenty-one years, South Quay, eleven years. Founded Piney Grove church, aided by Elders Daniel, Delke and Rice. Aided in constituting Great Fork church, and became its Pastor, and so continued till his death.

ELDER REUBEN LAWRENCE,

BORN —, 1787—DIED, 1843,

Age, 56.

Served Cashie church as Pastor twenty-one years, till his death. He did, also, much itinerant work—fought a good fight.

ELDER WILLIAM WHITE,

BORN IN CHOWAN COUNTY, 1784—DIED, 1849,

Age, 65.

Reared in a Quaker family, he was thirty-two years of age when he professed religion, and united with Ballard's

Bridge church of which he was chosen Pastor in 1837. He was said, by those who knew him best, to have exemplified in his life Paul's portraiture of charity.

ELDER GEO. M. THOMPSON,
BORN IN LONDON, 1803—DIED, 1850,
Age, 47.

Served, as Pastor, Salem, Elizabeth City and Suffolk, (Va.) churches. Traveled under the appointment of the Association as Missionary in Washington and Tyrrell counties for four years. In 1840 settled in Murfreesboro, taking charge of Mt. Carmel, Potecasi, Robert's Chapel, Meherrin and Bethlehem churches. He died in Halifax county, on his way to the Baptist State Convention.

ELDER WILLIAM P. BRITTON,
BORN IN HERTFORD COUNTY, 1821—DIED, 1852,
Age, 31.

After teaching school awhile, he was ordained in the Association at Mt. Tabor. He was soon called to serve Mt. Carmel, Potecasi, Robert's Chapel and Bethlehem. A long career of distinguished usefulness was presaged by his friends; but God's thoughts are not as our thoughts, and he was taken away early, suddenly.

ELDER JAMES ROSS,
BORN IN MARTIN COUNTY, 1768—DIED, 1853,
Age, 85.

In his 18th year he was baptized by his brother, Martin Ross. He labored as an Evangelist in the counties south of Roanoke and Tar rivers. He afterwards settled in

Bertie county, where his works praised him. Having passed the unusual limit of fourscore and four years, unable to reach the house of God, he would send for his neighbors, and dispense to them the Word of Life.

Biographical sketches of Elders James Nash, Pritchard, Jordan and M. Corbell were ordered, but not published.

ELDER LEMUEL SANDERLIN,
BORN IN CAMDEN COUNTY, 1794—DIED, 1855,
Age, 61.

He professed religion in Tennessee and united with the Methodists. In 1824, having returned to his native county, he was baptized into the fellowship of Sawyer's Creek church, and ordained in the Association 1845. The insidious errors of Campbellism were then making rapid advances. Against these he was a firm opposer. He was Pastor, at different times, of Elizabeth City, Shiloh, Providence, Shady Grove, North-west (Va.) and Black Water (Va.) churches.

ELDER MALACHI W. JONES,
BORN IN CAMDEN COUNTY, 1799—DIED, 1855,
Age, 56.

He was ordained 1841, became Pastor of Shiloh church, also preaching for other churches. Owing to the small pittance he received, he, like many others, was more familiar with the implements of husbandry than with books or papers, save the Bible. Yet he preached the Gospel, and preached it acceptably.

ELDER THOMAS WAFF,
BORN IN EDENTON, 1797—DIED, 1856,
Age, 59.

He was ordained in 1842. Though entering the ministry at a late period of his life, he gathered many sheaves into the garner. He was, for several years, Pastor of Salem church, preaching also to destitute places in Chowan and Perquimans, occasionally in Edenton. His last text was peculiarly appropriate—"It is finished."

ELDER JOHN NOWELL,
BORN IN HERTFORD COUNTY, 1803—DIED, 1859,
Age, 56.

He was baptized at Coleraine by Elder Delke in 1832 and was ordained in 1835 as Pastor of Coleraine church, which station he voluntarily resigned the year before he died. He was also Pastor of Ahoskie church for twenty-three years, and of Pleasant Grove church for several years, also of Bethlehem and Holly Grove. He drew his support principally from his farm.

ELDER WM. H. HARDEE,
BORN IN HALIFAX COUNTY, 1784—DIED, 1859,
Age, 75.

Professed religion when 14. Ordained 1823 Pastor of Smith's church. He preached also at Vassers, Moody's church and Fountain's Creek, (Va.) Severely afflicted with paralysis for many years, he yet maintained his integrity to the last, and died the death of the righteous.

ELDER Q. H. TROTMAN,

BORN IN PERQUIMANS COUNTY, 1805—DIED, 1862,

Age, 57.

He was ordained 1831. His life, after a youth notorious for its wickedness, was spent in doing his Master's work, and doing it well. He was one of nature's orators, commanding attention and respect. In the spring of 1858 he lost his eye-sight, but continued to preach, and was Pastor of Sandy Cross church when he died, which position he had held for twenty-eight years. Many took him as their model, but none ever equaled him in force of argument, power of delivery and impressiveness of manner.

ELDER JAMES DELKE,

BORN IN VIRGINIA, 1703—DIED, 1862,

Age, 69.

He was baptized into Mill Swamp church, Virginia, 1816, and was ordained by Black Creek church, Virginia, 1823. He spent eight years in Chowan Association and three in Tar River Association. He then labored as Evangelist in North Carolina and Virginia till 1846, when he resumed his pastoral labors in Chowan Association. In his early ministry he was blessed by frequent and intimate intercourse with Elders Robert T. Daniel and James L. Gwaltney. The last ten years of his life were largely devoted to Colportage in the Bertie Union Meeting, of which body he was, for many years, the Moderator.

ELDER WILLIAM A. VANN,
BORN IN HERTFORD COUNTY, 1839—DIED, 1864,
Age, 25.

He was ordained in 1863. He was appointed army Missionary by the Baptist Board of Missions, and afterwards was made Chaplain of the 13th North Carolina Regiment. He was soon afterwards stricken down by sickness which closed his earthly life, in the bloom and promise of youth. His last words whispered an earnest appeal to his unconverted father at home.

ELDER EVERETT HANCOCK,
BORN IN VIRGINIA, 1807—DIED, 1865,
Age, 58.

He was baptized by Elder A. M. Craig, in 1843. In May, 1852, having been examined before the Association and found worthy, he was ordained to the work of the ministry. In 1862, he was called to the pastoral care of Sandy Run church. In zeal and earnest labors for the church, and in neighborhood preaching and prayer-meetings, his life shone brighter and brighter to the end.

ELDER JOHN B. WEBB,
BORN IN CHOWAN COUNTY, 1816—DIED, 1866,
Age, 50.

He was ordained to the ministry in 1850, and was Pastor of Corinth, Mt. Tabor, Rockyhock, Bethel and Sandy Cross churches. He was remarkable for his practical qualities, personal piety and Christian integrity—his own ambition being to be esteemed "a good minister of Jesus Christ." His last labors were spent in a protracted meet-

ing with Sandy Cross. Three days after he meekly yielded up his spirit, bright in the faith he had so often preached to others.

ELDER STEPHEN BAZEMORE,
BORN IN BERTIE COUNTY, 1775—DIED, 1862,
Age, 87.

He was ordained in 1816, and was Pastor of Connaritsa church for thirty-five years, and of Republican for twenty years. During the last three or four years of his life his ministerial labors were confined to a school-house near his home, where many souls were enabled to find peace. Bro. Bazemore attained to the most advanced age of all our ministers.

ELDER ROBERT B. JONES,
BORN IN PERSON COUNTY, 1826—DIED, 1867,
Age, 41.

In early life, Bro. Jones volunteered as a soldier in the Mexican war, until discharged on account of loss of health. In 1849 he was received as a beneficiary at Wake Forest College, but after two sessions, his health failing, he went on a mission to Western Carolina, where he was instrumental in erecting a Baptist house of worship in each of the counties of Burke, Catawba and Gaston. Was subsequently Pastor of the church in Charlotte, adding much to its strength. In 1859, with improved health, he returned to Wake Forest College, having at that time a wife and three children. He preached also for two churches. Having graduated in 1861, he accepted the pastorate of the church at Hertford, which he

held for six years. His health again failing, he entered upon an agency to endow Wake Forest College. In this, as in all his labors, he was eminently successful. He died at Wake Forest College, a true Christian hero.

ELDER HARVEY J. WHITE,

BORN IN HERTFORD COUNTY, 1796—DIED, 1871,

Age, 75.

He was ordained in Chowan Association. In 1837, he, with others, was dismissed by letter from Connaritsa church, to constitute a church at Pleasant Grove, which he served as Pastor till 1841. Bro. White was a lover of books, he was also a diligent man working at the shoemaker's bench. His ministerial labors were blessed, and his death was the death of the righteous.

ELDER SHADRACH W. WORRELL,

BORN IN VIRGINIA, 1811—DIED, 1872;

Age, 61.

Bro. Worrell moved to Gatesville in 1837, and was chiefly instrumental in organizing a Baptist church and building a house of worship in that place. While in Gatesville, he was a prosperous merchant. He was Pastor of Gatesville, Cool Spring and Middle Swamp churches. In 1866 he moved to Baltimore, where he was unsuccessful as Commission Merchant, Editor and Grocer. He then became agent for a Life Insurance Company, and in that business retrieved his previous losses. His last illness, though painful, was borne with Christian resignation, and he died in the full hope of a blissful home in heaven.

ELDER ANDREW M. CRAIG,
BORN IN ORANGE COUNTY, 1806—DIED, 1874,
Age, 68.

Bro. Craig was ordained by Sandy Run church in 1832. His praise was in the churches blessed by his labors—Sandy Run, Bethlehem, Republican, Mt. Carmel, Cashie—having ministered to the last about twenty years with fidelity and good success. As an educator, he was faithful, firm, zealous, indefatigable. Truly can it be said of him—the world is better by his having lived in it. A careful study of the Bible made him a plain, forcible and instructive expounder of its truths. His Christian integrity, sterling probity, scholarly attainments, and unswerving devotion to his Master's cause characterized his useful life. He died, having kept the faith.

WOLVES IN SHEEP-CLOTHING.

From 1808 to 1872, the names, William Dawes, John Salusbury, Jesse Hassel, John Cleaveland, W. J. Newborn, James Osborne, John P. Brice and T. R. Lawrence, are characterized in the minutes as deceivers, impostors, unworthy of Christian confidence. All these, I think, had been zealous laborers in the bounds of Chowan Association. Truly did the sacred writer say: "Many false prophets are gone out into the world, and many deceivers."

SECTION X.

CONCLUSION.

A few of our Baptist brethren, and I am glad they are few, being occasionally found, who would show us "a more excellent way"—a way better than the "good old way by ancient worthies trod," it may not be amiss to close this history with a few words explanatory of the designs, workings and results of Associations, an order of institutions that has largely aided the churches in prosecuting the foreign work enjoined on them in the Great Commission; as also by inspiring and properly directing a more zealous and efficient energy in extending and strengthening "the things which remain that are ready to die."

There is another class of our brethren also, hopefully small, who, not being able to resist the abundant evidence of God's blessing on what they are pleased to call our unscriptural plans, reluctantly acknowledge them as "necessary evils"—as though God would bless evils.

To these two classes of objectors, and to any others, if there be such, I appeal as Christian to Christian. Hear me:

1. Associations are the creatures of the churches, designed to maintain a general unanimity, brotherly love, christian sympathy; to effect by concert of action what could not be accomplished by individual church effort, or if possible of accomplishment in this way, might by

the coöperation of others be effected in a shorter time, in a more efficient manner, and with a more judicious expenditure of the funds contributed, and yet violate no positive or inferential command of the Bible. If a church may appoint a certain number of her members to transact matters pertaining to the cause of Christ, then other churches in the exercise of the same right may confer together as delegates, especially when instructed by their churches how to accomplish the proposed work, by devising and executing such ways and means as in their judgment, under the blessing of God, may secure the best results.

If we compare the little, almost nothing, done by the Baptist churches in this State previous to the formation of Associations with what has since been accomplished through these agencies, we cannot fail to see abundantly encouraging evidences of God's blessings on united effort. Our Associations, it is true, have sometimes committed errors, so have our churches, yet we should not for this reason abandon our churches, and rely only on individual effort to propagate the gospel.

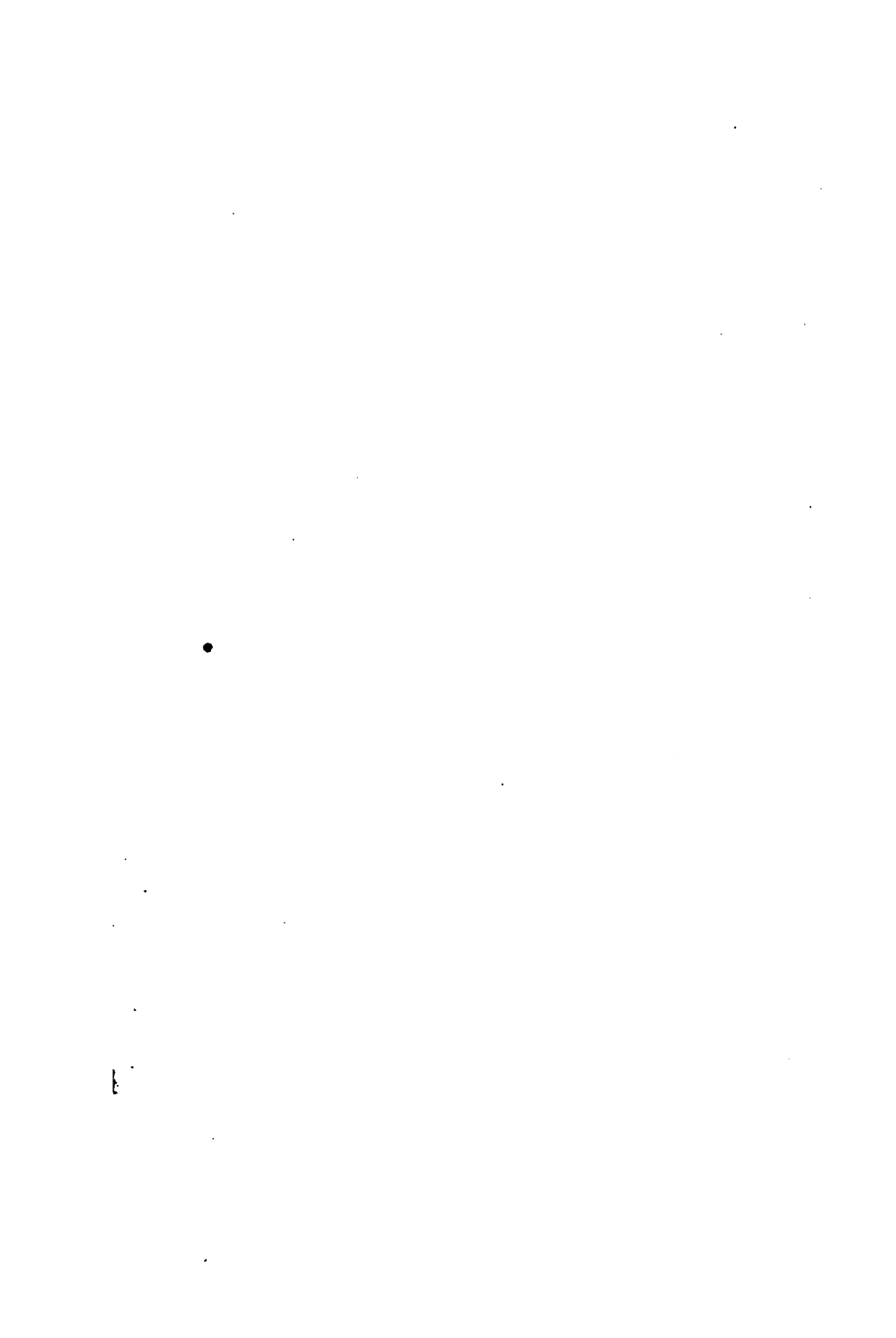
2. What is there in the working of our Associations contrary to the Scriptures, any more than many things that we do in our churches? Not the singing, the praying, the preaching assuredly, nor yet the speeches setting forth the importance, claims and necessities of Home and Foreign Missions, Bible and Tract distribution, Education, Church-Extension, Sunday School, dissemination of Religious Literature; receiving from the churches voluntary contributions with instructions how to be applied, and collections from the entire assemblage for any speci-

fied objects. These moneys, contributions and collections are at once dispatched to their destinations, with more promptness than it could have been done by the several churches, even supposing it would have been done at all. Besides, the amounts, sometimes considerable, gathered from a mixed multitude, could be secured in no other way but by agents, a means even more objectionable to these opposers, than Associations even.

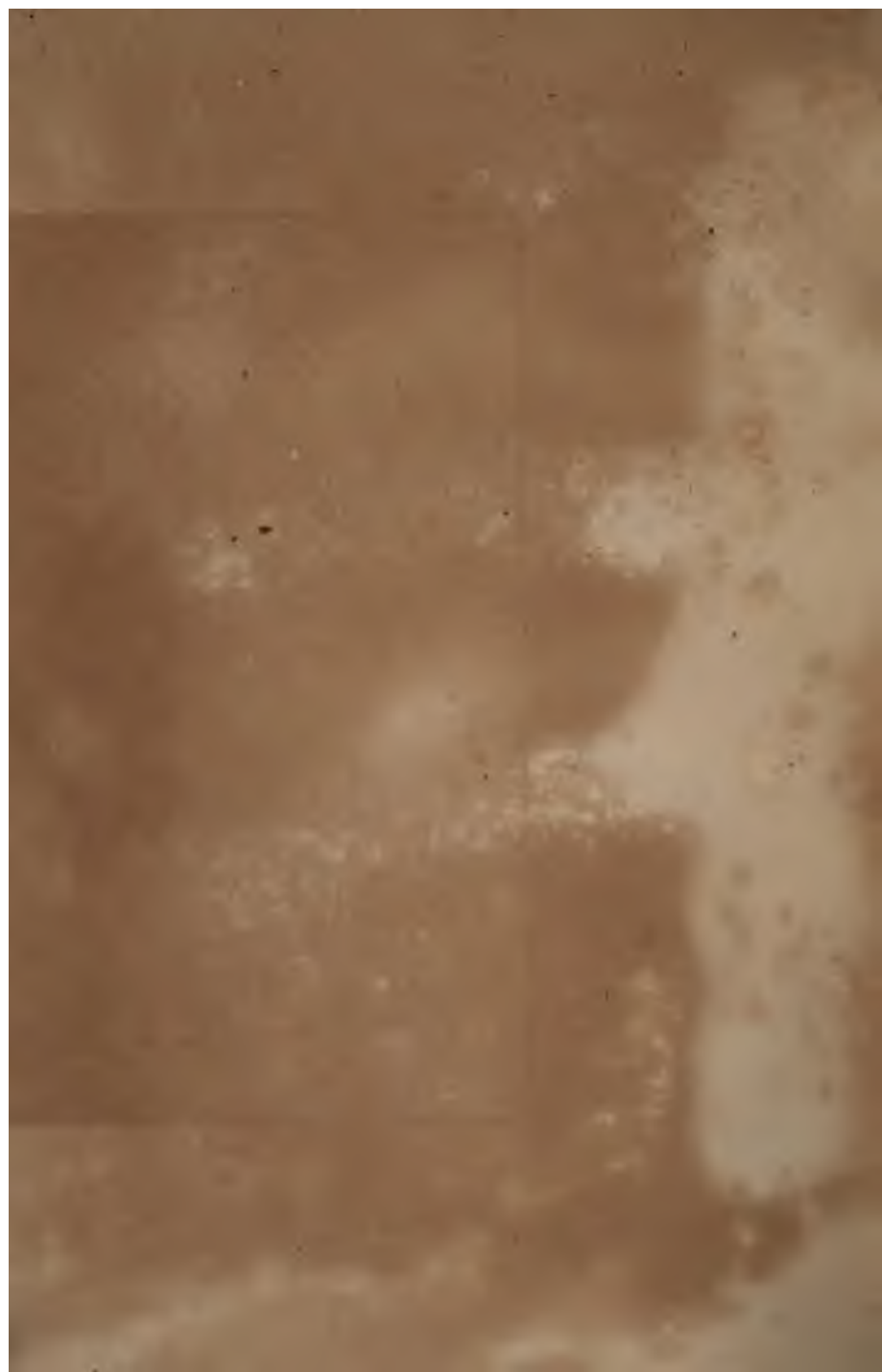
Again, Associations are, not unfrequently, the means of great blessing to the churches and communities in which they are held, the sessions being sometimes followed by a glorious revival of religion.

Also, the ministers from the various churches meeting at the Associations, by the interchange of views in regard to the doctrines and practices peculiar to our denomination, aid in maintaining and strengthening that unity of faith and harmony of labor so essential to the peace and prosperity of the churches. Especially are our young ministers benefitted by seeking counsel from their elder brethren, and profiting by the sermons, addresses, and private, social intercourse with the old soldiers of the Cross who have borne the burden and heat of the day.









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