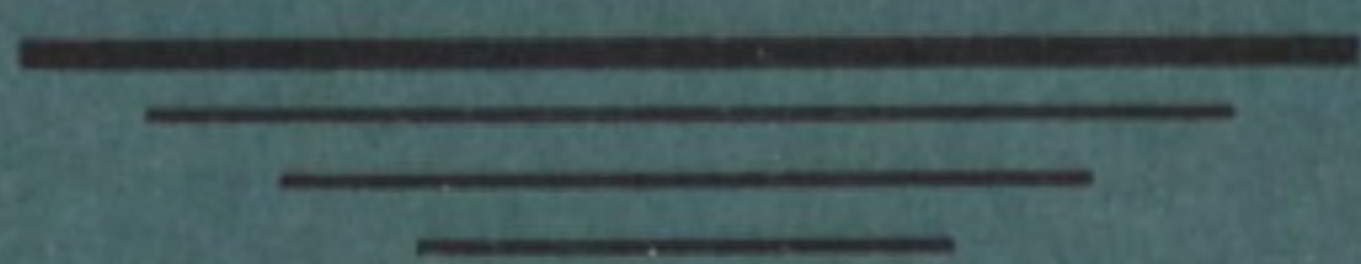


Rountree Chronicles  
1827-1840



**ROUNTREE CHRONICLES,**  
**1827-1840.**

DOCUMENTARY PRIMER OF A TAR HEEL  
FAITH

BY  
CHARLES CROSSFIELD WARE

PUBLISHED BY  
THE NORTH CAROLINA CHRISTIAN MISSIONARY CONVENTION  
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1947



GENERAL WILLIAM CLARK, *Pastor*, 1832-33

DEDICATED  
TO THE  
JESSE ROUNTREE ASSOCIATION

*The Church Covenant Annodominny 1827*

For as much as almighty God by his grace has been pleased to call us out of darkness into his marvelous light and having been regularly baptized upon profession of our faith in Christ Jesus and have given up ourselves to the Lord and to one another in a gospel church may be governed and guided by a proper discipline equable to the word of God we do therefore in the name of the Lord Jesus and by his assistance covenant and agree to keep up the discipline of the Church we are members of in the most brotherly affection towards each other which we endeavor punctually to observe the following Rules First brotherly love to pray for each other walk over one another and if need be in the most tender and affectionate manner to dispute one another that is if we do discover any thing amiss in a brother to go and tell him his fault according to the 18<sup>th</sup> of Matthew's Gospel and not to be whispering and backbiting we do agree with Gods assistance to pray in our families attend our Church meetings observe the Lords day to keep it Holy and not absent ourselves from the Communion of the Lords Supper without a lawful excuse to be ready to contribute to the defraying of the Churches expenses and for the support of the Ministry and not irregularly to desert to distant Churches without a regular dispensation These things we do covenant and agree to observe and to keep sacred in the name of the Lord and by the assistance of the Holy Trinity Amen

Signed by the Mutual consent of the Members of the Church in Pitt County <sup>by the name of</sup> Clonshire Madingshouse  
 April the 18<sup>th</sup> 1827 Near Little Sister Creek

ROUNTREE CHURCH COVENANT. See Page 18.

**CHRONOLOGY  
ROUNTREE CHURCH**

- 1827—April, Organization of Church, with 29 members, and signing of Covenant.
- 1828—May, Adopted fourth Sunday in each month as their "preaching day" which throughout their history has been maintained.  
 August 23. Seven members went out to found a branch of Rountree named Little Sister.
- 1829—December 26. First sermon there by General William Clark.
- 1830—September 30. Joined the Neuse Baptist Association.
- 1831—April 12, Death of Jesse Rountree.  
 April 23. Clerk's entry: "Aged Br. Rountree who has gone home."
- 1832—January 21. General William Clark called as pastor.  
 October 5—Clark's Grindle Creek resolution adopted, thus aligning Rountree with the Reformers, (Disciples of Christ.)
- 1833—October 21. Clark, Rountree's pastor, excommunicated by Neuse Association.
- 1834—February 22. Sermon by Thomas Campbell, father of Alexander Campbell.  
 October 20. Rountree Church excluded by Neuse Association.
- 1838—Meetings at Rountree "thinly attended."
- 1839—May 25 Little Sister church received back into local fellowship at Rountree.  
 July 28—"Communed at the house of the Widdow Rountree," (Mrs. Jesse Rountree)
- 1840—February 22. Decided to observe Communion "more freckquent."
- 1850—October 17-20. Entertained Annual Bethel Conference and Union Meeting of Disciples of Christ.
- 1865—October 5-8. Entertained Annual Conference of Disciples of Christ in North Carolina.

- 1883—October 28. Dedicated new "Meeting House",  
John Tomline Walsh preaching the sermon.
- 1885—October 22-25. Entertained annual session,  
North Carolina Christian Missionary Convention.
- 1941—April 13. Fire destroyed the "Meeting House"  
of 1883.
- 1942—April 26. New Church plant dedicated, Howard  
Stevens Hilley preaching the sermon.
- 1943—October 24. Jesse Rountree Association organ-  
ized.
- 1947—April 27. Rountree memorial plaque dedicated,  
Clarence Victor Cannon, presiding. The plaque  
was designed by Miss Jesse Rountree Moye.

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## FOREWORD

Clarence Victor Cannon is president of the Jesse Rountree Association. In his home at Ayden, N. C., on February 2, 1947, he led me to the discovery of the manuscript records of the Rountree church clerk, Allen Blount, dated 1827 to 1840. These had been passed along to Mr. Cannon in a small tin box, from his parents, Mr. and Mrs. Robert C. Cannon, and from his grandparents, the Caleb Cannons. The document is a priceless historical treasure. It gives insight into the congregational administration at the beginning of what evidently is the oldest church now functioning among North Carolina Disciples of Christ. I mean by "oldest", that she was the first in North Carolina to start and maintain without break the primal evolutionary trend to the Disciples. These clerical minutes, with other key documents, make valid that point. They substantiate the above characterization of Rountree.

As printed, this is a true, unexpurgated version of the Rountree minutes; that is, as true as our human frailties permit. I am indebted to Mrs. Ware, and magnifying glass, for the deciphering of the faded, antique chirography. Her skill growing out of her experience, as well as her intuition, was used word by word on the original. The result is of special value for accuracy and thoroughness.

Moreover, I am especially indebted to the Wake Forest College Library, and particularly to Mrs. E. T. Crittenden of the staff there, for use of their precious file of Neuse Association Minutes dated 1794 to 1842. This file was of prime value to this study. It is of great rarity, and was unknown to me prior to 1933.

This little book is merely a documentary story of primitive Tar Heel Disciples, particularly as their life unfolded at Rountree. Certainly for comprehensive reading about North Carolina Disciples, one must turn to other books. And their many-sided story in perfect fullness has "never yet been told." For instance, I have yet to find two gorgeously rare pamphlets; the Little Sister pamphlet of

1832 jointly issued by Canfield, Dunn, and Congleton, and the General Clark pamphlet of 1833. Maybe I shall never see them. Very well. It is good for me to reach even when I cannot grasp. Albeit, one cannot make the press wait until the last pin-point of light breaks upon any given subject. If he does there will be no printed line.

It is our fortune to have a great brotherhood. Like a mansion it is filled with treasure, new and old. From this saga of old Rountree may the indulgent reader find some access of joy and light.

CHARLES CROSSFIELD WARE.

Wilson, N. C., May 14, 1947.

## CHAPTER I

### THE DAWN

Rountree is definitely the mother church of North Carolina Disciples of Christ. It may appear that Tar Heel Disciples arose simultaneously at several sources. However, the emerging faith appeared first in its concreteness at this Pitt county church, four miles west of the present Ayden. There it was stabilized and crystallized; this pioneer church remaining as the sole survivor of the earliest crusading group after a hundred and twenty years of unbroken activity. When Rountree began in April 1827, their Covenant specified no denominational commitment; albeit it was implicitly Baptist. Four months after organization they seriously considered uniting with the Neuse Association which enrolled most of their nearest Baptist neighbors. Not until September 25th, 1830, more than three years after organization did they officially join the Neuse, according to the Rountree records.

Allen Blount, Rountree clerk, throughout his records, said "Lords Day"—never the "Sabbath". The only Rountree pastor he calls "beloved" is General William Clark (1832-'33), who, associated with John Patrick Dunn and Abraham Congleton, decisively turned this congregation to the Christian Church, (Disciples of Christ), which was then originating spontaneously on a wide front in America. Naming a few instances: under Chester Bullard in Virginia; John Smith and the Creaths in Kentucky; Walter Scott in Ohio; Benjamin Franklin Hall in Alabama and Arkansas; and John Wright, native Tar Heel, in southern Indiana. Earlier leaders of the "Christians" were Barton Stone, Abner Jones, and James O'Kelly.

It is contended by not a few that Alexander Campbell was the head and front of it all. It is, however, historically accurate to say that without the spontaneous promotion of the men named above and a host of others reaching like original conclusions, the Campbell effort would have failed. Campbell was indeed a glamorous person, an

indefatigable leader. Thus he was a shining mark for many hostile critics. So the Disciples were profanely called "Campbellites", or, more profanely, "Campbellite Baptists." Thomas Meredith, through his Baptist journal at Edenton, first gave general currency to the name "Campbellites" in North Carolina. In October, 1833, he led in expelling Clark, the "Campbellite" pastor at Rountree, from the Neuse Association. At the next Association meeting, October, 1834, his influence was again felt in expelling Rountree church itself from that Association. As the Neuse clerk reported it: "The churches at Grindall Creek, Rountrees, and Little Sister having united with a convention of another order, we therefore agreed to withdraw from those churches."

Here are the first steps of Disciple history in North Carolina. Some Rountree members went out in August, 1828, to found a branch of Rountree, named Little Sister. It was in Lenoir county, about seven miles north of Kinston, known to-day as the Airy Grove community. John Patrick Dunn, his brother, Walter, and Arthur Tull were the leaders at Little Sister. These and William Clark soon found that the reform principles of the Disciples had so spread as to necessitate some formal, systematic fellowship for maintenance and growth. Thus the first of all such meetings was called at Little Sister in February, 1831, resulting in an association of kindred minds later to be called the Union Meeting of Disciples of Christ. At the first, there were enlisted only the five churches: Rountree, Little Sister, and Grindle Creek from the Neuse, and Old Ford and Tranters Creek from the Kehukee Association. For this action Old Ford and Tranters Creek were dropped from the Kehukee in 1833, and the first three were put out of the Neuse the following year.

In the summer of 1832, Clark had turned against Calvinistic tenets of the Kehukee faith and had come to a firm conviction, holding it throughout the remainder of his life, that the article in the Baptist Creed affirming that the Bible is the only rule of faith and practice for the Christian, should be interpreted simply and with dynamic

sincerity, to be put into all-out practice. Accordingly he flamed with this in his pulpit at Grindle Creek, his home church. It stood on the western fringe of the village of Pactolus. Being a true and beloved shepherd, his flock immediately followed. Clark was soon to write of the "proscription and persecution" heaped upon him by conservative religionists in their repercussion to this epic reform. He saw formulated creeds as divisive, inadequate, temporizing, unnecessary. Passion for Christian Union had flowered in his soul. He yearned for the coming of the ecumenical church.

As the next obvious step, Clark carried his reformatory resolution, thus auspiciously approved by his home church, to such sister churches as were amenable to his approach. It came to Rountree, August 25, 1832. The church went into deliberate consultation. This was an issue to be wisely met, and peacefully, if such could be their fortune. It was opposed by Noah Tyson. He was intransigent. He lived at Red Banks, but was a Rountree member, preaching there often. He withstood Clark and Dunn and Congleton, threatening to go from Rountree if this "Campbellism" was put over on him. He dallied, but finally carried out his threat in June 1833. He saw then that Rountree was unshakenly identified with the Reformers. Rountree adopted the proposed reform principles on October 5, 1832. Technically and officially from that date it should be listed with the new ecumenical movement known as the Disciples of Christ. Tyson had been chagrined at the origin of the Disciples' Union Meeting at Little Sister in February, 1831. In the following June he had so embarrassed Abraham Congleton by this opposition, as to induce Congleton to resign his Rountree pastorate. However, his stated ministry was soon resumed, at the insistence of the local church. This was inevitable, as Rountree had given generous support to the Little Sister Conference, sending there the largest delegation toward insuring its initial success.

In the fall of 1832 came the annual meeting of the Neuse, at Southwest church in Lenoir county, a few miles

south from Kinston, across the river. Clark attended and preached from Rom. 1:16. There the issue with the Disciples was controverted. It was a critical time for the Association. The Calvinistic doctrine of election to which conservative leaders clung was a bone of contention. Clark's group was revolting at the hidebound predestinarian system. And Little Sister was the heart of the revolt. She was a problem for conventional rigidity. The Meredith group hoping to resolve the intensifying threat, for a season, deferred the issue for a year. Yet for sake of consistency, as they conceived it, they threw down the gauntlet to Disciples, adopting a redrafted creed of fifteen articles. The ninth article was "gall and wormwood" to the Little Sister group. It began: "That the doctrine of election is contained in the Scriptures and that it is our duty to believe it upon the authority of Him who has revealed it." As interpreted, this was the Calvinism of the "salvation by grace alone," "special provision" Baptists. Clark had forsaken this doctrine in the Kehukee, and had openly repudiated it. He, and Dunn, and Congleton had joined, heart and soul, with the "free salvation" principles of the "general provision" Baptists. The Neuse leaders at Southwest seeking reconciliation had "labored" with Little Sister. Presuming that all was well, the Neuse minutes of 1832 stated that Little Sister had "acceded" to this redrafted creed, as published. The three delegates from Little Sister, Dunn, Congleton, and Orlando Canfield, categorically denied this in a pamphlet jointly issued by them. This foreordained their exclusion at the next Neuse Meeting.

In due course Rountree's pastor, Clark, along with Dunn and Congleton, were branded as heretics at the Fort Barnwell meeting of the Neuse, October 20, 1833. Thus their Neuse fellowship was at a determined end. The decree was autocratic, spirited, and final, allowing for no representation of the minority group. A high light was the heresy—hunting sermon of Meredith from Mt. 12:30—"He that is not with me is against me; and he that gathereth not with me, scattereth". And the thesis of their

circular letter, was "the final perseverance of the saints".

Moreover, at old Hancocks, ten miles south of Greenville, in the Neuse meeting of 1834, the axe fell on the three anti-Calvinist churches. Rountree, Grindle Creek, and Little Sister by the familiar decree went off the roll. Henceforth they were to go their lonely, persecuted way. This loneliness and persecution is revealed between the lines in the original Rountree church records as published herewith. Rountree's naive clerk must have never dreamed that the twentieth century would look at the printing of his "short and simple" annals. Even so, paradoxically, he is urbane. Not a line of resentment or vindictiveness is expressed for all the storm-tossed years. Nevertheless, a painstaking reader, sympathetic and informed, sees at once the poignancy of the pioneers' "straight and narrow way". Groping for light, their deep convictions had come to them. Rountree was ahead of her day. For this she must pay the price—"The blood of martyrs is the seed of the church." One reflects that but for this sacrifice and struggle against heavy odds, their cause must have perished—just for the want of inspiration which comes only with heroic bearing of the cross.

Times depressed. Rountree's candle burned very low. Indeed it was all but snuffed out in 1838, as the little old yellowed manuscript plainly shows. Little Sister fared worse. In May, 1839, she gave up and came back to original ground at Rountree. There the fellowship remained until January 21, 1843. Then from this "seed-bed of the Reformation", the Little Sister growth was transplanted to Kinston. There the roots struck very deeply into the soil. Like the "mustard" of Luke 13:19, it became a great tree. Verily the Kinston Disciples, building one of the skyline churches of their world fellowship, trace their Nineteenth Century genesis to this primal Rountree on the Little Contentnea.

And there is the story of the Bethel Conference. North Carolina was typically American as she climaxed the Disciple pioneer development. Throughout the States

where the movement was securely established there was spontaneous union of like-minded groups. These were first fruits of their plea for Christian Union. The Bethel Conference was an old and relatively large group in eastern North Carolina. It was the cumulative function of those who believed in "general provision," and resisted absorption by the Calvinistic, or Regular Baptists, who had imported their strongest available leaders to preempt the field into which the "general" preachers had been the first to enter. The Philadelphia creed triumphed mightily in North Carolina, but the Bethel Conference was one significant escaping segment, which gravitated to union with Disciples on May 2, 1845 at Hookerton. The area name retained, 1845-1853, for this union, was "The Bethel Conference and Union Meeting of Disciples of Christ." A mass movement toward Disciples openly began in the Bethel Conference in 1841. But this was nine years later than the creed-crushing crusade of the Rountree group.

Now since several of these Bethel Conference Churches were older than Rountree, how can it be said that Rountree has historical primacy? It is a fact that Wheat Swamp can trace her life back through great shadows to 1752. Her tributary Free Will Baptist connection is very long. In the same bracket, Concord, in Pamlico county started in 1802. Among the Kehukee Baptists, Tranters Creek began in 1804, and Old Ford, 1828. Within the Neuse, Mill Creek church, Johnston county, was on the charter roll in 1794, with delegates Nathaniel Thornton and William Farmer. Surely this is a very old church. But she left the Neuse in 1806, for the Raleigh Association, and by the 1840's she was in the Bethel Conference.

Once again, where is Rountree's primacy? The answer is that in none of the other churches named was the concrete trend toward Disciples agitated as early as 1832. Grindle Creek is unknown to Disciples after Clark's removal to Jackson, Mississippi in 1835, and Little Sister was early received back into the bosom of Rountree.

Other churches, however, were in time to receive favorably the movement which gathered strength with the years. Rountree distinctly took a consistent course from the incipency. Bethel Conference churches had their own established fellowship and suffered no persecution as of record. The opposition seems to have spent its main strength against the aggressive Rountree pioneers who spear-headed the Christian Union movement. Beyond doubt these very pioneers had cumulative decisive influence in the Bethel Conference. There they reaped a marvelous harvest among a homogeneous people who for the most part, were docile and amiable, and marked by open minds and pure hearts.

When the union with Bethel Conference was effected in 1845, the Disciples could bring immediately into it, only three churches: Rountree, Chinquapin Chapel, and Kinston, with a combined membership of 131, while the Bethel group aggregated 1728 members in 27 churches. But soon thereafter the Disciples contributed to the union: Oak Grove, Greene County, (1846); Old Ford, (1846); Oak Grove, Pitt county, (1848); Tranters Creek, (1851); and Tyson's (1851). These last five churches brought gain of 363 members, which added to the original 131, made approximately 500 members, or a fifth of the united church in this area, as of 1851. Rountree gave the most successful evangelist in John Patrick Dunn. Leading an early revival at Oak Grove, Greene County, Dunn reported 90 baptisms, and at Tysons Meeting House, 123 baptisms.

The day-star had arisen for the Disciples in Carolina. Blessed by increasing light they could go forward unto the perfect day.

## ROUNTREE CHURCH RECORDS, 1827-1840

## THE COVENANT

The Church Covenant Annodominey 1827

For as much as Almighty God by his grace has been pleased to call us out of darkness into his marvelous light and having been regularly baptized upon profession of our faith in Christ Jesus and have given up ourselves to the Lord and to one another in a gospel church way to be governed and guided by a proper discipline agreeable to the word of God we do therefore in the name of the Lord Jesus and by his assistance Covenant and agree to keep up the discipline of the church we are members of in the most brotherly affection toward each other which we endeavor punctually to observe the following Rules, First brotherly love to pray for each other, watch over one another and if need be in the most tender and affectionate manner to reprove one another that is if we do discover anything amiss in a brother to go and tell him his fault according to the 18th of St. Mathew's Gospel and not to be whispering and backbiting. We also agree with God's assistance to pray in our Families; attend our Church meetings, observe the Lord's day to keep it Holy and not absent ourselves from the Communion of the Lord's supper without a lawful excuse to be Ready to Contribute to the defraying of the Church's expenses and for the Support of the Ministry and not irregularly to desert to distant churches without a regular dismissal. These things we do Covenant and agree to observe and to Keep Sacred in the name of the Lord and by the assistance of the Holy Trinity. Amen Signed by the Mutual Consent of the Members of the Church in Pitt County by the name of Rountrees Meetinghouse, near Little Cotentnea Creek. April the———1827.

1827

Saturday before the 3rd Lord's day in June 1827. Sermon by Brother Moye followed by Brother Congleton.

Conference convened Chose Brother Moye Moderator a door opened for the Reseption of members also Brethren from Sister Churches invited to take seats with us. Motion made and seconded that the Church Covenant and Rules of disciplin be read. Motion made and seconded that the list be Cald a letter presented and read from the Oak Grove church Delegats Brethren Irwin Moye and Benjamin Briley, also a letter was Cald for and Recvd. from the Redbank Church Delagats John Clary and Izaniah Page. Motion made and seconded to send delagates to Correspond with Oak Grove Church by letter. Brethren Allen Blount and Noah Tison and C. J. Rountree to Oak Grove Brother Blount to wright the letter. Brethren Noah Tison and Jesse Rountree to Redbanks. C. J. Rountree to write the letter. Motion that a Decon be appointed. Motion that Brother Blount be appointed a Deacon a unanimous vote motion that Brother J. Rountree be at liberty as treasurer to dispose of the church fund as he thinks proper agreed to unanimously. Communion tomorrow preaching at 11:00 o'clock. Conference adjorned by prayer.

Friday June 22, 1827 Brother T. Mason preached from St. Mathew 5th Chapter and 4th verse. Blessed are they that mourn for they Shall be comforted. After sermon a door opened for expearence 3 came forward and was Recvd.

Tuesday July 3rd Brother W. P. Biddle By appointment preached to us from the following words: Come unto me all ye that labour and are heavy laden and I will give you rest.

Saturday before the 3rd Lord's day in July 1827. Sermon by Brother Moor. Continued by Brother Congleton after preaching Cald Conference Chose Brother Congleton Moderator. Conference opened by prayer. Brethren from Sister Churches invited to set with us a door opened for expearence one Recvd. by letter and one Recvd. by expearence. Motion that we Correspond with Swift Creek Church agreed to. Brethren John Vindson and John Ringgold appointed as delligates to attend the

early meeting at Swift Creek Brother C. J. Rountree to wright the letter. motion that we send delligates to the union meeting agreed to. Brethren Jesse Rountree Noah tison and Allen Blount. Brother Jesse Rountree to wright the letter. Baptism at 10:00 o'clock in the creek Sunday morning baptised four. motion that conference dis. agreed to prayer by Brother Moor.

Satterday before the 3rd Lord's in August 1827. Sermon by Brother Congleton after preaching Cald conference prayer by Brother Tison Chose Brother Congleton Moderator invited Brethren from Sister Churches to set with us in conference. A door opened for expearance agreed that we petition by letter to become a member of the association and that then Brother Clark write the petition letter, Brethren C. J. Rountree, Noah Tison and Jesse Rountree as delligates to the association and case of failure Brother Blount. We agreed to send \$2 as a fund to the Asociation, agreed that the letter to the asociation shall be prepared by the next Conference and inspected by the church agreed that Brethren Jesse Rountree Noah Tison and C. J. Rountree be appointed delligates to the union meeting and Brother Allen Blount wright the letter to the same. Agreed that our annual meeting be in March Conference closed by prais.

Quarterly meeting Satterday before the 3rd Lord's day in September 1827. Sermon by Brother Congleton, after sermon Cald conference Chose Brother Congleton Moderator. Opened conference by prais, invited Brethren from Sister Churches to sit with us, opened a door for expearance, one came forward. Was Recvd, and one Recvd by letter Agreed that we correspond with the church at Greenville Baptism at 10:00 o'clock tomorrow. We are favored with corresponding letters from the Churches at Swift Creek Redbanks and Oak Grove which ware all thankfully Revd. Adjorned conference by praise.

Tuesday after the 3rd Lord's day in October 1827 Elder William J. Newborn attended an appointment at the Dwelling House of Jesse Rountree farm after preaching Cald conference opened a door for expearance one came

forward and was Recvd and Baptized the same day on confession.

Saturday before the 3rd Lord's day in November 1827. Sermon by Brother Warren continued by Elder Mason. After Sermon Cald Conference Chose Brother Mason Moderator, invited Brethren from Sister Churches to set with us opened a door for expearance. two came forward and was Recvd. one Recvd. by letter. Conference adjorned.

Quarterly meeting Satterday before the 3rd Lord's day in December 1827 the services of the day introduced by Bro. Whitly continued by Br. Moye. After preaching conference convened Chose Brother Congleton Moderator. Invited Brethren from Sister Churches to take seats with us, opened a door for expearance none came forward. Motion made and seconded that corresponding letters be Cald for Recvd. from Swiftcreek a corresponding letter with our Bro. Caleb Smith also from Oak Grove and Bro. Geter Carr with a corresponding letter also from Red Banks our Brethren Elder Congleton and Nora Tison. Motion that we appoint delligates to the union meeting appointed Jesse Rountree Walter Dunn and Allen Blount and Allen Blount the clerk wright the letter. Prethren J. Ringgold and J. Vindson to Swiftcreek. Brethren J. Rountree and N. Tison to Red Banks. C. J. Rountree and A. Blount to Oak Grove. Dismissed by prais.

#### 1828

Saturday before the third Lords day in January 1828 did not meet on account of Rain, met on Lords day. Services of the day opened by Elder Congleton continued by Brother Warren after sermon Brother Warren handed in a letter for admition into our church which was Recvd.

Saturday before the third Lords day in February, 1828 Sermon by Brother Warren after preaching Cald Conference chose Br. Warren moderator, a door opened and Invitation given for the Reception of member none came forward except a letter handed in and Recvd adjorned conference Elder Mason followed Br. Warren on Sunday in the Services of the day.

Annual Meeting commenced Friday before the third Lords day in March 1828 Sermon by Coulord Br. Taborn continued by Br. Warren after sermon Conference convened chose Br. Congleton moderator opened the same by prais and prayer invited Brethren from Sister Churches to Seats with us, opened a door for expearence corresponding letters cald for Recvd one from Red Banks church conference dismissed by prayer by Br. Warren.

met on Satturday, Worship commenced by Br. Congleton, continued by Br. Taborn after sermon conference convened chose Br. Congleton Moderator Br. Mason opened the Same by prayer and prais Invitation given to visiting Brethren to seats with us, a door opened for expearence one came forward gave in a letter and was Recvd two Recvd by Baptism. Corresponding letters cald for, one handed in from Swiftcreek and Recvd. Brethren James L. Warren and C. J. Rountree to R. Banks Brethren Noah Tison and Jesse Rountree James L. Warren to Swiftcreek Bretheen Jesse Rountree and John Ringgold to Greenville Brethren Joseph McGerman and John Vindson to oak Grove, Brother Jesse Rountree write a letter of correspondence to the same Elder Thomas D. Mason Cald to the pastorald Charge of the church accepted the call conference adjourned by prayer.

Saturday before the third Lords day in April 1828. Rained in so much but few people met, Elder Congleton with a few zealous friends to the Christian cause met notwithstanding the Rainy weather Elder Congleton delivered a strong sermon held no conference met a considerable congregation on Sunday to Whom Brother Congleton delivered a very interesting sermon.

Satturday before the third Sunday in May, 1828 met according to appointment Worship opened by Brother Warren continued by Br. Mason. after preaching Conference convened Chose Br. Newbin our moderator opened the same by prayer according to custom invited Visiting Brethren to seats with us opened a door for expearence two came forward and was Received motion that we appoint a committee to go to the church at Great Swamp to

change the day of our stated meeting. Seconed and a committee appointed to attend the Same appointed Brethren Noah Tison, Jesse Rountree and Charles J. Rountree, motion by Br. James L. Warren for a letter of dismission granted Conference dismissed by prayer by Br. Lothe, To meet at the water at 9 o'clock in the morning.

Quarterly meeting Satturday before the fourth Lords Day in June, 1828 no preaching Cald Conference chose Br. Tison our Moderator opened conference by prais and prayer invited visiting Brethren to seats with us opened a door for the Reception of members motion that we call for corresponding letters was handed in from Oak Grove from Swift Creek from Red Banks from Greenville We appointed Brethren George W. Wallace Charles J. Rountree to visit Oak Grove on Satturday before the 1st Lords day in Sept. 1828.

Appointed Brethren John Vindson John Ringold to visit Swift Creek at the Annual meeting friday before the first Lords day in August 1828 appointed Jesse Rountree and James Ringgold to visit Red Banks at the annual meeting friday before the 2nd Lords day in Sept. 1828. appointed Brethren Noah Tison Jesse Rountree to visit Greenville Satturday before the 1st Lords day in Sept. 1828. Subscription presented to Rais a fund for the support of the Church and ministry. Conference closed by prayer.

Satturday before the fourth Lords day in July 1828 Sermon by Br. Congleton after sermon Conference convened. Elder Congleton chosen moderator open the Same by prais. Brethren from Sister Churches invited to seats with us, a door opened for the reception of members, Conference agreed to have the list cald every meeting, conference closed by prayer.

Saturday before the fourth Lords day in August 1828. Sermon by Br. Mason after preaching conference convened chose Br. Mason Moderator, invited visiting Brethren from Sister churches to seats with us, a door was then opened for the Reception of new members one came forward and was Recevd. Resolved that if any member is absent from church meeting a Significant dot shall be

anexed to the name of the absentee who shall give the Reason for being absent at the next conference, if the same person is absent two meetings in succession a Brother or Brethren shall be sent by the next Conference afterward to inquire into the cause Resolved that this Resolution be added as one Rule to the Church decorum. Brethren G. Washington Wallace Walter Dunn and Arthur Tull be appointed delligates to the union meeting to be held at Southwest M. H. commencing Friday before the fifth Lords day in August, 1828. Dismissed by letter the following Brethren for the purpose of constituting a church at Little Sister M. H. Lenoir County (to wit) Walter Dunn and Cynthia his wife Arthur Tull and Nancy his wife Charles Tull Polly Fortner and Luiza Wiggins (dismissed)

Quarterly meeting commencing on Satturday before the fourth Lords day in Sept. 1828. no preaching today. Conference convened, chose Brother Tison moderator invited Brethren from Sister Churches to sit with us in conference. open a door for expearence corresponding letters cald for Recevd one from Swift Creek by Brother Nathan Pettit Recvd one from Redbanks borne by Brother George McGowns and Silas Tison. We appoint Brethren Paul McGerman and G. W. Wallace to visit Redbanks, Recvd no letter from oak Grove nor greenville. We delligate our Brethren James Ringgold and John Vindson to visit Greenville. We appoint Brethren John Ringgold and C. J. Rountree to Oakgrove. The conference agree to correspond with the church at Little Sister when they settle thare meetings. The Conference agree to take the Voice of the whole church who shall be deligated to the Association balleted in Brethren Noah Tison C. J. Rountree in case of failure Brother Wallace. We agree to send to the Association fund \$2.50. Sister Nicy English petitioned through Brother Tison for a dismission which was granted adjurned by prayer.

Saturday before the fourth Lords day in Oct. 1828. met in Conference no preaching chose Br. Tison moderator opened conference by prais and prayer a door opened

for expearence none came forward adjorned by prayer and prais. Br. James L. Warren applid on Sunday for sertificate to Remove some difficulties which he said had arisen about him from Report which the Church granted him.

Saturday before the fourth Lords day in November 1828 preaching by Br. Brickhouse after sermon conference convened. Chose Br. Brickhouse our moderator. Visiting Brethren Requested to take seats with us. a door opened for the Reception of members—none came forward. We agree to Delligate our Brethren Jesse Rountree John Vindson and Joel McGerman to the union meeting to be held at Handcocks M. H. commencing on friday before the fifth Sunday in November 1828. Conference adjorned by prayer.

## 1829

Quarterly meeting Satturday before the fourth Lords day in January 1829. Sermon by Br. Mason after preaching Conference convened Br. Mason took his seat as moderator invited Visiting Brethren to seats with us a door opened for expearence. corresponding letters cald for one handed in from the church at Little Sister also one from Red Banks borne by Br. Silas Tison from Little Sister Br. Arthur Tull Brethren Wallace and McGerman appointed delligates to Visit Little Sister with a letter of correspondence at thare Quarterly meeting in March. Brethren Jesse Rountree and James Ringgold Delligated to bare a letter corespondence to Redbanks in March. Brethren Vindson and McGerman to bare a letter of correspondence to Swiftcreek in February. motion by the Treasurer for direction respecting our minister. the Treasurer directed to pay out according to his own Judgment. Motion by Sister Rogers for a letter of dismission which was granted. Brother Wallace has obtained leave of the Church to exercise his gifts as a preacher any where within the bounds of our Church also with or under the care of Brethren Biddle Mason Congleton Warren and Griffin or any one of them. Conference adjorned by prais and prayer.

Saturday before the fourth Lords Day in February 1829 preaching by Brother Wallace after sermon exertation and prayer by Br. Congleton. Conference convened chose Br. Congleton moderator a door opened for Expearence none came forward motion that we agree to set apart a half hour every Sabbath morning commencing at or about seven for prayer and supplication to almighty God that he will revive his work in our families Churches neighborhoods and State agreed to lay over to the next conference. adjourned.

Saturday before the fourth Lords day in March 1829 Quarterly meeting according to appointment Brother Mason preached from 1st Corinthians 1st Chapt 1 and 2 verses after preaching Conference convened, chose Brother Mason moderator opened the same by prayer, the clerk being absent Br. W. Wallace acted in his room and stead a door opened for expearence none came forward. Recvd a corresponding letter from Little Sister borne by Brethren Dunn and Tull no other corresponding letter Recvd. Appointed Brethren Rountree and G. W. Wallace to visit Little Sister with a letter at thare June Quarterly meeting. appointed Brethren N. Tison J. Rountree to visit Redbanks with a letter at thare Quarterly meeting in June appointed Brethren Jas. and John Ringgold and John Vindson to visit Greenville at thare Quarterly meeting in June appointed Brethren J. Vindson N. Tison to visit Handcocks with a letter at thare Quarterly meeting in May Brethren J. Rountree G. W. Wallace to the union meeting fifth Lords day Instant. Resolved that this church agree to set apart a half hour every Sabbath morning for the purpose of Solom pray to almighty God for an out poring of his Spirit in our neighborhood to the awakening and making alive of many precious souls that are now in native darkness. Brother Mason agreed to comply with our request so far as to serve us in a pastoral capacity for this the second year commencing at this meeting. Resolved that we endeavor to ascertain how many families there are in the bounds of our church destitute of the Bible and that we endeavor to furnish them.

Saturday before the fourth Lords day in April 1829 no preaching today Conference convened chose Br. Nobles Moderator opened conference by prais and prayer a door opened for expearence none came forward. Conference agreed to hold our Quarterly meetings in January April July and October in futer Adjorned. Prais and prayer by Br. Tison

Saturday before the fourth Lords day in May 1829 no preaching today, met in Conference according to custom opened the same by Prais and Prayer, opened a door for the reception of members. none came forward Delligated Brethren James Ringgold and Jesse Rountree to attend the union meeting. We agree to hold our annual meeting in future on the fourth Sunday in July in each year. Adjorned by prayer.

Saturday before the fourth Lords day in June 1829 met according to appointment. Br. Wallace preached to us after preaching Conference convened chose Br. Wallace moderator opened the Same by Prayer—motion made by Br. Wallace for written license to go out and Preach the Gospell; agreed to grant him the same. adjorned by Prais and Prayer.

Saturday before the fourth Lords day in July 1829 Preaching by Br. Stokes, after Sermon Conference convened Chose Br. Tison moderator opened the same by prais and prayer. Visiting Brethren invited to seats with us. a door opened for expearence Recvd one by letter. Coresponding letters cald for one handed in from Redbanks and one from Little Sister no letter from Swiftcreek but Brethren John Cannon and George Cox Pettit attended. no letter from Greenville Excuse handed by Br. Stokes and Revd. appointed Brethren Jesse Rountree and John Ringgold to bare a letter of correspondence to Swiftcreek at their annual meeting in August. Brethren James Ringgold and Gideon Fulford to Redbanks in Sept. thare annual meeting Brethren Jesse and C. J. Rountree to Little Sister in Sept. at thare annual meeting Brethren Noah Tison and John Vindson to Greenville in Sept at thare annual meeting. Adjorned by Prais and Prayer.

Saturday before the fourth Lords day in August 1829. Sermon by Br. Mason after preaching Conference convened. Br. Mason took his seat as moderator opened the same by prayer opened a door for the Exception of members: Sister Elitha Harrison cald for and ob. a letter of dismission to join some other Church motion Mr. Atkinson who was Recvd by this Church and not Baptised be requested to attend our next Conference and those also that are agrieved with him, Br. Jesse Rountree appointed to site Mr. Atkinson to attend. Delligated Brethren Jesse Rountree Noah Tison and John Ringgold to attend the union meeting at Greenville Friday before the fifth Lords day of this Inst. adjornd by prayer.

Saturday before the fourth Lords day in Sept. 1829 no preaching today Cald Conference chose Br. Nobles moderator open the same by prais and prayer: A door opened for the Reception of members. none came forward the case of Mr. Atkinson laid over until the next Conference adjornd by prais and prayer.

Saturday before the fourth Lords day in November 1829. Preaching by Brethren John Atkinson and Thomas Duprey after preaching conference convened chose Brother Duprey our moderator open the same by prais a door opened for expearence none came forward Visiting Brethren invited to seats with us—Dellegated Brethren Jesse Rountree and John Ringgold and Joel McGerman to the union meeting—Galloways—friday before the fifth Lords day of this Instant adjornd by Prais and Prayer.

Saturday before the fourth Lords day in December 1829 Preaching by Br. William Clark after Sermon Conference convened as usual Chose Br. Clark moderator Prais and Prayer by Br. Tison a door opened for the Reception of members none came forward Br. Clark preached from Mt. 5th Chapt 16 Verse let your light so Shine before men that others may se your good works and gloryfy your father which is in heaven. Conference adjornd by Prais.

## 1830

Saturday before the fourth Lords day in January 1830 Sermon by Br. John Daniel after Preaching Conference convened as usual chose Br. Daniel moderator opened the same by prais and prayer. invited visiting Brethren to seats with us opened a door for the Reception of members none came forward corresponding letters cald for Recvd one from Redbanks by Br. Nobles and Silas Tison one from Little Sister by Br. Tull one from Handcocks by Brn John Cannon and Daniel Wilson. no letter from Greenville Br. Hardee attended as dellegate Brethren John Ringgold and John Vindson to Handcocks. Brethren Noah Tison and Charles J. Rountrees to Little Sister. Brethren Jesse Rountree and Gideon Fulford to Redbanks. Brethren Jesse Rountree and James Ringgold to Greenville Delligated our Brethren Jesse Rountree Joel McGerman and John Ringgold union meeting adjornd by prayer.

Saturday before the fourth Lords day in February 1830 Sermon by Br. John Daniel after preaching Conference convened as usual Chose Br. Washington Wallace moderator opened the Same by Prayer invited Visiting Brethren to Seats with us opened a door for the Reception of members none came forward. Br. Wallace moved for and obtained a letter of dismission adjornd Conference by prayer and prais.

Quarterly meeting Saturday before the fourth Lords day in April 1830 Sermon by Br. Mason after preaching conference convened as usual opened the same by Prais and prayer chose Br. Mason moderator corresponding letters cald for one handed in from Little Sister dellegats from Greenville and Redbanks but no letter from either no letter or dellegate from Swiftcreek Dellegated Brethren John Vindson C. J. Rountree to Little Sister in June Brethren J. Rountree Noah Tison to Greenville in June Brethren John Ringgold and Noah Tison to Swiftcreek in May Brethren Fulford and John Ringgold to Redbanks in June. Gave Br. Mason a call to serve us as pastor this year which makes the 3rd year up to the Quarterly meeting in April 1831 adjornd by Prayer Br. Mason prayed.

Saturday before the fourth Lords day in May 1830. Sermon by Br. John Daniel after preaching conference convened as usual Br. Daniel took his seat as moderator; opened the same by Prais. Visiting Brethren invited to Seats with us. a door opened for the Reception of members, none came forward. Delligated Brethren John Vindson and C. J. Rountree to the union meeting. adjorned by Prais.

Saturday before the fourth Lords day in June 1830 no preacher today Conference convened as usual chose Br. Tison moderator opened conference by praise and prayer, a door opened for Expearence, none came forward conference adjorned by prais and prayer.

Annual Meeting Saturday before the fourth Lords day in July 1830 Service opened by Br. Congleton. After preaching Conference convened as usual Br. Mason took his Seat as our moderator opened the same by prais and prayer Visiting brethren invited to seats with us: a door opened for Expearence corresponding letters called for one handed in from Redbank born by Silas Tison one Do from Little Sister born by Br. Tilghman one Do. from Swiftcreek born by Joseph W. Worthington, no letter from Greenville excuse Rendered by Br. Mason for the failior and Recvd. Delligated Brethren Joel McGerman and John Ringgold to Red Bank to thare annual meeting in September. Brethren Noah Tison and Gideon Fulford to Swiftcreek annual meeting August, Brethren Joel McGerman and Charles J. Rountree to Little Sister September Brethren Noah Tison and John Vindson to Greenville September. Adjorned by prayer.

Saturday before the fourth Lords day in August, 1830, no preaching today Conference convend as usual chose Br. Tison moderator who opened the same by prais and prayer, invited Visiting Brethren to seats with us opened a door for exception of new members none came forward. Delligated Brethren Noah Tison and Gideon Fulford to the union meeting at Southwest, Brother John Vindson Charged with having been in a fight or an affray, which charge he does not deny. but pleads self defense in bar

to the charge postponed to the next conference adjorned by Prais and prayer.

Saturday before the fourth Lords day in September 1830 no preaching today met in conference as usual chose Br. Noah Tison moderator opened the same by Prais and prayer opened a door for the Exception of members none came forward. the case of Bro. John Vindson that was postponed to this meeting was taken up and debated he was honorably acquitted and restored to fellowship. We have agreed to join the Neuse association, and have appointed our Brethren Noah Tison and Charles J. Rountree as dellegates and in Case of failior Jesse Rountree we agree to send \$2.00 to the association fund, Conference adjorned by Prais and prayer.

Quarterly meeting Saturday before the fourth Lords day in October 1830 Sermon by Br. Mason after preaching Conference convened as usual Br. Mason took his seat as our moderator opened conference by praise invited Visiting brethering to Seats with us opened a door for the Reception of members none came forward. Corresponding letters cald for Recvd one from Greenville Br. J. Evans, also one from Redbanks by Br. Danl Sutton, also one from Handcocks by Brethren Cannon and Worthington. Delligated our Brethren Noah Tison and Gideon Fulford to visit the church at Greenville in Dec. Brethren Noah Tison and Charles J. Rountree to Redbanks in Decem. Brethren Gideon Fulford and Jesse Rountree to Hancock's in November Brethren Charles J. Rountree and John Vindson to Little Sister in Decem. Delligated Brethren Noah Tison and Charles J. Rountree to the union meeting at Sandybottom fifth Lords day in October 1830 ajorned by prayer.

Saturday before the fourth Lords day in November 1830 Sermon by Br. James Dennis after preaching Conference convened chose Br. Congleton moderator invited Visiting Brethren to Seats with us opened a door for Expearence Proceeded to read the Church Covenant Ruels of Decorum and List, according to the request of Br. John Ringgold and his Wife Lutecia Ringgold we do agree to

exclude them from our body as members. Br. John Vindson charged with drunkenness and riot Excluded from fellowship. Adjourned Br. Tilghman prayed.

Saturday before the fourth Lords day in December 1830 Sermon by Br. Congleton after preaching conference convened as usual chose Br. Congleton moderator Br. Congleton cald to preach to us till March next accepted the call. Adjourned by prais.

## 1831

Saturday before the fourth Lords day in January, 1831 in Quarterly meeting. Preaching by Br. Congleton. after preaching Conference convened as usual Br. Congleton took his Seat as moderator prayer being offered opened a door for the Reception of members Visiting Brethren invited to seats with us. Corresponding letters Cald for one Recvd from Redbank by Br. Silas Tison one also from Handcocks Dellegated Br. C. J. Rountree to Handcocks in February Br. Noah Tison to Redbanks in March Br. C. J. Rountree to Little Sister in March Delle-gated Brethren Noah Tison and Gideon Fulford to the union meeting at Little Sister this present month. ad-jorned by prayer.

Saturday before the fourth Lords day in February, 1831 Preaching by Br. Congleton After sermon a door opened for the Reception of members. None came forward adjourned by prayer.

Saturday before the fourth Lords day in March 1831. Sermon by Br. Congleton after preaching Conference convened as usual Br. Congleton took his seat as moder-ator a door opened for Expearence none come forward Cald Br. Congleton for one year or until Br. Mason shall return Accepted the Call adjorned by prayer.

Quarterly meeting Saturday before the fourth Lords day in April 1831 Sermon by Br. Congleton from Duter-onamy 32nd Chapt 29 vs O that they were wise that they would consider there latter end. Conference convened as usual chose Br. Congleton moderator a door opened for the Reception of members corresponding letters cald for Recvd

one from Swiftcreek by the hand of Br. Worthington no letter from Little Sister on Excuse Rendered by thare dellegates no letter from Redbank Br. Sutton attended as delligate and gave in an excuse. Delligated Brethren Mc-German and Tison to Swiftcreek in May Chose the Br. Clerk to act as treasurer in future in the Room and Stead of aged Br. Rountree who has gone home. adjorned by prayer.

Saturday before the fourth Lords day in May 1831. Sermon by Br. Congleton after preaching conference convened as usual. Visiting Brethren inVited to Seats with us, a door opened for Expearence none came forward Dellegated Brethren Gideon Fulford and Noah Tison to the union meeting at Handcocks the fifth Lords day of this Instant and that they prepaire a letter for the Same ad-jorned by prayer. On Lords day after preaching a door was opened one came forward gave in his expearence was Recvd, to be baptised Saturday the 4th of June which was done after preaching.

Saturday before the fourth Lords day in June, 1831. Sermon by Br. Congleton after preaching Conference convened motion by Br. Congleton to renew our correspond-ence with the Church at Little Sister which was Rejected by Br. Tison, in consequence of which Br. Congleton Re-fused to attend as our Pastor any longer.

Saturday before the fourth Lords day in July 1831. Commenced our annual meeting, Sermon by Br. Congleton after preaching conference convened as usual chose Br. Congleton our moderator Brethren from Sister Churches invited to Seats with us, a door opened for the Reception of members, corresponding letters Cald for. one handed in from the church at Handcocks by the hand of Br. Canon one also from Redbank by the hand of Br. Nobles. Brethren Rountree and McGerman to Visit Swiftcreek in August also Brethren Tison and fulford to Visit the church at Redbank at thare annual meeting in September Brethren Fulford and Tison to the union at this place on the fifth Lords in this instant adjorned by prayer.

Saturday before the fourth Lords day in August 1831 no preaching today Very few assembled on account of Rain.

Saturday before the fourth Lords day in September 1831. Sermon by Br. Congleton after preaching Conference convened as usual chose Br. Congleton moderator opened a door for the Reception of members none came forward. Delligated Brethren Tison and Fulford to the association to be held at Warrens Meeting House Cartrite County Saturday before the third Lords day in Oct. 1831 we send to the association fund \$1.50 adjorned by prayer.

Saturday before the fourth Lords day in october 1831 no preaching or regular Conference today, it is our time in course for quarterly meeting but having no Preacher we can have no Communion We delligate Brethren Noah Tison and gideon Fulford to the union meeting at Greenville the fifth Lords day of this present month. Delligated Brethren Fulford and Rountree to handcocks at thare quarterly meeting in November Brethren Tison and Rountree to Visit Redbank at thare Quarterly Meeting in December, adjorned.

Saturday before the fourth Lords day in November 1831 no preaching today a few names of us met together Sang and prayed, and then parted.

December meeting did not attend either Saturday or Sunday.

#### 1832

Saturday before the fourth Lords day in January 1832 Preaching by Br. Congleton Worship introduced by Br. canfield no conference at this meeting on Lords day morning a proposition was made to give Elder William Clark a call to the pastoral care of our church which proposition was unanimously agreed to Elder Congleton preached today from the 17th Verse of the last chapter of the Revilation

no meeting in February on account of Rain

Saturday before the fourth Lords day in march 1832 preaching by Brethren Ross and Clark worship opened by Br. Ross continued by Br. Clark.

Saturday before the fourth Lord's day in April 1832 Sermon by Br. Clark after preaching conference convened as usual chose Br. Clark our moderator opened a door for the Reception of members none came forward. delligated Brethren Elder Wm Clark and Gideon Fulford to the union meeting at the Little Sister M. H. Lenoir County on Saturday before the fifth Lords day in this Instant, Conference adjourned by prayer.

Saturday before the fourth Lords day in May, 1832 Sermon by Br. Clark. after preaching conference convened as usual Br. Clark took his seat as moderator opened a door for the Reception of members none came forward conference adjorned by Singing.

Saturday before the fourth Lords day in June 1832 Sermon by Br. Clark concluded by Br. Congleton no Regular conference to day but a door opened for Expearence none came forward to day Lords day services introduced by Br. Congleton concluded by Br. Clark the congregation was Very Solomn and attentive. After preaching a door opened for Expearence a black Br. came forward and after examination was Received to be Baptised next meeting.

Friday before the fourth Lords Day in July 1832. Yearly meeting commenced Services introduced by Br. Congleton followed by Br. Dunn no Conference business done to day. Saturday preaching today by Br. Congleton and Br. Clark after preaching Conference convened as usual Chose Br. Congleton our moderator opened the same by prais and prayer: Invited Visiting Brethren to Seats with us a door opened for the Reception of members none came forward. Sunday morning met at the water to Baptise the black Brother that was Recvd at last meeting a door opened at the water Side another black Brother came forward was Recvd and Baptised. the congregation to day was solomn and attentive. met again on monday morning a Solomn congregation Recvd one to day to baptism this we think was the best meeting we ever had at our house.

Elder Congleton met us on Saturday before the third Sunday in August to baptise the Sister we Recvd at our yearly meeting her husband came forward and was buried with her by baptism into Christs death and we do hope both arose in newness of life to walk together in all the commandments of the Lord blameless

Saturday before the fourth Lords day in August 1832 Preaching today by Brethren Dunn and Congleton after preaching Conference convened chose Br. Congleton moderator open conference by praise opened a door for the Reception of members none came forward invited Visiting Brethren to Seats with us. Received a Resolution from the Church at Grindal Creek for our consideration which Resolution was agreed to be Referred to next meeting. adjorned

Saturday before the fourth Lords day in September 1832 Preaching to day by Br. Dunn no conference to day for want of the Clerk who did not attend on account of bad health and unfavorable weather.

met on friday the 5th of October to dispose of the letter which came to us from the Church at Grindill Creak after considerable debate it was agreed to Send the letter back with an answer of which letter and answer the Clerk Retain a precise copy in consequence as we believe of an honest difference of opinion Brother Noah Tison asked for a letter of dismissal for him Self and wife to which there was no objection though it was not granted at that time.

Met again Saturday the 13th Oct and delligated Brethren Isaac Baldree and Charles J. Rountree to the association and with them one Dollar and fifty Cents to the fund.

Saturday before the fourth Lords day in Oct. 1832 Preaching to day by Brethren Congleton and Dunn after Preaching Conference convened as usual Br. Congleton took his seat as moderator, opened a door for the Reception of members none came forward adjorned by prayer.

Saturday before the fourth Lords day in November 1832 Preaching by Brethren Bynum and Clark after Preaching conference convened as usual Br. Clark acted

as moderator opened a door for the Reception of members one came forward with a letter upon which he was Recvd. Br. Tison deferred taking his dismissal for the present adjorned by prayer.

Saturday before the fourth Lords day in December 1832 Preaching today by Br. Clark after Sermon Conference convened as usual Br. Clark acted as moderator a door opened for the Reception of members none came forward dellegated Brethren Gideon Fulford and Isaac Baldree to the union meeting at Handcocks adjorned by prayer.

### 1833

Saturday before the fourth Lords day in January 1833 Preaching today by Elder R. M. Whitman after Preaching conference convened as usual opened the same by prayer chose Br. Whitman our moderator opened a door for Expearence none came forward conference agreed to call Br. Clark to officiate as our pastor for another year adjorned by prais.

Saturday before the fourth Lords day in February 1833 Sermon today by Elder Clark after Preaching Conference convened as usual Br. Clark took his seat as moderator opened a door for the Reception of members none came forward Elder Clark agreed to attend as pastor another year adjorned by praise

Saturday before the fourth Lords day in March 1833 no preaching to day Br. Nobles prayed and acted as moderator we delligated Brethren Fulford and Rountree to Sit in the union meeting the fifth Lords day of this instant adjorned by praise

Quarterly meeting Saturday before the fourth Lords day in April 1833 Sermon by Elder Clark after Preaching Conference convened as usual Br. Clark Sat as moderator the Conference agreed to present Elder Congleton with \$10.00 Sister Cannon Cald for her name to be taken from the list and afterward insisted to have a letter which was granted. adjorned by prayer.

At May meeting the Clerk nor Pastor did not attend consequently no conference was held Brother Tison Cald on the Clerk for the letter he asked the Church for in Oct last on the 1st and the Clerk fild it out and Sent it to him on the 2nd of June 1833

June meeting the Clerk did not attend no conference this meeting although our beloved pastor attended both days.

Annual meeting commenced friday before the fourth Lords day in July 1833 no preacher nor Conference to day Elder Clark attended on Satturday and Preached from Isaaih 55th Chap 2 Vs after Preaching conference convened as usual Br. Nobles acted as moderator a door opened for the Reception of members none came forward Invited Visiting Brethren to Seats with us agreed to commune on Sunday adjorned by prayer

Satturday before the fourth Lords day in August 1833 Sermon by Br. Dunn in consequence of the Clerks absence there was no Conference. Br. Dunn attended also on Sunday and preached to a considerable aseembly.

Satturday before the fourth Lords day in September 1833 Sermon by Br. Clark after preaching Conference convened as usual opened the Same by prayer, Br. Clark acted as moderator a door opened for the Reception of members none came forward we appointed Brethren Wiley Nobles Isaac Baldree and Charles J. Rountree as dellegates to the Association and with them one Dollar and fifty cents to the fund. Adjorned by prais

No meeting in October

Satturday before the fourth Lords day in November 1833 a few names met but no preaching prayer by the Clerk a few Remarks from Christs Sermon to Nichodemus adjorning prayer by Br. Loftin.

#### 1834

Saturday before the fourth Lord's in February, 1834. Sermon today by Elder Campbell an aged man after preaching conference convened. Chose Br. Dunn our moderator. Sister Blount requested a letter of dismis-

sion in consequence of a difference of opinion which was granted. Bro. John P. Dunn excepted of our petition he is now considered as our pastor for the present year; dismissed by prayer.

Satturday before the fourth Lords day in March 1834 two sermons today by Brethren Clark and Dunn after Preaching Conference convened as usual Br. Dunn moderator the Church in conference agree to commune tomorrow Brethren Nobles Baldree and Rountree delligated to attend a meeting at Little Sister on Friday before the fifth Lords day in March 1834 this Church agree to license Br. Wiley Nobles to exercise his gifts as a preacher.

Saturday preceding the fourth Lords day in April 1834 Sermon by Elder Congleton after preaching conference convened as usual Br. Dunn acted as moderator opened a door for the Reception of members none came forward adjorned by prais.

Satturday before the fourth Lords day in May 1834 Preaching today by Brethren Dunn and Congleton no Conference business more than give an invitation to those who might wish to unite with us none came forward. adjorned

Satturday before the fourth Lords day in June, 1834 Preaching by Br. Nobles after preaching Conference convened as usual prayer by Dunn Br. Nobles appointed to write a letter to the Union meeting at Smithwicks Creek in martin County the fifth lords day in June 1834 Conference agreed that our annual meeting Should commence on Satturday preceding the fourth Lords day in July and hold till monday petitioned for the next union. Adjorned

Satturday before the fourth Lords day of July 1834 our annual meeting commenced Sermon today by Br. Nobles after preaching Conference convened as usual Br. Nobles acted as moderator opened the same by prayer a door opened for the Reception of members. none came forward. adjorned by prais.

Satturday before the fourth Lords day in August 1834 a few names of us met together prayed and exorted Sinners Sang the praises of our God and dismissed the union meeting will be at this place commencing Satturday before the fifth lords day of this Instant.

the union meeting convened Saturday before the fifth Lords day in August, 1834 the delegates from the different Churches attended though the weather was unfavorable. We Recvd one to Baptism.

Saturday before the fourth Lords day in September 1834 no Conference to day in consequence of bad weather Baptised on Lords day morning, the Brother that was Recvd at the union meeting Br. Congleton preached today.

Saturday before the fourth Lords day in October 1834 no preaching to day Conference convened as usual Chose Br. Fulford moderator Read the Church Covenant and Rules of decorum and Cald the list opened a door for the Reception of members recvd one who has been a member of another Church and applide for a letter and it was denied the Clerk moved for a letter of dismission for Sister Tyer which was granted Sister Civil Crawford discontinued on our list for having Joined her Self to another Church. Adjorned by prayer.

Saturday before the fourth Lords day in November 1834 Preaching today by Br. Nobles Conference convened as usual appointed Brethren Nobles and Baldree to attend the union meeting at unity in Boford County on the 5th Lords day of this Instant Granted Br. McGerman on application a letter of dismission adjorned by prais

Saturday before the fourth Lords day in December 1834 Preaching today by a Strange traveling minister by the name of Johnson no Conference and but few hearers

## 1835

no business in January in Consequence of inclement weather

Saturday before the fourth Lords day in February 1835 no preaching to day Elder Congleton preached on Sunday the Church Renewed her call to Elder J. P. Dunn to officiate as pastor another year which he excepted. Br. Isaac Baldree being desirous to Remove to the South called for a letter of Recommendation from us for himself and his wife which was granted

Saturday before the fourth Lords day in March 1835 no preaching to day conference convened as usual, we

delligate Brethren Wiley Nobles and Luther Fulford to the union meeting to convene at Tranters Creak meeting house on Saturday before the fifth Lords day of this Instant.

Saturday before the fourth Lords day in April 1835 an exhortation by brother Nobles to a few persons no Conference today

Saturday before the fourth Lords day in may 1835 no preaching to day nor Conference

1835 June meeting no Conference

July meeting no Conference preaching on Sunday and Communion

August meeting no business done. Preaching on Sunday

September meeting Preaching on Saturday at Sister Johnsons on a funeral occation at the meeting house on Sunday by Br. Congleton

October meeting no preacher on Saturday Br. Dunn attended on Sunday and preached no other business

November meeting the minister attended a funeral at Mr. Shadrick Jacksons on Sunday at the meeting House Preaching by Brethren Nobles and Dunn agreed to send a letter to the unionmeeting at Tranters Creak commencing Saturday before the 5th Lords day of November 1835

December meeting 1835 no Conference Preaching on Sunday by Br. Dunn.

## 1836

January meeting 1836 no meeting in consequence of the inclemency of the weather. on the 5th Lords day of January the union meeting was to have been held at our meetinghouse but the weather was so cold there was not a deligate from a Single Church and Sunday was so Rainy we did not go to the meeting house thare was one corresponding letter from the Church at Oak Grove or Clemmons meetinghouse Requesting the favour of the next union which was granted

Saturday before the fourth Lords day in February 1836 Br. Nobles attended but no meeting on Sunday in consequence of bad weather

Saturday before the fourth Lords day in March 1836 no preacher attended

Saturday before the fourth Lords day in April Preaching by Br. Dunn both Saturday and Sunday but no Conference

Saturday before the fourth Lords day in May Br. Nobles attended

Saturday before the fourth Lords day in June Br. Nobles attended but not on Sunday.

Saturday before the fourth Lords day in July 1836 Preaching by Br. Nobles after preaching Conference convened Br. Nobles moderator we agreed to commune on Lords day we also agreed to send a letter and delegate to the union meeting at Tranters Creek but they failed to go or Send the letter We did commune on Lords day

## 1837

meeting Regular when not prevented by bad weather untill February meeting 1837

Saturday before the fourth Lords day in March 1837 Preaching by Elder Dunn both days.

Saturday before the fourth Lords day in April 1837. Elders Dunn and Nobles both attended list called Rules of decorum Read and constitution also Read delegated Brother Nobles to attend the union meeting at Grindal Creek meetinghouse 5th Lords day of that month adjourned by Prayer

Saturday before the fourth Lords day in May 1837 Brother Nobles attended and Elder Dunn on Sunday.

Saturday before the fourth Lords day in June no preacher today Elders Dunn and Nobles both attended on Sunday

July meeting was attended preaching both days.

August meeting was held at the house of Jesse Rountree.

September no preaching on Saturday Br. Nobles attended on Sunday.

October 1837 Conference opened by Singing, appointed Brethren Nobles and Gideon Fulford delegates to the

union meeting at Oak Grove on the fifth Lords day of this Instant adjornd by prayer

## 1838

Our meetings have been so thinly attended through the year 1838 that we have Seldom held a Conference, consequently there have been no Record kept notwithstanding this Lukewarm State a few of us have met every time in course when the weather would permit we have had preaching Regular Since this year came in, 1839

## 1839

Saturday before the fourth Lords day in May 1839. Sermon today by Br. Dunn after preaching conference convened Br. Nobles took his seat as moderator opened the same by prayer a door opened for the Reception of members. Br. John P. Dunn and wife Treacy Dunn late of Little Sister Church came forward and Related to us that the Church of which they had been members had dwindled away So that the members what there was did not hold meeting therefore they Requested to be united with us in our little band, they were both gladly Recvd by the Church and on Sunday after preaching we came around the table of Communion and commemorated our Lord by partaking of the emblems of which he set the example

met only on Sunday at our June meeting Brethren Dunn and Nobles both Preached to the people

Annual meeting Saturday before the fourth Lords day in July 1839 Preaching by Br. Nobles Sat in Conference agreed to Preach and Commune at the house of the Widow Rountree for the purpose of enabling our aged Sister Rountree to partake with us at the Lords table (which she did) Br. Dunn was unwell and could not attend this meeting.

August meeting no preaching on Saturday Elders Dunn and Nobles both attended on Sunday

September meeting no preaching on Saturday. Elders Dunn and Nobles both attended and preached on Sunday.

October meeting laid over on account of the Association

being held at the same time at the Redbank meeting house  
November no meeting on account of disagreeable Rainy  
weather.

December meeting not attended on account bad weather

#### 1840

1840 January, meeting on Sunday Elders Dunn and  
Nobles both attended.

Saturday before the fourth Lords day in February  
1840 Elders Dunn and Nobles both attended, and it was  
agreed in Conference that we commemorate the death  
and Resurrection of the Lord by braking the bread and  
wine more freckquent than we have done recently or here-  
tofore

The fourth Lords day in March we met and Read the  
two first Chapters in the Acts of the appostles and com-  
mented on them, then came arround the communion table,  
Elders Dunn and Noble officiated.

the third Lords day in April met and Read the third and  
fourth of the Acts and commented on them after which  
came around the table of the Lord. Elders Dunn and  
Nobles officiated.

### CHAPTER 3

## NEUSE REGISTER

The following tables give official information on the  
churches of the Neuse Association, for the years 1832 and  
1834. The compiler for both tables, I. M. Allen, was an  
agent of the Baptist General Tract Society. For 1832,  
it appears in "The United States Baptist Annual Regis-  
ter", published at Philadelphia, Pa., 1833. The table for  
1834, is given in "The Triennial Baptist Register", No. 2,  
1836, published also at Philadelphia. As contemporan-  
eous Baptist compilations they give authentic details on  
Rountree and associated churches of this formative pe-  
riod, quite relevant to other documents published here-  
with.

#### NEUSE ASSOCIATION, 1832

Churches	Ministers	Baptisms	Total Member- ship	Consti- tuted
Hadnot's Creek			14	1789
North River	J. L. Warren	1	41	
New Port			48	1778
Core Creek			12	1791
New Bern	J. Armstrong	40	80	
Goose Creek			18	1784
Swift Creek	D. Whitford		24	1784
Chinquopin	J. Brock	24	31	
White Oak	J. Smith		35	
Hancock's	W. P. Biddle		83	
Red Banks	J. Griffin		74	1758
Grindall Creek	W. Clark		83	
South West	F. B. Loftin	4	80	
Slocomb's Creek			14	
Greenville	T. D. Mason	16	45	
Rountree's	N. Tyson	4	27	
Unity			44	
Galloway's		4	36	
Warren's M. H.	E. Trice		65	
Little Sister	A. Congleton, J. P. Dunn	6	32	
Hunting Quarter			78	
Churches—21	Ministers—14	99	964	

## NEUSE ASSOCIATION, 1834

Church	Minister	County	Members	Constituted
North River	J. W. Warren	Carteret	31	
	E. F. H. Johnson			
Core Creek		Craven	12	1791
New Bern	Thomas Meredith	New Bern P. O.	65	
Goose Creek		Craven	18	1784
Chinquopin		Jones	31	
Hancock's	William P. Biddle	Pitt	60	
Red Banks	James Griffin, L. Griffin	Pitt	43	1758
South West	William B. Rhem	Lenoir	72	
Greenville		Pitt	51	
Galloways		Pitt	37	
Trenton		Jones	13	
Kitt Swamp		Craven	7	
Swift Creek	D. Whitford	Craven	24	1784
Unity		Beaufort	44	
Warren's	E. Trice	Carteret	65	

## CHAPTER 4

## MISSIONARY TREASURE

Posterity of the Tar Heels' Union Meeting of Disciples of Christ should be conscious of a worthy heritage from the Neuse Association. They ought to be deeply grateful. It has enriched their development. It breathed vitality into their body. It supplied Christian objectives essential to the losing of their life in order to the spiritual saving of it.

This heritage is the Neuse attitude to Christian missions, as forthrightly opposed to the anti-missionism of the Kehukee. General William Clark was Clerk of Kehukee Association, October 6-8, 1827, when they went on record to "discard all Missionary Societies, Bible Societies, and Theological Seminaries, and the practices heretofore resorted to for their support, in begging money from the public." Clark was of the minority that had to go along for a time with this backward-looking block. Clark was assistant clerk in 1828, when he brought his home church, Grindle Creek, "newly constituted" into the Kehukee. But on October 3-5, 1829, when the Kehukee next gathered, it was too much for Clark. He preached on the Great Commission, Mk. 16:15; and then served on a committee to restate their anti-missions declaration of two years before, in the light of the great opposition stirred up by it in sister associations. It profoundly disturbed his soul. He was overborne by Joshua Lawrence and William Hyman, the two others serving on the committee.

This report of 1829 which clearly and irrevocably divided the Baptists was as follows:

First. We will not hold in our churches any member who is in the practice of visiting the Masonic Lodges, or who on any occasion conforms to their custom of parades; nor will we countenance any such individual who may reside or come among us in the character of a preacher.

Secondly. We will not countenance any preacher who travels within the bounds of this Association, establishing societies for the collection of money, or who may himself be collecting money to support any institution whatever. We do not attempt to cir-

cumscribe the liberty of conscience: every person has a right to think and draw their own conclusions. We do not attempt to restrain the liberty of any man: he may give his money when and to whom he pleases. We do not object to the spread of the Bible by all fair and honorable means; but pray for its extension by means which God may bless and own. We do not object to the support of the ministry on the gospel plan, but earnestly recommend it to the direct and immediate attention of all the deacons in this Association; whose business God has made it to see to this matter as well as all the monied concerns of the Christian community. We do not object to the general diffusion of intelligence and literature in the Baptist community, but wish its extension. But we do object to the education of men to the ministry by establishing seminaries for that purpose; believing that preaching would thereby become a lucrative employment like the law physic, etc. If any minister, although he may be a missionary without the bounds of our Association, comes among us to preach the gospel and not to make collections, we do not reject him."

Clark was through with the Kehukee. He disappeared from their records. In 1849, by virtue of his prominence as a Disciple, he was elected a vice-president in the American Christian Missionary Society, at its organization in Cincinnati, O. Clark's congregation, Grindle Creek, was officially dropped from the Kehukee in 1833, but she had, with her preacher, already joined the Neuse the year before. The Kehukee anti-missionism had been embodied in the fourteenth article of their creed. Another reason for Clark's final attitude against creeds. He explained this in his pamphlet: "Clark's Defense and Justification to the Kehuky Association", appearing in 1833. Cushing Biggs Hassell, answering for the Kehukee, in another pamphlet said that Clark had written "desultory remarks." Hassell therefore offered Clark a "Primer in which" it was hoped he might "learn the first principles of the Christian religion."

Meeting two weeks after the Kehukee, in 1829, the Neuse went to bat and scored for missions. They said:

"Whereas the Kehukee Association hath declared a non-fellowship with Bible Societies, Tract Societies, Missionary Societies, and Theological Seminaries, and those who encourage them: we feel it necessary to hesitate, to question, to examine;—and are constrained to think it our duty to God, to ourselves, and to posterity to suspend our correspondence with that body; praying

that God may overrule and influence us in all truth and restore us to a happy correspondence on Christian and Bible principles."

Two years later the Neuse reaffirmed their stand, elucidating it through their Committee on Grievances, declaring: "That the hostility arrayed against these institutions originates not from the meek and humble spirit of the Christian, solicitous for the salvation of men, but from ignorance and prejudice. . . . The Association deems it the privilege of each of its members to aid and assist such institutions, and of this privilege no one can be denied."

Meanwhile, to implement this cooperative missionary spirit, and eventually to expand it vastly, the Baptist State Convention had been organized at Greenville, (March 26, 1830), in a church in good standing on the Neuse roll.

In 1849, John Patrick dunn, early Rountree pastor, and now an outstanding Carolina Disciple leader, proposed at their annual meeting: "Resolved, that the time has arrived in the providence of God, when it becomes the duty of Christians in connection with this Conference to arouse themselves to the blessed work of extending the knowledge of the Gospel of the Son of God among the heathen Nations."

Thus Tar Heel Disciples have a precious birthright in cooperative missions. They will not dissipate it for a mess of pottage. Historically considered, they are normally a cooperative missionary people. Reaction among them against this principle is not only a perversion of their best tradition, but it is surely a fighting against God—His eternal, outreaching love for all mankind.

## CHAPTER 5

## LETTERS OF THOMAS CAMPBELL

The following letters were first published in "Memoirs of Elder Thomas Campbell", by his son Alexander Campbell in 1861. This book is now rare. Most collections of Discipliana have it, but it is found in very few general libraries. It appears to be unknown to the average reader of Disciple lore. Therefore we present these letters herewith, abridged, but retaining all that is pertinent to Thomas Campbell's visit to North Carolina. The text of any other correspondence he may have had during his North Carolina visit is unknown to us.

Illustrious Alexander Campbell never came to North Carolina except to pass through by the best available means of transportation. However, Thomas Campbell, his father, came for a six month's visit, remaining from November 1833, to May 1834. He was introduced first at Edenton, by B. F. Hall, later travelling to Tarboro, Greenville, Hookerton and Pantego. He was at Edenton, on November 13th, 1833, when the "stars fell"—the greatest meteoric display in Nineteenth Century America. The "Campbell Record" published herewith showing that he preached at Rountree on February 22, 1834, is the only documentary proof, so far brought to light, of his preaching in any particular church in North Carolina, now in the Disciple connection. We have only some well-founded guesses as to his preaching elsewhere. Certainly we know that he preached in the Edenton Baptist Church, but his friends there, whom Thomas Meredith called "Campbellite Reformers" were quite frustrated eventually by circumstances beyond their control.

He reveals that he attended a quarterly meeting of that earliest of all Tar Heel Disciple organizations, the Union Meeting, at Little Sister on March 28-30, 1834. His fellowship there must have reached its climax within the state. There he was indeed among his own people.

It must be remembered that in 1834, Thomas Campbell was 71 years of age. His melancholy in these letters must

not be taken too seriously. He had been in America twenty-seven years. However at best, here in the far south, he sorely missed his beloved family. In his loneliness he lost sight of the great fundamental good he was doing, among a long-settled people, whose reactions were not so fluid as those on the frontier.

The letters follow.

## LETTER I

Greenville, N. C., Feb. 17th, 1834

Dorothea Bryant:

My Beloved Daughter: I at length address you a few lines from North Carolina, in which State I have sojourned one hundred days, preaching occasionally, as I had opportunity, to small audiences, till I arrived here on last Friday. In the mean time, and ever since I left home, I have been highly favored with good health, and, blessed be God, with much spiritual comfort. I think and hope I have learned some deep practical lessons, since I have been so far separated from my own dear family and all my intimate friends and brethren.

Yes, thanks be to God; like John, I have had my Patmos recesses, by which I am exempted from the attachments of a known world. I have been thrown back upon myself, having no conscious friend to look to, in whose ears or bosom I might repose my cares, but that ever-present, ever-conscious Guardian, Protector, Friend, of whom it is written: "Cast all your cares on Him, for He careth for you". Sweet necessity! that shuts us out, and shuts us up, to Him alone. I walk out alone and solitary to the fields and groves to indulge meditation, and continue in holy aspirations, in looks, sighs, and tears, with my everywhere and ever-present Father. . . . .

Thus conversing with my heavenly Father, about any part or portion of his mighty works of creation, legislation, or reconciliation, according to the above arrangement of the triple class of attributes, especially appertaining to and manifested in creation, providence, and redemption, I feel consoled, refreshed and delighted, and

only at a loss for the presence of some kindred mind to whom I could communicate and with whom I could reciprocate my feelings; and being deprived of this privilege, I return again to my chamber or the fireside whence I set out.

Thus you have, in brief, the history of my course since my arrival in this State; except that I have occasionally been reading and writing in defense of the reformation as opportunity offered.

I am at present stopping in the family of a worthy brother, as I understand, General William Clark; who is from home at present. He is a preacher of the ancient Gospel. There are also two others, Messrs. Congleton and Dunn, with whom I expect to co-operate, in the great cause of primitive Christianity, on the return of Brother Clark, who is expected shortly. . . . .

I think ere long to hear from all my dear children. May the Lord bless them. I wish, my dear Dora, you would be as efficient as possible, not only in thus cultivating the minds of your own children but also in exciting your sisters and your nieces to the due performance of this all-important duty. Duty did I say? Nay, privilege of the highest order—heaven upon earth.

Farewell, beloved daughter. Comfort your dear mother. May the Lord bless your family. Yours, —Thomas Campbell

#### LETTER II

March 7th, 1834

Mrs. Jane Campbell:

Dearly Beloved Wife—I would address you with gratitude and thanksgiving to our heavenly Father, our gracious Creator, who gave us to each other, and under whose benign and gracious auspices we have so long co-existed, the highly-favored subjects of great and manifold favors.

I have great reason to bless God for good general health, and the enjoyment of the personal and social comforts of life among kind, benevolent people. Surely, "The lot has fallen to us in pleasant places. The Lord has given us a goodly heritage." He has called us to labor for the pro-

motion of pure heaven-born Christianity, and has graciously blessed us with the enjoyment of the fruit of our labors; the society of those who professedly receive, love and esteem it; so that we are constantly in the center and society of Christian friends, of kind and sympathizing brethren; you, my dear, among your kind, affectionate, believing children, and I among brethren and sisters, of a nearer and dearer affinity than flesh and blood. How great our privileges! Blessed be the Lord God! And there are greater still before us, where you and I and they shall meet to part no more; and even now separate in body, not in mind. . . . .

This, my beloved, is the true state of the case, both with respect to present privilege and future prospect. Therefore, let us bless God and take courage. A few more months, I humbly hope, will bring us again together in health, that we may once more console ourselves with the rehearsals of the Divine goodness, and rejoice together with our dear children. I may almost say that I commenced by labors in this State about the beginning of February, three months after my arrival. This may appear strange; but so it has happened through uncontrollable circumstances. I have been very much engaged since my arrival in this part of the State, and have the prospect of being so during my continuance here; but how long this may be, will depend upon my prospect of utility.

Religion here appears to be at a very low ebb, both with regard to its exhibition and effects. We anticipate a meeting of the few friends of reform—I mean the preachers—on the last Lord's day of this month, and the two preceding days, not far from this place, for the purpose of concert concerning our future proceedings; after which, if spared, I shall shortly write you our conclusions. In the mean time, my dear, let us indulge hope in the Divine goodness, and pray continually for one another, and for the success of the blessed cause in which we are engaged. I mean both you and I, for without your consent I had not been here; wherefore, you are share and share alike with

me in the fruit and reward of my labors, as the Lord may please to accept and prosper. . . . .

Farewell, my dearly beloved wife and sister. With much love to all our beloved children and to all theirs. In the blessed hope of the Gospel,

Your ever affectionate husband,  
Thomas Campbell

### LETTER III

Pantego, April 9th, 1834

Mrs. Jane Campbell:

My Dear Wife—I am sorry to learn, through Son Ewing, that you had not received my last when he wrote. It was dated March 11th, Hookerton. I expect my next to you will be from Richmond, if spared, about the first of May. How long I shall continue my labors there, before I leave for home, I cannot now say. It will be just as the Lord pleases; for, as Christians, whether we live, we live to the Lord, or whether we die, we die to the Lord. . . . . This entire complacency and submission, however, does not prevent our ardent desire for each other's society and presence, but only reconciles us to the privation for the present—hoping that our gracious Lord will make it a blessing to many, and will yet bless us together more abundantly. I never had my mind so much disciplined, in any given period of my life, as since I came to this place. It has been to me a kind of exile, as was Patmos to the beloved apostle. It seems to me as though I have been among a kind of people different from any with whom I have been formerly acquainted. My circumstances have also been very peculiar. I am now about to leave the State, without having found a strong attachment but to a very few. I was most hospitably entertained by some friends in Edenton. I spent near three months in the family of Elder Thomas Whaff.

Feeling refreshed with the rest of the past night, and the renewed mercies of the morning, I resume the pleasing task of writing to you. Though so far distant, (say nine hundred miles,) yet you have been the ideal com-

panion of my morning walk. Yea, morning, noon and night, you are present to me, or rather I am with you. In the frequented spots in which we were used to walk and talk together in P. Hill, in Bethany, etc., etc., I am looking at you, and communing with you of precious things to come. . . . .

I wish you, my dear, to inculcate on all our children, as you have opportunity, that the great business of time is to prepare for eternity, by abounding in the work of faith, the labor of love, and the patience or perseverance of hope in our Lord Jesus Christ; that they may be enabled to teach their children according to Deut., 5th and 11th chapters; for, Alas! this important duty is greatly neglected in our day, by the great majority of professed Christians, of all denominations, in our highly-favored country.

Farewell, beloved wife. May the good Lord bless and keep us, and grant us a happy meeting ere long.

I remain, most sincerely and affectionately, your husband till death, —Thomas Campbell

## FOUNDER'S FOUR GENERATIONS

Jesse Rountree, son of Jesse and Rachel Spivey Rountree, was born in Ireland, June 27, 1765, and died at his home near Rountree Crossroads, Pitt County, N. C., April 12, 1831. In January, 1782, he married Winnifred Jenkins of Bertie County, N. C. She was born April 11, 1765, and died December 14, 1840.

Jesse Rountree was a soldier of the American Revolution, serving as a private in the company of Captain Evans of the Tenth N. C. Continentals. Settling in Pitt County, he served as Sheriff 1818-1820. He led in establishing the Rountree Church in April, 1827, and his name is given as her first representative that year in the Neuse records.

As appears in our compilation below, Jesse and Winnifred Rountree were blessed with eight children, fifty-two grand-children, and one-hundred and fifty-six great-grand children. Mrs. Sarah Penelope Brown Short Moore, (Mrs. James L. Moore) who lived near Greenville, N. C. was a granddaughter of Jesse Rountree, being the daughter of his youngest child. About thirty five years ago Mrs. Moore published a pamphlet of thirty two pages entitled: "Family Record: Brown Family, Rountree Family." Students of Rountree lore are greatly indebted to her for her labor of love. She gives many detailed facts which in time might have fallen into oblivion.

The abstract given below is based entirely upon the work of Mrs. Moore, except for a few dates added from authentic sources. It is a summary of but four generations. However, it is offered as a guide. The Jesse Rountree line is traced far enough, so that additional basic family lore, generally known, or accessible, may be used to complete the tracing for any Rountree descendant of to-day.

### I. FIRST GENERATION

Jesse Rountree, (1765-1831), married (January ( 1782), Winnifred Jenkins, (1765-1840) ; issue, eight children.

### II. SECOND GENERATION

1. **Daughter**—Polly Rountree (1784—) married Jacob Atkinson, issue, six children.
2. **Son**—Wright Rountree (1787-1790).
3. **Son**—William Rountree (1792-1827) married Sally Forbes, issue, five children.
4. **Son**—Charles Jenkins Rountree (1794—) married Susan Hart, issue, eleven children.
5. **Daughter**—Sally Rountree (1796-1847) married John S. Brown, Dec. 24, 1817, issue, nine children.
6. **Daughter**—Rachel Rountree (1800-1886) married first David Reid, issue, 2 children; second marriage to Asa Brown, issue, four children.
7. **Son**—Jesse Rountree II. (1802—) married Absley Frizzell, issue, six children.
8. **Daughter**—Winnifred Rountree (1807-1869) married Ben Brown, issue, nine children.

### III. THIRD AND FOURTH GENERATIONS

1. **Grandson**—Wright Atkinson, son of Jacob Atkinson and Polly Rountree Atkinson; married twice; issue first marriage, five children: Alwilda, Pryor, Mary Winifred, James Monroe, Sarah Jane; Second marriage, issue seventeen children: Amanda Elizabeth, Willie, Susan Brown, Fannie, Ted Jones, Benjamin Berry, David John, Albert Wilson, Mary Jane, Caswell, Samuel Burt, Willie, Daniel, Jesse, Sylvester, Clara Rowena.
  - Grandson**—Jesse Atkinson, son of Jacob Atkinson and Polly Rountree Atkinson.
  - Grandson**—Benjamin Atkinson, son of Jacob Atkinson and Polly Rountree Atkinson.
  - Granddaughter**—Winnifred Atkinson, daughter of Jacob Atkinson, and Polly Rountree Atkinson.
  - Grandson**—John Atkinson, son of Jacob Atkinson and Polly Rountree Atkinson.
  - Granddaughter**—Ruth Atkinson, daughter of Jacob Atkinson and Polly Rountree Atkinson, married

James Quartermas, issue five children: Ben, Bettie, Winifred, James, Josephine.

3. **Grandson**—Charles Rountree (1815—) son of William Rountree and Sally Forbes Rountree, married Mary Rogers (1815—) on Dec. 25, 1833, issue six children: William John, Elbert Darnell, Charles Diego Ferdinan, Leonidas Christopher, Erastus Aurelius, Mary Edwards (Sugg).

**Granddaughter**—Mary Rountree daughter of William Rountree and Sally Forbes Rountree married Caleb Cannon; issue seven children: Elizabeth (Jenkins), Celia (Allen), Lucretia (Worthington), Mary (Dawson), Winnifred, Martha Selina (Cannon), Robert.

**Granddaughter**—Elizabeth Rountree (1819-1901) daughter of William Rountree and Sally Forbes Rountree married Benjamin Fleming in 1836; issue ten children: Benjamin, William, Martha (Thigpen), Willis, Gustavus, Jesse, John, Joseph, Elizabeth, Lunsford.

**Granddaughter**—Salina Rountree, daughter of William Rountree and Sally Forbes Rountree; married William Brewer, issue four children: William, Christopher, Loula, Susan (Nelson).

**Granddaughter**—Winnifred Rountree, daughter of William Rountree and Sally Forbes Rountree; married Menan Powell; issue three children: Edward, Claudius, Pattie Rountree (Hooker).

4. **Grandson**—William Rountree, son of Charles Jenkins Rountree and Susan Hart Rountree, married Susannah Loftin, issue twelve children: Helen (Kennedy), (1852-1925), William, Charles, Franklin, Martha, David, Edward, Willie, Lucy, Bertha, Joseph, Cynthia.

**Granddaughter**—Hannah Rountree, daughter of Charles Jenkins Rountree and Susan Hart Rountree, married Sylvester Brown, issue one child (no name given).

**Grandson**—Samuel Rountree, son of Charles Jenkins Rountree and Susan Hart Rountree; married Martha Dunn, issue four children: Herbert, Minnie (Saunders), Mattie W. (Stephenson), Willie.

**Granddaughter**—Sallie Rountree, daughter of Charles Jenkins Rountree and Susan Hart Rountree married Charlton Edwards, issue one child: Sammie.

**Grandson**—Robert Hart Rountree, son of Charles Jenkins Rountree and Susan Hart Rountree; married Cynthia Loftin (1831-1891) issue six children: Lucy, Alice (Rountree), George, Jennie (Hicks) Gustavus, Robert.

**Granddaughter**—Winnifred Rountree, daughter of Charles Jenkins Rountree and Susan Hart Rountree; married first Allen Blount, issue three children: Elias, Charlie, Allen. Second married James S. May, issue two children: Jimmie, Sudie (Cannon).

**Grandson**—Charles J. Rountree II, son of Charles Jenkins Rountree and Susan Hart Rountree married first a Miss Rountree, issue, one child: Victor. Second, married Bettie Bynum.

**Grandson**—Jesse Rountree, son of Charles Jenkins Rountree and Susan Hart Rountree.

**Granddaughter**—Susan Rountree, daughter of Charles Jenkins Rountree and Susan Hart Rountree, married William Dunn, issue, seven children: Maud, Willie, Sam, Robert B., Walter, Cynthia, Clyde.

**Grandson**—Francis Marion Rountree, son of Charles Jenkins Rountree and Susan Hart Rountree, married Alice Edwards, issue seven children: Florence (Hodges), Robert, Frank, Mattie H. (Rouse), Sallie (Crisp), Rosabelle (Cowper), Albert.

**Granddaughter**—Charity Rountree, daughter of Charles Jenkins Rountree, and Susan Hart Rountree.

5. **Granddaughter**—Winnifred E. Brown (1819-1872) daughter of John S. Brown and Sally Rountree Brown, married Louis Wilson, issue five children: John William, Benjamin Jesse, Sallie Ann Mary, Sylvester Henry, Frances Ann Lucretia (Brown).
- Granddaughter**—Martha Ann Brown (1820-1825), daughter of John S. Brown and Sally Rountree Brown.
- Grandson**—Sylvester Brown, (1822-1844), son of John S. Brown and Sally Rountree Brown, married Hannah Rountree, issue one child: (Name not given).
- Granddaughter**—Susan Ozilla Brown (1824-1898), daughter of John S. Brown and Sally Rountree Brown.
- Granddaughter**—Mary Ann Rachel Brown (1826-1871) daughter of John S. Brown and Sally Rountree Brown, married Willis Dixon, issue three children: Susan Olivia (Johnston), Adelaide (Grimsley), Clayton.
- Granddaughter**—Sally Ann E. Brown, daughter of John S. Brown and Sally Rountree Brown, married Joseph Dixon, issue one child: (Name not given).
- Grandson**—Jesse Rountree Brown, son of John S. Brown and Sally Rountree Brown, died in infancy.
- Grandson**—John S. Rufus Brown (1832-1835) son of John S. Brown and Sally Rountree Brown.
- Grandson**—Charles George Jesse John Rountree Brown, (1835-1862) son of John S. Brown and Sally Rountree Brown, was killed at Fort Macon, N. C., in the War Between the States.
6. **Granddaughter**—Pauline Reid, daughter of David Reid and Rachel Rountree Reid.
- Granddaughter**—Eliza Reid, daughter of David Reid and Rachel Rountree Reid, married Jesse Jackson, issue nine children: Winnifred Rountree

- (Tull), (1840-1899) Rachel Esther (Evans), Mary (Evans), Sallie K. (Hill), David Reid, Jesse, Emma Pauline (Forbes), Alice (Kennedy) (Fields), Rowena Jackson.
- Granddaughter**—Mary Winifred Brown, daughter of Asa Brown and Rachel Rountree Reid Brown, married John Jenkins, issue two children: Josephine (Nelson), Charlie.
- Grandson**—William Jesse Brown, son of Asa Brown and Rachel Rountree Reid Brown.
- Grandson**—Charles Ben Brown, son of Asa Brown and Rachel Rountree Reid Brown.
- Granddaughter**—Rachel Elizabeth Brown (1843—) daughter of Asa Brown and Rachel Rountree Reid Brown, married George Belcher, issue thirteen children: Bennie, Mary Ida (Parker), Winnifred Annie (Williams), Sudie, Sarah Frances, Minnie Emma (Brown) Sherrod, Jesse, Martha Eliza (Congleton), George, Nannie Priscilla (Ross), Rosa Olivia (Hawley), Lycurgus.
7. **Granddaughter**—Sally Rountree, daughter of Jesse Rountree II and Absley Frizzell Rountree, married Caleb Spivey.
- Granddaughter**—Zilpha Rountree, daughter of Jesse Rountree II and Absley Frizzell Rountree, married Joel Patrick.
- Granddaughter**—Fannie Rountree, daughter of Jesse Rountree II and Absley Frizzell Rountree, married Sam Pope.
- Grandson**—Henry Rountree, son of Jesse Rountree II and Absley Frizzell Rountree, married Winnifred Rountree Brown.
- Grandson**—Jesse Rountree III son of Jesse Rountree II and Absley Frizzell Rountree.
- Grandson**—William Rountree, son of Jesse Rountree II and Absley Frizzell Rountree.
8. **Grandson**—Rountree Brown (1823-1824) son of Ben Brown and Winnifred Rountree Brown.

**Grandson**—Jesse John Brown, (1825-1837) son of Ben Brown and Winnifred Rountree Brown.

**Granddaughter**—Lavenia Newborn Brown (1827-1829) daughter of Ben Brown and Winnifred Rountree Brown.

**Granddaughter**—Kitty Elizabeth Brown (1828-1829) daughter of Ben Brown and Winnifred Rountree Brown.

**Granddaughter**—Martha Jane Brown (1830-1869) daughter of Ben Brown and Winnifred Rountree Brown, married Abraham Darden Moye, (1801-1861), June 1848, issue seven children; (one not named) William Alfred, Alfred William, Abraham Darden, Jesse Rountree, Joseph George, Martha J. (Cherry).

**Grandson**—William Calmeas Brown (1831-1872) son of Ben Brown and Winnifred Rountree Brown, married Hattie A. Reade, in Gallatin, Tennessee, June 1856, issue six children: Nettie Sonora, William David, Hattie A., William C., William Benjamin, James Henry.

**Grandson**—Ben Eddee Brown (1837-1857) son of Ben Brown and Winnifred Rountree Brown.

**Granddaughter**—Winnifred Rountree Brown II (1839-1905) daughter of Ben Brown and Winnifred Rountree Brown, married first Henry Rountree, March 13, 1861; second marriage to Joseph Warren Brothers, Jan. 16, 1866, issue four children: Frank Brown, William James, Henry Warren, Sallie E.

**Granddaughter**—Sarah Penelope Brown, (1843—) daughter of Ben Brown and Winnifred Rountree Brown, married first Richard Short, (1838-1868) Dec. 13, 1866; issue, one child: Sallie Richard (Spruill); second marriage to James L. Moore, Nov. 26, 1871, issue, three children: Mattie Brown, Lillie Olivia (Spruill), James Henry Benjamin.

## CHAPTER 7

## ROUNTREE PASTORS

The Archives of North Carolina Disciples of Christ, 1841 to 1947, are perhaps the most complete in their American brotherhood for comparable area and date. However there is no published identification, for long periods, of detailed personnel in their respective pastorates. This data, it appears, was for such periods, not considered of enough importance for publication. Hence our research has these blanks to show for our pains.

Notwithstanding this practical indifference to what might well be regarded as vital information, we are able to present the following as to Rountree pastorates for 120 years.

1827,1831—Abraham Congleton

1828-1830—Thomas D. Mason

1832-1833—General William Clark

1834-1840—John Patrick Dunn

1841-1914—During this period Gideon Allen ministered about 40 years, interspersed by Isaac Lamar Chestnutt, James Latham Winfield, Hilary H. Ambrose, Charles Edward Lee, Jesse Cobb Caldwell and others.

1915-1917—J. R. Tingle

1919- —W. O. Winfield

1920-1930—Warren A. Davis

1931-1947—George Henry Sullivan

Other Works By Charles Crossfield Ware, Author and Editor:

1927—*A History of Disciples of Christ in North Carolina*, 372 pages.

1932—*Barton Warren Stone, Pathfinder of Christian Union*, 357 pages.

1942—*Tar Heel Disciples, 1841-1852*, 104 pages.

1944—*Christians' Reveille*, 30 pages, (Play).

1946—*Tar Heel Preachers*, 16 pages.

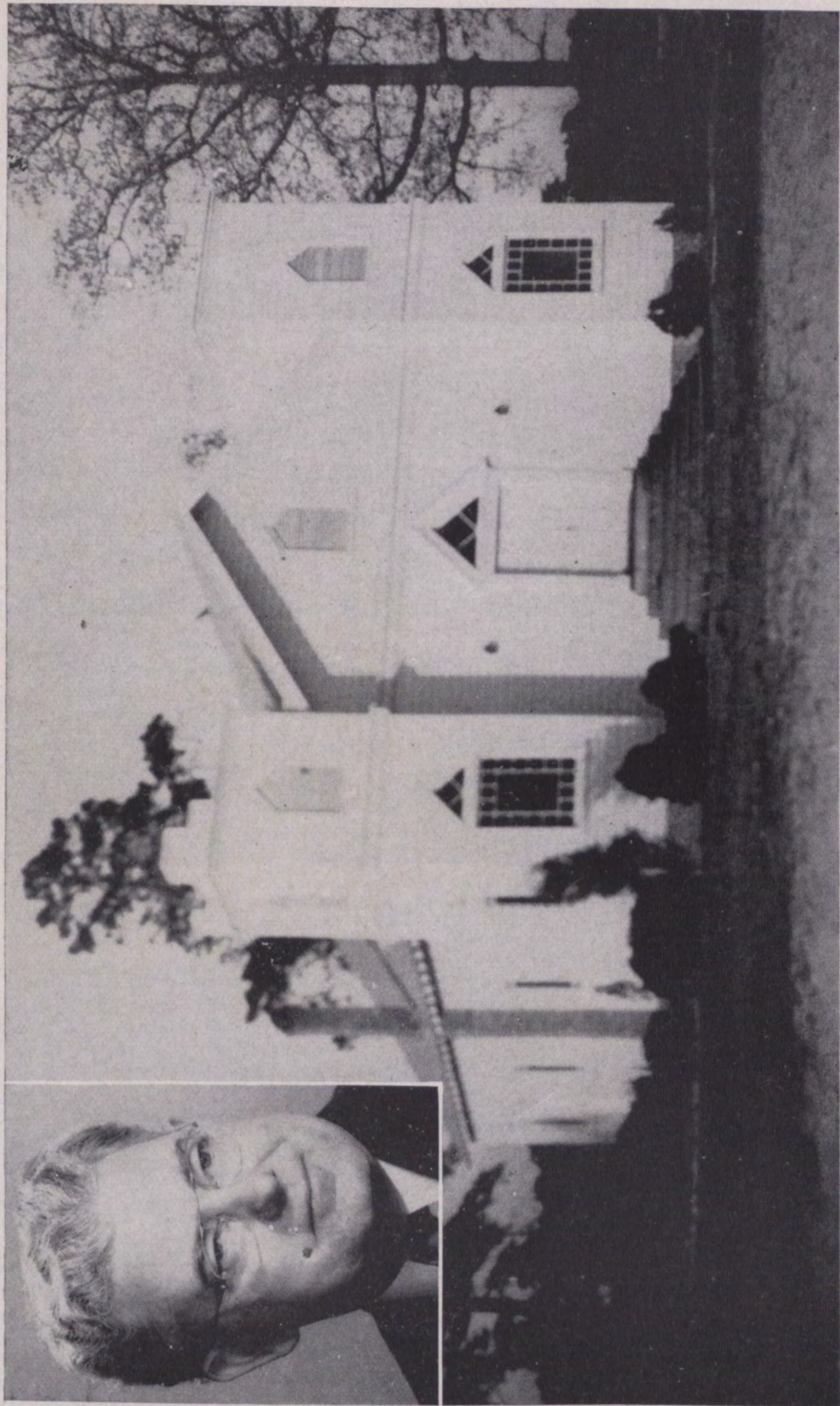
1913-1915—*South Carolina Christian*.

1920-1947—*North Carolina Christian*.

Occasional articles in *World Call* and *Christian Evangelist*.

Saturday before the fourth Lords  
in February 1854 Simon to day by  
Elder Campbell an aged man after  
preaching conference convened Ebenezer  
W. Dunn our moderator. Sister Bloss  
Requested a letter of dismission in conse-  
quence of a difference of opinion which  
was granted; ~~see~~ Brother John B. Du-  
nn accepted of our petition he is now  
considered as our pastor for the pres-  
ent year; dismissed by prayer.

Saturday before the fourth Lords  
day in March 1854 two Simons to  
day by Brother Ebenezer W. Dunn  
after Breaching Conference convened  
as usual W. Dunn moderator  
the Church in conference agree to com-  
mune tomorrow; Brothers Hobbs  
(Boulden & Rowden) delegated to attend  
a meeting at Little Lick on Friday  
before the fifth Lords day in March 1854  
the Church agree to receive W. H. H. H.  
Hobbs to receive his gift as a Disciple.



ROUNTREE CHURCH AND PASTOR, 1947

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