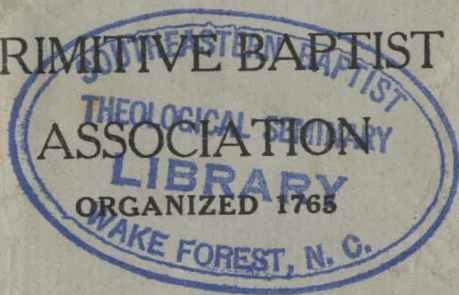


MINUTES OF THE
ONE HUNDRED SIXTY-FIRST
ANNUAL SESSION

OF THE
KEHUKEE
PRIMITIVE BAPTIST
ASSOCIATION



Held with the Church at
SPARTA

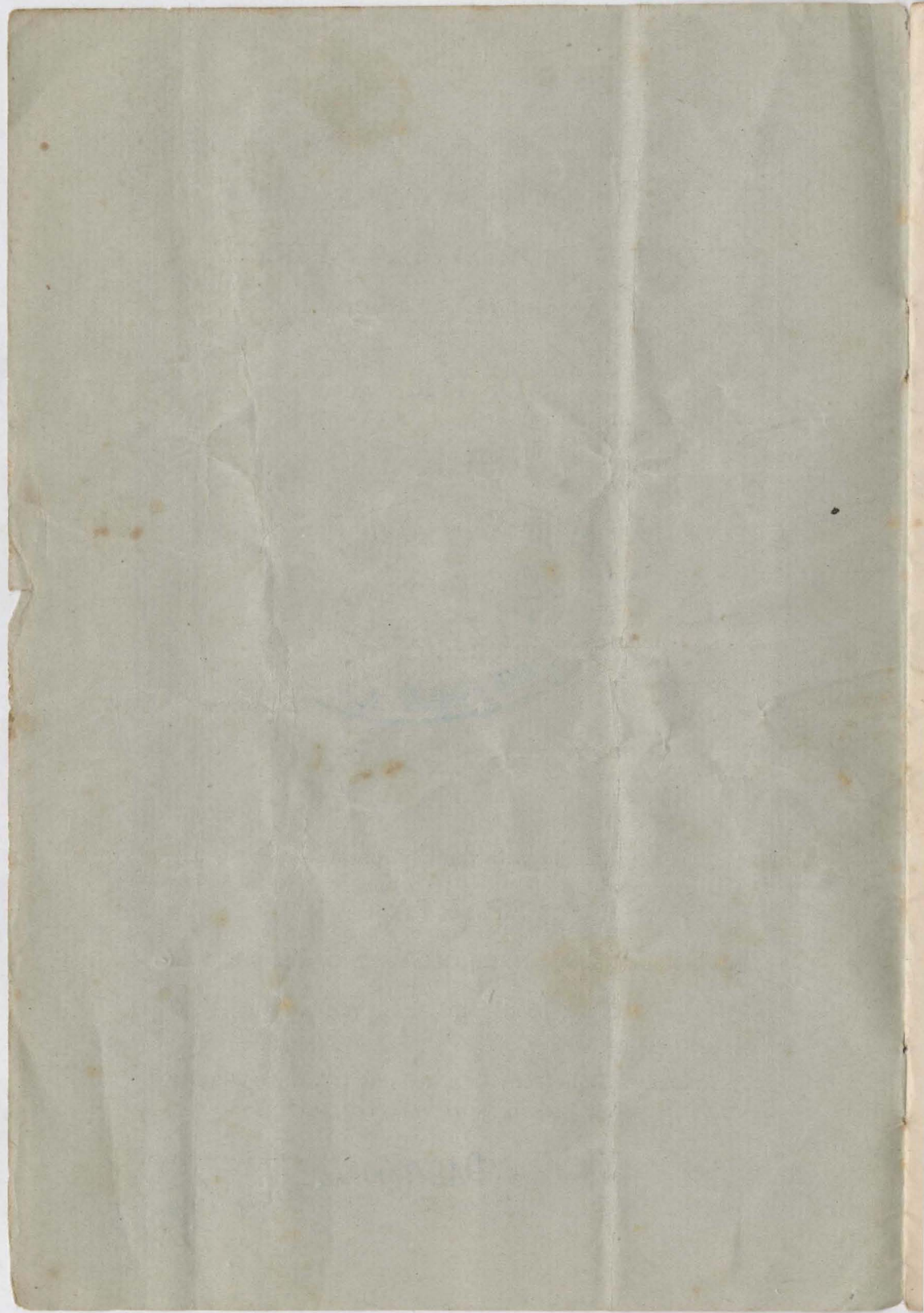
Edgecombe County, N. C., October 2, 3, and 4th, 1926

Sylvester Hassell, Moderator ----- Williamston, N. C.

B. S. Cowin, Clerk ----- Williamston, N. C.

R. A. Bailey, Robersonville, N. C., and P. E. Getsingier,
Jamesville, N. C., Asst. Clerks





PROCEEDINGS

The 161st annual session of the Kehukee Primitive Baptist Association was held with the church at Sparta, Edgecombe County, N. C., October 2, 3 and 4th, 1926.

The introductory sermon was preached by Elder Newsom H. Harrison from 1st Cor. 1:23, 24.

After an intermission of one and one-half hours the association came together and was organized, after prayer by Elder E. L. Cobb, with Elder Sylvester Hassell, moderator and B. S. Cowin, clerk, who called to his assistance Brethren R. A. Bailey and P. E. Get-singer.

It was greed that visiting brethren from sister asso-ciations, who are in peace and fellowship be invited to seats with us.

The following committees were appointed:

On finance, Elder J. C. Moore and J. J. Manning.

On preaching, Moderator, Clerk, E. P. Williimsan and W. A. Armstrong.

The following visiting elders were present: Robert Boswell, T. H. B. Pridgen, J. S. Corbitt, R. E. Adams, J. T. Rowe, D. A. Mewborn, A. M. Crisp, J. E. Mew-born, A. L. Harrison, J. C. Smith, S. B. Denny, E. L. Cobb, Xure Lee, Luther Joyner and J. W. Williams.

The following elders were present from Kehukee Association: Tilghman Sawyer, W. B. Harrington, J. N. Rogerson, J. L. Ross, W. B. Clifton, W. B. Strickland, Sylvester Hassell, J. C. Moore, J. B. Roberts, W. E. Grimes, W. E. Staton, A. B. Denson, Newsom Harri-son and B. S. Cowin.

The following elders preached at stand this After-noon: Elder R. E. Adams, from St. Luke 7:19; Elder J. S. Corbitt from Judges 14:18; Elder T. H. B. Prid-ge from Songs, 4:12.

Sunday Morning: Elder A. L. Harrison from Ro-mans 8:32; Elder D. A. Mewborn from St. John 6:38, 39; Elder J. C. Rowe, from Ephesians 2:1-10.

Sunday Afternoon: Elder A. M. Crisp from St. Mat-hew 28:19, 20; Elder S. B. Denny from 2nd Timothy, 1:8.

Monday: Elder Xure Lee from St. John 5:28; Elder Sylvester Hassell from Ephesians 4:1-5.

Letters from 33 churches were received and read, and the names of messengers and standing of churches were enrolled in the table of churches.

Called for correspondence, when the following were received:

Contentnea—E. A. Stanfield, Elder D. A. Mewborn and Minutes.

White Oak—Minutes.

Upper Country Line—Minutes.

Lower Country Line—J. D. Dupree and Minutes.

Black Creek—Elder R. E. Adams and T. H. B. Pridgen and Minutes.

Little River—Obe Tingen.

Baltimore—Elder J. T. Rowe and Minutes.

Senter District—Minutes.

Mayo—Minutes.

Delaware—Elder J. T. Rowe and Minutes.

Ocmulgee—Minutes.

Mountain District.

Mill Branch—Minutes.

Upatoie—Minutes.

New River—Minutes.

Notaway.

Corresponding Va.—Minutes.

Abbott's Creek.

Warwick—Minutes.

Roaring River—Minutes.

Salisbury—Elder J. T. Rowe and Minutes.

Delaware River—Minutes.

Seven Mile—Elder Xure Lee and Minutes.

Salem—Minutes.

Echecome.

Staunton River.

Fisher's River—Minutes.

Primitive Ebenezer.

White Water.

Ebenezer.

Ketocton—Elder A. L. Harrison, Maurice Schwab.

Cuivre Siloam—Minutes.

Zion—Minutes.

The following brethren agreed to visit the following Associations:

Contentnea—J. A. Ward, Elder Newsom Harrison.
Black Creek—Elder Newsome Harrison, Elder A .B.
Denson.

Agreed Elder Sylvester Hassell write an obituary of
Elder A. J. Moore, Brother B. L. Johnson write an
obituary of Elder J. B. Harrell, and Brother Fred Saw-
yer write an obituary of Elder T. L. Sawyer, and that
said obituaries be printed in these minutes.

Petitionary letters called for. None received.

Brother J. H. Daughtrige was appointed to write a
corresponding letter to be attached to these minutes.

It was agreed our next association be held with the
church at Bear Grass, Martin County, N. C., first Sun-
day in October, 1927, Saturday before and Monday
after. Elder A. B. Denson was appointed to preach in-
troductory sermon, and Elder J. C. Moore alternate.
Worship to begin at 11 o'clock.

The association adjourned to meet again Monday at
9 o'clock. Worship to begin tomorrow at 10 o'clock.

MONDAY

The association pursuant to adjournment met at 9
o'clock and was opened with prayer and praise by
Elder A. B. Denson, and proceeded to business.

The names of messengers were called over, those ab-
sent marked in table of churches.

The corresponding letter was called for and read,
and ordered to be attached to these minutes.

The finance committee reported as follows:

In hands of clerk a close of last association	---	\$90.00
Paid for printing	-----	\$60.00
Postage	-----	4.50
Clerk's fees	-----	25.00
Total	-----	\$89.50

Leaving in hands of clerk	-----	.50
Received from churches at this association	---	\$209.25
After defraying expenses of visiting ministers there was left in hand for printing minutes	---	\$ 80.50

Elder Sylvester Hassell agreed to preach for the
church at South Quay in July.

It was agreed that articles of faith and decorum

be printed in our minutes annually.

It was agreed that if any member of this association be present with any association with which we correspond, that he is authorized to represent this association.

Resolved: First, this association discountenances, condemns and forbids all kinds of trading or misbehavior on or around the association grounds while in session, and will endeavor to punish same to full extent of the law.

It is agreed this association return thanks to God for the excellent weather and all other blessings and to the brethren and friends of the entire community for their liberal hospitality in the entertainment of this association.

It is agreed our clerk have 2000 copies of these minutes printed and sent to him for distribution among the churches of this association and the associations with which we correspond; that he record a copy on our records, and that he be paid \$25 for his services.

There being no other business before the association, it was adjourned to the time and place appointed with singing and benediction by the moderator.

SYLVESTER HASSELL, Moderator.

B. S. COWIN, Clerk.

CORRESPONDING LETTER

The Kehuckee Association now in session with the Church at Sparta, Edgecombe County, North Carolina.

To the Members, Messengers, and Ministers composing it and the Associations with which we correspond greetings.

Dear Brethren: We desire to return thanks to the Almighty who has sent us great blessings, and glad tidings from our Ministers, as there has been many who have passed on to the Land whence none ever return.

It does not appear now what we shall be, but when Jesus appears, we shall also appear, see Him as He is, be like Him, and be satisfied.

Those whom He has called, He justifies, and whom He justifies, He also glorifies. For we know all good and perfect blessings cometh down from the Father of Light where there is no variableness nor a shadow of turning.

May our Dear Lord bless us to come together, in bonds of love and peace, which He alone can give, to meet in our next Association.

We desire to give our thanks to the Lord for the weather being fine and the good behavior of our people.

The next session of our Association is appointed to be held with the church at Bear Grass, Martin County, North Carolina, the first Saturday, Sunday, and Monday of October nineteen hundred and twenty-seven, if it is the Lord's will, there we hope to meet again.

Signed

J. H. DAUGHTRIDGE,
SYLVESTER HASSELL, Mod.
B. S. COWIN, Clerk.

LIST OF MINISTERS AND THEIR ADDRESSES

N. H. Harrison	Pinetown, N. C.
Sylvester Hassell	Williamston, N. C.
J. N. Rogerson	Williamston, N. C.
E. S. Cowin	Williamston, N. C.
W. E. Grimes	Williamston, N. C.
W. B. Strickland	Hobgood, N. C.
J. C. Moore	Whitakers, N. C.
J. A. Shaw	Elizabeth City, N. C.
D. W. Topping	Pantego, N. C.
W. B. Harrington	Jamesville, N. C.
A. B. Denson	Rocky Mount, N. C.
W. E. Staton	Scotland Neck, N. C.
Tilghman Sawyer	Chicod, N. C.
W. M. Stubbs,	Plymouth, N. C.
J. C. Smith	Elm City, N. C.
J. L. Ross	Stokes, N. C.
J. B. Roberts	Greenville, N. C.
W. B. Clifton	Plymouth, N. C.

LICENTIATES

T. F. Holladia	Columbia, N. C.
M. D. Twiford	East Lake, N. C.
C. L. Robbins	Rocky Mount, N. C.

LIST OF CLERKS AND THEIR ADDRESSES

Bear Grass—J. H. D. Peel	Williamston, N. C.
Bethlehem—J. B. Holladia	Columbia, N. C.
Beulah—Caddie McKinney	Scranton, N. C.
Briery Swamp—C. L. James	Stokes, N. C.
Conetoe—C. C. Dawson	Conetoe, N. C.
Concord—A. W. Ambrose	Creswell, N. C.
Conoho—B. L. Johnson	Oak City, N. C.
Cross Roads—Bennie Snell	Hobgood, N. C.
Deep Creek—Bennett Moore,	Scotland Neck, N. C.
Falls, Tar River, W. H. Worsley	Rocky Mount, N. C.
Flat Swamp—E. C. House	Robersonville, N. C.
Flatty Creek—W. W. Eves	Weeksville, N. C.
Great Swamp—Nana Brown	Greenville, N. C.

Hopland—Jarrett White	Whitakers, N. C.
Hamilton—Jesse Johnson	Robersonville, N. C.
Jamesville—J. P. Allen	Jamesville, N. C.
Kehukee—J. W. Butts	Enfield, N. C.
Lawrence—A. Strickland	Scotland Neck, N. C.
Lebanon—Wilson B. Harrell	East Lake, N. C.
Morattock—W. B. Clifton	Plymouth, N. C.
Mount Zion—A. M. Hyman	Hobgood, N. C.
North Creek—Fred Sawyer	Ransomville, N. C.
Pungo—J. H. Carter	Pungo, N. C.
Providence—Fred Perry	Kitty Hawk, N. C.
Rocky Swamp—T. J. Lewis	Rosemary, N. C.
Singleton—Sarah T. Alligood	Washington, N. C.
Skewarkey—J. H. Mizell	Williamston, N. C.
South Matamuskeet—D. M. Carawan, R. 2, Box 37	
	Swan Quarter, N. C.
South Quay—Lucy Savage	Franklin, Va.
Sparta—E. P. Williamson	Tarboro, N. C.
Smithwicks Creek—P. E. Getsinger	Jamesville, N. C.
Spring Green—S. L. Grimes	Robersonville, N. C.
Tarboro—T. C. West, P. O. Box 220	Tarboro, N. C.
Williams—C. H. Spivey	Tarboro, N. C.
White Plains—W. W. Bowen	Pinetown, N. C.
Robersonville—R. A. Bailey	Robersonville, N. C.
Norfolk—J. C. Cuthrell, 904 Park Ave.,	Norfolk, Va.

ELDER T. L. SAWYER

I will try to write a short sketch of the life of my dear father who departed this life January 28 1924. He was born March 30th, 1859, and united with the Primitive Baptist church about the year 1895, and was baptized by Elder J. R. Rowe. Soon afterwards he was liberated to speak in public and to exercise his gift among the sister churches as well as at home. In June 1915 he was ordained to the full work of the ministry. Afterwards he traveled and preached a good part of his time. He was a deep man in the scriptures, and a very spiritual minded man. His conversation was mostly on heavenly and divine things. On Monday morning January 28th, I was going to take him to Bellhaven as he was going to see his daughter, he had a short distance to walk to get to the car, and on the way he fell prostrate upon the ground, and when I reached him he was dead, and I believe he is now resting in the presence of his dear Saviour. He leaves six children to mourn their loss, for he was a kind and loving father.

Written by his son,

F. T. SAWYER.

IN MEMORY OF ELDER J. B. HARRELL

Whereas it has pleased almighty God, to call from this sinful world, to rest from his labors, our beloved brother, Elder J. B. Harrell, who was ever ready to sacrifice his own interest for the pleasure and comfort of others.

Be it resolved where we feel sadly our loss we feel it is his eternal gain, believing that he has received the crown of right

teousness which is laid up for all who love our Lord's appearing, and we do extend to his beloved wife and children our heartfelt sympathy.

Resolved that we commend his good works to all who desire to live right and have a conscience void of offence, toward God and man, for he was a man who gave no offence to others and may God bless us all who loved to hear him preach and proclaim the love and mercy of God with the sweet memory of his self sacrificing spirit, and may we be able to imitate his pattern of good works.

Amen.

W. B. STRICKLAND, Moderator.

B. L. JOHNSON, Clerk.

ELDER A. J. MOORE

Elder Andrew Jackson Moore, son of Elder Ichabod Moore (1793-1857) a soldier of the Mexican war, and his wife, Elizabeth J. Moore (1801-1873) was born in Pitt County, N. C., January 18, 1837, and gently fell asleep in Jesus at 2:30 A. M., October 26, 1925, at his home in Whitakers, N. C. He was educated at Wilson, Oxford and the University of North Carolina. At the breaking out of the Civil War he joined the Orange Light Infantry, and was at the first battle in Virginia (Big Bethel, 10 miles northeast of Fortress Monroe) June 10, 1861; and, when that company was disbanded, he went home, and formed a company from Pitt, Wilson and Greene counties (Co. F., 1st Regiment), and was chosen its captain, and served with gallantry till the end of the war. He was severely wounded in the right elbow, during a charge on Battery Wagner, in Charleston Harbor, August, 1863, and was in a hospital several months. In January 1864 he married Elizabeth, daughter of Larry D. Farmer and wife, of Wilson; she was born January 14, 1840, and died January 5, 1918. To this union eleven children were born, of whom two died in infancy, and nine, who were married, are still living. On October 19, 1870, Brother Moore related an experience of grace to Toisnot church in Wilson, and was baptized the same day by Elder Robert D. Hart.

He was liberated to exercise his gift of speaking November, 1872, and was ordained to the full functions of the gospel ministry in December, 1873 by Elder P. D. Gold and D. B. Pitt. He was granted a letter of dismission (with others), and formed the church at Moore's (named after him), eight miles east of Wilson; June 27, 1872; he then living on a farm, four miles east of Wilson, and also teaching school. He removed to Whitakers, in Nash County, N. C., in December, 1879. While residing in Wilson county he served the churches at Contentnea, Black Creek, and Moore's and he founded and served the church at Elm City. And, after he removed to Whitakers, he continued to serve the churches at Black Creek and Elm City some years, and he formed the church at Whitakers, and served it and Kehukee church about 40 years; and Rocky Swamp church about 15 years. He taught school at Whitakers about 30 years. With

his godly and beloved wife, he reared his children in the nurture and admonition of the Lord. His older daughter, Sister Cornelius White, was a bright and lovely christian, and died in 1923. His eldest son, Elder Julius C. Moore,, is most exemplary, does a large time mercantile business, and serves four churches most acceptably. And his son Andrew J., named after himself, has long been the efficient general freight agent of the Atlantic Coast Line Railroad at Wilmington, and is a strong Primitive Baptist. His son Larry is a fine lawyer, and lives at New Bern, N. C. His son, Owen, is the express agent at Scotland Neck, N. C. His daughter, Mrs. Mattie Taylor, lives at Florence, S. C.; and his daughter, Mrs. Minnie Taylor at Whitakers. His widowed daughters, Mrs. Lula Price and Mrs. Ruth Harrison, lives at Whitakers.

I do not know of any more excellent and useful citizen. Elder Moore was a fine disciplinarian in his family, his school, his church and the army. He was an able doctrine, experimental, and practical preacher; a sheep-finder and sheep-feeder; loved to sing the songs of Zion; was uncompromising in his defense of Bible truth in public and private; admired and honored by all who knew him well; was blessed with health and strength; went through cold and heat, storm and flood to fill his appointments, riding mostly on his buggy, and sometimes on the railroad; served his churches without charge; and had no confidence in modern religious inventions and institutions; and preached the pure, sweet, old fashioned gospel of Christ, and baptized and married several hundred people. We were members of the same class at the University of North Carolina, and, outside of my family, he was, for 67 years, my dearest friend.

After preaching most comfortingly at Rocky Swamp from John 17, the second Saturday in September, 1919, he had a slight cerebral hemorrhage at home that night, and was not able to read any more, though he could see to get about, and had his son Elder Julius, to take him to his meetings, where he delighted to meet with the dear brethren and sisters, and to speak and pray in the name of Jesus, and to help sing the hymns that he remembered. Afflicted six years, he dwelt upon and quoted the strong promises of the scriptures. On Thursday night, October 22, 1925, when his son, Elder Julius, visited him, he said that he wanted to hear some preaching, and both of them talked of God's wondrous works and ways, and they joined in singing Hymn No. 604 in Lloyd's collection, "Far From these narrow scenes of night," emphasizing the last two sentences, which form a beautiful prayer. He had often prayed for a "gentle and peaceful dismission from earth, and a glorious and happy reception at God's right hand," and this prayer was granted at 2:30 A. M. Saturday, October 24th, 1925, when, in his sleep, in his 89th year, his liberated and purified spirit returned to God who gave it. Elder A. B. Denson and I tried to speak words of comfort to the bereaved family and friends at his burial Sunday afternoon, October 25, 1926, in the town cemetery, beside his wife, about a mile east of Whitakers, N. C.

SYLVESTER HASSELL.

ARTICLES OF FAITH

I. We believe in the being of a God, as almighty, eternal, unchangeable, of infinite wisdom, power, justice, holiness, goodness, mercy and truth; and that this God has revealed Himself, in His word, under the characters of Father, Son, and Holy Ghost.

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

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

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

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

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

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

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

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

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

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

XIII. We believe that every church is independent in matters of discipline; and that Associations, Councils, and Conferences, of several ministers or churches, are not to impose on

the churches the keeping, holding or maintaining any principle or practice contrary to the church's judgment.

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

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

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

XVII. Lastly, we do believe that, for the mutual comfort, union and satisfaction of the several churches of the aforesaid faith and order, we ought to meet in an Association way, wherein each church ought to represent their case by their delegates, and attend as often as is necessary to advise with the several churches in conference; and that the decision of matters in such Associations are not to be imposed, or in anywise binding, on the churches without their consent, but only to sit and act an advisory council.

RULES OF DECORUM

Preamble. From a long series of experiences we the Church of Christ, are convinced of the necessity of coming together as often as may be in order to hold conference, and to discharge our duty in watching over each other as Christ has commanded.

Ordered therefore that the following decorum be a rule for the church to conduct herself by in her future conferences. We will not forsake the house of God or the assembling of ourselves together. Neh. X 39. Heb X. 25.

Article I. The conference shall be composed of the members of this church, together with any member of sister churches that are present in fellowship, of the same faith and order, who have liberty to seats with us. Acts IV. 23: XV. 6.

Article II. Conference shall be opened and closed with prayer to Almighty God. 1st Timothy 11:1 1st Thes. V. 17, 18.

Article III. One shall be chosen to preside, who shall be addressed under the appellation of Bro. Moderation, and to whom every speech shall be particularly addressed. 1st Cor. XIV, 26-40.

Article IV. The members' names, being regularly enrolled, shall by the clerk be regularly called over, and a significant mark put to the names of all absent members. Acts, 1, 15, Neh. 11, 18: IV, 20.

Article V. A door shall be opened (when thought necessary) for the admission of new members into the church; but none shall be admitted but by unanimous consent, and who shall first verbally relate their experience, or give an account of the work of God on their souls; and secondly, of their faith and principles (if the church shall require it) and thirdly the church shall make diligent inquiry respecting their moral conduct, and when full satisfaction shall be obtained, the Pastor, Deacon or Moderator shall manifest the same by giving them the right hand of fellowship, thereby receiving them in form, 1st Peter 3:15 Gal. 2:19.

Article VI. No complaint shall be brought into conference against transgressing brethren respecting of a private nature, until the aggrieved party has complied with the directions given by our Lord in Matthew XVII, 15-17.

Article VII. Every motion made and seconded shall come under the consideration of conference unless withdrawn by the member who made it. 1st Cor. XIV, 40.

Article VIII. Every query presented shall be thrice read, and before it is received, the Moderator shall take a vote, and accordingly as there is a majority for or against debating it, it shall be answered or not, but the querist may withdraw it at any time, provided also that no intricate query shall be imposed or asked.

Article IX. If the minority be grieved, at any time, at the determination of the majority, they are directed to make the same known immediately to the church; and if satisfaction cannot be obtained, it may be necessary in that case to call for help from sister churches.

Article X. All the business of conference shall be recorded by the clerk, and, before conference rises, the same shall be distinctly read if need be.

Section 1. Any member refusing to attend conference, the same is disorder.

Section 2. Any member absenting himself or herself from conference, without leave, the same is disorder.

Section 3. Any member whispering or laughing in time of public speech, the same is disorder.

Section 4. If two or more shall speak at one time, or any member speak without rising up and addressing the Moderator, the same is disorder.

Section 5. Any member speaking more than three times on one subject without leave obtained, the same is disorder.

Section 6. Any member being grieved at anything done in conference, and shall hold his or her peace, and shall not let the same be known until conference rises, and shall afterwards speak of it, as it manifestly tends to confusion, it is hereby deemed disorder.

Section 8. If the Moderator shall neglect to plainly and timely reprove any member transgressing any of these rules, or in behaving in any manner irreverently in time of conference, the same is disorder in him, and himself is for the same liable to be reprovved.

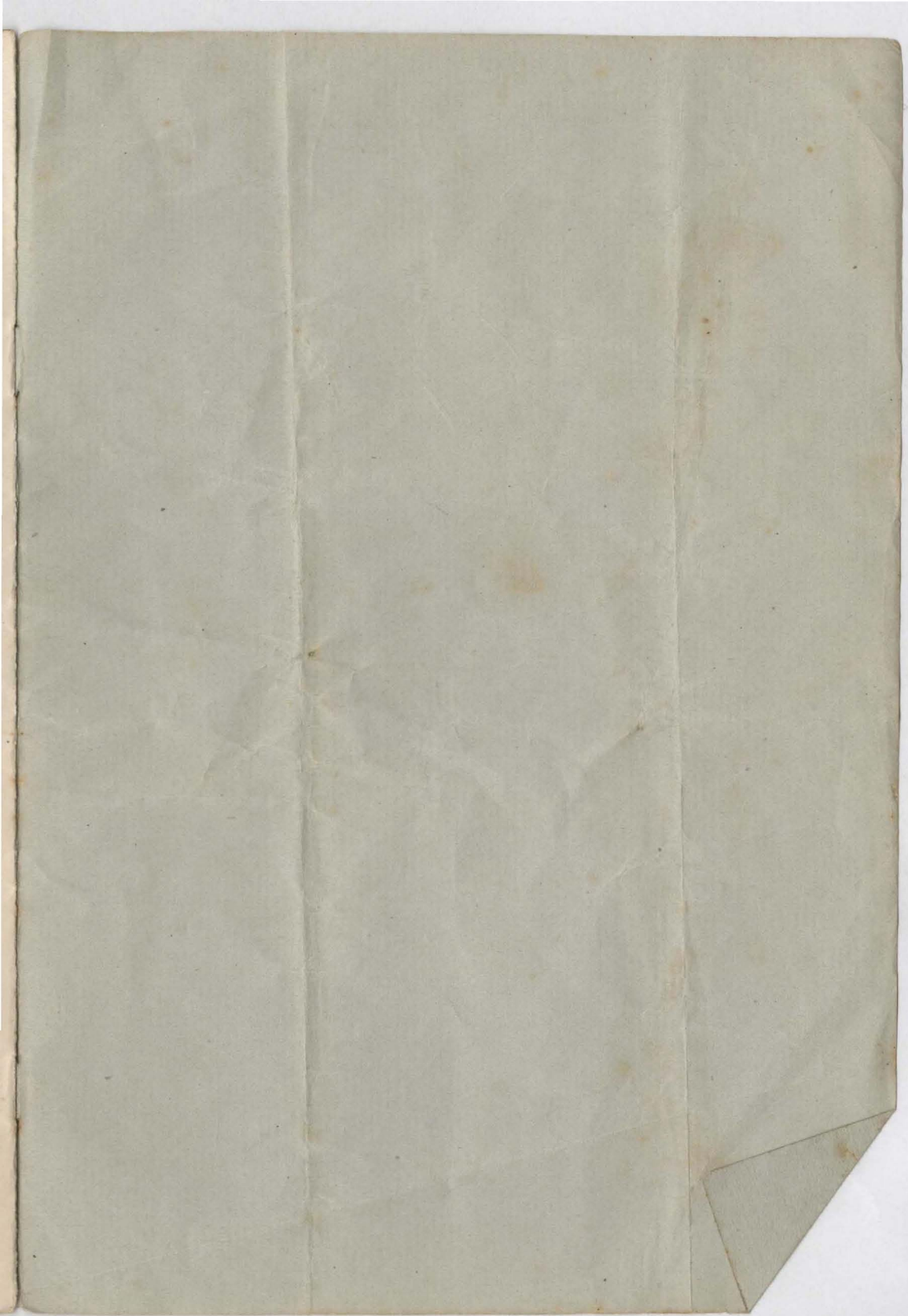
Section 9. The woman hath not right by the law of Christ to usurp authority over the man, and therefore ought not to usurp authority over the man, only in case of conscience, or in such particular circumstances that the nature of the thing may require it.

Section 10. Amendments to these rules may be made at any time when conference shall deem it necessary.

STATISTICAL TABLE

CHURCHES	COUNTY	NAME OF MESSENGERS	Mo. Meeting	Baptised	Rec'd-Letter	Dis. by Letter	Restored	Excluded	Deceased	Total	Contributions
Bear Grass	Martin	Eld. J. N. Rogerson, B. S. Cowin	3	1					5	68	8.00
Bethlehem	Tyrell	Eld. W. B. Harrington, J. B. Holladia	3			2			1	32	7.00
Beulah	Hyde	Dan Spencer, Eld. W. B. Harrington	2	5			1	1	4	33	2.00
Briery Swamp	Pitt	B. D. Moore, C. L. James	2						2	44	10.00
Concord	Washington	J. B. Ambrose, J. A. Furlough	4						1	33	7.00
Conoho	Martin	B. L. Johnson, Jesse Johnson	3						4	24	5.00
Conetoe	Edgecombe	Bettie Thigpen, Effie Gillespie	3						1	10	5.00
Cross Roads	Edgecombe	Bennie Snell, Mary M. Curry	2	1						7	1.50
Deep Creek	Halifax	Bennett Moore, Sam Moore	2							6	1.50
Falls Tar River	Nash	J. H. Daughtridge, S. D. Ward	2	10		1			7	123	12.00
Flat Swamp	Martin	Z. D. F. White, Lester House	1			1			6	40	10.00
Flatty Creek	Pasquotank	Eld. T. Sawyer, William Lowry	4						1	24	2.00
Great Swamp	Pitt	Marcellus Fleming, J. F. Fleming	4	4				1		35	17.25
Hamilton	Martin	Eld. W. E. Grimes, Jesse Johnson	2	1						6	3.00
Hopeland	Nash	Eld. J. C. Moore H. L. Adcock	1	2					2	49	5.00
Jamesville	Martin	Eld. W. B. Clifton, Eld. W. B. Harrington	1							14	2.50
Kehukee	Halifax	T. L. House, J. W. Butts	3			2			3	27	8.00
Lawrence	Edgecombe	A. Strickland, F. V. Staton	4	1					1	16	5.00
Lebanon	Dare	Eld. J. A. Shaw									
Mount Zion	Halifax	A. M. Hyman	1	1						21	3.00
Morattock	Washington	Eld. W. B. Clifton, J. H. Hamilton, Jr.	3						4	34	4.00
North Creek	Beaufort	Eld. J. C. Smith	3					1		28	3.00
Norfolk	Norfolk, Va.	J. C. Cutrell, Kate Johnson	3			1		2		16	3.00
Providence	Currituck	L. W. Perry, B. F. Perry	4	1					2	48	6.00
Pungo	Beaufort	Joseph W. Paul, F. J. Harris	2							14	2.00
Robersonville	Martin	Robert Staton, R. A. Bailey	1						2	42	12.00
Rocky Swamp	Halifax	W. D. Adkins, C. J. Smith	2	1		3			1	18	1.50
Singleton	Beaufort	W. S. Brown	2					1		15	3.00
South Matamuskeet	Hyde	Job Harris, Eld. W. B. Harrington	2	2					2	47	5.00
South Quay	Southampton	Lucy Savage								1	
Skewarkey	Martin	Eld. Sylvester Hassell, J. H. Mizell	2						2	22	5.00
Sparta	Edgecombe	E. P. Williamson, W. A. Armstrong	4	2	1				1	14	2.00
Smithwicks Creek	Martin	Kader Lilley, Eld. W. B. Harrington	4	9				3	3	103	15.00
Spring Green	Martin	S. G. Grimes, J. C. Coburn	4	3						62	10.00
Tarboro	Edgecombe	T. C. West, N. O. Brown	1		3	3			3	23	5.00
White Plains	Beaufort	Eld. W. M. Stubbs, Rufus Boyd	1					1	3	33	5.00
Williams	Edgecombe	Van B. Vick, C. H. Spivey	3	2		1			3	19	5.00

Total ----- 46 | 4 | 15 | 1 | 10 | 64 | 1151 | \$202.25



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2.25