

MINUTES OF THE  
ONE HUNDRED AND SIXTY-THIRD  
ANNUAL SESSION  
OF THE  
Kebukee  
Primitive Baptist  
Association



HELD WITH THE CHURCH AT  
TARBORO

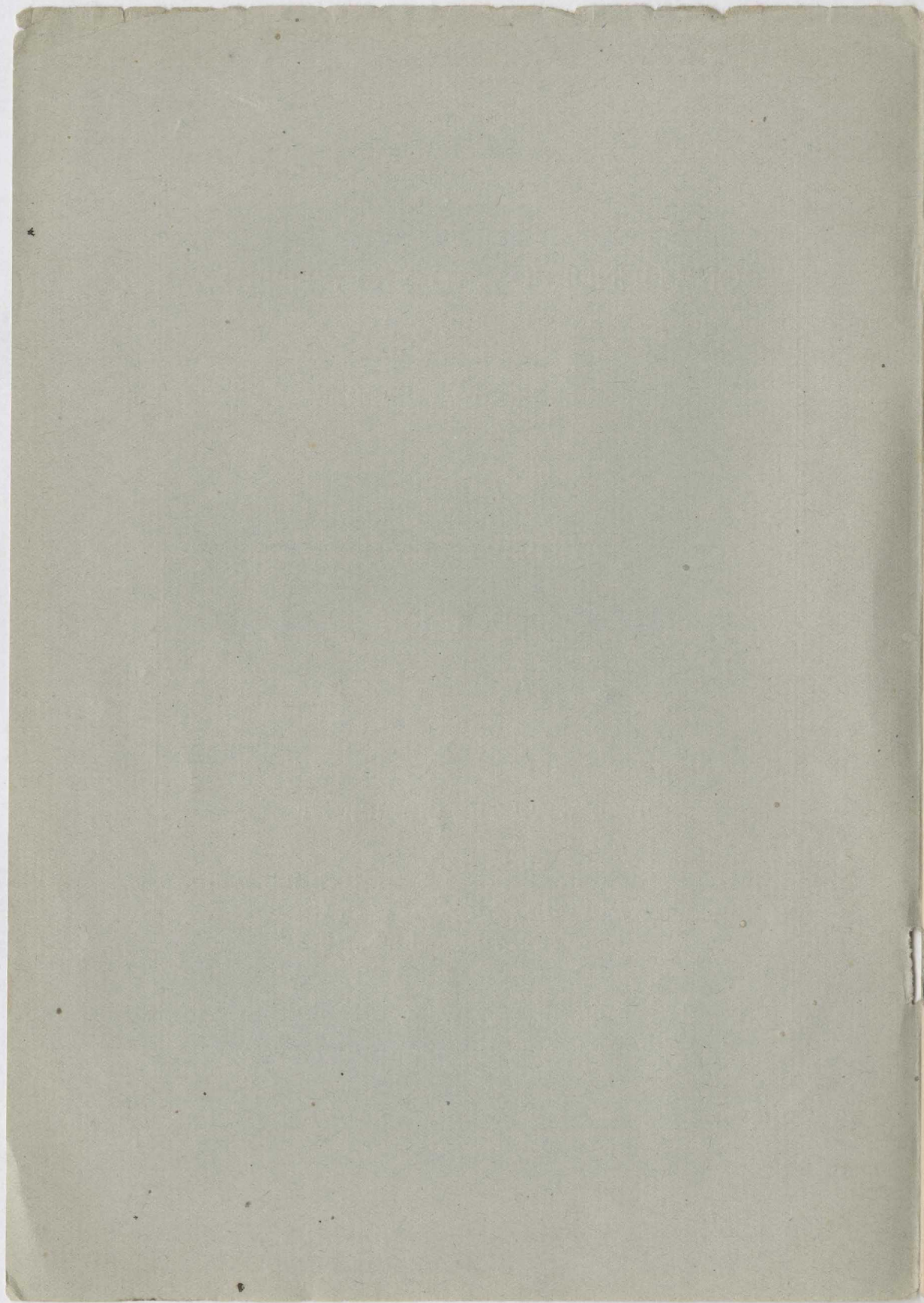
EDGECOMBE COUNTY, N. C.  
October 6th., 7th., and 8th., 1928

J. C. MOORE, Moderator, Whitakers, N. C.

B. S. COWIN, Clerk, Williamston, N. C.

A. D. GRIFFIN, Assistant Clerk, Williamston, N. C.

LESTER HOUSE, Assistant Clerk, Robersonville, N. C.



# Proceedings

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The 163rd annual session of the Kehukee Primitive Baptist Association was held with the church at Tarboro, Edgecombe County, N. C., Oct. 6th., 7th., and 8th., 1928.

The introductory sermon was preached by Eld. J. C. Moore.

After an intermission of one hour the association came together and was organized, (after prayer and praise by Elder J. L. Ross) with Elder J. C. Moore, Moderator, and B. S. Cowin, Clerk, who called to his assistance brethren A. D. Griffin and Lester House.

The following committees were appointed:

On finance, J. J. Manning, and J. H. Daughtridge, on preaching, Moderator, Clerk, T. C. West and W. D. Brown.

The following visiting elders were present: R. W. Gurganus, R. H. Pittman, J. S. Corbitt, T. A. Stanfield, F. W. Keene, L. H. Stevenson, J. W. Gardner, J. W. Williams, R. E. Adams, S. B. Denny, D. G. Staples, J. A. Herndon, G. M. Corbitt, Elder Hancock, Luther Joyner, L. A. Johnson, W. H. Schenck, T. H. B. Pridgen, A. M. Crisp, J. E. Mewborn, and R. H. Boswell.

The following Elders were present from this association: J. N. Rogerson, J. C. Moore, Tilghman Sawyer, A. B. Denson, J. L. Ross, J. B. Roberts, W. B. Clifton, N. H. Harrison, W. E. Grimes, J. C. Smith and W. M. Stubbs.

Letters from 34 churches were received and read, the names of messengers and standing of churches were enrolled in table of churches.

The association recognized the minority at Smithwick's Creek to be the original Primitive Baptist church there.

Called for correspondence, when the following was received:

Contentnea—H. L. Brake and E. A. Stanfield.

White Oak—Eld. R. W. Gurganus.

Upper Country Line—Elder F. W. Keene, and Elder T. A. Stanfield.

Lower Country Line—Elder J. A. Herndon and J. D. Dupree.

Black Creek—Elder S. B. Denny and Elder R. E. Adams.

Little River—J. J. Bateman and Elder L. H. Stevenson.

Baltimore—Minutes.

Senter District—Minutes.

Mayo—J. G. Staples.

Delaware—Minutes.

Ocmulgee—

Mountain District—

Mill Branch—J. R. Hunt, and minutes.

Upatoie—Minutes.

New River—Minutes.

Notaway—

Corresponding Va.—Minutes.

Abbott's Creek—

Warwick—Minutes.  
Roaring River—  
Salisbury—Minutes.  
Delaware River—Minutes.  
Seven Mile—Elder L. A. Johnson and W. P. Griffin.  
Salem—Minutes.  
Echeconne—  
Staunton River—  
Fisher's River—  
Primitive Ebenezer—  
White Water—  
Ebenezer—Minutes.  
Ketocan—Minutes.  
Culvre Siloam—Minutes.  
Zion—Minutes.

Elder N. H. Harrison agreed to visit both Black Creek and Contentnea Associations. Brethren J. H. D. Peel and A. W. Bailey to visit the White Oak association.

It was agreed Eld. J. C. Moore write an obituary of our beloved Brother Sylvester Hassell, to be printed in these minutes. Petitionary letters called for.

The church at Rosemary presented a petition and was received in the association.

Bro. Lester House 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 Falls Tar River, Rocky Mount, N. C., first Sunday in October, 1929, Saturday before and Monday after. B. S. Cowin was appointed to preach introductory sermon, and Eld W. E. Grimes to be his alternate.

Worship to begin at 11 o'clock.

The association adjourned to meet Monday at 9 o'clock.

Worship to begin tomorrow at 10 o'clock.

#### ORDER OF PREACHING

Saturday P. M. at Stand.—Eld. J. W. Williams, Mat. 28:9-10. Eld. R. E. Adams, Deut. 32:1-2. Eld. J. S. Corbitt. (Did not get text.)

Sunday A. M.—Eld. J. A. Herndon, John 17:1-3. Elder R. H. Pittman, Titus, 1:1. Elder R. W. Gurganus. No special text.

Sunday P. M.—Eld. J. W. Gardner, 2nd Timothy 4:2. Elder S. B. Denny, Gal. 3:20. Elder Hancock, 1st Peter 1:2.

Monday—Elder G. M. Corbitt. (Did not get text).  
Elder Hancock. (Did not get text.)

#### MONDAY

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

A move was made by Eld. J. L. Ross and carried, that Eld. J. C. Moore resign his position as moderator of this association, be-

cause of his action in preaching Eld. R. H. Pittman of Luray, Va., over the protest and against the advice of this association, which did not favor his preaching in this association owing to his affiliation with J. R. Wilson in his disorder in Virginia. He failed to resign because the votes did not show the churches were unanimously in favor of it, but he acknowledged his mistake, and asked the association to forgive him, and it did so, and consented to permit him to serve the remainder of term.

The association elects its moderator annually.

The names of messengers were called over, those absent 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 hand of clerk at close of last association -----	\$89.50
Paid for printing -----	\$50.00
Clerk's fees -----	25.00
Postage and Express -----	6.46
	<hr/>
	\$81.46

Leaving in hands of clerk ----- \$ 8.04

Received at this association ----- \$190.50

After defraying expenses of visiting ministers there was left in hands of clerk, \$77.00.

It was agreed articles of faith and decorum be printed annually.

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

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

It was agreed this association return thanks to God for excellent weather and all other blessings, and to the brethren and friends of the city of Tarboro, and the surrounding country for their liberal hospitality in the entertainment of this association, and for the use of the fair grounds, and kind welcome given the association by the mayor of Tarboro.

It was 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 be paid \$25.00 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.

J. C. MOORE, Moderator,

B. S. COWIN, Clerk.

### CORRESPONDING LETTER

The Kehukee Association now in session with the church at Tarboro, Edgecombe County, N. C., to the members, messengers and ministers composing it, and the Associations with which we correspond sendeth greetings:

The dear Lord has so greatly blessed us that we have again been permitted to meet together for which we desire to give thanks to our God, for we realize that all our blessings emanate and flow from his all bountiful hand, and may we all ever be found standing for the good old way which leads to love, joy and peace.

We deeply sorrow in the loss of our dearly beloved and highly esteemed brother Sylvester Hassell, one who has served us as Moderator for so many years, his wise counsel and guiding influence will ever linger in the memory of those he so faithfully served. He was so sound in the faith of salvation by grace and grace alone and always followed the old Landmark and never allowed any new theories to come in the association to mar our peace.

We hope we feel thankful for such a gift. May our dear brother, J. C. Moore, who has been chosen Moderator in his stead ever be found following in the same good old way, praying that the whole family of God may be kept in peace and love, one for another, by the power of him who doeth all things well.

We desire to thank God for the beautiful weather during the meeting and the kind hospitality and welcome shown us by the town and the brethren and friends of the community.

May God's richest blessings ever rest upon those who are standing for the peace of Zion.

Our next Association was appointed to be held with the church at Falls of Tar River, Nash County, N. C., first Saturday, Sunday and Monday in Oct. 1929, when and where we hope to meet again.

Lester House.

Elder J. C. Moore, Moderator,  
Elder B. S. Cowen, Clerk.

### LIST OF MINISTERS AND THEIR ADDRESSES

D. W. Topping	Pantego, N. C.
N. H. Harrison	Pinetown, N. C.
J. N. Rogerson,	Williamston, N. C.
B. S. Cowin,	Williamston, N. C.
W. E. Grimes,	Williamston, N. C.
J. C. Moore,	Whitakers, N. C.
J. A. Shaw,	Elizabeth City, N. C.
A. B. Denson,	Rocky Mount, N. C.
W. E. Staton,	Scotland Neck, N. C.
Tilghman Sawyer	Greenville, N. C.
W. M. Stubbs	Pinetown, 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. C. West,	-----	Tarboro, N. C.
T. F. Holladia	-----	Columbia, N. C.
C. L. Robins,	-----	Rocky Mount, N. C.
Joseph D. Fly	-----	Rocky Mount, N. C.
Lemuel Raper	-----	Lucama, N. C.
E. W. Moore,	-----	Scotland Neck, N. C.

### LIST OF CLERKS

Bear Grass—A. B. Ayers,	Williamston, N. C.
Bethlehem—J. B. Holladia,	Columbia, N. C.
Beulah—Dan Spencer,	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,	Macclesfield, 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.
Hopeland—Jarrett White,	Whitakers, N. C.
Hamilton—Jesse Johnson,	Robersonville, N. C.
Jamesville—J. B. Allen,	Jamesville, N. C.
Kehukee—J. W. Batts,	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.
Mt. Zion—A. M. Hyman,	Tarboro, 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—W. S. Brown,	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.
Sparta—E. P. Williamson,	Tarboro, N. C.
Smithwick's Creek—A. D. Griffin, Sr.,	Williamston, N. C.
Spring Green—W. L. Ross,	Robersonville, N. C.
Tarboro—T. C. West,	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—Lucinda Turner,	224 Lafayette Blvd., Norfolk, Va.
Rosemary—T. J. Lewis,	Rosemary, N. C.

### IN MEMORY OF ELDER SYLVESTER HASSELL

"And I heard a voice from Heaven saying unto me, write, Blessed are the dead which die in the Lord from henceforth: Yea saith the Spirit, that they may rest from their labours, and their works do follow them."—Rev. 14:13.

Born in Williamston, Martin County, N. C., July 28th, 1842, died there August 18th., 1928; having reached the ripe age of 86 years and 21 days. His parents were Elder C. B. Hassell and his first wife Mary Davis, who died when her son was four years old. Three years afterward his father was married to Mrs. Marthy M. Jewett, widow of Elder D. E. Jewett of New York, who exercised her kind and motherly influence over him. He was twice married; first to Mary Isabella Yarrell in 1869; of this marriage one son was born, Paul, who died at the age of 15-years, after the death of his mother in 1871. On May 3rd, 1876 he was married to Miss Frances Louise Woodard, daughter of Calvin Woodard of Wilson County. There were born unto them seven children; three sons Frank, Charles and Calvin are now living. His wife died in January 1889 and his only daughter, Mary, preceded him to the grave a few years.

The Lord called him in youth to Skewarkey Church where he related an experience of grace, was received into membership and baptized the next day, January 11th, 1864, by his father, Elder C. B. Hassell in Roanoke River when the ground was covered with frozen snow and the ice in the river was more than an inch thick. "He said, the happiest day in my life." Began speaking in public December 1871—Ordained in August 1874.

Has served Skewarkey Jamesville, Hamilton, Great Swamp and Coneto Churches. God having endowed him with wisdom above his fellows (as Paul) in human learning unexcelled, graduating with honors from the University of N. C., at Chapel Hill, 1861. Began his chosen profession as teacher 1865. Established the Wilson Collegiate Institute at Wilson, N. C., 1872 and fourteen years successfully managed it. While living in Wilson his father, Elder C. B. Hassell was appointed by this (Kehukee) association in 1876 to write its third history, and to combine with it a history of the church from the Creation. For three years Elder C. B. Hassell laboured at the task, and on his death in 1880 committed his manuscript to his son to complete the work. To this great and laborious work the worthy son devoted his talents and almost his entire time for six years, to the completion and revisal of the History, bringing it down to 1885. On completion of this monumental work in 1886 he returned to Williamston, N. C., his old home, where he taught school and served the churches.

In 1892 he became associate Editor of the Gospel Messenger and in 1896 its proprietor and Editor for nearly 20 years, "Speaking the Truth in Love" by tongue and pen the remainder of his life, and the Bible was to him God's literal and eternal truth.

This Kehukee association which he has faithfully served for thirty five years as Moderator will miss his wise counsel, and the churches his loving service; "And though dead he yet speaketh."

Elder R. H. Pittman of Luray, Va., purchased and combined the Gospel Messenger with Zion's Advocate in 1923 and all this time Elder Hassell has been on the Editorial Staff, where he will be sorely missed.

"Not many wise men after the flesh, not many mighty, not many noble are called." But God who is rich in mercy, will not



leave himself without a witness; and in due season will manifest a leader upheld by the same Spirit bestowed upon Brother Hassell. "But the path of the Just is as the Shining light, that shineth more and more unto the perfect day."—Prov. 4:18.

From my earliest recollection his example and noble character as a true servant, was held up as a pattern to this unworthy writer; by my dear father Elder A. J. Moore, his classmate at the University of N. C. and life long friend, (Five years his Senior and preceeded him to the grave) but loved him to the end as his best earthly friend. Am thankful for the sweet privilege I have enjoyed in their association here. Serene in death, the remains of our Dear Brother Hassell, were borne from his home to thir last resting place, (near his father and other loved ones gone before) in the Cemetery at Skewarkey Church, as the shades of evening cast their mantle over the earth, and the sun was illuminating the western hills.

According to his wish the son of his nearest friend in life, took a part with others of like precious faith in conducting the funeral services. Two hymns, both favorites of the deceased were sung, Rock of Ages, at the beginning, and How Firm a Foundation, at the conclusion. Also his favorite Psalm was read the 103, beginning, "Bless the Lord, Oh My Soul and all that is within me, Bless His Holy Name."

Among the large concourse of brethren and friends who had assembled to pay their last tribute of respect, was Elder N. H. Harrison (who is but a year or two younger than Elder Hassell, and now our oldest minister in the service) paid his departed friend a beautiful Eulogy. Other ministers who spoke very briefly at the home included Elder S. B. Denny, of Wilson, and Elder A. B. Denson. Also Elders Rogerson and Cowin spoke briefly at the grave. Surrounded by a host of sorrowing friends the casket was gently lowered into the grave to await the resurrection morn.

Mr. Josephus Daniel's tribute in the Observer few days later, under Sunset and Evening Star, bespeaks the esteem and love of one who was taught in his youth by him. None knew him but to love his noble character, which proved that a good name is rather to be chosen than great riches. May the Lord enable us to emulate the worthy example of our dear Brother Hassell, who manifested by his life that the Spirit of Christ was with him.

Through the providential mercy of God, he was blessed with the kind ministration and care of his niece Mrs. G. W. Hardison, who lived at his home with her little family; and on my few visits to see him shortly before his death, was thankful to see manifested her loving consideration for his comfort. Also his son, Charles, was blessed to be with him in his last conscious moments

JULIUS C. MOORE.

## 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 his 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 to 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 only 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.

XII. 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 administration of the ordinances, only such as are regularly called and came under the imposition of hands by the presbytery.

XVII. Lastly, we 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 as an advisory council.

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#### RULES OF DECORUM

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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. Moderator, 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 in their souls; and secondly, of their faith and prin-

ciples (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, and 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 conferences 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 reprov'd.

Section 9. The woman hath not right by the law of Christ to usurp authority over the man, and therefore ought not to speak 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	Messengers	Mo. Meeting	Baptized	Rec. by Letter	Dis. by Letter	Restored	Excluded	Deceased	Total	Contribution
Bear Grass	Marlin	Eld. J. N. Rogerson, B. S. Gowin	3						1	65	3.00
Bethlehem	Tyrell	J. A. Bodwell, C. C. Reynolds	3						27	27	3.00
Briery	Hyde	J. C. Quilley, D. C. Spencer	4		2				80	80	3.00
Briery Swamp	Pitt	B. D. Moore, G. B. Robuck	4		1				45	45	10.00
Concord	Washington	J. A. Furlaw, J. B. Ambrose	4	2					1	30	5.00
Concho	Marlin	Jesse Johnson, B. L. Johnson	3		1				1	20	3.00
Concho	Edgecombe	C. C. Dawson, Effie Glespy	3						1	7	5.00
Cross Roads	Edgecombe	Bennett Snell, Sister Curry	2						1	5	1.50
Deep Creek	Halifax	Bennett Moore	2						1	5	1.50
Deep Tar River	Nash	S. D. Ward, W. D. Melton	2	3	2			3	4	13	12.00
Falls Tar River	Fasquotank	Lydia Ward, Wm. Lowry	4	1					4	25	3.00
Flat Swamp	Marlin	Lester House, T. L. Williams	4	1					1	25	3.00
Great Swamp	Pitt	Elder Jas. B. Roberts, Marcellus Fleming	1	1					1	42	10.00
Hamilton	Marlin	Elder W. E. Grimes, J. A. Johnson	4						1	34	11.00
Hopeland	Nash	N. T. Crocker, H. I. Adcock	2	1					1	4	3.00
Jamesville	Marlin	Luther Hardison, J. B. Allen	1						2	45	6.00
Kehukee	Halifax	J. W. Batts, J. W. House	1						2	10	1.50
Lawrence	Edgecombe	W. E. Statton, A. Strickland	3						8	24	5.00
Lebanon	Dare	No Letters	4						3	8	14
Mount Zion	Halifax	A. M. Hyman, W. K. Hyman	1						1	16	3.00
Morattock	Washington	Eld. W. B. Clifton, W. J. Mizell	3	2					1	31	5.00
North Creek	Beaufort	Elder J. C. Smith	3						1	24	3.00
Norfolk	Norfolk, Va.	Catherin Johnson, Lucinda Turner	3						1	24	3.00
Providence	Dare	J. W. Beacham, B. F. Perry	3						15	42	5.00
Rungo	Beaufort	Joseph W. Paul, D. B. Carter	4						2	42	9.00
Robersonville	Marlin	J. L. Roberson, W. E. Roberson	2	1					1	14	2.00
Robersonville	Halifax	W. S. Brown	2						1	17	1.50
Rocky Swamp	Beaufort	Elder THighman Sawyer, J. D. Ward	1						1	18	3.00
Singleton	Hyde	Lorena Jarvis, Anne Harris	2						1	18	3.00
South Matamnskeet	Marlin	J. H. Mizell, J. S. Meeks	1						1	22	3.00
Stewartkey	Edgecombe	E. P. Williamson, E. W. Gladstone	4	2					1	18	4.00
Sparta	Marlin	Kader Lilly, George S. Lilley	2						2	39	10.00
Smithwick's Creek	Halifax	T. J. Lewis	2	2			5		2	31	3.00
Rosemary	Marlin	Elder W. E. Grimes, W. A. Ross	1						2	46	1.50
Spring Green	Marlin	T. C. West, W. D. Brown	4	1					2	29	10.00
Tarboro	Edgecombe	Elder W. M. Stibbs, J. E. Boyd	1	2					2	29	5.00
White Plains	Beaufort	C. H. Spivey, V. B. Vick	1						4	28	4.00
Williams	Edgecombe		3						1	20	5.00

