

A BICENTENNIAL HISTORY OF  
*Stony Point Christian Church*



1798 - 1998

10100 Stony Point Road  
Charlestown, Indiana

November 22, 1998

*“Looking forward to our third century of service to our Lord”*

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## DEDICATION

Two hundred years ago, brave people in search of a new frontier saw the need to establish a fortress for morality in the wilderness of the Northwest Territory. People of that era who moved to this untamed land often came here to escape the “Civilization” of the Eastern Seaboard and in order to enjoy the freedom and opportunities of this new land.

Very early on in Indiana’s settlement, four Christians who had moved to this area from New Jersey in the waning years of the 1700s desired a church in which to worship their Lord and called upon the Baptists of Kentucky to assist them in establishing a congregation in the wilderness. In addition to the hardships of building homes in the wilds of Clark County, the early members of the congregation took on the difficult task of erecting a meeting house, finding ministers and traveling long distances to worship in a region without roads.

As the years went by, the number of committed members continued to increase and, as a congregation, they dedicated themselves to helping this church grow. Maintaining the church on the truth of the Word of God was a task for many during the mid-Nineteenth Century. Many of the members were willing to give up long-time friendships in order to be faithful to the Bible. There were many long-term disagreements about doctrine and theology.

During the past two centuries, many other members had to sacrifice to keep this church alive. Some have driven throughout this area transporting children and families in order to give new life to this congregation. Others have had to give financial support, even though they were economically distressed. Many have dedicated innumerable hours to preparing and teaching the Word on a weekly basis and to maintaining and repairing the meeting house.

There were times during the Twentieth Century that this church was near extinction but each time it was revived by a renewal of the members’ spirits and a rededication to God and his work.

To the brave souls of the Charlestown area who committed themselves to God and who acted on this commitment as members of this church, we dedicate this book. To them we owe a debt of gratitude. May we commit ourselves to follow in the paths of Christian service that they blazed.

The Congregation of Stony Point Christian Church

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## ACKNOWLEDGMENTS

As the editor of this volume, I would like to thank the following for their invaluable assistance in making this publication possible:

God Almighty, for inspiring our Church ancestors to found the first Protestant Church in Indiana in what was a difficult and trying time

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James Prather Phillips (my son), as he begins his seminary studies at Cincinnati Bible College

## ORGANIZATION OF THE FIRST PROTESTANT CHURCH IN INDIANA

The last few decades of the 18<sup>th</sup> Century were exciting times in colonial America's history. Revolutionary War hero Col. George Rogers Clark in 1778 and 1779 led the American campaign that captured the British forts of Kaskaskia and Cahokia.

On February 24, 1779, the British surrendered Ft. Sackville at Vincennes. The war ended in 1783 and added an enormous tract of land then known as the "Northwest Territory" consisting of what is now Ohio, Indiana, Illinois, Michigan and part of Minnesota to the new "United States." The Mississippi River became America's western boundary.

This was a tremendous victory for the fledgling country and a thrilling opportunity for brave men, women and children who yearned to leave the congested Eastern Seaboard for the freedoms of the "West."

In the late 1700's, the land now known as Indiana was still part of the Illinois Territory. Gen. Clark and his men were given about 149,000 acres of land by the Virginia government in 1786, in lieu of payment for their services in the Old Northwest during the War. This giant tract of land was called "Clark's Grant," the majority of which is now Clark County and a sizeable portion of Floyd County.

This grant of land was naturally the area where the first considerable settlement of English-speaking people in Indiana was made. With the coming of these English-speaking people to this land also came the first Protestant churches.

The early settlers of frontier Indiana were, for the most part, hard-working and industrious people who had immigrated from Europe by way of the newly-united American colonies in pursuit of liberty and religious freedom.

At that time, Southern Indiana was a true wilderness of dense forests and wild animals (bear, wolves, panthers and poisonous snakes). Settlement by white men was hampered by hostile Native Americans who roamed the land in large numbers and who were encouraged by the British to make brutal attacks on the early settlers, in an effort to retain the English claim on this bountiful land.

Clark County was officially formed in 1801, with the first session of the County Court being held at Springville, a settlement not far from present-day Stony Point Christian Church. The county seat was first officially established at Jeffersonville, moved to Charlestown in 1811 and moved back to Jeffersonville in 1878.



The Falls of the Ohio, circa 1860; courtesy of the Falls of the Ohio State Park in Clarksville

At the turn of the 19th Century, roads were non-existent in frontier Indiana. There were only wagon ruts and paths through the forests and waterways that wound through the region. These creeks, streams and rivers were the "highways" of the day.

The mighty Ohio River was comparable to one of our modern-day interstate highways – a very efficient means of transportation, at least until one reached the dreaded Falls of the Ohio. In only three weeks' time, a pioneer family could



## SILVER CREEK/STONY POINT TIMELINE

- 1798 Congregation of 4 chartered as a Baptist Church; located on Owens Creek, east of Charlestown.
- 1801 Church began meeting at Elisha Carr's home on the banks of Silver Creek, west of Charlestown.
- 1804 Log meeting house built on property donated by Elisha Carr at Silver Creek.
- 1805 First burial at Silver Creek Cemetery – Francis McGuire.
- 1812 Massacre at Pigeon Roost; 24 people killed.
- 1812 Silver Creek Baptist Association organized. Initially consisted of Silver Creek, Mt. Pleasant (near Madison), Fourteen-Mile Creek, Knob Creek, Upper Blue River, Lower Blue River, Camp Creek, Salem, Indian Creek and White River Baptist Churches.
- 1816 Indiana Territory is granted statehood.
- 1824 Log meeting house replaced with a brick meeting house measuring 28 feet by 46 feet.
- 1829 Majority of the congregation chose to be governed by the Scriptures of the Old and New Testaments rather than by the Baptist Articles of Faith. A minority group of 10 “withdrew to the Shade” in protest and were referred to as the “Sinkhole Baptists”.
- 1837 Silver Creek Baptist Association disbanded.
- 1854 Clark County Christian Cooperative formed.
- 1856 05/03/1856 Decision made to build new meeting house on property owned by David Drummond.  
05/23/1856 Reference to congregation as Church of Christ at Silver Creek.  
05/24/1856 Decision made to let old church building remain standing.  
06/07/1856 Reference to congregation holding new deed as Christian Church at Silver Creek.
- 1858 Construction of building completed.
- 1859 Decision to give old brick building at Silver Creek to “Baptist Brethren of Charlestown”
- 1861 Baptist group from Charlestown dismantled and then rebuilt the brick church, using many of the same brick
- 1875 Silver Creek Cemeterial Association formed.
- 1877 *Last reference in Minute Book to congregation as “Silver Creek”*<sup>52</sup>
- 1887 *First reference in Minute Book to congregation as “Stony Point”.*<sup>53</sup>
- 1921 “Trustees of the Christian Church at Silver Creek, commonly called Stony Point church”, quitclaimed the deed for Silver Creek Cemetery to the Silver Creek Cemeterial Association.

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<sup>52</sup> 03/19/1877: “At her residence, Sarah Coombs, wife of John Coombs, Senior, was immersed by Elders H. C. Jackson and R. L. Howe; and recognized as a member of the Silver Creek Congregation.”

<sup>53</sup> 1887 Membership Roll of “Stony Point Congregation, Charlestown, Indiana.”

# APPENDIX

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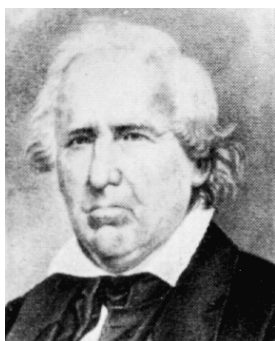
From Madison Evans'  
BIOGRAPHICAL SKETCHES OF THE PIONEER PREACHERS OF INDIANA  
Published in Philadelphia, PA by J. Challen, 1862, pages 42-56

Courtesy of Hans Rollmans' "Restoration Movement" website at:  
<http://www.mun.ca/rels/restmov>

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**Biographical Sketch of  
ABSALOM LITTELL (1788-1862) and JOHN T. LITTELL (1790-1848)**

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Absalom Littell; courtesy of  
Hans Rollman

The subjects of this sketch were both born in Fayette county, Pennsylvania – Absalom in the year 1788, and John T. in 1790. Their parents were poor, and both members of the Presbyterian Church.

In 1799 their father, Absalom Littell, who was a soldier in the Revolution, emigrated to what was then the far West, and settled on the west side of Silver creek, in Clark's grant, Northwestern Territory; or, in what is now Clark county, Indiana.

At that date there were but few "pale faces" in the Territory, and no settlements between them and the Rocky mountains, except a few French stations, or forts, containing a small number of Americans. The great West, that is now shaking the earth with its giant tread, was then in its infancy, eager for new ideas, and more susceptible than now of religious impressions. The influence of the Christian preacher in that day was, therefore, like that of the parent over the child.

Before the advent of the school-teacher to that part of the world, both Absalom and John T. had almost attained to their majority; hence they received but little instruction save that which was imparted in the domestic circle. Yet, by their own exertions, they became tolerably well informed; and of the Holy Scriptures especially they acquired a thorough and ready knowledge. Absalom, being more fond of literary and scientific pursuits, became the better teacher. He was well versed in parliamentary rules, and none was more frequently called to preside over religious meetings. Though his own life was regulated by the "perfect law of liberty," yet he had a respectable knowledge of the civil law; and his judgment in legal matters was as decisive as it was gratuitous. He peaceably settled many controversies between his neighbors, adjusting their differences with far more candor and fairness than a fee-hunting attorney would have done.

As there were no schools, so there were no churches. North of the Ohio river, and west of the Miami, not a single Protestant spire was to be seen. With a few exceptions there were no songs save the savage chant that led on the war-dance; no prayers, save those offered to the Great Spirit under the shadows of the tall oaks.

It was not until the year 1798 – a twelvemonth previous to the immigration of the Littells – that the first Protestant congregation was organized in Indiana Territory. This was a Regular Baptist church composed of four members, and established on the Philadelphia Confession of Faith.

The organization was effected a few miles northeast of the Littell settlement, but the first house of worship was subsequently erected on the east bank of Silver creek, near Mr. Littell's farm, where it became widely known as the Regular Baptist church at Silver creek . . . the oldest Protestant, and, perhaps, the first Reformed, church in the State.

Immigrants arriving constantly, brought with them their respective religious views, and it was not long until the people were favored with preaching by the representatives of the several leading sects.

Absalom Littell, sen., being an elder in the Presbyterian church, usually went with his family to that place of worship. Yet he was comparatively liberal in his views, and, in the absence of the Presbyterian minister, he attended, without partiality, the meetings of the various orders by which he was surrounded. By this means his sons acquired some knowledge of all the doctrines taught thereabout. Absalom was disposed to walk, if at all, in the steps of his father's faith, while John T. soon became much inclined toward the Baptists.

During the Indian troubles of 1811 and '12, Absalom and his eldest brother, Amos, served in the army of General Harrison; while John T. and others rendered no less important service as home-guards. Block-houses were built, sentinels posted, and every precaution taken to protect the women and children in the absence of their husbands and fathers. Amos was in the memorable battle of Tippecanoe, and Absalom was among the forces that marched to the relief of Fort Harrison, then in command of Lieutenant - afterwards President - Taylor.

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# “SILVER CREEK CHURCH”

Article from the  
National Democrat Newspaper  
May 22, 1885

## COUNTRY CORRESPONDENT

### SILVER CREEK

Transcribed by James D. VanDerMark, April 1995  
Proofread against the original by Rhonda Couch Clapp, October 1998

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Saturday, May 16, was the day set for the annual meeting of Silver Creek Cemeterial Association, and thither accordingly a great throng of people from the surrounding country travelled to honor their dead.

At 10 o'clock fully a thousand people were gathered under the shade of the beech grove near the cemetery, and many walked among the mounds, scattering flowers upon them. It was a notable gathering.

The Association met at 10:45 with the singing of a hymn. Among the audience were many of the old settlers of the surrounding country, while the young people had turned out also in large numbers.

Dr. Coombs, President of the Association made a few remarks after the singing, convening the meeting. Secretary W. H. McCoy, of Franklin, then read the programme.

Rev. McClain of Charlestown, read the Scriptures and Elder Andrew offered a fervent prayer of thanksgiving for the pleasure of meeting again. The meeting then sang: “All Hail the Power of Jesus Name,” led by Elder Harry Jackson, of Charlestown.

Mr. McCoy next read the proceedings of last year's meeting which were approved.

The Committees then reported.

Elder Jackson made a report on Committee on music. He stated that the committee had been much dispersed by removals, but he thought it was not necessary to take any steps.

The Committee on speakers reported.

The Committee on Obituary reported that there had been a greater mortality in the Association last year than for many years. The deaths during the year were:

George, infant son of George Jacobs, died, August 6, 1884.

Mrs Sallie Mitchell, died August 20, 1884.

Victor Bottorff, died September 11, 1884.

Infant of Wm. Creamer, died October 8, 1884.

John, son of Wm. Powell, died October 15, 1884.

Maud Jackson, November 17, 1884.

Infant son of James Carr, November 26, 1884.

Infant of Joel Coombs, December 2, 1884.

Mrs. Mary Walker, December 20, 1884.

John Coombs, January 15, 1885.

Mrs. Jennie Hill, December 2, 1884.

After the report of the Committees Rev. T. B. McClain addressed the Association. He said, that in life all have a view to the possible overthrow of their plans. This lightens disappointment. Life and its plans are uncertain. One thing is certain, life will end. It will come sooner or later. Why is it, that so much of our life is spent for its uncertainties and so little for the certainties. Man should plan and work, but always with the fact in view, that all may end at any moment.

But people object to think of death. It is believed to be a gloomy subject. It is not. We should be so familiar with it, that we may think of it with complacency.

It is a sad thing to part but we shall meet again.

Every man should prepare for the last event.

While this is true, there is more happiness in life than mourning. The sun shines many more days than it is hidden.

We may imagine ourselves much worse afflicted than we are. This meeting will do you good. A wise man said, it is better to go to the house of mourning than to the house of mirth.

Your society is entirely unique. It is probably the only one of its kind in the county. I have never met with a similar one. It's a good one, its purpose is right and proper. The dead may here sleep undisturbed in a pleasant spot.

There will however, come a time when this graveyard shall be useless. This is a happy hope, that one day there will be one to raise the dead and restore them to life, the better life. It is a grand thought.

At that great time we shall not regret any suffering, any toil for Christ's sake. All things shall work for the ultimate good of them that love him. We look forward to a city that has its foundation in God.

“Friends, as we come here to the graves of our friends, let us come as wise persons, prepared and ready to go to the Great Reunion at any time.”

The address was a fine one and was attentively



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## ABSTRACT FROM RECORDS OF SILVER CREEK BAPTIST CHURCH

The following are abstracts from two primary sources:

(1) The original church records of Silver Creek Church for the period from February 1799 through the final entry in that volume on March 25, 1837. The original 1799-1837 record book is in the possession of the Indiana State Library in Indianapolis. However, an excellent microfilm copy can be found at the James P. Boyce Centennial Library at the Southern Baptist Theological Seminary in Louisville. Certain explanatory comments are included from William H. McCoy's 1880 book, "*History of the Oldest Baptist Church in Indiana*".

(2) The original church records of Silver Creek Church for the period from April 22, 1837 to an entry dated 1952. This minute book is in the possession of Stony Point Christian Church but it has been microfilmed and is available at the Indiana State Library.

The records abstracted here are NOT precise transcriptions of the church meeting minutes. Records of events have been paraphrased for brevity. Some original entries are altogether illegible. Remember, too, that some of the record keepers in those early days were notoriously bad spellers. Names were written phonetically and are sometimes spelled differently, even within the same sentence!

We have tried to include every single entry noting the name of a member or participant for the benefit of family history researchers. Though we have attempted to retain the original (often erroneous) misspellings of names, spellings of certain words have been standardized here for ease of reference (for instance, in 19<sup>th</sup> Century script, a hard "s" was written as an "f"; here, the word "Sifter" has been modernized to "Sister"). In some instances, certain explanatory comments have been inserted; those remarks are found here inside brackets { } and are *italicized*.

The records for meetings at which nothing of note is recorded are omitted here for brevity. In every such instance, the original record reflects a meeting taken place on a certain date with a record indicating something to the effect of:

*"The Church met and after praise and prayer to God for his blessing proceeded to business. Enquiry for peace. A door opened for the reception of members."*

There are several terms with which you should acquaint yourself before trying to interpret the records that follow:

**"Church"** – Though this may seem obvious, references herein to the "Church" are to the generally to the *congregation*; the building was almost exclusively referred to as the "meeting house". Such references were usually in the feminine case, as the Church is referred to in the Bible as the "Bride of Christ".

**"Dismissed", "Letter of Dismission"** -- A member requested a letter from the Church certifying that he/she was a member in good standing and such a letter of transfer of membership was then delivered to the member's new church. There are hundreds of such requests in these records.

**"Erased"** – Presumed to mean that a member asked or it was decided by the Church to remove the member's name from the record. In several instances below, names have been struck out. This may have been done when a member joined another church without asking for a letter of transfer (dismission).

**"Excluded"** – The member was found guilty of a transgression against the Church and was cut off from fellowship with the Church (meaning the congregation); upon making amends and seeking forgiveness, excluded members were usually offered "the hand of fellowship" and reunited with the congregation.

**"Excommunicated"** – Apparently the most severe punishment administered by the Church. This appears to have been reserved for only the most heinous acts when the offending member refused to ask for forgiveness.

**"Received by Confession"** – The prospective member appeared before the Church and confessed his/her sins, accepted Jesus as his/her personal Savior; followed by immersion (baptism)

**"Received by Experience"** – The prospective member related an spiritual experience of having been impacted by the Holy Spirit and made a confession; followed by immersion (baptism).

**"Received by Letter"** – A member accepted into membership in the Church by offering a letter of dismission from another Church, thus indicating that person's good standing in the former Church.

**"Removed"** -- The member did not attend for an extended period of time and was eventually removed from the list of members.

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ABSTRACTED FROM THE ORIGINAL CHURCH RECORDS

- 11/22/1798 “The Constitution – We the Church of Christ on Owens Creek in the County of Knox and Territory Northwest of the River Ohio in the Illinois Grant was constituted as a Church on the *scriptures of the Old and New Testament* and principles of the Baptist Confession of Faith adopted at Philadelphia in the Year of our Lord 1765. Being constituted by Brother Isaac Edwards, where we have hereunto set our hands this Day and Date above written. /s/ **John Fislar, Sopia Fislar, John Pettet, Cattren Pettet.**” *{Italicized text inserted in text in original book.}*
- 02/16/1799 Church meeting at home of Brother John Pettet. Bro. William Kellar chosen Moderator. Bro. Pettet nominated Clerk.
- 03/16/1799 Uneventful meeting.
- 04/13/1799 Uneventful meeting.
- 05/11/1799 Uneventful meeting.
- 06/08/1799 Uneventful meeting.
- 07/06/1799 Brother James Abbet *{Abbott}* and Sister Margaret Abbet received by letter; Stephen Shipman by experience. Church Meetings to be held every fourth Sunday and Communion every three months. Brother Fislar, Moderator; John Pettet Clerk.
- 07/27/1799 Sarah Huff received by experience. Brother Abbet granted liberty to exercise his gift *{as a minister}*.
- 08/24/1799 Hinfon *{Hinson}* Hobbs received by letter. Five Deacons chosen. A letter to be written to the Association and Messengers appointed to carry it. Decision to hold next Church Meeting at Brother Shipman’s.
- 09/28/1799 Uneventful meeting.
- 10/26/1799 Bro. Hobbs to write some Rules of Church Discipline and present them at the next meeting.
- 11/23/1799 Rules of Church Discipline set out. Members to be received by unanimous consent; members to be excluded from fellowship by a vote of the majority if unanimity cannot be had; no member to be received into or excluded from fellowship except on a day set apart for Church business unless every member have due notice; our method of doing business of a publick nature be in publick and such business as the Church may judge to be of a private nature be in private; Church “believes it to be the duty of all Her Members to fill up their Seats at Meetings of Business and any Members Omiting so to do we believe them to be Guilty of Disorder, unless they are providentially Hindered.”
- 12/21/1799 Uneventful meeting.
- 01/17/1800 Uneventful meeting.
- 02/22/1800 Uneventful meeting.
- 03/22/1800 Received William Coombs by letter.
- 04/12/1800 Uneventful meeting.
- 06/07/1800 Uneventful meeting.
- 07/05/1800 Received John Dunlap and Jemima Dunlap and Elizabeth Shipman by experience.
- 08/02/1800 Church believes it to be her duty to have Brother Abbet ordained. Application to be made to Churches at Harrods Creek, Long Run, Buck Creek and Elk Creek for ministerial help in the ordination of Bro. Abbet. Ordination set for Saturday before Fourth Lord’s Day in September. Bro. Shipman to deliver messages to sister churches. Bro. Pettet and Bro. Hobbs to be messengers to the next meeting of the Association.
- 08/30/1800 Received Mary McCafferty by letter. Bro. Fislar and Bro. Pettet to be examined by the Presbytery in order to set them forward to the office of Deacon. Bro. Hinson Hobbs licensed to preach.
- 09/28/1800 Uneventful meeting.
- 10/23/1800 Uneventful meeting.
- 11/19/1800 Uneventful meeting.
- 12/19/1800 Uneventful meeting.
- 01/22/1801 Uneventful meeting.
- 02/14/1801 Future Church Meetings to be held every second Saturday in the Month.
- 03/07/1801 Uneventful meeting.
- 04/11/1801 Sister Hobbs received by experience. Bro. Cambmel *{Campbell}* received by experience.
- 05/09/1801 Brother Hobbs requests a letter of dismissal “but the Church agreed that he should wait till next meeting.”
- 06/13/1801 Brother and Sister Hobbs received their letter of dismissal.
- 07/11/1801 Sister Cammel *{Campbell}* received by experience. Received Elisha Carr by experience after adjournment.
- 08/08/1801 Thomas Barry, Fanny Needum and Sister Owens received by experience; Margaret Shipman received by letter.
- 08/27/1801 The Church met at Bro. Carr’s on Silver Creek; two-day meeting. Nancy Carr and Nelly Stewart received by experience. Sister Sarah Royce by relation and Sister Harrison by experience. 2<sup>nd</sup> Day (8/28/1801), received Jean Coovert *{Covert}* and Sarah Needles by experience.

- 09/12/1801 Agreed that Church Meeting to be held at Bro. William Coombs, Sr.'s once in three months.
- 10/11/1801 Received James McCoy, Hezekiah Applegate and Rachel Coombs by experience. Sister Lette Harrod by relation.
- 11/07/1801 Meeting at Bro. Wm. Coombs, Sr.'s home. Bro. and Sister Cammel {*Campbell*} received their letter of dismissal. Motion pending to send for Bro. Hobbs.
- 12/12/1801 Bro. James Stewart received by letter. Nancy McCoy by experience. A motion to ordain Bro. Abbet. A Presbytery to be called regarding his ordination. Three Brethren to talk to Sister Owens. Motion about the building of a Meeting House referred to next meeting.
- 01/09/1802 William Goodwin offered a letter. Not received. Question concerning the Rules and Committee appointed. Sister Abbet to talk to Sister Owens and make report to the church. More discussion about building meeting house. Agreed to have Elders.
- 02/12/1802 Bro. Downs offered a letter. Not received. Hannah Coombs receiver by letter. A place proposed for a Meeting House. Mr. Bloan offers to give 1 acre of ground and timber for the purpose. Bro. Dunlap made a similar offer. Agree to build one 20 by 24 ft. with two chimneys. Sister Owen forgiven. Motions made concerning Elders and Deacons.
- 02/13/1802 The Presbytery came; Brother Abbet preached his trial sermon and found worthy of ordination.
- 02/14/1802 Bro. Abbet ordained a minister of the Gospel. Bro. {*John*} Fislar<sup>59</sup> ordained a Deacon. Sister Caty Newland and Bro. William Harrod received by experience. William Coombs received by experience on February 13, 1802.
- 03/13/1802 Bro. Pettit desires to be released from office of Deacon. George Newland received by relation. Elizabeth Soverns made a recantation after seclusion from another church; letter written to that church. Hannah Barry received by experience. Matter of building Meeting House laid over till Fall. Bro. Harrod, Bro. Jas. Stuart and Bro. George Newland nominated as Elders. The church agreed to pay the ferriage of any Baptist minister that wishes to cross the river to visit the church. Agreement that Bro. Abbett be made pastor. Bro. Abbet made a motion that a "Communion Season" be had in June and "the washing of feet".
- 03/15/1802 The Church adopts the following Orders: (1) When the Church is come together to do business they choose a moderator whose duty it shall be to keep the church in order and then the next meeting if convenient. (2) To invite Members from Sister Churches to a seat with us for their council but not to give a vote on internal business. (3) To enquire if peace abounds. (4) If peace abounds, to open a door for experience or letter. (4) When a person is about to speak, he shall respectfully address the Moderator or Elder on his feet and, upon making a motion, if it is seconded, it shall be taken up (if not objected to); if objected to, the mind of the Church to be taken. If not seconded, it shall fail. Nevertheless, he may renew his Motion when he thinks it convenient. (5) No person to speak more than twice to any one motion without leave of the Church. Notwithstanding, the Church may not use restraint to the prejudice of any Member. (6) No business to be done in private but what is deemed of the Church to be of a private nature. (7) Members not to be absent without leave to keep up strict discipline in the House of God.
- 04/12/1802 Bro. Pettit is released from office as Deacon. Church meeting to be held at Bro. Coombs, Sr. half the time. Complaint laid in against Sister McCafferty.
- 05/08/1802 Sister McCafferty cited a second time; she did not appear, "being providentially hindered". Sister Mary Shipman to deliver to her a letter. Bro. Stuart and Bro. Coombs, Sr. to speak to Sister Stuart and Sister Abbett. Sister Huff to talk to Sister Owens. Elisha Carr chosen Deacon. {*He held this post until 11/23/1822.*}
- 06/12/1802 Bro. Goodwin received by letter. David Stuart received by experience. Bro. Downs received by letter. Mary Huckleberry received by experience. Discussion of the practice of washing of feet and reference to the 15<sup>th</sup> Chapter of John. Left to the discretion of the Members to participate. Letter received from Chinowiths Run Church concerning Elizabeth Soverns, "but no satisfaction could be had"; another letter to be written to Brasharese Creek Church for information. Mary McCafferty secluded for the "heinous and abominable sin of defraud, being sufficiently proven". *Wm. McCoy* reports in his 1880 book that in 1802, certain persons were received as candidates for baptism, but for some cause neglected to be baptized, until the church decided, "that the members received and not baptized, should be talked to" {*admonished to duty*} for "omitting the ordinance." June 12, 1802, a committee reported that "the sisters freely resign to the ordinance."

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<sup>59</sup> One of the four founders of this church.

## SURNAME AND LOCATION INDEX

We've tried diligently to abstract the preceding records and remain consistent with the spellings found in the original records. Occasionally names are spelled differently, even within the same sentence. Be sure to check under all possible variant spellings for the surname you seek in this index. For instance, references to the name WORRALL will also be found under WHORALL, WHORRAL, WHORRALL, WORRAL, WORREL and WORRELL.

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