

Sand Lick
Primitive Baptist
Church

**The First
One Hundred Years**

1837-1937

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E. J. Sutherland |
Clintwood, Va



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Sand Lick Baptist Church House (1937)
Built 1896

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SAND LICK PRIMITIVE
BAPTIST CHURCH

THE FIRST HUNDRED YEARS

1837-1937

A HISTORY OF THE OLDEST
RELIGIOUS ORGANIZATION

IN

DICKENSON COUNTY,

VIRGINIA

By

ELIHU JASPER SUTHERLAND

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FOREWORD

Sand Lick is in the midst of Sandy Basin, a large territory high against Cumberland Mountain on the Virginia-Kentucky border. Sandy Basin is drained by Russell Fork of Big Sandy River, which has its outlet through the far-famed Breaks of Sandy, eight miles north of Sand Lick. Sand Lick is known as the Jamestown of Dickenson County, for it was here that the County's first permanent settlement was made about 1808, the first school was taught in the early thirties, the first church was organized in 1837, and the first muster-ground was used prior to the Civil War.

Some of my earliest and happiest memories have to do with going to meeting at Sand Lick Baptist Church. As a tiny lad I often went there on the fourth Saturday or Sunday in the month. I rode the seven long miles perched on a sheep-skin cushion behind my father or mother on "Old Suz," the family mule. Later as I grew older, I frequently walked the distance, sometimes letting my bare feet loiter lovingly in the soft pools of sand and dust or mud along the stony road. There were also days when socks and shoes were carried in hand until we came to the last bend in the road above the church-house, and again discarded as wearing apparel at the same point on the return journey.

In those good old days the church vied with the school in the interest of the public. It was the center of community gathering, planning and thought. People assembled there not only to worship God but to hear the neighborhood news, to renew old acquaintances, to ask the advice of more experienced neighbors as to disturbing matters concerning the farm, livestock, sickness and medicine and the thousand and one things that come in the life of an isolated community. There were a few rough, narrow wagon roads, no telephones, nor railroads, nor automobiles, and mail arrived only thrice a week, with barely enough parcels to fill a small pouch. Opportunities for social intercourse were very limited, and the monthly meetings at Sand Lick furnished most of them. Most of these conditions have changed very materially within the last forty years, yet the drawing power of the Sand Lick Baptist Church has not diminished.

Like those of other old churches born in pioneer surroundings, the records of Sand Lick Baptist Church were not elaborately made, nor did they include the proceedings of every meeting. Unless we use reliable tradition to fill in the gaps in the records, the story is somewhat stale and gaunt. A century removes all the actors and eye-witnesses, and the conscientious historian faces a fearsome task in recapturing the names of the actors and the facts of each event. However, the church clerks have fortunately pre-

served—though in sadly be-draggled condition—all the church books in which were entered the minutes of most of the meetings, together with lists of the members at various times. This is the framework on which I have built this short history. From the records of a few other churches and the minutes of the Washington District Association an occasional entry has shed light on the activities of Sand Lick Baptist Church.

The first two Sand Lick Church Books, covering the period from 1837 to 1890, the Reeds Valley Church Book from 1823 to 1858, and the minutes of the Washington District Association from 1811 to 1895 have been transcribed and copies deposited in the Virginia State Library for safe-keeping. I have had the use of all these records in their original form. To them I have added the testimony of eye-witnesses during the last two-thirds of a century. Some of them have been Elder William L. Edwards, Elder William B. Sutherland, Andrew J. Edwards, Richard L. Counts, Elijah Rasnick, Elijah S. Counts, Jr., (in point of membership the oldest surviving member of the church), Eunice Colley, and Margaret (Peg) Colley.

It is hoped that this little sketch will help save from oblivion some of the most important events connected with Sand Lick Baptist Church, and that its perusal will furnish pleasure and profit to the reader. As Sandy Basin's first church, its first century of service has seen many remarkable changes occur in the community. It is worthy of note that no material changes have been made in the articles of faith of this church. It has always offered its members a home of peace, brotherly love and unvarying principles of faith. Here still in the forests, away from the bustle, confusion and religious buffoonery of the outside world, this church goes serenely on worshipping God in the same old-fashioned way, without pomp, self-praise, hypocrisy or far-flung publicity.

December 14, 1937.
Sunset Hill,
Clintwood, Virginia.

ELIHU JASPER SUTHERLAND.

Sand Lick Primitive Baptist Church

CHAPTER ONE GENESIS

“In the beginning God created the heaven and the earth.” These words begin the inspired story of heaven and earth and everything in them. On the sixth day God created man in his own image, and man began to multiply and replenish the earth. Sin crept in; man was driven from the Garden of Eden; Moses wrote the laws on the tablets of stone on Mt. Sinai; and the people lived under these laws until the coming of Jesus Christ about two thousand years ago.

Then came John the Baptist preaching in the wilderness of Judea, saying: “Repent ye: for the kingdom of heaven is at hand.” Here is an ancient example of what was done around about old Sand Lick a century ago. And like the brothers and sisters in this Virginia mountain church, Christ went down into the water and was baptized by John. There it was in the River Jordan; here it was in the Russell Fork River.

When Christ saw the agony of Gethsemane awaiting him, he said to his apostle Peter: “And upon this rock I will build my church; and the gates of hell shall not prevail against it.” The church did not die on the Cross. Christ left it with Peter and his brethren for a sign and a home of peace and love for God’s children while here on earth.

Through the intervening centuries the Church of Christ has come down to us. The years have been filled with hope and despair, victories and defeats, yet unfaltering and filled with holy faith, the church has survived. It has been persecuted by bigots, infidels, and the world; betrayed by new Judas Iscariots; and glorified by many saints and martyrs. It has continued to exist, even though it has at times assumed different names. No one now knows precisely when the word Baptist was first applied to a church, but it was probably in Switzerland during the sixteenth century.

When immigrants from Europe, many of whom were fleeing from religious persecution, began to populate the New World, they carried their religious faiths with them. Thus Baptists appeared early in America. It is said that the first Baptist church in America was formed at Newport, Rhode Island, in 1638. Baptist churches were later organized in North Carolina and Virginia. The Kehukee Baptist Association was organized in North Carolina in

1765, and the next year the Kettocton Baptist Association in Loudoun County, Virginia.

Westward with the tide of immigration went members of these Baptist Associations. Rapidly new churches sprang up along the receding frontier. These widely scattered organizations gradually gathered into new and more convenient associations. God came with His children into the depths of the wilderness, and they built rude but happy temples for His worship.

It is said that Squire Boone, a brother of the redoubtable Daniel Boone, was the first Baptist preacher in what is now Russell County, Virginia. These brothers spent at least one winter in the vicinity of Castlewood—1774-75. Soon afterwards two Baptist churches were organized in Southwest Virginia, one of which was called Clinch River Church. But in a few years Indian wars broke up these churches. A few members returned after the Indian depredations abated, and the Clinch River Church was revived. In 1788 some of the members of this church formed a new church in Glade Hollow, and this new church that year joined with neighboring churches to constitute the Holston Baptist Association. Other early Baptist churches in the Clinch River section of Russell County were at Castlewood (1806), New Garden and Reeds Valley, this last church succeeding the Glade Hollow organization. These old churches kept the faith alive and became the mother churches of nearly all the churches that now constitute the Washington District Baptist Association, and many other Baptist churches in Southwest Virginia. The Washington Association was organized in 1811, and it is still a mighty bulwark in a sea of unbelief and new non-Baptist doctrines. It numbers yet among its faithful members the old churches at Reeds Valley and New Garden, which were among the first churches to join it after its constitution.

No minutes of these old churches prior to 1823 are known to exist. The exact dates of their establishment and the names of the members at their constitution are not now known. Fortunately the complete minutes of the Washington Association from its establishment have been preserved, and they tell us something about these churches thereafter.

This venerable association held its first session at North Fork Church, Washington County, Virginia, in October, 1811. Seven churches constituted the charter members of this association, to-wit: St. Clair's Bottom, North Fork, Abraham's Creek, Meadow, Mill Creek, Glade Hollow and Castlewood. Glade Hollow Church was recorded as Reeds Valley Church in 1813 and thereafter. New Garden Church

was admitted in 1815. The minutes for 1811 do not show statistical records of the component churches. In 1812 Glade Hollow had 86 members; in 1813 Reeds Valley reported 71 members; and in 1814 it had 68 members. Thereafter its membership varied from 50 in 1829 to 150 in 1838.

The Glade Hollow (or Reeds Valley) messengers for the first five years were: 1811—Edward Kelly and William Wallis; 1812—Edward Kelly, John Jessee, and Fleming Burk; 1813—Edward Kelly, Fleming Burk, John Wallis, and Richard Johnston; 1814—Edward Kelly, John Colley, and Fleming Burk; and 1815—Edward Kelly, John Colley, and Fleming Burk.

CHAPTER TWO

SAND LICK CHURCH BEGINS

Reeds Valley was the mother-church of Sand Lick. It lay within the path of the migration that rolled across Clinch River and Sandy Ridge to settle in Sandy Basin during the early years of the nineteenth century. Richard Colley was the first permanent settler on Russell Fork within the Basin, or "Sandy" as it was then called. He was a colorful character—a backwoods Nimrod, whose exploits are still told with awe about the firesides in this section. While he was not a member of any church, nor did he pretend to virtues he did not possess, many of his kin were the leaders that helped establish a church in this vast wilderness. He had been born and reared within a mile or two of the Reeds Valley church. His brother, John Colley, was an active member of that church, and served as deacon for several years. Another brother, Thomas Colley, who lived in Washington County, Virginia, was one of the best known and beloved elders in the bounds of the Washington Association. Elder John Smith, then living on Dumps Creek, had married Elizabeth Hamon, a niece of Richard Colley. Richard Colley married Crissa Counts, a daughter of John and Peggy (Kelly) Counts. Both of her parents were members of Reeds Valley Church. Crissa Colley's uncle, Edward Kelly, was one of the earliest and most valuable elders of the Baptist church in Southwest Virginia. Her sister, Elizabeth Counts, married George L. Jessee, who was long one of the leading members of Castlewood Church. He was a brother of Elder David Jessee, Senior, another early and devoted "feeder of the flock." Elders Colley, Jessee, Kelly and Smith constituted as brilliant and eloquent a quartet of ministers as lived in any section of the State during the first half of the nineteenth century. All four were related by blood or marriage to Richard Colley and his wife. Thus we have a striking example of how blood kinship aided in the formation of a brotherhood of spirit and belief.

Dick Colley began to stay in his hunter's cabin at Sand Lick about 1808. When he married, he moved his family there. Other hardy settlers soon afterward came into the Basin, and Sand Lick began to be the center of a community. The Fullers made their home near Sand Lick; the Rameys near Haysi; the Colemans, Deels and Stiltners on Russell Prater Creek and beyond; and the Owens and Fer-

rells farther up Russell Fork. Not one of these people had joined any church before they went into the Basin; yet God went with them, prospered and preserved them, and called them to the church in His own good time.

Eventually the people began to want to hear the word of God preached. It was many miles back across Sandy Ridge to the old home churches. Occasionally Elder Thomas Colley visited his brother at Sand Lick, as did Elder John Smith, a member of Reeds Valley Church. Elder Smith was a local doctor, and treated Dick Colley's son, James, when he was shot by Jonathan Harden in 1833. It is very probable that the neighbors would gather at the humble Colley home and ask these elders to sing and pray and preach for them. They were hungered and He fed them.

The first record found concerning preaching at Sand Lick was made by the clerk of Reeds Valley Church for its meeting held the first Saturday in March, 1836. This reference is as follows: "A motion was maid for a col Church meeting to be helld at the old Sand Lick on Sandy for the convenance of Receving of different persons by Expearance and Baptism which was granted by the Church and Appointed breathern Joseph Counts Riched Thompson Isaac McReynolds Charlie Ballow Joshuay Counts John Hicks Robert McReynolds To Attend with brth John Smith for that purpose and make Report of the saim by brother Joseph Counts." Joseph Counts had previously lived several years at Sand Lick near the home of his sister, Crissa Colley.

The proposed meeting was held, and the clerk recorded, without date; "we the united baptist Church of Christ meet At The Sand Lick according to appointment and Received Three by Expearance And baptism To wit David deal Jean firrel lisabeth owens." It is said that David Deel, who was a son-in-law of Richard Colley, was the first person to be baptized in Russell Fork River. No one now knows in whose home these first meetings were held.

At the April meeting at Reeds Valley it was agreed to hold another special meeting at Sand Lick, and the next entry is: "we the united baptist Church of Christ meet at the Sand Lick according To appointment and we Received Eight by expearance and baptism amstard Harper Harden owens John ferrel Sally ferrel Nancy Ramey Mary Deal Valentine Kinsir Benjamine Deel."

In June another special meeting was held at Sand Lick and eleven new members joined: "Richard Coalman Abigail Coalman Henry Coalman Sary Coalman Rebecka owens Andrew owans Jeams Ramy Elijah fuller Jemima Bartly Rachel Harper Dicy Kiser."

The next meeting was held at Sand Lick in August, when a still larger number—16 in all—joined the church: "Fredrick Stilton Sarah Stilton nancy Stinson Georg gipson hannah Coleman Abrham Coleman Stephen Coleman John Coleman Richard Yates—Church Jesee bartley mary Deal Ester Ramy Emma ferrel John Clevinger Jonathan Shortridge." There was joy and shouting in and around old Sand Lick. God's holy power surely was with the preachers, and He opened the people's ears and they heard. In four meetings within a period of five months thirty-eight people in the midst of this forest came out of the world and into the church. This was nigh unto a miracle, and one is reminded of the remarkable experience of John the Baptist at the River Jordan.

Sand Lick was stirred as never before. The people there suddenly felt their strength and straightway wanted a church in their own community. So on the first Saturday in February, 1837, when the Reeds Valley Church met at the Glade Hollow Meeting-House, the clerk faithfully recorded: "The Sandlick breathern Sent a petition for To have a constitution after consideration we thought it the best way To grant Them The privilage of an arme and That They May Chuse Them a pastoral minister and four deakens which will maik Them abel for business and maik there Returne Evry Three months."

The permission to form an arm of the Reeds Valley Church was quickly accepted, and the people in Sandy humbly met with great thanksgiving at Sand Lick during the same month and formed a church organization. The clerk's first entry in the Sand Lick Church Book is as follows:

"The Proceedings of the Church Business done for Reeds Valley By an Arm of the same held at Sand Lick, Russell County, Va. February the 25th day, 1837—

"The arm of Reeds Valley Church met at Sand Lick, and after worship proceeded to Business. 1st Called for felohip and found all in order; proceed to the appointing of officers, 1st. appointed Elder John Smith Pastor of said Church. 2nly. Appointed Richard Coleman Clerk, and John Ferrell, Felty Kinser and Amstead Harper and Jacob Stilton as Deacons of said Church. 3rly. proceeded to setting apart of our Deacons in Calling for holps. Elders John Smith and John Wallis was a presbytery whoo attended the ordination of said Deacons."

While neither the clerk of Reeds Valley nor of Sand Lick entered in their minutes the names of the members constituting the original congregation at Sand Lick, a list of members entered on the front page of the Sand Lick Church

Book 1 shows the first thirty-six to be members who joined Reeds Valley Church during the preceding year, to-wit:

| | | | |
|----------------------------|----|--------------------------|------|
| "Amsterd Harper.....dis | 1 | Jammia bartley.....ex | 19 |
| Harden Owens.....dis | 2 | Rachel Harper.....dis | 20 |
| John ferrell.....dis | 3 | fredricK Stilten.....dis | 21 |
| Sary ferrell.....dis | 4 | Sary Stilten.....dis | 22 |
| Nancy Ramy.....dis | 5 | NanCy Stilten.....ex | 23 |
| Mary deel.....dis | 6 | Gorge GibSon.....dis | 24 |
| Valintine KinCer.....dis | 7 | Haner Coalman.....dis | 25 |
| BenJamin deal.....dis | 8 | Abraham Coalman.....dis | 26 |
| David deal.....dis | 9 | Steven Coalman.....dis | 27 |
| Jane Firrel.....dis | 10 | John Coalman.....dis | 28 |
| Elizabeth Owens.....desese | 11 | RiChard Yeats.....dis | 29 |
| Richard Coalman.....dis | 12 | William Chirch.....dis | 30 |
| AbGaile Coalman.....dese | 13 | Jesse bartly.....ex | 31 |
| Henry Coalman.....dis | 14 | Mary Deel.....dis | 32 |
| Rebeche Owans.....des | 15 | Ester Ramy.....dis | 33 |
| Andrew Owans.....excluded | 16 | Emmy ferrell.....ex | 34 |
| Jeams Ramy.....dis | 17 | John Clevenger.....dis | 35 |
| Elijah fuler.....ex | 18 | Johnthan Shortreg....dis | 36." |

It is very evident that the above persons were original members of Sand Lick Church. The name of Crissa Colley is number 37 in the above-mentioned list, but no record has been found which gives the date she became a member of either the Sand Lick or Reeds Valley Church. However the next name (No. 38) on this list is Nancy Stiltner (Stilten), who, the clerk's entries show, was received by experience at the second meeting held on the 4th Saturday in April, 1837. This would indicate that Crissa Colley was most probably received as a member at the first meeting, and she should be counted among the original members. Jacob Stiltner's name does not appear in the list of members mentioned above, but as he was chosen a deacon at the first meeting, he was evidently also one of the original members.

John Smith, the first pastor of the church, was a native of Tennessee, and lived on Dumps Creek, Russell County, Virginia, for several years prior to 1843, when he moved to what is now Roane County, West Virginia. That he was an able and respected minister is proven by the confidence placed in him by Reeds Valley Church by appointing him to oversee the establishment of the new church. The Sand Lick Church records do not show how long he remained its pastor.

Richard Coleman, the first clerk, did not serve long as clerk, if the hand-writing in the minutes are to be relied upon. The records do not indicate when he ceased to be clerk or who succeeded him. However he retained his mem-

bership until he was granted a letter of dismissal at the August, 1856, meeting.

Of the first four deacons, all received letters of dismissal—Armistead Harper in 1839; Valentine (Felt) Kinser in 1848; John Ferrell and Jacob Stiltner (dates unknown). Armistead Harper's wife was Rachel Bishop, and they moved to what is now Roane County, West Virginia. To his new community also moved other Sand Lick and Clinch River people, such as Elders John Smith and Abednigo Kiser, and John Ferrell, Isaac Counts, and some Pressleys, Hamonses and Skeens.

CHAPTER THREE UP TO DIVISION OVER MISSIONS

—1837 TO 1845—

Now began a century of service to the people in the Sand Lick neighborhood. The establishment of a church at this place made it the center of religious and community interest and activity. Under the buffeting of time, religious confusion and social and economic change the old church has held firm to its faith and practices, and still draws the largest congregations that gather in Sandy Basin.

It is not known where the house stood in which the church was organized. However in a short time a meeting-house was erected near the Old Colley Graveyard on the point opposite the mouth of Lick Creek. It was built of logs and covered with rough boards. It was also used for school purposes. It is rather strange that the early church records do not contain any reference to this or later buildings used for church purposes. Nor did the church ever had a deed for any church lot until 1902, when M. P. Jackson and his wife conveyed the present church lot to the trustees of Sand Lick Church.

In a few years the place of meeting was moved about one-half mile to another log building on Tilda Anderson Branch. This building was also used as a school house and was on land owned by David Deel, one of its first members and long a deacon in the church. It was built by the neighbors, and a stone chimney was constructed at one end by Elder Abednigo Kiser and Andrew J. Edwards about 1855. This building became too small for the congregations and another house was erected nearby. This was a hewn log house about 20 feet wide by 40 feet long. It had no chimney for some years, and during cold weather was uncomfortable. One chilly day James Sutherland, the church clerk, admonished Elder Lewis Edwards "to make his sermon short meter for the people are freezing." The seats in these early buildings were neither ornamental nor comfortable. They were made of split-saplings held up by two wooden pegs at each end. They were backless, and did not invite sleepy or restless bodies.

The church records are not as complete as one would wish. The minutes show in short form some of the things that were done at most of the meetings. The proceedings

of several meetings are not recorded, and some of those recorded are too brief to give any intelligent idea of what occurred. The names of the moderator or other preachers are seldom given, nor did the clerk sign the minutes until after James Sutherland became clerk in 1845. Thereafter the minutes are more satisfactory.

The following is copied verbatim from Church Book One, and is typical of those recorded in the early days of the church:

"Church met at Sand Lick the 4 Satday in July 1842 and found in fellowship. ReSieved bi experenC and baptisum Nancy Suthland, pleasant bartly, Marget Coly, Joshuay Coly."

However we are thankful that these old brethren had enough of the spirit of God and perseverance in the face of so many obstacles to carry their organizations onward, ever onward, and leave us even these meagre written testimonials of their labors and their consecration. From the minutes of the church we can trace their toilsome, yet happy, path up out of the wilderness and into a modern world of conveniences and comparative ease. Some of the highlights of this Pilgrim's Progress will be retold herein for the pleasure, edification and profit of the present and future generations.

From a perusal of many of the incidents told in brief, it is evident that the life of neither the church nor of its individual members was free from the troubles of the flesh and the shortcomings of humanity. Seven months after the church was organized and five months after she had joined the church it was reported that Nancy Stiltner had been using profane language, and the church appointed two neighbor members to talk to her and report at the next meeting. This first attempt to discipline a member ended at the next recorded meeting when she appeared and "give satisfaction."

We now go back to the mother church, Reeds Valley, for a record of the final and complete separation of mother and daughter as church units, but not in spirit and sisterly love. At the October, 1838, meeting at Reeds Valley the arm of the church at Sand Lick requested a constitution, and the church appointed Elders John Smith and John Wallis to attend and perform this ordinance.

The next recorded rift in church demeanor is shown at the September, 1838, meeting, when a "grievance was brought against Harden Owens and by his confession the church restored him." It appears that Brother Owens again came under suspicion at the November, 1839, meet-

ing, when a "complaint was lain in against Harden Owns for not attending Church meeting, and appointed brething John Farrel and Andrew Owuns to invite him to the nexte church meeting." At the March, 1840, meeting this complaint was taken up, "and he gave satisfaction." Thereafter occasionally a member was cited to appear on some charge of misconduct or unbelief, the character of which the records often omit. Sometimes the offender was proven guilty of the charge and excluded, but most often the brother or sister satisfied the church that the charge was untrue, or gave sufficient reasons for the other members to forgive and retain the offending member in fellowship.

In July, 1840, the church felt the desire to join in worship and communion with the neighboring Baptist churches, and it was "ordered that a letter be prepared to send to the association and in that letter praying admittance into the Union and fellowship of the Washington Association." John Ferril, Jacob Stiltner and David Deel were selected as delegates to bear this letter to the association. For some reason they did not attend the association that year. The minutes of the Washington Association show that Sand Lick was first received at the session held at St. Clair's Bottom Church in Smyth County, Virginia, on September 9, 1842. The Sand Lick messengers that year were Jacob Stiltner, John Hamon and Joshua Colley. They reported the membership of the church to be 64. Thus began the long, pleasant, and mutually helpful connection of this church with the Washington District Baptist Association, which still continues.

In July, 1841, John Hamon and his wife, Margaret Hamon, came to the church by letter, and a meeting was appointed at Brother Hamon's home on McClure River, where the present little village of Stratton is located. This was about twelve miles from Sand Lick, and along the hunter's path that connected them, not a settler had as yet built his forest home. Several meetings were held each year at Brother Hamon's faithful home, and at least a score of members joined from that community. These early religious services became the foundation-stones of the present McClure Baptist Church, which was constituted in November, 1849. The last meeting held at John Hamon's was on the fourth Saturday in September, 1845. For this meeting, among other things, the clerk has recorded: "John Hamon resined the Clark plase on account of mooving of and appointed James Suthland Clark." John Hamon migrated to Jackson County, Virginia, (now West Virginia), and Sand Lick Church lost one of its most faithful members.

No Baptist preacher lived closer than twenty miles to Sand Lick, and the church apparently had trouble in securing a regular pastor. In October, 1845, Elder Elihu Kiser, who lived in Reeds Valley and was a member of the Castlewood Baptist Church, "offered himself to the said church to attend them when he could and was recd unanimously By the hole church."

The year 1845 is still remembered with sorrow by the Baptists who lived within the bounds of the Washington Association. In that year the association was held at Glade Hollow Church, in Russell County, Virginia. The question of Biblical authority and necessity for foreign missions had for some years been agitated in the Baptist churches in Southwest Virginia, with church members dividing spiritedly over this question. However the warring factions had not brought the trouble into the association until the sessions of 1845. After a warm and vigorous fight the anti-mission group triumphed and secured control of the offices and books of the association. Elders Thomas Colley and David Jessee, those old brothers in Christ and bulwarks of the church, came at last to the sad parting of the ways. Elder Colley cast his lot with the anti-mission body, and Elder Jessee, after an eloquent but vain effort to prevent the fateful rift, led the mission followers to another place and organized an association, which was called the Lebanon Association. Sand Lick Church followed the anti-mission banner, and there was no immediate defections from her membership over the mission question.

CHAPTER FOUR

GROWING UP

—1846 TO 1858—

The year 1846 brought no unusual event. In May, 1847, the church appointed David Deel and Joshua Colley deacons, and Elders Shadrach Williams and John Wallis served as the presbytery in their ordination. At this time a special meeting was appointed at the home of John Yates on McClure.

A new attendance rule was adopted at the May, 1848, meeting. Evidently some members had found other things that interested them more than meeting with their church once each month to worship God. So their more faithful brethren "made a rule that if enny Brother failed to attend church meeting he must appear at the next and Render his Reason for not attending and if he fails to attend the third meeting the church will Inquire into the cause." In August the church's rules of decorum were read, and the church sent petitions to the New Garden and the Castlewood churches for elders to ordain a new deacon. No elders appearing, a new petition was directed at the November meeting. This petition failing, also, at the next August meeting a new petition was sent to Castlewood, and that church sent Elders Shadrach Williams and Andrew A. Kiser to attend the ordination at the October meeting; but the Clerk failed to record the name of the deacon whose ordination was so long delayed.

The church again extended its services and ministrations to new territory at the October, 1850, meeting, and appointed a meeting at "Brother John Powerses on the frying pan on the 4th Saturday in November." This was probably the first religious service in that community, and eventually it resulted in the establishment of the Sulphur Spring Church there in 1879.

During the next three years the minutes of only two meetings were recorded. The lack of pastoral care may have prevented any other meetings. In July, 1853, the record shows lines drawn through most of the proceedings as originally written, which stated that the church "first took into consideration our destitution of preaching." This mutilated record stated further that a proposition was made "that the church drop off delegating to the assoiation and

that Bro Abednigo Kiser drop his association for twelve months and bring his letters and lay in to this church." This proposal did not meet with the approval of Stephen Coleman and wife, James Coleman, and E. M. Hicks and wife, who called for their letters.

It seems quite likely that this trouble came up over the question of missions, as Elder Abednigo Kiser was a member of the Castlewood Baptist Church, which had adhered to the pro-mission body at the division in 1845. However the church was so dissatisfied with the proposal to make him their pastor that the statement of the proposal was expunged from the record. At this meeting it was agreed to hold the church meetings on the first Saturday in each month, and that they alternate between Sand Lick and the "Bartley settlement." The Bartleys lived about six miles northwest of Sand Lick, in the vicinity of the present Musick School House. At the following October meeting the Clerk was "ordered to rase off the names of those members who had joined the missionary body."

No names are mentioned in this record; and again no minutes were recorded until July, 1854. At that meeting "a greevance was taken up against Brother pleasant Bartley & wife Revel Bartley & wife & Systers Milley Bartley & gemima Bartley for leaveing us & joining the missionary Baptist & Brother David Peele appointed to inquire into the affair & Report at next meeting." The minutes do not show what disposition was made of the grievance.

However a side glimpse of this controversy is given in the following record appearing in the minutes of the Castlewood Baptist Church (pro-mission):

"At a church meeting held in the neighborhood of Sand Lick on the 13th day of October 1853 by Elder Elihu Kiser and others. received into the fellowship of Casselswoods Church from the anti church the following members Andrew Owens, Pleasant Bartley, Nancy Bartley, Jemima Bartley, Tabitha Bartley, Milly Bartley, Martha Jane Helton and Winney Bartley done by order of casselswoods church

G L JESSEE C. Clerk"

No other Sand Lick minutes were recorded until the next May. When fellowship was called for, all was found in order. It does not appear what was done with the reference; but it is probable that these members were excluded, for in August, 1855, Pleasant Bartley and Revel Bartley were again received into the church.

The May, 1855, meeting was a red-letter day for Sand Lick Church, for it saw the fortunes of the church turn from uncertainty and despair to a definite feeling of Chris-

tian purpose and hope. Brother Lewis Edwards brought his letter to the church, and he was joyfully received. He had recently settled in the vicinity of Sand Lick, having come from Patrick County, Virginia, by way of the Clinch Valley section of Russell County. For some time he had been preaching, and a preacher, who could attend the church meetings regularly, was what the church had long needed. However he had not been ordained as an elder, so the church immediately sent urgent messages to the churches at Glade Hollow and New Garden for Elders William Hale, John Wallis and Shadrach Williams to form a presbytery for the ordination. James Coleman was also granted "liberty to Exercise a public gift in the bounds of our Church."

The ordination of Elder Edwards was duly entered into at the August meeting, Elders Shadrach Williams and Morgan T. Lipps being the presbytery. For forty years Elder Edwards labored faithfully in the service of God in this and neighboring churches. Sand Lick has not seriously lacked pastoral and preaching services since he cast his lot among this shepherdless flock.

At the October, 1855, meeting a request was made to hold a meeting at Bart Compton's home on the first Saturday in December and the request was granted. Mr. Compton lived on the headwaters of Russell Fork River, and this meeting started the religious activity in that section, which culminated in the establishment of the Johnson Bottom Church in 1869.

On Saturday before the third Sunday in February, 1856, an arm of the church met at the Green Hill Meeting House, which was near the present (1937) location of the Big Ridge Presbyterian Church. Minutes of the proceedings at that place in April and August are interspersed with the minutes of the Sand Lick meetings. Matters did not go well at Green Hill, and at the June, 1857, meeting at Sand Lick David Deel was appointed to talk to them about failing to hold their church meetings. He reported at the July meeting, and it was agreed to call back this arm of the church, and appointed Pleasant Purkey "to acquaint her of it."

The filling of the office of deacon often became a worry to the church. At the May, 1856, meeting John H. Deel and Berry Wood were chosen deacons; but at the August meeting, at which the ordination was to take place, Berry Wood was released, and Pleasant Purkey was selected in his stead. At this last session the permission formerly given to Brother James Coleman to exercise his public gift was withdrawn, and he and his wife were granted letters of dismissal.

The church was so isolated from other churches of the Washington Association that the members became anxious that the association hold one of its annual meetings in their midst. So they sent a request by the delegates to the 1858 association that its next sessions be held with the Sand Lick Church. At the August, 1858, meeting the church agreed "that another deacon Be set apart & chose Brother Lewis Arington," who was received as a member by letter on that date. His ordination, however, was postponed, and at the following March meeting, at his request, the order appointing him was rescinded. In July the minutes record that the church received "a request from our Sistor the Reeds Valley church requesting us to grant them Bro Arington & letter Showing in that Request that they was a report out against Bro lewis Arington when he joined our church but was unknown to them that granted the letter The Request was Refused."

The church "revived the act of granting the liberty of holding an arm of this church at green hill," in May, 1859; and in June it agreed to petition "to the association Requesting a letter of Dismission in order to organize a new association." In August it was "agreed to hold a church meeting on elkhorn in Caintuck."

CHAPTER FIVE

HOST TO THE ASSOCIATION

—1859—

The first association ever to convene in Sandy Basin was the Washington District Baptist Association, which met at Sand Lick on Friday, September 9, 1859, for a three days meeting. Eleven other churches were represented. Sand Lick Church's messengers were Elder Lewis Edwards, H. Deel and Eli Davis.

Elder William P. Lincus preached the introductory sermon, and the new officers elected were Elder John Wallis, Moderator, and Joseph Kelly, Clerk and Treasurer. A new church, Pilgrims' Rest, in Buchanan County, Virginia, was received. Corresponding letters were received from New Salem, Mates' Creek, Burk's Garden, Stony Creek, and Senter Associations. Elders C. Hopkins, S. H. Senter, J. Conoway, and H. Comer were selected as preachers for the Saturday services.

On Saturday morning Elder A. Kiser opened the business session by prayer. Ministers were appointed for the various union meetings fixed by the association. The following were selected to preach on Sunday: Elders J. Conoway, J. Wallis, W. P. Lincus, Shadrach Williams, and H. D. Keith.

Probably the most important and far-reaching action taken by this association is expressed in the following entry in the association's minutes:

"7. Resolved, That J. Wallis, J. Kelly, J. T. Howard, C. Hopkins and Thomas Thompson be appointed a Committee to prepare an answer to the Mountain Association concerning a Literary Institution for the tuition of our sons and daughters, who reported the following resolutions which were unanimously adopted:

"Resolved, That we believe the establishing and management of schools and all literary institutions of learning are subjects that do not belong to the churches or associations, (for said the great head of the church, 'My kingdom is not of this world;') consequently we cannot undertake to manage institutions of this kind without entangling ourselves with the institutions of the world.

"Resolved, That the government of the church, as given by her great law-giver, nowhere recognizes the principle that the church should meddle with the institutions of the world; but she should labor to promote the Redeemer's kingdom by adhering strictly to His word.

"Resolved, That we have no objection to the Mountain Association establishing a literary institution, and so long as it is conducted as such, it shall not interrupt the correspondence now existing between the two institutions."

While there were no dissenting votes on these resolutions within the association, they provided a subject for much discussion and criticism from the public. Many persons have viewed them as being antagonistic to the progress of education. They have been interpreted as showing that this association opposed the acquisition of learning by members of the churches and the establishment of institutions of education.

To a careful and unbiased reader these resolutions do not convey that meaning. The association was merely announcing and repeating two of the fundamental rules of the Baptist Church since its inception, to-wit: (1) That church and state should be kept strictly separated; and (2) That it was the duty of all professors of true religion to keep themselves unspotted from the world. Baptists have long contended that it is the duty of the state to furnish the people with adequate educational facilities. For the church to indulge in establishing and conducting schools would be to invade the domain of the state. The state represents the world and to participate in its activities is not keeping the church unspotted from the world. "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." Some may consider this to be a narrow view of the question, but the troubles and confusions that now exist in most denominations by reason of the effects of experimental science and other intellectual meanderings should awaken the churches to their dangers. The sphere of the church is primarily in the spiritual realm. It is of the heart and not of the head.

The Sand Lick Church and its sister churches have never believed in having educational institutions for the primary purpose of educating persons for the ministry. They feel that this activity smacks too strongly of the Roman Catholic system of proselyting and prejudicing the young minds of its students against the truth and the proper divine interpretation of the Gospel, which system all Protestants once tried to get away from, but which most of them are now assiduously using. Primitive Baptists believe that God should choose the preachers.

Primitive Baptists never opposed education in its sphere. They have always wanted their children to have the advantages that an education provides. At Sand Lick the first school in Sandy Basin was taught; its teacher—Joseph

Counts—was a Primitive Baptist; and its students came from the homes of the members of Sand Lick Baptist Church. Joseph Kelly, one of the members of the committee that framed the above resolutions, was a son-in-law of Joseph Counts, the school-teacher, and he himself was one of the best educated men of his day in this section. He taught many terms in the schools at and around Sand Lick. He was Clerk of the Washington Association several years.

In closing the minutes of this association, Joseph Kelly, as Clerk, wrote:

“The stand was occupied by those appointed on Sabbath. Elder J. Conway opened the service, and preached from Isaiah 27 chap. 2 and 3 verses. Elder J. Wallis from Isaiah 7 chap. 25 verse. Elder W. P. Lincus from Isaiah 43 chap. 2 verse. Elder S. Williams from Luke 15 chap. 24 verse. Elder H. D. Keith closed with a warm exhortation. The meeting was attended each day by a highly devoted and respectable congregation, who seemed very attentive to the word that was preached unto them. They seemed anxious to hear the news of life and salvation declared to be through the merits of the Redeemer. Towards the close of the services there was a considerable display of Divine power. Saints rejoiced and sinners mourned. We hope the labors of our preaching brethren will be seen and gathered many days hence.”

CHAPTER SIX
THE CIVIL WAR AND THIRTY YEARS AFTER
—1860 TO 1894—

The church granted a part of its members the liberty to constitute a new church at or near the home of John B. Wright on Big Ridge at the August, 1860, meeting. The records do not disclose the names of these members. This was the beginning of Mount Pleasant Baptist Church, which is still functioning.

The majority of the churches in the Washington District Association were so far away from Sand Lick that that church agreed to join other Baptist churches, mostly in Eastern Kentucky, in forming a new and more convenient association. The Washington Association had taken no action on the petition of Sand Lick for dismissal as prepared at the May, 1859, meeting. So at the August, 1860, meeting the church again instructed its messengers to ask for a letter of dismission from the association, which was granted on September 8, 1860. On the fourth Saturday of that month the church selected Elder Lewis Edwards and David Deel as delegates to the new association. This new body had been organized at Union Baptist Church in Pike County, Kentucky, in November, 1859, and was called the Union Association. Two Dickenson County churches—Pound Fork and Holly Creek—were charter members of the new association.

The church minutes of January, 1862, indicate that there was trouble in securing the attendance of enough members to transact church business. The church appointed the following members to go to sister churches and ask for members to help settle the difficulty: Henry Deel to Union Church, David Deel to Mount Pleasant Church, and James Sutherland to McClure Church. At the May meeting the following brethren appeared: from Mount Pleasant—Pleasant Perkey, Eli Davis, and Lewis Viers; from McClure—Jonathan Wright. This committee met, and "it being shown satisfactorily to the members aforesaid that it was owing to the Exzitement of the Country Concerning the war that caused them to neglect to keep ther Record Regular & allso Satisfyde them that they were desirous to keep up their Constitution & did not in any wise want to dissolve it they then sot the church in order."

The war interfered at other times with the church meetings. At the March, 1863, meeting, the Clerk wrote: "No church meeting on account of the militia being cald together." The military conflict had disrupted the new Union Association and prevented its sessions. The minutes of the Washington Association for 1864 show the situation was troublesome for the church in this reference:

"Received Sand Lick Church belonging to the Union Association under our care and protection for the present year. In case of emergency, this Association advises the Sand Lick Church to procure a letter of dismission from her Association."

The church's messengers were "Fred Deal, D. Deal, by letter," and the membership was reported to be thirty-three.

In June, 1865, the church agreed to send delegates to the Kentucky Association, and appointed David Deel, Henry Deel, and James Sutherland as delegates. In July the Church "advised our deligates to Request a letter of dismission from the association," and at the August meeting it was "agreed to deligate to the Washington Association provided we get a letter of dismission for which we appoint our beloved brethren Henry Deelee & John Powers to represent us in the Association." The Washington Association records for 1865 show the church's messenger to be Henry Deel, and the membership to be 26. It has since that time affiliated with that association.

In January, 1869, the church granted permission to as many members as desired to join a new church at or near Bartley Compton's. This was the beginning of the Johnson Bottom Baptist Church, near Davenport, Virginia, which is still in existence.

There had been remarkably little friction in the church prior to March, 1872. On that date the church took notice of a difficulty between Mary Deel and Ann Colley, and another difficulty between Ann Colley on one side and Christina Edwards and Margaret Fuller on the other side. Other charges were filed against James H. Deel and Jonas W. Counts. The church appointed members to cite all these parties to appear at the next meeting. At that time it was reported that the trouble between the sisters had been settled; James H. Deel was restored; but the charge against Jonas W. Counts was referred until the next meeting.

While the church minutes do not state the specific charge against Counts, living eye-witnesses say that the grievance was for fighting and cursing. It appears that Brother Counts, who was a young single man, was paying court to

Pricey Jane Edwards, who a short time afterwards became his wife. Henderson Viers was another suitor for the hand of this young lady. One day the two suitors met at the Edwards home. The girl expressed a preference for young Counts, whereupon the young men engaged in a light personal encounter, during which Brother Counts used some profane words. Some of Viers' relatives espoused his cause, and brought the charges into the church. Other people joined Counts' friends, and the controversy soon divided the community and church as nothing had ever done before.

At the May meeting the reference was again continued. At the June meeting the matter had grown to such proportion that the church was unable to settle the trouble. It sent messengers to McClure and Mount Pleasant Churches, requesting aid in settling the difficulty. At the July meeting the Clerk records that the matter was considered and "the church forgave him." At the same time the church sent a request to the McClure Church for the services of Elder James W. Smith as pastor.

However these actions did not meet with unanimous approval. At the August meeting the Clerk records that Elder Smith was appointed moderator for twelve months, and the church took into consideration the conduct of "Lewis Vire, Andrew Owens Fredrick Deelee & Sistor Nancy Coleman for not submitting to the majority of the church in the case of Bro J. W. Counts & for abruptly braking off & abcenting themselves from the church." Brethren David Deel and John Anderson were appointed to cite them to attend at the next meeting.

At the September meeting the matter was referred to the November meeting, and the church sent requests for a committee to settle the difficulty to the following churches: Pilgrim's Rest by James H. Rasnick; New Garden by David Deel; and Herald's Valley by Newton Sutherland. The committee met at the November meeting and chose James W. Smith as moderator and B. W. Compton as clerk. It

"took up the Reference of Sand Lick Church against Brethren to wit Andrew Owens Fedrick Deelee Lewis Vires & Sistor Nancy Coleman for leaving the house in time of church Business we believe they done Rong but feel to forgive them & think the church don Wrong for trying to do Business over thos Brotherers heads the community thinks from the evadence they heard that the church ought to exclude Brother Counce from the fellowship of the church."

The minutes do not disclose any other meetings until February, 1873, when Elder James W. Smith requested to be relieved as pastor which was done with the request that

he continue as moderator until the difficulty was settled. It was also "agreed that Brothers J Rasnic & L Edwards Be deprived of giving any advice in the case to be settled."

At the April meeting it was noted that "By the Request of Bro Jonas W. Counts Erased his name from the church Book." Also the church "red & Refused the Report of the Comitty from the fact that we don't believe it to be a Scriptural Report." The reference against Brethren Viers, Deel and Owens, and Sister Coleman was revived, and members were appointed to cite them to the next meeting. Also members were appointed to invite the pastor, Elder Lewis Edwards, to next meeting on the charge of "abruptly leaving in time of church." All these male members were excluded from the church at the May meeting, and Elder Edwards was excluded "from the pastoral care of the church." Newton Sutherland and James Sutherland were appointed to ask Mount Pleasant Church to request Elder Edwards to come to Sand Lick at the June meeting and make satisfaction for his conduct and also for "Remarks & charges made against the church."

At the June meeting the messengers reported they had delivered the message to Mount Pleasant Church, but "they Refused to Receive it or even Read it." During most of this period of controversy, the two factions met for worship in different houses just a few steps apart.

Happily the dove of peace began to descend upon the distracted church. The Washington Association convened with the Sand Lick Church on the second Friday in September, 1873, for a three-day meeting. Elder Ben E. Caudill delivered the introductory sermon, and the association elected Elder John Wallis moderator and W. P. Linkous clerk and treasurer. Harmony Church was admitted to membership. Correspondence was received from Mountain, Stony Creek, and Mates Creek Associations. The committee on preaching selected Elder Basil Hatfield, B. Bentley, A. A. Ashworth, and Ben E. Caudill for Saturday, and Elders William Lundy, Morgan T. Lipps, and Ben E. Caudill for Sunday.

On Saturday Union meetings were appointed, advice given to queries from Laurel and Mount Zion Churches, and a committee was appointed to meet with a committee chosen by Mates Creek Association at Union Church in Buchanan County, Virginia, to attempt to settle a difficulty between the two associations. The trouble in Sand Lick Church was considered, and the Clerk of the Washington Association wrote in his minutes:

"Noticed the division of Sand Lick Church manifested by Sending up two letters, and appointed a committee of Elders

Lipps, Caudill and Lundy & brethren Brown and Hall to labor with said Church and try to effect a reconciliation. The committee and the aggrieved parties withdrew, and after some time reported the parties had settled the difficulty by forgiving past and united in love and gave each other the right hand of fellowship, with tears. On motion the brethren from that Church named in both letters were Seated with the Association."

On Sunday the "preaching was truly able in demonstration of the Spirit and of power." Especially the congregation long remembered the eloquent sermon of Elder Caudill on the appropriate text: "Let brotherly love continue," (Hebrews, 13-1). A hard down-pour of rain could not disperse the enthralled listeners, who gathered closer the open stand to hear every word of the sweet message from this able servant of God.

At the Sand Lick Church meeting two weeks later the Clerk records that "the difficulty that existed in the Sand Lick church being Settled By a Committy chosen by Both partyes of said Church & the Association. . . . Resinded all their Acts Back to when they were all in fellowship Before the difficulty took place."

Yet this action did not restore complete peace. At the November, 1873, meeting Elder Lewis Edwards, not receiving the votes of two-thirds of the members, resigned as pastor. Elders James W. Smith, William Grizzle, and A. D. Rakes served the church as pastors for the next few years. Elders John Rose and James H. Rasnick acted as moderators occasionally when the regular pastor was absent. At the October, 1875, meeting the church "agreed to send a Request to Bro. L. Edwards By the hands of Bro. L. Vire & John H Deele Requesting him to come & see us & preach with & to us." Again in November, 1876, the church "appointed Brethren John Anderson John H Deele Lewis Vire to see Bro. L. Edwards if he would come back and be our pastor again." At the next meeting this committee reported that "they had Seen Bro Edwards & he Refused to Serve us as our Pastor."

Lewis Viers succeeded James Sutherland as Clerk at the October, 1877, meeting. At the following March meeting the church agreed "for an arm of this church to be held on the Frying Pan at the school house." On the third Sunday in June, 1878, this arm of the Sand Lick Church organized by electing Elder A. D. Rakes, moderator, James H. Rasnick assistant moderator, and James Sutherland, Clerk.

Andrew Owens, Lewis Viers, John H. Deel and Frederick Deel were appointed, at the August, 1878, meeting, a committee to get subscriptions to build a meeting house.

These funds were probably used to build the large log church house on Tilda Anderson Branch.

In February, 1879, the arm of the church on Frying Pan Creek organized into a separate church, and was called Sulphur Spring Baptist Church. It is still carrying on. The Sand Lick Clerk lists the following members of Sand Lick Church, who went into the Sulphur Spring Church when it was organized:

| | |
|----------------------|-----------------|
| "John Powers | Mary Grizzel |
| Newton Sutherland | James H Rasnick |
| Elizabeth Sutherland | Marget Rasnic |
| William Sutherland | Marthy Colley |
| Sylva Sutherland | Almaren Owens |
| Mary rasnick | feby Owens |
| Marget Sutherland | A. D. Rakes |
| Elizabeth Powers | Loucinda Rakes |
| Mary Sutherland | Betty Yates |
| James Sutherland | Sary Harris |
| Nancy Sutherland" | |

In August, 1884, Jacob Deel succeeded Lewis Viers as clerk, and the following month Elder John H. Duty was elected as pastor for one year. He was continued as pastor until 1890.

In January, 1886, it was proposed to remove the church to Prater Creek. The question was discussed and considered for several months, and at the June meeting it was finally dismissed.

During the next four years the records are meager, and apparently nothing of importance occurred. Elder Edwards appeared as Moderator again at the August, 1890, meeting, and John Anderson was appointed Clerk. A committee was appointed to see what "could be done to our church house."

At the next January meeting Elder Edwards was appointed Moderator and Elder William B. Sutherland Assistant Moderator of the church. The last record showing the services of Elder Lewis Edwards as Moderator is the minutes for the meeting in August, 1891. Old age and infirmities were taking their toll on the person of this faithful old servant of God, and he became too feeble to attend church during his last years on earth. He passed to his eternal reward on November 12, 1894.

The church failed to meet several times during the three years prior to Elder Edwards' death. Elder Sutherland could not attend the meetings regularly, as his time was almost wholly occupied by his duties as pastor of several other churches. Without a regular pastor the prospects for the future of the old church were exceedingly gloomy.

CHAPTER SEVEN
OUT OF THE GLOOM
—1894 to 1904—

The summer of 1894 saw the church at its weakest ebb-tide. Its membership had dwindled from 33 in 1885 to 15 in 1892, and according to its records, during the last five years only two members had been added to the church. Since voting on church questions was confined to the male members, it became more and more difficult to get enough male members together to transact the necessary business of the church. In 1890 there were only three male members—Benjamin H. Edwards, John I. Cochran and John Anderson. Brother Cochran lived at a considerable distance from the church, and could not attend regularly. In 1892 Elder Peter Coleman moved his membership to Sand Lick Church, but he too lived at a prohibitive distance. So the burden of carrying on the church devolved upon Brother Anderson and Brother Edwards. Their task seemed to be hopeless, but like the patriarchs of old, they were faithful to their God and their church duties, and in due time they saw their hopes and labors crowned with success. Through the coming years Sand Lick Church should cherish with loving remembrance the names and the services of those two dauntless old Christian warriors, who kept its banner high in times of darkness and distress.

July, 1894, was the turning point in the life of the church. On Sunday Elder Sutherland baptized two new members, Elijah S. Counts, Jr., (son of John B.), and Sarah Anderson. Immediately Brother Counts' name was added to those of Benjamin H. Edwards and John Anderson as messengers to the Washington Association. Another faithful Christian soldier had been found to share the burden of the up-hill struggle.

At the next meeting Brother Counts was appointed Clerk and served in this capacity until October, 1897, when he asked to be relieved from these duties. He was selected and ordained as deacon at the June, 1895, meeting. In December, 1894—a month after Elder Edwards' death—the church selected Elder William B. Sutherland as its regular Pastor and Elder Elijah S. Counts, Sr., as Assistant Pastor. Elder Sutherland has served continuously as pastor of Sand Lick Church since that date—the last forty-three years of the church's existence.

For several years the old long log church house on Tilda Branch had been needing repairs. Lack of members and funds prevented the necessary attention to this phase of the church. Yet the members kept this in mind, and at the August, 1894, meeting the three local male members—Anderson, Counts and Edwards—were appointed “a building committee to have a suitable meeting house prepared for Sand Lick.” By reason of the bad condition of the house during the next year several of the regular meetings were held at Lick Creek and Rock Lick School Houses. During the year 1895 nine members were added to the church, five of them being men. A new building committee was chosen at the December, 1895, meeting, consisting of James Jackson, Jeremiah Yates and A. J. Edwards, and at the following May meeting James Jackson, Jeremiah Edwards and A. J. Edwards were appointed “trustees of the new church house at Sand Lick.”

Eleven members were added during 1896, and then the full power of the Lord was showered on the community of Sand Lick. Into this section during the next few years came several able Baptist ministers and added their services to those of the local ministers. Among the visiting elders were John C. Smith, John H. Duty, Elexius M. Evans, W. D. Martin, Thompson Hackney, Caudill Hatfield, Stephen A. McCowan, A. D. Rakes, William L. Edwards, Isaac Fraley, Jesse J. Childress, J. T. Stinson, Thomas Grimsley, Wilson Church, and J. M. Yates. At Sand Lick Church, at neighboring churches and school houses, and at private homes these elders preached the Word of God and the saving power of grace so wonderfully that the community had its greatest revival of religious fervor and belief. Seventy-one new members came into the church during the year of 1897. Elder Sutherland baptized twenty on Sunday at the October meeting.

Several “Softshell” Baptist preachers labored in the neighborhood, and altho they organized the Turner Church on Backbone Ridge, and Prater Church on Russell Prater Creek, both being only a few miles from Sand Lick, they were unable to draw many members from Sand Lick Church.

The strong current of religious interest continued during the next few years. Thirty-two members were added in 1898. Each succeeding year witnessed new members “coming home to their friends, and telling them what great things the Lord had done for them.”

Probably one of the reasons for the great interest and activity of the ministry during this period was the fact that another serious schism had taken place among the Primitive

Baptists in the mountainous sections of Virginia, Kentucky and West Virginia. During the latter years of the nineteenth century the Primitive Baptists were very strong in these mountains. They were united in faith and practice, and "peace and love abounded." Unfortunately ill-feeling developed among several ambitious elders, and then began a contest for power and "vindication." Mole-hills were magnified into mountains, and much un-Christian confusion resulted. Finally the dispute was brought into the open in the Union and Three Forks of Powell's River Associations in 1894, and divisions occurred in both, ostensibly over the true interpretation of the doctrine of Election. The two resulting factions were soon known as Regular ("Softshell") Baptists, and Primitive ("Hardshell") Baptists.

There was much confusion among the members of some churches as to what was the proper interpretation of this doctrine. Many wild statements were made on both sides, and rumors and unworthy reports spread like fire. This dispute has continued, and the breach has not been healed, altho much of the unreasonable fury has abated among the younger generation. However this controversy has weakened the Baptists in many ways.

Happily it did not affect the Washington Association vitally. Yet some of the churches lost a few members to the Regular ("Softshell") faction. Sand Lick Church lost ten members for this reason during the ten years immediately following the division in 1894. However, some of them recanted and came back later to their old church. The great majority remained faithful to the old Baptist principles.

Another contributing factor in the increase in religious interest in Sand Lick community was the meeting of the Washington Association with this church in 1896. Two new churches, Buffalo and Blue Spring, in Carter County, Tennessee, were received into the association. Correspondence was received from Senter, Stony Creek, Union, Three Forks of Powell's River, Mates Creek, Elkhorn, Indian Creek, and Mountain Associations. The usual appointment of committees and arrangements were carried out on Friday.

On Saturday the congregation heard the following preachers: H. M. Farley, E. M. Evans, J. C. Smith, and Ruel Martin. At the session of the messengers the usual proceedings were had, and two minor amendments in phraseology were made in the Abstract of Principles: (1) Item Second to read—"We believe the King James translation (out of the original tongues) is the scripture of truth, and the only rule of faith and practice;" and (2) Item Tenth

to read—"We believe in the resurrection of the dead, both of the just and the unjust, and a general judgment, and that the joys of the righteous and the punishment of the wicked will be everlasting."

On Sunday the following ministers occupied the pulpit: Isaac Fraley, D. E. Kendrick, M. B. Martin and Wilson Church. Large congregations assembled each day to enjoy the fine and comforting sermons, which were delivered in a pretty grove near the church house on Tilda Branch.

During this period of growth and enthusiasm the church finally built a suitable house of worship near the mouth of Dick's Branch, which house is still being used. The log building on Tilda Branch had become so small to accommodate the growing congregations. A few meetings were held in the Sand Lick School House, while a new frame church house was being built nearby in 1896. The church had not at any time held title to the land on which their meeting houses had stood, and they did not give much thought about the advisability of having a deed for their property in their own name. However in some other sections disputes had recently come up over the right to use church buildings. So, as a precautionary measure, the church proceeded to get a deed to the lot on which their new meeting house stood.

In December, 1898, the church "agreed to pay to the School Trustees of Sand Lick School Board the amount of \$40.00 with agreement with Mr. C. W. Jackson that he is to make a clair deed to our Church House and lot." The money was raised for this purpose, but a long delay followed before the deed was procured. In October, 1902, E. S. Counts, A. T. Taylor, and J. T. Edwards were appointed a committee "to see after our deed," and at the next meeting the committee reported that the deed had been made. It bears the date of November 19, 1902, and was executed by M. P. Jackson and wife.

This lot was described in the deed as being the tract "where the church house is, including said house containing $\frac{1}{4}$ of an acre and bounded as follows, to-wit: BEGINNING at a bunch of ivy on the hillside above the church house; S 40 W 150 feet to a stake; N 60 W 72 feet (to a) stake; N 40 E 150 feet

to a stake; S 60 E 72 feet to the BEGINNING, together with all its appurtenances and free use of water. To have and to hold forever unto the said A. J. Edwards, J. M. Edwards and D. B. Sutherland and their successors as Trustees of Sand Lick Church with the following conditions, to-wit: if the Primitive Baptist Church at Sand Lick ceases to be a Church, or to hold meetings as a Church in the Church house above described, then this lot is to fall back to first parties."

The house was built 30 by 40 feet in dimensions. It was heated by a wood-stove, and plain, backless benches were provided for the congregation. It cost approximately \$300.00, this sum being raised by contributions collected by A. J. Edwards from members and friends of the church.

The church has never required dues from members, nor has it ever paid its pastor a salary. Only on long-separated occasions are free-will contributions taken for special and necessary purposes, such as repairing the house, buying a record book, or defraying expenses of the Association.

CHAPTER EIGHT
THE LAST THIRD OF A CENTURY
—1904 TO 1937—

The life of the church during the last third of the century has been relatively quiet and prosperous. It began this period with 120 members, and the number varied from that number in 1904 down to 82 in 1930, when the arm of the church at Nealy Ridge took 14 members, and then back up to 119 in 1937.

One of the greatest sources of trouble in the Sand Lick Church for many years has been the immoderate use of liquor in that community, and its attendant evils. At all times the church has tried to deal firmly but in a brotherly manner with its members transgressing in this way. If any error has been made in this respect, apparently it has been on the side of leniency. The situation became so grave in 1900 that the church entered an order that "we admonish the brethren of this church not to have anything to do with illicit stilling." Thereafter one member was excluded for "aiding in distillery," and twelve for drinking too much. In addition to these several others escaped excommunication by appearing before the church and confessing their transgressions of getting drunk, and the church "forgave them." Happily this condition has about disappeared.

In 1907 the association was host for the fourth time to the Washington Association. On Friday the meeting organized and transacted its usual business, receiving correspondence from Senter, Mountain, Mates Creek, Three Forks of Powell's River, Stony Creek, Union, Roaring River, Indian Creek and Elkhorn Associations.

On Saturday the pulpit was occupied by Elders W. J. Hogston, W. H. Riggs, R. C. Martin, J. M. Williams and J. C. Smith. On this day the association considered and decided for the first time the policy it would follow in dealing with the introduction of the new idea of universalism, which doctrine, in spite of all the association could do, resulted in the regrettable division in the association in 1924. In 1907 the association entered this pronouncement:

"Resolved, That whereas, we have been troubled with the doctrine of universalism that we advise the churches that if they have any elders preaching such heresies, or members arguing it, that they admonish them to quit preaching it or talking it, and if they fail to hear them, to withdraw fellowship from

such, and especially we admonish the Hale Creek church to admonish Elder M. L. Compton to refrain from such doctrine, and to report the result at our next Association."

On Sunday the congregation heard sermons by Elders C. P. Ballard, J. M. Quillen, and H. W. Blair, and the Association adjourned to meet the next year with Union Church.

The next time the Association came back to Sand Lick was in 1925, the year after the division of the Association at Johnson's Bottom over the doctrine of universalism, or the belief that there will be no punishment for the wicked after death. Most of the Association stood firm in their adherence to the letter and spirit of Article Ten of the Abstracts of Principles of the Association. Sand Lick Church was not badly injured by this confusion, losing only seven members to the "no-hell faction." At the same time the church gained many members by reason of the aroused consciousness of the people by the increased preaching of the Word of God.

The 1925 Association was marked by enthusiasm and unity. The elders who preached on Saturday were M. L. Compton, J. F. Hatfield, S. J. Priddy, and J. W. Wyatt; and on Saturday afternoon M. F. Westbrook, Caudill Hatfield, and J. B. Ramey; and on Sunday B. Rose, W. J. Prater, Wilson Church and W. B. Sutherland. The Association Clerk observed in the minutes: "The moderator closed one of the most enjoyable meetings of the Washington Association, where and when peace abounded with all in love and fellowship, that the writer has witnesses for many years."

The next Association at Sand Lick was held in 1932. A very large congregation attended the three days' meeting. On Saturday the preachers were W. H. May, George Booth, H. T. Barker and S. L. Wood; and on Sunday H. T. Barker, W. J. Prater and S. L. Wood. The Association adopted and published with its minutes a statement of its position on the division of 1924. It was a season of peace and love, and no unusual business came before the Association.

Since 1900 several ministers have been ordained at Sand Lick Church. In that year Simeon Gilbert was ordained. He lived at Sand Lick, and preached there and in several neighboring churches about eight years before he moved to the vicinity of Clintwood. After a few years he moved to East Tennessee, where he has since resided. He has been pastor of several churches there, and the moderator of the Stony Creek Baptist Association in Tennessee.

Nathan R. Edwards, a grandson of Elder Lewis Ed-

wards, was ordained in December, 1928. He has exercised his gift most of the time since his ordination.

William L. Edwards, a son of Elder Lewis Edwards, although living near Castlewood, Virginia, about fifty miles from Sand Lick, moved his membership to Sand Lick, and was ordained a minister in October, 1930. While now old and crippled and unable to attend his church regularly, he remains steadfast in the doctrines and practices of the saints, and often communicates with his brethren with sound and uplifting letters.

At the February, 1933, meeting two young men were ordained as ministers at Sand Lick. That fortunate day brought to the church the services of these gifted youths, and God has wonderfully blessed them to preach His Word with good effect among His people. Under the spirit of the Lord these fine young brethren are going forward, and ere long, when the old silver-haired elders lay down the burdens of life, the mantle of their ministerial labors will fall naturally and hopefully upon these younger and more active shoulders. They will snatch the torch of God's grace from the fallen hands and carry on. God provides for His own.

The little flock at Sand Lick, led peacefully and steadily by their loving Father on high, watched over and ministered to by the wisdom and constancy of the old elders and by the young zeal and enthusiasm of the youthful ministers, and sustained by the faith and hope that lifted up the saints of old, has finished its first hundred years as an organized body for the worship of the Maker. Confusion, false doctrines, wordly pleasures, and many other snares of the Evil One surround them. They are beset by a world distraught and bewildered by strange and glittering religious ideas, and there is much straying from the old landmarks. No one knows what the future will bring forth.

But Old Sand Lick Church has weathered the storms of a century, and bids fair to ride the seas of religious journeyings, through peace and storm, for many more years.

ABSTRACT OF PRINCIPLES

Art. 1. We believe in one only true and living God, the Father, Son and Holy Ghost, and these three are one.

Art. 2. We believe that the King James translation (out of the original tongue) is the scripture of truth and the only rule of faith and practice.

Art. 3. We believe that all mankind is in a fallen state of condemnation, and that man cannot recover himself from that state by his own free-will and ability.

Art. 4. We believe that sinners are justified by faith, and accounted righteous before God only by the imputed righteousness of our Lord Jesus Christ.

Art. 5. We believe in election according to the foreknowledge of God the Father, through sanctification of the spirit and belief of the truth.

Art. 6. We believe the Saints are kept by the power of God through faith unto salvation and never fall finally away.

Art. 7. We believe that all the regenerated are created in Christ Jesus unto good works and good works follow faith as a fruit of it, and God works in all His people both to will and to do of His own good pleasure, and that it is by our fruits we are known.

Art. 8. We believe that a church of Jesus Christ is a company of believers baptized upon a profession of their faith in Christ, contending for the faith once delivered to the Saints, and maintaining pure and holy ordinances as they have been delivered.

Art. 9. We believe that baptism and the Lord's Supper are ordinances of the Gospel, and that true believers are the only proper subjects, and the only true mode of baptism is immersion.

Art. 10. We believe in the resurrection of the dead, both of the just and the unjust, and a general judgment, and the joys of the righteous and the punishment of the wicked will be everlasting.

Art. 11. We believe that no minister has a right to administer the ordinances of the Gospel, except those who have come under the imposition of hands by the presbytery and is at the time in fellowship with the church.

THE CHURCH DECORUM

Art. 1. We conceive the Gospel Church to be congregational and therefore consisting of members of men and women professing Christianity, mutually agreeing in faith and practice, girding themselves together to promote religious worship, viz: preaching, prayer, baptism, and the Lord's Supper.

Art. 2. We believe every such church is purely independent of any human head, ecclesiastical or civil, acknowledging Jesus Christ as their only head and law-giver, to whom alone they are accountable, both as to faith and practice, and having the sole right to choose their own officers and dismiss them when necessary.

Art. 3. Every candidate for membership in such church shall, prior to admission, give a satisfactory account of their faith in Christ, shall possess a moral character corresponding therewith, shall be baptized by immersion, and of whose experience and life the church is to be the judge.

Art. 4. As it is the privilege of the church to admit members into her fellowship, it is likewise their privilege to exclude them, when they shall judge them unfit for the same, either on account of doctrine or immoral conduct.

Art. 5. We believe it to be the duty of the church to meet and adjourn from time to time for public worship, discipline and good government, as they may think most convenient.

Art. 6. We believe that the government of the church shall reside with the white male members of the church.

Art. 7. We believe it agreeable to scripture that the discipline of the church be performed by the church only.

Art. 8. In such meetings the minister or pastor is always to preside as chairman or moderator, and is to keep good order while sitting, and shall see that only one member shall speak at a time.

Art. 9. Every member about to speak shall stand up and address the moderator, who shall see that he is not interrupted while speaking.

Art. 10. A member shall not speak more than twice to the same proposition without leave of the moderator.

Art. 11. All church meetings shall be opened and closed by prayer by the moderator or someone appointed by him.

Art. 12. No member shall leave his seat or absent himself during church meeting without leave from the moderator.

Art. 13. As the discipline and government of the church immediately concerns every member thereof, we think it a fault to neglect church meetings, unless they have a reasonable excuse for so doing.

Art. 14. We believe it is contrary to scripture to bring a matter of grievance into the church without testimony.

Art. 15. We believe it is contrary to scripture and utterly a fault to speak as censuring one another, either in or out of community.

Art. 16. We think it a duty and according to scripture for every member, as God has blessed him, to contribute to the support of the Gospel.

CHURCH PASTORS

| | |
|------------------------------|-------------------------------|
| John Smith.....1837- ? | William Grizzle.....1874-1876 |
| ? -1845 | A. D. Rakes.....1876-1879 |
| Elihu Kiser.....1845- ? | Lewis Edwards.....1879-1884 |
| ? -1855 | John H. Duty.....1884-1890 |
| Lewis Edwards.....1855-1873 | Lewis Edwards1890-1894 |
| James W. Smith.....1873-1874 | W. B. Sutherland.....1894-19— |

CHURCH CLERKS

| | |
|--------------------------------|--------------------------------|
| Richard Coleman.....1837- ? | John Anderson1890-1894 |
| ? - ? | E. S. Counts, Jr.....1894-1897 |
| John Hamon..... ? -1845 | John T. Edwards.....1897-1922 |
| James Sutherland.....1845-1877 | J. M. Edwards.....1922-1929 |
| Lewis Viers1877-1884 | Basil Edwards.....1929-1934 |
| Jacob Deel1884-1890 | Charley Edwards.....1934-19— |

MEMBERS OF SAND LICK PRIMITIVE BAPTIST CHURCH 1837-1937

| Name | Joined | By | Separated | By |
|-----------------------|-------------|-------------|-----------------------|-------------------------|
| Adkins, Mary | June, 1869 | Letter | ? | |
| Anderson, Carrie | Aug., 1931 | Baptism | | |
| Anderson, Eliza | Mch., 1868 | Baptism | ? | |
| Anderson, Flora | Jan., 1919 | Baptism | | |
| Anderson, Hazy | June, 1898 | Baptism | | Death |
| Anderson, John | May, 1871 | Baptism | | Death |
| Anderson, Nicy | July, 1925 | Baptism | | |
| Anderson, Nicodemus | Aug., 1866 | Recantation | ? | |
| Anderson, Polly | Oct., 1899 | Baptism | Feb. 9, 1920 | Death |
| Anderson, Sarah | July, 1894 | Baptism | | 1907... Death |
| Arington, Brice, Jr. | Aug., 1897 | Baptism | Sept., 1898 | Exclusion |
| Arington, Crissa | July, 1928 | Baptism | Aug., 1930 | Dismission |
| Arington, Floyd M. | July, 1928 | Baptism | Aug., 1930 | Dismission |
| Arington, Lewis | Aug., 1858 | Letter | ? | ? |
| Arington, Lewis | Feb., 1869 | Letter | Sept., 1870 | Dismission |
| Arington, Malissa | Nov., 1897 | Baptism | | Death |
| Arington, Sarah | Aug., 1858 | Letter | ? | ? |
| Arington, Sarah | May, 1897 | Letter | Mch. 8, 1900 | Death |
| Artrip, Elizabeth | Aug., 1866 | Baptism | ? | ? |
| Ball, Nancy Jane | Oct., 1897 | Baptism | Aug., 1930 | Dismission |
| Ball, Simpson A. | Nov., 1897 | Baptism | Nov., 1899 | Exclusion |
| Barnett, Elizabeth | — | 1861? | ? | Nov., 1873... Exclusion |
| Barnett, Frankie J. | Nov., 1869 | Baptism | Nov., 1873 | Exclusion |
| Barnett, Mattie | Oct., 1895 | Restoration | Oct., 1895 | Dismission |
| Bartley, Frances | Sept., 1929 | Baptism | Aug., 1930 | Dismission |
| Bartley, Jamima | Feb., 1837 | Letter | | Exclusion |
| Bartley, Jesse | Feb., 1837 | Letter | | Exclusion |
| Bartley, Millie | Sept., 1849 | Baptism | | ? |
| Bartley, Nancy | Mch., 1842 | Baptism | | Exclusion |
| Bartley, Nancy | Aug., 1842 | Baptism | | Dismission |
| Bartley, Pleasant | July, 1842 | Baptism | | Dismission |
| Bartley, Pleasant | Aug., 1855 | Recantation | March, 1859 | Dismission |
| Bartley, Revel | Aug., 1855 | Recantation | | ? |
| Bartley, Rutha | | | March, 1859 | Dismission |
| Barton, Bertha | | | June, 1858 | Exclusion |
| Barton, Emaline | Aug., 1931 | Relation | | |
| Belcher, Bartley | Sept., 1837 | Baptism | Oct., 1849 | Exclusion |
| Belcher, Lewis (W.L.) | Aug., 1897 | Letter | July, 1898 | Exclusion |
| Belcher, Maggie | July, 1928 | Baptism | | |
| Belcher, Mary | Aug., 1897 | Letter | July, 1898 | Exclusion |
| Belcher, Rachel | June, 1837? | Baptism | March, 1851 | Dismission |
| Bolling, Ezekiel | Mch., 1859 | Baptism | Aug., 1859 | Exclusion |
| Boyd, Martha | Sept., 1896 | Baptism | Aug., 1926 | Exclusion |
| Bracken, Henry | Aug., 1932 | Baptism | Dec., 1932 | Exclusion |
| Breeding, Almeda | Aug., 1866 | Baptism | | ? |
| Cantrell, Mary | Oct., 1841 | Baptism | Aug., 1851 | Dismission |
| Case, James | May, 1859 | Baptism | July, 1860 | Dismission |
| Case, Jane | Mch., 1859 | Baptism | July, 1860 | Dismission |
| Cassell, Austin J. | Jan., 1899 | Baptism | July, 1910 | Exclusion |
| Church, William | Feb., 1837 | Letter | Sept., 1837 | Dismission |
| Clevinger, John | Feb., 1837 | Letter | | Dismission |
| Cochran, Betty | Oct., 1899 | Baptism | | |
| Cochran, Edward | Oct., 1897 | Baptism | Jan., 1906 | Dismission |
| Cochran, Isaac | Mch., 1901 | Letter | Feb., 1907 | Dismission |
| Cochran, Jane | Apr., 1897 | Baptism | Jan., 1911 | Dismission |
| Cochran, John I. | — | 1880? | Baptism... Oct., 1897 | Dismission |

| Name | Joined | By | Separated | By |
|----------------------------|---------------------|---------------|------------------------|------------|
| Cochran, Martha | | | Feb., 1907 | Dismission |
| Cochran, Nancy | Jan., 1869 | Letter | | ? |
| Cochran, Nancy | Sept., 1897 | Baptism | Feb., 1907 | Dismission |
| Cochran, Nancy | Oct., 1897 | Baptism | Jan., 1906 | Dismission |
| Cochran, Nancy | | 1880? Baptism | Oct., 1897 | Dismission |
| Cochran, Polly Jane | Nov., 1880 | Baptism | Dec., 1900 | Exclusion |
| Cochran, Samuel | Apr., 1897 | Baptism | Jan., 1911 | Dismission |
| Cochran, (Sister) | June, 1926 | Restoration | | |
| Cochran, W. Jefferson | Feb., 1898 | Baptism | Aug. 14, 1928 | Death |
| Coleman, Abigail | Feb., 1837 | Letter | | Death |
| Coleman, Abraham | Feb., 1837 | Letter | May, 1856 | Dismission |
| Coleman, Cindy | June, 1897 | Baptism | | Death |
| Coleman, Cindy | June, 1898 | Baptism | Oct., 1900 | Death |
| Coleman, Hannah | Feb., 1837 | Letter | Sept., 1856 | Dismission |
| Coleman, Henry | Feb., 1837 | Letter | May, 1856 | Dismission |
| Coleman, James | May, 1842 | Baptism | Aug., 1856 | Dismission |
| Coleman, John | Feb., 1837 | Letter | | Dismission |
| Coleman, Mary | Aug., 1855 | Baptism | Dec., 1856 | Dismission |
| Coleman, Nancy | Aug., 1842 | Baptism | | Dismission |
| Coleman, Nancy | June, 1867 | Baptism | Sept., 1898 | Exclusion |
| Coleman, Peter | Sept., 1892 | Letter | Feb., 1901 | Death |
| Coleman, Richard | Feb., 1837 | Letter | Aug., 1856 | Dismission |
| Coleman, Sarah | Sept., 1853 | Baptism | Aug., 1856 | Dismission |
| Coleman, Steven | Feb., 1837 | Letter | Jan., 1860 | Dismission |
| Coleman, (W. of Steven H.) | | | Jan., 1860 | Dismission |
| Colley, Ann | Aug., 1842 | Baptism | May, 1874 | Dismission |
| Colley, Betty (Elizabeth) | Sept., 1897 | Baptism | July, 1906 | Death |
| Colley, Crissa | Feb., 1837? | ? | Dec. 6, 1855 | Death |
| Colley, Decalb | Oct., 1877 | Letter | May 27, 1878 | Death |
| Colley, Didema | May, 1847 | Baptism | | Death |
| Colley, Emma | (See Ferrell, Emma) | | Jan., 1864 | Exclusion |
| Colley, James H. | Nov., 1904 | Baptism | | |
| Colley, Joshua | July, 1842 | Baptism | May, 1859 | Exclusion |
| Colley, J. Harvey | Aug., 1897 | Baptism | | Death |
| Colley, Margaret | July, 1842 | Baptism | (See Fuller, Margaret) | |
| Colley, Martha | Oct., 1877 | Baptism | Feb., 1879 | Dismission |
| Colley, Matilda | July, 1918 | Baptism | | |
| Colley, Melster | June, 1937 | Baptism | | |
| Colley, Polly Ann | Nov., 1904 | Baptism | | |
| Combs, Nancy | Feb., 1902 | Baptism | Oct., 1913 | Dismission |
| Compton, David | Dec., 1855 | Baptism | June, 1862 | Exclusion |
| Compton, Louisa | Aug., 1866 | Baptism | | ? |
| Compton, Nancy | Aug., 1866 | Baptism | | ? |
| Compton, Rosina | July, 1930 | Baptism | (See Hackney, Rosina) | |
| Connoway, John | July, 1869 | Letter? | | ? |
| Connoway, Mary | July, 1869 | Letter? | | ? |
| Counts, Ambrose | Apr., 1910 | Baptism | Jan., 1915 | Exclusion |
| Counts, Bertha | June, 1930 | Baptism | Aug., 1930 | Dismission |
| Counts, Catherine | Nov., 1866 | Letter | July, 1881 | Dismission |
| Counts, Elijah S., Jr. | July, 1894 | Baptism | | |
| Counts, Evelyn | Aug., 1937 | Baptism | | |
| Counts, G. Bruce | Feb., 1909 | Baptism | Aug., 1917 | Exclusion |
| Counts, G. Bruce | Jan., 1931 | Restoration | | |
| Counts, Jonas Walker | July, 1867 | Baptism | April, 1877 | Exclusion |
| Counts, Joshua C. | Oct., 1897 | Baptism | June 13, 1899 | Death |
| Counts, Joshua W. C. | Sept., 1926 | Baptism | | |
| Counts, Louisa | Oct., 1920 | Baptism | | |
| Counts, Martha | July, 1867 | Baptism | Oct. 6, 1893 | Death |
| Counts, Mary C. | June, 1895 | Baptism | | |
| Counts, Mary Ann | Apr., 1900 | Baptism | March, 1901 | Dismission |
| Counts, Nancy J. | Oct., 1897 | Baptism | Feb. 14, 1929 | Death |
| Counts, Prutina | Nov., 1895 | Baptism | Mch. 13, 1928 | Death |

| Name | Joined | By | Separated | By |
|----------------------------|-------------|-------------|---------------|------------|
| Davis, Eli | July, 1858 | Baptism | | ? |
| Davis, Irene | July, 1858 | Baptism | | ? |
| Davis, Lilly | Oct., 1903 | Baptism | | |
| Davis, Lucinda | July, 1853? | Letter | | ? |
| Davis, Mary | May, 1842 | Baptism | May, 1856 | Exclusion |
| Davis, Melvin | Nov., 1897 | Baptism | April, 1913 | Exclusion |
| Davis, Nancy J. | Nov., 1897 | Baptism | Jan. 7, 1900 | Death |
| Davis, Ruth | July, 1853? | Letter | | ? |
| Deel, Benjamin | Feb., 1837 | Letter | | ? |
| Deel, Crissa | Apr., 1898 | Baptism | May 2, 1902 | Death |
| Deel, David | Feb., 1837 | Letter | Mch. 18, 1885 | Death |
| Deel, Eliza | Oct., 1883 | Baptism | June, 1890 | Dismission |
| Deel, Floyd | Feb., 1898 | Baptism | Feb. 6, 1934 | Death |
| Deel, Franklin | June, 1886 | Baptism | Aug., 1887 | Dismission |
| Deel, Franky | | | June, 1890 | Dismission |
| Deel, Frederick | Sept., 1860 | Baptism | May, 1873 | Exclusion? |
| Deel, Goldia | Nov., 1927 | Baptism | Aug., 1931 | Exclusion |
| Deel, Goldia | Apr., 1934 | Restoration | | |
| Deel, Harvey | Sept., 1855 | Baptism | | ? |
| Deel, Henry | Mch., 1856 | Letter | | ? |
| Deel, Hetty | Oct., 1896 | Letter | July, 1898 | Exclusion |
| Deel, Jacob | Oct., 1883 | Baptism | June, 1890 | Dismission |
| Deel, John H. | Sept., 1874 | Baptism | July 26, 1884 | Death |
| Deel, Lourinda | July, 1898 | Baptism | | |
| Deel, Margaret | July, 1878 | Baptism | Oct., 1911 | Exclusion |
| Deel, Mary | Feb., 1837 | Letter | | ? |
| Deel, Mary (Pop) | Feb., 1837 | Letter | June 18, 1899 | Death |
| Deel, Matilda | Nov., 1895 | Baptism | | |
| Deel, McKinley | July, 1933 | Baptism | | |
| Deel, Nancy | Sept., 1918 | Baptism | | |
| Deel, Nancy | Nov., 1931 | Baptism | | |
| Deel, Princey | July, 1931 | Baptism | | |
| Deel, Sam | May, 1932 | Baptism | Aug., 1935 | Exclusion |
| Deel, Sarah | June, 1920 | Baptism | Aug., 1930 | Dismission |
| Deel, Sarah E. | Aug., 1886 | Baptism | | |
| Deel, Sarah J. | | | June, 1890 | Dismission |
| Deel, Silas | Apr., 1898 | Baptism | Jan., 1906 | Exclusion |
| Deel, Vicey | July, 1846 | Letter | | ? |
| Deel, Vicey | Nov., 1860 | Baptism | | ? |
| Deel, Viney | Feb., 1871 | Baptism | May, 1889 | Exclusion |
| Duty, Hetty | May, 1934 | Baptism | | |
| Edwards, Andrew J., Sr. | Nov., 1895 | Baptism | Apr. 10, 1925 | Death |
| Edwards, Andrew J., Jr. | Sept., 1897 | Baptism | May, 1931 | Dismission |
| Edwards, Andrew J. R. | Apr., 1910 | Baptism | Aug. 10, 1935 | Death |
| Edwards, Alice | Nov., 1895 | Baptism | | |
| Edwards, Alice (of W. L.) | Oct., 1928 | Relation | | |
| Edwards, Basil | Nov., 1922 | Baptism | May 30, 1934 | Death |
| Edwards, Benjamin H., Sr. | Nov., 1880 | Letter | Jan. 13, 1920 | Death |
| Edwards, Bertha | June, 1918 | Baptism | | |
| Edwards, Bessie | Aug., 1931 | Baptism | | |
| Edwards, Brice H. | Sept., 1896 | Baptism | Dec. 8, 1934 | Death |
| Edwards, Charley | May, 1933 | Baptism | | |
| Edwards, Corrie | May, 1933 | Baptism | | |
| Edwards, Crissa (Lucretia) | June, 1856 | Baptism | July 12, 1918 | Death |
| Edwards, Crissa | July, 1909 | Baptism | | Death |
| Edwards, David | Sept., 1897 | Baptism | Dec., 1907 | Exclusion |
| Edwards, David | Jan., 1919 | Restoration | Jan., 1925 | Exclusion |
| Edwards, David W. | July, 1896 | Baptism | April, 1905 | Exclusion |
| Edwards, David W. | | | March, 1923 | Exclusion |
| Edwards, David W. | Aug., 1937 | Restoration | | |
| Edwards, Elizabeth | Oct., 1897 | Baptism | | |
| Edwards, Ella | July, 1934 | Baptism | | |
| Edwards, Flora | Oct., 1897 | Baptism | | |

| Name | Joined | By | Separated | By |
|-----------------------------|------------------------|---------------------------|---------------|-------------|
| Edwards, Freddie | Mch., 1937 | Baptism | | |
| Edwards, Hadley | June, 1932 | Baptism | | |
| Edwards, Hetty | Sept., 1936 | Baptism | | |
| Edwards, Hetty Ann | Aug., 1897 | Letter | Aug., 1926 | Exclusion |
| Edwards, Isaac M. | Sept., 1896 | Baptism | March, 1911 | Exclusion |
| Edwards, Isabella | June, 1895 | Baptism | May 14, 1899 | Death |
| Edwards, Jeremiah M. | Nov., 1895 | Baptism | Feb., 1908 | Exclusion |
| Edwards, Jeremiah M. | June, 1909 | Restoration | Oct. 1, 1936 | Death |
| Edwards, Jim | Aug., 1933 | Baptism | | |
| Edwards, John R. | Nov., 1921 | Baptism | Aug., 1926 | Exclusion |
| Edwards, John T. | Aug., 1897 | Baptism | March, 1926 | Exclusion |
| Edwards, Joseph | Sept., 1897 | Baptism | Mch. 10, 1901 | Death |
| Edwards, Jonah | Dec., 1933 | Baptism | Sept., 1935 | Exclusion |
| Edwards, Joshua C. | Oct., 1897 | Baptism | Dec., 1900 | Exclusion |
| Edwards, Joshua C. | May, 1928 | Restoration | Dec. 31, 1928 | Death |
| Edwards, Lewis | May, 1855 | Letter | Nov. 12, 1894 | Death |
| Edwards, Lewis (of Ben) | Sept., 1897 | Baptism | | |
| Edwards, Lilly | Dec., 1919 | Baptism | | |
| Edwards, Lucinda | May, 1897 | Letter | Apr. 10, 1922 | Death |
| Edwards, Margaret (of Noah) | May, 1896 | Letter | July, 1906 | Exclusion |
| Edwards, Margaret | Sept., 1897 | Baptism | Feb. 3, 1931 | Death |
| Edwards, Margaret | Aug., 1914 | Baptism | Jan., 1915 | Dismission |
| Edwards, Martin | June, 1937 | Baptism | | |
| Edwards, Mary | July, 1860 | Letter | | Dismission |
| Edwards, Nancy | Aug., 1858 | Letter | Jan. 20, 1860 | Death |
| Edwards, Nathan R. | Aug., 1897 | Baptism | July, 1937 | Exclusion |
| Edwards, Nathan R. | Nov., 1937 | Restoration | | |
| Edwards, Noah C. | Nov., 1895 | Baptism | Feb., 1908 | Exclusion |
| Edwards, Noah C. | July, 1909 | Restoration | Jan., 1923 | Exclusion |
| Edwards, Patton | Aug., 1923 | Baptism | Aug., 1930 | Dismission |
| Edwards, Polly | Apr., 1918 | Baptism | July, 1925 | Exclusion |
| Edwards, Rachel | July, 1929 | Baptism | | |
| Edwards, Sally | Aug., 1898 | Baptism | | |
| Edwards, Sindusty (of Ben) | | Baptism | Jan. 16, 1929 | Death |
| Edwards, Sindusty | Aug., 1934 | | | |
| Edwards, William L. | Sept., 1928 | Relation | | |
| Elliott, Eliza | Aug., 1856 | Baptism | June, 1857 | "Rased off" |
| Ervin, Catherine | Mch., 1841 | Baptism | Aug., 1851 | Dismission |
| Ervin, Elizabeth | Mch., 1841 | Baptism | Aug., 1851 | Dismission |
| Farmer, Martha | Apr., 1898 | Baptism | June, 1916 | Death |
| Ferrell, Emma | Feb., 1837 | Letter (See Colley, Emma) | | Exclusion |
| Ferrell, Jane | Feb., 1837 | Letter | ? | Dismission |
| Ferrell, John | Feb., 1837 | Letter | ? | Dismission |
| Ferrell, Sarah | Feb., 1837 | Letter | ? | Dismission |
| Ferrell, William | July, 1940 | Baptism | ? | Dismission |
| Fuller, Anna | Aug., 1845 | Baptism | May, 1— | Dismission |
| Fuller, Clara | Nov., 1931 | Baptism | | |
| Fuller, Elijah | Feb., 1837 | Letter | May, 1842 | Exclusion |
| Fuller, Elzena | Nov., 1927 | Baptism | | |
| Fuller, Frances | Sept., 1840 | Baptism | May, 1874 | Dismission |
| Fuller, George | Oct., 1898 | Baptism | May, 1902 | Exclusion |
| Fuller, H. H. | Aug., 1897 | Baptism | | |
| Fuller, John | Sept., 1928 | Baptism | | |
| Fuller, Jonas | Sept., 1897 | Baptism | Aug. 14, 1909 | Death |
| Fuller, Linda | Sept., 1929 | Baptism | | |
| Fuller, Margaret | (See Colley, Margaret) | | Jan. 28, 1900 | Death |
| Fuller, Matilda | Sept., 1918 | Baptism | Apr. 30, 1924 | Death |
| Fuller, Mary J. | Apr., 1902 | Baptism | | |
| Fuller, Minty | May, 1867 | Letter | | Death |
| Fuller, Peggy | Oct., 1898 | Baptism | Dec., 1903 | Exclusion |
| Fuller, Rebecca | July, 1840 | Baptism | | Dismission |
| Fuller, Rhoda | Sept., 1897 | Baptism | | Death |
| Fuller, Tennessee | July, 1898 | Baptism | | Death |

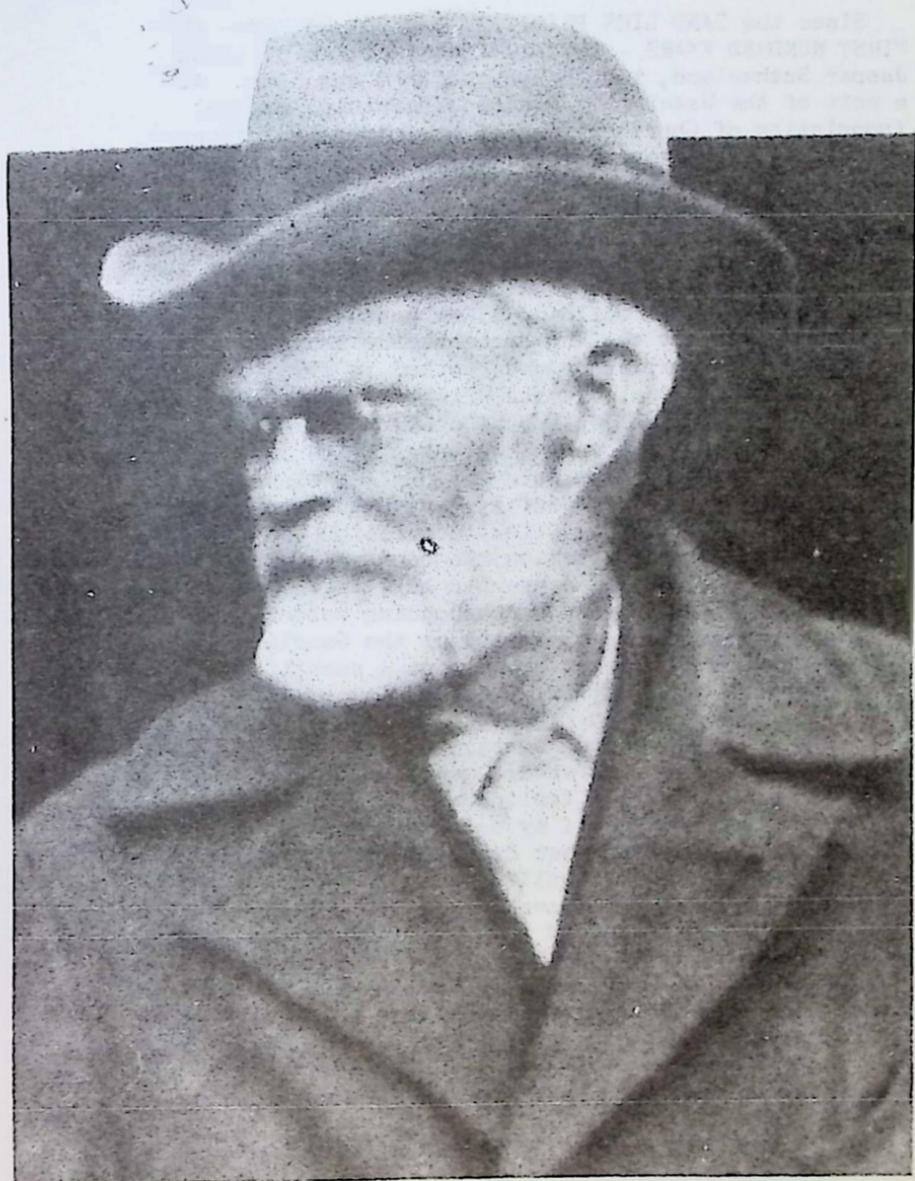
| <i>Name</i> | <i>Joined</i> | <i>By</i> | <i>Separated</i> | <i>By</i> |
|--------------------------|---------------------------------|---------------|------------------|------------------------|
| Fuller, Thomas..... | Sept., 1898.. | Baptism..... | Oct. 21, 1918.. | Death |
| Fuller, Vadna..... | May, 1934.. | Baptism..... | | |
| Fuller, Willie..... | Oct., 1935.. | Baptism..... | | |
| Garrett, Della..... | Nov., 1932.. | Baptism..... | March, 1935.. | Exclusion |
| Gibson, George..... | Feb., 1837.. | Letter..... | | Dismission |
| Gilbert, Alafair..... | June, 1897.. | Letter..... | June, 1909.. | Exclusion |
| Gilbert, Alafair..... | Sept., 1910.. | Restoration.. | Jan., 1911.. | Dismission |
| Gilbert, Fanny..... | July, 1924.. | Baptism..... | | |
| Gilbert, Netty..... | Nov., 1901.. | Baptism..... | Apr. 7, 1923.. | Death |
| Gilbert, Perry..... | Aug., 1923.. | Baptism..... | | |
| Gilbert, Simeon H..... | June, 1897.. | Letter..... | June, 1909.. | Exclusion |
| Gilbert, Simeon H..... | Sept., 1910.. | Restoration.. | Jan., 1911.. | Dismission |
| Gillenwaters, Nancy..... | Oct., 1897.. | Experience.. | Aug., 1898.. | "ref. to be baptized." |
| Green, Elias..... | Aug., 1848.. | Baptism..... | Aug., 1850.. | Dismission |
| Grizzle, Andrew..... | | | Aug., 1876.. | Dismission |
| Grizzle, Kate..... | July, 1931.. | Relation..... | | |
| Grizzle, Mary..... | Aug., 1867.. | Baptism..... | Feb., 1879.. | Dismission |
| Grizzle, Noah..... | July, 1931.. | Relation..... | | |
| Hackney, Albert..... | Feb., 1898.. | | | |
| Hackney, Alexander..... | Apr., 1898.. | Baptism..... | Jan., 1901.. | Exclusion |
| Hackney, George..... | Apr., 1898.. | Baptism..... | April, 1914.. | Exclusion |
| Hackney, Mary..... | Sept., 1898.. | Baptism..... | July 21, 19— | Death |
| Hackney, Nancy..... | Apr., 1898.. | Baptism..... | Nov. 18, 1926.. | Death |
| Hackney, Pricey..... | Mch., 1898.. | Baptism..... | | |
| Hackney, Phoebe..... | | | March, 1933.. | Exclusion |
| Hackney, Rosina..... | (See Compton, Rosina)..... | | March, 1933.. | Exclusion |
| Hackney, Sarah..... | July, 1898.. | Baptism..... | | |
| Hamon, Elizabeth..... | Mch., 1841.. | Baptism..... | | Dismission |
| Hamon, Esau..... | Mch., 1841.. | Baptism..... | | Dismission |
| Hamon, John..... | July, 1841.. | Letter..... | Sept., 1845.. | "moved off" |
| Hamon, Margaret..... | July, 1841.. | Letter..... | Sept., 1845.. | "moved off" |
| Hamon, Martha..... | Oct., 1842.. | Baptism..... | | Dismission |
| Hamon, Mary..... | Aug., 1842.. | Baptism..... | | Dismission |
| Harper, Armstead..... | Feb., 1837.. | Letter..... | March, 1839.. | Dismission |
| Harper, Rachel..... | Feb., 1837.. | Letter..... | March, 1839.. | Dismission |
| Harris, Minda..... | Sept., 1878.. | Baptism..... | Aug., 1881.. | Exclusion |
| Harris, Nancy..... | May, 1932.. | Baptism..... | | |
| Harrison, Isabel..... | Nov., 1932.. | Baptism..... | | |
| Harrison, Jane..... | Apr., 1898.. | Baptism..... | July, 1900.. | Exclusion |
| Harrison, Jane..... | May, 1910.. | Restoration.. | | Death |
| Harrison, Lewis..... | May, 1933.. | Baptism..... | | |
| Harrison, Lindy..... | June, 1923.. | Letter..... | Apr. 21, 1930.. | Death |
| Harrison, Ned..... | Aug., 1932.. | Baptism..... | Oct., 1937.. | Dismission |
| Harrison, Sarah..... | June, 1862.. | Baptism..... | Feb., 1879.. | Dismission |
| Harrison, William..... | Oct., 1897.. | Baptism..... | April, 1900.. | Exclusion |
| Hay, Phoebe..... | June, 1862.. | Letter..... | Sept., 1873.. | Dismission |
| Hibbitts, Tolbert..... | July, 1900.. | Baptism..... | Dec., 1909.. | Exclusion |
| Hicks, Enoch M..... | July, 1847.. | Letter..... | July, 1853.. | Dismission |
| Hicks, Hester..... | July, 1847.. | Letter..... | July, 1853.. | Dismission |
| Holsinger, C. H..... | July, 1923.. | Baptism..... | | |
| Hunt, Cynthia..... | Sept., 1924.. | Baptism..... | | |
| Hurd, Rosa..... | Aug., 1931.. | Baptism..... | | |
| Jackson, Gillespie..... | (See Smith, Gillespie, J.)..... | | June, 1862.. | Exclusion |
| Jackson, Gillespie..... | Aug., 1865.. | Restoration.. | | |
| Jackson, James..... | Oct., 1895.. | Baptism..... | Jan. 8, 1898.. | Death |
| Jackson, Martha..... | June, 1896.. | Letter..... | April, 1901.. | Exclusion |
| Jackson, Polly J..... | May, 1897.. | Baptism..... | Dec., 1900.. | Exclusion |

| Name | Joined | By | Separated | By |
|-------------------------|---------------------------|-------------|---------------------|---------------------|
| Keys, Anna | Nov., 1936 | Baptism | | |
| Kinser, Felty | (Prob. Kinser, Valentine) | | | |
| Kinser, Jane | Jan., 1848 | | 1848 | Dismission |
| Kinser, Valentine | Feb., 1837 | Letter | Jan., 1848 | Dismission |
| Kiser, John | Oct., 1849 | Letter | March, 1859 | Exclusion |
| Kiser, Joseph | Sept., 1845 | Baptism | | ? |
| Kiser, Mary (Pop) | Aug., 1886 | Baptism | | |
| Lester, Rachel | Oct., 1930 | Baptism | | |
| Looney, Cynthia | Aug., 1842 | Baptism | | Dismission |
| Looney, John | Aug., 1842 | Baptism | | Dismission |
| Looney, Joseph | Sept., 1842 | Baptism | | Dismission |
| McKinney, Elias (Dias) | Sept., 1845 | Letter | March, 1851 | Dismission |
| McKinney, Emily | Sept., 1846 | Letter | March, 1851 | Dismission |
| May, Adron | July, 1936 | Baptism | | |
| May, Lizzie | July, 1936 | Baptism | | |
| Mullins, Causby | Nov., 1901 | Baptism | | |
| Mullins, Dick | July, 1937 | Relation | | |
| Mullins, Effie | Aug., 1924 | Baptism | | |
| Mullins, Jane | July, 1878 | Baptism | Jan. 29, 1929 | Death |
| Mullins, Johnny | May, 1932 | Experience | (d. before Baptism) | |
| Mullins, Lula | Sept., 1930 | Baptism | | |
| Mullins, Preston | ? | ? | Experience | (d. before Baptism) |
| Mullins, Sarah | July, 1902 | Baptism | Feb. 27, 1925 | Death |
| Mullins, S. B. | Sept., 1897 | Baptism | Oct., 1915 | Exclusion |
| Newberry, S. T. | Oct., 1897 | Baptism | | Death |
| Oquin, Fed | Aug., 1932 | Baptism | | |
| Oquin, George W. | May, 1880 | Baptism | | Exclusion |
| Oquin, George W. | Aug., 1890 | Restored | April, 1891 | Exclusion |
| Oquin, Maude | July, 1937 | Baptism | | |
| Oquin, Wiley | Sept., 1873 | Baptism | Sept., 1874 | Exclusion |
| Oquin, William | Aug., 1937 | Baptism | | |
| Osborn, Tommy W. | Nov., 1913 | Letter | Nov., 1914 | Dismission |
| Owens, Almarine | Aug., 1866 | Baptism | Feb., 1879 | Dismission |
| Owens, Almarine (A. L.) | Apr., 1898 | Baptism | March, 1910 | Exclusion |
| Owens, Almarine (A. L.) | Nov., 1924 | Restoration | April 2, 1932 | Death |
| Owens, Amanda | Oct., 1915 | Baptism | Aug., 1927 | Death |
| Owens, Andrew | Feb., 1837 | Letter | | Exclusion |
| Owens, Arminda | Feb., 1837 | Letter | | Exclusion |
| Owens, Andrew | Nov., 1866 | Baptism? | May, 1873 | Exclusion |
| Owens, Andrew, Jr. | Aug., 1897 | Baptism | | Exclusion |
| Owens, Barbara | (See Sutherland, Barbara) | | June, 1903 | Exclusion |
| Owens, Barbara | July, 1905 | Baptism | | |
| Owens, Columbus | Jan., 1897 | Baptism | June, 1912 | Dismission |
| Owens, Easter | ? | ? | June, 1860 | Dismission |
| Owens, Elizabeth | Feb., 1837 | Letter | | ? |
| Owens, Ellen | June, 1931 | Letter | | |
| Owens, Elmina | Apr., 1898 | Baptism | | |
| Owens, Fannie | May, 1925 | Baptism | | |
| Owens, Flora | May, 1923 | Baptism | | |
| Owens, Frank | Oct., 1912 | Baptism | | |
| Owens, Gertie (Gustia) | July, 1921 | Baptism | | |
| Owens, Harden | Feb., 1837 | Letter | Jan., 1864 | Exclusion |
| Owens, Harden | Aug., 1866 | Restoration | | Death |
| Owens, Harden | June, 1898 | Letter | July, 1921 | Dismission |
| Owens, Henry | Aug., 19 | Baptism | | |
| Owens, Huldah | Aug., 1916 | Baptism | | |
| Owens, James | Sept., 1897 | Baptism | | |
| Owens, Larkin | Dec., 1899 | Baptism | March, 1919 | Dismission |
| Owens, Lina | Oct., 1934 | Baptism | | |

| Name | Joined | By | Separated | By |
|--------------------------|---------------------|-------------|-----------------------|------------|
| Owens, Lisey | Oct., 1900 | Baptism | | |
| Owens, Louisa | Oct., 1936 | Baptism | | |
| Owens, Lydia | June, 1898 | Baptism | Nov., 1914 | Death |
| Owens, Martha | Nov., 1841 | Baptism | Aug., 1846 | Dismission |
| Owens, Martha | Sept., 1863 | Baptism | | ? |
| Owens, Mary | Dec., 1899 | Baptism | March, 1919 | Dismission |
| Owens, Mary Jane | June, 1931 | Letter | | |
| Owens, Nancy | Sept., 1842 | Baptism | | Death |
| Owens, Phoebe | Nov., 1861 | Baptism | Feb., 1879 | Dismission |
| Owens, Pherbe | Jan., 1863 | Baptism | (See Robinson, Ferby) | |
| Owens, Rebecca | Feb., 1837 | Letter | | Death |
| Owens, Rosina | Oct., 1934 | Baptism | Sept., 1935 | Dismission |
| Owens, Sarah | Aug., 1885 | Baptism | 1912 | Death |
| Owens, Sarah | Oct., 1896 | Baptism | June, 1912 | Dismission |
| Owens, Sarah | Sept., 1897 | Baptism | | Death |
| Owens, Smith | Aug., 1897 | Baptism | | Death |
| Owens, Zerilda | June, 1926 | Baptism | | |
| Perkey, Anna | | | Sept., 1853 | Dismission |
| Perkey, Pleasant | July, 1853? | Letter | | ? |
| Perkey, Sally | July, 1853? | Letter | | ? |
| Powers, Elizabeth | July, 1878 | Letter | Feb., 1879 | Dismission |
| Powers, George W. | Apr., 1898? | ? | Jan. 9, 1914 | Death |
| Powers, John | Oct., 1846 | Baptism | Feb., 1879 | Dismission |
| Powers, Martha | Apr., 1898? | | Jan. 12, 1901 | Death |
| Powers, Sarah | May, 1847 | Baptism | 1865 | Death |
| Pressley, Rebecca | May, 1842 | Baptism | Aug., 1850 | Dismission |
| Raines, Green (W. G.) | Oct., 1896 | Baptism | Jan., 1900 | Dismission |
| Rakes, A. D. | Oct., 1877 | Letter | Feb., 1879 | Dismission |
| Rakes, Lucinda | Oct., 1877 | Letter | Feb., 1879 | Dismission |
| Ramey, Esther | Feb., 1837 | Letter | Aug., 1856 | Dismission |
| Ramey, James | Feb., 1837 | Letter | Sept., 1849 | Dismission |
| Ramey, Nancy | Feb., 1837 | Letter | | Dismission |
| Rasnick, James H. | Aug., 1865 | Letter | Feb., 1879 | Dismission |
| Rasnick, Margaret | Aug., 1865 | Letter | Feb., 1879 | Dismission |
| Rasnick, Mary ? | Jan., 1870 | Letter | Feb., 1879 | Dismission |
| Ratliff, Ben D. | Oct., 1922 | Baptism | | |
| Ratliff, Georgia Ann | Nov., 1922 | Relation | | |
| Roads, Jane | Nov., 1895 | Baptism | Feb., 1898 | Dismission |
| Robinson, David | Oct., 1897 | Baptism | Oct. 4, 1901 | Death |
| Robinson, Fannie | July, 1926 | Baptism | | |
| Robinson, Ferby | (See Owens, Pherby) | | July, 1900 | Exclusion |
| Robinson, Jane | Apr., 1901 | Baptism | ? | Death |
| Robinson, Lucretia | June, 1897 | Baptism | Oct. 12, 1919 | Death |
| Robinson, Polly | Sept., 1900 | Baptism | | Death |
| Robinson, Rosabella | Nov., 1927 | Baptism | | |
| Robinson, Taylor | Oct., 1924 | Baptism | | |
| Rose, Elizabeth | Aug., 1842 | Baptism | Sept., 1849 | Dismission |
| Rose, Leah | Oct., 1929 | Baptism | Aug., 1930 | Dismission |
| Rose, Margaret | Aug., 1841 | Baptism | Sept., 1849 | Dismission |
| Rose, Samuel | Oct., 1842 | Baptism | Oct., 1845 | Exclusion |
| Rose, Samuel | Aug., 1848 | Recantation | Sept., 1849 | Dismission |
| Rose, Stonewall J. | Oct., 1929 | Baptism | Aug., 1930 | Dismission |
| Runyan, Sylvia | July, 1889 | Baptism | Aug., 1890 | Dismission |
| Self, Flora | Sept., 1923 | Baptism | | |
| Shortridge, Jonathan | Feb., 1837 | Letter | | Dismission |
| Smith, Gillespie J. | Oct., 1859 | Baptism | June, 1866 | Dismission |
| Smith, Lutha J. | Oct., 1859 | Baptism | June, 1866 | Dismission |
| Stanley, Corra | | | Aug., 1930 | Dismission |
| Stanley, Lillie | July, 1931 | Baptism | | |
| Stilton (Stiltner), Alex | Sept., 1937 | Baptism | | |
| Stilton, Elias | Sept., 1842 | Baptism | | Dismission |

| <i>Name</i> | <i>Joined</i> | <i>By</i> | <i>Separated</i> | <i>By</i> |
|-----------------------------|------------------------|-------------|----------------------|---------------|
| Stilton, Eliza | Feb., 1876 | Baptism | Exclusion | |
| Stiltner, Elizabeth | Sept., 1837 | Baptism | Dismission | |
| Stiltner, Frederick | Feb., 1837 | Letter | Dismission | |
| Stiltner, Frederick | Sept., 1842 | Baptism | April, 1857 | Exclusion |
| Stiltner, Jacob | (One of first deacons) | | ? | |
| Stiltner, Mahala | Nov., 1841 | Baptism | Aug., 1855 | Dismission |
| Stiltner, Nancy | Feb., 1837 | Letter | | Exclusion |
| Stiltner, Nancy | Apr., 1837 | Baptism | March, 1847 | Exclusion |
| Stiltner, Nancy A. | June, 1862 | Letter | | ? |
| Stiltner, Sarah | Feb., 1837 | Letter | Aug., 1859 | Dismission |
| Sutherland, Alta | Oct., 1931 | Baptism | | |
| Sutherland, Arpa | Apr., 1871 | Baptism | | |
| Sutherland, Barbara | Oct., 1897 | Letter | (See Owens, Barbara) | |
| Sutherland, Daniel B. | Oct., 1897 | Baptism | April, 1911 | Exclusion |
| Sutherland, Daniel B. | Jan., 1935 | Restoration | | |
| Sutherland, Elizabeth | July, 1878 | Baptism | | ? |
| Sutherland, Eliz. (of Newt) | Aug., 1878 | Letter | Feb., 1879 | Dismission |
| Sutherland, Gorman B. | Aug., 1931 | Baptism | | |
| Sutherland, James | Aug., 1844 | Baptism | Feb., 1879 | Dismission |
| Sutherland, Jane | Oct., 1841 | Baptism | May, 1856 | Exclusion |
| Sutherland, Jane (of Noah) | Oct., 1897 | Baptism | Nov. 1, 1936 | Death |
| Sutherland, Maggie | Nov., 1935 | Baptism | | |
| Sutherland, Margaret | Aug., 1878 | Letter | Feb., 1879 | Dismission |
| Sutherland, Margaret | July, 1905 | Baptism | | |
| Sutherland, Mary | Oct., 1878 | Baptism | Feb., 1879 | Dismission |
| Sutherland, Nancy | July, 1842 | Baptism | Feb., 1879 | Dismission |
| Sutherland, Newton | Aug., 1867 | Baptism | Feb., 1879 | Dismission |
| Sutherland, Sylvia | Oct., 1878 | Letter | Feb., 1879 | Dismission |
| Sutherland, William | Oct., 1878 | Letter | Feb., 1879 | Dismission |
| Sykes, Mary | Sept., 1849 | Baptism | | ? |
| Taylor, Albert | June, 1897 | Baptism | — | 1934... Death |
| Taylor, Betty | Dec., 1897 | Baptism | Jan. 16, 1927 | Death |
| Thomas, Eli | Sept., 1900 | Baptism | Feb., 1926 | Exclusion |
| Turner, Adline | July, 1897 | Letter | Jan., 1911 | Exclusion |
| Turner, Adline | Feb., 1934 | Restoration | | |
| Turner, Charles | Jan., 1869 | Letter | April, 1871 | Dismission |
| Turner, Charley | Nov., 1898 | Baptism | Jan., 1911 | Exclusion |
| Turner, Charley | Feb., 1934 | Restoration | Nov. 4, 1937 | Death |
| Turner, Hetty | Sept., 1897 | Baptism | | |
| Turner, James, Sr. (J. R.) | Aug., 1897 | Baptism | Dec., 1899 | Exclusion |
| Turner, James A. | ? | ? | May, 1888 | Exclusion |
| Turner, Polly | Jan., 1869 | Letter | April, 1871 | Dismission |
| Vance, Elizabeth | June, 1842 | Baptism | | Dismission |
| Vanover, Jane | Oct., 1841 | Baptism | Sept., 1845 | Exclusion |
| Vanover, William | Oct., 1841 | Baptism | Sept., 1845 | Exclusion |
| Viers, Adline | Aug., 1897 | Baptism | Nov., 1908 | Dismission |
| Viers, Alpha | June, 1933 | Baptism | | |
| Viers, Alsey | Oct., 1897 | Baptism | | |
| Viers, Andy | Mch., 1898 | Baptism | | |
| Viers, Brice | Mch., 1898 | Baptism | March, 1916 | Dismission |
| Viers, Elizabeth | Aug., 1924 | Baptism | | |
| Viers, Fannie | Oct., 1922 | Baptism | | |
| Viers, Floyd | Aug., 1898 | Baptism | | |
| Viers, Henderson | Nov., 1897 | Baptism | Nov. 14, 1916 | Death |
| Viers, Hetty | Oct., 1929 | Baptism | | |
| Viers, John | Sept., 1910 | Baptism | Jan., 1915 | Dismission |
| Viers, Joseph | May, 1897 | Letter | Nov., 1908 | Dismission |
| Viers, Judy | Oct., 1898 | Letter | Oct. 4, 1911 | Death |
| Viers, Larkin | Aug., 1897 | Baptism | Dec. 28, 1916 | Death |
| Viers, Leah | May, 1897 | Baptism | Nov., 1908 | Dismission |
| Viers, Lewis | Mch., 1866 | Letter | | Dismission |
| Viers, Lewis | Sept., 1897 | Baptism | Nov., 1908 | Dismission |

| <i>Name</i> | <i>Joined</i> | <i>By</i> | <i>Separated</i> | <i>By</i> |
|------------------|---------------|-------------|------------------|------------|
| Viers, Lydia | July, 1898 | Baptism | Sept., 1918 | Dismission |
| Viers, Malinda | Oct., 1897 | Baptism | Dec. 4, 1932 | Death |
| Viers, Martha | Oct., 1897 | Baptism | | Death |
| Viers, Mary J. | Oct., 1897 | Baptism | May, 1831 | Exclusion |
| Viers, Noah | June, 1925 | Baptism | | |
| Viers, Tazewell | Dec., 1898 | Baptism | July, 1925 | Exclusion |
| Wallis, Elijah | Sept., 1900 | Baptism | Oct., 1901 | Dismission |
| Wallis, Elijah | July, 1902 | Letter | Dec. 13, 1909 | Death |
| Wallis, Sylvia | Sept., 1908 | Baptism | | |
| White, William | July, 1840 | Baptism | | Dismission |
| Whited, Ras | Mch., 1925 | Relation | | |
| Wood, Abigail | Sept., 1855 | Baptism | Feb., 1857 | Dismission |
| Wood, Andy F. | June, 1920 | Baptism | | |
| Wood, Berry | Sept., 1855 | Baptism | Feb., 1857 | Dismission |
| Wood, J. J. | ? ? | ? ? | Jan., 1925 | Exclusion |
| Wood, J. J. | May, 1926 | Restoration | Nov., 1928 | Exclusion |
| Wood, J. J. | July, 1933 | Restoration | | |
| Wood, Lula | Sept., 1932 | Baptism | | |
| Wood, M. J. | Dec., 1899 | Letter | Aug., 1903 | Dismission |
| Wood, Sarah | Dec., 1899 | Letter | Aug., 1903 | Dismission |
| Wright, Bill | Aug., 1935 | Baptism | | |
| Wright, Eli | May, 1924 | Relation | Jan. 18, 1935 | Death |
| Yates, Andrew J. | Oct., 1897 | Baptism | Dec., 1898 | Exclusion |
| Yates, Andrew J. | May, 1932 | Restoration | March, 1933 | Exclusion |
| Yates, Andrew J. | Aug., 1936 | Restoration | April, 1937 | Dismission |
| Yates, Bart | Nov., 1921 | Baptism | Aug., 1930 | Dismission |
| Yates, Elizabeth | Oct., 1877 | Letter | Feb., 1879 | Dismission |
| Yates, Emma | Oct., 1896 | Baptism | Aug., 1930 | Dismission |
| Yates, Jeremiah | Nov., 1895 | Baptism | Jan. 14, 1923 | Death |
| Yates, John | Sept., 1897 | Baptism | Aug., 1930 | Dismission |
| Yates, Margaret | Oct., 1841 | Baptism | Aug., 1850 | Dismission |
| Yates, Mary | Oct., 1841 | Baptism | Aug., 1850 | Dismission |
| Yates, Melvina | Sept., 1914 | Baptism | | |
| Yates, Minda | Apr., 1896 | Baptism | Oct., 1903 | Exclusion |
| Yates, Polly | Oct., 1897 | Baptism | Aug., 1930 | Dismission |
| Yates, Polly A. | Sept., 1897 | Baptism | May 7, 1907 | Death |
| Yates, Richard | Feb., 1837 | Letter | | Dismission |
| Yates, Sam | ? ? | ? ? | Nov., 1917 | Exclusion |



Elder William B. Sutherland
Pastor, 1894 - _____

Up dated History of the Sand Lick Primitive Baptist Church
1966-1993

By

Netty Swindall Sutherland

Since the SAND LICK PRIMITIVE BAPTIST CHURCH - THE FIRST HUNDRED YEARS - 1837-1937 was written by Elihu Jasper Sutherland, the church suffered a schism. As a unit of the Washington District Primitive Baptist Association of Churches, one of its elders (ministers) was nominated to become moderator of the association. When he was not approved, Sand Lick Church withdrew from that organization and, with support from some sister churches, organized the Sandlick Association.

However, a part of the membership remained with the Washington District Association and organized the Sandy Basin Association - building a new house within a few yards of the first one and each holding separate services. Happily, a reconciliation was reached in 1993 - so beautifully described by Mrs. Juanita Wright of Lebanon, Virginia, and published in the September-October, 1993, issue of the Primitive Baptist, Thornton, Arkansas. With her permission, a part of Mrs. Wright's letter is copied below.

"We had the most wonderful, miraculous association this week-end. Our Sandlick Association and the Washington District Association had been separated for 27 years. This week-end(September 11), they made peace ** and came together as corresponding associations. Friday night, we had a meeting at the Sandlick Church. The building was packed. Oh, what a beautiful sight to see both sides sitting together in complete harmony. The Washington Moderator brought a peace letter. It was read to the congregation and was unanimously received during the conference meeting of Saturday. Both sides signed it. The feeling was indescribable.

"My mother and one of my daughters was in the Washington and me and another daughter was in the Sandlick. Now, thank God, we can all worship together. Everybody's cup was running over. * * Both sides apologized to each other * * agreed never to mention the past again.

"When the Lord is in the arrangements, it is all so easy. Besides the Washington Association, we will be corresponding with three other associations and four independent churches * * they were corresponding with.

"Thanks be to God, we were carried above the worries and troubles of this world and made to rejoice in a ^{Savior's love} and send us the good news through the Primitive Baptist papers."

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