

Fair Promise United Methodist Church

Its History, Its People and the Community



**By: Mackie Muse Paschal
Emma Phillips Paschal**

Emma P. Paschal

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Preface

Time, like an everflowing stream, bears all
its sons away;
They fly forgotten as a dream dies at the
close of the day.

Issac Watts (1674-1748), "O God, Our Help
in Ages Past"

In this endeavor, I feel that I have come to know and to love many loyal and dedicated persons of the past. There is a compassionate feeling of pride, respect and admiration for so many who have done so much to create the accumulative heritage left as stepping stones for each generation.

Also, a deep sense of gratitude is felt toward all those who have been so cooperative and helpful by sharing their memories, their stories, their pictures and their gifts. Thus we, the living, are helping to add our contribution to the heritage which will belong to the Fair Promise United Methodist Church of tomorrow.

I only hope that others, as they read and look at these pages, may realize, at least, just a part of the inspiration, the strengthening of faith, and the challenge to do more that has been my experience.

Emma Phillips Paschal

Dedication



Lewis Spinks Phillips (2-25-1916) (holding) Blake Aaron Phillips (5-14-1986)
Susan Caldonia Lee Phillips (3-29-1922/12-6-1986)

Dedicated in loving memory to Callie Lee Phillips (1922-1986) who planned, before her untimely death, to compile a history of Fair Promise United Methodist Church.

Since she had asked me to help her with it, I have had a strong feeling and challenge to put forth every effort to complete this and thus fulfill her aspiration.

She was one of the most outstanding persons I have ever known. Her display, on many occasions, of dedicated Christian living has been a great inspiration to all who knew her. Her loss to us, on earth, is heaven's gain.

Emma Phillips Paschel 1989

Our Sponsors

Fair Promise Church expresses its deep gratitude to the persons below for their interest, faithfulness, encouragement and financial support which enabled the completion of this project.

Jerry and Pat Paschal Family — Whiteville, North Carolina
Donald and Lucille Hines — Lizton, Indiana
John E. Wood and Family — Glasgow, Kentucky
Alice Pickard Utley — In memory of Maggie Ella Fields Pickard
Virginia Paschal Goodall — Fayetteville, North Carolina
Pauline Phillips W. Cox — In Honor of Dr. Carson C. Cox, Jr.
Pauline Phillips W. Cox — In Honor of Emma Phillips Paschal
Charlie and Lois Oldham — In Memory of Timothy Charles
(Timmy) Oldham
Roger L. Phillips — In Honor of Mr. & Mrs. Dabney Phillips
Dabney Phillips — In Honor of Mamie Phillips
Dr. and Mrs. M. Eugene Street, Jr. and Family
Sallie Phillips Sharp — Greensboro, North Carolina
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Mrs. Thomas M. Looney (Julia Goodall) — Southern Pines,
North Carolina
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Phillips
Arthur, Carol and Billie Jo Bick
Watt and Emily Phillips Weir — In memory of Rev. & Mrs.
Numa M. Phillips
Bob, Lucile, Alice Ann and Bobby Hyman — Carthage, North
Carolina
Bernice Riddle Hunsucker — Robbins, North Carolina
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Finnison and Jesse S. Phillips
Carr and Mackie Paschal — In Memory of Julian Carr Paschal,
Jr.
Roland and Carolyn Phillips
Bobby and Elmo Phillips — In Honor of Their Family
Nina Phillips Goins — In Memory of Buford Goins
Walter and Janice Phillips — In Memory of Nancy (Nannie)
Boyte Phillips
Mrs. Patricia R. Elder, Indianapolis, Indiana
The 1989 Annual Phillips Reunion — In Memory of All the
Phillips Family Who Played Such Outstanding Roles in the
Birth and Survival of Fair Promise Church

The Early Records of Methodism

John Wesley, Christianity And Methodism

On Wednesday evening, May 24, 1738, at a quarter before nine o'clock, in a Moravian prayer-meeting, on Aldersgate Street, London, England, something wonderful happened to a highly educated Episcopal preacher, named John Wesley — something which this preacher had been seeking during months past. As he sat in this prayer-meeting, he was listening to a man reading Martin Luther's Preface to St. Paul's Epistle to the Romans, a preface written more than two hundred years before that night, and describing salvation through faith; and as he listened the thing happened. Let Rev. John Wesley tell about it in his own words, written in his diary or journal:

"About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death. I began to pray with all my might for those who had in a more especial manner despitefully used me and persecuted me. I then testified openly to all there what I now felt in my heart."

Whether this blessed event was actually John Wesley's first experience of true salvation, or whether it was a deeper baptism of the Holy Spirit for a hungry Christian heart, two things are certain: It gave John Wesley victory, henceforth, over doubts concerning his salvation; and it was the real beginning of militant, conquering Method-

ism. This warm-hearted salvation spread like fire. Toward the end of the following year, 1739, John Wesley and his co-workers began forming and organizing the United Societies, which later developed into Methodist Churches. These societies or churches spread over England, Scotland and Ireland. It was surely to be expected that an evangelistic church like this Methodist Church would cross the ocean to America.



Christ at the Door — Let Him In



Founder Of Methodism
John Wesley (1703-1791)

The founder's statue stands in the forecourt of John Wesley's Chapel, City Road, London, England. Under the leadership of John Wesley, Methodism began in England and moved to the American Colonies.

The Beginning of Methodism

Under the leadership of John Wesley (1703-1791), Methodism began in England and moved to the American colonies. The first Methodist meeting house in America was built in 1764 in Frederick County (now Carroll County), Maryland. This building was a log house twenty-two feet square. Robert Strawbridge was the first preacher. This church was considered to be the mother of Methodism in North Carolina.

Joseph Pilmoor entered North Carolina in 1772 at Currituck Courthouse. On September 28th he preached the first sermon delivered in the North Carolina colony by a Methodist minister.

The Carolina Circuit of the Methodist Church was organized at a conference in Baltimore in May, 1776. The boundaries of this circuit are not known. The circuit only remained under that name for three years. In its place three others were formed, Roanoke, Tar River and New Hope. New Hope circuit embraced a part of the following counties: Granville, Wake, Person, Chatham and Cumberland. New Hope Circuit included that part of Cumberland County which in 1784 was set off as Moore County.

The following circuit rider preachers were appointed to the North Carolina Circuit and the New Hope Circuit for the following years.:

Carolina Circuit	1776	Edward Drumgole, Francis Poythress, Isham Tatum
Carolina Circuit	1777	John King, John Dickens, Lee Roy Cole, Edward Pride
	1778	
New Hope Circuit	1779	James Kelly, Phillip Adams
	1780	
	1781	Phillip Bruce
	1782	James White
	1783	Henry Willis
	1784	Joshua Worley
	1785	Henry Jones, Reuben Ellis, Elder (This was the first year the term elder appeared in the conference minutes. presiding elder was not used until 1789)
	1786	Richard Ivey, Elder — William Partridge, preacher in charge.
	1787	John Baldwin
	1788	Henry Ogburn, John Ellis, Nathaniel Moore
	1789	Thomas Anderson, Daily Beard
New Hope Circuit	1790	Isaac Law, Micajah Tracy
	1791	J. Cannon, F. Roper, S. Edney
	1792	J. Fore, Henry Hill, J. Jackson
Haw River Circuit	1793	Aquila Sugg, William Willis (Haw River Circuit was formed out of New Hope and Tar River.)
	1794	William Ormand, Leonard Dyson

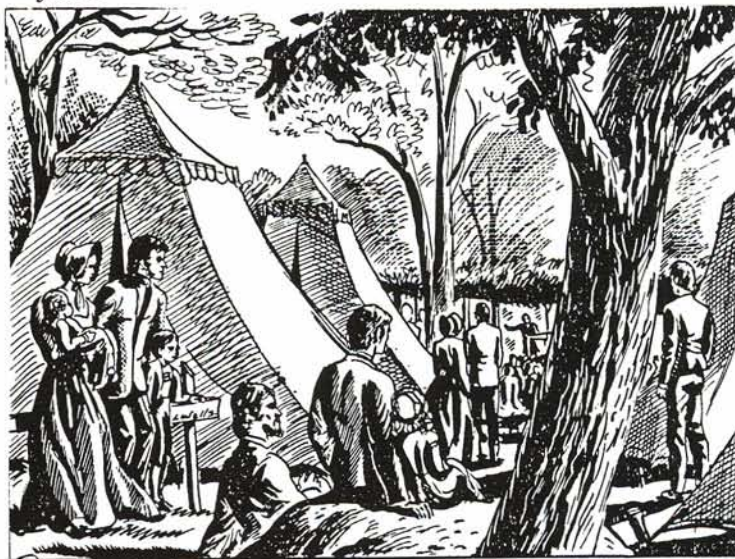
During the above period there were no Methodist meeting houses in the area which is now Moore County. Traveling Methodist preachers would deliver their messages in dwelling houses, settlements or wherever people assembled.

Before the Revolution pioneers of Methodism had preached at the home of Jerry Phillips on Indian Creek in Chatham County about four miles northeast of present day Fair Promise Church. Jerry Phillips, his wife Susan, John Phillips, Amy Carroll and John Seal were the first

members of the church at this place. The membership was small and the society did not survive the stress of war. It led, however, to the organization of another not far away.

It was during the period known, in the ecclesiastical history of the state, as the "dark decade", 1810-1820, that the first Methodist "meeting house" in Moore County was built. Charles Dickerson, a native of Moore County, returned as a Methodist preacher from Georgia, his adopted state, to his old home on Deep River. He was appointed by the South Carolina Methodist Conference in December 1814 to preach on the Deep River Circuit which was in the Pee Dee District of the South Carolina Conference. He preached at an old school hut which stood near the site of the present Fair Promise Church. This school hut was purchased by the Methodist Episcopal Church to be used for a meeting house for the Methodist Society. (A copy of the deed purchasing this school hut is dated April 27, 1817 and is included as part of this history.)

This site was selected for building the first Methodist meeting house in Moore County. The church at Fair Promise was erected on land given for this purpose by Lewis Phillips, Sr. (1765-1844). The site was pleasing and the prospect fair; there was the promise of all good things; and this lowly church was christened "Fair Promise", the name it has retained for one hundred and seventy-five years.



Camp Meetings

In 1821 the first camp meeting was held at Fair Promise under the direction of the pastor, Rev. Thomas L. Wynn. The camp meeting was designed "to meet the wants of a sparsely settled country, and to make a small supply of preaching go as far as possible." Its advantages were "the moral and religious power of association, cessation from labor, abstraction of mind and body from home-life and its cares, concentrated attention to one thing and that, the most important of all things: It was an economic measure of the church, not in a business sense for the commercial spirit did not enter into it; but as preachers were few, their pastoral charges large, and the local churches widely



"Brush Arbor" Churches

scattered, it conserved time and labor to bring the people together in large numbers for a whole week. Besides it commanded people of the best preaching talent, who drew people together from every quarter."

The small building, of course, could not contain all who attended. An arbor covered with fresh scented boughs was erected and provided with a primitive pulpit and puncheon seats. Wheat straw covered the aisles and the space about the pulpit. Hard by were tents or booths and pine-knot fire-stands. On foot, on horseback, in carts and wagons the people came together to the testimony of Israel. Among the preachers at this camp meeting was Peter Doub, whose service in the ministry covered almost half a century. During this meeting there was a large increase in the membership of the church.

Methodism in America

The News And Observer, Raleigh, North Carolina

November 3, 1929

Green Hill House: Site of First Official Annual Methodist Conference in America Held 1785

Today in Kinston the Methodist Conference is in session. Bishop Mouzon, the presiding officer, and the delegates numbering nearly five hundred, arrived in the thriving Eastern Carolina city in comfortably appointed automobiles or modern railway carriages. They are being entertained in hotels and homes where electric lights, steam heat and all the other modern conveniences are no longer luxuries, but necessities.

They are meeting in a church which is spacious, modern and as up-to-date as the homes from which these preachers and laymen have come to report their activities for the past year and plan new work for the coming year.

How different is this gathering and these conditions from that first Methodist Conference which met in Eastern North Carolina one hundred and forty-four years ago! How different this machine age transportation is from the horseback ride of Bishop Asbury! How different is this

conference representing a very small portion of American Methodism from that first conference which represented all America! How different is the hospitality offered in hotels and modern homes from the hospitality of Green Hill in that other conference, yet how much alike in spirit!

No bronze plate, no protecting fence, no train of pilgrims marks the earliest shrine of Methodism in America. Occasionally, a few who know its hallowed memories journey to the Green Hill House down in Franklin County a mile from the historic town of Louisburg, and stand with uncovered heads to look upon the house where met the first "Methodist Episcopal Conference in America."

It was a cold day when that conference met for the ground was covered with snow and ice, according to the journal of Bishop Asbury who rode horseback for some two hundred miles, coming up from Charleston, S. C., to be present at the conference April 20, 1785. Bishop Coke, the first ordained bishop of America, was also present along with some thirty Methodist preachers who had come for many, many miles to attend this memorable conference.

There were no paved roads, no railway trains, and for the most part, only wilderness trails cut through the forest which these Methodists rode to Green Hill's house overlooking the Tar River to take part in the definite organization of the Methodist Episcopal Church. Bishop Asbury, who had been ordained by Bishop Coke in December preceding, said, "Our conference began and ended in great peace and harmony." Bishop Coke said of the conference, "We spent three days, from Wednesday to Friday inclusive, in conference, and a comfortable time we had together."

And why should they not have a comfortable time in the commodious home of Green Hill! The house was "a mansion", three stories high with five rooms in the basement, four on the first floor and one or two in the attic, where the sessions of the conference were held. "By laying beds on the floor there was room for all," and Green Hill, patriot and Methodist, entertained the conference with all the grace and hospitality possible for a Southern host. His guests went away joyful, so pleased with their entertainment that three later annual conferences were held in that home.

Green Hill was a successful man. He was born near the site of the Green Hill house in what was then Bute county before it was divided into Franklin and Warren counties. He married Grace Bennett Hill and settled in Franklin county where he built the "Green Hill Mansion" and from whence he journeyed to successive General Assemblies of the colony and the State of North Carolina. He represented his county in the Second Provincial Congress, which was held at New Bern, August 21, 1774, to protest the tyranny of the crown and the governor. Green Hill was a member of the Colonial Assembly at Hillsboro in August of the next year, being one of three preachers there. The others were William Hill, Baptist, and Henry Patillo, Presbyterian.

The pioneer, patriot and preacher had a voice in the election of Richard Caswell as the first governor of independent North Carolina and was a member of the Assembly of 1778 and 1779. At the Fourth Provincial Assembly in Halifax, in April, 1776, Green Hill was appointed on a committee with Cornelius Harnett, Samuel Ashe and William Hooper to regulate the militia from which service came the title "Colonel" which he was called by until his death at Liberty Hill, the Green Hill mansion in Tennessee, September 11, 1826.

While citizens of North Carolina are interested, and justly so, in Green Hill as a patriot, it is as a preacher that he touched most people, and doubtless, his power as Methodist preacher in the days when John Wesley still inspired men with his voice and letters, to spread the gospel, gave Green Hill his position in the confidence of his neighbors. In that group of preachers who attended the first conference in Green Hill's house, his own name ranks with any there, except, of course, Bishops Coke and Asbury. The other illustrious preacher was the Rev. John King, who had also settled in this section of North Carolina.

The first mention of John King in American Methodism locates him preaching and singing in the streets of Norfolk, where he had but lately landed in 1772. "He preached his first sermon at the door of the courthouse standing on the steps. He began to sing. Attracted by the novel sound, the people gathered around and gazed on him with astonishment. He preached to a most disorderly crowd. A few listened, but most of them talked, laughed and moved about in all directions. Nothing daunted, the sturdy missionary poured forth from a full heart the simple truths of the gospel. To the wondering crowd he was an enigma. Never had they heard the like. Sometimes, said they, he would preach, then he would pray, then he would swear, and at times he would sing. Unaccustomed to hearing preachers freely use the words, **hell**, **devil**, etc. in their sermons, when he warned them of the dangers of going to hell, of being damned forever, of dwelling with the devil and his angels, they declared he was swearing."

Indeed, Norfolk early had the name of being a "hard" place for preachers as has been subscribed to by such illustrious preachers as Asbury, Robert Williams, John King and Joseph Pilmoor. The latter one time returned from a trip South, and when passing through Portsmouth, came upon two men at the ferry "swearing horribly". He raised his hands and exclaimed, "Well! If I had been brought to this place blindfolded, I should have known I was near Norfolk."

To Norfolk John King had come from Baltimore where he preached the first Methodist sermon in that city, from "a blacksmith's block at the corner of French and Broad streets," and the second "from a table at the junction of Baltimore and Calvert streets." His street preaching brought him an invitation to preach in St. Paul's Church, an invitation which was not repeated because "he made the dust fly from the old velvet cushions." This great preacher went up and down Virginia, North Carolina and

New Jersey, an itinerant Methodist riding a circuit, until he settled in Franklin county near the home of Green Hill and later moved to Wake county where descendants of the famous preacher still are proud to claim his name among their ancestors.

At a Methodist Conference in London in January, 1770, a new circuit was added to those already listed in Methodism — "Circuit 50-America". It was a mission field with hardships promised those daring souls who volunteered to go into it. But it was a fertile field where the zeal of missionary preachers soon brought forward native preachers like Green Hill. When the conference met in that "upper chamber" of the Green Hill mansion, there were two ordained bishops in America and numbers of itinerant preachers who carried good cheer and were ever welcomed along the toilsome circuit which sometimes covered a whole state as in the case of preacher Beverly Allen, whose assignment at the Green Hill House Conference was "all Georgia to range in."

Methodism in North Carolina and Virginia was founded by John King and Green Hill. King who was denounced by his family because he gave up the practice of medicine for which he had prepared himself at Oxford, decided to join the ranks of itinerant Methodists who were held in contempt by many of their contemporaries, built up Methodism in and around Baltimore and Norfolk in the twenty years before he settled in North Carolina.

Green Hill was a bulwark of Wesleyan doctrine in North Carolina, his native state. He was ordained into the ministry by Bishop Asbury on January 21, 1792 and a few years later moved into Tennessee where his Home, Liberty Hill, became a new center of Methodism. His descendants are scattered throughout the South. North Carolina owes Green Hill a great debt for his services during the trying period of the Revolution when he stood four square for right and justice. He was the author of the first bill in the General Assembly to provide public care for the poor and indigent. His name stands among the first favoring the establishment of public institutions for the care of these needy. As a citizen, Green Hill exemplified the Christian life and as a Methodist preacher, he held up the highest ideals of the church.

Few people have ever heard the name of Green Hill, and still fewer have made the pilgrimage to the Green Hill House. It stands built of sturdy massive timbers, little worn by the ravages of time. It is a modest house in terms of modern "mansions", but a house which is worthy the attentions of Methodism throughout America. Not only to Methodists, but to all Protestant churches in America is the Green Hill house a shrine which stands for the spirit of the pioneer and patriot who laid the foundation of America today. The house is already more than one hundred and fifty years old, and unless something is done about it, the Green Hill house seems destined to pass into oblivion without any marks to tell its claim to fame. There are some who go to pay their respects from time to time, but the great hosts of Methodism and of Protestantism owe it to themselves to preserve this shrine for posterity

with the legend of its services to the State, the South and America in a day when service was rendered at sacrifice.

The Green Hill House is owned by a Methodist preacher, the Rev. Mr. Davis, but it should belong to all Methodism. Its walls are hallowed. Its builder served his generation as few men did. That commends the Green Hill House to every citizen and especially to every loyal churchman to set about making it a shrine known to Methodism and to loyal citizens who hallow the memory of the pioneer who dared the wilderness, the Patriot who loved Liberty enough to fight for it, the Preacher who gave his means and his life to carry on. Such a one was Green Hill and yet Green Hill's House, the scene of the First Methodist Episcopal Conference in America and the scene of three Annual Conferences remains unmarked and unknown to the great hosts of Methodism.

This too, is a day where markers are common, when societies and clubs and associations are concerning themselves with hunting landmarks in American history and with setting those landmarks apart so designated that posterity will not pass them by, nor will they go down unhonored and unsung. The spirit of Green Hill's Methodism so filled men that single church sessions lasting forty-five hours continuously are on record. It was a generation of great souls, many of whose abodes have been marked. Why not a marker for the Green Hill House to commend it to this and succeeding generations?

*The News and Observer, Raleigh, North Carolina
November 3, 1929*



Louisburg, North Carolina
Green Hill House Where First Methodist Conference in America Was Held April 20, 1785



Memorial Marker — (placed 1940)

Green Hill House Of The Present

"The highlight of 1985, for our commission was the Bicentennial Celebration of the first official Annual Conference of the Methodist Church in America, Which was held at Green Hill House, Louisburg, North Carolina. Several hundred North Carolina Conference Methodists gathered at Louisburg College, Louisburg, North Carolina on April 20, 1985 to celebrate the event. Bishop C. P. Minnick, Jr., resident bishop of the Raleigh Area, was our keynote speaker. The day's events included a drama of the first conference, worship and trips to Green Hill House. We are indebted to the people of Louisburg United Methodist Church and Louisburg College for helping to coordinate the celebration." (From the *Journal* of the North Carolina Conference, 1986)

The Green Hill House, now well over two hundred years old, is still privately owned. Mrs. Marybelle Davis, the last occupant of the house, died April 7, 1987. Her son, Mr. Charles Davis, lives near by.

The house has been properly maintained during recent years and is reported to be well preserved.



Green Hill House, 1987

A Brief History of Trinity College Duke University

Any historical writings on Methodists, Methodism, or anything pertaining to the Methodist Church would not be complete without a remark about Duke University.

Duke University Divinity School has been the primary source for training of the majority of our Methodist clergy.

From 1832 to 1839, an elementary subscription school, called Brown's School House, was being operated in Randolph County, North Carolina. In 1839 and continuing until 1851 it was operated as a private academy and was called Union Institute Academy. In 1851, the school went through another transition and was called Normal College, a state affiliated training school for teachers.

It was in 1859 that it was acquired by the North Carolina Conference of the Methodist Episcopal Church, South and became a liberal arts college by the name of Trinity College.

Thirty-three years later, in 1892, Trinity College was moved from Randolph County to the city of Durham in

Durham County, North Carolina.

Still later in 1924, it became Duke University with the creation by James B. Duke of the Duke Endowment. The construction of the gothic west campus, including the famous Duke Chapel, was begun at this time.

The following essay entitled, "A History of the Trinity Bell" was written by Mastin Crawford Phillips in 1860 while a student at Trinity College in Randolph County, North Carolina. This was shortly after the North Carolina Conference of the Methodist Episcopal Church, South had become controller of the liberal arts college.

A new building had been erected and the Trinity Bell was to be mounted in its place at the top of the building. This quaint essay was written in the first person, as if being written by the ore and metal from which the bell was formed.

To complete the history of the Trinity Bell from 1860 to the present time, a span of one hundred and twenty-seven years, is somewhat interesting.

Thirty-two years after its original mounting in 1860 atop Trinity College in Randolph County, North Carolina, the college was moved to Durham, North Carolina in 1892. The bell was dismounted, transported to Durham and was remounted there on top of one of the Trinity College buildings. It remained on the school campus for the next ninety-two years. The name of the college was changed in 1924 from Trinity College to Duke University. This change did not effect the status of the bell. It remained mounted in the Duke Chapel Tower until 1984.

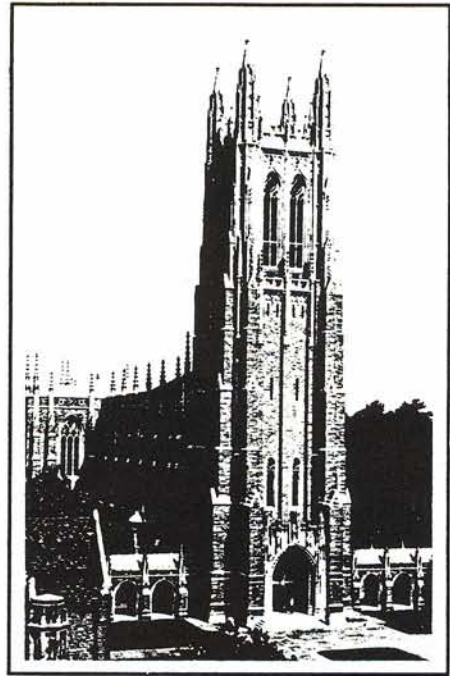
It was in 1984 that the old Trinity Bell, one hundred and twenty-four years old, was taken down from the Duke Chapel tower and, once again, was transported back to its original home, the site of the old Trinity College in Randolph County, North Carolina.

A memorial gazebo was built which houses the old Trinity Bell. It was on Sunday October 7, 1984 that an impressive service was held dedicated the Trinity College Memorial Gazebo and the historic Trinity Bell.

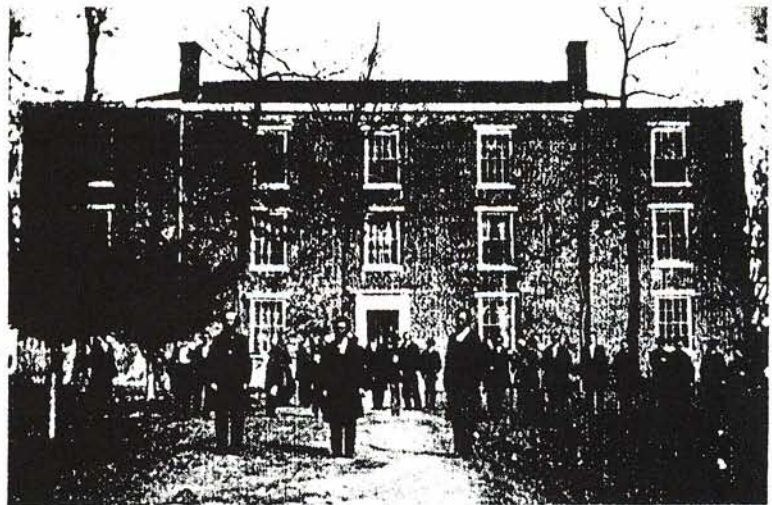
Emma Phillips Paschal, 1887



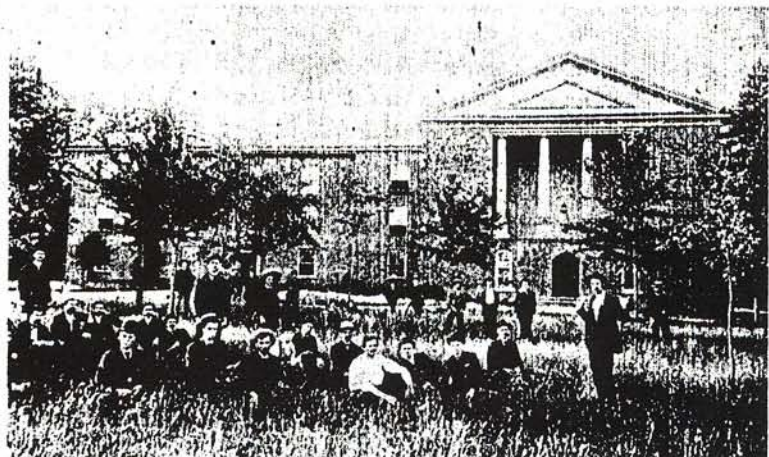
State marker designating the location of Trinity College in Randolph County, North Carolina

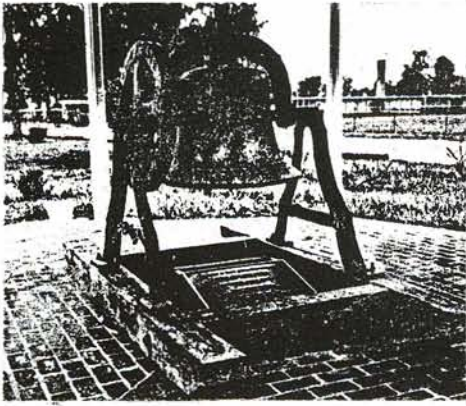


Duke Chapel stands in the center of West Campus, Duke University, Durham, North Carolina. Built in 1930, it symbolizes the merger of Christian faith and study.



Scenes of Old Trinity College in Randolph County, North Carolina





The old Trinity bell which was returned to Randolph County in 1984

A History Of The Trinity Bell

My native home was in Guilford County in the Good Old State. (North Carolina) I remained there from the flood perfectly happy and contented until a few years ago when a man whose name was Fentress (a resident of that county) discovered my hiding place, dug me out and sold me to a company in New York.

I was then taken to the foundry and thrown into the furnace with some tin, zinc, and antimony and when I was melted, they took me out and poured me into a place in the sand, which had been prepared for me, and I came out a bell as you see me with the exception of some polishing that I have since received.

I witnessed many things between the flood and the time that I was discovered, that would be interesting to you if I had time to relate them, but as my time is limited, I will pass over the scene that I witnessed between the flood and the time that this country was discovered by the enterprising men of Europe, and tell you about what I have seen and heard since then.

It was not many years after the first settlements in this country that I began to notice that the Indian tribes who roamed through this part of the country began to act as if they thought that the white man would, in the course of time, drive them from their hunting grounds, and take possession of them. Their sports were in a great measure given up and meetings of the different tribes were occasionally called, at which they would discuss the surest and speediest manner of exterminating their white intruders. It was at those meetings that all the savage ferocity of the Red Man was exhibited. They would paint and disfigure themselves until they were the most frightful objects that can be imagined. Their gesticulation at one moment would exhibit all the ease and grace of the perfect orator and the next it would be like the steady oak writhing in all the mad fury of the hurricane, and calculated to rouse the worst passions of the savage warrior.

In after years it was occasionally that I had to be witness to the death of some unfortunate being taken in battle or captured while traveling from one settlement to another. But I will not detail one of these scenes as they are very unpleasant to dwell upon, and my time is growing short.

It was at the Battle of Guilford Courthouse that I witnessed one of the most exciting scenes of my life. It was

there that the British now received the blow which bereft them of power in this country. I would corroborate the evidence of Lord Cornwallis with regard to this battle, but as he has been disputed by the American Historians, I will not place myself in the same condition.

I will now pass over nearly a century of my life and with a few remarks close this very imperfect sketch of my life. After I was finished and put in the market for sale, I was very uneasy for a short time about my future home. But judge of my surprise when I learned that I was coming back to North Carolina and to Trinity College. I would like to tell you some of my history since I have been here, but as I expect to graduate soon, and be promoted to the top of the new college, I will stop now, and after my promotion, I will give you full history of my life.

Mastin Crawford Phillips
Trinity College — 1860

A History of the Trinity bell.

My native home was in Guilford County in this good old State I remained there from the flood perfectly happy and contented until a few years ago when a man whose name was Fentress (a resident of that county) discovered my hiding place dug me out, and sold me to a company in New York; I was then taken to the foundry and thrown into the furnace with some tin, zinc, and antimony, and when I was melted they took me out, and poured me into a place in the sand which had been prepared for me, and I came out a bell as you see me with the exception of some polishing that I have since received. I witnessed many things between the flood, and the time that I was discovered that would be interesting to you, if I had time to relate them, but as my time is limited I will pass over the scene that I witnessed between the flood, and the time that this country was discovered by the enterprising men of Europe, and tell you something about what I have seen and heard since then.

It was not many years after the first settlement in this country that I began to notice that the Indian tribes who roamed through this part of the country began to act as if they thought that the white man would in the course of time drive them from their hunting grounds, and take possession of them; their sports were in a great measure given up, and meetings of the different tribes were occasionally called at which they would discuss the surest, and speediest manner of exterminating their white intruders. It was at those meetings that all the savage ferocity of the red man was exhibited. They would paint and disfigure themselves until they were the most frightful objects that can be imagined. Their gesticulation at one moment would exhibit all the ease and grace of the perfect orator, and the next it would be like the steady oak writhing in all the mad fury of the hurricane, and calculated to rouse the worst passions of the savage warrior.

In after years it was occasionally that I had to witness the death of some unfortunate being taken in battle, or captured while traveling from one settlement to another, but I will not detail one of these scenes as they are very unpleasant to dwell upon, and my time is growing short. It was at the battle of Smith Ford Court house that I witnessed one of the most exciting scenes of my life. It was there that the British here received the blow which bereft him of power in this country, and I must corroborate the evidence of Don Cornwallis with regard to this battle but as he has been displaced by the American historian I will not place myself in the same condition. I will now pass over nearly a century of my life, and with a few remarks close this very imperfect sketch of my life. After I was finished and put in the market for sale I was very uneasy for a short time about my future home - but Judge of my surprise when I learned that I was coming back to Carolina, and to Trinity College. I would like to tell you some of my history since I have been here but as I expect to graduate soon, and be promoted to the top of the new college I will stop now, and after my promotion I will give you a full history of my life.

W. B. Phillips

DEDICATION

Trinity College Memorial Gazebo
Trinity, North Carolina

Sunday, The Seventh of October
Nineteen Hundred and Eighty-Four
Half after Two in the Afternoon

PROGRAM

Terry Sanford
President of Duke University
Presiding

The National Anthem	Trinity High School Band
Opening Prayer	The Reverend Mark Joel Key Minister, Trinity Memorial United Methodist Church
Welcoming Remarks	
Greetings from the Organizing Committee	W. Roland Albertson Chairman
Greetings from the State of North Carolina	William S. Price Director Division of Archives and History Department of Cultural Resources
Dedicatory Remarks	

Alma Mater

R. H. James '24

Dear Old Duke, thy name we sing,
To thee our voices raise, we'll raise
To thee our anthem ring in
everlasting praise.

And though on life's broad sea
Our fates may far us bear,
We'll ever turn to thee,
Our Alma Mater dear.

Closing Prayer

The Reverend Nancy A. Ferree
Assistant Minister to Duke University

Notes On Old Trinity

As the hard-working and God-fearing founding families prospered in the fertile, rolling hills of northwest Randolph County, they greatly desired a better life for their children. Education and religion were to them foundation stones of society. According to custom they instructed their children in their homes, in their churches, and in periodic subscription schools taught by itinerant schoolmasters usually after the crops had been harvested. In what is now the Trinity community, a rough log school house on John Brown's farm was utilized intermittently in the 1830s. In 1838, desiring a more permanent arrangement, community leaders employed Brantley York, a native of Bush Creek community and a well-known teacher and minister, to instruct their children. Immediate success necessitated replacement of the original building with a hewn log one in the summer of 1838, and again with a two-room wooden frame building in the summer of 1839. At York's urging, families of Randolph and adjacent counties organized an educational society with dues, voting privileges, officers, and a self-perpetuating governing board with the right to seek and receive donations. When the plan was implemented York selected the name Union Institute because the school united the Methodist community to the south and the Quaker community to the north. In 1842 York moved on to start another school, thus launching a successful career of founding academies, publishing textbooks, and preaching.

York's assistant, the youthful Braxton Craven, who was a native of the Buffalo Ford community, succeeded him as principal. For forty years Craven directed the school in its transition from a locally based academy to a state-affiliated Normal College and finally to the Methodist-related Trinity College so named in 1859 after the famed college in Cambridge, England. Craven, who was also an ordained minister, became one of the state's most respected educators. His intellect, inspiring leadership, personal financial sacrifice, and faith in Christian higher education carried the college through war-time difficulties and economic hardship.

Contrary to the experience of many nineteenth-century private institutions, when the leader, Craven, died in 1882,

Trinity survived through its Methodist connection, community support, and the interim leadership of President Marquis L. Wood. Wood, too, was a native of Randolph County, as well as a graduate of Normal College and an ordained minister and former missionary to China. Upon the return of Wood to the pastorate, the trustees appointed to oversee the college a Committee of Management consisting of businessmen John W. Alspaugh and James A. Gray of Winston and Julian S. Carr of Durham. After the selection of Pennsylvania-born and Yale-educated John F. Crowell as president in 1887, a move was initiated in keeping with the prevailing faith in the "New South" to relocate the college to an urban setting. After a spirited competition among piedmont cities, Trinity opened in Durham in 1892, largely because of the generosity of Washington Duke and Julian S. Carr, influential and respected Methodists grown prosperous in the tobacco industry. In 1924, when a new university was organized around Trinity College, the name Duke was chosen to honor its principal benefactors.

Throughout the nineteenth century the fortunes of the college and community were inseparably linked. As the school's reputation grew, residents opened their doors to an increasing number of boarding students. Farming became even more important since food was needed in quantity. Businesses related to the student population grew, especially transportation services needed to make stagecoach and railroad connections at nearby High Point. The Methodist church that served the college served the community too. Today's Trinity Cemetery began in 1859 when it became necessary to bury a student who died of typhoid fever. The cemetery marks the resting place of administrators, faculty, and students, including trustees of Duke University, who have served and been served by the educational institutions which have operated in this locale and in Durham since 1838. The gazebo we dedicate today serves as a visible reminder of the educational heritage, now in evidence worldwide, which first began in northwest Randolph County.

— William E. King
University Archivist

The Gazebo Project

In August 1977 John R. Lawrence, then Superintendent of Randolph County Schools, wrote to Duke President Terry Sanford to announce that the old Trinity High School building in Trinity, N.C., erected in 1925 on the original site of Trinity College and containing materials from Old Trinity's Main Building, was to be demolished. The Randolph County Board of Education, and others, had suggested that this would be an opportune time to erect a marker commemorating the origins of Duke University. Mr. Lawrence wondered if Duke would be interested in participating.

Thus began an undertaking marked by the cooperation of persons in Randolph, Davidson, Guilford, and Durham Counties, involving the rescue of artifacts and relics from

a century past and including the feat of removing the Old Trinity bell from Duke Chapel tower. There were generous contributions of time, money, and talent.

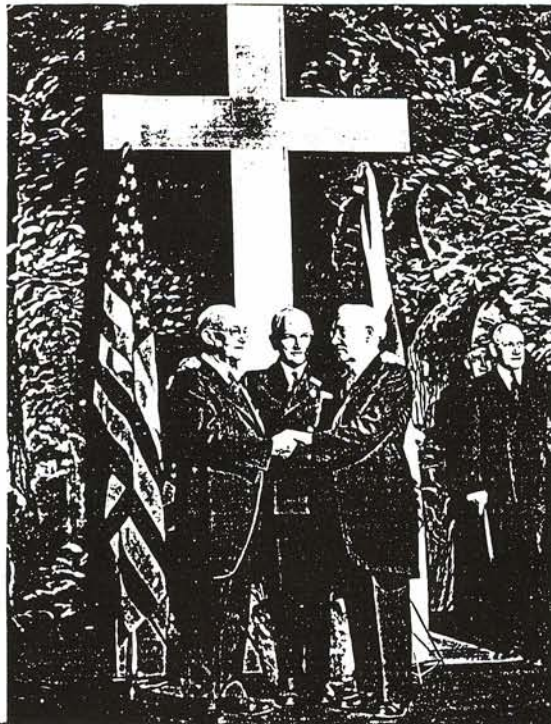
The Trinity College Memorial Gazebo is a gift of those interested not only in the Town of Trinity and Duke University, but also in the history of higher education in North Carolina. It is on land made available by its perpetual caretaker, the Randolph County Board of Education. The columns supporting the roof once supported balconies in old Trinity High School, and before that they served a similar function in the Main Building of Old Trinity College. The iron urns originally marked the entrance to the Trinity campus. The centerpiece is the Old Trinity College bell, which once pealed with notable clarity. Two of the original ten columns, incidentally, were exchanged with Duke for the bell and are to become a historical shrine on the Duke campus.

The names of principal participants are listed elsewhere. Two, however, deserve mention: W. Roland Albertson, whose abiding interest and great energy were essential to the project's realization, and Architect Dean L. Spinks, whose talent, freely given, brought embodiment to the dream.

A Brief History of the Changes in the Methodist Church Through the Years

The anti-slavery controversy became the occasion, if not the cause, of the division of American Methodism by

Methodist Unification Proclaimed



L. to R. Bishop James H. Straughn of the Methodist Protestant Church, Bishop Edwin Holt Hughes of the Methodist Episcopal Church, and Bishop John M. Moore of the Methodist Episcopal Church South, clasping hands on the stage at the Uniting Conference, 1939.

the General Conference of 1844. Bishop James O. Andrew, of Georgia, had inherited some slaves and under the laws of Georgia he could not free them, though he offered to do so. The law of the church forbade the holding of slaves except in states which did not permit them to be liberated. The General Conference in 1844 adopted a resolution requesting Bishop Andrew to cease exercising his episcopal functions so long as "the obstacle remained."

The Southern delegates took the ground that Bishop Andrew had been deposed without a trial and without violating any law of the church, the action made impossible Methodist work in the South and among the slaves, and the General Conference passed on the constitutionality of its own action. The Northern delegates contended that to permit a slaveholder to exercise the functions of a bishop would be endorsement of slavery. Sentiment in many Northern conferences made it impossible for a slaveholding bishop to preside. Thus, the great division in 1844 created the Methodist Episcopal Church South.

The Methodist Protestant Church had been formed in 1830 from a desire on the part of some for greater lay participation in the church and a reduction in episcopal power.


It was not until 1939, ninety-five years after the great division, that efforts to reunite the branches of American Methodists were crowned with success. At that time the Methodist Episcopal Church, the Methodist Episcopal Church South and the Methodist Protestant Church united to form the Methodist Church, at that time, the largest Protestant body in the United States.

The next change in the Methodist Church was the merger on April 23, 1968 of the Methodist Church with the United Brethren Church. At that time the name was changed to the United Methodist Church.

Emma Phillips Paschal, 1989

Is This a Good World?

By BISHOP EDWIN D. MOUZON

 HE doctrine of Divine providence does not mean that whatever is is best. It does not mean that whatever circumstances a man may find himself in are the best possible for that man. God has made us free agents and through our own sins and the sins of others many things come upon us that God never intended—sorrows and afflictions from which God would have spared us, if only we had not stood in God's way. Many things happen that are not only not the best possible, but, one might almost say, the very worst possible. It is conceivable that God might have made a world without sin and sorrow. Bright stars, mountains and valleys, oceans and rivers, flowers and birds: God might have made them all without any moral evil in the world. This is at least conceivable. But there are things fairer by far than these, and infinitely more precious—namely things which have to do with moral character—self-control, patience, gentleness, pity, self-sacrifice, aspiration, faith, hope, love. And for these to exist at all, God had to make the world as it is. Unless sin and sorrow be possible, moral character is forever impossible. In a mechanical universe there can be no moral character; in a world of fixed fate there can never be any such thing as virtue. Men must be freely good if they are good at all; and men are bad only as they have freely broken away from goodness. Sorrow is the black shadow of sin; and if sin were not possible in this world, righteousness would be forever impossible. Only in a free world can character grow. Of one thing, however, we may be sure: When God assumed the responsibility of making such a world he knew that in the long run it was infinitely better to make it than not to make it, and that in the end he would be able to say, as He said at the beginning, It is good.

Bishop Edwin D. Mouzon served as area bishop in the Fayetteville District for eight years, 1926-1933. Fair Promise Church was in the Fayetteville District at that time.

Fair Promise Church

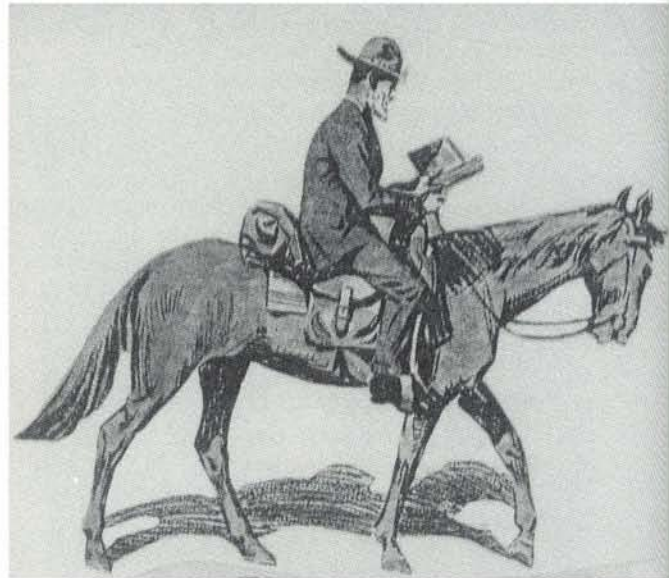


Fair Promise Methodist Church in the Nineteenth Century

The following document, a brief history of Fair Promise Church, was prepared and distributed to the members of the North Carolina Conference Commission on Archives and History. This group met in March, 1989 at Fair Promise Church, which is the oldest Methodist church in Moore County, North Carolina, as well as one of the oldest in the state. (This document was compiled from information researched by Mackie Muse Paschal and Emma Phillips Paschal.)



Fair Promise United Methodist Church of Yesteryear Mother of Methodism in Moore County, North Carolina



The Circuit Rider

The Beginning of Methodism in Moore County, North Carolina at Fair Promise United Methodist Church

Fair Promise United Methodist Church is reported to be the oldest Methodist church in Moore County, North Carolina. Being the "mother church" makes it a very

special place. The first pastor, Rev. Charles Dickerson, was appointed to this district by the South Carolina Methodist Conference on December 21, 1814. The church was then included on the Deep River Circuit in the Pee Dee District. Rev. Dickerson, having been born here in Moore County about the year 1784, had at some time moved from Moore County to the state of Georgia.

At some time prior to his appointment in 1814 he had returned to the Moore County area where he established several churches. He preached at an old school hut near the site of the present church at Fair Promise. It is unknown how many members attended these first gatherings but the church was sufficiently established so that the South Carolina Methodist Conference recognized it and included it among its many appointments of circuit rider preachers.

It is also not known exactly when the first church building was built on this site but the old school hut where services were being held was purchased by the Methodist

Episcopal Church in 1817. This deed lists the following as trustees of the church at that time: John Oats, Charles Stewart, Archie Reed, William Dickerson and Cornelius Tyson. The hut was purchased from Frederick Siler and the deed was witnessed by Thomas Davis and Rev. John Wesley Norton, pastor of the church at that time.

This being prior to the origin of the North Carolina Methodist Conference in 1837, this area was included in the appointments made by the South Carolina Methodist Conference which had been established in 1796.

The church remained on the Deep River circuit for quite a long time but there were several changes in the district which included the Deep River circuit. The following is a listing of the pastors appointed, presiding elders appointed, bishops presiding and dates and locations where the annual conferences were held for some of those first few years under the jurisdiction of the South Carolina Methodist Conference:

South Carolina Conference		Pee Dee District	Deep River Circuit
Conference Date and Location	Pastor	Presiding Elder	Presiding Bishop
Dec. 21, 1814 Milledgeville, Ga.	Charles Dickerson	William McGee Kennedy	Francis Asbury William McKendree
Dec. 23, 1815 Charleston, S.C.	John Murrow	Lewis Myers	William McKendree
Dec. 25, 1816 Columbia, S. C.	John Wesley Norton	William McGee Kennedy	William McKendree Enoch George
Jan. 27, 1818 Augusta, Ga.	John Boswell	Joseph Travis	William McKendree Robert R. Roberts
Dec. 24, 1818 Camden, S. C.	Andrew Hamill	Joseph Travis	Robert R. Roberts
Jan. 20, 1820 Charleston, S. C.	James Donnally	Joseph Travis	Enoch George
Feb. 11, 1821 Columbia, S. C.	Thomas L. Wynn	Joseph Travis	Enoch George
South Carolina Conference		Pee Dee District	Deep River Circuit
Conference Date and Location	Pastor	Presiding Elder	Presiding Bishop
Feb. 21, 1822 Augusta, Ga.	John Dix	William McGee Kennedy	Enoch George William McKendree
Feb. 20, 1823 Savannah, Ga.	John R. Robertson	William McGee Kennedy	Robert R. Roberts
Feb. 19, 1824 Charleston, S. C.	John Wesley Norton	William McGee Kennedy	Enoch George
South Carolina Conference		Cheraw District	Deep River Circuit
Conference Date and Location	Pastor	Presiding Elder	Presiding Bishop
Feb. 16, 1825 Wilmington, N. C.	Ewell Petty	Daniel F. Christenbury	Robert R. Roberts
Jan. 12, 1826 Milledgeville, Ga.	John Watts	Malcolm McPherson	Joshua Soule
Jan. 11, 1827 Augusta, Ga.	John M. Darris	Malcolm McPherson	William McKendree Robert R. Roberts Joshua Soule

South Carolina Conference		Lincolnton District	Deep River Circuit
Feb. 6, 1828	(To be supplied)	Malcolm McPherson	Joshua Soule
Camden, S. C.			
Jan. 28, 1829	William Crook	Malcolm McPherson	William McKendree
Charleston, S. C.			
Jan. 27, 1830	John M. Kelly	Hartwell Spain	Joshua Soule
Columbia, S. C.			
Jan. 26, 1831	Angus McPherson	Hartwell Spain	William McKendree
Fayetteville, N. C.			
Jan. 23, 1832	William Martin	Hartwell Spain	Elijah Heading
Darlington, S. C.			
Jan. 30, 1833	Allen McCorquodale	Hartwell Spain	James O. Andrew
Lincolnton, N. C.			
Feb. 5, 1834	Allen McCorquodale	C. Betts	John Emory
Charleston, S. C.	G. W. Huggins		James O. Andrew
South Carolina Conference		Fayetteville District	Deep River Circuit
Feb. 11, 1835	Archibald B. McGilvray	Allen Hamby	James O. Andrew
Columbia, S. C.	David S. Seal		
South Carolina Conference		Lincolnton District	Deep River Circuit
Feb. 10, 1836	Archibald B. McGilvray	Allen Hamby	James O. Andrew
Charleston, S. C.	Joseph T. Kerton		
Jan. 4, 1837	William C. Ferrell	Allen Hamby	Malcolm McPherson
Wilmington, N. C.	Cornelius McLeod		

The first camp meeting was held at Fair Promise Church in 1821 under the pastorate of Rev. Thomas L. Wynn. Many people came from miles around to attend this meeting. Tents were put up and many people slept in their wagons or visited in neighboring homes. It was at this camp meeting in 1821 at the age of fifteen years that Rev. Lewis Phillips, Jr. joined the church. He remained a member for the next eighty-one years. He was ordained by the Conference as a local preacher and played a very important role in the life of Fair Promise Church and in the organization of several surrounding churches.

The Phillips family from the very beginning has been, and still is, very active in this church. The first pastor, Rev. Charles Dickerson, was a brother to the mother of Rev. Lewis Phillips, Jr. The third pastor, Rev. John Wesley Norton, married Nancy Phillips, a sister of Rev. Lewis Phillips, Jr. Lewis Phillips, Sr. gave the land for the first church building on the present site. The first church building faced the river and, according to older members yet living, it stood on land which is now included in the cemetery. The old school hut which was used prior to the first building was located somewhat to the north of the old building nearer the old church spring remembered by so many.

At least six members of this Phillips family answered the call to Christian ministry and dedicated much of their lives to that ministry. Three of them were sons of Lewis Phillips, Sr. and Charity Dickerson Phillips. They were Rev. William Phillips, Rev. Lewis Phillips, Jr., Rev. Charles H. Phillips. Rev. John W. Phillips, a son of Dabney and Amy Carroll Phillips, also spent his life in Christian ministry. Rev. Baxter C. Phillips, son of Rev. Lewis Phillips, Jr. and Nancy Edwards Phillips, was a member of

the North Carolina Methodist Conference. Rev. Numa M. Phillips, son of Malphus S. Phillips and Mary Jane Jackson Phillips, was a member for many years of the South Carolina Methodist Conference.

The original portion of the present church building was completed about the year 1905. An educational building was erected in 1959 adjacent to the original building. In 1980 a new vestibule and an attractive porch were added. Just recently and not quite completed yet a beautiful and spacious fellowship hall has been added to the present structure. The interior of the church has been tastefully and beautifully furnished and decorated.

One hundred and one pastors have served this church over a period of one hundred seventy-five years. A more complete history of the church listing each of these appointments is being prepared. Much interesting and historic data is being accumulated for this. Several letters from former pastors written over a century ago will be included. Listings of members as early as 1867 are available for this also.

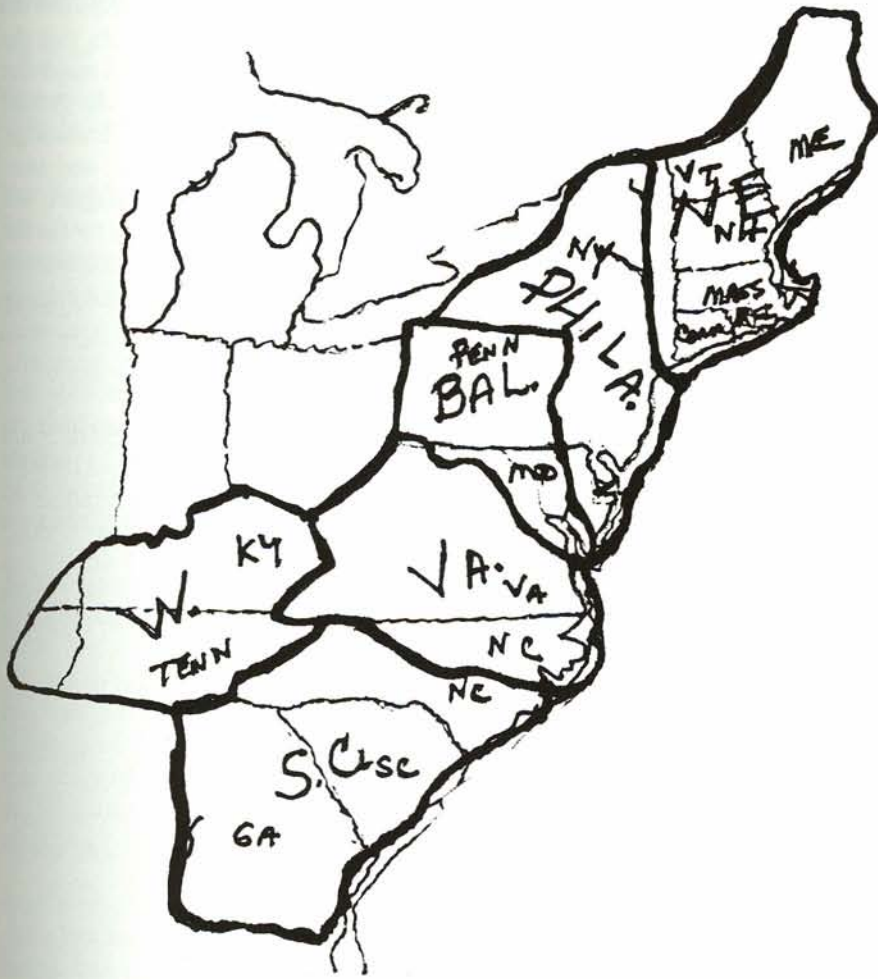
Fair Promise Church stands today as a monument to the beginning of Methodism in Moore County, North Carolina. This church and its members deserve much respect and admiration for the accomplishments in Christian mission over the many years. Many dedicated souls have ministered within and without its walls affirming that the vow taken when becoming a member was truly a vow.

"When persons unite with a local United Methodist Church, they profess their faith in God, the Father Almighty, maker of heaven and earth, and in Jesus Christ his only son, and in the Holy Spirit. They covenant

together with God and with the members of the local church to keep the vows which are a part of the order of confirmation and reception into the Church:

1. To confess Jesus Christ as Lord and Savior and pledge their allegiance to his kingdom,
2. To receive and profess the Christian faith as contained in the Scriptures of the Old and New Testaments,
3. To promise according to the grace given them to live a Christian life and always remain faithful members of Christ's holy Church,
4. And to be loyal to The United Methodist Church and uphold it by their prayers, their presence, their gifts, and their service."

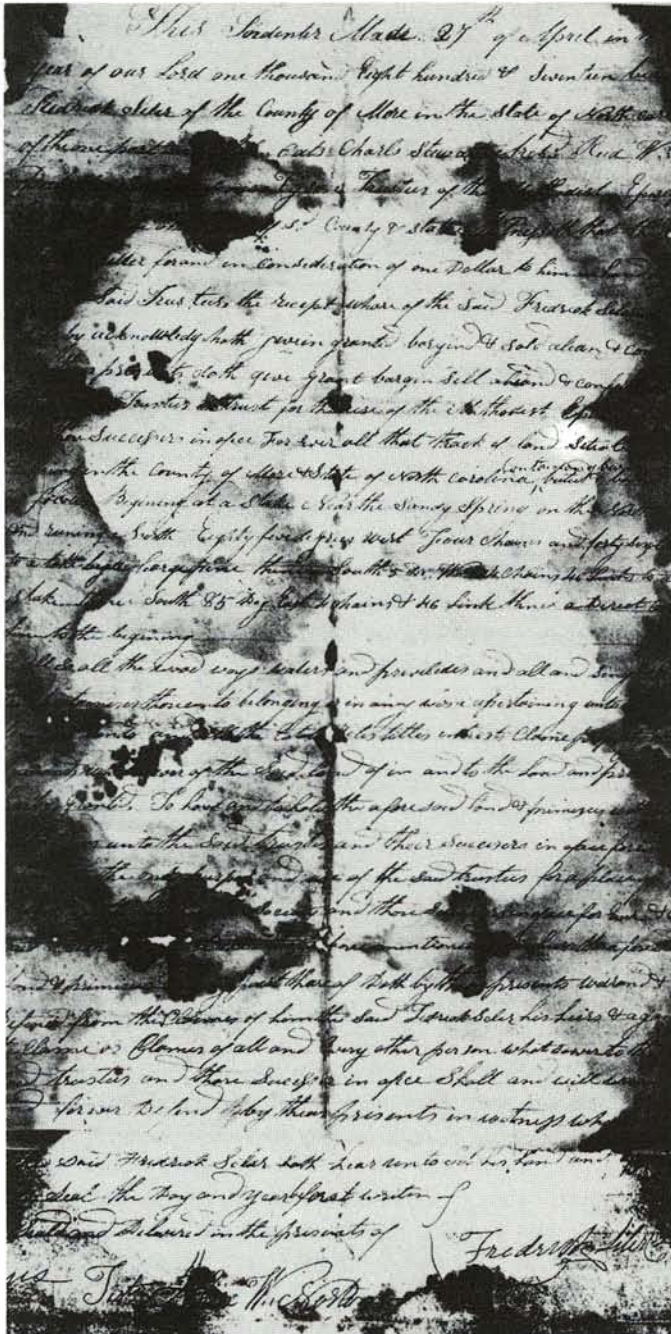
From the Book of Discipline of The United Methodist Church — 1988.



The Six Annual Methodist Conferences Formed in 1796:

**New England, Philadelphia
Baltimore, Virginia,
Western and South Carolina**

Church Deeds



Deed purchasing, by the Methodist Episcopal Church, the old school hut referred to in W. J. Adams' book, "Methodism in Moore County" Deed dated 1817 (See typed copy following)

"In 1814 Charles Dickerson, a native of Moore County, returned as a Methodist preacher from Georgia, his adopted State, to his old home on Deep River. He preached at a "school-hut" which stood on or near the site of Fair Promise; at a place near Gulf; and at another near the Siler camping-ground, or the old Rhodes place, about five miles southeast of

Carthage. At the "school-hut" he had evidently organized a society, for under the ministry of his successor the membership there was increased in 1816 by the addition of Polly Carroll, Polly Barnes, and George Stewart and his wife."

The above from "Methodism in Moore County" by W. J. Adams

This indenture made 27th April in the year of our Lord, one thousand eight hundred and seventeen, between Frederick Siler in the County of Moore, the State of North Carolina of the one part and **John Oats, Charles Stewart, Archie Reed, William Dickerson and Cornelius Tyson**, trustees of the Methodist Episcopal Church of the other part, of said county and state. Witnesseth that the said Frederick Siler for and in consideration of one dollar to him in hand paid by the said trustees, the receipt whereof the said Frederick Siler doth hereby acknowledge, hath given, granted, bargained and sold clear and complete, by the presence doth give, grant, bargain, sell ordained and confirmed to said trustees, a trust for the use of the Methodist Episcopal Church and their successors in fee forever, all that tract of land situate lying and being in the County of Moore, State of North Carolina, containing building built, and bounded as follows: Beginning at a stake near the Sandy Spring on the North side and running North 85 degrees West, four chains and forty-six links to a stake by a large pine, thence South 5 degrees West, four chains and 46 links to a stake, thence South 85 degrees East, four chains and forty six links, thence a direct line to the beginning.

And also all the roadways, waters and privileges and all, and singular the appurtenances thereunto belonging in anywise appertaining unto the aforesaid lands, and all the estate rights, titles, interests, claims, property and demand, whatsoever of the said land and to the land and premises hereby granted, to have and to hold the aforesaid land and premises with its appurtenances unto the said trustees and their successors in fee forever in trust for the only purpose and use for the Methodist Society and their successors in fee forever.

The said Frederick Siler for the sum above mentioned and his heirs, the aforesaid land and premises and every part thereof doth by these presence warrant and defend from the claims of him, the said Frederick Siler, his heirs and assigns, the claim or claims of all and every other person whatsoever, to the said trustees and their successors in fee, shall and will warrant and forever defend by these presence in witness whereof the said Frederick Siler hath hereunto set his hand and affixed his seal, the day and year before written.

Sealed and delivered in the presence of us.

Frederick Siler (Seal)

Testators: John W. Norton
Thomas Davis



The Moore County Court House built in 1840, Carthage, N. C. (This building burned in 1889)
 Far right: Wooden Store Building and Adams house
 Left of Court House: Old Tom Tyson home, later moved and used for jail

Fair Promise Church "Deed Restoration" after the 1889 fire

Know all men by these presents that I
 Lewis Phillips, for and in consideration of
 the love of God for the cause of Christ and
 from an earnest desire to promote his
 kingdom on earth, do give and grant and
 by these presents convey unto Lewis Phillips,
 Daniel S. Phillips, Joseph A. Tillman, Allen
 W. Phillips, William E. Paschal, Cornelius
 C. Womble, Dabney M. Phillips, Charles
 L. Street, William B. Hardin, and their suc-
 cessors, as trustees of Fair Promise Church
 a certain tract of land lying and being
 in the county of Moore and State of North Carolina
 on the North side of Deep River and bounded
 as follows: viz:
 Beginning at a stone, a white oak &
 hickory pointers, and running thence
 North West 18 poles to a stone with a
 white oak and white oak pointers, thence
 South 18 1/2 West, Eighteen poles to a
 stone with a white oak pointer, thence South
 West 18 poles to a stone with two
 white oak pointers thence North East 18 poles
 to the beginning containing two acres more
 or less, the same being the place on which the
 church of Fair Promise is situated.
 In trust, that said premises shall be used,
 kept, maintained and repaired of, as a place
 of divine worship, for the use of the ministers
 and memberships of the Methodist Episcopal
 Church South, subject to the discipline
 usage and ministerial appointments of said
 church, as from time to time authorized and
 decreed by the General Conference of said
 church, and the Annual Conference which
 the said premises are situated.

To have and to hold to said trustees and their
 successors in fee simple forever,
 In testimony whereof, I have hereunto
 set my hand and seal, this third day of May
 A. D. 1890. The words, "Stake with a white oak
 thence South West 18 poles to a" were inserted
 before signing & sealing
 Lewis Phillips (and
 personally appeared before me R. Smith, a Justice of the Peace
 for Moore County Lewis Phillips, the maker of the
 foregoing and only acknowledged he is the
 maker for the purposes therein contained. This 5th
 day of May 1890.
 R. Smith, J.P. (and
 North Carolina, Moore County.
 The foregoing certificate of R. Smith, Justice of the
 Peace of Moore County is adjudged to be correct.
 Let this deed & the certificate be registered,
 this 10th day of May 1890.
 J.A. W. (and
 Filed May 10/1890. Clerk Superior's Court
 Registered Dec 10/1890.

DEED

Know all men by these presents that I, Lewis Phillips,
 for and in consideration of the love I bear for the cause of
 Christ and from an earnest desire to promote his heritage
 on earth do give and grant and by these presents convey
 unto **Lewis Phillips, Daniel S. Phillips, Joseph A. Tillman, Allen W. Phillips, William E. Paschal, Cornelius C. Womble, Dabney M. Phillips, Charles L. Street, William B. Hardin** and their successors as
 trustees of Fair Promise Church a certain tract of land
 lying and being in the county of Moore and state of North
 Carolina on the north side of Deep River and bounded as
 follows: viz.
 Beginning at a stake, a white oak and hickory pointers,
 and running North seventy-one and one-half West eight-
 teen poles to a stone with a black oak and white oak
 pointers, thence South eighteen and one-half West eight-
 teen poles to a stake with a white oak pointer, thence
 South seventy-one and one-half East eighteen poles to a
 stone and two white oak pointers, thence North eighteen
 and one-half East eighteen poles to the beginning contain-
 ing two acres more or less, the same being the plot on
 which the church of Fair Promise is situate.
 In trust, that said premises shall be used, kept, main-
 tained and disposed of, as a place of divine worship of the
 Methodist Episcopal Church South, subject to the disci-
 pline usage and ministerial appointments of said church,
 as from time to time authorized and decreed by the general
 conference of said church and the annual conference
 within whose bounds the said premises are situate. To
 have and to hold to said trustees and their successors in fee
 simple forever.
 In testimony, whereof, I have hereunto set my hand and
 seal this third day of May, A. D. 1890. The words, "stake

with a white oak pointer thence South seventy-one and one-half East to a" were inserted before signing and sealing.

Lewis Phillips (Seal)

Personally appeared before me, R. Street, a justice of the peace for Moore County, Lewis Phillips, the maker of the foregoing and duly acknowledged the execution thereof for the purposes therein contained, this the third day of May, 1890.

R. Street, J. P. (Seal) North Carolina,

Moore County

The foregoing certificate of R. Street, Justice of the Peace of Moore County is adjudged to be correct. Let this deed and these certificates be registered. This December 15, 1890.

D. A. McDonald
Clerk Superior Court

Filed December 15, 1890

Registered December 15, 1890

(The Moore County courthouse having burned in 1889, all deeds had to be verified and replaced with newly written deeds)

Report by the surveyor on the survey made at Fair Promise Methodist Church February 27, 1890.

This survey was made in order to re-instate the church deed at the court house which was destroyed by the fire in 1889.

Surveyed for the Methodist Episcopal Church South at Fair Promise a lot of land for a Church Site lying in the County of Moore State of North Carolina bounded as follows: Beginning at a Stone with a Hickory and twin White Oak pointers and running thence North 7 1/2 West eighteen poles to a Stone with a White Oak, Red Oak and Black Oak Pointers thence South 18 1/2 West eighteen poles to a Stake with a Pine, sourwood and two White Oaks Pointers. Thence South 7 1/2 East eighteen Poles to a Stone with three White Oaks Pointers. Thence North 18 1/2 East eighteen poles to the beginning. Containing two acres more or less. Feb 27th 1890.

*Wm M Harper
Surveyor*

MRS. JOE M. PHILLIPS, WIDOW,

- to -

J. S. PHILLIPS, P. H. PHILLIPS,
and J. W. GAINES, TRUSTEES,
AND THEIR SUCCESSOR TRUSTEES
IN OFFICE, OF FAIR PROMISE
METHODIST CHURCH,

WARRANTY DEED.

Filed for registration *2:20 P M*
Dec. 7 1897, in the
Register of Deeds Office of Moore
County and Registered *4:05 PM*
Dec 10 1897 in Book
225 Page 318
Bessie J. Harper
Register of Deeds
Wm M. Barrett
W. CLEMENT BARRETT
ATTORNEY
CARTHAGE, N. C.

NORTH CAROLINA,
MOORE COUNTY.

THIS DEED, Made this the *7* day of *December*, 1957, by Mrs. Joe M. Phillips, widow of Moore County, North Carolina, party of the first part, - to - J. S. Phillips, P. H. Phillips, and J. W. Gaines, Trustees, and their successor Trustees in office, of Fair Promise Methodist Church, party of the second part.

WITNESSETH, that the said Mrs. Joe M. Phillips, widow, and party of the first part, for and in consideration of the sum of ONE DOLLAR and other Valuable considerations to her paid by said parties of the second part, the receipt of which is hereby acknowledged, has bargained and sold and by these presents does hereby grant, bargain, sell and convey unto the said J. S. Phillips, P. H. Phillips, and J. W. Gaines, Trustees, and their successors in office as such Trustees of Fair Promise Methodist Church, all that certain Lot or parcel of land in Deep River Township, Moore County, North Carolina, and bounded and described as follows, viz:

Lying and being in Deep River Township, Moore County, North Carolina, on the North side of Deep River about two miles north from Glendon Beginning at an iron stake and pointers, the northwest corner of a lot purch by Fair Promise M. E. Church from R. E. Ward, running thence with a line of lot reversed South 19° 30' West 155 feet to an iron stake near the northwest corner of the cemetery in a line of the original 2 acre Church Lot, large oak pointer; thence with said original 2 acre church lot North 67° W. 95 feet to iron stake a corner of the said 2 acre church lot; thence N. 19° 30' East 155 to an iron stake; thence S. 67° East 95 feet to the beginning, containing 2 of an acre, more or less. EXCEPTING all minerals and mineral rights on said lands. Being a part of Mrs. Joe M. Phillips' Home Tract.

TO HAVE AND TO HOLD said lot or parcel of land and all privileges and appurtenances thereunto in anywise appertaining, except the mineral and mineral rights excepted herein, to the said J. S. Phillips, P. H. Phillips, and J. W. Gaines, Trustees, of Fair Promise Methodist Church and their duly elec

successor Trustees in office of said Fair Promise Methodist Church, to their only use and behoof forever.

And the said party of the first part, for herself and her administrators, executors, and assigns, covenants to and with the said parties of the second part and their successor in office as trustees of said Fair Promise Methodist Church, and their assigns, that she is seized of said lands and premises and has a right to convey the same, that same are free and clear of any and all encumbrances, and that she will forever warrant and defend the said title to same against the lawful claims of all persons whomsoever.

IN TESTIMONY WHEREOF, the said Mrs. Joe M. Phillips, widow, and party of the first part, has hereunto set her hand and seal, this the day and year first above written.

Mrs Joe M Phillips (SEAL)

North Carolina,
Moore County.

I, Myrtle S. Dye, a Notary Public in and for said County and State, do hereby certify that Mrs. Joe M. Phillips, widow, personally appeared before me this day and acknowledged the due execution of the foregoing and annexed deed of conveyance for the purposes therein expressed.

Witness my hand and notarial seal, this the 7 day of Dec, 1957.

Myrtle S. Dye
NOTARY PUBLIC

My commission expires:
10-8-59

State of North Carolina, Moore County.

The foregoing certificate of Myrtle S. Dye, a Notary Public, of Moore County, State of North Carolina, is adjudged to be correct. Let the instrument, with the certificates, be registered.

Witness my hand and official seal, this the 7 day of Dec, 1957.

W. Kennedy
CLERK SUPERIOR COURT.

Deed made to Fair Promise Church in 1957 by Mrs. Joe M. Phillips donating about one third of an acre of land to increase the cemetery area.

NORTH CAROLINA,
MOORE COUNTY.

THIS DEED, Made this the 12 day of April, 1957, by R. E. Ward and wife, Clyde H. Ward, of Wake County, North Carolina, parties of the first part, - to - J. S. Phillips, P. H. Phillips, and J. W. Gaines, as Trustees and their Successor Trustees in office of Fair Promise Methodist Church, a religious association located in Deep River Township, Moore County, N.C., parties of the second part:

WITNESSETH, that the said R. E. Ward and wife, Clyde H. Ward, parties of the first part, for and in consideration of the sum of ONE DOLLAR and other valuable considerations to them paid by the said parties of the second part, the receipt of which is hereby acknowledged, have bargained and sold and by these presents do hereby grant, bargain, sell and convey unto the said J. S. Phillips, P. H. Phillips, and J. W. Gaines, as Trustees of

Fair Promise Methodist Church and their successors in office as Trustees of said Fair Promise Methodist Church, all that certain Lot or Parcel of land lying and being in Deep River Township, Moore County, North Carolina, on the North side of Deep River about 2 miles North from Glendon, adjoining the Fair Promise Methodist Church lot and Mrs. Joe M. Phillips' home tract, and bounded and described as follows:

BEGINNING at an iron stake with hickory pointer, Mrs. Joe M. Phillips' corner and running with her line and the 2 acre Church lot 277 feet to an iron stake near the northwest corner of the cemetery in the line of the said 2 acre Church Lot, large oak pointer; thence N. 19° 30' East 155 feet to an iron stake with pointers; thence S. 67° East 325.2 feet to an iron stake, thence South 19° 30' West 166 feet to an iron stake in Mrs. Joe M. Phillips' line; thence with said line North 55° West 50 feet to the beginning, containing 1.16 acres, more or less, EXCEPTING AND RESERVING all minerals and mineral rights on said lands. Being a part of the R. E. Ward and Talc Mine Property.

- 2 -

BOOK 220 PAGE 306

TO HAVE AND TO HOLD said land and premises and all privileges and appurtenances thereunto in anywise appertaining, except the minerals and mineral rights on said lands which are hereby expressly reserved by and to the parties of the first part, to the said J. S. Phillips, P. H. Phillips and J. W. Gaines as Trustees of said Fair Promise Methodist Church, and their successors in office as said Trustees of said Fair Promise Methodist Church to their use and behoof forever.

IN TESTIMONY WHEREOF, the said R. E. Ward and wife, Clyde H. Ward, parties of the first part, have hereunto set their hands and seals, this the day and year first above written.

R. E. Ward (SEAL)
Clyde H. Ward (SEAL)

The undersigned GLENDON PYROPHYLLITE COMPANY, a North Carolina corporation, hereby consents to the foregoing Deed and hereby releases all interest it may have as lessee of the premises hereinabove conveyed except such rights as it may have or receive from the parties of the first part by reason of their foregoing reservation of mineral rights.

Dated: April 25, 1957.

GLENDON PYROPHYLLITE COMPANY

(Corporate Seal)

By: Albert F. Fald President
Albert F. Fald

Deed made to Fair Promise Church in 1957 by officials of the local Talc Company donating about one and 16/100 acres of land to increase the cemetery area.

North Carolina,
Wake County.

I, Richard H. Standish a Notary Public in and for Wake County, North Carolina, do hereby certify that R. E. Ward and wife, Clyde H. Ward, personally appeared before me this day and acknowledged the due execution of the foregoing and annexed deed of conveyance for the purposes therein expressed.

Witness my hand and notarial seal, this the 12th day of April, 1957.

My commission expires: _____
Richard H. Standish
Notary Public

My Commission Expires November 16, 1962.

North Carolina,
County of Guilford SS.:

On this 25th day of April, 1957, personally came before me ALBERT P. BRAID, President of GLENDON PYROPHYLLITE COMPANY, who, being by me duly sworn, says that he is the President of said corporation; that the seal affixed to the foregoing instrument in writing is the seal of the Corporation, and that said writing was signed and sealed by him in behalf of said corporation by its authority duly given; and the said Albert P. Braid acknowledges said writing to be the act and deed of said corporation.

Witness my hand and notarial seal this 25th day of April, 1957.

(Notary's Seal) William Bunkley
Notary Public
My Commission expires: Dec. 22, 1957

NORTH CAROLINA, } BOOK 342 PAGE 481
MOORE COUNTY } Warrant Deed

THIS DEED, made this 6th day of October, A. D. 1971
by ROBERT L. PHILLIPS and wife, MARIE PHILLIPS

of Moore County and State of North Carolina, of the first part to W. B. PHILLIPS; ROGER PHILLIPS; and PAUL PHILLIPS, Trustees and their successors in office and assigns of FAIR PROMISE UNITED METHODIST CHURCH of Moore County and State of North Carolina, of the second part.

WITNESSETH, That said parties of the first part, in consideration of ONE DOLLAR AND OTHER VALUABLE CONSIDERATIONS to them paid by said parties of the second part, the receipt of which is hereby acknowledged, have bargained and sold, and by these presents do grant, bargain, sell and convey to said parties of the second part, their heirs and assigns, a certain tract or parcel of land in Moore Township, Moore County, State of North Carolina, adjoining the lands of Robert L. Phillips, other land of Fair Promise United Methodist Church, _____ and others, and bounded as follows, viz:

BEGINNING at an iron stake and pile of stones, same being the Southeast corner of the Fair Promise United Methodist Church property and mutual corner of the Robert L. Phillips and Shephard land, and running thence North 19 degrees 30 minutes East 297 feet along the eastern property line of the Fair Promise United Methodist Church land to a stake and corner of said church lot; thence South 68 degrees East 129 feet along the church property line to an iron stake and red oak pointer, same being a corner of the Robert L. Phillips land; thence South 45 degrees West 322 feet along the new western property line of the Robert L. Phillips land to the point of beginning, containing 0.44 acres, more or less, and being a portion of that certain 30 acre tract of land described in Deed Book 337 at Page 493 in the Moore County Registry.

This deed of conveyance was prepared by an unrecorded map or plat provided by the grantors herein.

LISTED
TRANSFER RECORD
OCT. 19 1971
MOORE COUNTY, N. C.
TAX SUPERVISOR
BY: MO

DEED.

Filed for registration 420 A in Book 7 1957, in the Register of Deeds Office of Moore County and Registered 41005.

Rec'd 10 1957, in book 225 Page 315

Bessie J. Phillips
Register of Deeds
By Raymond E. Burdick
RAYMOND E. BURDICK
ATTORNEY AT LAW
475 FIFTH AVENUE
NEW YORK 17, N. Y.

16 charges

NORTH CAROLINA, Moore County
The foregoing certified to be a true and correct copy of the original as the same appears from the records of the Clerk Superior Court of Moore County, North Carolina, is adjudged to be correct. Let the instrument herein certified be registered. 7 Dec 1957

W. B. Phillips
Clerk Superior Court

Deed made to Fair Promise Church in 1971 by Mr. & Mrs. Robert L. Phillips, Sr. (Bob and Marie) donating 44/100 of an acre of land to the church.

342-482
BOOK PAGE

The foregoing lands were conveyed to grantors by _____ See Book _____ Page _____

TO HAVE AND TO HOLD the aforesaid tract or parcel of land, and all privileges and appurtenances thereto belonging, to the said parties of the second part, their heirs and assigns to their only use and behoof forever.

And the said parties of the first part, for themselves and their heirs, executors and administrators, covenant with said parties of the second part, their heirs and assigns, that they are seized of said premises in fee and have right to convey in fee simple; that the same are free and clear from all encumbrances, and that they do hereby forever warrant and will forever defend the said title to the same against the lawful claims of all persons whomsoever.

IN TESTIMONY WHEREOF, the said parties of the first part have hereunto set their hands and seals the day and year first above written.

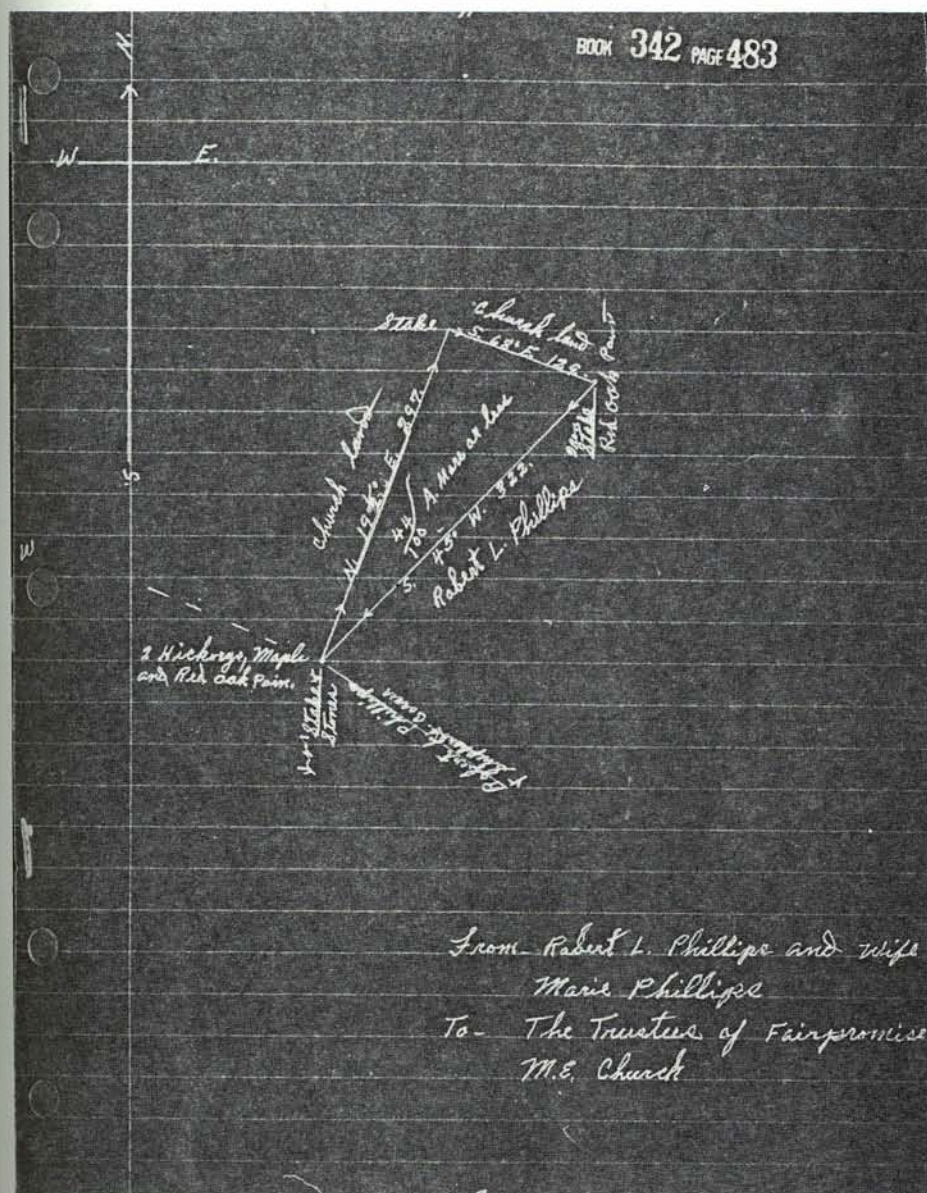
ATTEST: Robert L. Phillips (SEAL)
(Robert L. Phillips) (SEAL)
Marie Phillips (SEAL)
(Marie Phillips) (SEAL)

STATE OF NORTH CAROLINA Moore County.
 I, _____ Clerk of the Superior Court, hereby certify that
 _____ and _____
 his wife, personally appeared before me this day and acknowledged the due execution of the
 annexed Deed of Conveyance. Let the instrument, with this certificate, be registered.
 Witness my hand and official seal, this _____ day of _____, A. D. 19____

 Clerk Superior Court.

STATE OF NORTH CAROLINA Moore County.
 I, Edna U. Purvis, Notary Public, do hereby certify that
ROBERT L. PHILLIPS and MARIE PHILLIPS
 his wife, personally appeared before me this day and acknowledged the due execution of the
 annexed Deed of Conveyance.
 Witness my hand and notarial seal, this 16th day of October, A. D. 1971
Edna U. Purvis (SEAL)
 Notary Public
 My commission expires 2-5-76

STATE OF NORTH CAROLINA Moore County.
 The foregoing certificate of Edna U. Purvis
 a Notary Public of Moore County, State of North Carolina, is
 certified to be correct.
 Witness my hand, this 19th day of October, A. D. 1971
Grier Gilmore, Register of Deeds
Mary R. Phillips, Assistant
 Register of Deeds



STATE OF NORTH CAROLINA
 COUNTY OF MOORE

BY AND BETWEEN:
 ROBERT L. PHILLIPS and wife,
 MARIE PHILLIPS

TO

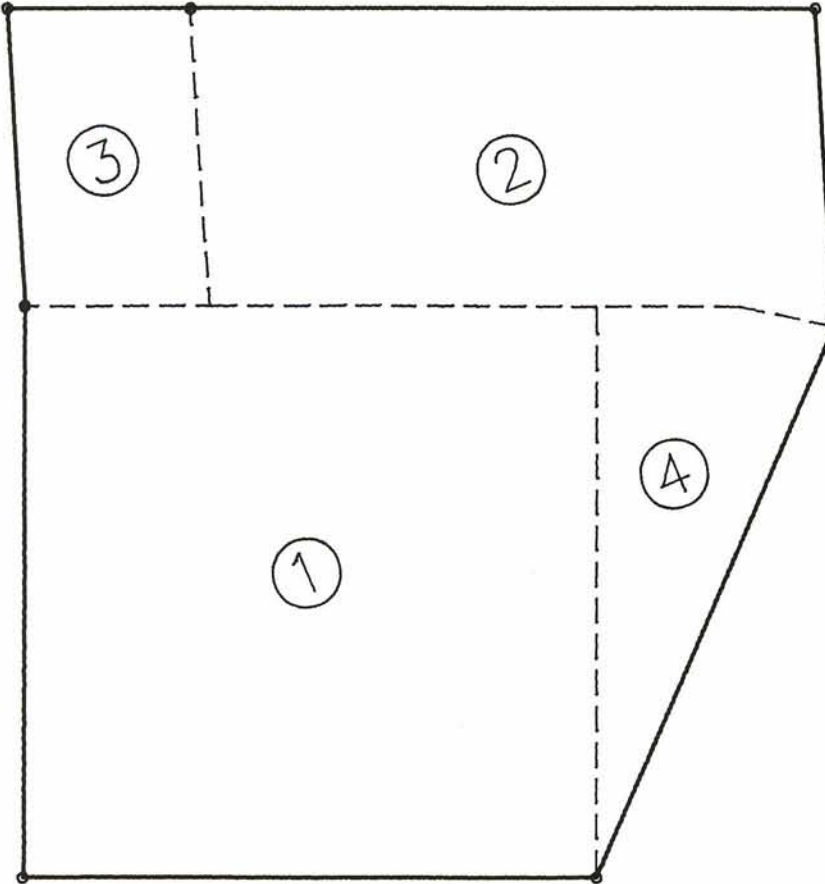
W. B. PHILLIPS; ROGER PHILLIPS;
 and PAUL PHILLIPS, Trustees and
 their successors in office and
 assigns of FAIR PROMISE UNITED
 METHODIST CHURCH

WARRANTY DEED

FILED
 BOOK 342 PAGE 481
 Oct 19 9 49 AM '71

GRIER GILMORE
 REGISTER OF DEEDS
 MOORE COUNTY, N.C.

BROGDEN, SMITH & KENION
 ATTORNEYS AND COUNSELORS AT LAW
 CARTHAGE, NORTH CAROLINA



The Contiguous Tracts of the
Fair Promise Methodist Church

Platted October 4, 1989, by
Raynor Land Surveying
of
Pinehurst, North Carolina

Tract 1 is the "original" two acre tract conveyed from Frederick Siler to the Trustees April 27, 1817, and re-recorded with a slightly different survey description in a deed from Lewis Phillips to the Trustees December 15, 1889.

Tract 2 is a 1.16 acre tract conveyed from R. E. Ward, et.ux. to the Trustees April 12, 1957, with mineral rights reserved to parties of the first part.

Tract 3 is a 0.34 acre tract conveyed from Mrs. Joe M. Phillips to the Trustees December 7, 1957.

Tract 4 is a 0.44 acre tract conveyed from Robert L. Phillips, et.ux. to the Trustees October 6, 1971.

FILED
BOOK 419 PAGE 375
AUG 26 11 15 AM '81
GRIER SH MOORE
REGISTER OF DEEDS
MOORE COUNTY N.C.

Excise Tax

Recording Time, Book and Page

Tax Lot No. Parcel Identifier No.
Verified by County on the day of
by

LISTED
TRANSFER RECORD
AUG 26 1981
MOORE COUNTY, N. C.
TAX SUPERVISOR
BY: MP

Mail after recording to

This instrument was prepared by Hurley E. Thompson, Jr., Carthage, North Carolina 28327

Brief description for the Index

NORTH CAROLINA GENERAL WARRANTY DEED

THIS DEED made this 25th day of August, 1981, by and between

GRANTOR

GRANTEE

BRONNAH C. FLINCHUM, Widow

A. THOMAS OLDHAM, SPINKS PHILLIPS,
LEIGHTON H. BROWN and JOHN K.
WOOLARD, Trustees of The Glendon
Circuit

No charge

Enter in appropriate block for each party: name, address, and, if appropriate, character of entity, e.g. corporation or partnership.

The designation Grantor and Grantee as used herein shall include said parties, their heirs, successors, and assigns, and shall include singular, plural, masculine, feminine or neuter as required by context.

WITNESSETH, that the Grantor, for a valuable consideration paid by the Grantee, the receipt of which is hereby acknowledged, has and by these presents does grant, bargain, sell and convey unto the Grantee in fee simple, all that certain lot or parcel of land situated in the City of Deep River Township, Moore County, North Carolina and more particularly described as follows:

Hurley

A certain tract or parcel of land in Deep River Township, Moore County, North Carolina, fronting and lying on the south side of SR 1600 about one mile west of the intersection of SR 1600 with SR 1006, being more particularly described as follows:

BEGINNING at an iron pipe situated in the south right-of-way line of SR 1600 (30' from the centerline), said iron pipe further located as being N 62° 37' E for a distance of 10.01' from an existing iron pipe in said right-of-way line, said existing iron pipe being the northeast corner of Carl Jordan's 4.26 acre tract as described in Deeds of Trust Book 322 at page 400 in the Moore County Registry; running thence from the beginning with said south right-of-way line of said SR 1600 as a curve curving to the left in a northeasterly direction, which curve has a chord bearing of N 53° 54' E and a chord distance of 200.03', to an iron pipe situated in said right-of-way line; thence S 36° 07' E for a distance of 350.00' to an iron

479 376

pipe with oak and poplar pointers; thence S 53° 53' W for a distance of 200.00' to an iron pipe with sourwood, maple, and poplar pointers; thence N 36° 06' W for a distance of 349.94' to the BEGINNING containing 1.58 acres, more or less, and being a portion of Bronnah C. Flinchum's 150 acre "Gilliatt tract" as recorded in Deed Book 154 at page 410 in the Moore County Registry, said 1.58 acres being more particularly shown on "Exhibit A" attached hereto to which reference is hereby made.

The property hereinabove described was acquired by Grantor by instrument recorded in

A map showing the above described property is recorded in Plat Book page.....

TO HAVE AND TO HOLD the aforesaid lot or parcel of land and all privileges and appurtenances thereto belonging to the Grantee in fee simple.

And the Grantor covenants with the Grantee, that Grantor is seized of the premises in fee simple, has the right to convey the same in fee simple, that title is marketable and free and clear of all encumbrances, and that Grantor will warrant and defend the title against the lawful claims of all persons whomsoever except for the exceptions hereinafter stated. Title to the property hereinabove described is subject to the following exceptions:

IN WITNESS WHEREOF, the Grantor has hereunto set his hand and seal, or if corporate, has caused this instrument to be signed in its corporate name by its duly authorized officers and its seal to be hereunto affixed by authority of its Board of Directors, the day and year first above written.

.....
 (Corporate Name)
 BY:
 President
 ATTEST:

 Secretary (Corporate Seal)

USE BLACK INK ONLY

Bronnah C. Flinchum (SEAL)
 BRONNAH C. FLINCHUM, Widow
 (SEAL)
 (SEAL)
 (SEAL)

SEAL-STAMP



NORTH CAROLINA, Moore County.
 I, a Notary Public of the County and State aforesaid, certify that
 BRONNAH C. FLINCHUM, Widow Grantor,
 personally appeared before me this day and acknowledged the execution of the foregoing instrument. Witness my
 hand and official stamp or seal, this 25th day of August, 1981.
 My commission expires: 9-11-82 *Brenda Vaughan* Notary Public

SEAL-STAMP

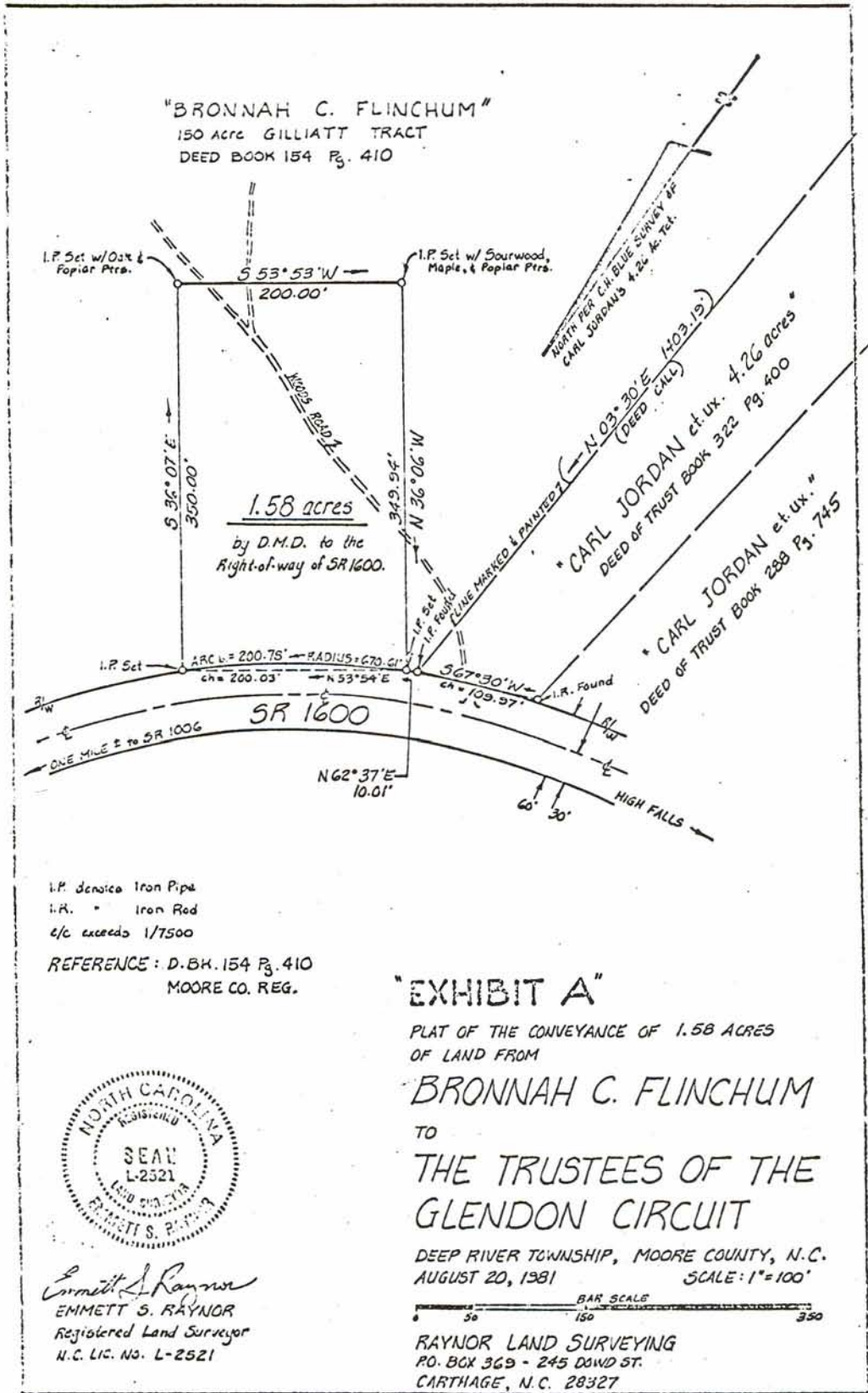
NORTH CAROLINA, County.
 I, a Notary Public of the County and State aforesaid, certify that
 personally came before me this day and acknowledged that he is Secretary of
 a North Carolina corporation, and that by authority duly
 given and as the act of the corporation, the foregoing instrument was signed in its name by its
 President, sealed with its corporate seal and attested by as its Secretary.
 Witness my hand and official stamp or seal, this day of, 19.....
 My commission expires: Notary Public

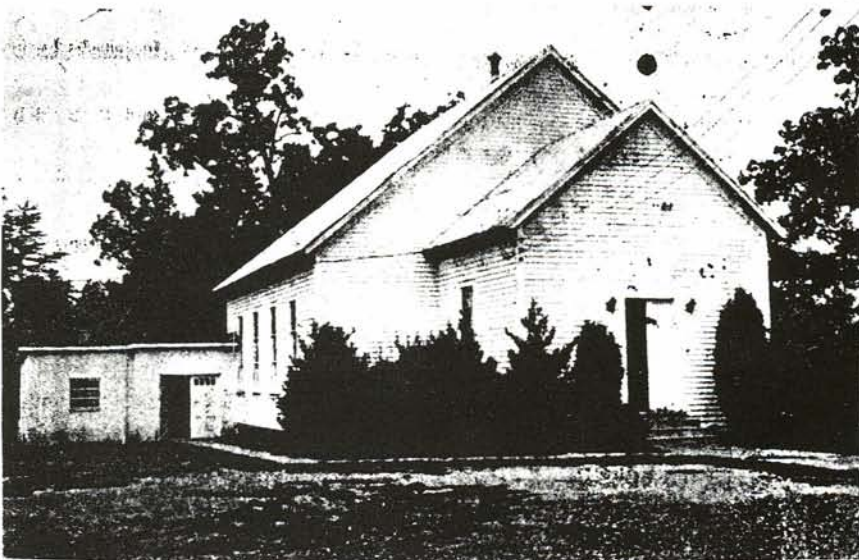
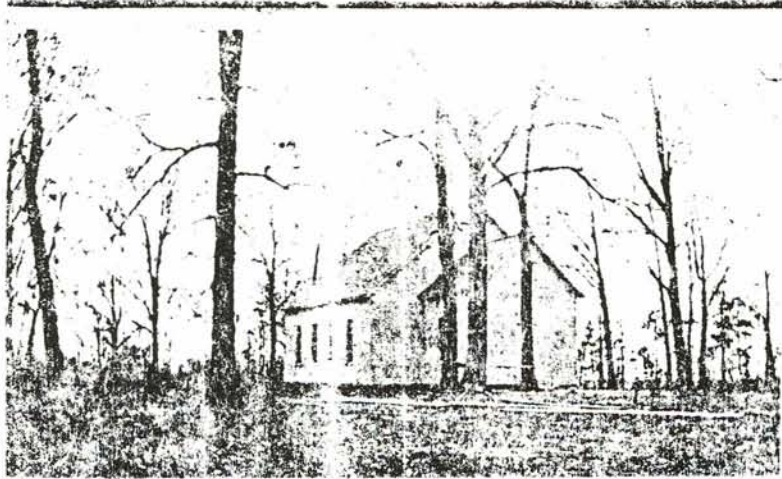
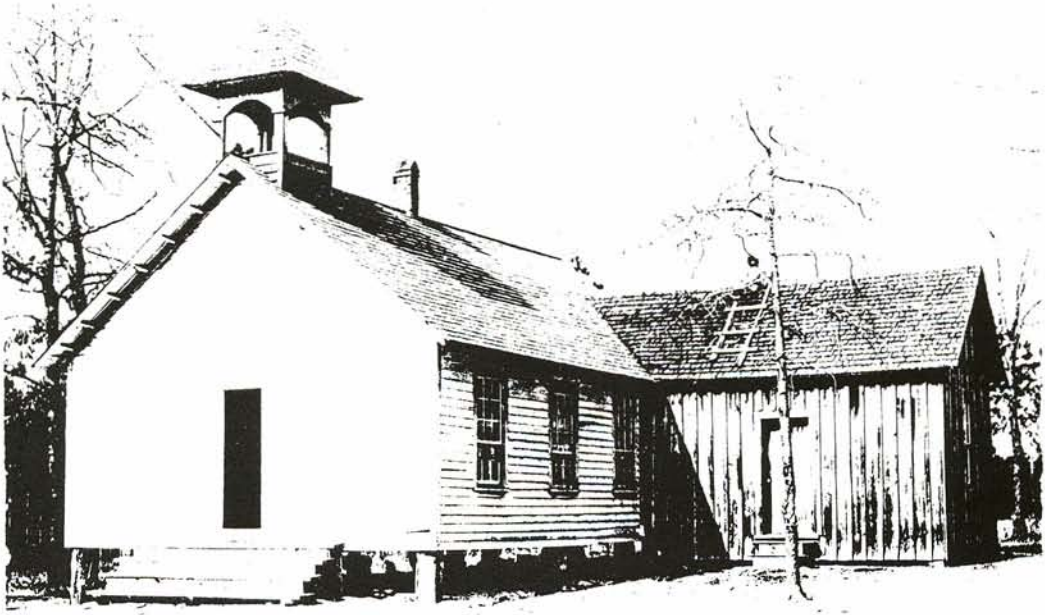
North Carolina Moore County
 The foregoing Certificate(s) of
 Brenda Vaughan Notary Public of Moore County, North Carolina

is/are certified to be correct. This instrument and this certificate are duly registered at the date and time and in the Book and Page shown on the first page hereof. This 26th day of August, 1981.

Grier Gilmore REGISTER OF DEEDS FOR Moore COUNTY
 By *Mary R. Phylips* Deputy/Assistant - Register of Deeds

Deed made to Glendon Circuit of the United Methodist Church in 1981 by Bronnah Mae Cheek Flinchum donating two acres of land on which was built the beautiful new parsonage for the Glendon Circuit.





Fair Promise Methodist Church

Pastoral Listing

Fair Promise Methodist Church Moore County, North Carolina 1814 — 1989

The following is a list of the pastors assigned to the circuit which included Fair Promise Methodist Church from its first appointment by the South Carolina Conference in 1814 to the present date, 1989, a total of one hundred and seventy-six appointments.

Also listed are the presiding elders (district superintendents) appointed and the bishops who presided over the annual conferences making these appointments. The date and location of the annual conferences are also listed.

This information has been compiled by many hours of research of the individual conference records located in the Duke Divinity School Library at Durham, North Carolina.

There were changes through the years in conferences, districts and circuits which affected the ultimate appointments made to Fair Promise Church. The conference records, in some cases, are not as complete as would be desirable, but every possible source for verification of the records has been used to substantiate the validity of these statistics as presented.

Mackie Muse Paschal
Emma Phillips Paschal

Fair Promise United Methodist Church 1814 — 1989

Date of Annual Conference and Location	Pastor	Presiding Elder	Presiding Bishop
South Carolina Conference			
Pee Dee District			
December 14, 1814 Milledgeville, Ga.	Charles Dickerson	William McGee Kennedy	Deep River Circuit Francis Asbury William McKendree William McKendree
December 23, 1815 Charleston, S.C.	John Murrow	Lewis Myers	
December 25, 1816 Columbia, S.C.	John Wesley Norton	William McGee Kennedy	Enoch George William McKendree William McKendree
January 27, 1818 Augusta, Ga.	John Boswell	Joseph Travis	Robert Richford Roberts Robert Richford Roberts
December 24, 1818 Camden, S.C.	Andrew Hamill	Joseph Travis	
January 20, 1820 Charleston, S.C.	James Donnally	Joseph Travis	Enoch George
February 11, 1821 Columbia, S.C.	Thomas L. Wynn	Joseph Travis	Enoch George
February 21, 1822 Augusta, Ga.	John Dix	William McGee Kennedy	Enoch George William McKendree Robert Richford Roberts
February 20, 1823 Savannah, Ga.	John H. Robertson	William McGee Kennedy	
February 19, 1824 Charleston, S.C.	John Wesley Norton	William McGee Kennedy	Enoch George
South Carolina Conference			
Cheraw District			
February 16, 1825 Wilmington, N.C.	Ewell Petty	Daniel F. Christenbury	Deep River Circuit Robert Richford Roberts
January 12, 1826 Milledgeville, Ga.	John Watts	Malcolm McPherson	Joshua Soule
January 11, 1827 Augusta, Ga.	John M. Darris	Malcolm McPherson	Joshua Soule William McKendree Robert Richford Roberts
South Carolina Conference			
Lincolnton District			
February 6, 1828 Camden, S.C.	(To be supplied)	Malcolm McPherson	Deep River Circuit Joshua Soule
January 28, 1829 Charleston, S.C.	William Crook	Malcolm McPherson	William McKendree
January 27, 1830 Columbia, S.C.	John M. Kelly	Hartwell Spain	William McKendree

Date of Annual Conference and Location	Pastor	Presiding Elder	Presiding Bishop
South Carolina Conference		Lincolnton District	Deep River Circuit
January 26, 1831 Fayetteville, N.C.	Angus McPherson	Hartwell Spain	William McKendree
January 23, 1832 Darlington, S.C.	William Martin	Hartwell Spain	Elijah Hedding
January 30, 1833 Lincolnton, N.C.	Allen McCorquodale	Hartwell Spain	James Osgood Andrew
February 5, 1834 Charleston, S.C.	Allen McCorquodale G. W. Huggins	C. Betts	John Emory James Osgood Andrew
South Carolina Conference		Fayetteville District	Deep River Circuit
February 11, 1835 Columbia, S.C.	Archibald B. McGilvray David W. Seal	Allen Hamby	James Osgood Andrew
South Carolina Conference		Lincolnton District	Deep River Circuit
February 10, 1836 Charleston, S.C.	Archibald B. McGilvray Joseph T. Kerton	Allen Hamby	James Osgood Andrew
January 4, 1837 Wilmington, N.C.	William C. Ferrell Cornelius M. McLeod	Allen Hamby	Malcolm McPherson
January 10, 1838 Columbia, S.C.	Joseph T. Kerton John McMackin	Allen Hamby	Thomas Asbury Morris
January 9, 1839 Cheraw, S.C.	Colin Murchison William M. Kerr	William Crook	James Osgood Andrew
January 8, 1840 Charleston, S.C.	Jackey M. Bradley	William Crook	Thomas Asbury Morris
South Carolina Conference		Cheraw District	Deep River Circuit
February 10, 1841 Camden, S.C.	W. C. Clark Louis Little	David Derrick	James Osgood Andrew
January 26, 1842 Charlotte, N.C.	Simpson Jones William Carson	David Derrick	Beverly Waugh
February 8, 1843 Cokesbury, S.C.	A. H. Richardson	David Derrick	James Osgood Andrew
February 7, 1844 Georgetown, S.C.	Thomas S. Daniel Nathan Byrd	David Derrick	Joshua Soule
December 25, 1844 Columbia, S.C.	Manasseh M. Michau Robert S. Ledbetter	James Stacey	Joshua Soule
December 10, 1845 Fayetteville, N.C.	Allen McCorquodale	James Stacey	James Osgood Andrew
South Carolina Conference		Fayetteville District	Deep River Circuit
January 13, 1847 Charleston, S.C.	Sampson D. Laney	James Stacey	William Capers
January 12, 1848 Wilmington, N.C.	Simpson Jones	William Barringer	James Osgood Andrew
December 26, 1848 Spartanburg, S.C.	Thomas W. Postell	William Barringer	William Capers
December 19, 1849 Camden, S.C.	Thomas W. Postell	William Barringer	James Osgood Andrew
November, 1850 Wadesboro, N.C.	J. W. Wilson	James Jamieson	Robert Paine
North Carolina Conference		Greensboro District	Deep River Circuit
November, 1851 Salisbury, N.C.	John W. Tinnin	William Barringer	James Osgood Andrew
November, 1852 Louisburg, N.C.	Thomas C. Moses	William Barringer	H.G. Leigh William Capers
November, 1853 Raleigh, N.C.	Shockley D. Adams	William Barringer	Robert Paine

Date of Annual Conference and Location	Pastor	Presiding Elder	Presiding Bishop
November, 1854 Pittsboro, N.C.	Shockley D. Adams	William Barringer	George Foster Pierce
November, 1855 Wilmington, N.C.	Williamson Harris	Nathan Hunt Daniel Wilson	James Osgood Andrew
November, 1856 Greensboro, N.C.	Williamson Harris	Nathan Hunt Daniel Wilson	John Early
December, 1857 Goldsboro, N.C.	Nathan A. Hooker	Nathan Hunt Daniel Wilson	George Foster Pierce
North Carolina Conference		Fayetteville District	Deep River Circuit
December, 1858 New Bern, N.C.	Washington Sandford Chaffin	Peter E. Doub	Hubbard Hinde Kavanaugh
December, 1859 Beaufort, N.C.	Washington Sandford Chaffin	Peter E. Doub	John Early
December, 1860 Salisbury, N.C.	Charles M. Anderson	Peter E. Doub	Robert Paine
December, 1861 Louisburg, N.C.	Calvin H. Plyler	Peter E. Doub	James Osgood Andrew
December, 1862 Raleigh, N.C.	Shockley D. Adams	Peter E. Doub	John Early
December, 1863 Greensboro, N.C.	Shockley D. Adams Thomas C. Moses	William H. Bobbitt	George Foster Pierce
North Carolina Conference		Fayetteville District	Deep River Circuit
December, 1864 Mocksville, N.C.	Robert A. Willis	William H. Bobbitt	D. B. Nicholson
December, 1865 Raleigh, N.C.	(Not answered on report)		John Early
November, 1866 Fayetteville, N.C.	Franklin H. Wood	Shockley D. Adams	George Foster Pierce
November, 1867 Wilmington, N.C.	Franklin H. Wood	Shockley D. Adams	David Seth Doggett
December, 1868 Statesville, N.C.	Isaac W. Avent	Shockley D. Adams	William May Wightman
November, 1869 New Bern, N.C.	Isaac W. Avent	Shockley D. Adams	David Seth Doggett
November, 1870 Greensboro, N.C.	Lemuel H. Gibbons	Janius P. Moore	George Foster Pierce
November, 1871 Charlotte, N.C.	William F. Clegg	William Barringer	Robert Paine
December, 1872 Fayetteville, N.C.	William F. Clegg	William Barringer	Robert Paine
December, 1873 Goldsboro, N.C.	Hugh F. Wiley	Junius P. Moore	John Christian Keener
North Carolina Conference		Fayetteville District	Carthage Circuit
December, 1874 Raleigh, N.C.	Lemuel H. Gibbons	Shockley D. Adams	Enoch Mather Marvin
December, 1875 Wilmington, N.C.	Lemuel H. Gibbons	Shockley D. Adams	Holland Nimmons McTyeire
November, 1876 Greensboro, N.C.	John Tillett	J. W. Nelson	Hubbard Hinde Kavanaugh
November, 1877 Salisbury, N.C.	John Tillett	R. G. Barrett	David Seth Doggett
November, 1878 Charlotte, N.C.	T. H. Edwards	L. L. Hendren	George Foster Pierce
December, 1879 Wilson, N.C.	Andrew P. Tyer	L. L. Hendren	William May Wightman

Date of Annual Conference and Location	Pastor	Presiding Elder	Presiding Bishop
North Carolina Conference		Hillsboro District	Deep River Circuit
December, 1880 Winston Salem, N.C.	William M. Jordan	L. L. Hendren	John Christian Keener
December, 1881 Durham, N.C.	Philip Greening	L. L. Hendren	George Foster Pierce
North Carolina Conference		Hillsboro District	Deep River Circuit
December, 1882 Raleigh, N.C.	Philip Greening	Nathan Hunt Daniel Wilson	John Christian Keener
December, 1883 Statesville, N.C.	Thomas C. Moses	Nathan Hunt Daniel Wilson	John Christian Keener
North Carolina Conference		Trinity College District	Deep River Circuit
December, 1884 Wilmington, N.C.	Philip Greening	VanBuren A. Sharpe	Linus Parker
December, 1885 Charlotte, N.C.	W. T. Cutchin	VanBuren A. Sharpe	John Christian Keener
December, 1886 Reidsville, N.C.	Thomas C. Moses	VanBuren A. Sharpe	John Cowper Granbery
December, 1887 Fayetteville, N.C.	J. D. Carpenter	VanBuren A. Sharpe	Joseph Stanton Key
November, 1888 New Bern, N.C.	Thomas C. Moses	VanBuren A. Sharpe	John Cowper Granbery
November, 1889 Greensboro, N.C.	Washington Sandford Chaffin	P. F. W. Stamey	Robert Kennon Hargrove
North Carolina Conference		Fayetteville District	Deep River Circuit
December, 1890 Wilson, N.C.	Alexander D. Betts	John Thomas Gibbs	John Christian Keener
November, 1891 Greenville, N.C.	Thomas C. Moses	John Thomas Gibbs	Charles Betts Galloway
December, 1892 Goldsboro, N.C.	Hampton McRae Jackson	John Thomas Gibbs	William Wallace Duncan
December, 1893 Wilmington, N.C.	Hampton McRae Jackson	William H. Moore	William Wallace Duncan
December, 1894 Durham, N.C.	H. G. Stamey	William H. Moore	Alpheus Waters Wilson
December, 1895 Elizabeth City, N.C.	H. G. Stamey	Edwin A. Yates	Alpheus Waters Wilson
December 9, 1896 Kinston, N.C.	H. G. Stamey	William H. Moore	Alpheus Waters Wilson
December 1, 1897 Raleigh, N.C.	Barna B. Holder	Franklin A. Bishop	Robert Kennon Hargrove
November 30, 1898 Elizabeth City, N.C.	Barna B. Holder	Franklin A. Bishop	Oscar Penn Fitzgerald
December 7, 1899 Washington, N.C.	James Henry Frizzelle	Benjamin R. Hall	Eugene Russell Hendrix
North Carolina Conference		Fayetteville District	Deep River Circuit
December 5, 1900 New Bern, N.C.	James Henry Frizzelle	Benjamin R. Hall	Henry Clay Morrison
North Carolina Conference		Fayetteville District	Siler City Circuit
December 4, 1901 Fayetteville, N.C.	Bernice B. Culbreth	Benjamin R. Hall	Robert Kennon Hargrove
December 3, 1902 Wilmington, N.C.	Dr. Jonathan Sanford	Benjamin R. Hall	Alexander Coke Smith
November 25, 1903 Goldsboro, N.C.	Dr. Jonathan Sanford	John Bolivar Hurley	Warren Akin Candler

Date of Annual Conference and Location	Pastor	Presiding Elder	Presiding Bishop
November, 1904 Henderson, N.C.	Timothy Alexander Sikes	John Bolivar Hurley	Warren Akin Candler
North Carolina Conference		Fayetteville District	Goldston Circuit
November, 1905 Wilson, N.C.	Charles O. Durant	John Bolivar Hurley	Alpheus Waters Wilson
December, 1906 Rocky Mount, N.C.	Charles O. Durant	John Thomas Gibbs	Alpheus Waters Wilson
December, 1907 New Bern, N.C.	John W. Hoyle	John Thomas Gibbs	Charles Betts Galloway
December, 1908 Durham, N.C.	John W. Hoyle	John Thomas Gibbs	Alpheus Waters Wilson
November, 1909 Raleigh, N.C.	John W. Hoyle	John Thomas Gibbs	Alpheus Waters Wilson
November, 1910 Elizabeth City, N.C.	Milton D. Hix	Roderick B. John	Eugene Russell Hendrix
November, 1911 Kinston, N.C.	Milton D. Hix	Roderick B. John	Elijah Embree Hoss
November, 1912 Fayetteville, N.C.	Marcus D. Giles	Roderick B. John	Collins Denny
December, 1913 Oxford, N.C.	Marcus D. Giles	Roderick B. John	James Henry McCoy
November, 1914 Washington, N.C.	Marcus D. Giles	John Thomas Gibbs	Richard Green Waterhouse
December, 1915 Wilmington, N.C.	Neill Malloy McDonald	John Thomas Gibbs	John Carlisle Kilgo
December, 1916 Durham, N.C.	Neill Malloy McDonald	John Thomas Gibbs	John Carlisle Kilgo
December, 1917 Greenville, N.C.	Neill Malloy McDonald	John Thomas Gibbs	Warren Akin Candler
North Carolina Conference		Fayetteville District	Goldston Circuit
December, 1918 Goldsboro, N.C.	R. Frank Taylor	Jesse David Bundy	Urban Valentine Williams Darlington
North Carolina Conference		Fayetteville District	Glendon Circuit
November, 1919 Wilson, N.C.	J. Cleveland Cummings	Jesse David Bundy	U.V.W. Darlington
November, 1920 Rocky Mount, N.C.	J. Cleveland Cummings	Jesse David Bundy	U.V.W. Darlington
November, 1921 New Bern, N.C.	J. Cleveland Cummings	Jesse David Bundy	U.V.W. Darlington
November, 1922 Raleigh, N.C.	A. B. Crumpler	Robert H. Willis	Collins Denny
November, 1923 Elizabeth City, N.C.	Ethelbert L. Hill	Robert H. Willis	Collins Denny
November, 1924 Wilmington, N.C.	Ethelbert L. Hill	Robert H. Willis	Collins Denny
November, 1925 Fayetteville, N.C.	William B. Humble	Jesse David Bundy	Collins Denny
November, 1926 Durham, N.C.	William B. Humble	Jesse David Bundy	Edwin DuBose Mouzon
November, 1927 Raleigh, N.C.	Frank Ernest Dixon	Jesse David Bundy	Edwin DuBose Mouzon
October, 1928 Wilson, N.C.	Frank Ernest Dixon	William Albert Cade	Edwin DuBose Mouzon
October, 1929 Kinston, N.C.	R. Frank Taylor	William Albert Cade	Edwin DuBose Mouzon

**Date of Annual
Conference and
Location**

Pastor

Presiding Elder

Presiding Bishop

November, 1930
Henderson, N.C.
November, 1931
Greenville, N.C.
November, 1932
Rocky Mount, N.C.
November, 1933
Durham, N.C.
November, 1934
Washington, N.C.
November, 1935
Wilmington, N.C.
November, 1936
New Bern, N.C.

R. Frank Taylor
Frank Bascum Noblitt
Frank Bascum Noblitt
Leonidas Martin Chaffin
Leonidas Martin Chaffin
Leonidas Martin Chaffin
Leonidas Martin Chaffin
Leonidas Martin Chaffin

William Albert Cade
John C. Wooten
John C. Wooten
John C. Wooten
Daniel E. Earnhardt
Daniel E. Earnhardt
Daniel E. Earnhardt

Edwin DuBose Mouzon
Edwin DuBose Mouzon
Edwin DuBose Mouzon
Edwin DuBose Mouzon
Paul Bentley Kern
Paul Bentley Kern
Paul Bentley Kern

North Carolina Conference

Fayetteville District

Glendon Circuit

November, 1937
Raleigh, N.C.
November, 1938
Elizabeth City, N.C.
November, 1939
Fayetteville, N.C.
November, 1940
Wilmington, N.C.
November, 1941
Durham, N.C.
November, 1942
Wilson, N.C.
November, 1943
Rocky Mount, N.C.
November, 1944
Raleigh, N.C.
November, 1945
Goldsboro, N.C.
November, 1946
Henderson, N.C.
November, 1947
Elizabeth City, N.C.
November, 1948
Greenville, N.C.
November, 1949
Sanford, N.C.
November, 1950
Kinston, N.C.
November, 1951
Wilmington, N.C.
October, 1952
Burlington, N.C.
October, 1953
Durham, N.C.
October, 1954
Raleigh, N.C.

Leslie Wilsdon Hewett
R. W. Barfield
R. W. Barfield
R. W. Barfield
George L. Reynolds
George L. Reynolds
R. W. Barfield
William Alexander Parsons
William Alexander Parsons
William Alexander Parsons
William Alexander Parsons
William Alexander Parsons
William Alexander Parsons
Walter Conn Ball
Walter Conn Ball
Walter Conn Ball
Walter Conn Ball
Walter Conn Ball
Walter Conn Ball
Walter Conn Ball
Walter Conn Ball
Chester D. Brown
Chester D. Brown
Chester D. Brown
Chester D. Brown

William Vogel McRae
William Vogel McRae
William Vogel McRae
William Vogel McRae
William Vogel McRae
H. C. Smith
H. C. Smith
William Lemuel Clegg
William Lemuel Clegg
William Lemuel Clegg
William Lemuel Clegg
Walter Conn Ball
Walter Conn Ball
Walter Conn Ball
Walter Conn Ball
Offie L. Hathaway
Offie L. Hathaway

Paul Bentley Kern
Clare Purcell
William Walter Peele
Clare Purcell
Clare Purcell
Clare Purcell
Clare Purcell
William Walter Peele
William Walter Peele
William Walter Peele
William Walter Peele
William Walter Peele
William Walter Peele
William Walter Peele
William Walter Peele
Paul Neff Garber
Paul Neff Garber
Paul Neff Garber
Paul Neff Garber

North Carolina Conference

Burlington District

Glendon Circuit

June, 1955
Fayetteville, N.C.

Kenneth Townsend

Allen Patterson Brantley

Paul Neff Garber

**Date of Annual
Conference and
Location**

Pastor

Presiding Elder

Presiding Bishop

June, 1956 Greenville, N.C.	M. Randal Baker	Allen Patterson Brantley	Paul Neff Garber
June, 1957 New Bern, N.C.	Jefferson Woodrow Davis	Allen Patterson Brantley	Paul Neff Garber
June, 1958 Wilson, N.C.	Jefferson Woodrow Davis	Allen Patterson Brantley	Paul Neff Garber
June, 1959 Wilmington, N.C.	Jefferson Woodrow Davis	Allen Patterson Brantley	Paul Neff Garber
June, 1960 Rocky Mount, N.C.	Jefferson Woodrow Davis	William Lemuel Clegg	Paul Neff Garber
June, 1961 Durham, N.C.	Jefferson Woodrow Davis	William Lemuel Clegg Edgar Lafayette Hillman	Paul Neff Garber
June, 1962 Kinston, N.C.	Jefferson Woodrow Davis	Thomas Bryant Hough	Paul Neff Garber
June, 1963 Greenville, N.C.	Chandus Albert Young	Thomas Bryant Hough	Paul Neff Garber
North Carolina Conference		Sanford District	Glendon Circuit
June, 1964 Burlington, N.C.	Chandus Albert Young	Vergil E. Queen	Paul Neff Garber
June, 1965 Raleigh, N.C.	Chandus Albert Young (two months) William Lewis Maness (ten months)	Vergil E. Queen	Paul Neff Garber
June, 1966 Rocky Mount, N.C.	George A. Davis	Vergil E. Queen	Paul Neff Garber
June, 1967 Goldsboro, N.C.	George A. Davis	Vergil E. Queen	Paul Neff Garber
June, 1968 Fayetteville, N.C.	George A. Davis (four months) Key Wesley Taylor (eight months)	Vergil E. Queen	Paul Neff Garber
June, 1969 Chapel Hill, N.C.	George E. Hawkins	Joyce V. Early	William Ragsdale Cannon
June, 1970 Greenville, N.C.	George E. Hawkins	Joyce V. Early	William Ragsdale Cannon
June, 1971 Fayetteville, N.C.	George E. Hawkins	Joyce V. Early	William Ragsdale Cannon
June, 1972 Durham, N.C.	George E. Hawwkins	Joyce V. Early	William Ragsdale Cannon
North Carolina Conference		Sanford District	Glendon Circuit
June, 1973 Fayetteville, N.C.	George E. Hawkins	James Hector McCallum	Robert McGrady Blackburn
June, 1974 Fayetteville, N.C.	George E. Hawkins	James Hector McCallum	Robert McGrady Blackburn
June, 1975 Fayetteville, N.C.	George E. Hawkins	James Hector McCallum	Robert McGrady Blackburn
June, 1976 Fayetteville, N.C.	John Gilbert Olive	James Hector McCallum	Robert McGrady Blackburn
June, 1977 Fayetteville, N.C.	John Gilbert Olive	Clyde G. McCarver	Robert McGrady Blackburn
June, 1978 Fayetteville, N.C.	David Ray McKay	Clyde G. McCarver	Robert McGrady Blackburn
June, 1979 Fayetteville, N.C.	David Ray McKay	Clyde G. McCarver	Robert McGrady Blackburn
June, 1980 Fayetteville, N.C.	David Ray McKay	Clyde G. McCarver	Robert McGrady Blackburn
June, 1981 Fayetteville, N.C.	Jefferson Woodrow Davis	J. Thomas Smith	William Ragsdale Cannon

**Date of Annual
Conference and
Location**

Pastor

Presiding Elder

Presiding Bishop

June, 1982 Fayetteville, N.C.	Jefferson Woodrow Davis	J. Thomas Smith	William Ragsdale Cannon
June, 1983 Fayetteville, N.C.	Jefferson Woodrow Davis	James C. P. Brown	William Ragsdale Cannon
June, 1984 Fayetteville, N.C.	Sherwood Auburn Godwin	James C. P. Brown	William Ragsdale Cannon
June, 1985 Fayetteville, N.C.	Sherwood Auburn Godwin	James C. P. Brown	Carlton Printiss Minnick, Jr.
June, 1986 Durham, N.C.	Sherwood Auburn Godwin	James C. P. Brown	Carlton Printiss Minnick, Jr.
June, 1987 Fayetteville, N.C.	Warren Clark Barfield	James C. P. Brown	Carlton Printiss Minnick, Jr.
June, 1988 Fayetteville, N.C.	Warren Clark Barfield	James C. P. Brown	Carlton Printiss Minnick, Jr.
June, 1989 Fayetteville, N.C.	Warren Clark Barfield	Roger V. Elliott	Carlton Printiss Minnick, Jr.

In June, 1989 at the Annual North Carolina Methodist Conference held in Fayetteville, North Carolina, the one hundred and seventy-sixth appointment was made by an Annual Conference to the circuit which includes Fair Promise United Methodist Church. Rev. Warren Clark Barfield is the one hundred and first pastor to receive this appointment during the one hundred and seventy-six year history.

Membership Listing

Fair Promise Methodist Church Membership Lists

The following lists of members at Fair Promise Church through the years represent all the records which could be located.

The earliest one is calculated to be approximately 1867. The others are for the following periods: 1911-1912, 1917-1920, 1924, 1942, 1950, 1980.

Various notations, birth and death dates, etc. have been added when ever possible for more complete identification.



"The Children's Sermon" at Fair Promise 1982



Homecoming "Dinner on the Ground" 1984



"I was glad when he said unto me, let us go into the house of the Lord."

Psalm 122, Verse 1

ENTER TO WORSHIP — DEPART TO SERVE

		DATE	Calculated	1867
A. Phillips	2 11			
R. H. Phillips	5 11			
C. H. Stewart	5 11			
J. C. Jackson	2 11			
James Davis	5 11			
Albert Stewart	5 11			
Robt. Paschal	5 11	Paid	5	00
Allen Phillips	5 11		2	00
M. S. Phillips	5 11			
B. G. Phillips	5 11			
Sydia Chick	2 11			
Mary James	5 11			
Sophia Stewart	5 11	Paid	1	00
M. J. Shields	5 11			
Lidia Wilson	5 11			
Elysebeth Stewart	5 11			
Mary Welch	1 11			
Dr. H. Williams	1 11			
Charity Scott	1 11	Paid	1	00
Elysebeth Welch	1 11			
S. J. Phillips	5 11	Paid	5	00
Rebecca Lillman	5 11			
Rebecca Chick				
Mary Dunlop	5 11	Paid	5	00
Sydia Syon	5 11			
M. C. Merrill	5 11			
Marta Syon	1 11			
Elysebeth Syon	5 11	Paid	5	00
Sophronia A. Shields	5 11			
Emily Lillman	5 11			

John W. Phillips	5	00		
Hugh M. Purson	1	00		

William M. Purson	1	00		
M. G. Street	2	00	Paid	2 00
Sarah J. Phillips	2	00		
Ardena Phillips	5	00		
Oliver Stewart	1	00		
Margaret Calverton	5	00		
Thomas Stewart	1	00		
John P. Peters	1	00	Paid	1 00
O. S. M. Phil	5	00		
Wm. A. Gilbert	2	00		
Caroline Smith	5	00		
Michael Smith	1	00		
Sophia Shields		50		
Molleen D. Shields	1	00		
Elizabeth Atkins	1	00	Paid	1 00
Lydian Smith	1	00	Paid	1 00
Lucy J. Davis	1	00	Paid	2 25
Josiah Hedgecock	5	00	Paid	5 00
John G. Gilbert	2	00		
William Phillips	1	00		
Samuel ...	1	00	Paid	1 00
John ...	1	00	Paid	1 00
Harris Lloyd	10	00	Paid	10 00

**Fair Promise Methodist Church Listing
(Calculated Date) 1867**

Calder, John
 Cheek, Lydia Phillips (1795-1869) daughter of Lewis Phillips, Sr.
 Cheek, Ruhema (1835-) daughter of John and Lydia Phillips Cheek
 Culberson, Margaret
 Davis, James (1821-1891) married Mary (Polly) Cheek
 Davis, Lucy J.
 Dunlap, Nancy
 Elkins, Elizabeth
 Gilbert, John C.
 Gilbert, William A.
 Hedgepeth, Josiah
 Jackson, J. C. (1824-)
 Jones, Mary
 McPhail, A. A.
 McPherson, Hugh
 McPherson, Neill
 Malone, Ben
 Paschal, Robert (1831-1910) son of John and Elizabeth Paschal
 Phillips, Allen (1832-1900) son of Dabney and Amy Carroll Phillips
 Phillips, Arrenia Gardner (1845-1915) wife of Captain "Bill" Phillips
 Phillips, Rev. Baxter C. (1841-1885) son of Rev. Lewis Phillips, Jr.
 Phillips, Rev. John W. (1829-1909) son of Dabney and Amy C. Phillips
 Phillips, Rev. Lewis, Jr. (1806-1902) son of Lewis, Sr. and Charity D. Phillips
 Phillips, Malphus S. (1835-1918) son of Rev. Lewis, Jr. and Nancy E. Phillips
 Phillips, Robert H. (1804-1888) son of Lewis, Sr. and Charity D. Phillips
 Phillips, Sarah F. (1826-)
 Phillips, Sarah J.
 Phillips, Rev. William (1792-1872) son of Lewis, Sr. and Charity D. Phillips
 Powers, John
 Scott, Charity Cheek (1833-1927) daughter of John and Lydia Phillips Cheek
 Shields, Malcolm D.
 Shields, M. J.
 Shields, Sophronia (1829-1912) mother of Ruth Shields who married John W. Davis
 Shields, Sophia (1849-1930) mother of Julius G. Shields
 Smith, Candace
 Smith, Lydia
 Smith, Mahaley
 Stewart, Albert
 Stewart, C. F.
 Stewart, Eliza
 Stewart, Elizabeth
 Stewart, Sophia

Stewart, Thomas
 Street, N. C. (Nancy Candace) 1843-1906 daughter of Rev. Lewis Phillips, Jr.
 Tillman, Emily
 Tillman, Rebecca
 Tysor, Elizabeth
 Tysor, Martha
 Tysor, Harris (1807-1887)
 Tysor, Lydia Gilbert (1825-1886) daughter of Joseph and Mary Y. Gilbert
 Welsh, Elizabeth Cheek (1833-1903) daughter of John and Lydia Phillips Cheek
 Welsh, Nancy Cheek (1829-1916) daughter of John and Lydia Phillips Cheek
 Williams, M. H.
 Wilson, Lydia
 Womble, M. C.

**Fair Promise Methodist Church Listing
1911-1912**

Andrews, Murd
 Beal, Annie
 Beal, Huss
 Beal, Ross
 Benner, Bettie Groce
 Benner, Charlie
 Benner, Jennie (John Benner's daughter)
 Benner, John H. (1865-1940)
 Benner, Lora Andrews (Mrs. Terrance)
 Benner, Mary (Mrs. John H. 1861-1943)
 Benner, Sallie (John Benner's daughter, died 1927)
 Benner, Samuel (John Benner's son)
 Benner, Terrance (John Benner's son)
 Borroughs, Dothan (Hannah Borrough's son)
 Borroughs, Hannah
 Bowen, C. D.
 Boyte, Bertha (Tom's daughter — moved to Spray)
 Boyte, Bessie (Tom's daughter — moved to Spray)
 Boyte, Maggie (Tom's daughter — moved to Spray)
 Boyte, Nannie (John's daughter — married Allen Phillips)
 Boyte, R. L.
 Boyte, W. W. (Willie, Tom's son — moved to Spray)
 Cheek, Beulah (Jonathan's daughter (1893-1951) married Paul Phillips)
 Cheek, Callie (Jonathan's daughter (1896-1977) married Manuel Whitfield Andrews)
 Cheek, Charlie (Jonathan's son (1900-1964) m. 1st Lessie Beal, 2nd Bronnah Mae Scott)
 Colley, T. E.
 Currie, Jennie
 Dossett, Laura
 Goldston, George (1902-1913)
 Goldston, Marguerite (1899-1979) married Junius Peedin
 Goldston, Womble
 Hayes, Rushia Tillman (George Tillman's daughter)
 Johnson, Luciann (Dennis Johnson's daughter)

Lambert, S. H.
 Lambert, Mrs. S. H.
 Lamonds, Fred (Ben Lamonds son)
 Lamonds, Pauline (Ben Lamonds daughter)
 Maness, Annie Street (1877-1969)
 Maness, Milo E. (1878-1913, married Annie Street)
 Moore, Emma
 Moore, Hattie
 Moore, Katherine
 Neal, Connor R. (1877-1966, married Amy Phillips)
 Neal, Emma (1904- , married Bynum Seawell)
 Neal, Henry (1902-1977, married Minnie Beal)
 Pace, Matoka (school teacher)
 Paschal, Baxter (son of George Paschal, 1894-1971)
 Paschal, Carr (son of George Paschal, 1901)
 Paschal, Herley (son of George Paschal, 1903)
 Paschal, Josie (dau. of George Paschal, 1896-1962)
 Paschal, Lawrence (son of George Paschal, 1908)
 Paschal, Luther, (son of George Paschal, 1906-1982)
 Paschal, Mollie (dau. of George Paschal, 1891-1980)
 Paschal, Nannie (dau. of George Paschal, 1892-1959)
 Paschal, Virginia (dau. of George Paschal, 1899)
 Phillips, Abijah (son of Dabney Mack 1886-1937)
 Phillips, Albert Richard (son of Allen Warren
 1866-1916)
 Phillips, Allen (son of Charles Walter 1907-1989)
 Phillips, Amy (Dabney Mack's dau. 1881-1969 —
 married Ed Smith)
 Phillips, Annie (Dabney Mack's dau. 1889-1968 —
 married Ross Allred)
 Phillips, Bennie (Eli's son 1888-1968 — married
 Martha Ann Johnson)
 Phillips, Bettie (Shaw's dau. 1882-1936 — married
 Riley Riddle)
 Phillips, Brinkley (Captain Bill's son — 1882-1960)
 Phillips, Cherrie (Captain Bill's dau. — 1885-1963)
 Phillips, Clyde (Eli's son)
 Phillips, Colon (Will's son)
 Phillips, Cora Carolina (Brinkley's dau. 1878-1950)
 Phillips, Cozy (Will's dau.)
 Phillips, Dabney Mack (son of Dabney & Amy)
 1847-1928
 Phillips, Delilia Rich (2nd wife of Dabney Mack —
 1850-1927)
 Phillips, Donna (Albert Richard's dau. (1901-)
 married A. L. Reynolds)
 Phillips, Effie (Charles Walter's dau. 1899-1988)
 Phillips, Elma (Shaw's dau. — 1903-1968)
 Phillips, Eva (Harris Brinkley's dau. — 1904-1979)
 Phillips, Gladys (Charles Walter's dau. married Verlie
 Cagle)
 Phillips, Glenn (Harris Brinkley's son — 1902-1980)
 Phillips, Gracie (Albert Richard's dau. 1891-1927 —
 married Arthur Kizer)
 Phillips, Grady (Will's son)
 Phillips, Henry (Eli's son)
 Phillips, Jane (George Phillips' wife)
 Phillips, Jesse (Shaw's son — 1887-1989) 102 years old
 in 1989
 Phillips, Julia (Rev. Lewis, Jr.'s dau. 1849-1935)
 Phillips, Laura (Shaw's dau. 1892-1974 — married
 Murray Barnes)
 Phillips, Lawter (Will's son — 1896-198) m. Ora
 Phillips)
 Phillips, Lieura Ellen (Brinkley's dau. 1874-1943 m.
 Albert Richard Phillips)
 Phillips, Lola (Charles Walter's dau. 1894-1972 —
 married Bob Oldham)
 Phillips, Lotie (Nancy Phillips' dau. 1887-1967 —
 married Wiley Gaines)
 Phillips, Lucy Ellen (Allen Warren's dau. 1870-1932,
 married Charles Walter)
 Phillips, Mary (Dabney Mack's dau. 1892-1966 —
 married Charles Williams)
 Phillips, Mattie (Martha Ann Johnson — married
 Bennie Phillips)
 Phillips, Maude (Shaw's dau. 1885-1989 — married
 Norman Finnison)
 Phillips, Orren (Bascom's son — married Fronia Ray)
 Phillips, Pannie Paschal (Robert Paschal's dau.
 1861-1937 — married Shaw)
 Phillips, Paul (Albert Richard's son 1896-1974 m.
 Beulah Cheek)
 Phillips, Robert (George Phillips nephew — called
 "Hair-lip Bob")
 Phillips, Robert Shaw (Son of Lewis Spinks, 1858-1938
 — married Pannie Paschal)
 Phillips, Roena (Dabney Mack's dau. 1883-1974,
 married Green Smith)
 Poe, Frank (Jim Poe's son — died young typhoid
 fever)
 Poe, Grace (Jim Poe's dau. m. Allen Andrews)
 Poe, James Warren (Jim) m. Billy Tillman's sister,
 Lydia Tillman)
 Poe, Lydia Tillman (married Jim Poe)
 Poe, Sandy (Jim's son, married Mattie Sutton)
 Poe, Will (Jim's son, married Dorothy Sweat)
 Scott, Estie
 Shields, Alma (dau. of Julius and Robena (1903) m.
 Ben Franklin Craven)
 Shields, Julius Green (married Robena Phillips)
 Shields, Lala (dau. of Julius and Robena (1899) m.
 Herbert Maness)
 Shields, Ola (dau. of Julius and Robena (1901-)
 married R. C. Creed)
 Shields, Robena Phillips (dau. of Doctor Chalmers —
 1874-1953)
 Smith, Agnes (Glendon teacher)
 Smith, G. W.
 Street, Flora (dau. of Dr. Murd (1908) married Atwood
 Whitman)
 Street, Helen (dau. of Dr. Murd (1899-1963) married
 D. A. McDonald)
 Street, Ida (dau. of Dr. Murd (1903) married Garland
 Garriss)
 Street, John Dobbin (Son of Richard Street —
 1858-1950)

Street, Lillian (dau. of Dr. Murd (1901-1979) married Clifton Bobbitt)
 Street, Louis Bascom (Son of Richard Street (1869-1966) m. Myra Hunter)
 Street, Ruth (Dau. of Dr. Murd Street — 1906) married June Harrington
 Stutts, J. C.
 Tally, Estelle (Walter's dau.)
 Tally, Richard (Walter's son — died young)
 Tally, Robert (Walter's son)
 Tally, Walter C. (married a Phillips)
 Tillman, Arthur (Billy's son)
 Tillman, Bennie
 Tillman, B. C.
 Tillman, Bernice (Billy's son — married Nora Brady)
 Tillman, George (Died young — gun shot wound)
 Tillman, Henry (Phillip Tillman's son)
 Tillman, Joe
 Tillman, Joe E. (Billy's brother, married Mollie Phillips)
 Tillman, Mrs. Joe (Mollie Phillips, Nathan's dau.)
 Tillman, Lewis (Billy's son — killed target shooting)
 Tillman, Luther (Billy's son — married Ollie Phillips)
 Tillman, Marguerite (Billy's dau.)
 Tillman, Mattie (George's dau. m. a Bennett)
 Tillman, Miss Mollie (Nellie's sister, married Drewry Wadsworth)
 Tillman, Nellie (Bennie Tillman's sister, married Clyde Phillips)
 Tillman, Orpha (Bennie & Nellie's sister, married Murt McManess)
 Tillman, Pearly (Bennie & Nellie's bro., married a Fields)
 Tillman, Sallie (Billy's dau., married James Ledbetter)
 Tillman, Sallie Dowd (Mrs. Billy (W. D.) Tillman)
 Tillman, Walter (John Tillman's son)
 Tillman, W. D. (Billy, married Sallie Dowd)
 Tillman, W. H.
 Womble, Lessie (Pete Womble's dau. 1883-1970, married Dr. Walter I. Stockton)
 Womble, Will H. (Pete Womble's son, married Alice Armstrong)

Fair Promise Methodist Church Listing 1917-1920

Allred, Annie Phillips (1889-1960)
 Andrews, Sarah F. Phillips (1881-1931)
 Barker, Lydia Phillips (1869-1948)
 Benner, John H. (1865-1940)
 Benner, Mrs. J. H. (Mary) (1861-1943)
 Benner, Sallie (John's dau. 1898-1927)
 Benner, Samuel (John's son)
 Benner, Terrance (John's son — 1892-1970)
 Boyte, Henry W. (John Boyte's father)
 Boyte, John A. (1880-1966)
 Boyte, Mrs. John A. (Beulah Caviness 1882-1930)
 Boyte, Mrs. Henry W.
 Boyte, Nannie (married Allen Phillips) (1901-1975)

Brady, Carl (1885-1955) married Loshia Phillips
 Brady, Mrs. Carl (Loshia Phillips 1889-1971)
 Cheek, Beulah (1893-1951) married Paul Phillips
 Cheek, Charlie (1900-1964) married Bronah Mae Scott
 Cheek, Callie (1896-1977) married M. W. Andrews
 Cheek, George
 Cheek, Jonathan J. (1858-1941) married Lizzie Waddell
 Cheek, Mrs. Jonathan (Lizzie Waddell 1862-1928)
 Class, Charlie (Richard Class' son, had a brother Murd)
 Gains, Mrs. Wiley (Lotie Phillips 1887-1967)
 Gilliam, J. F. (Jess — worked with Sandy Jones)
 Goldston, Margurite (1899-1979 married Junius Peedin)
 Goldston, Womble (Margurite's brother)
 Hilliard, Guy (James Hilliard's son)
 Hilliard, Herbert (James Hilliard's son)
 Hilliard, James R. (married Lydia Tillman Poe's sister)
 Hilliard, Laura (James Hilliard's daughter)
 Jones, A. J. (Sandy)
 Kimball, Cynthia
 Kiser, Gracie (1891-1927) Albert Richard Phillips dau. m. Arthur Kiser
 Lemonds, Ben L. (married Catherine Allen)
 Maness, Annie Street (1877-1969)
 Maness, Floyd (George Maness' son — lived Virginia)
 Maness, George
 Maness, Mrs. George (Nannie Tillman — sister to Billy Tillman)
 Maness, Grady (George Maness' son)
 Maness, W. S.
 Maness, Mrs. W. S.
 Neal, Connor R. (1877-1966)
 Neal, Mrs. Connor R. (Amy Phillips 1874-1956)
 Neal, Emma (Connor's daughter — 1904)
 Neal, Henry (Connor's son 1902-1977)
 Paschal, Baxter (George Paschal's son — 1894-1971)
 Paschal, Carr (George Paschal's son — 1901)
 Paschal, Donald (George Paschal's son — 1910-1976)
 Paschal, George Luther (1854-1932)
 Paschal, Mrs. G. L. (Julia Maness — 1871-1927)
 Paschal, Herley (George Paschal's son — 1903)
 Paschal, Josie (George Paschal's dau. — 1896-1962)
 Paschal, Lawrence (George Paschal's son — 1908)
 Paschal, Luther (George Paschal's son — 1906-1982)
 Paschal, Virginia (George Paschal's dau. — 1899)
 Phillips, Abijah A.. (1886-1937 — son of Dabney Mack Phillips)
 Phillips, Mrs. Albert Richard (Lieura Ellen — 1874-1943)
 Phillips, Amy (Dabney Mack's dau. 1881-1969 — married G. W. Smith)
 Phillips, Bennie (Eli's son) 1888-1968
 Phillips, Mrs. Bennie (Martha Ann Johnson 1889-1962)
 Phillips, Brinkley Tysor (Captain Bill's son 1882-1960)
 Phillips, Cherrie (Captain Bill's daughter 1885-1963)
 Phillips, Clyde (Eli's son) 1893-1967
 Phillips, Mrs. Charles Walter (Lucy Ellen 1870-1932)

Phillips, Dabney Mack (Son of Dabney 1847-1928)
 Phillips, Mrs. Dabney Mack (Delilah Rich 1850-1927)
 Phillips, Donna (Albert Richard's daughter — 1901 —
 married A. L. Reynolds)
 Phillips, Effie (Charles Walter's daughter 1899-1988)
 Phillips, Elma (Shaw's daughter 1903-1968)
 Phillips, Eva (Harris Brinkley's daughter 1904-1979)
 Phillips, George ("Lying Lonnie's" father)
 Phillips, Glenn (Harris Brinkley's son 1902-1980)
 Phillips, Gladys (Charles Walter's dau. married Verlie
 Cagle)
 Phillips, Harris Brinkley (Brinkley's son 1877-1952)
 Phillips, Mrs. H. B. (Mittie Lee Gerry 1884-1951)
 Phillips, Henry (Eli's son) 1891-1960
 Phillips, Jane (George Phillips' wife)
 Phillips, Jesse (Shaw's son 1887-1989)
 Phillips, Julia (Aunt "Jule" — Rev. Lewis, Jr.'s dau.
 1849-1935)
 Phillips, Laura (Shaw's daughter 1892-1974, married
 Murray Barnes)
 Phillips, Lola (Charles Walter's daughter 1894-1972 m.
 Bob Oldham)
 Phillips, Mary (Dabney Mack's daughter 1892-1966
 married M. E. Williams)
 Phillips, Maude (Shaw's daughter 1885-1989 married
 Norman Finnison)
 Phillips, Ora (Daniel's daughter 1901- married
 Lawter Phillips)
 Phillips, Paul (Albert Richard's son 1896-1974 married
 Beulah Cheek)
 Phillips, Riley D. (Captain Bill's son 1876-1948
 married Ennis Neal)
 Phillips, Robert (George's nephew — "Hair-lip Bob")
 Phillips, Robert Shaw (Son of Lewis Spinks
 1858-1938)
 Phillips, Mrs. R. S. (Espran Abigail Paschal
 1861-1937)
 Poe, Bob (Jim Poe's son)
 Poe, Grace (Jim Poe's dau. married Allen Andrews)
 died 1962
 Poe, James Warren (Jim — married Lydia Tillman)
 1873-1941
 Poe, Mrs. J. W. (Billy Tillman's sister) 1865-1941
 Poe, Sandy (Jim Poe's son married Mattie Sutton)
 Poe, Will (Jim Poe's son married Dorothy Sweat)
 1903-1979
 Powers, Alma (Walter's daughter)
 Powers, Ellen
 Powers, Walter W.
 Ritter, John Spinks (married Mattie Phillips)
 Ritter, Mrs. J. S. (Mattie Phillips 1879-1955)
 Scott, Charity (Lydia Cheek's daughter 1833-1927)
 Scott, Percy Daniel (married Florence Phillips)
 1880-1941
 Scott, Mrs. P. D. (Sarah Florence Phillips 1882-1950)
 Shields, Alma (Julius & Robena's dau. married Ben
 Craven — 1903-)
 Shields, Mrs. Fred (Mollie Paschal 1891-1980)

Shields, Julius Green (married Robena Phillips —
 1868-1948)
 Shields, Mrs. J. G. (Robena Phillips 1874-1953)
 Shields, Lala (married Herbert Maness 1901)
 Smith, Roena (Dabney Mack's daughter 1883-1974)
 Stinson, Jennie (John Benner's daughter)
 Street, Flora (married Atwood Whitman 1908)
 Street, Helen (married D. A. McDonald 1899-1963)
 Street, Ida (married Garland Garriss 1903)
 Street, J. D. (Johnny son of Richard Street 1858-1950)
 Street, L. B. (Bascom 1869-1966)
 Street, Lillian (married Clifton Bobbitt 1901-1979)
 Street, Dr. M. E. Sr. (Murdo Eugene, son of Richard
 1866-1944)
 Street, Mrs. M. E. (Ollie Brewer 1872-1947)
 Street, Ruth (married June Harrington 1906)
 Tally, Mrs. D. W.
 Tillman, Arthur (Billy's son)
 Tillman, A. W.
 Tillman, Burnace (married Nora Brady)
 Tillman, Edna (Phil Tillman's daughter)
 Tillman, Fred
 Tillman, George (married Rebecca)
 Tillman, Mrs. George
 Tillman, Inza (Inza Seawell, married Phil Tillman)
 Tillman, Joe E. 1876-1930
 Tillman, Mrs. Joe E. (married Mollie Phillips)
 1880-1968
 Tillman, John W.
 Tillman, Louis (Billy's son — killed in shot gun
 accident) 1905-1927
 Tillman, Luther
 Tillman, Mossie (Nancy's daughter)
 Tillman, Nancy (Nancy Groce)
 Tillman, Nellie (married Clyde Phillips)
 Tillman, Orpha (married Murt McManess)
 Tillman, Perl (married a Fields?)
 Tillman, Phillip (Billy Tillman's brother)
 Tillman, R. C.
 Tillman, Mrs. R. C.
 Tillman, R. I.
 Tillman, Sallie (married Jim Ledbetter (Davis)
 Tillman, Walter
 Tillman, W. D. (Billy) 1872-1935
 Tillman, Mrs. W. D. (Sarah Dowd) 1874-1962
 Wadsworth, Mollie (Nellie Tillman's sister)
 Welch, Frank (married Sallie Tillman, Billy's sister)
 Williams, Netty May (married Carson Phillips
 1901-1980)
 Womble, Mrs. C. H. (Lessie Womble Stockton's
 mother)
 Womble, W. Hugh
 Womble, Lessie (married Dr. Walter I. Stockton —
 1883-1970)

**Fair Promise Methodist Church Listing
 1924**

Allred, Annie Phillips (1889-1960)
 Barker, Lydia Phillips (1869-1948)

Benner, John H. (1865-1940)
 Benner, Mrs. John H. (1861-1943)
 Benner, Sallie (1898-1927)
 Benner, Terrance (1892-1970)
 Brady, Carl (1885-1955)
 Brady, Mrs. Carl (Loshia) (1889-1971)
 Browning, Joe M. (married Alma Powers)
 Cheek, Beulah (1893-1951)
 Cheek, Charlie (1900-1964)
 Cheek, Jonathan (1858-1941)
 Cheek, Mrs. Jonathan (1862-1928)
 Fields, Mrs. R. T. (1877-1969)
 Finnison, Norman (1872-1937)
 Finnison, Mrs. Norman (1885-1989)
 Gains, Gertie (Elgae's sister, married Norman Hilliard)
 Gains, J. W. (1892-1980)
 Gaines, Mrs. J. W. (Lotie) (1887-1967)
 Gains, Mrs. Robert
 Gains, R. T.
 Gains, Mrs. R. T.
 Gilliam, J. F. (Jess) (worked with Sandy Jones)
 Goldston, Womble (1901-1950)
 Hilliard, Guy
 Johnson, Mrs. Albert (1892-1959) (Nannie Paschal)
 Kimbol, Cynthia
 Kimbol, Laura (Jeems Hilliard's daughter)
 McManess, Orpha Tillman (m. Murt McManess)
 Maness, Floyd
 Maness, Mrs. Floyd
 Maness, George
 Maness, Grady
 Maness, Mrs. Herbert (1899- Lala Shields)
 Maness, W. S.
 Maness, Mrs. W. S.
 Mashburn, J. G. (James Garfield)
 Muse, Mrs. Rushia (George Tillman's daughter)
 Neal, C. R. (Connor) (1877-1966)
 Neal, Mrs. Connor (1874-1956) Amy Phillips
 Paschal, Archie (1889-1936)
 Paschal, Baxter (1894-1971)
 Paschal, Carr (1901)
 Paschal, Donald (1910-1976)
 Paschal, George L. (1854-1932)
 Paschal, Mrs. George L. (1871-1927) Julia Maness
 Paschal, Herley (1903)
 Paschal, Lawrence (1908)
 Paschal, Luther (1906-1982)
 Paschal, Virginia (1899)
 Phillips, Abijah A. (1886-1937)
 Phillips, Mrs. A. R. (1874-1943) Lieura
 Phillips, Brinkley Tysor (1882-1960)
 Phillips, Bennie T. (1888-1968)
 Phillips, Mrs. B. T. (1889-1962)
 Phillips, Cherrie (1885-1963)
 Phillips, Mrs. C. W. (1870-1932) Lucy Ellen
 Phillips, Dabney Mack (1847-1928)
 Phillips, Mrs. D. M. (1850-1927)
 Phillips, Donna (1901)
 Phillips, Elma (1903-1968)
 Phillips, Effie (1899-1988)
 Phillips, Emmy (1872-1941)
 Phillips, Eva (1904-1979)
 Phillips, Gladys
 Phillips, Glenn (1902-1980)
 Phillips, Harris Brinkley (1877-1952)
 Phillips, Henry E. (1891-1960)
 Phillips, J. Clyde (1893-1967)
 Phillips, Jesse (1887-1989)
 Phillips, Julia (Aunt Jule) (1849-1935)
 Phillips, Mary (1892-1966)
 Phillips, Newby (1910-)
 Phillips, Ora (1901)
 Phillips, Owen
 Phillips, Paul (1896-1974)
 Phillips, Riley D. (1876-1948)
 Phillips, Robert Shaw (1858-1938)
 Phillips, Mrs. R. S. (1861-1937)
 Poe, Grace (-1962)
 Poe, James Warren (1873-1941)
 Poe, Mrs. J. W. (1865-1941)
 Poe, Robert
 Poe, Sandy (1900-1964)
 Poe, Will (1903-1979)
 Powers, Alma
 Powers, Myrtle
 Powers, Walter W.
 Powers, Mrs. W. W. (Ellen McCaskill, 2nd wife)
 Scott, Charity Cheek (1833-1927)
 Scott, Percy Daniel (1880-1941)
 Scott, Mrs. P. D. (1882-1950)
 Shields, Alma (1903-)
 Shields, Mrs. Fred (1891-1980)
 Shields, Julius Green (1868-1948)
 Shields, Mrs. J. G. (1874-1953)
 Shields, Ola (1901-)
 Smith, Mrs. G. B. (1883-1974) Roena Phillips
 Smith, Mrs. E. M. (1892-1966) Mary Phillips
 Stinson, Jennie Benner
 Stinson, Mary Benner
 Stockton, Lessie Womble (1883-1970)
 Street, Helen (1899-1963)
 Street, J. D. (Johnny) (1858-1950)
 Street, Lillian (1901-1979)
 Street, Murd Eugene (1866-1944)
 Street, Mrs. M. E. (1872-1947)
 Tillman, D. Burnace
 Tillman, George M.
 Tillman, Mrs. G. M. (Rebecca)
 Tillman, J. E.
 Tillman, Mrs. J. E. (Mollie Phillips)
 Tillman, J. W.
 Tillman, M. Luther
 Tillman, Nancy
 Tillman, Phillip W.
 Tillman, Mrs. P. W.
 Tillman, R. I.
 Tillman, Mrs. R. I.
 Tillman, W. D. (Billy) (1872-1935)

Tillman, Mrs. W. D. (Sarah Dowd) 1874-1962

Fair Promise Methodist Church Listing 1942

Allred, Annie (1889-1960)
Allred, Clarence (1917-1982)
Allred, Elvin (1918-1988)
Barker, Lydia Phillips (1869-1948)
Benner, Hilda
Benner, James (Terry's son)
Benner, Mrs. John H. (1861-1943)
Benner, Samuel
Benner, Terrance J. (1892-1970)
Benner, Mrs. T. J. (1888-1965) (Lora Andrews)
Brady, Carl (1885-1955)
Brady, Mrs. Carl (Loshia) (1889-1971)
Brady, Howard (1910-1960)
Brady, Marguerite (1914)
Brown, Mrs. Emma Benner
Cheek, Charlie (1900-1964)
Dunn, Lucile Purvis
Fields, Annie Street (1877-1969)
Gaines, Mrs. Blanche
Gaines, J. Wiley (1892-1980)
Gaines, Mrs. J. W. (1887-1967)
Goldston, Womble (1901-1950)
Goodall, Virginia Paschal (1899)
Greeson, Sally Benner
Mashburn, James Garfield
Muse, Rushia Hayes
Neal, Connor R. (1877-1966)
Neal, Mrs. Connor R. (1874-1956) (Amy Phillips)
Oldham, Mrs. Lola (1894-1972)
Paschal, Baxter (1894-1971)
Paschal, Carr (1901)
Paschal, Luther (1906-1982)
Paschal, Mackie Muse (1920) (Mrs. Carr Paschal)
Phillips, A. J. (Tom) (1927)
Phillips, Allen (1907-1989)
Phillips, Allie (1912)
Phillips, Amy (1919)
Phillips, Mrs. A. R. (1874-1943) Leiura Ellen
Phillips, Bennie T. (1882-1960)
Phillips, Mrs. Carson (1901-1980)
Phillips, Dabney (1917)

Phillips, Donna (1901)
Phillips, Effie (1899-1988)
Phillips, Elma (1903-1968)
Phillips, Hazel (1925)
Phillips, Harris Brinkley (1877-1952)
Phillips, Mrs. H. B. (1884-1951)
Phillips, Jesse (1885-1989)
Phillips, Julia (1917-1989) (Mrs. Andrew Shepherd)
Phillips, Marshall (1913-1983)
Phillips, Nina (1909)
Phillips, Ora (1901)
Phillips, Paul H. (1896-1974)
Phillips, Mrs. Paul H. (1893-1951)
Phillips, Rachel (1929)
Phillips, Roy (Will's son)
Phillips, Riley D. (1876-1948)
Phillips, Mrs. R. D. (1880-1949) (Ennis Neal)
Phillips, Robert L. (1919-1977) son of Joseph M.
Phillips, Sally (1914) Riley's daughter
Phillips, Spinks (1916) Riley's son
Phillips, Staley (1907-1967) Daniel's son
Phillips, Warren (1907-1978) Albert Richard's son
Phillips, William Barringer (1908) Riley's son
Poe, William C.
Ritter, Mrs. John S. (1877-1959) Mattie Phillips
Scott, Percy Daniel (1880-1941)
Shields, Alma (Craven) (1903-)
Shields, Alton
Shields, Elvin
Shields, Julius Green (1868-1948)
Shields, Mrs. J. G. (1874-1953)
Shields, Mrs. Fred (1891-1980) Mollie Paschal
Shields, Lee
Shields, Ola (Creed) (1901-)
Smith, Roena Phillips (1883-1974)
Smith, Amy Phillips (1881-1969)
Stinson, Jennie Benner
Stinson, Mary Benner
Stockton, Lessie Womble (1883-1970)
Street, J. D. (Johnny) (1858-1950)
Stutts, Guy
Tally, W. D.
Tillman, R. I.
Tillman, Mrs. R. I.
Williams, Mary Phillips (1892-1966)

Fair Promise Methodist Church Listing 1950

Name	Residence	Date Received	Pastor
Allred, Annie Philips	Bear Creek, N.C.	1903	Jonathan Sanford
Allred, Clarence	Asheboro, N.C.	1930	R. Frank Taylor
Allred, Elvin	Bear Creek, N.C.	1930	R. Frank Taylor
Benner, Samuel			
Benner, Terrance J.	Ramseur, N.C.		
Benner, Mrs. Terrance J.	Ramseur, N.C.		
Boyte, John D.	Carthage, N.C.	1942	George L. Reynolds

Brady, Carl	Bear Creek, N.C.	1917	Neill Malloy McDonald
Brady, Mrs. Carl	Bear Creek, N.C.	1904	Timothy A. Sikes
Brady, Elizabeth	Siler City, N.C.	1942	George L. Reynolds
Brady, Marcus	Bear Creek, N.C.	1942	George L. Reynolds
Brady, Marguerite	Littleton, N.C.	1927	William B. Humble
Brown, Mrs. Herman	Franklinville, N.C.		
Cheek, Charlie	Robbins, N.C.	1914	Marcus D. Giles
Cheek, Mrs. Charlie	Robbins, N.C.	1948	William A. Parsons
Cheek, Maxine	Robbins, N.C.	1948	William A. Parsons
Creed, Mrs. Ola Shields	Greensboro, N.C.	1915	Marcus D. Giles
Dunn, Mrs. Lucile Purvis	West End, N.C.	1938	Leslie W. Hewett
Fields, Annie Street	Carthage, N.C.	1890	Daniel C. Geddie
Gaines, Mrs. Blanche Snipes	Bear Creek, N.C.	1926	William B. Humble
Gaines, J. W. (Wiley)	Bear Creek, N.C.	1936	Leonidas M. Chaffin
Gaines, Mrs. J. W. (Lotie)	Bear Creek, N.C.	1936	Leonidas M. Chaffin
Goins, Nina Phillips	Bear Creek, N.C.	1932	Frank B. Noblitt
Goodall, Virginia Paschal	Manatee, Florida		
Greeson, Sallie Benner	Julian, N.C.		
Hartsell, Rachel Phillips	Greensboro, N.C.	1941	R. W. Barfield
Kivett, Helen Neal	Carthage, N.C.	1945	William A. Parsons
Mashburn, James Garfield	Glendon, N.C.	1923	A. B. Crumpler
McAdoo, Hazel Phillips	Greensboro, N.C.	1942	George L. Reynolds
Neal, Beatrice (Beal)	Bear Creek, N.C.	1946	William A. Parsons
Neal, Bobbie (Phillips)	Bear Creek, N.C.	1945	William A. Parsons
Neal, Connor R.	Bear Creek, N.C.	1939	R. W. Barfield
Neal, Mrs. Connor R.	Bear Creek, N.C.	1939	R. W. Barfield
Neal, Eutha Ann (Thomas)	Bear Creek, N.C.	1949	William A. Parsons
Neal, Hilda	Bear Creek, N.C.	1945	William A. Parsons
Neal, Irene	Bear Creek, N.C.	1945	William A. Parsons
Neal, Annie McKenzie	Bear Creek, N.C.	1948	William A. Parsons
Neal, Vivian (Wynn)	Bear Creek, N.C.	1947	William A. Parsons
Neal, Jessie McKenzie	Bear Creek, N.C.	1948	William A. Parsons
Paschal, Carr	Glendon, N.C.	1916	Neill Malloy McDonald
Paschal, Mackie Muse	Glendon, N.C.	1942	George L. Reynolds
Paschal, Baxter	Glendon, N.C.	1905	Timothy A. Sikes
Paschal, Emma Phillips	Glendon, N.C.	1938	Leslie W. Hewett
Paschal, Luther	Glendon, N.C.	1938	Leslie W. Hewett
Pell, Mrs. Hilda Benner	Ramseur, N.C.		
Phillips, A. J. (Tom)	Bear Creek, N.C.	1943	George L. Reynolds
Phillips, Allen	Bear Creek, N.C.	1926	William B. Humble
Phillips, Nannie Boyte	Bear Creek, N.C.	1941	R. W. Barfield
Phillips, Allie	Greensboro, N.C.	1926	William B. Humble
Phillips, Elmo Ailiff	Bear Creek, N.C.	1943	George L. Reynolds
Phillips, W. Barringer	Bear Creek, N.C.	1926	William B. Humble
Phillips, Brinkley Tysor	Bear Creek, N.C.	1902	Jonathan Sanford
Phillips, Mrs. Carson	Robbins, N.C.	1915	Marcus D. Giles
Phillips, Coleene (Scott)	Bear Creek, N.C.	1943	George L. Reynolds
Phillips, Dabney	Bear Creek, N.C.	1931	R. Frank Taylor
Phillips, Dorothy	Bear Creek, N.C.	1945	William A. Parsons
Phillips, Earl	Bear Creek, N.C.	1949	William A. Parsons
Phillips, Effie	Greensboro, N.C.	1915	Marcus D. Giles
Phillips, Elma	Glendon, N.C.	1915	Marcus D. Giles
Phillips, Garland	Greensboro, N.C.	1946	William A. Parsons
Phillips, Gerald	Bear Creek, N.C.	1945	William A. Parsons
Phillips, Harris Brinkley	Siler City, N.C.		
Phillips, Mrs. H. B.	Siler City, N.C.		
Phillips, Jesse	Glendon, N.C.	1901	Eugene M. Snipes
Phillips, John Allen	Bear Creek, N.C.	1940	R. W. Barfield
Phillips, Mrs. Lawter (Ora)	Laurel, Md.		

Phillips, Marshal	Bear Creek, N.C.	1930	R. Frank Taylor
Phillips, Mrs. Marshal	Bear Creek, N.C.	1948	William A. Parsons
Phillips, Paul	Bear Creek, N.C.	1907	Charles O. Durant
Phillips, Mrs. Paul	Bear Creek, N.C.	1907	Charles O. Durant
Phillips, Marie Neal	Robbins, N.C.	1945	William A. Parsons
Phillips, Rena Andrews	Bear Creek, N.C.		
Phillips, Robert L. (Bob)	Fayetteville, N.C.	1938	Leslie W. Hewett
Phillips, Marie Smith	Fayetteville, N.C.	1948	William A. Parsons
Phillips, Spinks	Bear Creek, N.C.		
Phillips, Callie Lee	Bear Creek, N.C.		
Phillips, Staley	Greensboro, N.C.	1926	William B. Humble
Phillips, Wilma Lee	Bear Creek, N.C.	1943	George L. Reynolds
Phillips, Walter	Bear Creek, N.C.	1949	William A. Parsons
Pickett, Affie Mae	Bear Creek, N.C.	1948	William A. Parsons
Pickett, Burle	Bear Creek, N.C.	1948	William A. Parsons
Poe, William C. (Will)	Raleigh, N.C.	1918	Neill Malloy McDonald
Ritter, Mattie Phillips	Siler City, N.C.		
Sessoms, Dorothy Tillman	Wilmington, N.C.	1942	George L. Reynolds
Sharpe, Sallie Phillips	Greensboro, N.C.	1926	William B. Humble
Shields, Alton	Charlotte, N.C.	1926	William B. Humble
Shields, Mrs. Fred	Robbins, N.C.	1903	Jonathan Sanford
Shields, Robena Phillips	Bear Creek, N.C.	1906	Charles O. Durant
Shields, Lee	Jonesboro, N.C.	1931	R. Frank Taylor
Smith, Roena Phillips	Sanford, N.C.	1897	B. B. Holder
Stinson, Mary Benner	Ramseur, N.C.		
Stockton, Lessie Womble	Siler City, N.C.	1903	Jonathan Sanford
Street, John D. (Johnny)	Glendon, N.C.		
Tally, Mrs. W. D.	Sanford, N.C.		
Wallace, Joyce Phillips	Siler City, N.C.	1945	William A. Parsons

Fair Promise Church Listing 1980

Benner, Samuel	Hill, Webster John	Phillips, Dabney Mack
Brady, Beverly	Hughes, Deborah Sue Neal	Phillips, Dorothy Mae
Brady, Carl Herbert	Johnson, Frances	Phillips, Effie Mae
Brady, Earl Roger	Kivett, Helen Mae Neal	Phillips, Elmo Lou Ailiff
Brady, Marcus Harold, Jr.	Lefler, Cathy	Phillips, Larry Freeman
Brady, Margaret Beal	Lefler, Darlene	Phillips, Gordon Mack
Brady, Marguerite Ann	McLaughlin, Joy Lou Phillips	Phillips, James Robert
Brady, Nancy Deaton	McNeill, Martha Louise Paschal	Phillips, Janice Nall
Brady, Nancy Elizabeth	Neal, David Michael	Phillips, Jesse Spinks
Brady, Newell Margaret	Neal, Jessie McKenzie	Phillips, Jessie Marie Neal
Coles, Hilda Mozella Neal	Neal, Margaret Hundley	Phillips, John Allen
Flinchum, Bronnah Mae Scott	Neal, Melvin Roselow	Phillips, Julie Lynn
Gaines, Hilda	Neal, Minnie Beal	Phillips, Landis James
Gaines, James Wiley	Neal, Vivian Gray	Phillips, Lauren Patricia
Gaines, Rebecca	Neal, Wanda Gay	Phillips, Lewis Spinks
Gaines, Sylvia Denny	Oldham, Amy Lois Neal	Phillips, Lou Allie
Goins, Nina Mae Phillips	Oldham, Charles Herbert	Phillips, Mamie Lambert
Goodall, Julia Nitra	Oldham, Jeffrey Todd	Phillips, Marie Smith
Goodall, Martha Elizabeth	Oldham, Jimmy	Phillips, Marshall Deurant
Goodall, William Christian, III	Oldham, Judy Barber	Phillips, Martha Gaye
Greeson, Sallie Benner	Phillips, Albert Jonathan	Phillips, Neal Clark
Guthrie, Gail Ennis Phillips	Phillips, Allen Warren	Phillips, Ora Alpha
Hartsell, Lillie Rachel Phillips	Phillips, Brenda Frye	Phillips, Paul Dean
Hill, Carmen Dawn	Phillips, Callie Lee	Phillips, Riley Thomas
Hill, Maxine Cheek	Phillips, Carolyn Petty	

Phillips, Roger Lee
Phillips, Roland Mack
Phillips, Shirley Teague
Phillips, Susan Candis
Phillips, Velma Jones
Phillips, Walter Lester
Phillips, William Barringer
Paschal, Julian Carr
Paschal, Luther George
Paschal, Mackie Muse
Pegram, Gary

Pell, Hilda Benner
Pickett, Affie Mae
Pickett, Malcom Burle
Purvis, Sylvia
Rumley, Annette Phillips
Scott, Brenda Brown
Scott, Charles Walter
Scott, Darrell Ralph
Scott, Judy Margaret
Scott, Linda Carol
Scott, Lucy Coleene Phillips

Scott, Nancy Joanne
Scott, Ronald Phillips
Scott, William Dewey
Seawell, Gurney
Seawell, Marsha
Sedberry, Martha Joan
Shaver, Amy Irene Neal
Shields, Alton
Shields, Lee
Thomas, Eutha Anne Neal
Whisnand, Jon Anthony

Some Former Pastors

Minutes for 1821

General Conference Methodist Episcopal Church

Rev. Charles Dickerson

Charles Dickerson, — who was born in Moore county, North Carolina, about the year 1784. His opportunities of obtaining an education, either in letters or religion, were very limited; he, of consequence, grew up in great ignorance of God and divine things.

It was not until about his twentieth year that he heard any sermons of that evangelical nature that were calculated to arouse his mind, and bring him to a discovery of his lost and undone state.

While on a visit among his relations in South Carolina, by the instrumentality of Methodist preaching, he was awakened, and brought to seek redemption in the blood of Christ. He sought, and found the Lord precious, and immediately felt his mind impressed to preach the gospel, and to persuade sinners to seek the blessings he enjoyed, and commenced travelling with his brother Thomas, who had been recently appointed to Orangeburg circuit.

In a short time his brother died; he offered his services, and was employed to succeed him. At the ensuing Conference he was admitted on trial, and appointed to Little River circuit; 1813, to Cedar Creek; 1814, he was admitted into full connection, ordained deacon, and appointed to Grove circuit; 1815, Deep River; 1816, ordained elder and appointed to Washington; 1817, Oakmulgee; 1818, Ohoopee; 1819, Washington; 1820, Louisville, where he laboured for six or seven months, and saw the fruit of his labours in some good degree. In August he went to his residence in Washington county, where, on the 24th, he was attacked with the bilious fever, accompanied with the bilious cholic, which caused his death. He said from the first of his illness that he should not recover, and on the first day of September, perceiving his end was near, said, "The Lord is here;" and exhorted all around to seek the Lord. Addressing his wife, he said, "Surely the Lord is here!" he then bid her and all present farewell, turned over, and, without a sigh or groan, closed his own eyes, folded his hands, and his happy spirit took its flight.

Thus lived and died our brother Charles Dickerson. As a Christian, he was exemplary and devoted. About four years before his death he professed to obtain perfect love, which he endeavoured to live and preach.

His talents were not extraordinary, but sufficient, with his zeal and devotion, to qualify him for extensive usefulness.

He is gone to his reward. Our loss is his eternal gain. Rev. Charles Dickerson was the first pastor appointed to serve the Deep River Circuit which included Fair Promise Church. He was appointed by the South Carolina Methodist Episcopal Conference at its session December 21, 1814 in Milledgeville, Georgia.

Rev. Dickerson was a brother of Charity Dickerson Phillips, wife of Lewis Phillips, Sr. who gave the land on which the first church was built at Fair Promise. At Fair Promise Rev. Dickerson preached at an old school hut which in 1817 was purchased by the Methodist Episcopal Church for use as a church.

Rev. John Wesley Norton

Rev. John Wesley Norton was appointed to the Deep River Circuit by the South Carolina Methodist Episcopal Conference December 25, 1816 in Columbia, South Carolina. At that time Fair Promise Church was on the Deep River Circuit. Also, again on February 19, 1824 at the South Carolina Methodist Episcopal Conference held in Charleston, South Carolina, Rev. John Wesley Norton was appointed to serve the Deep River Circuit and thus Fair Promise Church.

John W. Norton, a Methodist minister and brother of William Norton, Jr. entered land adjoining that of William and Lucretia Norton by 1834. He was born January 22, 1794 in South Carolina, and died March 15, 1862 in Barbour Co., Alabama. He married Nancy Phillips, daughter of Lewis Phillips, Sr. and Charity Dickerson Phillips, born July 8, 1802 in Moore Co., N. C., died June 8, 1853. They are buried in Providence Cemetery in

Barbour Co., Alabama.

(Statistics from "Early Settlers of Barbour County, Alabama" Vol. 2 by Marie Godfrey)

In the county of Barbour, fifteen miles from Eufaula, a preaching place was established and a Society was organized and the place was known as Norton's School-house, though the official name of the church was Providence. That church began with and flourished through the fostering care of the Rev. John W. Norton, a local elder of the Methodist Episcopal Church, who fixed his permanent home at that place in 1835, and who died there March 15, 1862. He was born January 22, 1794, and was received on trial in the South Carolina Conference in December, 1814, and finally located in January, 1826. His sons and grandsons have made efficient traveling preachers. He was dignified, genial, generous, conservative, and wise; he wrought constantly for the promotion of Society and the Church.

(From "History of Methodism in Alabama" by Anson West — 1893)

At Milledgeville, Georgia, December 23, 1814, a man who was then within thirty days of his majority and who was recommended from Brunswick Circuit was admitted on trial by the South Carolina Conference. The years passed, the processes provided by law went on, and he was received into full connection in the Annual Conference, and he was ordained deacon, by Bishop Enoch George, at Columbia, South Carolina, December 29, 1816, and elder, by Bishop R. R. Roberts, at Camden, South Carolina, December 27, 1818; and at the session of the Conference at which he was ordained elder, which closed December 30, 1818, he located. In February, 1819, he married, and for three years he lived in North Carolina where he had married. In February, 1822, he was re-admitted into the Annual Conference, and held membership and filled appointments therein until the session of the Conference at Milledgeville, Georgia, January 12-20, 1826, when he again located, henceforth to be a local elder. After that last location he lived two years in South Carolina. In the first part of the year 1828, that man, with his family, left his native State for the newly found paradise, the land of Alabama. He crossed just over what was then the line of the Creek Indian Nation, and just into the edge of what was then Pike County, and settled, where he continued until 1835, near the present town of Clayton, Alabama. He was then in the bounds of or in proximity to the Chattahoochee Circuit, and he was quite an acquisition to the young and struggling Church in that newly settled section on the borders of the Indian tribes. That man was none other than the Rev. John W. Norton, the brother of the Rev. James Norton, who in 1813, by official appointment, traveled with Bishop McKendree. Than the Rev. John W. Norton none was more genial and generous, dignified and diligent. He was wise, discriminating, and conservative in counsel, discreet, and edifying in conversation. His life imparted to those with whom he was associated a benediction, and his death, though a happy release to him,

inflicted an irreparable loss upon those he left behind. He founded and fostered Churches in the neighborhoods in which he lived. He was a man of but few tears, but he was a man of solid piety, true benevolence, and of spotless character.

(From "History of Methodism in Alabama"
by Anson West — 1893)

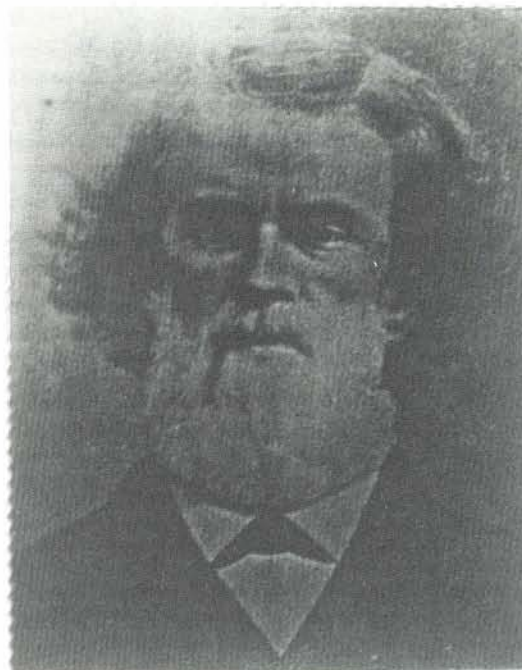
JOURNAL OF PROCEEDINGS

[Document No. 3.]

MEMOIR OF REV. WASHINGTON SANDFORD CHAFFIN

The Rev. Washington Sandford Chaffin, an honored superannuated preacher and a member of this Conference for nearly fifty-five years, died at his home in Jonesboro, N. C., on the 9th of November, 1895, in the eighty-first year of his age.

He was a native of this State, and spent his long and useful life within its borders. From a record left in his own handwriting we obtain certain important facts and dates. He was born in Stokes county, February 8th, 1815. He was converted to God at Mount Tabor church, in the Stokes circuit, then Virginia Conference, on the 22d day of September, 1835, and joined the Methodist Episcopal Church at Mount Zion on the 25th of August, 1836. He was licensed to preach at Love's Meeting House on the 29th of November, 1840 — Rev. James Reid, P.E., and Rev. Hillary Tippet, P. C. He was received on trial in the North Carolina Conference on the 23d of December, 1840, at Mocksville — the Rev. Bishop Thomas A. Morris, presiding. He was ordained deacon by Bishop Beverly Waugh at Louisburg, October, 1842 and was ordained elder by Bishop Joshua Soule at Pittsboro, December, 1844. He filled the following appointments: 1841, Straits



Washington Sandford Chaffin
(1815-1895)

circuit; 1842, Bath circuit; 1843, Jonesville circuit; 1844, Randolph circuit; 1845, Portsmouth circuit; 1846, Mat-tamuskeet circuit; 1847, Tarboro circuit; 1848, Trent circuit; 1849, Franklinsville circuit; 1850, Snow Hill circuit; 1851-'52, Topsai circuit; 1853-'54, Whiteville circuit; 1855-'56, New Berne Mission; 1857, N. H. and O. Mission; 1858, Buckhorn circuit; 1859-'60, Deep River circuit; 1861, Williamston circuit; 1862, Granville circuit; 1863-'64, Cape Fear circuit; 1865-'68, Robeson circuit; 1869-'70, Elizabeth circuit; 1871-72, Snow Hill circuit; 1873-'74, Cumberland circuit; 1875-'76, Buckhorn circuit; 1877, Drowning Creek Mission; 1878, South Fork circuit; 1879, White Sulphur Springs Mission; 1880-'81, Lillington circuit; 1882, Ashpole Mission; 1883, Rockingham circuit; 1884, Lumberton circuit; 1885-'87, Cape Fear circuit; 1888-'89, Deep River circuit; 1890-'92, Cape Fear circuit.

At the Conference held in Goldsboro in December, 1892, he was granted, at his own request, a superannuated relation, which he sustained to the end of his mortal life. Thus, for fifty-two years, consecutively, he was an effective itinerant preacher, never without an appointment; and then, for nearly three years, a superannuated member of the Conference, nevertheless attending all its sessions, and through these last years preaching often for one of his advanced age — preaching, too, with clearness of thought and remarkable spiritual fervor, attracting congregations in his own town larger than could be attracted there by almost any of his brethren still in their prime.

Five weeks before his death he preached a sermon at Antioch church, in Bladen county, of great power, which was immediately followed by a most gracious revival of religion.

He was no ordinary man. His early life takes us back to the morning of the present century, when scholastic advantages were not so general as now, and his childhood home was and is remote from any educational or business center; but from far away rural districts, and even from the midst of craggy mountains, has come much of the world's best. Back, among inaccessible peaks in the Appenine mountains in Italy, are the quarries from which were obtained the beautiful white marble used in building the Pantheon at Rome, which, for the fineness of the stone, no less than for the skill of the sculptors, has been the admiration of the world. The subject of this sketch partook much of the granite character of his native hills, and, under the hand of the Divine Sculptor, developed into a beautiful and strong character. His after-life is in itself sufficient proof that he improved well such opportunities as were early afforded him; on even to old age he was a hard student and thus a naturally good mind, well disciplined, acquired large stores of information and gave out much valuable thought. Always courteous, yet having the courage of his convictions, he spoke on the floor of his Conference when he believed there was something that he ought to say, and generally he said it well. In the pulpit he was solemn, reverential and a good expounder of the Scriptures. He impressed me not only as a good preacher,

but as one deeply conscious that he was delivering a Divine message.

Brother Chaffin married twice — the first time Miss Eliza Whitehurst, of Portsmouth, N. C., on the 24th of November, 1846. This wife died on the 30th of November, 1855, leaving one son, Robert Chaffin, who now resides at Bennettsville, S. C. On the 21st of January, 1857, Brother Chaffin was married to Miss Sarah Abbie Smith, of Vermont, who, with four children, survives him. The children are all married. The widow, one daughter and her family, live in the home our brother left in Jonesboro. The other daughter lives in Florida. One of the remaining sons, Claude, lives in the same town with his half brother, Robert. The other son is one of the promising young preachers of this Conference — Rev. Leonidas M. Chaffin.

Brother Chaffin was greatly beloved by his family, and he was kind and affectionate to them all. It deserves to be specially mentioned that through his long life he observed with scrupulous regularity family worship. His home was a house of prayer. His widow and those of his children, well-known to the writer, are active and faithful members of the church. After an appropriate funeral service in the presence of a large congregation in our church at Jonesboro, conducted by his friend, the Rev. J. D. Pegram, of this Conference, and the reading of the burial service at the grave by the minister, the mortal remains of Rev. Washington Sandford Chaffin were interred in the cemetery of that town.

Another of the old veterans of this Conference — the one whose name, had he lived, would at this session have become first on our clerical roll — has gone from the earth. We recognize his worth. We are grateful that he was spared so long to live and labor among us. By the grace of God we expect to meet him in Heaven.

J. T. Gibbs.

Carthage, N. C.
January 25, 1859

Dear Brother Pegram,

To redeem my promise made to you have seated myself to write. There are so many things to say about that I hardly know what to begin with. But I do not know that it matters very materially what I begin with, for I guess you are destined to be wearied before you have done reading this letter. If such is the case, just let the punishment you inflict be a long, long letter. I will not complain.

Well, to begin:

The Parsonage, I suppose that _____ gave you some account of it. It is sufficiently roomy there being seven rooms and an entry; also a piazza, four fireplaces. All the rooms are on the same floor. The furniture is insufficient for the house.

Carthage, is a tolerable smart village. There are three pretty good church houses, some six stores, two hotels, etc. The society seems to be pretty good. The Methodists are the strongest, numerically, of any denomination. I suppose that it is a very healthy town, high, dry, etc.

The Circuit, First, the appointments, or church houses, I have seen most of them; some of them are very good houses, and comfortable, easy to preach in. Three of them are old and inclined to delapidation. I hope to build some new ones in these places. Second, the people, they seem very kind, some of them are quite intelligent. The Methodist community on this circuit will compare very favorably with others. They seem to think that there will be no difficulty in our support, all seem to be in good spirits. Third, the camp grounds, there are four, at three of which there are good shelters for the congregations. At Fair Promise the shelter is 40 by 80 feet, covered with shingles. It is on a most capital frame. Providence, the shelter is good and so at Meroney's. I do not know whether we shall have a camp meeting during the year or not.

4th The Roads, These are much better than I had expected them to be. I use two plank roads (free of charge) which enables me to pass the worst country rather pleasantly than otherwise. I do not know that it would be _____ to complain of the roads.

5th, The Country, the pine country is not so sterile as I supposed it to be, nor is the clay country as fertile as I had expected to find it. The country is much less broken than I had been led to suppose. It is sufficiently level to be pleasant on a buggy. Nor is it as rocky or muddy as I had supposed it to be, nor are there as many streams of water as I expected to find.

6th, The Homes, so far as I have seen the homes are very good, and I think so far as churches, roads, country and homes are concerned, I shall have a pleasant year.

As to the mineral interests of the country, I am ignorant. I do not expect to become learned about them, but intend learning all I can. I think that that remarkable epoch in the history of steam navigation, the arrival of the steamboat at the gulf was exceedingly unfortunate at that time. It is hardly in the range of a probability that steam navigation, with the present works, can ever accomplish any grand results. I am anxious to see our state accomplish all her mission in regard to the development of her mineral resources, but shadows, clouds and darkness rest upon the prospect. The grand question is, how is this to be done? It must be by internal improvements, but just here lies the difficulty, can we make the improvements? One learned engineer says a certain plan will make success sure. Another says that plan is ruinous. One learned geologist tells us thus and so, another comes along and tells that the small fry among them are under the influence of the almighty dollar, but we **national men** can never be influenced by such means. When lo! Just in time to throw darkness over the legislative mind, here comes an unofficial communication, growling over the gross ignorance or great sin of somebody else. And who can tell what amount of _____ that cost somebody. I believe that the N. C. Legislature should have burned the letter of Mr. Wilkes to Mr. _____. It was an insult to North Carolina and her sons. I make no doubt but that many men esteem that production more than they do their bibles. My North Carolina patriotism rather _____ when I read that letter. You would be astonished to see the quiet

that reigns in the mineral regions of North Carolina. No speculation except the sale of a soap stone quarry for a few thousand dollars. I am a Deep River man, good my reception on the circuit. Information received by the Presbyterians from Presbyterians gave them some uneasiness. Report from a certain Buckhorn locality said I was a "slow preacher". Presbyterians learned that I levelled my artillery against them and some Methodist reported me "slow". Truly mine enemies know not my weak places, for I never did fight the Presbyterians, nor was I ever accused of being "slow" that I had heard of. Well, so it is, some Methodists had tried to injure me, but I guess so far as "slow" is concerned that their judgement will not be held in high esteem in the future. It was amusing, my enemies never have hit me right. I have weaknesses and they are so apparent to me that I wonder that everybody don't see them. Two years before my acquaintance with you I had deadly foes but they knew not where to strike me although they had been my **heart companions**. I have often smiled at them. Some seem to expect much under my **administration** and have gone to work. God prosper his cause.

Now about my family, Abbie has commenced a school in the parsonage. The female academy being about half a mile from us, they were anxious for her to go there but she will not consent on Mattie's account. Bobby seems lonely, goes to school and attends to McDuff sometimes. He wants to see the boys very much. Mattie is the smartest child in the land. She outbeats all children. Well, I will just not praise her any more or you will think that I am partial to her. What about Mollie, is she smart?

Now I want you to secure a dog for us, a brother to Lion if there are any such. Bring him when you come, for I suppose if you do not bring the girls, Ann and Chloe go to school, that you will come at the quarterly meeting. If you bring the young ladies we will do the best we can with them, but cannot insist on you bringing them because we may not be able to make them as comfortable as they are at home.

Abbie's school is small because she is a Methodist and will not go to the academy. She has a good room for her school. Don't forget the dog.

This is the 28th. Court is in session here, no state's business and but little civil. The lawyers make such speeches as they object to in the preaching, that is long and loud. I have been and still am affected with boils. I had one on my side last week and now I have one on my throat with a sore mouth. There have been very few drunken men here this week. Money matters are said to be tight. Brother Pegram, if you do not come at once to see us, a long letter and give us all the news will you please write us. If you see Mr. C. H. Cofield give him my kindest regards and get the books of sermons that I agreed with him for and bring them and I will pay you the money for them when I see you. I should be very glad to see my friend Cofield. I learn that Brother Timmons has been complaining about not knowing of the appointments. Well, if he did not know, it was his own fault, for he should have remained at Conference or get some person to send him

Now darkness over the legislative mind here comes an
 unjustified communication, growing over the gross ignorance
 or great care of some body, who had read the letter
 of - that and some body, I believe that the Legislature
 should have burned the letter of Mr. Wilkes to Mr. T.
 It was an insult to Mr. T. & to his sons - I make no doubt
 that many men believe that President and others
 they see them - But - ally etc. petitioners rather involved
 when I read that letter, (You never be astonished to see
 the quiet that reigns in the summer regions of N. C. & the
 speculation, except the rate of a trap stone quarry for a
 few thousand dollars; I saw a Deep River man, for a
 Mr. C. in the Circuit, information received by the
 Presbyterians, from Presbyterians, gave them some uneasiness,
 about from a certain North Carolina locality, said, I was a "slow
 preacher", Presbyterians learned for I leveled my artillery against
 and some Methodist reported me "slow" - Truly some enemies
 know not my weak places - for I never did fight the Presby-
 terians, nor was I ever accused of being "slow" that I had
 heard of, well so it is some Methodist had tried to injure me -
 but I judge, so far as "slow" is concerned that their judgement
 will not be based on high claims to justice, it was amusing, they
 would never have put me right - I have weaknesses and they
 are apparent, to see that I write that every body don't suffer
 your going before my acquaintance with you I had deadly foes
 but they knew not where to strike me although they had
 been my heart companions, I have often advised them;
 some seem to expect much unless my Administration and
 have gone to court, Poor paper this country.
 Now about my family, Abbie has commenced a school
 in the Parsonage; the Female academy being about half a
 mile from us, they were anxious for her to go, their but
 she would consent on Mattie's account, Abbie's ac-
 cording - goes to school and attends the M. Staff, sometimes,
 he wants to see the boys very much, Mattie is the smartest
 child in the land - she out beats all children - well I will
 just not praise her any more, or you will think that I
 am partial to her, what don't sister & 1/2 she smart?
 Now I want you to secure a dog for us - a better to drive
 if there are any such, & bring him when you come, for I
 suppose if you do not bring the child - when I take off go
 to school - that of course is a at the present time, I
 would like to see you - but I can see you at the best - but
 then, but cannot insist on your bringing them - because
 we may not be able to make them as comfortable as they are
 at home, Abbie's school is small because she is a Methodist
 and will not go to that academy - perhaps a good sum for
 her school. Don't forget the dog.
 This is the 31st of Dec. is in season here as usual business and last
 letter will. The language makes such a picture as they appear to
 Mr. prookes, that is long - I have been a while and affected
 with long - I have me in my side last week - now I have me in
 my throat, with a bad month. There have been very few
 numbers men here this week. Family matters are said to be light.
 Another request if you do not come at once to see us, write us
 a long letter & give us all the news. If you see Mr. T. he hopes
 you see my friend. Regards and get the books of the morning
 that is expected in the time for living there - I believe you will
 money for them when I see you. I should be very glad to see
 my friend. I leave that Mr. Sumner has been employ-
 being about not knowing of the appointments. well if he did not
 know it was his fault for he should have considered at least, or
 get some person to send him the facts of the Cir. Now it is
 no part of me for him to say that he did not know of the

appointments. Now it is no business of his - but if there will be
 out in the land & I have not done it? I gave the plan to
 Mr. Dost, & all the appointments were published,
 When we left your house, we all felt that we were leaving home
 May God reward you for your great kindness to us.
 Abbie sends love to all - so does Abbie, as well as your kind
 friend and brother in Christ, (I hope)
 With love & love, kind regards to your Mother
 Abbie sends love to the girls to send her patterns if they please

Amount allowed by the stewards of Deep River Circuit for my family expense this year (1859).

For oats and fodder	\$20.00
For corn	50.00
For bacon \$55.50, flour \$33	88.50
For lard \$15 and sugar \$15	30.00
For coffee \$10, butter, eggs, chickens \$20	30.00
For candles \$6.50, soap \$5	11.50
For contingent	30.00
For servant hire	70.00
For traveling expense	10.00
	\$340.00

Quarterage	\$365.00
Presiding Elder	50.00
Parsonage	25.00
Aggregate	\$780.75

	Apportioned	Amount Paid
Carthage	\$125.00	\$100.00
Tabernacle	40.00	20.95
Smyrna	60.00	19.95
Mt. Olivet	50.00	32.50
Center	55.00	45.05
Jones Chapel	30.00	10.60
Asbury	100.00	27.00
Merony's	110.00	79.65
Providence	20.00	11.75
Fair Promise	125.00	124.00
Bethlehem	75.00	42.00
	\$790.00	\$513.45

The Quarterly Conference for Deep River Circuit 1860 allowed for my family expense

	\$385.00
Quarterage	390.00
	\$775.00
(plus same Presiding E.	50.00
(plus same Parsonage	25.00
	\$850.00

They made the following apportionments:

Carthage	\$160.00
Mt. Zion	30.00
Providence	30.00
Fair Promise	175.00
Bethlehem	70.00
Jones Chapel	35.00
Asbury	125.00
Maroney's	150.00
Center	75.00
Aggregate	<u>\$850.00</u>

Oxford, N. C. Granville County

April 15, 1862

Dear Brother Phillips,

It has been almost a year since I wrote to or heard directly from you. In that time multitudes of changes have taken place in our land. Some, who then were in the enjoyment of life and health are now returning to the dust as they were. It has fallen to my lot to lose a loving and lovely child. Our little Jimmie after suffering six months died in November last. I know not how I could have given him up but for the troubles of the country. Abbie nursed him with unwearied diligence and when he died she reminded me most forcibly of my much esteemed Sister Phillips when death forced Capers from her. But we try to bow in humble submission to the will of God.

But ruin is in our land. I see no remedy, no ceasing of hostility between the North and South. Things are pretty much as I supposed they would be, but I hoped against them. No land ever suffered more for the same period of time. Husbands and sons have been torn away from the bosoms of their families and homes. But the contemplation of the scene sickens my heart and I turn from it in horror. May God interpose.

We are on Granville Circuit. There are twelve appointments, abundance of wealth, a beautiful country and productive. The farmers were making money almost as fast as they wanted before the war. The roads have been very muddy through the winter, but Kate keeps fat. We are boarding at a most excellent house, no child but Mattie. She is enjoying life finely. She has begun to learn her books, is spelling pretty well in three letters, is sewing — has commenced her a bed quilt — has sewed some ten or more pieces together. She is very happy, is forming quite regular habits. Never sleeps in the day, but as soon as supper is over she goes to sleep and sleeps all night.

Abbie's health is not good, but better than it was last year. Hope she will soon have good health.

Bobbie is at Trinity. I was up to see him a week or so ago. There were some thirty students there. The war has ruined our schools. Bobbie was very well and spoke a good deal of you and your family. I suppose Mastin has volunteered and gone to the war. I guess you have not let Baxter go, nor do I suppose that Malphus has gone.

The death of Brother W. P. Martin was sad news to me. He was my friend. Please give me a list of those who fell in his company at New Bern. Has any of Brother William

Cole's sons gone to war? Has Brock Tysor been recovered?

I found the churches in my charge in a torn to pieces condition. The preacher who was here volunteered and left the circuit and went to the war. Many members from this circuit are in the camp, some very prominent members, good and true. The whole church is in ruins, schools, commerce and everything. If God fails to help us we are in a most pitiable condition. My trust is in Him and to Him is my daily prayer for peace. Let us pray for it.

I am in possession of no news that would be so to you, I presume, by the time my letter reaches you. Your family is not infrequently the subject of conversation between Mrs. Chaffin and myself; and I can assure you it would be a source of pleasure to spend a few hours with you and interchange views upon the various topics connected with our present troubles. But of this we must be denied at present.

Spring seems to be opening upon us, but how different two years ago. One year ago the country was in a blaze of political excitement, now overwhelmed by war, the end of which is unseen by man. Poor Brother Tysor, I heard he was at Kingston looking after his son who was wounded at New Berne. I have seen a good many refugees from New Berne since the battle there.

I do wish I could write without writing about the war. Well, this is a tobacco and wheat country, especially tobacco. They make the finest article of tobacco here and sell it at tremendous prices.

The people are generally attentive to the preaching of the word, and almost every house is a home for our preachers and the people are very kind indeed. I think if there was no war Abbie would be well pleased in this circuit. All our church houses are new, save two, and last year they had \$1,800.00 subscribed to build in one of these places and by some slip failed to build. At the other they had some \$1,500.00 a few years ago, but some bad management lost that, so at these places they use their old houses. They have the finest country church that I know of in the state on this circuit.

Bobbie is lazy and tired of going to school, and I have some idea of stopping him for a season after the present session. If I do, I want to have him work somewhere. I have tried to buy me a little farm but have failed to do so, so far. I do not wish to put him to work with negroes, nor with wicked folks, and having no place of my own I shall be compelled, if he works at all, to let him work away from me. And in as much as you have no negroes, I have been thinking if it would not be well to get you to take him the rest of this year after his school is out. If I bring him here he must not play or work with negroes. He is 14 years old last December. I do not wish to hire him out, but if he goes to your house I wish him to be treated as your child in food, clothes and work, etc. And if he fails to earn what he could consume in food and clothes, I would pay you. I want him to have good clothes, you understand me.

Now if you would like to have him upon these terms and would send to Trinity at or after commencement for him you will please write me immediately and let me know as I must make some arrangements concerning him.

Abbie joins me in kindest regards to yourself, Sister Phillips and all your children, to Uncle Robert Phillips and his family. We wonder what he does for coffee now a days.

Remember us in your prayers. Our address is Oxford, Granville County, N. C.

May God bless you all abundantly is the prayer of your sincere friend,

W. S. Chaffin

To L. Phillips, Esq.

P.S. Brother Williamson Harris lives in my circuit and is making bowie knives.

April 15, 1862.

Granville, Co. N. C.

I saw brother Phillips:

It has been almost a year since I wrote to, or heard directly from you; and what thin multitudes of changes have taken place in our land. Some who then were in the enjoyment of life and health are now returning to the dust as they were. It has fallen to my lot to lose a loved & lovely child - our little Jimmie after suffering 6 months died in Nov. last. I know not how I could have given him up but for the troubles of the country. Abbie nursed him with unremitting diligence, when he died she reminded me most forcibly of my much esteemed sister Phillips when death forced her from her. But we try to bow in humble submission to the will of God,

but war is in our land, I see no remedy - nor cessation of hostility between the North & South. Things are pretty much as I supposed they would be, but I hoped against them, no land ever suffered more for the same period of time. Husbands & sons have been torn from the bosoms of their families and homes. But the contemplation of the scene sickens my heart, & I turn from it with horror; May God interpose.

We are on Granville Cir. There are 12 appointments - an abundance of wealth. A beautiful country, & productive. The farmers were making money as fast as they wanted almost, before the war. The roads have been very muddy through the winter, but Kate keeps fast. We are boarding at a most excellent house - no child but Mattie. She is

enjoying life finely. She has begun to learn her books - is spelling, pretty well in three syllables - is sewing - has commenced her card quilt - has sewed some 10 or more pieces together. She is very happy, is forming quite regular habits. never sleeps in the day but as soon as supper is over she goes to sleep & sleeps all night. Abbie's health is not good; but better than it was last year; hope she will soon have good health.

Bobbie is at Trinity. I was up to see him a week ago or so. There were some 50 students there. She was teaching our schools. Bobbie was very well and spoke a good deal of you & your family. I suppose Martin has volunteered & gone to the war. I guess you have not let Baxter go; nor do I suppose that Malphie has gone.

The death of bro. H. H. Martin was sad news to me - he was my friend. Please give me a list of those who fell in his company at Newbern. Has any of bro. William Cole's sons gone to the war? How Brock Taylor been recovered?

I found the church in my charge in a torn to pieces condition; the preacher who was here volunteered and left the cir. & went to the war. Many members from this circuit are in the camp - some very prominent members - good & true. The whole church is in ruins - schools - commerce - every thing. If God fail to help us we are in a most pitiable condition. My trust is in him, & to him is my daily prayer for peace & let us pray for it.

I am in possession of one news that would be so to you I presume by the time my letter reaches you. Your family is not unfrequently the subject of conversation between Mrs. Chaffin and myself, and I can assure you it would be a source of pleasure to spend a few hours with you, to interchange views upon the various topics connected with our present troubles, but of this we must be denied at present.

Spring seems to be opening upon us, but how different two years ago! One year the Country was in a blaze of political excitement now overwhelmed by war, the end of which is unseen by man. Poor Mr. Taylor, I heard he was at Stirling looking after his son who was wounded at Newbern, I have seen a good many refugees from Newbern since the battle there.

I do wish I could write without writing about the war, Well, this is a tobacco and wheat country, especially tobacco. They make the finest article of tobacco here & sell it at tremendous prices.

The people are generally attentive to the preaching of the word. And almost every house is a home for our Preachers, & the people are very kind indeed. I think if there was no war Abbie would be well pleased in this circuit, All our church houses are new, save two - and last year they had \$1,800. subscribed to build in one of these places, & by some slip failed to build - at the other they had some \$1,600 a few years ago, but some bad management last that so at these places they use their old houses, They have the finest country church that I know of in the state in this circuit.

Bobbie is eager & tired of going to school and I have some idea of stopping him for a season after the present session. I don't want to have him work somewhere, I have tried to buy me a little farm but have failed to do so so far, I do not wish to put him to work with negroes - nor with wicked folks - and having no place my own I shall be compelled if he works at all to let him work away from me. And in as much as you have no money I have been thinking, if it would not be well to get you to take him the next year after his school is out, if you bring him here he must play or work with negroes. He is 14 years old last Dec. I do not wish to hire him out - but if he goes to your house I wish him to be treated as your child in food, clothing, & work &c. &c. & if he fail to do

what he consumes ⁱⁿ food & clothes I would pay you - I want him to have good clothes you understand me.

Now if you would like to have him upon these terms, I would send to him at or after Commencement for him, you will please write me immediately and let me ^{know} as I must make some arrangements concerning him.

Abbie joins me in kindest regards to yourself, Sister Phillips, & all your children - to Uncle Robert Phillips & his family. We wonder what he does for ~~coffee~~ ~~now~~ ~~days~~.

Remember us in your prayers. Our address is Oxford, Greenville County, N.C.

May God bless you all abundantly. is the prayer of your sincere friend,
L. Phillips. Esq. W. L. C. Esq.

NORTH CAROLINA ANNUAL CONFERENCE

LEONIDAS M. CHAFFIN

By Dwight L. Fouts

Rev. Leonidas M. Chaffin, the son of Rev. W. S. Chaffin and Sarah Smith Chaffin, was born in Chatham County, North Carolina, December 31, 1863, and died at the age of seventy-five at his home in Jonesboro, March 16, 1939. He joined the church at Campground, Fayetteville, in 1883, and was educated at Trinity College, now Duke University.

Brother Chaffin was married twice: First to Miss Nora Campbell of Jonesboro, May 9, 1888, who died March 16, 1915. Surviving children of this union are Miss Nora Campbell Chaffin, a member of the faculty of Duke University; W. S. Chaffin, South Mills; L. M. Chaffin, Lillington; Mrs. George Tucker, Whitakers; Mrs. Kate Johnson, Apex; Mrs. Maude Moore, Snow Hill; and J. H. Chaffin, Burlington.

On April 29, 1916, he married Miss Elizabeth Lucas of Elizabethtown. There were two children by this union, Miss Sarah Chaffin, a senior in the Jonesboro High School, and Claude Chaffin, a junior in Duke University. They and their mother make their home in Jonesboro.

Brother Chaffin joined the North Carolina Conference in Fayetteville in 1887 and received the superannuate relation at the Conference in Raleigh in 1937. Like his father, he was in the active service for fifty years. The following charges were served by him: 1887, Lillington Circuit; 1888-90, Manly Circuit; 1891, Nashville Circuit; 1892-95, Bladen Circuit; 1896-97, Cumberland Circuit; 1898-99, Bladen Circuit; 1900, Roanoke Rapids; 1901-02, Warren Circuit; 1903-06, Ridgeway; 1907, Camden; 1908-09, Haw River; 1910-13, Buckhorn Circuit; 1914-15, Fayetteville Circuit; 1916, Harrellsville Circuit; 1917-18, Burgaw Circuit; 1919-20, Roanoke Island; 1921-22, South Mills Circuit; 1923, South Alamance Circuit; 1924, Tabor and Fair Bluff Circuit; 1925, Mamers Circuit; 1926-29, Goldston; 1930, Magnolia; 1931-32, Hemp; 1933-36, Glendon.

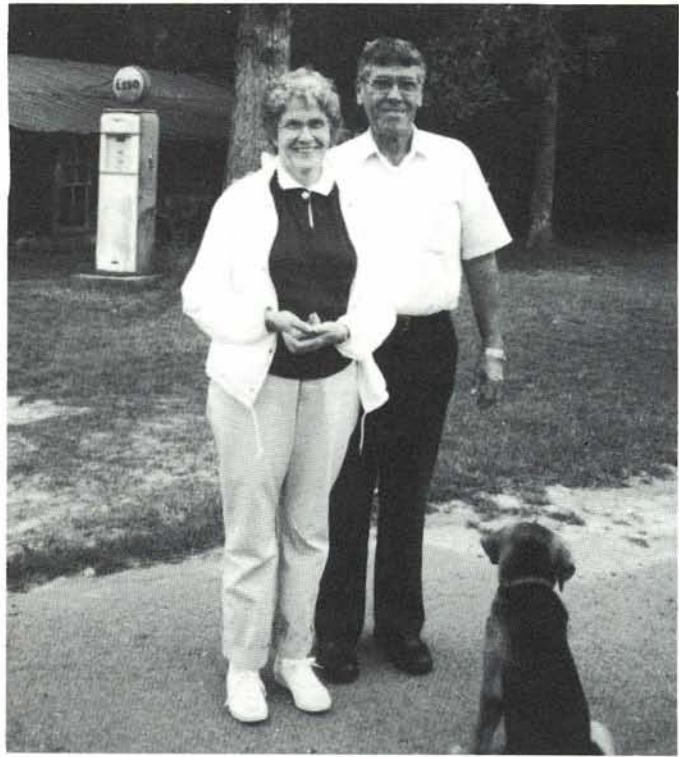
Brother Chaffin is remembered for his sincerity and honesty and steadfast loyalty to Christ and his cause. He was fearless and uncompromising in his convictions and preaching. He was firm but approachable and neighborly. Wherever he served the people loved him, for he was a devoted pastor, spending much of his time among his people, sharing with them their joys and their burdens.

The funeral service was held in the Methodist church, Jonesboro, on March 17, 1939, at 11 a.m., by Revs. D. L. Fouts, W. V. McRae, L. H. Joyner, D. E. Earnhardt, and A. J. Groves. Interment was in the Jonesboro cemetery.

"THE CHAFFINS"

Claude is a third generation in his family of Methodist preachers. His grandfather, Rev. Washington Sandford Chaffin, who was received into the North Carolina Methodist Conference in December 1840 served the Conference for fifty-two years before being superannuated in December 1892.

His father, Rev. Leonidas Martin Chaffin was received



Rev. & Mrs. (Lucille) James Claude Chaffin (Shadrack, the dog)

into the North Carolina Methodist Conference in 1887 and was superannuated fifty years later in 1937.

Claude became a member of the North Carolina Methodist Conference in 1943 and retired at the annual session of the Conference in June 1989. Thus, a total of one hundred and forty-nine years of service was rendered to the North Carolina Methodist Conference by this family.

Both, Rev. W. S. Chaffin and his son Rev. L. M. Chaffin, served on the circuit which included Fair Promise Church. Rev. W. S. Chaffin was appointed to serve at two separate periods. He, first, was appointed in 1858 and 1859 and again in 1887 and 1888. Rev. L. M. Chaffin served this circuit from 1933 to 1937. Thus, Claude spent four years of his teen years in this community. Later, as a pastor, he was assigned to the Tabernacle Church in Robbins.

The community and Fair Promise Church feel very fortunate that Claude and Lucille have decided to make this community their home. They are, at present, living in the Jesse Phillips home.

Emma Phillips Paschal 1989

Carthage, North Carolina
September 16, 1861

Brother Phillips,
(Rev. Lewis Phillips, Jr., Fair Promise Church)

Since I saw you I have learned that there is a sacramental meeting at Union and a meeting at the Baptist Church near Dowd's on the 5th Sabbath, so I have changed my appointment back to the 4th Sabbath morning. And if you and Brother Robert will come and stay with us a few days we will protract it.

On the 5th Sabbath I wish you to help me at Mt. Zion in a protracted meeting, both of you.

I was sick last Saturday and did not go to Maroneys. I

have been sick ever since I preached at Fair Promise, very nearly. But today I feel better except weakness.

I would like you to do what you can in the quarterage line for I shall fall short anyhow I fear.

Can you be with me at Tabernacle the first Sunday in next month?

Emeline is well and we are well pleased with her company, she is very agreeable. My wife and children are better.

Be sure to come over next Sabbath prepared to stay. Bring Brother Bob.

Very truly,
C. M. Anderson
(Pastor, Deep River Circuit)

Carthage, N.C.
Sept 16th / 61

Brother Phillips;

Since I saw you I have learned that there is sacramental meeting at Union and a meeting at the Baptist Church near Londa ^{on 5th sabbath} so I have changed my appointment back to the 14th sabbath commencing next sabbath morning and if you and brother Robert will come and stay with us a few days we will protract it. On the fifth sabbath I wish you to help me at our given in a protraction meeting. Both of you.

I was sick last Saturday and did not go to Maroney's.

I have been sick ever since I preached at Fair Promise, very nearly, but today I feel better except weakness.

I would like you to do what you can in the Quarterage line for I shall fall short

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Can you be with me at Tabernacle the first Sunday in next month?

Emeline is well, and we are very well pleased with her company, she is very agreeable.

My wife and children are better.

Be sure to come over next sabbath prepared to stay. Bring brother Bob.
Very truly
C. M. Anderson

Ore Hill, N. C.
December 9, 1886

My dear Brother Phillips,
(Rev. Lewis Phillips, Jr., Fair Promise Church)

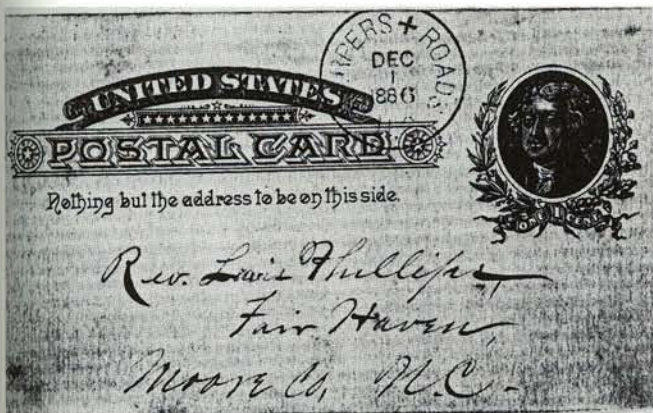
As you may know before this they have sent me east to the jumping off place — Williamston and sent you Brother J. D. Carpenter, a good man. Brother A. goes to Jackson Hill, Brother Rider to Siler City, Brother Sharpe comes back. Bagwell was expelled, poor fellow. The Lord save him! We had a pleasant time. I am going to see my family tomorrow.

Tell Brother Seal if he can get the money for the corn, etc. I will be much obliged. I will be over at Norwood till after Christmas. God bless you all — a successful year. W.

T. Cutchin

(Pastor at Fair Promise Dec. 1885 — Dec. 1886)

My Dear Bro Phillips - as you may know before this they have sent me east at the jumping off place - Williamston and sent Bro J. D. Carpenter, a good man - Bro. A. goes to Jackson Hill Bro. Rider to Siler City. Bro. Sharpe comes back. Bagwell was expelled, poor fellow. The Lord save him! We had a pleasant time. I am going to see my family tomorrow. Tell Bro Seal if he can get the money for the corn etc. I will be much obliged. I will be over at Norwood till after Christmas. God bless you all - a successful year.
W. Cutchin, Dec 9/86



Williamston, N. C.
September 16, 1887

Rev. Lewis Phillips — Fair Haven

Dear Brother Phillips, yours to hand this morning very unexpectedly. Was very glad to hear from you indeed, and to learn that you were well. I was real glad to learn that your family were all well. God bless them all. Then there was Brother P. — I mean Malphus, I was glad to hear from him. Wish I could see him, and you all as to that. I hope he will write. I shall expect the letter. Glad you had a good meeting. I am just from one that was rising in the spiritual thermometer every service. There had been only one convert, that at the last service, and five penitents at the altar. I believe they will have a glorious time — but I had to leave.

I have to get off this morning to my own meeting. God bless those converts at your meeting. They will have temptation, Oh, that they may be faithful. "Be thou faithful unto death and I will give thee a crown of life."

I am getting on very well, finances are behind, but we are doing pretty well. This is a hard circuit. The moral support is very weak. Hardshellism is the ruin of this country. This is their strong hold. My P. E. is a preaching man. He is fine.

Well, I hope your circuit is in good working order and well in hand. I hope Brother Carpenter is doing well and in favor. God bless you all. Wife says she is "grunty" this year and wants to get back west where she can have better health. Says it takes her friend Ella a long time to write. Give her love to all — and a kiss. Our baby boy is six months old and a fine boy.

Write again. The Lord be with you. Most respectfully,

Yours in the gospel,
W. T. Cutchin

P. S. Received payment in full.

WTC

(Served Fair Promise Church December 1885 to December 1886)

Williamston, N. C.
Sept 16, 87.

Rev. L. Phillips
Fair Haven,

Dear Bro. Phillips, Yours to hand this a.m. very unexpectedly. Was very glad to hear from you indeed, and to learn that you were well. I was real glad to learn that your family were all well. God bless them all. Then there was Bro P. — I mean Malphus I was glad to hear from him — wish I could see him — and you all as to that. I hope he will write. I shall expect the letter. Glad you had a good meeting. I am just from one that was rising in the spiritual thermometer every service. There had been only one convert, that at the last service, and five penitents at the altar. I believe they will have a glorious time — but I had to leave. I have to get off this a.m. to my own meeting. God bless those converts at your meeting. They will have temptation. Oh that they may be faithful. "Be thou faithful unto death and I will give thee a crown of life." I am getting on very well. Finances are behind, but we are doing pretty well. This is a hard circuit. The moral support is very weak. Hardshellism is the ruin of this country. This is their strong hold. My P. E. is a preaching man. He is fine. Well, I hope your circuit is in good working order — and well in hand. I hope Bro Carpenter is doing well and in favor. God bless you all. Give my love to all. Wife says she is "grunty" this year and wants to get back west where she can have better health — says it takes her friend Ella a long time to write. Give my love to all — and a kiss. Our baby boy is six months old and a fine boy. Write again. The Lord be with you.

— Most respectfully
Yours in the Gospel
W. T. Cutchin

P.S. Received Payment in full.
WTC

Thomasville, N. C.
December 20, 1886

Rev. Lewis Phillips

My Dear Brother,

Strangely enough I have mislaid paper on which I took account of where your next quarterly conference was to be held. I think it is Fair Promise, but cannot be positive with the lights before me. Please write me a card in reference to it.

Providence, Concord and Rehobath go to the Siler Circuit. Brother Carpenter, I trust, will do you good work. His wife is a good worker also, they say.

But all is vain unless the good Spirit helps. Let us pray much for that. I want you and Sister Phillips to pray for me and mine every day. Albert was much pleased with you. I shall expect you all to help him all you can. Of course, I will. Suppose he will be home for Christmas.

Your truly,
V. A. Sharpe

(Rev. V. A. Sharpe was appointed Presiding Elder for the Deep River Circuit four years: 1884-85-86-87)

Thomasville N. C.
Dec. 20th 1886.

My Dear Brother,

Strangely
enough I have mislaid
paper on which I took
account of where your
next quarterly conf. was
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But all is vain unless
the good spirit helps.
Let us pray much for
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sister Phillips to pray
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day. Albert was much
pleased with you. I
shall expect you all
to help him all you can.
Of course I will.

Suppose he will be
home for Christmas.

Yours truly
V. A. Sharpe

Chalk Level, N. C.
January 13, 1898

Rev. Lewis Phillips

Dear Uncle Lewis,

I have not forgotten my intention to write you again, notwithstanding I did not get about it as early as I had hoped. But time does not wait. My first year on Buckhorn has gone by, what may remain for good, eternity will tell. Visible results, about 44 accessions. We paid \$219 on the collections, \$466 on salary. We have moved along very pleasantly. Our work is large and necessarily takes much labor. I don't know what percent I visited of the membership, but considerably over half I think. Just before Conference, about a month, I took a lot of family bibles, testaments and hymn books and went from house to house. I am now making the visit where I did not get to last year. We have a large membership, near 800, too many you know. I am holding church conference on my first round this year.

Last September there was another babe made his appearance at the parsonage. We now have three boys and two girls. If we may be as successful in training them for the Lord as yourself and good wife were in rearing yours, I shall be so thankful. I have often thought of you and your kind son and daughters. May God bless each of you.

Uncle I. W. Avent is 72 past, but He's a great benediction to us all. Wife and myself took dinner with him and his good wife yesterday.

Conference was very pleasant and refreshing. I humbly trust that every thing may be well this year with us all and that we may get to see each other at some time this year.

I miss the good people from my old circuits. We will never forget them. May the good Lord bless old Deep River and enrich her more abundantly. Wife joins me in much love for yourself and family.

Our little ones that are old enough are in school. We did not get to my father's this Christmas. Has been over three years since my family have been there. I spent two days with my parents last July. It did me good. If you feel able, we would be more than glad to have you with us. Write me.

Yours in Christ,

H. G. Stamey

(Rev. H. G. Stamey was appointed to the Deep River circuit three years: 1893, 1894, 1895. Fair Promise was included in the Deep River circuit)

Jonesboro, N. C.
January 29, 1901

Rev. Lewis Phillips

Dear Brother,

Yours of yesterday came to hand this P. M. I regret that I was not able to be with you all on yesterday. I have not seen a well day since Conference. I am slowly improving and pray that I may soon be myself again. I was anxious to come to Fair Promise especially on your account, having a desire to see you.

Many changes have taken place since we met each other. A great many of the preachers and people have passed over the river in these years.

I am glad that you had a good service although I could not be with you and to "let some drops fall on me". I have had some fear that my health being so feeble since Conference that I would have to give up the work entirely.

Should God, in his goodness, restore me to usual health I hope to be able to do faithful work and as far as possible make up all lost time. May God sustain you by his grace from day to day and keep you unto eternal life. I have not been to but one appointment this year, at Carbondon. May God bless you and all the people.

Yours in Christ,
B. B. Culbreth

(Rev. B. B. Culbreth appointed to Deep River circuit in 1900 (December) It is felt that his health continued to hinder him from his work as Rev. E. M. Snipes was at Fair Promise in 1901, the year Jesse Phillips joined the church)

Jonesboro N.C.

Jan 29, 1901

Rev Lewis Phillips.

Dear Bro.

Yours of yesterday came to hand this P. M. I regret that I was not able to be with you all on yesterday, I have not seen a well day since Conference. I am slowly improving and

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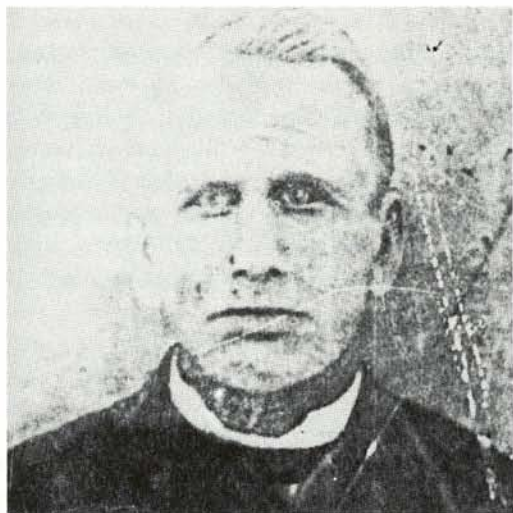
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I have not been to but one appointment this year, at Carbondon. May God bless you and all the people.

Yours in Christ, B. B. Culbreth

Those From Fair Promise Church Who Have Gone Out To Serve



Rev. Lewis Phillips, Jr., a local preacher, was born December 22, 1806 and died June 15, 1902. During his long life he was perhaps the dominant influence at Fair Promise church. He lived near the church and all preachers were welcome guests in his home. He was the father of Rev. Baxter C. Phillips.

The following certificate was issued to him by the North Carolina Methodist Conference in 1865 ordaining him as Deacon in the Methodist Episcopal Church, South. This recommended him as a proper person to administer the ordinance of Baptism, Marriage, and the burial of the dead, and to feed the flock of Christ, so long as his spirit and practice are such as become the Gospel of Christ, and he continueth to hold fast the form of sound words, according to the established doctrines of the Gospel. He was ordained an elder in 1871 at the annual conference in Charlotte, North Carolina.

Death of Rev. Lewis Phillips

Rev. Lewis Phillips, the oldest methodist preacher of State and probably the oldest of the Southern States died Sunday night at his home in this county near Glendon in the 96th year of his age.

His bedside was attended in his final weakening and death by his three grandsons R. M. Phillips of the Raleigh Post and Joseph Phillips of Raleigh and Louis Phillips of Atlanta and by a large number of relatives and friends of this county.

Rev. Lewis Phillips joined the methodist church at Fair Promise in 1821 and married Nancy Edwards, a cousin of Rev. Dr. John E. Edwards of Virginia, in 1831.

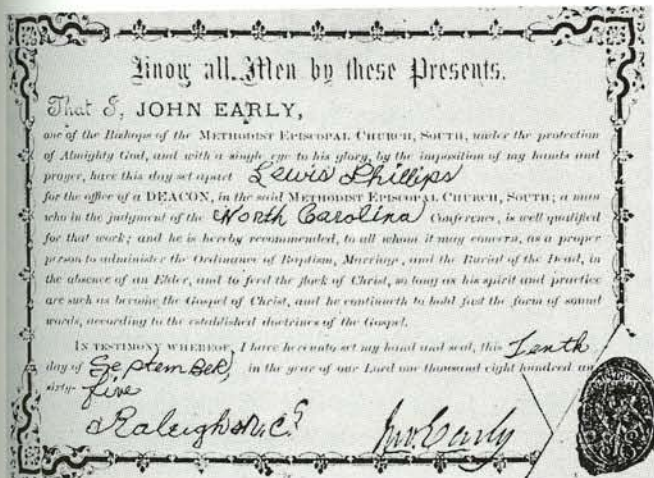
He was the brother of Rev. Charles Phillips and the father of Rev. B. C. Phillips, members of the North Carolina conference, both of whom are dead.

The funeral services were held Tuesday in Fair Promise church and the interment took place in the cemetery of that church.

Rev. Dr. Sanford of Siler City preached the funeral sermon and was assisted in the ceremonies by Revs. Ashby, of Jonesboro, Craven of Sanford and Thompson of Carthage, all of whom made beautiful talks upon the life and services of the veteran servant of God.

Here ended all that was earthly of one of the most respected and beloved of men, and the final winding up of a life spent in the service of God and of humanity. His works begun will follow on and tell upon the lives of countless men and women.

PHILLIPS. — Nancy Phillips, wife of Rev. Lewis Phillips, and mother of Rev. B. C. Phillips, late of the N. C. Conference, died at the home of her husband at Fair Haven, Moore county, N. C., April 21st, 1890. She was born in Chatham county, Feb. 27th, 1809, and was in the 82nd year of her age at the time of her death. She professed religion at Salem Church in Randolph county, then an appointment on the Deep River circuit, in 1829, in her twentieth year, and immediately joined the M. E. Church. She was married to Bro. Phillips, Feb. 3rd, 1831. Eleven children were given them. Six have died, members of the church of their parents, and in great peace. The other five with the father still hold their place in the same church, awaiting the call of their Master. Thus, in a few lines is given the data of a noble Christian life. Sister Phillips was a woman of remarkable endowments, and of great force of character. Her mind was active, and in her younger days she was exceedingly fond of reading, and her reading was of the sort most calculated to improve both mind and heart. Like the Psalmist, her meditation was "in the law of the Lord." She loved to read the Scriptures. She was



thoroughly Wesleyan; knew a great deal of the Wesley family, of the family of Dr. A. Clark, and loved to read and talk about the holy men, and saintly women, who did so much for Christ, and Methodism in its early days. Hers was a long and beautiful life. Her mission was one of kindness, her hospitality abounded, her home was a restful place for the ambassadors of Christ for nearly sixty years. Her bright face, cheerful conversation and abounding hospitality have gladdened the hearts of the pastors of Deep River circuit, who always found a welcome and a home at Bro. Phillips.' Hers was a busy, active life, but she always found time for reading, for meditation, and for attending the services of the Sanctuary. But her work is done. She has left a pleasant home on earth; has crossed "over the River" to meet the loved ones gone before, and to enjoy that "rest" provided for the people of God. May there be a joyful re-union of the whole family "on the other shore."

S. D. Adams

North Carolina Conference, 1885

Rev. Baxter Clegg Phillips

BAXTER CLEGG PHILLIPS was born near Fair Haven, Moore county, N. C., on the 29th day of July, 1841; and died in Durham, N. C., March 16, 1885. He professed faith in Christ at the age of thirteen, united with the Methodist Episcopal Church, South, and thenceforth, through the scenes of young manhood, at home and in the war, he maintained the confidence of his associates as a humble, devoted follower of the blessed Master. He was licensed to preach at Center Church, Moore county, in the fall of 1866, and began work the next year as a supply on the Montgomery Circuit. The North Carolina Conference convened at Wilmington the same year, and he was admitted on trial in the traveling connection. During the years 1868-71 his labors were confined to the Pee Dee (now Mt. Gilead) Circuit, and in 1872 he was sent to the Mattamuskeet Circuit; but owing to feeble health and unfavorable climatic influences, he retained this appointment one year only, the place of his labors being changed to Jonesboro Circuit, where he worked faithfully for four years, 1873-6 inclusive. During 1877-9 he served the people of Laurinburg Circuit, leaving it for Randleman's Station in 1880. His work at this appointment in 1880-3 was of the highest order, and brought into notice characteristics which stamped him a strong, growing, influential man of God. He was pastor of Person Street Church, Raleigh, during 1884, and at the Wilmington Conference of that year he was appointed to Trinity Church, Durham, where, after a few months of indefatigable labor, he died as only the true and faithful servants of God can die. It was here that all the excellences of mind and heart were called into lively exercise. His preaching was forceful, impressive, perspicuous, and at times truly eloquent. "Repentance toward God, and faith in our Lord Jesus Christ," seemed to be the end and aim of each discourse. He gave forth the marrow and fatness of the gospel from a mind well stored with the truth as it is in Jesus and a heart that felt the burden of souls. He was endowed with that true

oratorical power which compelled his hearers to listen attentively to his words, as he with great liberty of speech and convincing argument would declare the truth. As a pastor he was preeminent; as an organizer he was a grand success. No labor seemed too arduous, no obstacle too hard to be overcome, and like a skillful general he led his people to certain victory. Kind, generous, and true, with an uncompromising love of right, he was an agreeable companion and a faithful friend. With his powerful intellect and eloquent tongue he fearlessly opposed with all the fire of his soul, whatever he considered wrong. His work is done. The roadway of life ended abruptly in the "valley of the shadow," but his record was fairly made, his work fully rounded, and from beyond the clouded shadow shine the rays of his life's good deeds to point out his pathway. Sad hearts and sorrowing sympathies followed him to his grave and linger now with a cherishing love near those he has left behind.

Sketch Of Rev. B. C. Phillips

(As written by Rev. S. D. Adams for publication in the North Carolina Christian Advocate)

Rev. Baxter Clegg Phillips, son of Rev. Lewis, Jr. and Nancy Edwards Phillips, was born near Fair Haven, in Moore Co., N.C. on the 29th day of July, 1841. He professed faith in Christ and joined the church at a camp meeting held at Fair Promise, the church where the family has worshiped for nearly three fourths of a century, in the Fall of 1854, when a little over thirteen years of age. He was licensed to preach at Center Church in Moore Co. in the Fall of 1866. As a traveling preacher, he commenced his work the next year, 1867 as a supply on the Montgomery Circuit. The Conference that year was held at Wilmington, and at its session he was admitted on trial in the traveling connection.

The four succeeding years, 1868, 1869, 1870 and 1871 he traveled the Pee Dee, now the Mt. Gilead Circuit, staying on his first Circuit the full limit of the pastoral term. His next work was Mattamuskeet Circuit in 1872, where in consequence of enfeebled constitution and susceptibility to malarial influences, he remained but one year. The next four years, 1873, 1874, 1875 and 1876 he traveled the Jonesboro Circuit. In 1877, 1878 and 1879 he was on Laurinburg Circuit. Then four years, 1880, 1881, 1882 and 1883 he served Randleman Station. In 1884 he was pastor of Person Street, Raleigh, which he served faithfully and with much zeal.

At the last Conference held in Wilmington, where he was admitted on trial 17 years before, he was appointed by Bishop Parker to Trinity Church, Durham. He entered upon his work with zeal, and from the beginning of his pastorate, made a most favorable impression on his congregation which continued to the close of his useful life.

Long and faithful service during the war, connected with the hardship and exposure incident to army life, had so enfeebled his constitution, that there was a ready susceptibility, if not a predisposition to cold and its attendant evils. He was attacked with pneumonia. His powers of resistance, with the aid of skilled and attentive

physicians, the delicate and unceasing attention of family and friends, and the prayers of his congregation could not avert the inevitable. He must die. About half past two o'clock on Monday evening, March the 16th, in the parsonage at Durham, he closed his useful life, "and entered the joys of his Lord."

At the earnest solicitation of his congregation his body was buried in the town cemetery, where a suitable monument will be erected to his memory.

The funeral services were conducted by Rev. W. C. Norman, several of the brethren of the Conference and the pastors of the Presbyterian and Baptist Churches being present.

His early surroundings were favorable to his future development and usefulness as a Methodist preacher. His parents were Methodists; he was reared in a Methodist community; was trained in a Methodist Sunday School and from his youth was acquainted with Methodist preachers, for his father's house has always been the preacher's home. In his early home-life and its surroundings were found the influences and forces, which, to a large extent, shaped his future course, and moulded his character as a christian and a preacher. The home of his youth was always home to him. He never forgot the scenes of his boyhood days. He greatly enjoyed the visits to his aged parents whom he held in great veneration.

His private life was pure and in harmony with his profession and his preaching.

In the pulpit and out of it, he was the same humble, earnest and devoted follower of the Master. He communed much with God in secret and his meditations were sweet with the breath of prayer. In the social circle, in the sick room, on the street, where ever he went he maintained an unsullied reputation, and was highly esteemed for his work's sake, and for the unaffected simplicity of his heart and life.

He was decided and firm. He would not compromise character or principle, and yet being kind and conciliatory he drew the people to him.

At Conference he gave attention to business and was a good worker. For years he has been a member of the Examining Committee, and many of the younger brethren have been impressed with his gentleness, and have felt that he was well equipped, and fully competent to the work. The delicate and difficult work assigned him, as Chairman of the "Joint Board of Finance," was performed with characteristic energy and unfaltering fidelity. The necessities of the claimants touched his heart, and he often expressed regret that the small amount available did not afford the relief demanded.

He loved his friends; he greatly enjoyed social life, but his own home and family were to him, the center of attraction, and the source of his greatest enjoyment.

On the 15th of Dec., 1869 he was happily married to Miss Mary Martitia Glenn of Guilford County. She and one daughter, an only child, with a niece, whose parents are dead, and whom he had taken into his family as his own, are left in the world without his guiding hands. While the Church mourns, to them the loss is irreparable. He

rests in peace, but their hearts bleed.

As a preacher he excelled. I have often said he had one of the finest minds for preaching with which I was acquainted, and that mind was well furnished with useful knowledge which he well knew how to utilize. He was a close student of the text books and the standard works of Methodism. He not only read, but assimilated. What he read became a part of his equipment for his work. And what he knew, he knew how to use. He was a clear systematic thinker. When he preached he had in mind the truth; he desired to so tell it that it would be realized and felt as the truth.

His sentences were not studied, stereotyped and used with special reference to their beauty and finish. His style was terse, strong, perspicuous, not ornate, but attractive; and but few men could more readily gain the attention of his congregation, or more steadily hold it when gained than he.

He was no genius, not especially brilliant, but a man of such studious habits, of such clear, close thought and thorough investigation, that from the beginning of his ministry to its close there was a constant development. And for the last few years that development became much more rapid and marked, until he placed himself in the very front rank, and was wielding a power in the pulpit which was excelled by very few.

To preach the gospel was his delight; and to hear him was the delight of his congregation. He was always willing and ready to preach. He never excused himself unless there was some almost insuperable barrier in the way. His sermons were, in thought and arrangement, prepared with great care, and his mind was in sympathy with his subject. He spoke out of the abundance of his heart. He was impressed with the importance of his subject, and his work was to impress his audience.

He was fluent, forceful and spoke with great care, and when he waxed warm with his subject there was a remarkable pathos and power in the word of life dispensed by him. He reasoned well, and the strength of his logic gave a charm to his words which was impressed and convincing. But that voice is now silent. That active, reasoning mind is freed. He is gone.

His last sickness was of about two weeks duration, but it was not until about three days before his death that his physicians had very serious apprehensions of the result. About ten days before his death he had a hard chill from which he suffered greatly. In the midst of his suffering he realized a remarkable manifestation of the Divine presence and love, and rejoiced in the Lord. He said to his wife he was very happy, and rejoiced that the good Lord had sent that affliction upon him. He then with much pathos repeated a favorite hymn. Subsequently, when suffering great pain, he prayed audibly as if an inspiration from heaven was upon him.

At another time, as if looking and waiting for deliverance, he exclaimed. "Oh! that my Messenger would come." In a few days he did come, and safely conducted him to another world, and to other and more interesting and attractive scenes. A new world, new surroundings,

new association, and a new employment are his now.

In peace he finished his earthly course, and laying his armor by, he passed into the city not made with hands, eternal in the heavens.



Maplewood Cemetery, Durham, North Carolina

North Carolina Conference, 1885
Rev. Charles H. Phillips

Charles H. Phillips was born in Moore County, North Carolina December 27, 1814; was converted and joined the Methodist Episcopal Church under the ministry of Rev. Jackey M. Bradley in 1841, and died at his home in Randolph County, North Carolina May 19, 1885.

He was admitted on trial into the North Carolina Conference at its session in Warrenton in the fall of 1850. In 1852 he was ordained deacon, and elder in 1854 by Bishop Pierce.

In 1853 he was married to Miss Lizzie Skeen of Randolph County, who still lives with her two sons to mourn their loss. His first appointment was to Fayetteville Circuit in 1851. He served the Guilford Circuit in 1852-1853, and thus continuously from year to year he was in the itinerant field until 1885 when he was discharged from duty by the Captain of the great militant host. For two or three years he had been growing more feeble; but he persisted in doing his work against the earnest entreaties of his family and friends, "until the zeal of God's house had eaten him up." Though worn down with disease and labors, he entered upon this his last field with a determination to make full proof of his ministry. It very soon became apparent to all but himself that he was stooping to the shore where departure is made for the "rest that remains for the people of God." Up until the second quarterly meeting he was at or in reach of every appointment when the day came, so that only weather too inclement for congregations to assemble kept him from the house of God. April 1st he was induced to abandon all idea of work until his health should improve. But O how he



Rev. Charles H. Phillips (1814-1885)
Member N. C. Methodist Conference
Served 1850-1885

clung to his work and his people! He had them indeed in his heart. Leisurely and in feebleness extreme he made his way home, never to leave it again until devout men carried him to his burial. Disease was doing its work rapidly, and on May 19, his spirit left the cumbering clay. He was hopeful to the last that he might recover, but as might have been expected, he was tranquil, ready, and satisfied to live or die. That God whom he had served so faithfully was with him, and among his last words he said, "If I die I am going to heaven." His piety was undoubted.

His sympathies being easily aroused his services were much sought by those who were afflicted. His sermons and prayers were full of comfort and encouragement for those who sighed for the touch of a vanished hand or the sound of a voice that was still.

He was a good preacher, a man that wore well, and was useful in every field he served. He regarded the four years spent on the Patrick and Henry circuits as his most successful years.

His preaching looked to the foundations of doctrine and experience tending to the conversion of sinners and the establishment of the people of God. A few days before his death he called his wife and said every congregation he ever served was vividly pictured before his mind and impressed upon his heart. "He rests from his labors and his works do follow him."



Numa M. Phillips (1882-1969)

Rev. Numa M. Phillips was born on August 15, 1882, the son of Malphus Spain and Mary Jane Jackson Phillips. His mother died when he was sixteen months old. Much of his life after that was spent with his grandparents, Rev. Lewis and Nancy Edwards Phillips, Jr. He attended Fair Promise Church which became very much a part of his life.

In the early part of the century he married Frances Ann Williams, who preceded him in death by thirteen years.



Rev. Numa M. Phillips (1882-1969)
Frances Ann Williams Phillips (1884-1956)

Numa M. Phillips

Occasionally there comes upon the scene of life a man who by the simplicity of his life, the certainty of his faith,

the quality of his love, the simple dignity of his example causes all who knew him to say, "This is truly a child of God." Such a man was Numa M. Phillips. He spent his ministry among the common people known and loved by God, sharing their joys and woes, and proclaiming to them by word and example the richness of life which is in Christ Jesus.

Brother Phillips was born on August 15, 1882, at Carthage, North Carolina, the son of Malphus S. and Mary Jane Jackson Phillips. He attended the schools of Moore County, North Carolina, and Elise Academy in Elise, North Carolina. He later attended Textile Industrial Institute (Now Spartanburg Junior College), and was a faithful participant in pastor's schools throughout his ministry. He was one who loved the Holy Scripture, and spent countless hours in his study.

He was licensed to preach on May 17, 1917, and admitted on trial in the Upper South Carolina Conference on November 3, 1921. He was ordained Deacon in 1922, admitted into full connection on November 7, 1924, and ordained Elder on October 31, 1926. He faithfully served the charges committed to his care: Chesnee, 1921-1924; Union Circuit 1925-27; Kelton, 1928-31; Duncan Memorial, Spartanburg, 1932-35; Concord — Apalache, 1936-40; Grace — Liberty Hill, 1941; Grace — Bramlet, 1942-43; Greer Circuit, 1944-49, Duncan Circuit, 1950-54. He was retired at the Conference of 1954, but continued active in filling pulpits, preaching special services, and in other ways until his death.

Mr. Phillips was married to Miss Frances Ann Williams on November 29, 1906. Six children were born of this marriage, three of whom survive — Mrs. Emily Cherry Weir, Mr. Lewis Phillips, and the Rev. Robert M. Phillips. Mr. and Mrs. Phillips also took into their home and reared two grandchildren as their own. Mrs. Phillips was a gracious lady of spiritual depth who complemented the ministry of her husband. Prior to her death she was ill for a number of years, and the vitality of her faith and the devotion and tender care of her husband was exemplary.

Mr. Phillips was an excellent minister, and was kindly but unmovably firm in matters of conscience and conviction. As a preacher he was quietly conversational in tone, scripturally saturated in content, and convincing in earnestness. He took the illustrations from the common life, and the people heard him gladly. Above all, Mr. Phillips was a superb pastor. He was a shepherd who knew his flock, and who faithfully tended their needs. He was equally at home and unchanging in the presence of all men, and was one whose counsel was sought, whose wisdom was deep, whose position was clear, and whose prayers were efficacious.

There was perhaps no man who had a greater affection for his brethren in the ministry than did Mr. Phillips. He loved to be with them, to share with them in spiritual things, good fellowship, and humor. He was always present where ministers gathered, and delighted in the retired ministers gatherings at Annual Conference. He was particularly gracious to younger ministers, and there are many ministers serving more ably today because of the

warm friendship and wise counsel which he gave them.

Mr. Phillips was a man who saw goodness in all men and all of life. He loved the created world, the growing of crops, the beauty of tree and flower, and saw in this the hand of God. He loved his fellowman, giving to all the benefit of every doubt, and always looking for the good. His life was a life of trust in others and in God.

At a family gathering sometime before his death, Mr. Phillips said to those closest to him, "I don't know how many more times I will be with you, and feel I must say this: I don't feel sad, and as far as the future is concerned, I have no anxiety whatsoever."

Participating fully in life to the end, Mr. Phillips passed from this life to the Life Eternal on August 11, 1969.

"Well done, thou good and faithful servant. Thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord."

Bryan Crenshaw



Rev. Numa M. Phillips 1882-1969

Miscellaneous Church Related Items

Carthage, N. C.
August 2, 1915

My dear Aunt Julia:

Sorry I failed to write you sooner, but if you will believe me, I have been busy trying to do something all the time. Failed to find anything concerning church in Bob's papers and fear the reconstructed data that Pa gives will be of little service to you because he is short on dates. However, I will send you what he gave me.

Church organized 1816 with 7 members: Lewis and Charity Phillips, George and Claricy Stewart, Polly Carroll, John and Patsy Scott with John Norton as pastor. Then Charles Dickerson, Allen McCorquodale, Louis Little and Rev. Mr. Clark, Robert Ledbetter, Simpson Jones, Sampson D. Laney, Thomas Postal, Nathan Hooker, T. C. Moses, C. M. Anderson, S. D. Adams, C. H. Plyler, R. A. Willis, F. H. Wood, W. M. Jordan, W. T. Cutchin, Phillip Greening, W. S. Chaffin, John Tillett, I. W. Avent, A. P. Tyer, T. H. Edwards, J. D. Carpenter, Williamson Harris, B. H. Black, H. G. Stamey, A. D. Betts, J. H. Frizzell, Dr. Sanford, E. M. Snipes, T. A. Sikes, J. W. Hoyle, M. D. Hix, M. D. Giles.

Presiding Elders: (as Pa remembers them) Hartwell

Spain, Malcolm McPherson, Allen Hamby, Jesse Nelson, David Derrick, James Stacey, William Barringer, Junius P. Moore, L. L. Hendren, E. A. Yates, R. G. Barrett, V. A. Sharpe, N. H. D. Wilson, P. F. W. Stamey, Ben Hall, J. T. Gibbs, S. D. Adams, W. H. Moore, W. H. Bobbitt, J. B. Hurley, R. B. John.

These names may possibly help some. Sorry I can't be of more help. If I had more time I might be able to secure the information that Grandpa gave Bob, but time is short and we are in a strut with farm work. George and I are both nearly worn out. Been trying to get thru planting and getting crop clear of weeds and grass. We have had so much chopping to do and you know that is slow work.

We are not through planting yet, but going after things hard as the hot weather will permit. Got lots of chopping in garden to do when I can get to it.

Would like to write more but must get to work. Florence is getting on just fine. Hope you can come over soon. We are all well. Will see you about next moon if all goes well. Sorry I cannot give more information. Tell Annie we will be mighty glad for her to come see us.

Sincerely,
Joe M. Phillips

SPRING HILL FARM CO.
CATTLE, POULTRY
FRUIT, BERRIES
TRUCK

335

R. F. D. NO. 2

CARTHAGE, N. C.,

Aug 2

1915

for
Miss and Thomas
have better last time
90 Ave of Home Ave
see & care

My dear Aunt Julia:

Sorry I failed to write you sooner, but if you will believe me, I have been busy, trying to do something all the time. Failed to find anything concerning church in Bob's papers and fear the unconnected data that Pa gives will be of little service to you, because he is short on dates. However I will send you what he gave me: Church organ ~~and \$8.16 with 7 members~~: Louis and Charity Phillips, Geo. and Clara Stewart, Polly Carroll John and Patsy Best, with John Horton as pastor. Then Charles Dickerson, Allen M. Quorndelle, Louis Little and Penella Clark, Robt. Ledbetter, Simpson Jones, Sampson De Laney, Thos. Postell, Nathan Hoover, J. E. Moses, C. M. Anderson, S. D. Adams, C. H. Phylet, R. A. Willie, J. H. Wood, W. M. Jordan, J. C. Cutchin, Philip Greening, W. S. Chaffin, John Sellen, J. W. Avent, A. P. Tye, J. H. Edwards, J. A. Carpenter, Williamson Harris, B. H. Block, J. G. Stoney, A. D. Bess, J. H. Frizzell, Dr. Sanford, E. M. Snipes, J. A. Sikes, J. W. Hayle, M. D. Hix, M. D. Giles. Presiding Elders as Pa remembers them are: Hartwell Spain, Malcolm McPherson, Allen Hamby, Jesse Nelson, David Derrick, James Stacey, Ven Barringer, Junius P. Moore

L. L. Hudson, E. Ayres, P. G. Barrett, V. A. Sharp,
N. H. D. Wilson, P. F. W. Stoney, Ben Hall, J. J.
Gibbs, S. D. Adams, W. H. Moore, W. H. Bobbit,
J. B. Hurley, P. B. John. These names may possi-
bly help same. Sorry I can't be of more help.
If I had more time I might be able to
secure the information that Grand Pa & one
Bob, but time is short and we are in a
strut with farm work. Geo & I are both
nearly worn out. Been trying to get thru
planting and getting crop clear of weeds and
grass. We have had so much shopping to do
and you know that is slow work.

We are not thru planting yet, but
going after things for I as the hot weather
will permit. Got lots of shopping in garden
to do when I can get to it. Cleared like to work
more but must get to work. Florence is getting a
just fine. Hope you can come over soon. We are
all well. Will see you about next moon if eegoes
well. Sorry I cannot give more information. Tell
Minnie we will be mighty glad for her to come see us.
Sincerely
Geo W Phillips

Grand Division of the Sons of Temperance State of North Carolina

The "Temperance Movement" in the eighteen hundreds became an effort not to promote moderation in drinking, but to get rid of drinking altogether. (World Book Encyclopedia, 1953)

The noted Rev. Peter Doub was appointed by the North Carolina Annual Conference as lecturer for the Sons of Temperance one year. Charters for the different divisions located around the state were issued by the Grand Division Sons of Temperance, State of North Carolina.

The following three documents were issued by the Grand Division: The first one is a charter establishing

Division number 299 of the Sons of Temperance at Fair Promise on December 7, 1853. The other two documents represent withdrawal certificates dated November 26, 1853 releasing Lewis Phillips, Jr. and John C. Jackson as members of Division number 64 located in Carthage, North Carolina. These releases were granted about ten days before the charter date of the division at Fair Promise. These releases obviously were granted so that these two members could be a part of the newly chartered division at Fair Promise.

Mr. Jackson had been admitted to the Carthage division on September 15, 1849. Lewis Phillips, Jr. had been admitted on the twenty-ninth day of December 1849.

Emma Phillips Paschal, 1989

G
M

G R A N D D I V I S I O N

OF THE

S O N S O F T E M P E R A N C E



STATE OF NORTH CAROLINA.

To all to whom these shall come, Greeting:

Know Ye, That We, the Grand Division of the State of North Carolina, have granted and do grant unto John Jackson, Louis Phillips, Harris Tyser, Nathan Paschall, John ~~W. G.~~, James Tilman, Joseph Tilman, ~~Allen Talley~~, Howell Gilliam, John W. Gilliam, M. S. Phillips, A. P. Becker, M. C. Phillips

This Charter, fully constituting them a Division of the Sons of Temperance, under the title of Fair Promise, Division, No. 299, Sons of Temperance, of the State of North Carolina, located in Moore County with full powers to perform all the duties and ceremonies appertaining to the same, which they shall conform to the Rules and Usages of the Order, otherwise this Charter may be declared null and void.

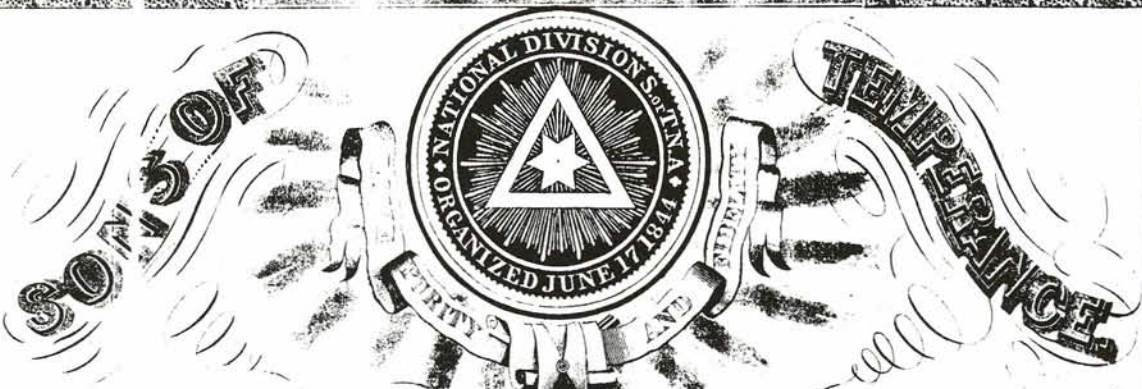
In Witness Whereof, We should caused this to be signed by our Grand Worthy Patriarch and Grand Scribe, [Signature] the seal of the Grand Division to be affixed, in Raleigh, this 7th day of December One Thousand Eight Hundred and Fifty Three.

C. F. Deeny G. M. P.

A. M. Gorman G. S.



East Hickville, N.C. W. W. Keith, W. P.



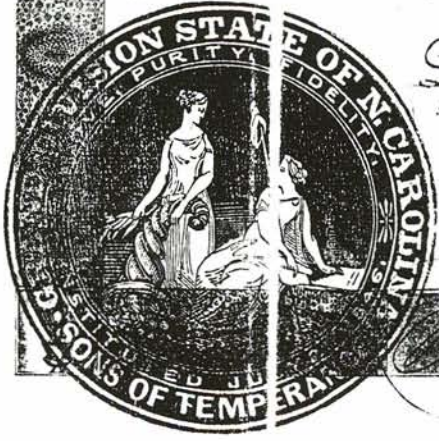
To whom it may concern,

This certifies that Brother John C. Jackson whose signature appears in the margin in his own hand writing was on the fifteenth day of Sept^r 1849 regularly admitted a member of Carthage Division No 64 located in Carthage and working under a legal and unforfeited Charter granted by the Grand Division of the State of N. Carolina on the 21st day of August 1849.

Having paid all demands against him up to the 26th day of Nov^r 1853 and being under no charge whatever we have granted him this Retrospectal Card and recommend him to the due regard of all true Sons of Temperance

In Witness whereof We have caused this to be signed by our W. P. and R. S. and the Seal of our Division to be attached in the Town of Carthage the 26th day of Nov^r one thousand eight hundred and fifty three.

Duncan Keith W. P.
by R. McDonald —
R. H. Cook W. S.



Handwritten note on the right margin: "Made the 26th Nov^r 1853"



In Witness Whereof the hereunto that
 he signed by me *Wm. Boardman* and the said *James* to be
 attested in the presence of *Barthas* the Secretary of
 the said *Division* on this *11th* day of *March* 1849
at New York

This certifies that *James Phillips*
 whose signature appears in the margin in his own hand writing was on the
11th day of *March* 1849 regularly admitted a member
 of *Barthas* Division. Witness my hand and seal of the said
 Division of *North Carolina* on the *11th* day of *March* 1849
 My Secretary *Barthas* and being under no charge whatever we have granted
 him the *Ordinary* and recommend him to the due regard of all
 the *Sons of Temperance*

Do whom it may concern.



James Phillips

The First Prayer in Congress

In Thatcher's Military Journal under date of December, 1777, is found a note containing the identical "first prayer in Congress," made by Jacob Duche:

"O Lord, our Heavenly Father, high and mighty, King of Kings, and Lord of Lords, who dost from thy Throne behold all the dwellers of the earth, and reignest with power supreme and uncontrolled over all Kingdoms, Empires and Governments; look down in mercy, we beseech Thee, on these American States, who have fled to Thee from the rod of the oppressor, and thrown themselves on Thy gracious protection, desiring to be henceforth dependent only on Thee. To Thee they have appealed for the righteousness of their cause; to Thee do they now look up for that countenance and support which Thou alone canst give. Take them, therefore, Heavenly Father, under Thy nurturing care!

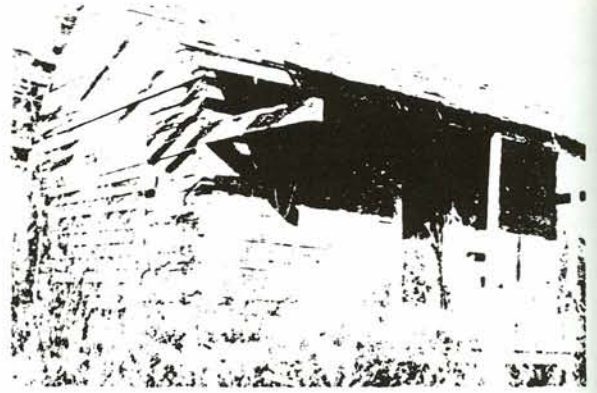
"Give them wisdom in council and valor in the field. Defeat the malicious designs of our adversary; convince them of the unrighteousness of their cause; and if they still persist in sanguinary purposes, Oh, let the voice of Thine unerring justice, sounding in their hearts, constrain them to drop the weapons of war from their unnerved hands in the day of battle. Be Thou present, O God of wisdom, and direct the councils of this honorable assembly. Enable them to settle things on the best and surest foundation, that the scenes of blood may be speedily closed, and order, harmony and peace may be effectually restored, and truth and justice, religion and piety prevail and flourish amongst Thy people. Preserve the health of their bodies and the vigor of their minds; shower down upon them and the millions they here represent, such temporal blessings as Thou seest expedient for them in this world, and crown them with everlasting glory in the world to come. All this we ask in the name and through the merits of Jesus Christ, Thy Son, our Saviour, Amen."

Geo. W. Baker, Printer, Leader Office, Jonesboro, N. C.

Only, approximately, thirty-five years before the group met to organize Fair Promise Methodist Church in Moore County, North Carolina the above prayer was rendered and documented as the "First Prayer in Congress." This was twelve years before the actual, historical convening of the first congress of the United States in 1789.

The American colonies, obviously, had a few years in which an organizational status existed. This surely was the same situation with the church at Fair Promise. I would dare say that a minimum of two to three years was spent in this organizational status before being recognized and included as an established church. The South Carolina Methodist Conference included Fair Promise as one of the churches on the Deep River Circuit in the Pee Dee District at their conference held in Milledgeville, Georgia in December, 1814. They, perhaps, were meeting in the old school hut which was purchased by the church in 1817.

Emma Phillips Paschal 1989



A PILE OF LOGS

I see again thru mists and fogs
A sacred shrine of old,
Not a church but a pile of logs
To me worth more than gold.

They were heaped on a rocky knoll
Where wild huckleberries grew,
Oft' to that place I took a stroll
My vows there to renew.

Between those logs there was a dent
In which a child could pray,
And there, like Daniel of old, I went
For years three times each day.

That place is but a memory now,
The logs long since decayed,
But still His hand is on my brow
As 'twas when there I prayed.

Frances Williams Phillips
(Mrs. Numa M. Phillips)

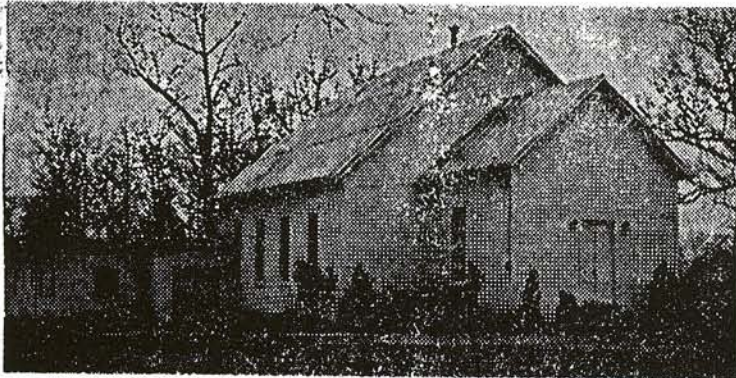
FAIR PROMISE CHURCH by Leon Pickett

There is no place like Fair Promise, for the man whose
been away,
Even tho the years are five score, even tho 'twas just a
day.
As you linger in the shadows, looking out o're hill and
dale,

Hear the mocking birds sweet chatter,
View the fluttering of the quail.
Yes, there's peace and there's contentment in the echo
of the hills,
As you listen to the twitter of that mocking bird's
sweet trills,
And the barking of the dog at the ending of the day.
There is no place like Fair Promise for the man who's
been away.



Fair Promise Methodist Church



FAIR PROMISE CHURCH

By CHARLIE CHEEK

The unique name "Fair Promise" was given this church because the promises were so fair that it would succeed and become an influential institution.

It has been quite accurately established that the first church building erected on the grounds of the present church was built in October 1814.

There are those who believe the church was organized in 1813 (probably under a brush arbor) down nearer Deep River, a little south of where the present church stands. There is an old cemetery on that location dating farther back than the present location.

The 100th anniversary of Fair Promise Church was celebrated October 1915, one year late of the century mark, for a reason not presently remembered.

Facts and events compiled at that time concerning the history of the church were mostly furnished by the late W. E. Paschal, J. D. Street, Malpus Phillips and "Aunt" Julia Phillips. The one copy made at that time gave the names of the charter members, but unfortunately, it was lost.

The first church was built of logs. An old log building was used

for day school and stood many years in the edge of the grove present church. It is uncertain whether this was the old original church building or whether there may have been another log building. The doors of an early church were described as having a "wooden litch and string" to open and fasten them.

There is no knowledge of a record establishing the date the first frame church was built, which was used until 1905 when the present church was completed.

There are still those who can remember the old arbor that stood immediately south of the church, which was also the front. The arbor was rather a huge affair, built of large tall timbers, the pulpit being to the south. The benches in the old arbor were made of pine slabs (even side up) and supported by peglogs. The pulpit in the church was to the north. Some say services were held in both at the same time during "Big Meeting"-time, camp meeting time and on special occasions.

Our grandmothers used to tell us about the camp meetings they had there—how people come from miles around in covered wagons and camped for the duration, may-

THURSDAY, MARCH 15, 1962

be a week, maybe two or three weeks.

The old church, many of us can remember, was built of native pine with broad pine ceilings and tall windows. The pews were made of broad thick pine and put together the "mortice and tenon" way, (no pegs or nails). Beautiful workmanship!

The present church, having been completed in 1905, has been modernized and other improvements made until we have a comfortable church with a beautiful sanctuary.

An educational building was erected in 1959, completed and dedicated in April, 1960. The present pastor, Rev. J. W. Davis, was in charge of the dedicatory service, he having served as pastor since 1957.

It is to the credit of this small congregation and their pastor that all indebtedness has been paid.

Within the last year the seats in the sanctuary have been beautifully redone. The young folks are proud and happy with their very own new piano in the fallowship hall; so are the adults and young people alike of the electric organ in the sanctuary and a piano as well.

At present much work is being done by the menfolk in the congregation to beautify the grounds and to make the entrance and view to the church more attractive.

Annually many from far and near return for the homecoming our of love and respect to those who rest at this revered spot.

Fair Promise is one of four churches in the Glendon Charge, served by Rev. Jefferson Davis.



Conrad Numa Robertson, Greer, South Carolina

A beautiful electric organ was presented to Fair Promise Church on October 6, 1985 by Conrad and Obena Robertson. (Conrad is a grandson of the late Rev. & Mrs. Numa M. Phillips)



* Rev. and Mrs. Thomas Howren Norton, Sr.

Howren and his wife, Frances Dabney Norton attended the Annual Phillips Family Reunion in July, 1988.

Howren is the fourth of five generations of Methodist ministers in his family. His great grandfather, Rev. John Wesley Norton, served the circuit which included Fair Promise Church on two separate appointments. He was appointed by the South Carolina Conference to serve the Deep River Circuit in December, 1816 as the third pastor to be appointed to Fair Promise Church. He was pastor when the "old school hut" was purchased to be used as a church in 1817 as his signature is on the deed as testator.

In February, 1819 he married Nancy Phillips, daughter of Lewis Phillips, Sr. and Charity Dickerson Phillips who gave the land for the first church to be built at Fair Promise.

His second appointment to the church was in February 1824. In 1828 he moved with his family to the new state of Alabama. He remained there until his death in 1862.

The five generations of Methodist ministers in this family are as follows:

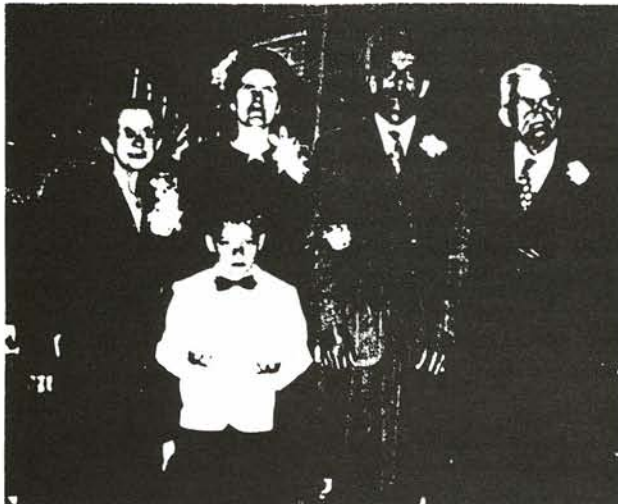
Rev. John Wesley Norton (1794-1862)

Rev. Wilbur Fisk Norton (1840-1906)

Rev. Marvin Hendrix Norton (1877-1945)

*Rev. Thomas Howren Norton, Sr. (1914)

Rev. Thomas Howren Norton, Jr. (1944)



The first wedding conducted at Fair Promise Church — March 10, 1951 Mrs. Joe M. Phillips (1886-1959), piano player, Nina Phillips (1909), Buford Goins, Rev. W. A. Parsons, Lewis Spinks Phillips, Jr. (1944), ring-bearer.

Ed and Helen Kemp from Brandon, Florida attended the annual Phillips reunion in 1987. Ed is a great, great grandson of Rev. John Wesley and Nancy Phillips Norton. He also descends from a line of Methodist ministers. His mother, Lois Eva Norton who married Paul Kemp, was a daughter of Rev. William Clarence Norton, a brother to Rev. Marvin Hendrix Norton above.



ANNUAL PASCHAL REUNION — 1948
 (Still being held each year at Fair Promise Church)

(Seated on ground: Unidentified, Jimmy Paschal, Unidentified, Herley Paschal, Steve Paschal, Unidentified, Unidentified, Julian Paschal, Unidentified, Nancy W. Paschal, Martha L. Paschal, Carr Paschal, Yolanda Paschal, Robert Paschal. (Seated 2nd row): Bill Goodall, Maudie Finnison, Bessie McManus, Jackie Faircloth, Josie McDaniel, Bobby Faircloth, Elma Phillips, Unidentified, Lucinda Paschal, Mollie Shields, Unidentified, Virginia Goodall. (3rd row): Fred Shields, Davis, Annie C. Davis, Rachel McD. Faircloth, Alice Sedberry, Julia B. Gillespie, Margaret Paschal, Hazel Paschal, Unidentified, Ola P. Knight, Unidentified, Unidentified, Unidentified, Alice P. Sedberry, Unidentified, Louise Paschal, Ada C. McManus, Audrey Paschal, Virginia C. Scott. (4th row): Glenn Scott, Jesse Phillips, Davis, Davis, Unidentified, Unidentified, Unidentified, Bernice R. Hunsucker, Bobby McDaniel, Martha Jo Sedberry, Unidentified, Coleen Shields, Arthur Paschal, Lawrence Paschal, Luther Paschal, Baxter Paschal, (holding) Baxter, Jr., Edna Paschal, Jack McDaniel, Unidentified, Ennett Paschal, Paschal, Unidentified, Hume Paschal, Jr., Lila Paschal, Jean Shields, Mackie Paschal, Vincent Shields, (holding) Susan. (5th row): Whorton Shields, (holding) Freddie, Jackie McDaniel, Cleve Sedberry, Irvin Paschal, Donald Paschal, (holding) Donald H., Emma Paschal, Donald Paschal (Ral.), Unidentified.



PHILLIPS REUNION — 1988
 (Reunion has been held annually at Fair Promise Church for eleven years)

Row #1: Lauren Phillips, Beannie Robertson, Tara Guthrie Harrell, (holding) Blair Harrell, Julia Ann Liles, Julia Phillips Shepherd, J. McLaughlin, Deanna Hinshaw, Donald Hines, Lucile Hines, Allie Phillips, Emma Paschal, Joe Ann Holt, Paul Holt, Donna Reynolds, Vallie Fields, Kenneth Richardson. Row #2: Pauline Cox, Valerie Cox, Cathy Creger Money, David Harrell, Gloria Phillips Turlington, Robert Phillips, Carolyn Phillips Creger, Raymond Creger, Wayne Phillips, Elmo Phillips, Nina Phillips Goins, Joy Phillips McLaughlin, Allena Grace Phillips, Sallie Phillips Sharp. Row #3: Paul Wilson, Frances Dabney Norton, Steve Money, Tammy Hinshaw, Christine Creger, Gail Phillips Guthrie, Carr Paschal, Betty Hinshaw, Spinks Phillips, Lucille Hinshaw, Blair Robertson, Bobbie Dixon (Mrs. H.W.), Mary Dixon Whitlow, Lou Dixon (Mrs. Allen), Ruth Street Harrington, Thomas Street, Amy Phillips Wilson, Carolyn Phillips, Dabney Phillips. Row #4: Dr. Carson Cox, III, Carson Cox, Jr., Rev. T. Howren Norton, Bronnah Mae Flinchum, Conrad Robertson, Aurelia Phillips, Mabel Muse, Jim Muse, III, Emily Phillips Weir, J. Watt Weir, Agnes Phillips, Stanley Hinshaw, Barbara Camden, Mackie Muse Paschal, Worth Paschal, Sue Phillips Routh, Elihu Hinshaw, H. Weldon Dixon, Eugene Bobbitt, Allen W. Dixon, Bob Hyman, Candace Simmons, Lucile Hyman, Lucy Phillips Pugh, Willard Pugh, Catherine Wilson Brady, Lois Neal Oldham, Bernice Riddle Hunsucker, Tom Phillips.

THE GLENDON CIRCUIT PARSONAGES



Built about 1919 — Rev. J. C. Cummings, Pastor



Built about 1951 — Rev. Chester Brown, Pastor



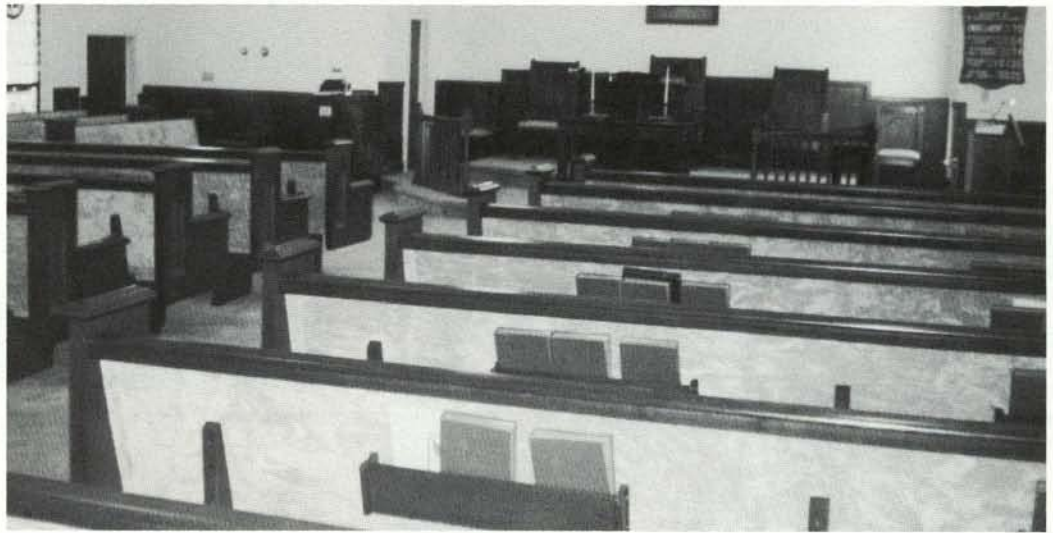
Built about 1983 — Rev. Jeff W. Davis, Pastor



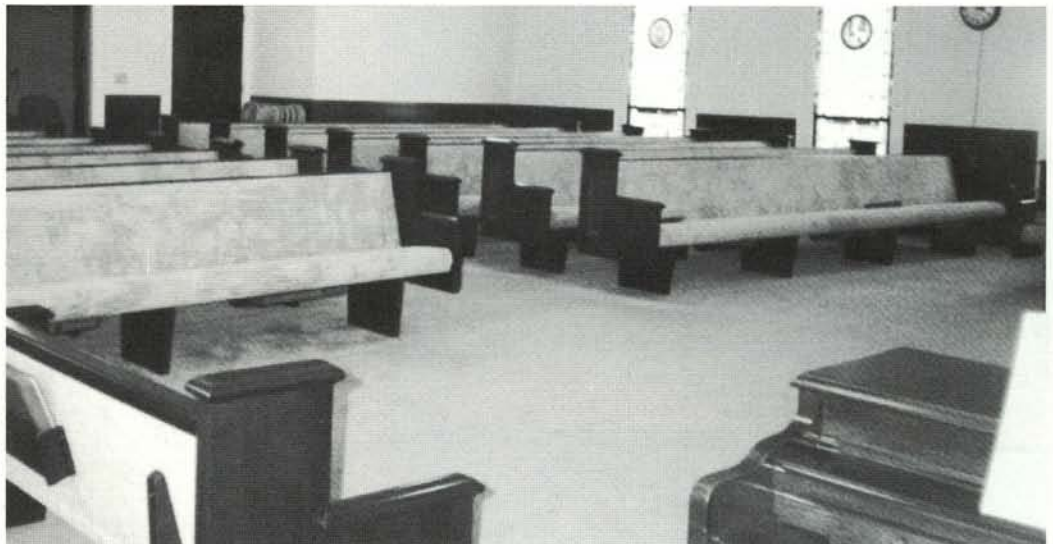
Fair Promise C



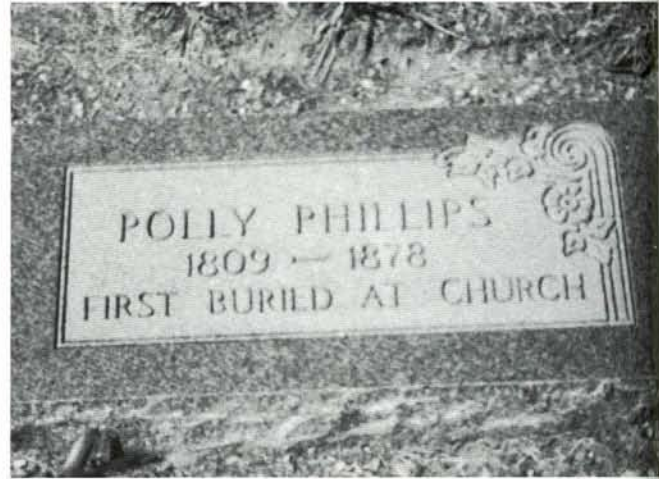
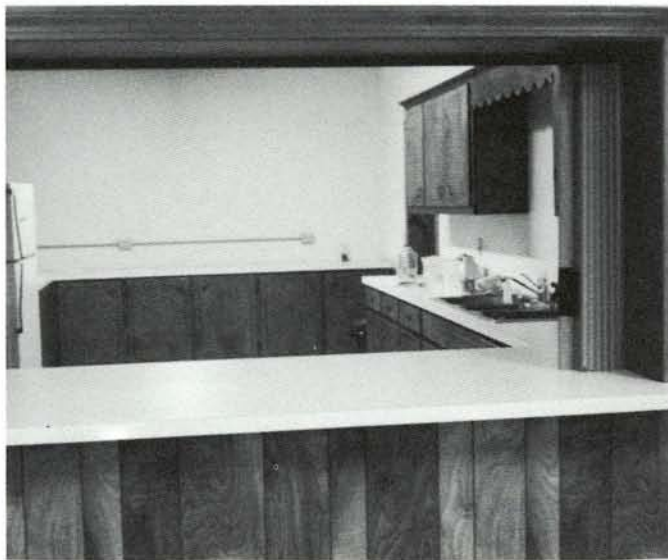
The Altar



The Sanctuary



The beautiful new fellowship hall and kitchen



Fair Promise United Methodist Church Cemetery
1878-1989



Fair Promise Church Cemetery 1878-1989

- | | | |
|--|---|---|
| 1. Ailiff, Betty Lou (born and died)
11/19/1930 | 32. Goldston, Nannie Kate Womble
10/17/1870-1908 | 63. Paschal, Lydia Ann Phillips
12/3/1829-5/6/1912 |
| 2. Allred, Annie Phillips
6/16/1889-5/7/1960 | 33. Goodall, William Christian, Jr.
5/4/1893-12/8/1972 | 64. Paschal, Robert
2/25/1831-1/16/1910 |
| 3. Allred, Solomon Ross
5/25/1877-9/4/1939 | 34. Goodall, William Christian, Sr.
8/9/1869-2/5/1943 | 65. Paschal, Rosa E.
2/17/1890-10/17/1893 |
| 4. Anderson, Pearl Hughes
10/10/1913-1/9/1989 | 35. Hedgpeth, Jesse
10/15/1801-12/27/1880 | 66. Peedin, Marguerite Goldston
3/23/1899-6/2/1979 |
| 5. Benner, John H.
1865-1940 | 36. Hewett, Leslie Wilsdon (Rev.)
6/23/1914-11/2/1982 | 67. Phillips, Abijah A.
5/2/1886-7/19/1937 |
| 6. Benner, Lora Andrews
1888-1965 | 37. Hicks, Jane
1852-1899 | 68. Phillips, A. Glenn
10/19/1902-1/13/1980 |
| 7. Benner, Mary
1861-1943 | 38. Hilliard, Amy E.
12/19/1870-11/27/1914 | 69. Phillips, Augusta Louisa
7/26/1851-3/20/1898 |
| 8. Benner, Sallie
1898-1913 | 39. Hilliard, J. R. | 70. Phillips, Allen Warren
8/3/1907-3/4/1989 |
| 9. Benner, William Samuel
4/18/1918-6/25/1987 | 40. Hilliard (Infant son)
3/8/1898-6/11/1901 | 71. Phillips, Berry
1828-1903 |
| 10. Benner, Terrance
1892-1970 | 41. Huggins, Ernestine Williams
4/8/1904-1/2/1972 | 72. Phillips, Beulah Cheek
12/25/1893-6/25/1951 |
| 11. Benner, Thomas S.
2/22/1943-12/9/1943 | 42. Liles, Luther Wayne
2/14/1936-1/15/1985 | 73. Phillips, Carson
7/16/1900-9/17/1986 |
| 12. Benner, Virginia L.
3/22/1921-7/10/1922 | 43. Looney, Thomas M.
5/24/1925-1988 | 74. Phillips, Charles Lee
7/9/1951-8/28/1952 |
| 13. Boyte, Beulah D. Caviness
1882-1930 | 44. Maness, Milo
1878-1913 | 75. Phillips, Cora Caroline
12/24/1879-3/10/1950 |
| 14. Boyte, Jesse Robert
4/4/1914-6/16/1914 | 45. Moore, Jesse
1901-1976 | 76. Phillips, Effie Mae
9/7/1899-7/13/1988 |
| 15. Boyte, John A.
1880-1966 | 46. Murray, Merita Williams
2/27/1906-12/1/1973 | 77. Phillips, Elizabeth A.
1/16/1832-7/28/1913 |
| 16. Brady, Carl
8/25/1885-7/1/1955 | 47. Neal, Alfred Lane
11/26/1908-10/15/1960 | 78. Phillips, Emory Capers
1862-1910 |
| 17. Brady, David Wayne
2/19/1944-9/1/1951 | 48. Neal, Amy Phillips
8/21/1874-11/12/1956 | 79. Phillips, Espran A. Paschal
6/16/1861-6/16/1937 |
| 18. Brady, Loshia Phillips
7/1/1889-3/8/1971 | 49. Neal, Clayborne Mack
4/14/1907-8/11/1969 | 80. Phillips, Ennis Neal
7/20/1880-8/7/1949 |
| 19. Brady, Marcus H.
9/7/1914-5/15/1983 | 50. Neal, Connor R.
12/1/1877-8/24/1966 | 81. Phillips, George H.
11/28/1856-4/6/1937 |
| 20. Cheek, Annie B.
1/23/1889-4/15/1893 | 51. Neal, William Henry
7/31/1902-12/29/1977 | 82. Phillips, Harrison Brinkley
6/19/1877-4/16/1952 |
| 21. Cheek, Charlie Franklin
6/11/1945-9/3/1946 | 52. Oldham, Timothy Charles
4/23/1967-7/4/1972 | 83. Phillips, Joseph M.
11/25/1877-12/11/1946 |
| 22. Cheek, Charlie Lewis
3/20/1900-8/2/1964 | 53. Paschal, Baxter W., Sr.
10/17/1894-11/29/1971 | 84. Phillips, L. Elma
5/15/1903-2/27/1968 |
| 23. Cheek, Jonathan
6/6/1858-3/11/1941 | 54. Paschal, Donald Ira
3/14/1910-9/18/1976 | 85. Phillips, Lewis, Jr. (Rev.)
12/22/1806-6/15/1902 |
| 24. Cheek, Lizzie Waddell
4/17/1862-5/16/1928 | 55. Paschal, Elizabeth Mobley
12/14/1907-8/1/1973 | 86. Phillips, Lonnie L.
11/29/1881-2/10/1958 |
| 25. Cole, Joseph T.
2/6/1879-3/20/1879 | 56. Paschal, George L.
1/4/1854-6/19/1932 | 87. Phillips, M. Elizabeth
12/16/1909-8/7/1965 |
| 26. Cole, Linsie
1907-1908 | 57. Paschal, Henry Irving
9/25/1907-1/18/1983 | 88. Phillips, Marion Gray
5/1/1886-12/5/1959 |
| 27. Flinchum, Annie Street
2/16/1877-12/24/1969 | 58. Paschal, Henry Phillips
12/29/1913-3/25/1914 | 89. Phillips, Marion Shields
1847-1876 |
| 28. Gains, James Wiley
2/28/1892-12/14/1980 | 59. Paschal, Jesse Hugh
6/20/1898-8/17/1898 | 90. Phillips, Marshal Deurant
8/18/1913-12/26/1982 |
| 29. Gains, Lotie Phillips
2/18/1887-4/23/1967 | 60. Paschal, Julia Maness
9/11/1871-10/1/1927 | 91. Phillips, Martha Juliet (Aunt Jule)
2/23/1849-10/19/1935 |
| 30. Goins, Buford
5/28/1910-7/3/1982 | 61. Paschal, Julian Carr, Jr.
7/13/1942-2/10/1959 | 92. Phillips, Millbery
1816-1/16/1884 |
| 31. Goldston, George Tysor
3/ /1902-3/ /1913 | 62. Paschal, Luther G.
4/22/1906-3/25/1982 | 93. Phillips, Mittie Gerry
1/11/1884-1/26/1951 |

94. Phillips, Nancy A.
9/8/1853-12/20/1922
95. Phillips, Nancy Boyte
5/20/1901-3/1/1975
96. Phillips, Nancy Edwards
2/27/1809-4/20/1890
97. Phillips, Nettie Williams
10/27/1901-2/16/1980
98. Phillips, Paul H.
6/24/1896-3/9/1974
99. Phillips, Polly
10/28/1828-9/12/1902
100. Phillips, Polly
4/15/1809-10/30/1878
101. Phillips, Riley D.
11/28/1876-11/13/1948
102. Phillips, Robert H.
3/24/1804-12/24/1888
103. Phillips, Robert Louis
1/31/1919-6/22/1977
104. Phillips, Robert Shaw
10/31/1858-8/14/1938
105. Phillips, Sarah J.
12/7/1852-12/7/1927
106. Phillips, Susan Caldonia Lee
3/29/1922-12/6/1986
107. Poe, Frank F.
9/7/1902-12/6/1911
108. Powers, William
1/14/1857-10/2/1902
109. Ritter, John S.
9/9/1879-5/23/1948
110. Ritter, Mattie J.
12/22/1878-2/28/1955
111. Scott, Maggie H.
8/23/1917-4/18/1978
112. Scott, Percy D.
5/31/1880-5/18/1941
113. Scott, Ralph
11/15/1910-11/9/1982
114. Scott, Sarah Florence
6/16/1882-1/24/1950
115. Scott, Shirley E.
8/31/1939-9/29/1939
116. Seawell, J. Frances
3/23/1940-1/27/1969
117. Sharp, Lawrence
9/2/1908-5/15/1969
118. Shepherd, Andrew J.
2/15/1920-8/30/1982
119. Shepherd, Julia Phillips
12/10/1917-4/17/1989
120. Shields, Birtrice
8/22/1898-5/23/1987
121. Shields, Cornealous
6/10/1843-6/17/1916
122. Shields, Fred Lee
7/10/1889-12/6/1958
123. Shields, Julius Green
1868-1948
124. Shields, Mary
1886-1889
125. Shields, Mollie Paschal
7/26/1891-11/29/1980
126. Shields, Robena Phillips
9/17/1874-6/17/1953
127. Shields, Ruth C.
4/20/1848-10/12/1936
128. Siler, Eliza Phillips
10/27/1847-8/16/1879
129. Snipes, Charles L.
12/24/1884-2/14/1890
130. Snipes, Charles M.
8/5/1837-7/2/1905
131. Snipes, Margaret E.
1/7/1844-10/20/1896
132. Snipes, Martha A.
9/23/1871-10/31/1897
133. Snipes, Oliver L.
2/20/1887-2/15/1890
134. Stedman, Fannie L.
2/10/1886-3/30/1912
135. Stockton, Lessie Womble
8/3/1883-8/25/1970
136. Stockton, Walter Irving (Dr.)
4/26/1890-1/16/1942
137. Street, John Dobin
4/27/1858-6/4/1950
138. Tillman, Amy
7/6/1801-9/27/1879
139. Tillman, A. W.
4/18/1857-5/16/1919
140. Tillman, Emily
2/22/1839-7/28/1903
141. Tillman, George C.
10/19/1897-12/27/1908
142. Tillman, Isaac
11/22/1798-4/2/1881
143. Tillman, Joseph A.
3/2/1829-9/4/1892
144. Tillman, Joseph A.
8/15/1908-10/29/1911
145. Tillman, Katie Myree
3/16/1901-8/9/1902
146. Tillman, Mary Lee
3/22/1912-10/28/1913
147. Tillman, Minerva J.
8/16/1859-5/29/1907
148. Tillman, W. G.
8/13/1902-2/11/1908
- 149-150-151 Tillman
(Three infants of Joe & Molly)
152. Thornburg, Eva Phillips
10/12/1904-11/16/1979
153. Welch, Fronie J.
3/10/1882-6/27/1883
154. Williams, Frank R.
11/2/1852-8/13/1916
155. Williams, Mary H.
9/3/1876-1/5/1953
156. Williams, Ruth H.
4/29/1909-11-5/1915
157. Womble, Catherine
1843-1923
158. Womble, Cornelius
1841-1904
159. Womble, Francis Lee
1886-1907
160. Jesse Spinks Phillips
9/1/1887-10/2/1989
161. Lydia Ann Paschal
2/5/1897-7/8/1897

(There are several unmarked graves in this cemetery)
Listed by Emma Phillips Paschal, 1989

The Life of the Church, the People, and the Area as seen through Pictures



JESSE LEE PHILLIPS FAMILY

Front row seated: Annie E. Craig Phillips (1895-1975), (holding) Guy Berryman Phillips, Jr. (1918-1988), Fannie Polk Waddell Phillips (1858-1968), Jesse Lee Phillips (1855-1945), (seated on ground) Guy Berryman Phillips, Sr. (1890-1968). **Back row:** Carrie Lee Phillips (1895-1977), Hugh Waddell Phillips (1898-1987), Charles Wiley Phillips (1897-1989), Maude Caroline Phillips (1892-1987).

Jesse Lee Phillips was a son of Rev. William Phillips and Esther Berryman Phillips. His wife, Fannie Polk Waddell Phillips, was a sister to Lizzie E. Waddell Cheek, the wife of Jonathan Cheek.



JESSE LEE PHILLIPS FAMILY

(Seated left to right): Hugh Waddell Phillips (1898-1988), Charles Craig Phillips (1920), Andrew Craig Phillips (1922), Guy Berryman Phillips, Jr. (1918-1988), Annie E. Craig Phillips (1895-1975), Carrie Lee Phillips (1895-1977). **(Standing left to right):** Guy Berryman Phillips, Sr. (1890-1968), Charles Wiley Phillips (1897-1989), Fannie Polk Waddell Phillips (1858-1942), Jessie Lee Phillips (1855-1945), Maude Caroline Phillips (Younts) (1892-1987).

(The infant, Andrew Craig Phillips, was superintendent of the North Carolina State Schools for many years. He has just recently retired — Dr. Charles Wiley Phillips who just died in January this year was also well known in the North Carolina school system.)



Esther Berryman Phillips
(1814-1902)
(Wife of Rev. William Phillips (1792-1872))

Greensboro News & Record

Robert D. Benson, *President and Publisher*

Ben J. Bowers, *Vice President and Executive Editor*

John R. Alexander, *Editorial Page Editor*

Ned Cline, *Managing Editor*

Thursday, January 5, 1989

A16

Editorials

Charles W. Phillips Sr.

Speaking of leaders and leadership, as we have been these past few weeks, let us now praise Charles W. Phillips Sr., who died Tuesday at 91. Charlie Phillips was a leader in every sense of the word. He accomplished much himself, but he also inspired others to reach beyond themselves. In the roster of Greensboro's leaders, "Mr. Charlie," as he was affectionately known, would rank among the most beloved.

Mr. Charlie would have been the first to dispute that designation. Modesty was his longest suit. "I was a sort of an errand boy," he once told an interviewer. "If they didn't have anybody else to do it, they'd say, 'Give it to Charlie.' And I'd do it."

Some errand boy. His picture first appeared on the front page of the Greensboro paper in 1933. It was to appear there, time and time again, in just about every capacity you could imagine.

Principal of Aycock School at 28. Acting Greensboro superintendent four years later. First principal of Greensboro Senior High School. Director of the Community Chest, fore-runner of the United Way. Longtime Director of Public Relations at Woman's College, which later became the University of North Carolina at Greensboro. Six-term member of the state legislature. Veteran Sunday

A man for all seasons

school teacher and devoted family man. Recipient of nearly every award given in these environs.

And that's just a short resume. What it doesn't show is the rich human side of this affable man. Nor does it specify his accomplishments. In his early days at Woman's College, for example, Mr. Charlie was the one who pressed the legislature for additional funds. He also traveled the length and breadth of the state recruiting students and promoting the campus. When there was a job to be done, from teaching summer school to directing the college's placement service, he did it — for 30 years.

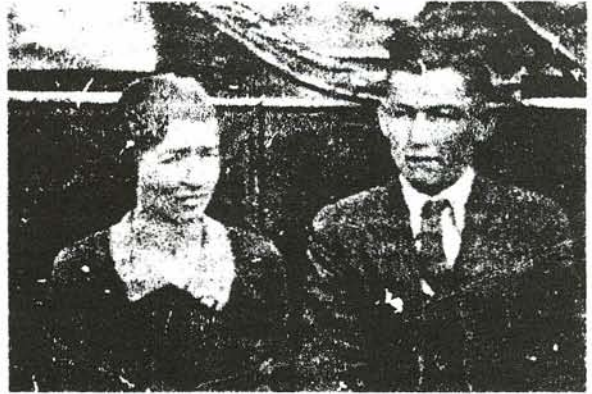
After he retired in 1964, Mr. Charlie moved to Raleigh in a different capacity, as an elected representative. But he remained a staunch friend of higher education. He led the floor fight in the House to consolidate the 16-campus university system and earlier helped win university status for A&T State College.

Through it all, Mr. Charlie maintained a self-deprecating sense of humor and perspective that often get lost in today's political fray. He was, in every respect, a good man who gave selflessly to make this a better community.

Surviving are his widow, Lela; sons, Wade W. Phillips and former Greensboro city council member Charles Phillips, Jr.; daughters, Carolyn P. Kingdon and Barbara P. Hoard of Kingsport, Tenn.; 11 grandchildren.



Callie Cheek Andrews (1896-1977)



Beulah Mary Cheek (1893-1951)
Charlie Lewis Cheek (1900-1964)



Mildred Andrews (1925) Lenora Andrews (1923)



Charlie Lewis Cheek (1900-1964), Bronnah Mae Scott Cheek 1911-
Charlie Franklin Cheek (1945-1946), Esther Maxine Cheek (Hill) 1938-



Front: Mildred Andrews (1925), Lenora Andrews (1923), Flora
Andrews. Back: Bill Andrews, Margaret Andrews (Dixon).



Lizzie Waddell Cheek (1862-1928)



Charlie Lewis Cheek (1900-1964)

**D. M. Phillips Celebrates
Birthday**

Bear Creek, Nov. 11 — About 400 relatives and friends gathered at the home of D. M. Phillips to celebrate his birthday, October 11, 1925.

Preceding the splendid dinner, which covered a 40 foot table, tributes were paid to Mr. and Mrs. Phillips in brief speeches by Rev. E. L. Heiss and G. H. Hancock. Divine blessing was asked by Mr. Hancock.

All of the living children of Mr. Phillips were present. Mrs. Phillips' mother, who is nearing 90 years of age; Elmer Rich, a brother of Mrs. Phillips; and several other members of the Rich family, from Asheboro, were present. Among the guests were people from Asheboro, Sanford, Raleigh, Carthage, Durham, and nine counties.

Mr. Phillips, who is the only surviving and the youngest of the ten sons of Dabney Phillips, was born Oct. 12, 1847. All of the brothers served in the Confederate army. They were Seal, Sphinx, Allen, John W., Capt. William B., Charles, Dr. C. Brinkley, and Allen. Rev. John W. Phillips was a local Methodist minister for 40 years. Several uncles of Mr. Phillips were doctors and preachers of note.

He was first married to Lucy Gardner, a daughter of Riley Gardner, of Randolph county, about 1868. To this union were born two children, Mrs. W. G. Powers and Walter, who died May 15, 1915. On January 17, 1875, he was again married. This time to Miss Delila Rich, a daughter of Thomas Pickney Rich, also of Randolph county. This union was blessed with seven children. The oldest, a son, who died in infancy; Mrs. John Sphinx Ritter; Mrs. E. M. Smith; Mrs. G. B. Smith; Mrs. S. R. Allred; Mr. Abajah and Mary Phillips. The latter is at home and Mr. Abajah is a painter in Raleigh.

Mr. Phillips still lives in the house built by his father in 1826. He still owns the pair of brogan shoes worn by his father when overtaken by death. He also owns his mother's spinning wheel, which is over 100 years old. He possesses splendid health for one of his years, and greatly enjoyed the birthday celebration given him by his relatives and friends.

G. C. P.



The old home of Dabney Mack Phillips



Doctor Chalmers Phillips (1840-1908)
Sarah Ann McManus Phillips (1840-1907)



Dabney Mack Phillips
(1847-1928)

Brinkley Phillips
(1842-1922)



William Briscoe Phillips
"Captain Bill" (1835-1920)

Above are four of the ten sons of Dabney and Amy Carroll Phillips. Three of the eight who served died while serving in the Civil War. The seven remaining sons lived to be well past middle age, ranging in ages at death from sixty-seven to eighty-five. Many of their descendants have been members of Fair Promise Church. Descendants of this family represent a large portion of the present membership.



Dabney Mack Phillips (1847-1928) Family

Delilah Rich Phillips (1850-1927), Mary Phillips Williams (1892-1966), Lizzie C. Phillips Powers (1870-1926), Mattie Jane Phillips Ritter

(1879-1955) Eutha Annie Phillips Allred (1889-1960), Amy Kizzor Phillips Smith (1881-1969), Charles Walter Phillips (1873-1915), Roena Phillips Smith (1883-1974), Abijah Anthony Phillips (1886-1937).



Abijah Anthony (Bige) Phillips (1886-1937), w/two of Roena Smith's sons



Charles Walter Phillips (1873-1915), Lucy Ellen Phillips (1870-1932)



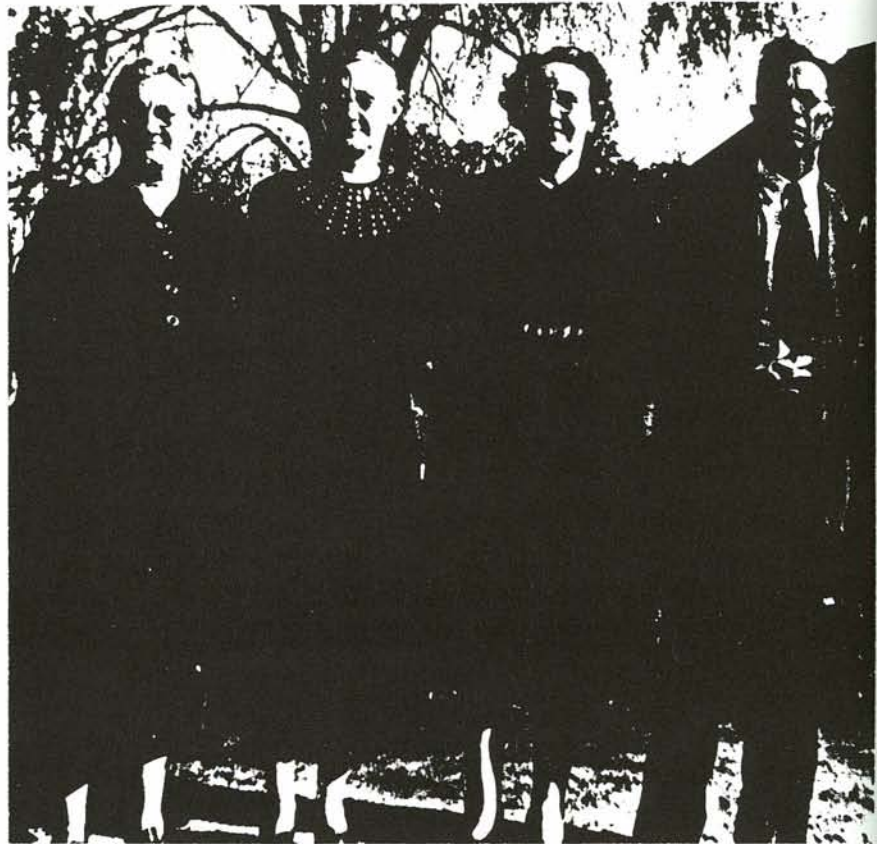
Roena Phillips Smith (1883-1974), Annie Phillips Allred (1889-1960)



Charles Walter Phillips Family
Lola Ann (1894-1972), Effie Mae (1899-1988), Mack (1901-1908), Gladys Jean (1905), Allen Warren (1907-1989)



Lola Ann Phillips Oldham
(1894-1972)



Lola Phillips Oldham (1894-1972), Effie Mae Phillips (1899-1988),
Gladys Phillips Cagle (1905), Allen Warren Phillips (1907-1989)



Effie Mae Phillips (1899-1988)
Allen Warren Phillips (1907-1989)
Gladys Jean Phillips (1905)



Seated: Lucy Ellen Phillips (1870-1932), Gladys Jean (1905), Allen W.
(1907-1989), Effie Mae (1899-1988), Omega Oldham (1918-)



Effie Mae Phillips (1899-1988)



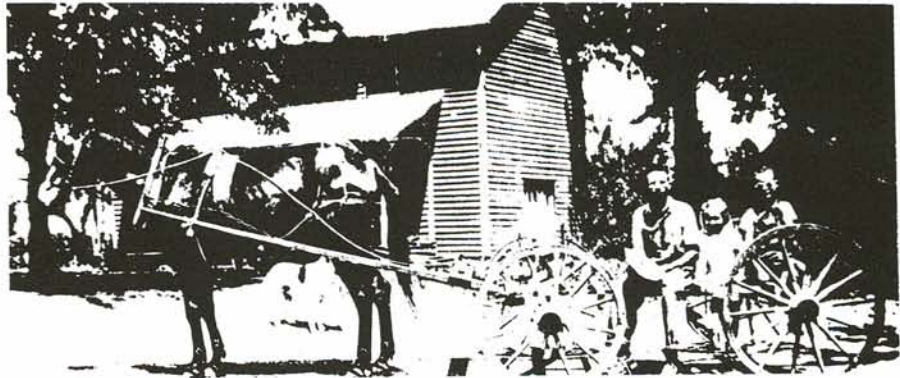
Allen Warren Phillips (1907-1989), Nancy Boyte Phillips (1901-1975)



Allen and Nancy Phillips



Nancy Boyte Phillips (1901-1975)



Allen Phillips with Annette (1941) and Walter (1949)



Beulah Annette Phillips (1941) with her doll, sitting on an oatmeal box



Lucy Coleene Phillips (1932), John Allen Phillips (1930), Beulah Annette Phillips (1941), Walter Lester Phillips (1939)



Walter Lester Phillips (1939)



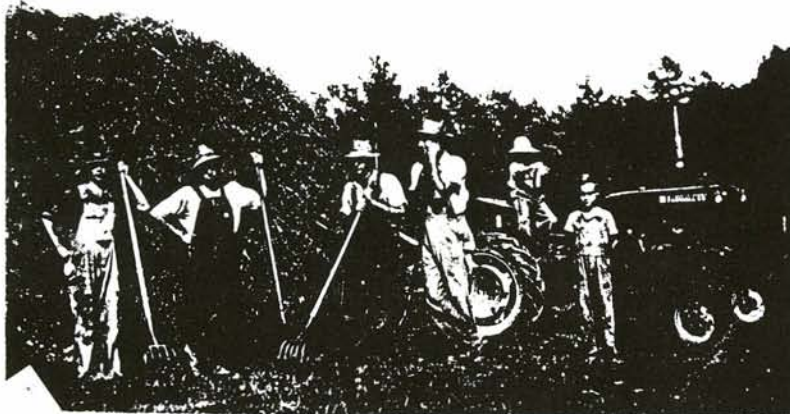
Elvin F. Allred (1918-1987)



Back: Amy Neal (1874-1956), Ennis Phillips (1880-1949), Cherry Pickett (1885-1963), Annie Allred (1889-1960). **Front:** Velma (1911), Allie (1912), Garland (1932), Gerald (1934), Nina (1909), Elmo (1932)



Amy Phillips Smith (1881-1969)
Roena Phillips Smith (1883-1974)



Allen Phillips (1907-1989), Spinks Phillips (1916), unknown, unknown, Annette Phillips (1941), Walter Phillips (1939)



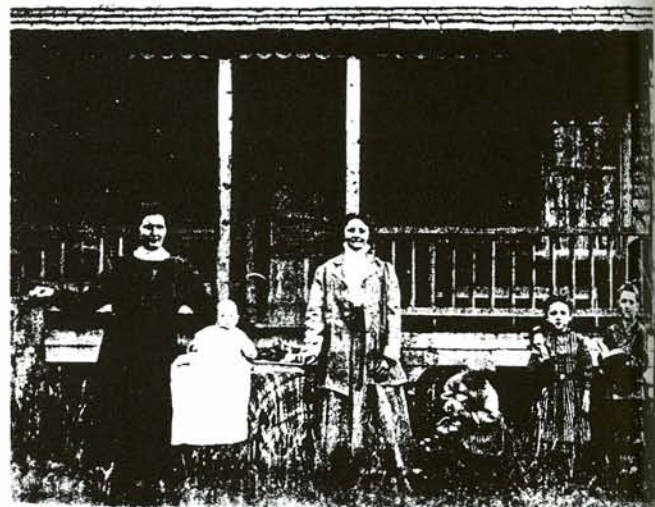
Clarence Bickett Allred
(1917-1982)



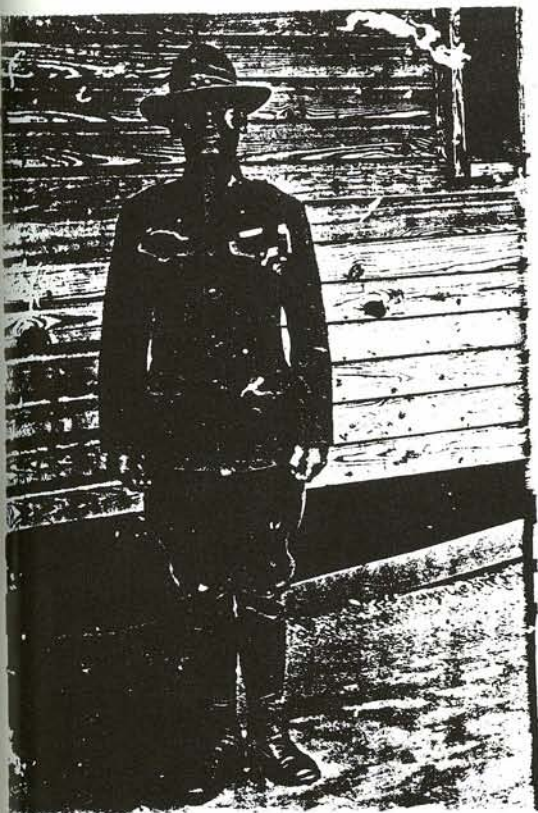
Harris Brinkley Phillips
(1877-1952)

Daniel Riley Phillips
(1872-1946)

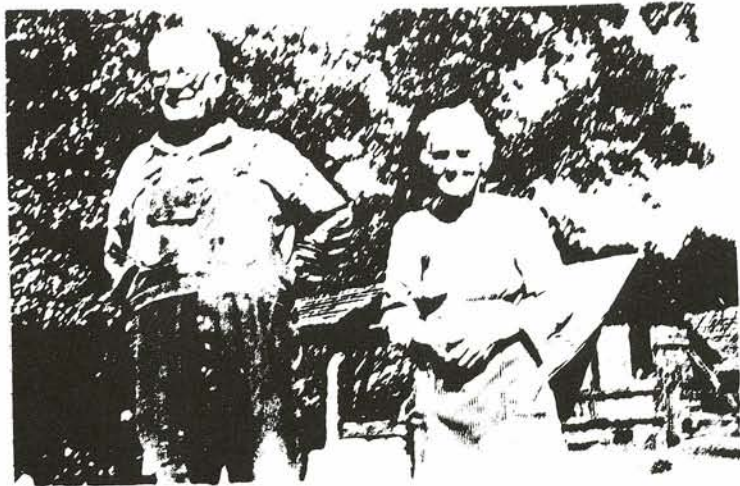
Lieura Ellen Phillips
(1874-1946)



Harris Brinkley Phillips Family
Mittie Lee Phillips (1884-1952), Newby (1909-1964), Cora (1878-1950), Melvin (1907-1930), Eva (1904-1979), Glenn (1902-1980).



Lawter Franklin Phillips
(1896-)



John William (Mr. Will) Phillips (1873-1955), Maggie Kirkman Kidd
Phillips (1879-1951)



Harris Brinkley Phillips
(1877-1952)



Brinkley Phillips (1842-1922), Caroline Gardner Phillips (1840-1906)



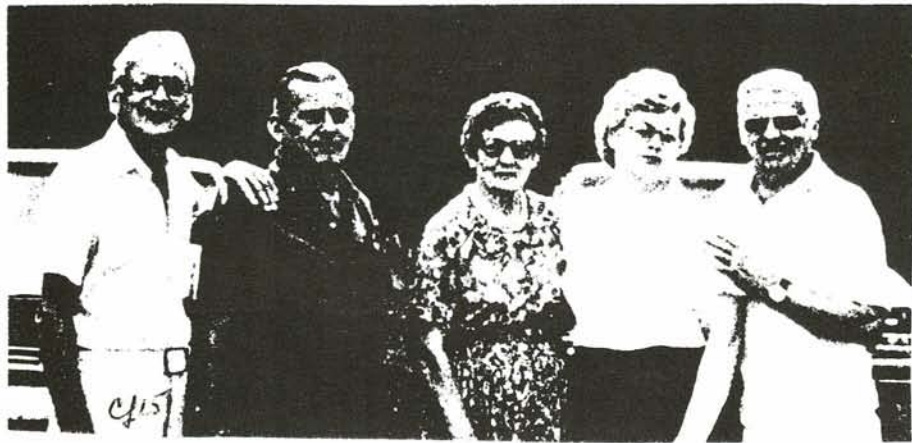
Family of Harris Brinkley Phillips (1877-1952), Mittie Lee Gerrey
Phillips (1884-1952)



Daniel Riley Phillips
(1872-1946)



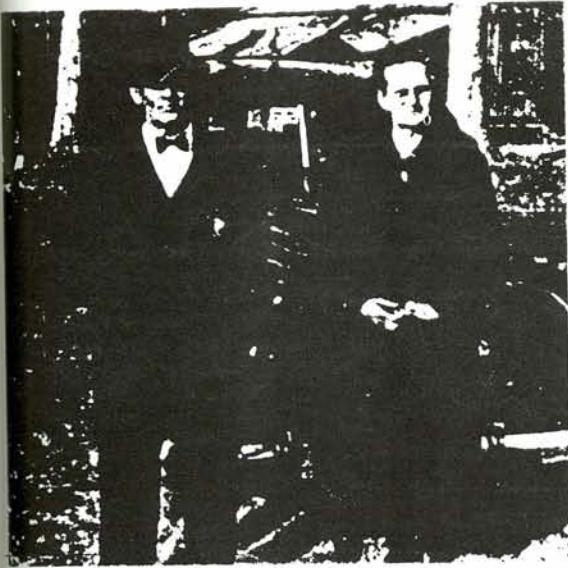
Daniel Riley Phillips (1872-1946)
Dora Hilliard Phillips (1881-1976)



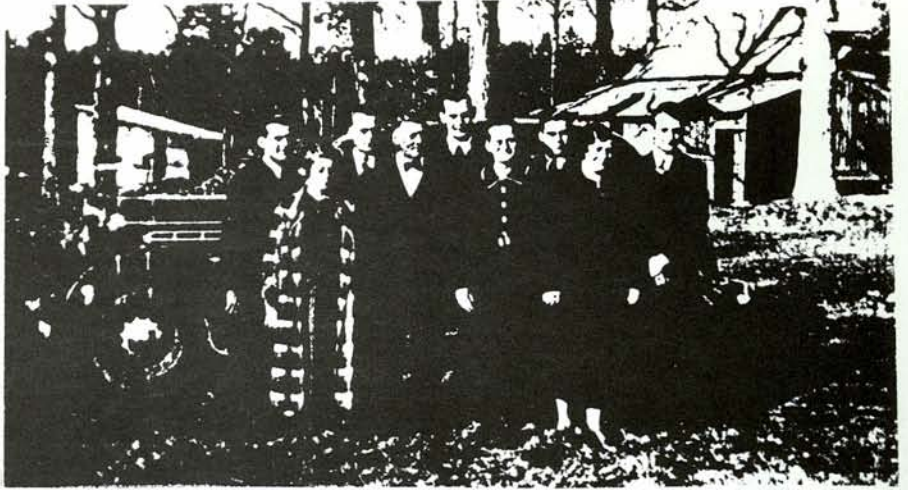
Office: Wrichal Phillips (1909-1967), Brinkley Street Phillips (1912),
Ora Alpha Phillips (1901), Joyce Lane Phillips Wallace (1923), Roland
Aubrey Phillips (1915).



Children, Grand Children and Great Grand Children of: Daniel Riley Phillips (1872-1946) and Dora Hilliard Phillips (1881-1976)



Daniel Riley Phillips (1872-1946), Dora Hilliard Phillips (1881-1976), Married 1/28/1900; (1930 Chevrolet in background. Joyce learned to drive it at twelve years of age).



DANIEL RILEY PHILLIPS FAMILY

Front row: Joyce Lane Phillips Wallace (1923), Daniel Riley Phillips (1872-1946), Dora Hilliard Phillips (1881-1976), Ora Alpha Phillips (1901). **Back row:** Brinkley Street Phillips (1912), Barney Wilbur Phillips (1905-1966), Staley Byrd Phillips (1907-1967), Roland Aubrey Phillips (1915), Office Wrichal Phillips (1909)



Cora Caroline Phillips (1878-1950)



Cora Caroline Phillips (1878-1950)



Roland Phillips (1915), Flora Street (1908), Dr. Murdo Eugene Street, Sr. (1866-1944), Joyce Phillips (1923), Candace Street (1913).



Marshal Deurant Phillips (1913-1983)
Donna Phillips Reynolds (1901)



Thomas Paul Goldston Family
 Marguerite Hugh Goldston (1899-1979), Paul Womble Goldston
 (1901-1950), George Tysor Goldston (1902-1913)



John Alexander Boyte (1880-1966), Beulah Durenda Caviness Boyte
 (1882-1930)



George Brady



Quilt made by women at Fair Promise Church, Charlie Lewis Cheek
 (1900-1964), Jessie McKenzie Neal (1913), Landis James Phillips (1952)

Special thanks to Fair Promise Methodist Church for hosting this celebration and for the delicious refreshments prepared by the Ladies of the church.

HAPPY BIRTHDAY



Mrs. Maude Phillips Finison
March 16, 1885

*For length of days, and long life, and peace,
shall they add to thee.*

PROVERBS 3 - 2

Birthdays Are a Gift From God

Where does *time* go in its endless flight—
Spring turns to fall and day to night,
And birthdays come and birthdays go
And where they go we do not know . . .
But God who planned our life on earth
And gave our mind and body birth
And then enclosed a living soul
With heaven as the spirit's goal
Has given man the gift of choice
To follow that small inner voice
That speaks to us from year to year
Reminding us we've naught to fear . . .
For *birthdays* are a *steppingstone*
To endless joys as yet unknown,
So fill each day with happy things
And may your burdens all take wings
And fly away and leave behind
Great joy of heart and peace of mind . . .
For *birthdays* are the *gateway* to
An *endless life of joy for you*
If you but pray from day to day
That He will show you the *Truth* and *The Way*.

- Helen Steiner Rice

So teach us to number our days, that we may apply our hearts unto wisdom.

Psalms 90:12



Maude Phillips Finnison
(1885-1989)
100th Birthday
March 16, 1985



Jesse Spinks Phillips
(1887-1989)
Maude Phillips Finnison
(1885-1989)
1985



Maude Phillips Finnison
(1885-1989)
Jesse Spinks Phillips
(1887-1989)
1985



Maude Phillips Finnison
(1885-1989)
101st Birthday, 1986

State of North Carolina

Operator's License License No. **373648**

NAME PRINT MAUD. FINNISON			
STREET AND NO.			
CITY OR POST OFFICE MCCONNELL N.C.			
AGE 49	COLOR White	SEX Female	WEIGHT 115 LBS.
HEIGHT 5 FT. 4 IN.	COLOR OF EYES Gray	COLOR OF HAIR Black	Previous License No.

Signature of Applicant—in full *Maude Finnison*

The above named person is hereby licensed to operate a motor vehicle until suspended, revoked or cancelled. Not valid until member card is received.

State of *Robert Shaw* DIRECTOR
North Carolina Division of Highway Safety



Robert Shaw Phillips
(1858-1938)

Issued to:
Maude Phillips Finnison
1934



Robert Shaw Phillips Family
Laura Lydia (1892-1974), Jesse Spinks (1887-1989), Maude Alice (1885-1989), Mary Elizabeth (1882-1936), L. Elma (1903-1968).



Robert Shaw Phillips
(1858-1938)
Espran Abigail Paschal Phillips
(1861-1937)

FRIDAY, AUGUST 26, 1988

Miss Maudie comes home

"Miss Maudie" came home this week.

That may not sound like much of an accomplishment to most folks, but for Maude Phillips Finson, known as "Miss Maudie" to her many friends in the Glendon community of northern Moore County, coming home was a small miracle.

Five weeks ago Tuesday, she was outside cleaning the windows of her home, getting ready for a revival meeting coming up at her home church in Glendon, Fair Promise Methodist — not the usually expected activity for a 103-year-old, but then there's very little that's not unusual about this spry centenarian.

"Didn't you always kind of pick up and sweep around and clean up the yard when a meeting was coming up?" Miss Maudie asks as she recalls the incident.

But as she was reaching to clean a window, "something slipped and I just fell," she recalled. The fall resulted in a broken hip, a disabling injury that has meant the end of walking and independence for many elderly persons.

Two weeks in Moore Regional Hospital in Pinehurst followed, then three weeks at Manor Care nursing center in Pinehurst, where she amazed the nurses by sailing through the physical therapy program to get back on her feet and walk.

Five weeks to the day from her fall, Miss Maudie came home this Tuesday.

"She's really an amazing lady," said Manor Care nurse Beth Abrams. Manor Care physical therapist Candy Harms said she was amazed at how quickly Miss Maudie recovered from the broken hip as she worked with her, and said the key was "she's in remarkably good health for someone her age."

Miss Maudie is supposed to be using a "walker" to support herself, said Pauline Stutts, a Putnam neighbor who was staying with her Wednesday afternoon.

"They gave me this walker and I've been using it some," Miss Maudie said about the nurses at Manor Care. "I'm walking pretty good and I can get the walking stick to help," she added. Mrs. Stutts commented that if she doesn't put the walker in front of Miss Maudie when she gets up, she goes without it.

A visitor drops by about that time and Miss Maudie is up on her feet in a flash without the walker, walking over to shake hands and welcome her guests.

She tells her guests how glad she is to be on her feet and back home again.

"That hurt worse than the fall, having to stay away from home," she said. Home for the big majority of Miss Maudie's 103 years has been Glendon.

"I was born right over here on the hill," she says, pointing towards the nearby farm where her parents raised five children. Miss Maudie was the second born and her brother Jesse was third. The other three are now deceased.

Jesse is a remarkable story in himself, going strong at 100, looking forward to his 101st birthday Thursday. He wasn't home Wednesday when this reporter visited. He had driven his car down to Pinehurst for a doctor's appointment.

"He's not sick," she said. "He just goes every so often to the doctor."

The only time Miss Maudie was during her long life was from Nov. 3, 1920, when she married Norman I. Finson, until Sept. 9, 1937, when he died.

She reels off the dates easily, displaying her memory still remains sharp. "She's sharp as a briar," observes Mrs. Stutts about Miss Maudie.

Her late husband was a magistrate and justice of the peace and she lived with him near High Falls until his death, when she moved back home. "He died young," Miss Maudie said of her late husband. "He was only 64 or 65."

Her brother Jesse was running a casket manufacturing company on the old homeplace, and Miss Maudie said she worked with him, sewing the linings for the caskets, until he retired in his mid-70s and sold out his casket business.

Jesse never married and the two have lived together at home since 1937, outliving all the members of their generation and some of the next generation.

Miss Maudie and Jesse have enjoyed excellent health over the years, and she said she supposed staying at home and working on the farm may be the reason.

"I remember picking 100 pounds of cotton in one day. We used to race to see who could pick the most," Miss Maudie said, recalling her younger years.

(For those who have never picked cotton, 100 pounds in a day is a lot!)

Still no stranger to work at 103, Miss Maudie resumed crocheting as soon as she got home Tuesday, her fingers still nimble and her eyes still sharp.

"If you run a job any good, you've got to stay after it," she observes.

And she adds at least one more reason for her and Jesse's long lives.

"One thing is there was never any drinking and carrying on in the family. That may be one reason why. But I just don't know for sure why I've lived so long. Me and my brother have lived longer than anybody else around here. You just keep on living and going on like anybody else," Miss Maudie concludes.





Maude Phillips Finnison (1885-1989)



Maude Phillips Finnison (1885-1989)
Made this quilt when she was 91



Maude Alice Phillips Finnison was born in Moore County, N. C. March 16, 1885. This means that on Friday March 16, 1984, she will be 99 years old. What a wonderful blessing to be alert and aware of almost a century of memories. Most of us have rarely even seen a 99 year old, because there just aren't that many of us that attain that status. I can think of only one other person in my entire life that I've seen, who lived to be that age.

What makes this situation even more astounding is the fact that her younger brother with whom she lives is only two years younger than she. Jesse will be 97 on September 1, 1984.

I have had the privilege of visiting in their home many times through the more than fifty years I've known them. It is still a treat to go there to visit and talk to them about their life and the many changes in life style they have seen take place in their nearly a century of living.

"Maudie", as she is fondly called by most people who know her, was married to Norman I. Finnison who died nearly 47 years ago. After his death, Maudie, having no children of her own, returned home to live with her father, who died the next year, her brother, Jesse and a sister Elma.

For at least ten years now Maudie and Jesse have lived alone, they having survived all the other members of their family. It is heart-warming to see how supportive they are

of each other as they accomplish the "chores" that must be done in order to survive. Jesse helps with a good bit of the cooking and some dish washing if necessary. Jesse will cook simple types of food for everyday living, but Maudie always seems to have a pound cake or some other dessert on hand, to insist that you share with them. Maudie tends to the washing of the clothes, but Jesse hangs them on the clothes line outdoors. They have their own system worked out as to who will do what. With a riding lawn mower Jesse does the yard mowing and he also does the pruning of the shrubbery. They have one of the most immaculate yards in the neighborhood.

Maudie has always made things with her hands. Despite her advanced age, she still continues this. She does a lot of quilting. Many people are interested in her quilts, if not for use and beauty, simply for the fact that someone her age is still doing things such as that.



Maude Phillips Finnison (1885-1989)
Jesse Spinks Phillips (1887-1989)

THE OLDEST MEMBER AT FAIR PROMISE

Thursday, May 25, 1989, Sanford, N. C. 27330

A thing that impresses me a great deal is her sewing. She still makes all her own clothes. Traditionally, she insists on making a new dress for her birthday each year. I'll have to admit that I have already asked about this years dress, and have already had a peek at it.

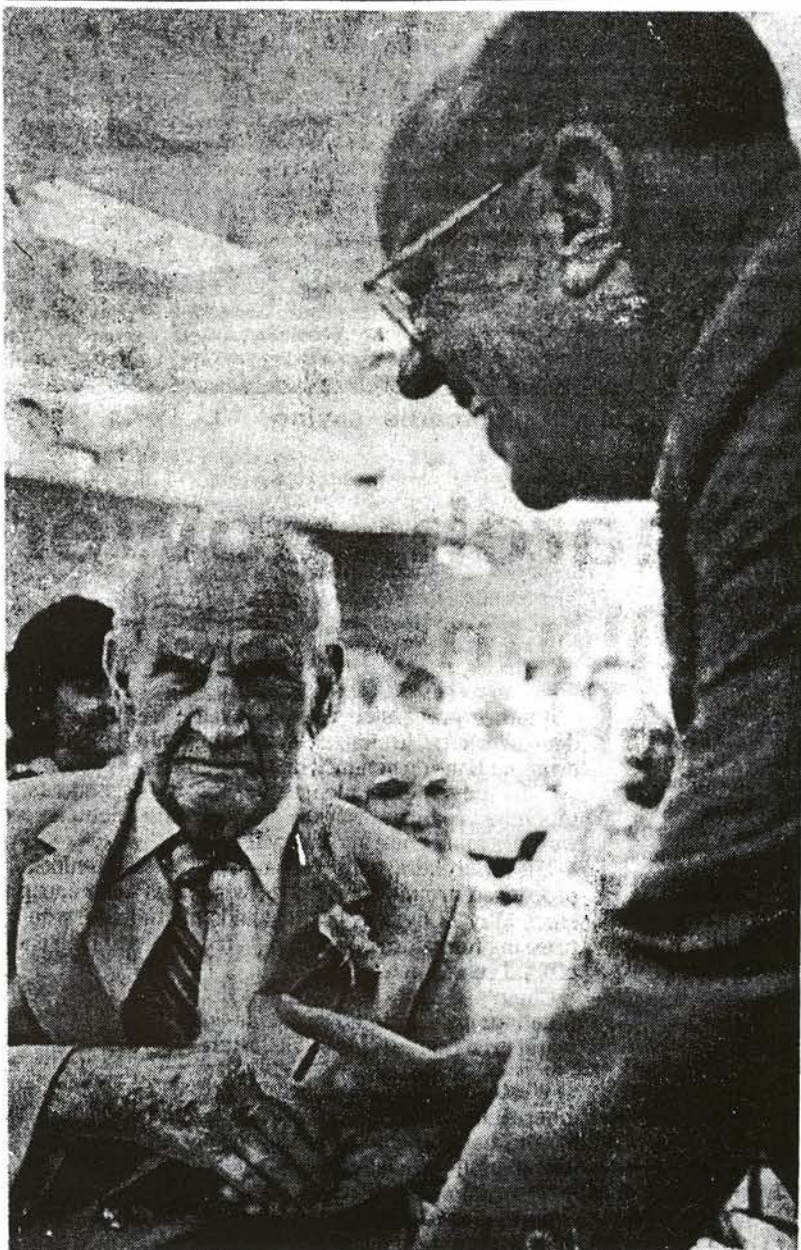
She loves company. She loves to have people come to sit and talk with her and she always likes to show her latest quilting project or whatever she happens to be working with. She maintains an eager interest in people, and loves nothing better than to go visit friends or family or have them visit her. She attends church regularly if the weather is just not too severe for her to be out in.

For more years than anyone else in the area can remember, Maudie has always sincerely been concerned when there is sickness or sorrow in the neighborhood. She, even yet, never ceases to offer help or guidance at such times. She often suggests some home remedies from years past. I'm not going to question anything she does and I might listen to it very carefully. She has already lived much longer than anyone else I know.

Although Friday the 16th is her birthday, a celebration for her will be held at Prosperity Friends Church near Highfalls on Sunday March 18th. Lunch will be shared after church in the Fellowship Hall by many of her friends and loved ones. This is an important event for her. She has spent quite some time on the telephone reminding people of her birthday celebration. She even asked me what I thought about certain plans for next years birthday!

She is a very remarkable lady. I, as do many others, value very highly and treasure very dearly the inspiration and blessing received each time I see her.

Emma Phillips Paschal
March, 1985



Albert Cox, chairman of the Lee County Board of Commissioners, congratulates Jesse Spinks Phillips, 101, the oldest person present at the Gay 90s luncheon Wednesday at the Lions Club Fairgrounds. Jesse, operator of a casket factory for many years, never married. He has been a member of Fair Promise United Methodist Church for 85 years. (Herald Photo/Jimmy Haire)

(Jesse died October 2, 1989)

Jesse Spinks Phillips, born September 1, 1887, is the son of the late Robert Shaw Phillips (1858-1938) and Espran Abigail Paschal Phillips (1861-1937). He is the oldest member of Fair Promise Methodist Church, having joined the church in 1901 with Rev. E. M. Snipes as pastor.

Up until recently Jesse has always lived at the old home place of his parents and grandparents. The home where he lived was built when Jesse was about six months old. At that time the house consisted of only two rooms, the kitchen where the cooking was done at the fireplace,



Maudie said she thought this flag ought to serve some purpose, so she used it for a bed spread. It stayed there for a couple of months.

which also supplied heat for the house, and the bedroom where the entire family slept. In addition to Jesse the family, at that time, consisted of his parents and two older sisters, Betty (1882-1936), and Maude (1885-1989) who died in January, 1989 at a little less than 104 years old.

Jesse remembers and relates many interesting things of earlier years in his life. He told some of the history of his home built in early 1888 when he was six months old. An addition was built to the house in 1897 consisting of two additional rooms. Jesse stated that he remembered the time well as it was built on his tenth birthday September 1, 1897. He remembered the men who worked that day on each of the four corners of the new structure. They were Ed Paschal (1856-), Albert Phillips (1866-1916), Harris Phillips (1877-1952) and Riley Phillips (1876-1948). At that time the interior portion was not completed. A few years later when the old part of the church at Fair Promise was to be torn down it was purchased by Ed Paschal who sold some of the timber to Jesse's father who used it to ceil and finish the interior of the two rooms.

Jesse frequently mentioned the old church which faced the river. The arbor stood in front of the old church. The arbor is mentioned and described in a letter written by the pastor, Rev. W. S. Chaffin, in 1859 as follows: "At Fair Promise the shelter is 40 by 80 feet, covered with shingles. It is on a most capital frame."

Also, Jesse remembered the old school hut which was purchased by the Methodist Church in 1817 to be used by the church at that time. He stated it was located somewhat toward the old spring remembered by so many.



Jesse Spinks Phillips
September, 1988
101 years old

Much of the time Jesse has been a dominate figure in the church during his eighty-eight years of membership. He began attending the North Carolina Conference as a delegate from the Glendon Circuit in 1935. He attended every year through 1988 except one. In 1955 he was in the hospital so Grady Mashburn, the alternate delegate, from High Falls attended that year.

Jesse did not marry. He spent his life as a devoted son and brother caring for his parents and his sisters.

Emma Phillips Paschal, 1989



Norman Isaac Finnison (1872-1937)
Maude Alice Phillips Finnison (1885-1989)



Mary Elizabeth Phillips (Betty Riddle)
(1882-1936)
Abijah Anthony Phillips ("Bige")
(1886-1937)
Laura Lydia Phillips (Barnes)
(1892-1974)



Maude Alice Phillips Finnison (1885-1989)
L. Elma Phillips (1903-1968)
Jesse Spinks Phillips (1887-1989)



Jesse Spinks Phillips
1887-1989



Lotie Phillips Gains (1887-1967)
James Wiley Gains (1892-1980)



Carl Brady Family
Marguerite Ann Brady 1914-
Marcus Harold Brady (1914-1983)
Lewis Eugene Brady (1908-)
Nancy Elizabeth Brady 1927-
Ila Mae Brady Dorsett 1912-



Loshia Phillips Brady (1889-1971)
Marguerite Ann Brady 1914-
Carl Brady (1885-1955)



Emory Capers Phillips
(1862-1910)



Sally Allen Hilliard Phillips
(1868-1942)



Coley Franklin Phillips (1892-1963)
Ollie Kennedy Phillips



Delphus Lawrence Phillips
(1903-1969)



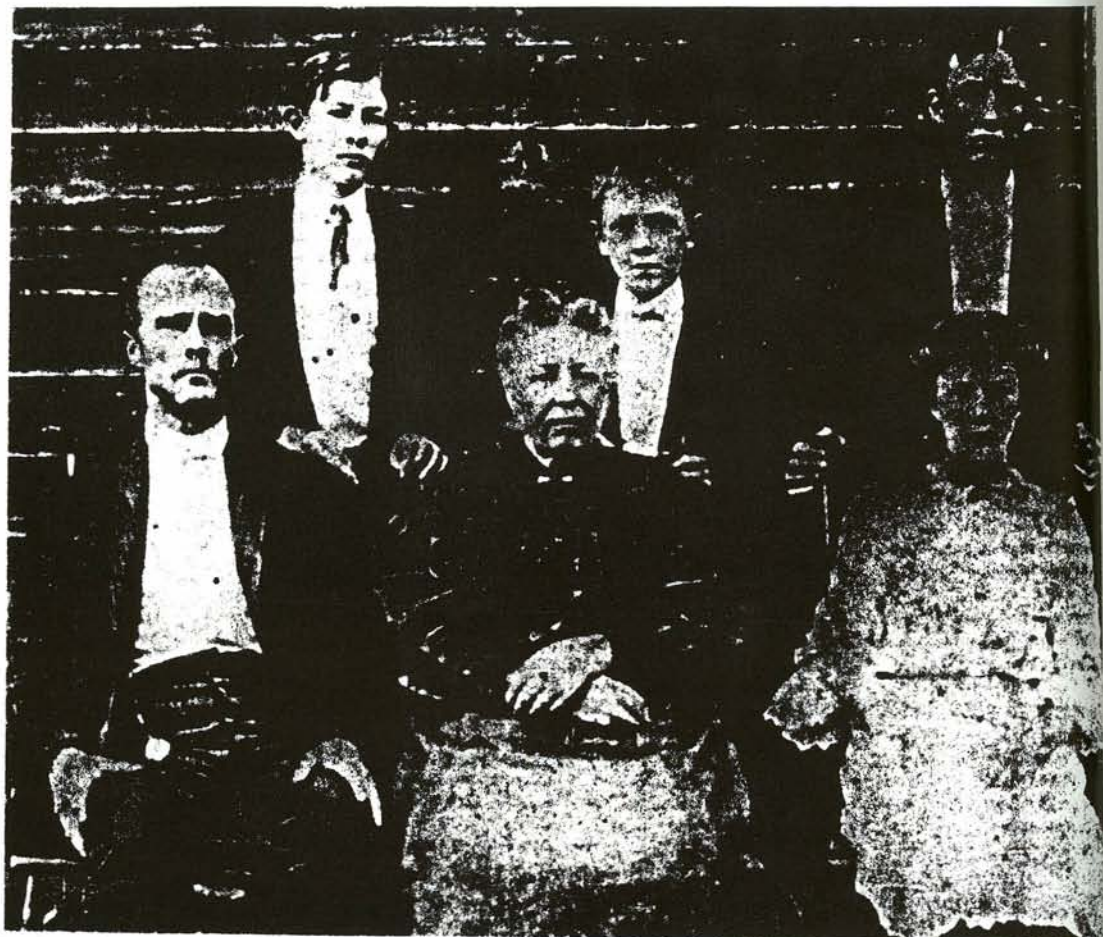
Nancy A. Phillips (1853-1922)
Lewis Brady (1908-)
Howard Brady (1910-1960)
Ila Mae Brady Dorsett (1912)



"Rune" Smith
Lotie Phillips (Gains) 1887-1967



Jerry H. Phillips (1851-1922)
Lucy Ann Paschal Phillips (1852-1933)



Front: Left to right: William Edward Paschal (1856-), Melissa Gilliam Paschal (1856-), Ola Melissa Paschal (1893-1986). **Back:** Left to right: Edward Hume Paschal (1892-1963), William Ennett Paschal (1895-1967), Robert Gilliam Paschal (1891-1956).



Hattie Phillips Wallace (1880-1966)
J. Benjamin Wallace (1890-1976)



Robert Paschal (1831-1910)



Lydia Phillips Paschal (1829-1912)



Albert Richard Phillips (1866-1916), w/ Paul Harris Phillips (1896-1974), Lieura Ellen Phillips (1874-1943), w/ Alma Annette Phillips (1898-1902), Standing: Florence Phillips Scott (1882-1950), Cora Caroline Phillips (1878-1950), Samuel Monroe Phillips (1872-1969), Gracie Phillips Kiser (1891-1927).

Albert Richard Phillips (1866-1916)
Lieura Ellen Phillips (1874-1943)



Elizabeth Ann Hughes Phillips (1832-1913)

Lieura Phillips and grandchildren, Hazel McAdoo 1925 (Front), Wilma Lee Ray 1931, Dorothy Mae Phillips 1933, Rachel Hartsell 1929, Albert Jonathan (Tom) 1927. (Back) Vera Kiser Gaines 1919, Eulon Albert Kiser 1917, Josephine Kiser Moody 1913, Eura Clifford Kiser 1912, Emeline Kiser Clark 1915.

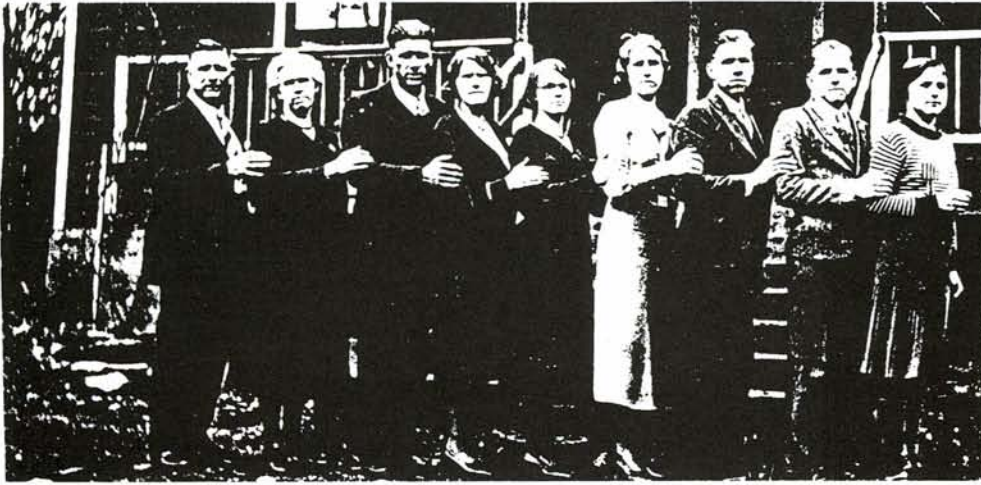
Amy Rene (Emmy) Phillips (1872-1941)



Local Cane Mill



Lieura Ellen Phillips (1874-1943), Warren Brinkley Phillips (1907-1978), Donna Phillips Reynolds (1901), Marshal Deurant Phillips (1913-1982)



Riley Dickerson Phillips (1876-1948), Ennis Neal Phillips (1880-1949), William Barringer Phillips (1908), Nina Phillips Goins (1909), Allie Phillips (1912), Sallie Phillips Sharp (1914), Lewis Spinks Phillips (1916), Dabney Mack Phillips (1917), Amy Phillips Wilson (1919).



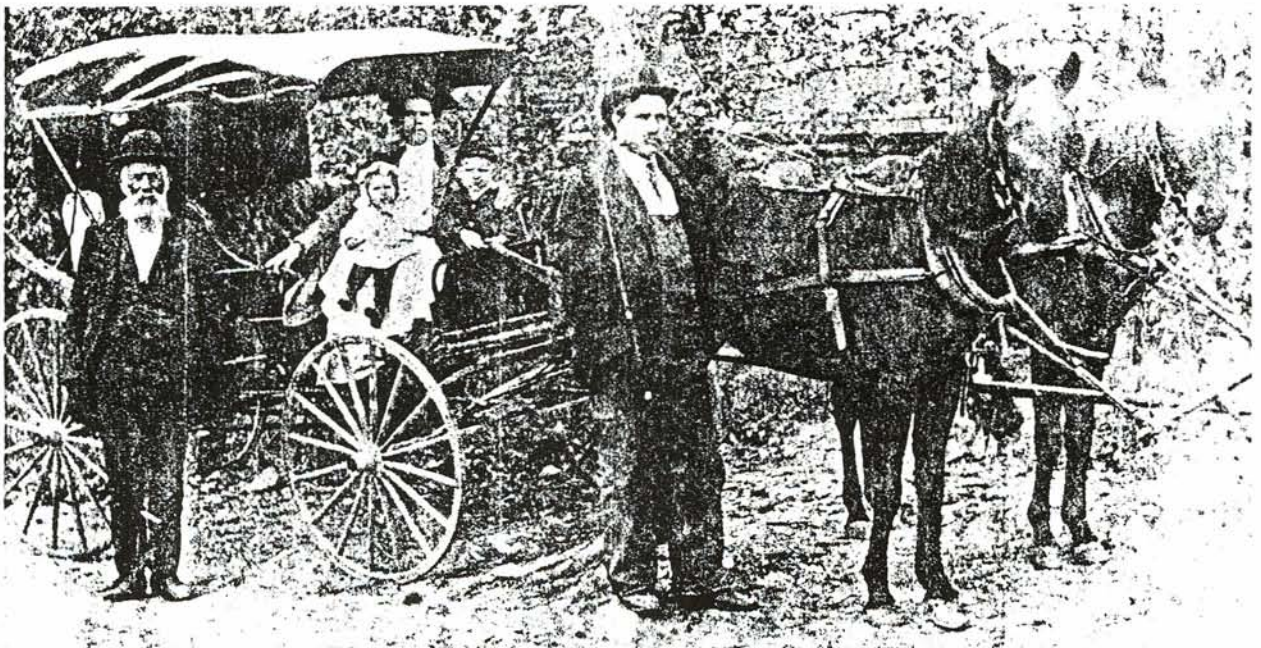
Riley Dickerson Phillips (1876-1948)
Ennis Neal Phillips (1880-1949)



Brinkley Tysor Phillips
(1882-1960)
Cherrie Millie Phillips
(1885-1963)



F. Gerald Phillips (1934), Earl Phillips (1940), Katherine Wilson (1941), Gail Phillips (1942), Carolyn Phillips (1939), Jerry Phillips (1941), Garland Phillips (1932), B. Velma Jones Phillips (1911), Barringer Phillips (1908), Nina Phillips Goins (1909), Elmo Ailiff Phillips (1932), Woodrow Wilson (1914-1972), Amy Phillips Wilson (1919), Allie Phillips (1912), Staley Phillips (1907-1967), Sallie Phillips Sharp (1914), Spinks Phillips (1916), Callie Lee Phillips (1922-1986), Mamie Lambert Phillips (1919), Dabney Phillips (1917), w/ Roger (1942), Ennis Neal Phillips (1880-1949), Riley D. Phillips (1876-1948).





Barringer Phillips (1908) w/ Gerald (1934) and Earl (1940), Nina Goins (1909) w/ Elmo (1932), Allie Phillips (1912), w/ Garland (1932), Jerry (1941), Carolyn (1939), Sallie Phillips Sharp (1914), Spinks Phillips (1916), w/ Gail (1942), Dabney Phillips (1917), w/ Roger (1941), Amy Phillips Wilson w/ Katherine (1941)



Riley (1876-1948), Ennis (1880-1949), Barringer (1908), Nina (1909), Allie (1912), Sallie (1914), Spinks (1916), Dabney (1917), Amy (1919)



Riley Dickerson Phillips Home
Riley (1876-1948) Ennis (1880-1949)



William Barringer Phillips (1908)
Velma Jones Phillips (1911)



(1927 snow)

Riley Dickerson Phillips (1876-1948), Ennis Neal Phillips (1880-1949), Dabney Mack (1917), Lewis Spinks (1916)



Elmo Ailiff Phillips (1932), James Robert Phillips (1930), Joy Lou Phillips (1950)

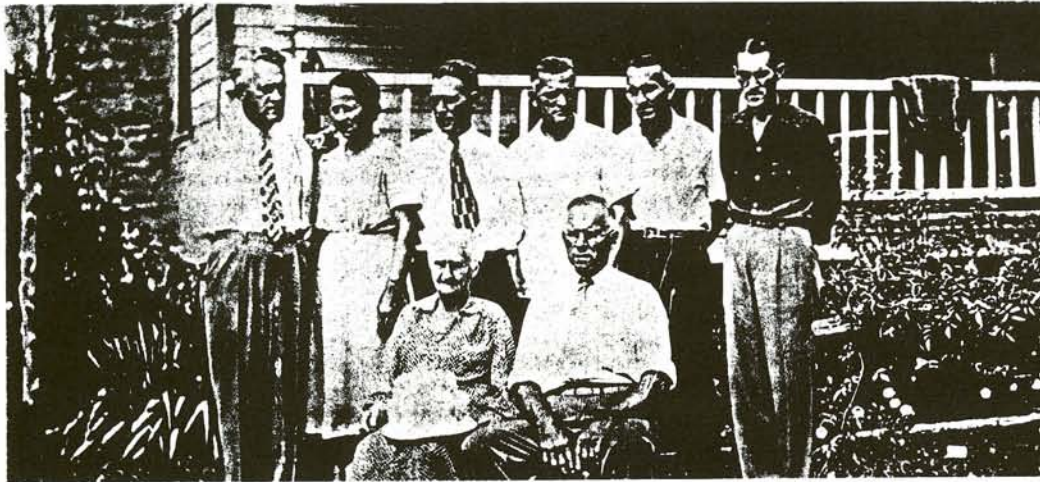


Riley Phillips Family

Ennis (1880-1949), w/ Dabney (1917), Riley (1876-1948) w/ Spinks (1916), William Barringer (1908), Lou Allie (1912), Sallie Rene (1914), Nina Mae (1909)



Helen Mae Neale (1931)
Clayborne Mack Neale (1907-1969)
Amy Irene Neale (1933)
Annie McKenzie Neale (1905)
Hilda Mozella Neale (1929)



Connor Roselow Neale (1877-1966) Family

William Henry Neale (1902-1977), Emma Neale Seawell (1904), Clayborne Mack Neale (1907-1969), Alfred Lane Neale (1908-1960), Willis Chaffin Neale (1911), James Roy Neale (1916), Amy Arrenia Phillips Neale (1874-1956)

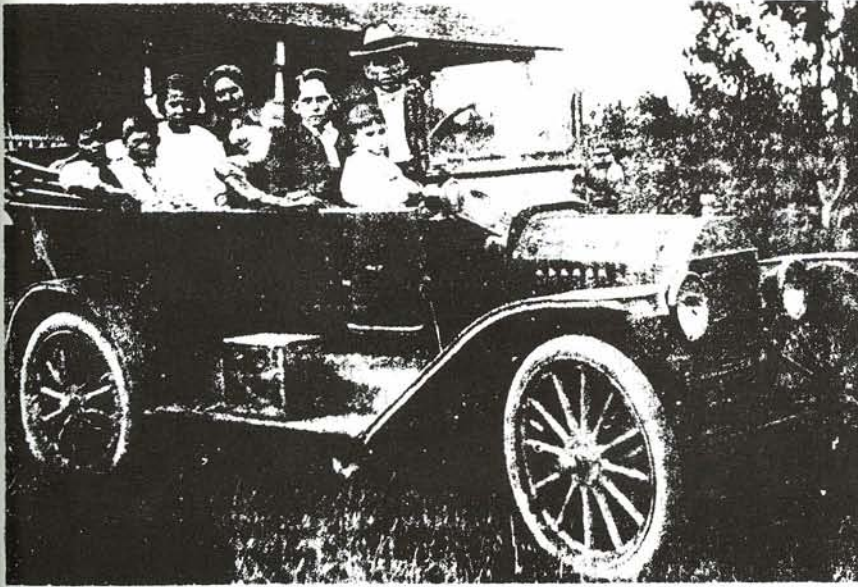


Helen Mae Neale (1931)
Clayborne Mack Neale (1907-1969)
Amy Irene Neale (1933)
Hilda Mozella Neale (1929)



Back row: Brinkely T. Phillips (1882-1960), Cherrie M. Phillips (1885-1963), Minnie B. Neale 1905, Amy Irene Neale 1933, Jessie Marie Neale 1933, Unidentified, Unidentified, Maggie L. Neale (1917-1981).

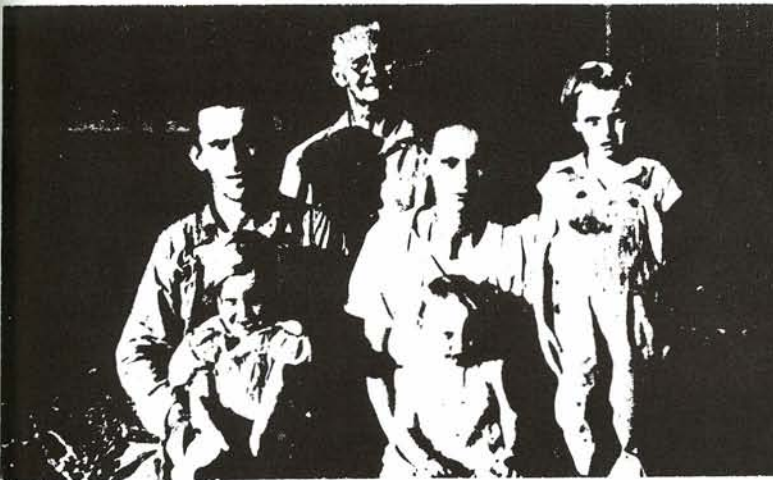
Front row: Amy Lois Neale 1940, Mary Beatrice Neale (1936-1978), Melvin R. Neale 1942, Nova Lane Neale 1936, William Larry Neale 1942, Eutha Ann Neale 1938, Bobbie Louise Neale 1935



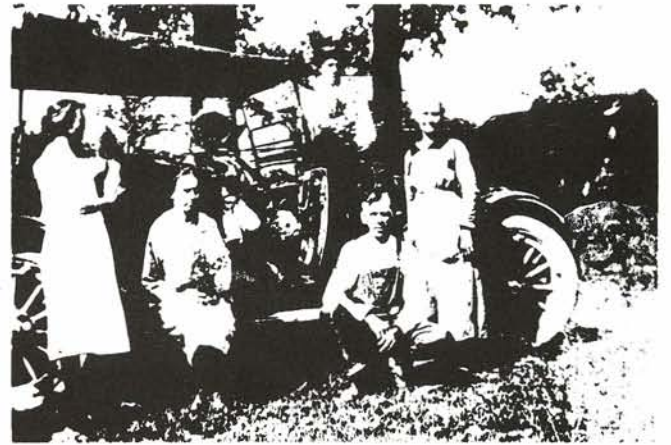
L to R: Clayborne Mack Neal (1907-1969), Alfred Lane Neal (1908-1960), Emma Neal 1904, Amy P. Neal (1874-1956), James Roy Neal 1916, William Henry Neal (1902-1977), Willis Chaffin Neal 1911, Connor R. Neal (1877-1966)



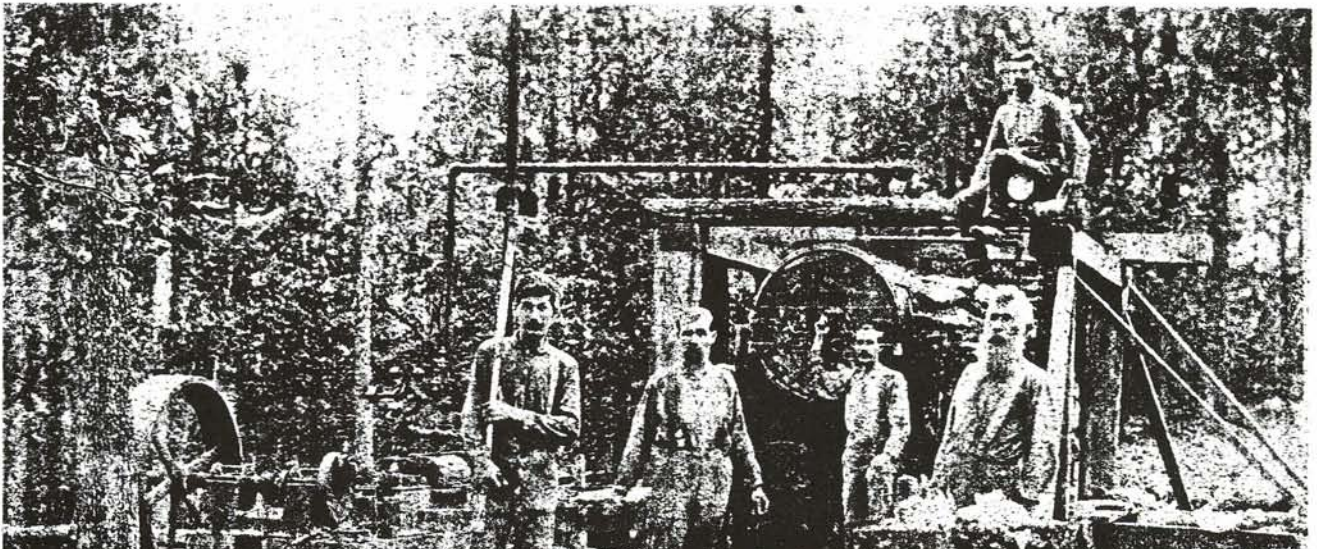
Timothy Charles Oldham (1967-1972)



Willis Chaffin Neal 1911, Amy P. Neal (1874-1956), Jessie McK. Neal 1913, Jessie Marie Neal 1933, Bobbie Louise Neal 1935, Mary Beatrice Neal (1936-1978)



Cherrie M. Phillips (1885-1963), Emma Neal 1904, Unidentified, Connor R. Neal (1877-1966), Amy P. Neal (1874-1956)



Riley Dickerson Phillips (1876-1948), top Will Phillips (1873-1955), George Hilliard, Charles Walter Phillips (1873-1915), William Briscoe (Captain Bill) Phillips (1835-1920)



L to R: Amy Phillips Wilson (1919), Dabney Phillips (1917), Spinks Phillips (1916), Sallie Phillips Sharp (1914), Allie Phillips (1912), Nina Phillips Goins (1909), William Barringer Phillips (1908)



Vallie Phillips Fields (1902) with her sister, Edna (1915)

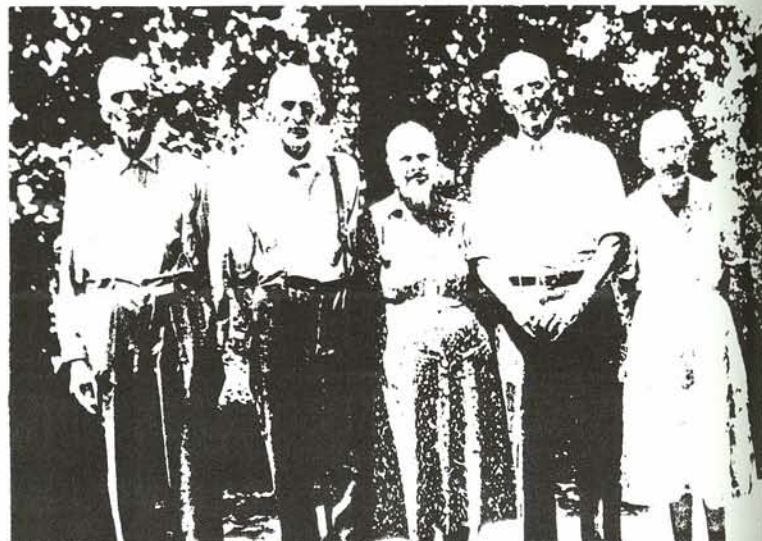


ALEXANDER H. (BUCK) YOW FAMILY AND NEIGHBORS

Front row L to R: John Yow, John Stone, Mishia Yow (Stone), Rebecca Jane Brewer Yow (1857-1931), Lessie Eva Yow (1903-1964), Vallie Marie Phillips (Fields) 1902, Eudora Etta Phillips (1876-1953) holding Clarence Perl Phillips (1907-), Doctor Arnold Phillips (1879-1947) holding Vernon Ray Phillips (1904-), Colon Yow, Newland Ellis, Seth Lambe, Malven Lambe. Back row L to R: J. R. Phillips, "Wellie" Ellis, Callie Yow (Page), Lola Yow (Huckabee), Mattie Andrews, Dee Andrews, Terrell Brewer, Burtis Yow, Joe Stone, Tom Johnson, Norman Yow, Mike Welch

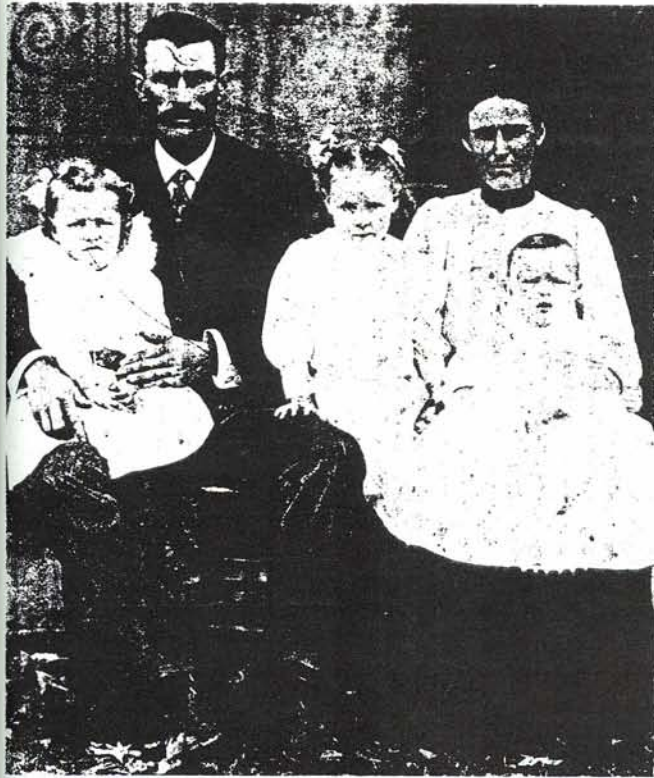


Alma Jane Shields (1903)



Doctor Chalmers Phillips Family

Charles Chalmers Phillips (1864-1947), Lewis David Phillips (1867-1947), Mary Robena Phillips Shields (1874-1953), Doctor Arnold Phillips (1879-1947), Sarah Florence Phillips Scott (1882-1950)



Doctor Arnold Phillips (1879-1947), Eudora Etta Phillips (1876-1953),
L to R: Vernon Ray Phillips 1904-, Vallie Marie Phillips (Fields) 1902-,
Clarence Perl Phillips 1907-



Doctor Arnold Phillips (1879-1947)
Eudora Etta Phillips (1876-1953)



Doctor Arnold Phillips (1879-1947)

He was the rural mail carrier who rode horseback delivering mail to the local post offices. His route included Fair Haven which was the post office located at the home of Rev. Lewis Phillips, Jr. near Fair Promise Church.



Mary I. Sherdon Phillips
(1856-1928)



Julius Green Shields (1868-1948) Family
Mary Robena Phillips Shields (1874-1953), Lala Bonnie Shields Maness
(1899), Alma Jane Shields Craven (1903), Ola Shields Creed (1901)



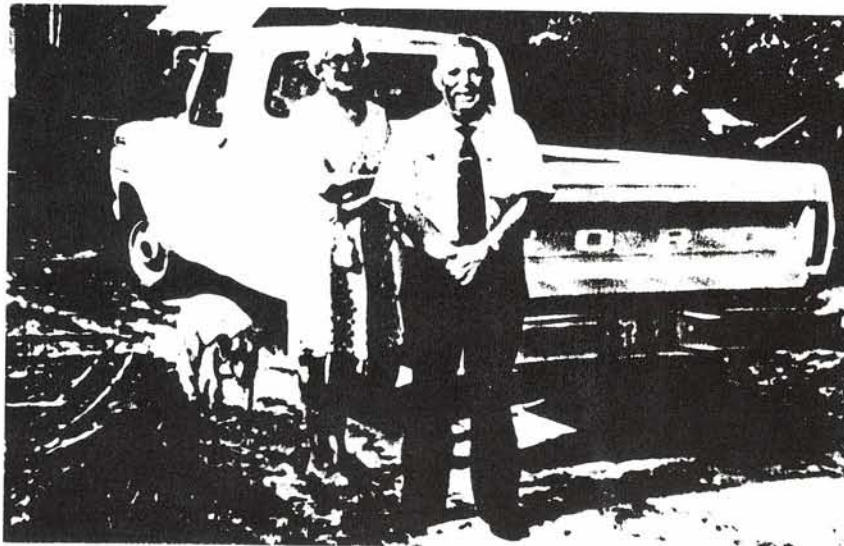
Julius Green Shields (1868-1948)
Mary Robena Phillips Shields
(1874-1953)



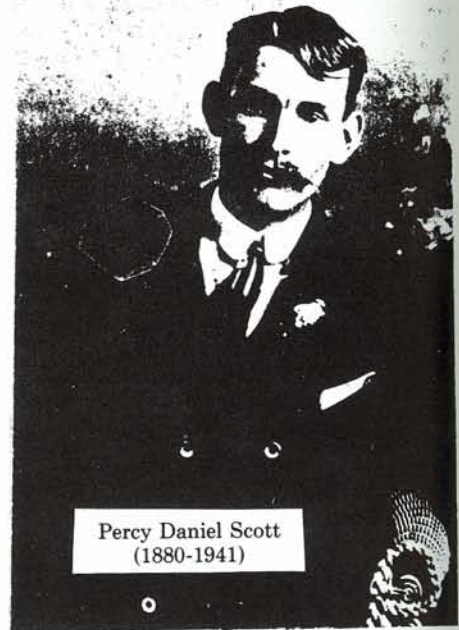
The Percy Daniel Scott Family
 Edith Frances Scott, Gurnie Scott (1915), Roe Scott (1913), Ralph Scott
 (1910-)



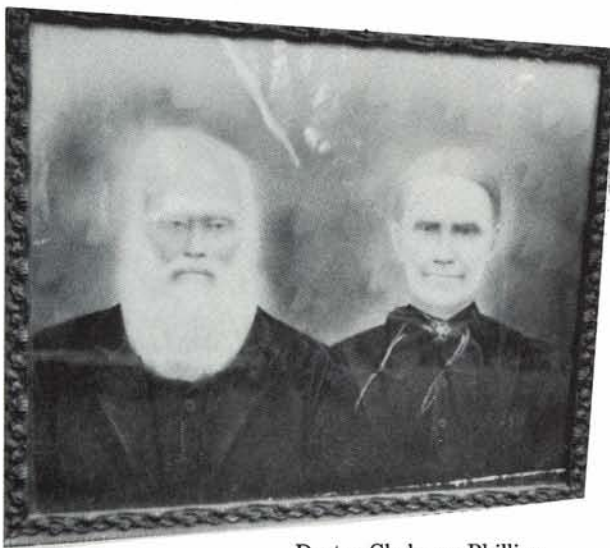
Percy Daniel Scott (1880-1941)
 Sarah Florence Phillips Scott (1882-1950)



Vira Lillian Phillips Davis (1902-)
 James Monroe Phillips (1923-1987)



Percy Daniel Scott
 (1880-1941)



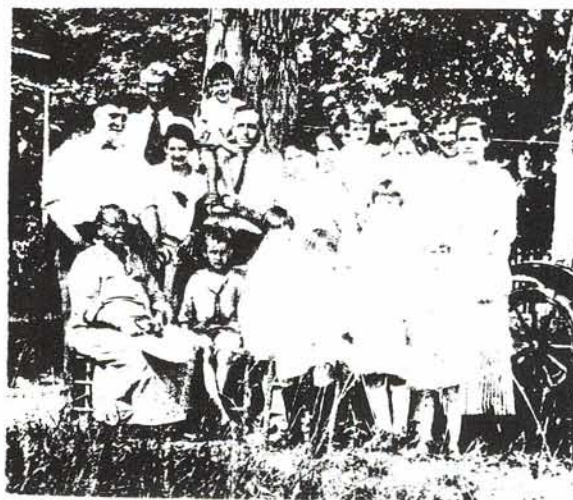
Doctor Chalmers Phillips
 (1840-1908)
 Sarah Ann McManus Phillips
 (1840-1907)



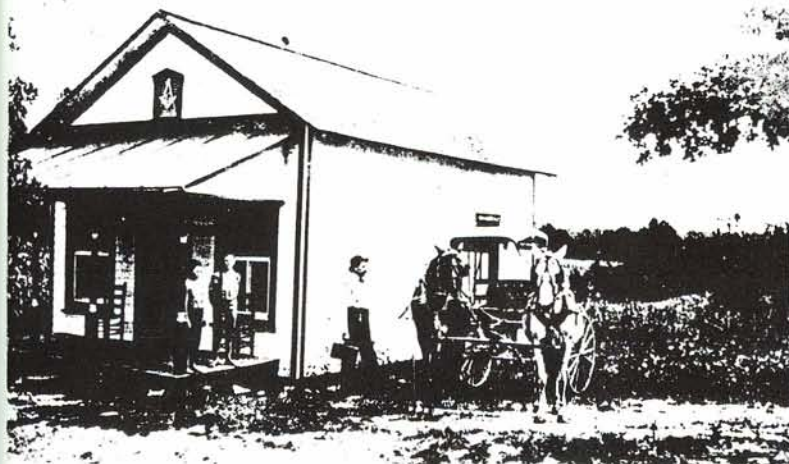
Ida Lou Davis Phillips (1877-1959)
 Lewis David Phillips (1867-1954)



On Ground: Harry E. Shields **On Mule:** Jean Evans Butler, Lucile Harrington (1917), Helen Rose Underwood (1918), Alvin E. (Buck) Underwood (1920), Charles Reddin Butler, Jr. (1917)



Front row: Sarah Ann Tysor Davis (1854-1924), Charles Reddin Butler, Jr. (1917), Lucile Harrington (1917), Kathleen Shields (1914), Mildred Phillips (1915), Helen Rose Underwood (1918). **Back row:** Dr. F. H. Underwood (1893-1978), John Edgar Shields (1871-1931), Mae Cole Davis (1886-1981), Dr. Joseph Franklin Davis holding Alvin Ernest (Buck) Underwood (1920), Dora Henderson Dowd (1891-1948), Lillie Davis Shields (1880-1944), Ida Davis Underwood (1892), Charles Reddin Butler, Sr. (1887-1967) holding, Jean Evans Butler, Nannie Davis Butler (1886-1989), William Josiah Harrington (1878-1961), Beulah Davis Phillips (1878-1961)



Dr. Caviness (1857-1911)



Mary Ruth Harrington (1911-1983)
Sallie Phillips (1908-1981)
Unidentified
Mildred Phillips (1915)
Unidentified



Blanche Davis Harrington, Age 16
(1880-1955)



Ralph Davis (1882-1912)



William J. Harrington (1875-1935)
Moore County Register of Deeds



William Josiah Harrington was the son of Thomas and Mary Jane Harrington. He was born on November 4, 1875, and died on December 25, 1935.



Thomas and Abner Harrington were very close brothers. They did many things together, including buying the farm and driving a covered wagon to and from Fayetteville. Thomas sitting on the left, Abner right.

G L E N D O N N. C.



June Harrington (1903-1973)
on "Charlie" at Glendon Depot



Bill Harrington (1905-1978)



Lucile Harrington (1917)
with "Shep"



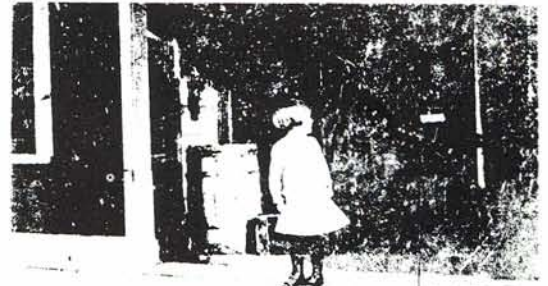
June Harrington (1903-1973), Bill
Harrington (1905-1978), Mary
Ruth Harrington (1911-1983)



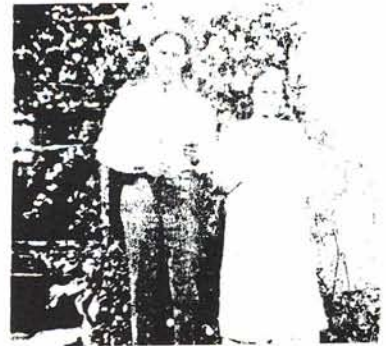
June Harrington (1903-1973)
with two-horse wagon



Front: Etta Dowdy, Mamie Nall, Flossie Dowdy. **Back:** Floyd Maness, Frank Maness, Herbie Maness.



Mary Ruth Harrington (1911-1983)



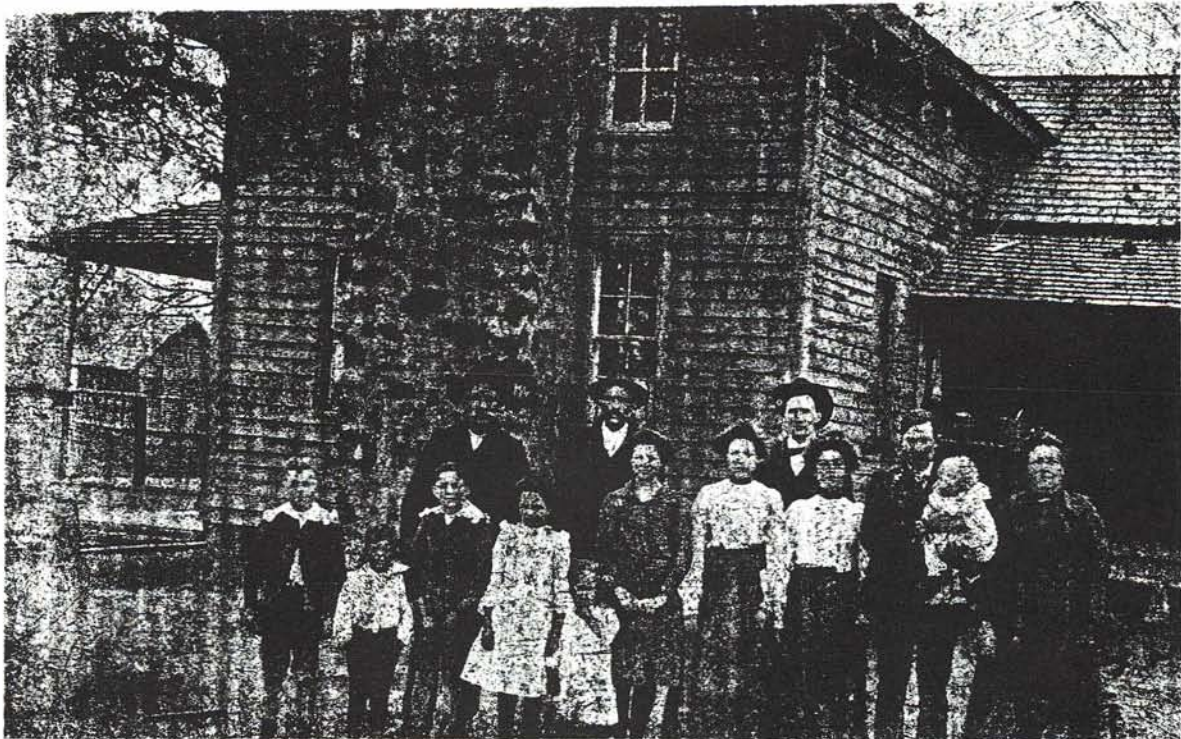
Herbert William Maness (1896)
Lala Shields Maness (1899)



Aleen Maness Langdon, Herbert W. Maness, Sr., Yoakum A. Matthews, Juanita Maness Matthews, Lala Shields Maness, Frances L. Maness, George Braddock, Herbert W. Maness, Jr., Barbara Maness Braddock

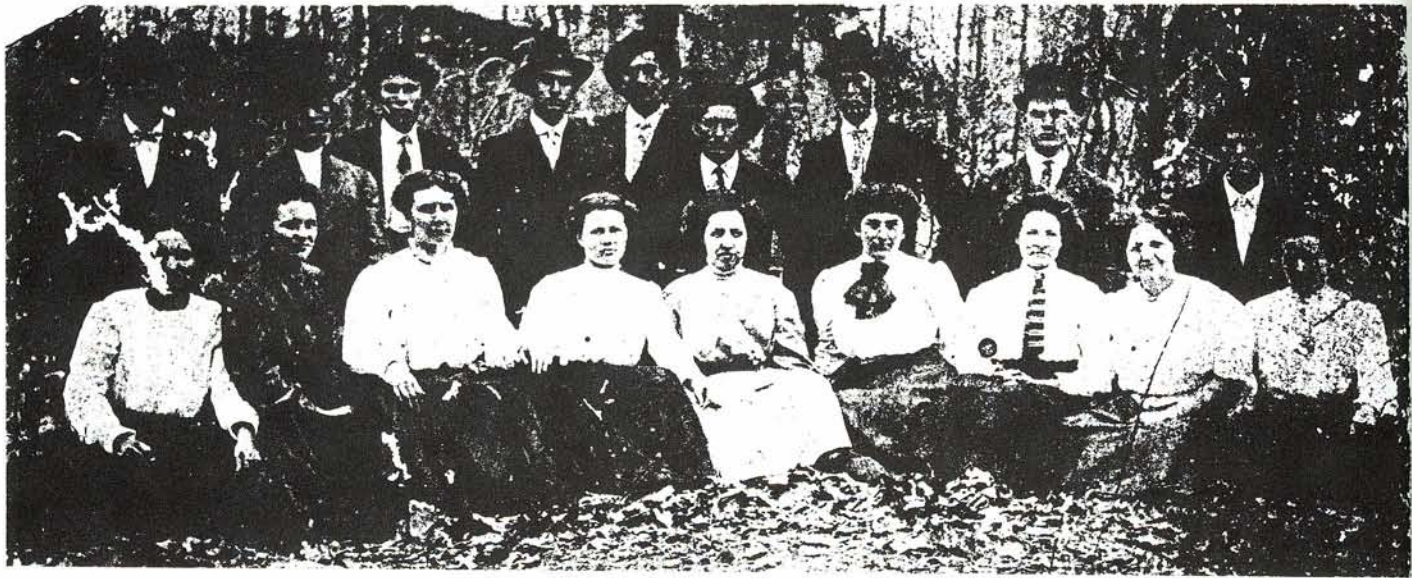


Ola Shields Creed (1901)
Alma Shields Craven (1903)
Lala Shields Maness (1899)



JIM FIELDS FAMILY

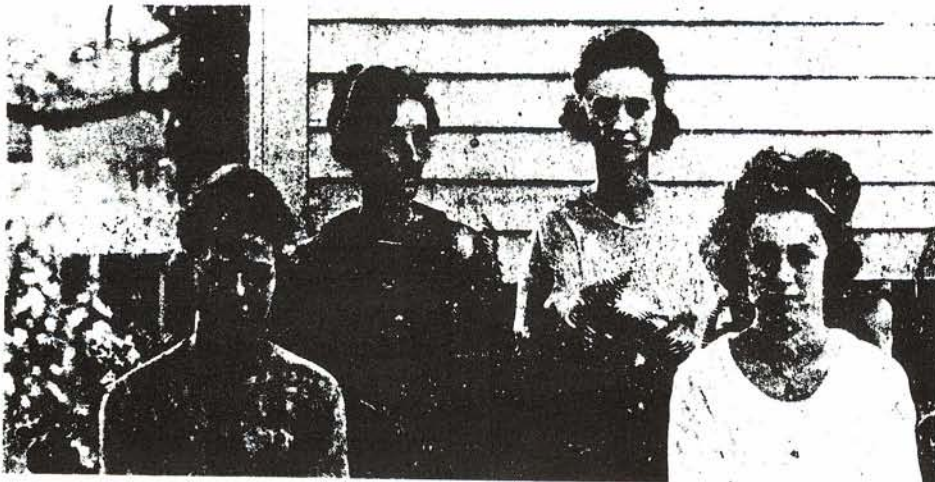
(Front row L to R): Coy Fields, Luke Fields, Ralph Fields, Kate Fields, Mossie Fields, Annie Fields, Ella Fields, Lorena Fields, Jim Fields holding Lynn Fields, Willie Ann Cole Fields. **(Back row L to R):** Henry Fields, Will Fields, Carbon Fields.



Front row, left to right: Kate Fields (1895-1918), unknown, Maude Phillips (1885-1989), Gracie Phillips (1891-1927), Ella Fields (1889-1972), Mary Riddle, Annie Fields (1891), Ronie Reynolds (1894), Mary Phillips (1892-1966). Back row, left to right: Myrick, unknown, Ed Brewer, Arthur Kiser (1888), unknown, Brinkley Phillips (1882-1960), Will Womble (1880), Jesse Phillips (1887-1989), "Bige" Phillips (1886-1937)



Front row, left to right: Ed Brewer, Brinkley Tysor Phillips (1882-1960), Richard Alexander Dowd (1893-1967), Jesse Spinks Phillips (1887-1989), William Hugh Womble (1880). Back row, left to right: Edna Reynolds (1892), Ella Fields (1889-1972), Ronie Reynolds (1894), Annie Fields (1891), Mary Riddle



TOM AND DELLA SHERDON ELLIS FAMILY
Ruth Ellis, Maggie Ellis, Hassie Ellis, Vallie Ellis



Left to right: Brinkley Phillips (1882-1960), Ella Fields (1889-1972), Arthur Kiser (1888), Cherry Phillips (1885-1963), Jesse Phillips (1887-1989), Annie Fields (1891), Lorena Fields (1887)



Front row seated: Lynn Fields (1902-1968), Willie Ann Cole Fields (1862-1926). Back row standing: Ralph Fields (1894-), Annie Fields (1891-), Mossie Fields (1900-), Luke Fields (1898-), Lorena Fields (1887-), Kate Fields (1895-1918)



THE GEORGE REYNOLDS FAMILY

1st row: Mary Belle (Mamie) Reynolds Alexander (1888-), Swannie Oletta Reynolds Shields (1887-), George Washington Reynolds (1860-1932), Annie Myra McPherson Reynolds (1869-1934), Nannie Lou Reynolds Mayberry (1891-), Edna Florence Reynolds Purvis (1892-). **2nd row:** Annie Ronie Reynolds Woodcock (1894-), Ollie Reynolds Johnson (1898-Living), Bonnie Reynolds York (1898-), Eva Lillie Reynolds Woody (1901-), Georgia Elizabeth Reynolds (1903-), Alice Melissa Reynolds Cox (1907-), Bessie Louise Reynolds Frye (1909-), Esther Omelia Reynolds (1911-Living), Nellie Eugenia Reynolds Goodnight (1913-Living)



THE GEORGE REYNOLDS FAMILY

First Row: Margaret Alexander, Charles Shields, Raymond Purvis, Clarence Elbert York, Jr., Paul Lyndon Johnson, Jr., Frances Woodcock, Linzy Mayberry, Jr., Harold Johnson, Elizabeth Ellis Wood, Lewis Alexander, Edgar Shields, Kathleen Mayberry, Anne Mayberry, (Baby). **Second Row:** Annabelle Shields Glasgow, (Baby), Dewitt Glasgow, Arthur Dewitt Shields, Swannie Reynolds Shields, Ervin Glasgow, George Washington Reynolds, Annie Myra McPherson Reynolds, (Baby), Oscar U. Alexander, Mamie Reynolds Alexander, Edna Shields, Edna Reynolds Purvis, Melvin Purvis. **Third Row:** W. O. Woodcock, Ronie Reynolds Woodcock, Paul L. Johnson, Ollie Reynolds Johnson, Clarence Elbert York, Bonnie Reynolds York, Clarkson Woody, Eva Reynolds Woody, Joseph Harris, Georgia Reynolds Harris, J. Vernon Cox, Alice Reynolds Cox, Bessie Reynolds (Frye), George Alexander, Glena Mae Alexander, (Baby), Swannie Shields, Frank Shields, Nuby Purvis. **Fourth Row:** Arthur George Shields (Bunk), Nellie Reynolds (Goodnight), Edgar Alexander, Esther Reynolds (Deese), Linzy Mayberry, Nannie Reynolds Mayberry, Jeva Mayberry

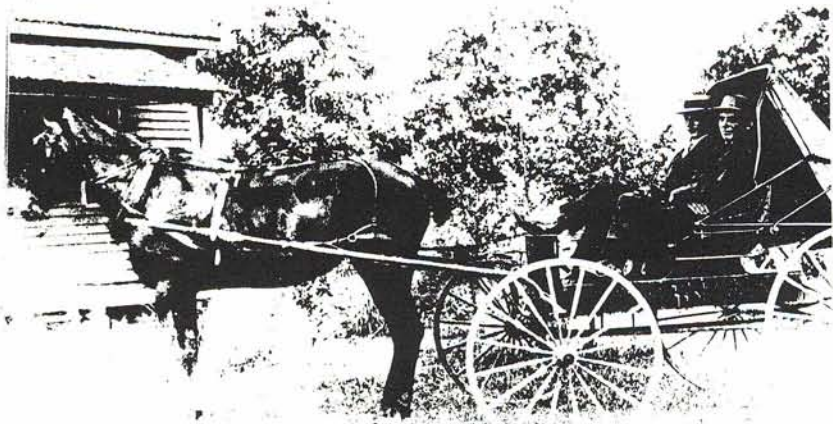


BESSIE LOUISE REYNOLDS AND TED LeROY FRYE WEDDING

Front Row: (George Alexander's daughter), Nellie Reynolds Goodnight (maid of honor), Ted LeRoy Frye, Bessie Louise Reynolds, Oscar U. Alexander, Ollie Reynolds Johnson, George Alexander (Best man), (George Alexander's daughter). **Back Row:** Margaret Alexander, Edgar Alexander, Edna Shields, Ernest Alexander, Alice Reynolds Cox, Lorene Honeycutt (organist), Jeva Mayberry Cox, Hugh Alexander, Esther Reynolds Deese, Arthur George (Bunk) Shields, Kathleen Shields



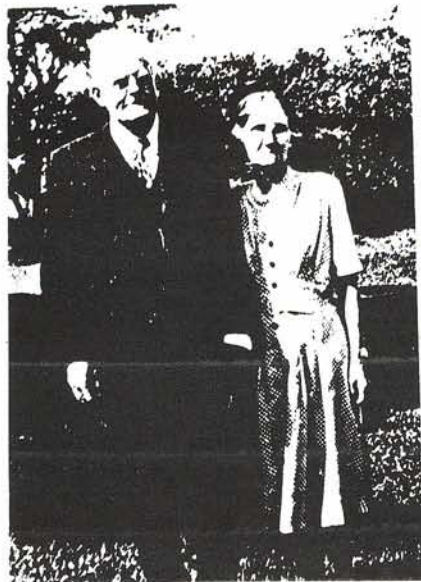
Left to right: Unknown, Edna McPherson Vestal, Unknown, Morton Vestal, Lillie Davis Shields (1880-1944), John Edgar Shields (1871-1931), Swannie Reynolds Shields (1887-), Oscar U. Alexander, Mamie Reynolds Alexander (1888-)



Alexander Luther (Sandy) Poe 1900-1964
Henry E. Phillips 1891-1960



Dora Henderson Dowd
(1891-1948)



Rev. & Mrs. W. A. Parsons
(Pastor at Fair Promise
1944-1948)



"Sandy" Jones



Fred Lee Shields
(1889-1958)



"Aunt Fannie Hancock"
100th Birthday — 1935



Robert Poe, Henry E. Phillips (1891-1960)
Alexander Luther (Sandy) Poe (1900-1964)



Henry E. Phillips
(1891-1960)



Ida Street, Sandy Poe
Lillian Street, Henry Phillips



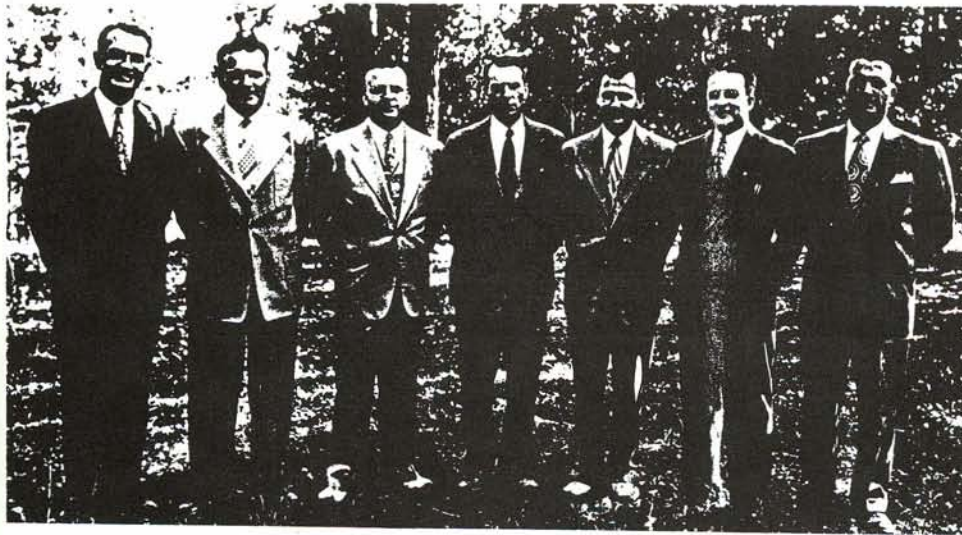
"Sandy" Poe (1900-1964)
Talmadge Phillips



"Sandy" Poe (1900-1964), Herley Paschal (1903), Baxter Paschal
(1894-1971), W. C. Goodall, Sr. (1869-1943), W. C. Goodall, Jr.
(1893-1972), 1927 Oldsmobile

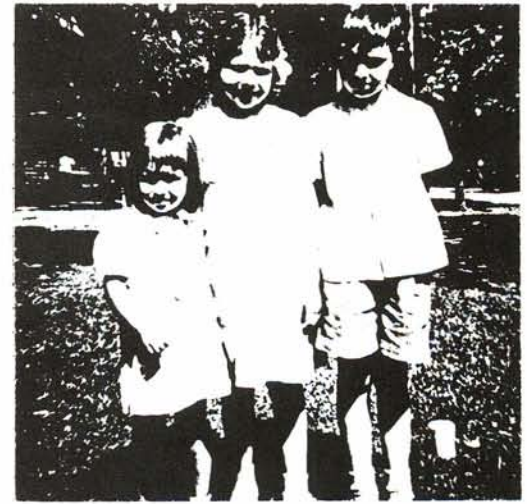


Ernest Herley Paschal (1903)
"Sandy" Poe (1900-1964)

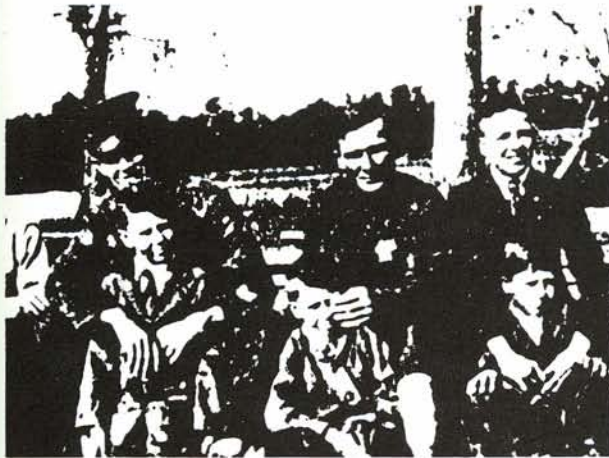


Paschal Brothers

Baxter Worth (1894-1971), Arthur Garner (1912-1983), Lawrence Hughes (1908), Julian Carr (1901), Luther George (1906-1982), Ernest Herley (1903), Donald Ira (1910-1976)



Martha Louise Paschal (1946)
Nancy Wilbert Paschal (1944)
Julian Carr Paschal, Jr. (1942-1959)



George Luther Paschal Family

LF: Herley (1903), George (1854-1932), w/ Lawrence (1908), Julia (1871-1927), w/ Donald (1910-1976).

LB: Luther (1906-1982), Carr (1901), Josie (1896-1962), Virginia (1899), Mollie (1891-1980)



William Ennett Paschal (1895-)
Virginia Spencer

Paschal Brothers

Baxter (1894-1971), Archie (1889-1936), Herley (1903), Luther (1906-1982), Arthur (1912-1983), Lawrence (1908)



(Back) Virginia Paschal Goodall (1899), Josie Paschal McDaniel (1896-1962), Mollie Paschal Shields (1891-1980). (Front) Sybil McDaniel, Julia Belle Shields (1917), Edith Gray McDaniel, Virginia (Boots), Goodall (1923), Rachel McDaniel (1923)



Holton Shields (1914-1975)
Luther Paschal (1906-1982)
Vincent Shields (1912)



Jesse Phillips — Whorton Shields (Front of church before remodeling)

Rev. Lewis Phillips, Jr. Family



Rev. Lewis Phillips, Jr.
(1806-1902)



Nancy Edwards Phillips
(1809-1890)



Malphus Spain Phillips
(1835-1918)



Emeline Phillips
(1833-1864)



Candace Phillips Street
(1843-1906)



Elmira Phillips Johnson
(1845-1897)



Eliza Phillips Siler
(1847-1879)



Martha Juliet Phillips
"Aunt Jule"
(1849-1935)



Augusta Louisa Phillips
(1851-1898)



Malphus Spain Phillips Family

George Pierce Phillips (1874-1932), Robert Mastin Phillips (1865-1913), Baxter Spain Phillips (1870-1944), Louis Capers Phillips (1862-1952), Joseph Mather Phillips (1877-1946)



Mary Emma Phillips
(1867-1893)



Joseph Mather Phillips Family

Back: Robert Louis Phillips (1919-1977), Joseph Mather Phillips Jr. (1923), Florence Phillips Hewett (1915), Emma Phillips Paschal (1921), Julia Phillips Shepherd (1917-1989)



Wilbert Dixon Phillips Muse (1897-1926), Effie Elizabeth Muse (1918-1989), Nancy Edwards Phillips Wood (1896-1983)



Joseph Mather Phillips (1877-1946)
Marion Lee Gray Phillips (1886-1959)



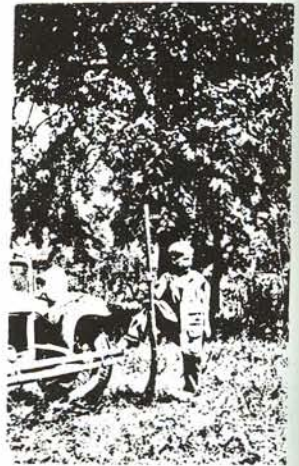
Children in front: Georgia Ann Phillips (1948), Steven Crosby Paschal (1944), Marion Lee Shepherd (1947), Leslie Wilsdon Hewett, Jr. (1944), Robert Louis Phillips, Jr. (1943), Julia Ann Phillips (1946), Frances Jane Weir (1947), Candace Jane Phillips (1946), Baxter Worth Paschal, Jr. (1946), Celia Ann Hewett (1948). **Standing:** Lewis Phillips (1920), Elma Bailey Phillips (1921-1984) holding: Lewis Phillips, Jr. (1951), Wilma Baber Phillips, Joseph Mather Phillips, Jr. (1923), Marion Gray Phillips (1886-1959), Robert Louis Phillips, Sr. (1919-1977), Marie Smith Phillips (1926), Julia Phillips Shepherd (1917-1989), Rev. Leslie Wilsdon Hewett, Sr. (1914-1982), Andrew Jackson Shepherd (1920-1982), Florence Phillips Hewett (1915), Emma Phillips Paschal (1921), Florence Emily Hewett (1940), Baxter Worth Paschal, Sr. (1894-1971)



Mary Emma Phillips (1921)
 Emily Cherry Phillips (1912)
 Louis Capers Phillips (1862-1952)
 Florence Gray Phillips (1915)



Joseph M. and Marion G. Phillips



"Little Joe"
 Joseph M. Phillips, Jr. (1923)



Helen Street (1899-1963)
 Ida Street (1903)
 Lillian Street (1901-1979)
 Candace Phillips Street (1843-1906)



Lillian Street (1901-1979)
 Murdo Eugene Street, Jr. (1911)
 Helen Street (1899-1963)



Martha Juliet Phillips
 (Aunt Jule)
 (1849-1935)



Malphus Spain Phillips
 (1835-1918)



Richard Street Family
 Murdo Eugene, Sr. (1866-1944), Louis Bascom (1869-1966), Charles Lee
 (1864-1897), Richard (1822-1899), Candace Phillips (1843-1906), John
 Dobbin (1858-1950), Annie McQueen (1877-1969), Richard Watson
 (1874-1961), Frank Edwards (1879-1957)



Annie Street Flinchum
 (1877-1969)



Dr. M. Eugene Street Family
 Helen (1899-1963), Lillian (1901-1979), Ida (1903), Ruth (1906), Flora
 (1908), Eugene, Jr. (1911), Candace Louisa (1913), Ollie Elizabeth
 (1915).



John D. Street
 (1858-1950)



Dr. M. Eugene Street, Sr.
 (1866-1944)
 Ollie Brewer Street
 (1872-1947)



Thomas Edward Street (1914)
Louis Bascom Street (1869-1966)
Myra Lewis Hunter Street (1881-1967)



Louis Bascom Street (1869-1966)
Myra Lewis Hunter Street (1881-1967)
Thomas Edward Street (1914)



Thomas Edward Street
(1914)



Melissa McQueen Street (1912)
Richard McIntosh Street (1910-1987)



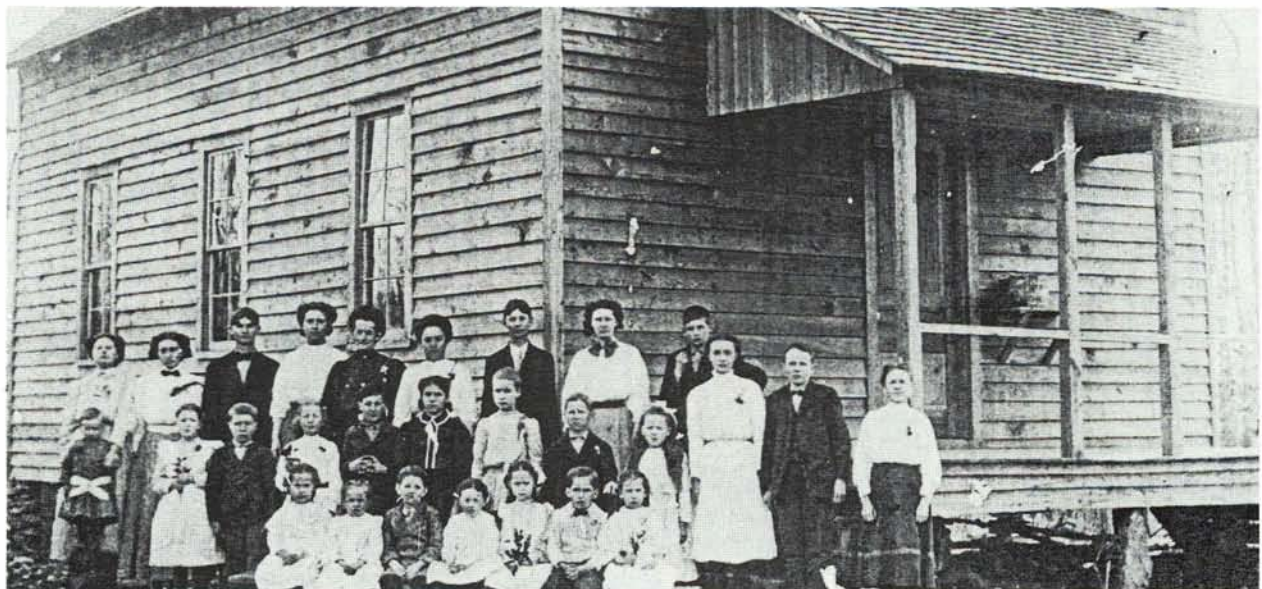
Frank Edwards Street
(1879-1958)



FAIR PROMISE CHURCH GROUP — 1908

1st row: L to R (four men seated): Charles Walter Phillips (1873-1915), Robert Shaw Phillips (1858-1938), Emory Capers Phillips (1862-1910), John Dobbin Street (1858-1950). **2nd row:** Jane Phillips, Unidentified, Unidentified, George Tysor Goldston (1902-1913), Paul Womble Goldston (1901-1950), Unidentified, Unidentified, Marguerite Hugh Goldston (1899-1979) Unidentified, Unidentified, Sally Allen Hilliard Phillips (1868-1942). **3rd row:** Unidentified, Unidentified, Unidentified, Unidentified, Robert Gilliam Paschal (1891-

), Ola Melissa Paschal (1893-), Edward Hume Paschal (1892-), Unidentified, Unidentified, Unidentified. **4th row:** Martha Juliet Phillips "Aunt Jule" (1849-1935), Unidentified, Robert Phillips, Mary Elizabeth Phillips (1882-1936), Dothan Burroughs, Roena Phillips (1883-1974), Maude Alice Phillips (1885-1989), Terrance Benner (1892-1970), Eutha Annie Phillips (1889-1960), Lotie Phillips (1887-1967), "Rune" Smith



BRISCOE SCHOOL 1910

Seated (front): Emma Neal (1904), Gladys Phillips, Glenn Phillips (1902-1980), Eva Phillips (1904-1979), Alma Shields (1903-), Henry Neal (1902-1977), Elma Phillips (1903-1968). **Standing 2nd row:** Warren Phillips (1907-1978), Ola Shields (1901-), Arthur Phillips, Effie Phillips, Gladys Phillips, Virginia (Virgie) Phillips, Lala Shields (1899), Ernest Phillips, Donna Phillips (1901). **Standing 3rd row:**

Gracie Phillips (1891-1927), Annie Phillips (1889-1960), Herbert Beal (1992-1962), Laura Phillips (1892-1974), Kate Wilcox (teacher), Mary Phillips (1892-1966), Newby Beal, Maude Phillips (1885-1989), Lawter Phillips (1896-), Addie Beal, Paul Phillips (1896-1974), Lola Phillips (1894-1972).

The Briscoe School was located in Moore County on the site of the Clayborne Mack Neal home place. When the school was discontinued Mack Neal purchased the

building, remodeled it and used it as his home. This was the home that burned prior to the building of the present house on the site.



A CLASS AT GLENDON SCHOOL

Laura Phillips (teacher) 1892-1974
1916

(First row seated): Larence Paschal (1908), Marvin Boyte, Luther Paschal (1906-1982), Glenn Hayes, Harry Shields (1908-1965), Griffin Ledford. **(Second row seated):** Lessie Phillips, Verla Boyte, Flossie Maness, Mildred Perry, Grace Mashburn, Alice Reynolds (1907), Flora Street (1908). **(Third row standing):** Pearlie Jarman, Maggie Boyte, Mamie Maness, Billy Kelly, Ernest Caviness, Palmer Phillips, Alton Hayes.



Fair Promise Sunday School Class

F. Candace Street (1913), Sallie Phillips (1914), Irene Phillips, Elizabeth Street (1915). B. Marguerite Tillman, Nina Phillips (1909), Allie Phillips (1912), Fannie Bell Phillips, Eugene Street (1911).



SCHOOL PICTURE TAKEN AT COOL SPRINGS CHURCH, 1908

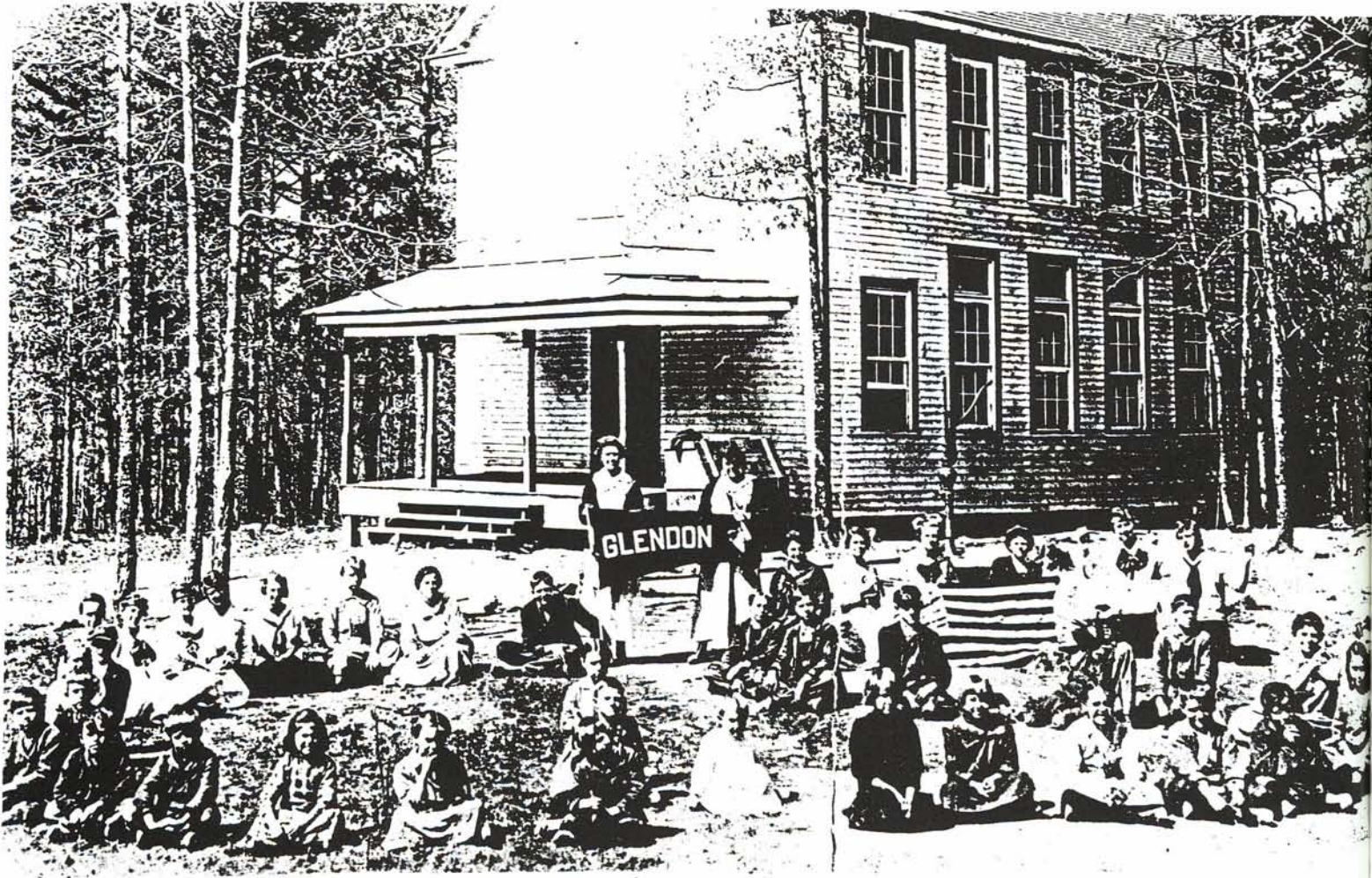
Teacher: Lacy Blackman (not in picture)

Girl seated left front: Annie Fields (1891-), **7 Boys seated left front:** Grady Davis, Hulon Seawell, Bynum Seawell (1895-1966), Dewey Phillips (1898-1963), Wiley Reynolds (1896-), Archie Paschal (1889-1936), Luke Fields (1897-). **5 Girls seated right front:** Lorena Fields (1887-), Bessie Davis (1890-1988), Elma Tysor, Ella Fields (1889-1972), Edna Reynolds (1892-). **4 Seated right back:** Paul Shields, Maude Davis (1882-1967), Lillie Tysor, Ola Fields. **4 Girls standing mid picture:** Mossie Fields (1899-), Lessie Johnson*, unidentified, Etta Maness. **2nd row standing:** Colon Seawell, Bobby Warren, Virginia Paschal (1899-), Josie Paschal (1896-1962), Bonnie Reynolds (1898-), Ollie Reynolds (1898-), Pearl Johnson, Fannie Bell Davis (1895-1981), Mamie Lewis Tysor. **Back row Standing:** Herbie Maness (1896-), Ralph Fields (1893-), Baxter Paschal (1894-1971), Ronie Reynolds (1894-), Kate Fields (1895-1918), Richard Dowd (1893-1967), Ida Davis (1892-), Nannie Lou Reynolds (1891-).



GLENDON SCHOOL, 1915

(1st row): Jesse Hancock, Lawrence Paschal (1908), Marvin Boyte, Ernest Caviness, Luther Paschal (1906-1982), Ky Stutts, Harry Shields (1908-1965), Razy Stutts, Will Poe (1903-1979), Eugene J. (Bill) Harrington (1905-1978), Lee Beal, Wilburn Phillips (1906), Paul Shields (-1949), George Alexander, Alton Hayes, Herley Paschal (1903). **(2nd row):** Ila Phillips, Grace Mashburn, Verla Boyte, Flossie Maness, Flora Street (1908), Maude Johnson, Mamie Maness, Ruth Street (1906), Maggie Boyte, Bessie Boyte, Pearlie Jarman Beal, Gertie Phillips, Bertha Boyte, Georgia Reynolds (1903-), Ida Street (1903). **(3rd row):** Ethel Phillips (1902-1964), Grace Poe, Josie Paschal (1896-1962), Lessie Johnson, Etta Maness, Lillian Phillips (1902), Eva Reynolds (1901-), Virginia Paschal (1899), Grace Langley, Lynn Fields (1902-1968), Charlie Cheek (1900-1964), Frank Maness, Annie Ruth McIver (teacher). **(4th row):** Lillian Street (1901-1979), Marguerite Goldston (1899-1979), Ollie Reynolds (1898-), Kate Fields (1895-1918), Dewey Phillips (1898-1963), Ralph Fields (1894), Bonnie Reynolds (1898-), Pearlie Johnson, Luke Fields (1898), Helen Street (1899-1963), Herbie Maness (1896), Sandy Poe (1900-1964), Womble Goldston (1901-1950), Mary McLean (teacher).



GLENDON SCHOOL 1916

The students are seated in order to spell out the school's initials. **G. S. Center back, R to L to form G:** Mattie Campbell, teacher, Laura Phillips, teacher (1892-1974), Lynn Fields (1902-1968), Helen Street (1899-1963), Ethel Phillips (1902-1964), Lillian Street (1901-1979), Virginia Paschal (1899), Bonnie Reynolds (1898-), Ollie Reynolds (1898), Lillian Phillips (1902), Wilburn Phillips (1906), Ruth Street (1906), Ernest Caviness, Luther Paschal (1906-1982), Griffin Ledford, Lawrence Paschal (1908), Flossie Maness, Verla Boyte, Harry Shields (1908-1965), Glenn Hayes, Lessie Phillips, Mildred Perry. **Right back, R to L to form S:** Mossie Fields (1900-), Eva Reynolds (1901-), Frank Maness, Georgia Reynolds (1903-), Ida Street (1903), Kate Fields (1895-1918), Paul Shields (-1949), Carr Paschal (1901), Palmer Phillips, Alton Hayes, Herley Paschal (1903), Maggie Boyte, Pearlle Jarman, Mamie Maness, Marvin Boyte, Billy Kelly, Grace Mashburn, Alice Reynolds (1907-), Flora Street (1908).



PASCHAL SISTERS-IN-LAW Fair Promise Church 1989

Of the seven sons of George L. and Julia Maness Paschal who were married only three are living. All of the seven wives are still living. An annual "Sister-in-law Day" held each year is enjoyed by all. Front row—L to R: Hazel Hooker Paschal, Beulah Tally Paschal, Emma Phillips Paschal, Back row—L to R: Edna Drew Paschal, Margaret Brann Paschal, Mackie Muse Paschal, Pat Smethurst Paschal.

EPILOGUE

*To every thing there is a season and
a time to every purpose under heaven:
A time to be born and a time to die;
a time to plant and a time to pluck up that
which is planted;
A time to kill and a time to heal;
a time to break down and a time to build up;
A time to weep and a time to laugh;
a time to mourn and a time to dance;
A time to cast away stones and a time to gather
stones together;
a time to embrace and a time to refrain from
embracing;
A time to get and a time to lose;
a time to keep and a time to cast away;
A time to rend and a time to sew;
a time to keep silence and a time to speak;
A time to love and a time to hate;
a time of war and a time of peace.*

Ecclesiastes 3: 1-8

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