The Kerr’s Creek Church from 1868-1920

The Building of Community Collectiveness

Christopher Williams
I. Introduction:

In *The Elementary Forms of Religious Life*, Durkheim explains his theory of the origins of religion. He was not interested in the historical beginnings of different religions, but instead defined "origin" as "... the ever-present causes upon which the most essential forms of religious thought and practice depend."¹ Durkheim developed an interesting concept as to this origin—he felt that basic religious concepts such as spirit, god, etc. . . were formulated from the force of "collective consciousness." Many theologians believe that religion is based on an individual's relationship with God fostered through a cohesive and authoritative social group—the church. But Durkheim emphasizes the importance of this social consciousness, saying that it is the impetus behind religious thought.

There is no doubt of the importance of the church to the lives of the people of the High Hollows. This paper will concentrate on the Kerr's Creek Baptist Church and the changing role it played from 1868-1920. The Baptist Church was a center of enculturation for these people. I will try to establish the Church's role of increasing social cohesion over our depicted time span.

There are several ways which the Church affected the community cohesiveness of the High Hollows. The Church was an authoritarian institution and the discipline which it instilled upon its members affected the cohesiveness of not only the con-
gregation, but the community as a whole. The Church also served as a social gathering place, and this was an important part of fostering the cohesiveness among the people. The Church also reached out to people within the community through philanthropic endeavors such as Home Missions, Orphanages, and Special Collections. We will define the changing role of the Church and its impact on the cohesiveness of the community through these activities: disciplinary actions, social activities, and philanthropic endeavors.

II. History:

(A) History of Baptist in Shenandoah Valley

Before we can ascertain any of the cultural insights that we hope to achieve, we must explain the history of the Baptist people within the Shenandoah Valley. The Baptist all agree on two points: that (1) to be converted one must profess personal faith in Christ; and that (2) the only scriptural baptism is immersion. This latter point becomes especially important in the Baptists' development of attitudes toward other denominations. Many Baptist who were persecuted in England for their non-acceptance of "baptism by non-emersion" were immigrants to Virginia, and subsequently Rockbridge County. The German Baptist, or Duncards, were few in number but did exert an influence in the development of the Baptist Church within Rockbridge County. Many Baptist first settled in Bedford County, which even today produces a substantial number of Baptist clergymen. In the late 1700's, these Baptist of Bedford
County started to push into Rockbridge County and in 1816 the Baptist founded the Uriah Baptist Church which was built by Col. John Jordan who also built Washington Hall. This Baptist influence slowly spread to the Kerr’s Creek area and thus the need for a Baptist Church within the Kerr’s Creek area became prominent.

To really understand the position of the Baptist within Rockbridge County, we must explore their relationship with the Presbyterians, who were the predominant denomination within the area. The Presbyterians were Scotch-Irish in heritage and settled in Rockbridge County via the Borden Land Grants. These Presbyterians considered themselves more socially prominent, and this probably had some basis of truth. The Baptist were not as financially well off and often settled in lands that the Scots did not want. There was not only social conflict, but theological differences existed within the two denominations—mainly the stringent belief of the Baptist that baptism by immersion was the only true scriptural method of baptism. The Baptist were also much stricter in their doctrines concerning social life and education. We also know that the Scotch-Irish were not particularly fond of the English, thus there existed an ancestorial conflict.

(B) History of Kerr’s Creek Baptist Church

The Kerr’s Creek Baptist Church can directly trace its roots to the Baptist Church at the Forks of the James River, which was organized in 1856. This was the first baptist church
in the High Hollows area and many of their members had been part of the congregation of the Natural Bridge Baptist Church. One can only speculate as to the reason for several members leaving, but distance probably was an integral factor.

The members began meeting on August 10th, 1856 in the Mount Zion Methodist Meeting House. There is an interesting observation to be noted about the congregation --

"We are a feeble band numbering only nine white members and colored, but looking for the blessing of God upon the labors of Elder L. P. Fellers." A list of the white and black members of the congregation can be found in Appendix IA. But note the number of blacks compared to whites, and especially that the black members were not the slaves of the white members, as was customary. Instead, their masters belonged to other churches in the area.

The Baptist were very tolerant to the people entering the Baptist Church. There was no evidence of elitism. Yet, at the same time, there was evidence of segregation within the church as separate deacons were appointed for the black members of the congregation:

"Brother Reuben Samson, Samuel Williams, Warder Banks, and Sprigg Johnson were elected to act as Deacons of the colored people." Then, in 1857, the church authorized separate services for the colored people. This was the standard custom in that day.

There was also evidence of disciplinary action taken by
the Church. There were two cases of members who had to be investigated—1 white and 1 black—and this exemplifies the importance that the Baptist Church placed on its disciplinarian role. But, in May 1859, the Church broke up and letters of dismissal were given to all members in order that they could join other Baptist Churches.

The Kerr's Creek Baptist Church was organized on Nov. 15, 1868, and the services were held in the Teaford School House:

"... in the presence of a large and attentive congregation. The sun was out bright and warm, the skies were blue and clear, and all external circumstances seemed propitious to the beginning of the new enterprise."8

We can speculate that one of the main reasons for the 9 year interim between the dismantling of the Baptist Church in the Forks of the James River and the organization of the Kerr's Creek Baptist Church was the impact that the Civil War had on this area. 37% of the male population of Rockbridge County was either wounded, killed, or captured in the Civil War:

"The war left the people of Lexington impoverished, their families depleted, and their territories devastated. Many of the houses and all of the barnes had been burned, all fences gone, orchards heavily damaged, bridges destroyed and roads badly cut up."9

Not only the economy and male population were effected, but the morality of the people was devastated and religious activities submitted to survival during this period.

The original list of the 63 members was comprised of 40
women and 23 men, see Appendix I. They met in the Teaford School House until 1878, when they began meeting in the Presbyterian Church for the next 50 years. They only gathered at times the Presbyterians were not holding any services.

During this 50 year period, the Church experienced sporadic growth, usually dictated by the prosperity of the economy and the level of religious fervor within the community. For example, in the late 1870's there seemed to be a religious awakening within all of the County, as seen in the number of revivals and activities. During these times, the Baptist Church enjoyed significant increases in membership.

But in 1909, the tranquility of the Church was broken because of a conflict with the Presbyterians. The Presbyterians were upset because of the manner which the Baptist "drove their wagons across the grass of the Church property." As a consequence, the Presbyterians cut down a large gum tree that obstructed the area in which the Baptist parked their wagons. There emerged a stalemate as the Presbyterians extended:

"... a hearty invitation to the Baptist to use their house of worship if they move the obstruction of logs and they only wish the public not to wagon over the Church property, that a gate be erected and the Baptist Church would help bare the expense and further more would help enclose the lot."

But, the Baptist rejected this invitation and unanimously voted to build a church of their own.

A Building Committee was appointed and was comprised of
five prominent members:

J. D. Chittum
N. J. Chittum
N. F. Chittum
Charles Miller
Fred Hartbarger

Richard and William Miller donated 1/2 acres on which to construct the church, and in 1911, the construction was completed. The Church dimensions were as follows:

- 40 x 60 ft.
- 16 ft. high
- 10 ft. vestibule
- Elevated floor and galvanized roof

Until July 30, 1911 the Baptist met at the Waterloo School House. But upon completion of the new Baptist Church, a new era had begun for the Baptist of the High Hollows. A list of members that were to usher in this new era are provided in Appendix IV.

III. The Church as an Authoritative Institution:

Perhaps the biggest role that the Baptist Church played in the lives of the people of the High Hollows was one of an authoritative institution very concerned with the discipline of its followers. This is probably more true with the Baptist than with other denominations in the area. No drinking, dancing, or card playing was tolerated, and strict adherence to Church doctrines was enforced. The Baptist Church was very concerned about "distinguishing ourselves from those who in our judgement pervert the gospel." 

This strict adherence to dogma is emphasized in the exam-
ination of the order of beliefs as listed in the Church Constitution, as presented to the Baptist Association of Southwest Virginia. There are eight "beliefs" outlined in this document and the order of these is important:

(1) Existance of One God, infinite in Moral perfection.

(2) That man being originally created free from Sin has fallen from that state into a state of moral depravity consisting in a wicked love of sin and aversion to God; that all men are sinners, guilty and condemned, and that there is no recovery but in the way which God has appointed.

(3) That Jesus Christ . . . is qualified to be our savior.\footnote{17}

It is interesting to see that the mention of man's "wicked love of sin" comes before the stating of Christ as one's personal savior. This verbally outlines the Baptists' commitment to living in "the way which God has appointed."

\section*{(A) Reasons for Discipline}

The Baptist demanded a strict adherence to their doctrines. There were various actions that prompted discipline from the Church.

One of the first instances of discipline in the Kerr's Creek Church occurred on July 24, 1869 and dealt with absenteeism. It was voted that "no member would be allowed to be absent from Church meetings more than 3 times without a lawful excuse."\footnote{18} This might seem rather harsh by today's standards especially when one considers the distance and effort needed to attend services in that era. But, the Church realized that
its survival depended upon the dedication of its members.

"In 1888, Brethren George W. Motherspan and George O. Bayne were excluded from membership of church because of inactivity." 19

The Baptist Church was also very concerned with the morality of the everyday lives of its members. These early years of the Church are filled with accounts of members who were disciplined for their immorality.

"The Church preferred a change against brother J. E. Siller as being guilty of immoral conduct, and a committee of two was appointed to wait upon him." 20

"... the case of Sister Mary Waller, her case being so offensive to the church--on motion, she was excluded." 21

In 1883, a committee was appointed to reach out and talk to inactive members and to notify any who "has been walking disorderly" to appear at the next Church Meeting. As previously mentioned, "walking disorderly" meant drinking, card playing, dancing, or any other acts that the Church considered "sinful."

One of these other "sinful" acts was the socializing and communing with other denominations. We can see more clearly the relationship of the Baptist within a multidenominational community.

"A charge was brought against Sister C. P. Hugh for a disorderly walk in communing with other denominations." 22

And in 1903, Brother J. Murril wrote the Church stating that he "desires to commune with other denominations" and wanted to
know the decision of the Church in regards to these actions—they withdrew their fellowship immediately.

It was not so much the interaction itself, but instead the nature of the interaction. Other denominations were not as strict in their perception of their responsibilities and sacrifices to God. The Church strongly believed that interaction with other denominations would lead to unneeded temptation that would be too strong for its members.

(B) Modes of Discipline

There were several ways which the Church disciplined its members. Firstly, if a member was thought to be submitting to sin, the Church would try "to win back their soul from evil clutches." In other words, the Church would actively seek out a member in question and witness to them about the power of Christ's love and try to win them back to "the path of righteousness." But, if the Church deemed it necessary, a member would be dismissed. It is important to note that the Church did not immediately kick out members, but instead tried to work with them and encourage personal and spiritual development.

Another mode of discipline was threatening not to issue a letter of dismissal that was in "good faith" for a member who was leaving the area or seeking membership in another Church. This would hinder considerably the efforts of the member in question trying to join another church. Letters of dismissal in "good faith" were very important in admittance to another
church—almost like a passport. The Baptist were very stringent in their belief of non-communion with other denominations, and, therefore, would only submit letters of dismissal to join a church of "like faith".

(B1) Influence on Economy of Community

There is some evidence that disciplinary actions of the Church affected the economy of the High Hollows. A good example occurred in 1893 when a member of the congregation was disciplined because he was working as security for his son’s distillery business. He apologized to the Church, and promised to get out of the business as soon as possible. This is a direct affect upon the economy of the area.

One can also believe that members who had been excommunicated were affected both socially and economically. I am sure more obstacles were present for a member who had been excommunicated. This would have also affected the economy of the community.

(C) Changing Role of Church As Disciplinarian

It is apparent that the Church's role as a disciplinary institution changed over time. We can see this exemplified in the Church's handling of absenteeism. As previously mentioned, in 1868, if a congregation member was absent 3 times, he was excluded from the Church. But in 1905, there was a committee appointed to:

"See any members who were in reach and going astray, and to try to provoke them
to love and good work."

There seemed to be a much stronger sense of toleration in certain disciplinary areas.

We can try to quantify this change by graphing the number of members that were excluded over time (see Appendix III). We can clearly see that the number of dismissals decreased over time. There would probably be an even more dramatic decline if we would have graphed the number of dismissals as a percentage of the congregation over time. The number was declining even as the church role was increasing. We can now see visually that the Church's role as a disciplinarian institution declined over time.

IV. The Church as a Center for Social Functions:

There was another shift in emphasis in the role of the church. The Church began to play an increasingly important role in the social activities of its' members. There could be several logical reasons for this increase in social activities: shift in emphasis away from discipline, increased prosperity, increase in tolerance with other denominations, and the increased mobility of the people. In 1900, there were 52 outpost or mission Sunday Schools that were organized by the Presbyterian Church within Rockbridge County and the surrounding area. Presbyterian was the dominant religious affiliation of this area. But as the mobility of the people increased, alternatives to worship became available to more people. This seemed to aid the Baptist Church in their quest to fill the
social needs of the people of the Kerr's Creek area. Many types of activities were centered around the Church, and this helped foster an even greater sense of community cohesiveness. (A) Types of Social Activities:

1) Ice Cream Suppers:

These ice cream suppers were held at the church in the long summer evenings, at about sundown. They were sponsored by WMU --Women's Missionary Union, and were held primarily as a fund raiser for the church. The ladies of the church provided an assortment of ice cream, cakes, and pies. The teenagers of the church used these opportunities to "treat their sweethearts" and to get out of the house and watchful eye of their parents. A dish of ice cream was sold for 5¢, and the church gained more and more money as attendance increased. But there were signs of conflict with traditional Baptist members who saw fund raising activities as a comparison to "the money changers" in the temple. The Church's changing role in the social activities of the community was not without obstacles.

2) Prayer Meetings:

Another activity which provided opportunity for social interaction was prayer meetings that occurred during the week. The Kerr's Creek Baptist Church was the main church within a three church system. There were two other Baptist Churches--one at Buffalo, and the other at Collierstown which were branches of the Kerr's Creek Church. The preacher spoke twice a month at the Kerr's Creek Church and once a month at each of the other
two. During the interims, prayer meetings were often held at one of the deacon's houses. Many of the prayer meetings were accompanied by singing, and the young people would, "pass around baked homemade cookies, several plates full, and apples . . ."\(^{31}\) These prayer meetings became even more frequent when a preacher was not blessed with an overabundance of evangelistic talent.

3) Picnics and Pot Luck Dinners:

Often in the summer, there were Church picnics in which all members of the church were invited to participate. These were held at the church, and if you have ever visited the Kerr's Creek Baptist Church, you would see what a perfect picnic area that the church grounds provide.

". . . there were games for the children, and they were always playing merry-go-round. There was also lots of singin' and socializing. . . .\(^{28}\)

Although picnics were not possible in the winter, the Church still sponsored pot luck dinners.

"Yeah, we all went to the church. Down here to the Baptist Church. Mama used to take us when we was kids. Take us to the Baptist Church, and we'd stop and sometimes take us dinner."\(^{28}\)

Even though the weather was a large factor in determining the social calendar, potluck suppers took place all year round.

4) Homecoming:

Homecoming was perhaps the biggest social event of the year that took place at the church. Homecoming took place on
the 2nd Sunday in September and all former members and preachers were invited back to visit the church and partake in the festivities. After the morning service, there was a potluck lunch and choirs from different churches were invited to sing in the afternoon. These choirs were Baptist as well as other denominations, thus we can see the increase in social interaction among the peoples of different denominations. The church was slowly changing its' attitudes.

5) Revivals:

We can see further interaction with other denominations by examining the revivals that took place at the Baptist Church. These were huge evangelistic services which became so crowded that "people had to stand outside." These services were attended by people of all denominations and revivalist came from as far away as parts of West Virginia. There was usually a large Baptismal Service held and many people came to accept Jesus Christ as their personal savior. These Baptisms took place in Kerr's Creek in a special "place in the creek." There was always plenty of food, and there is no evidence of conflict among the many attending denominations.

Another valid reason for the increase in these activities was the building of the Baptist Church in 1911. The Baptist finally had a meeting place of their own that they could use at their own descretion. They had a meeting place for social activities.
V. The Church's Philanthropic Role

The Baptist Church also increased the social cohesion of the community by actively participating in community projects, especially home missions. The Church was able to reach out to the community through home missions and through special endeavors such as their orphanage. The Missionary Society was established in January of 1890 and its first president was Sister Maggie Miley, and the society's affairs were left up "to the women." 29

This exemplifies the important role that women played in the Baptist Church. It was previously mentioned that over 66% of Kerr's Creek original members were women, and many of the philanthropic activities of the church were the responsibility of the women.

The Baptist not only cared for members of their own congregation, but for other Baptist Churches and even other denominations. There were special collections taken for members in financial or physical need. Also, special collections were taken for other Churches experiencing financial difficulties, like the Mt. Crawford Church in 1907. 30

This sense of community responsibility is evident not only in the written documents, but Christian sharing with one's neighbors is mentioned in almost every interview:

"James Franklin Knick read the Bible each day, it was the rule of all the neighbors to read a portion of the Holy Scripture each day--it kept their souls filled..."
with the Holy Spirit. It made better neighbors, peaceful and kind to each other."31

"The neighbors that had plenty to eat would always share with the ones that did not have as much,—she worked for several other neighbors several days during the week."32

There is absolutely no doubt that these activities fostered a sense of community cohesiveness. We can exemplify these increases by noting the increase in funds collected for home missions (see Appendix III A). This is only one area of the philanthropic endeavors of the Church, but it visually shows the increase over time.

VI. Conclusion

We have looked at several aspects of the Kerr's Creek Baptist Church from 1868-1920, and how its' changing role affected the community cohesiveness of the High Hollows. We determined that three facets of the Church would affect the social cohesiveness of the people: disciplinary action, social activities, and philanthropic endeavors.

We visually saw how the disciplinary role of the Church decreased over time. This increased the community cohesiveness in several ways. Firstly, the Church became more tolerant of interaction with other religious affiliations; this decreased some of the tension that might have existed between friends and neighbors who were not members of the same church. We must also remember that the Kerr's Creek community was small enough that people were very aware of the activities of their
neighbors and friends. We can easily understand the adverse impact that excommunication would have upon the economic and social life of a member of this small community. The Church's role changed more towards seeking out these people who were walking "disorderly with the Lord." Instead of dismissing them, the Church reached out and tried to bring them back to the fold through love and kindness. This decreased the tension that might have occurred between friends and neighbors due to excommunication. It is in these capacities that the changing role of the Church as a disciplinary institution helped increase the community cohesiveness.

It is more obvious to see how the increase in social activities affected the community cohesiveness. One of the major reasons for this increase was the building of the Baptist Church. They finally had a meeting place that they could attend and utilize at their own convenience. People became closer through these increased activities and community cohesiveness was fostered among not only the Baptist, but among other denominations as well.

The philanthropic endeavors helped the Church reach out to the people of the community. Homeless children, physical invalids, and financially needy people were all recipients of the efforts of the Baptist Church. These people shared the cohesiveness that the Church tried to foster within the Kerr's Creek community.
Footnotes

1 Durkheim - The Elementary Forms of Religious Life, George Allen and Unwin Ltd., 1915, p. 17.


3 Interview with Reverend Moore - Retired pastor of Manly Memorial Baptist Church - Lexington, VA.

4 Ibid.

5 Original Minutes of the Kerr's Creek Baptist Church (see Supplementary Material).

6 Ibid.

7 Ibid.

8 Ibid.


10 Interview with Professors Saunders and Merchant of the W&L History Department.

11 Ibid.

12 Letters of the Presbyterian Church - Research Material of Professor Saunders.

13 Original Minutes of the Kerr's Creek Baptist Church.

14 Ibid.

15 Ibid.
16 Ibid.
17 Ibid.
18 Ibid.
19 Ibid.
20 Ibid.
21 Ibid.
22 Ibid.
23 Letters of the Presbyterian Church
24 Original Minutes of the Kerr's Creek Baptist Church.
25 Ibid.
26 Interview with Professors Saunders and Merchant of the W&L History Department.
28 Interview with Clyde Chittum and Ivy Mutespaw - members of the Kerr's Creek Baptist Church.
29 Original Minutes of the Kerr's Creek Baptist Church.
30 Ibid.
31 Teaford Diary.
32 Ibid.
Kerrs Creek November 23thd Names of Constituent Members 1868

Mr. William S. Brooks
Mr. S. M. Hayzlett
Mrs. Dianna Black
Miss Martha Moler
Miss Nancy Chittum Dismissed by letter.
Mr. John T. Bowling

Mr. William Bane
Mr. William L. Reynolds
Mr. Samuel D. ———— Dismiss by letter
Miss Virginia Hayzlett now Virginia Smith —
Miss Martha Hayzlett now Martha Hostetter
Miss Rachel Tribbett now Rachel Bowling Dismissed by letter
Miss Carline Ford
Miss Margaret Reynolds now Mrs. Entsminger
Mr. James Dale
Mr. George Muterspaw Excluded
Mr. Henry M. Smith
Miss Mary M. Tribbett
Miss Sarah E. Hayzlett now Sarah E. Smith
Miss Sue M. Ackerly now Sue M. Hostetter excluded
Mr. William D. Morris
Mrs. Rebecca Muterspaw
Miss Mary E. Campbell now Mary E. Bradtz
Miss Rebecca Linkswiler DC
Mr. Nathan Hilsen
Mr. David Lowman Excluded
Mr. Samuel G. Hostetter
Miss Margaret Dale
Miss Mary M. Joint
Miss Mary A. Miller now Mary A. Linkswiler
Miss Mary M. Morris
Miss Nancy Wilhelm now Nancy Cunningham
Miss Mary M. Miller now Mrs. Mary Teaford H
Mrs. Martha A. Tribbett DC
Mr. Robert R. Tribbett
Mrs. Sarah S. Smith
Miss Margaret A. Woods
Miss Rebecca Hardtaker now Rebecca Wilhelm H
Mrs. Mary Vess
Mrs. Matilda E. Muterspaw
Mrs. Josephine Ford Dead
Mr. Bradley Hayslett
Miss Martha A. Linkswiler
Mr. James P. Ford X
Mr. Jacob Hostetter H
Mr. Henry A. Black
Mr. George Hostetter
Mrs. Mary Carter
Mrs. Nancy Hostetter
Mrs. Virginia Dale. Married to Mr. James Dale
Recd by letter Mrs Sarah Harris second sunday in Jan 1869
APPENDIX I

PROCEEDINGS

Miss Elizabeth Brooks
Miss Victoria P Bennington Dec
Miss Amanda Tribet
Mrs. Sppha. P. Bennington
Miss Cynthia A Harrie now Cynthia A. Goodbar
Mr Lewis Entsminger
Miss Georgianna Lowman
Mrs. Abba Chitum
Mrs Nannie Hall
Mr. George Bane
Mrs. Sarah Miller
Mr George Chitum
Miss Warpatur Hoysteter
Miss Elizabeth Hosteter Now Elizabeth Hayslett
Miss Margaret Brooks by Letter from Goshen
Mrs Neslch Bennington
Miss Rebecca E. Tribbett
Mrs. Rebecca J Cox
Mrs Wm H Cox
Mrs Joseph C. Lowman dismist by letter
Miss Sarah-Er-Minkie Sarah E. Wilson
Appendix II (Cont.) - White Members

Elder Fellers
D.S. Morgan
James Penn
John Hickman
Eli B. Wilmore
Sickers Mary Ann Penn
Mary Shaw
James Lustee
## APPENDIX IA - BLACK MEMBERS

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<td>Sally Easton</td>
<td>Dismissed by letter</td>
<td>Mr. Weaver</td>
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<td></td>
</tr>
<tr>
<td>Francis Banks</td>
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<td>John Burton</td>
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<td>Mrs. A. Salling</td>
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<td>Harriet Burton</td>
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<td>Ias. Paxton</td>
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<td>Tom</td>
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<td>Edy</td>
<td>Dead</td>
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<td>Isabella Jackson</td>
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* Graph would be more accurate if # of dismissals were in percentage figures, but the data was limited.
APPENDIX III A

Dollars Given to Home Missions

(Time)

$1
$10
$100
$1000
$10000
$100000
$1000000
$10000000
$100000000

1890  1895  1900  1905
Feb. 2 1889

1. Diannah J. Black—Deceased—May 30—1911
2. Rebecca Motherspaw
3. Rebecca J. Wilhlem
4. Sarah A. Miller—Deceased—July 16—1892
5. Mary E. Smith—Excluded Apr 28, the 1891

6. Martha Strasburg
7. Maggie Miller—Excluded or Erased
8. Susan D. Winkle—or—Madison—Erased—December—1893
9. Martha A. Chittum
10. Josephine M. Chittum or Nicely—Dismissed by letter
11. Virginia L. Gaylord
12. Sarah A. Dale
13. Effie L. Black
15. Mary W. Hartbarger or Chittum
16. Laura B. Morris—now Fulwider
17. M. E. Hartbarger—
18. Sarah E. Bennington or Ayers, excluded Sept. 12—1896
19. Mary M. Wilson—Deceased Sept 12, 1891
20. Catherine Hartbarger—now Hughes
21. Fannie Vest—Erased December 1893
22. Jennie Ayers—now Carter
23. Sarah V. Black
24. Elizabeth F. Chittum
25. Maggie Hartsook—Excluded or Erased
26. Elizabeth C. Hayslette—
27. Martha Linkswiler—Deceased August 17—1893
28. Mary Morris
29. Mary Carter
30. Sarah J. Smith
31. Emma Gaylor, or Irvine—
32. Mary R. Wallis—Excluded Dec. 10—1892
33. Maggie Wiley—Deceased August 25, 1894
34. Peasie L. Wiley—Erased May 1894
35. Martha A. Themsen—Erased December, 1893
36. Emma Motherspaw or Bayne
37. Melissa Harris—
38. Nannie Bennington or Wales—Dismissed by letter, Nov. 1894
39. May Benington
40. Maggie Siler
41. Fannie Benington or Willson
42. Mary S. Thompson _Erased_ Dec. 1893
43. Matildie Benington or Hostater
46. Julia E. Black
47. Laura Carter _Now Swisher_
48. Emma Wilhelm _Deceased_ Dec. 1894
49. Ella Hughes _Now Miller_
50. Ann Elizabeth Knick
51. Manie Dale
52. Berta Ayers
53. Josephine Hughes
54. Annie Black _Rec'd by letter Dec. 1896_

Feb. 2 1889

1. Henry A. Black
3. Nathaniel J. Chittum
4. John N. Black
5. A. J. Wilson
6. Wm. H. Black
7. Rosco S. Chittum _Dismissed by letter Apr. 1893_
8. Charles J. Wilhelm
9. David S. Gaylor
10. P. K. Carter
11. B. F. Chittum_
12. Newton F. Chittum
14. Charles E. Black
15. Henry P. Black
16. James Gaylor _the_
17. Lewrensey Payne _excluded Mar. the 1893_
18. Joseph Ayers _excluded_ Sept. the 1896
19. David Ruley _excluded May 21 1892_
20. Okey Carter
21. Frank Ruley
22. Frederick Harberger _Dec. Feb 22 1892_
23. Charles Hall
24. Nathan Wilson _the_
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Jan. 26 1900

- Ann Elizabeth Knick
- Monie Morris
- Bertie Ayers - Dismissed by letter Sept 27 1902
- Josephine Hughes
- Annie R. Black
- *Celia A Harris
- Eda R. Harris
- Lena M Wilhelm
- Sussie R. Hensley - Dismissed by letter 23 Sept. 1905
- Iova C. Cunningham or Heart - the
- *Jolliie R. Ayers - Dismissed by letter Sept 27 1902
- Mattie A Willhelm
- Jabe Cunningham
- Nealy Cunningham
- James Carter - Died Feb. 14 1911
- Ella Rapp
- *Mrs. Jack Rapp - Died 1911
- Mrs. Shannon Hall
- *Mrs. Harriette Cunningham - Died Aug. 17 1911
- *Amanda Cunningham Dismissed by letter Aug. 1905
- Susy Wilson now Fortune
- Laura Wilhelm - Dismissed by letter Apr 4 1911
- Mattie Riley or Roweey - Dismissed by letter
- *Mrs. Wm. Riley
- *Mrs. Addie Higgins
- *Susan Madison
- *Elizabeth C. Hayslette
- Martha A. Shitum - excluded Dec. 22 1900
- James Garber - Dismissed by letter 21 1901
- *left on retired list

 Jan. 26 1900

1 Diannah J Black - Died May 30 1911
2 Rebecca Motherspaw
- Rebecca J Willhelm - excluded Jan. 1905
- Martha Strasburg - August
- Virginia L. Taylor - Now Robertson - Dism. letter 1908
- Sarah A Dale - excluded, 2 dec. 27 1901
- Effie & L Riley
Annie E. Chittum dismissed by letter Apr. 24 - 1904
Mary W. Chittum
Laura E. Filmore excluded Aug. 26 - 1905
M. E. Hartbarger
Katherine Hughes excluded
Sarah V. Black
Elizabeth F. Chittum
Mary M. Morris
Mary Carter
Sarah J. Smith Died Jan. 10, 1908
Emma Irvin
Emma Bayne
Melissa Harris
May Benington
Maggie Siler Dismissed by letter Apr. 28 - 1901
Fannie Willson-Dec. Jan. 27 1900
Matilda Reesetter dismissed by letter Feb. 28 - 1904
* Vinnie Ayres Dismissed by letter Sept. 27 - 1902
Nancy Reesetter Mar. 25 - 1905
Julia E. Black - now Dale
Ella Miller

Henry A. Black
John N. Black Deceased Oct. 1906
Emma M. Black Dismissed by letter Apr. 1907
Henry P. Black
Nathaniel J. Chittum
Newton F. Chittum
A. J. Wilson excluded Jan. 27 - 1912
Charles J. Willhalm excluded Jan. 1905
David S. Gaylord Dismissed by letter July 1905
F. G. Carter - the
James Gaylord Deceased May 29 - 1901
Frank Ruley
Charles Hall Dismissed by letter Oct. 22 - 1904
Wallace E. Ruley Dismissed by letter June 1900
George Ruley - Dismissed by letter March 1910
Samuel N. Harlow D.
Dory A. Harlow restored Nov. 1904 - Samuel Eldridge Harris
Wm. J. Nuckols Died 1911
Wm. Riley
Samuel A. Hill D. by letter Sept 23 - 1905
B. E. Chittum - Erased Dec 22 - 1900
G. L. Strasburg
J. D. Chittum
Chey Carter excluded Dec 22 - 1900
J. C. Murrell - excluded Nov 21 - 1903
Walter E. Miley recd. by letter June 25 - 1904
* left on retired list.
Bibliography


Church Minutes - Kerr's Creek Baptist Church - 1860-1911. These are supplied as supplementary material.

Personal Interview - Washington and Lee University. (A) Mr. A. B. Hostetter; (b) Miss Hattie Cunningham; (c) Miss Mary Bennington.

Personal Interviews - will be supplied as supplementary materials. (A) Mr. Clyde Chittum; (b) Mrs. Ivy Mutespaw; (c) Reverend Moore - Manly Memorial Baptist Church.

Rockbridge Weekly - Microfilm - Washington and Lee University.

Teaford Diary - Washington and Lee University.


Interview with Professors Saunders and Merchant of the W&L History Department.