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Southern Baptist Seminary

# HISTORY

GILEAD BAPTIST CHURCH  
HARDIN COUNTY, KENTUCKY  
1824 - 1924

AND

BIOGRAPHICAL DATA RE  
ELDER WARREN CASH  
OF VIRGINIA AND KENTUCKY  
1760 - 1849

COMPILED BY  
O. C. CASH  
TULSA, OKLAHOMA

GILEAD BAPTIST CHURCH

Located Near Glendale, Hardin County,  
Kentucky

COPY OF CLERK'S RECORD

From March 17, 1824, date of  
Organization, to July 1849

A n d

COPY OF "HISTORICAL SKETCH"

of First Hundred Years,

Prepared in 1924 by

W. T. Overall  
James Schacklette  
M. Geo. Moore

All Data Assembled and Compiled by

O. C. Cash  
Box 591  
Tulsa 2, Oklahoma

September 1947

SOUTHERN BAPTIST  
THEOLOGICAL SEMINARY LIBRARY  
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INTRODUCTION

In 1924 a committee, W. T. Overall, James Schacklette, and M. George Moore, was appointed by Gilead Church to write a brief history of the church on the occasion of the one hundredth anniversary of its founding. It is stated in this sketch that records of the church, Clerk's Book, etc., for the period 1824-1850 had been lost and that data for that period were limited and had been secured from other sources.

In my search for information concerning by great-great-grandfather, Elder Warren Cash, founder of this church, I accidentally located the Clerk's Book in possession of H. C. Miller, 7309 Surrey Place, Oklahoma City, Oklahoma. Mr. Miller is a great-grandson of Elder Warren Cash, descending through Warren Thompson Cash, Elder Warren's youngest son. Mr. Miller's mother was Susan M. Cash, daughter of Warren T. Cash. The old Clerk's Book is in a fine state of preservation and I was able to make a complete copy of it, which appears herein. For the benefit of anyone desiring to examine the original record, it will eventually be in the possession of Mr. Miller's relative, Mrs. Charles Jeffries, Route #1, Elizabethtown, Kentucky. I observe from the early entries in the Clerk's book that the Jeffries family was prominent in the affairs of the church and I assume Mrs. Jeffries' husband comes from this family. Mrs. Jeffries is a descendant of Elder Warren Cash.

From a genealogical standpoint, it may be well to give some information concerning Elder Warren Cash and his family. Some of his children and many of his grandchildren married into the families belonging to Gilead; in fact, most of the families identified with this church intermarried.

Warren Cash was born April 4, 1760 in Albemarle County, Virginia. Although extended search has been made by several of us, who are descended from him, we have been unable so far to determine definitely who his parents were. Bishop Hiram Cash Carlton of Logan, Utah, Mrs. Sophia Morrison of Ottumwa, Iowa, and Mr. D. M. Cash of Columbus, Ohio, and I have been working on the problem for many years without success.

Warren Cash enlisted in Captain Matthew Jouett's Virginia Militia Company at Charlottesville, Virginia in March 1776, just before he was 16 years of age. In the fall of that year his company was placed on the Continental Line and he served four years in General Washington's Revolutionary Army, being discharged in March 1780 at Alexandria, Virginia. He participated in a number of battles and was at Brandywine in June 1777. In this engagement Capt. Jouett was seriously wounded and later died. Warren served in the 7th, 5th, and 5th and 11th Virginia Regiments, and was in the 2nd Virginia

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Brigade when he was discharged. After the battle of Brandywine he went into winter quarters on October 19, 1777 with Washington's troops at Valley Forge and remained there until June 19, 1778. Shortly thereafter he participated in the battle of Monmouth, June 27, 1778. He was at Verplanck's Point, across the Hudson from Stony Point, when Gen. Wayne took the Fort from the British, but probably was not in that engagement. He was in the retreat from West Plains, New York, and later was with Washington in his winter quarters at Morristown, New Jersey. Warren's Revolutionary War service is given in more detail in the War Department files and in his Declaration for Pension filed in 1832, when he was approximately 72 years old. Many of Warren's female descendants have used his Revolutionary War record as basis for membership in the D.A.R.

Trace of Warren is found in the county records of Fluvanna County, Virginia, after his discharge from the Army in 1780. Although he says in two affidavits that he was born in Albemarle County, it is probable his home or birthplace was in that part of Albemarle afterwards formed into Fluvanna. Around 1772, possibly earlier, he lived in Louisa County, the records indicate.

On November 24, 1782, in Fluvanna County, Warren married Susannah Baskett, daughter of Elder William Baskett, a Baptist preacher whose plantation "Eillerslie" was located near Wilmington, Virginia. The old, two-story, brick home of Elder Baskett is still standing. Warren and Susannah may have been married at "Eillerslie", though there is a legend to the effect that Warren "stole a basket" which indicates an elopement. All biographical material concerning Warren and Susannah discloses unmistakably that Warren was an "illiterate, rough soldier of the Revolution, and a bold sinner" when he reached Kentucky in 1784; that Susannah was a well educated daughter of a prosperous Virginia planter; that she taught her husband to the point where he became an effective, popular, though not a brilliant preacher. Under what circumstances did this totally dissimilar pair meet? What of their courtship and marriage? The details would be extremely interesting to those of us who descend from them.

Elder Baskett, from all accounts, was a very prosperous and influential man in his community. He was elected or appointed a Vestryman in the established church, but refused to serve since he was not in sympathy with Episcopal doctrine and later became a dissenter preacher of the Baptist faith.

Warren's first child, Claibourne, was born August 26, 1783, and in the fall of 1784 he, Susannah and Claibourne, with a party of Virginians, went down the old Trading Path in the Shenandoah Valley to Cumberland Gap, District of Kentucky, and then took the Wilderness Road, which then was only a trail, not being wide enough to accommodate ox carts, and progressed northward to Grubb's Fort, located in what is now Madison County, on Tate's Creek, and spent the winter there. The site of Grubb's Fort is near "Whitehall", the old home of Casius M. Clay.

In the spring of 1785 Warren and his family ventured on north, locating on or near the site of the present town of Mortonsville, in Woodford County. While living in this neighborhood, he and Susannah joined the Clear Creek Baptist Church, then under the ministry of John Taylor, and in 1799, he was ordained to preach by Elders John Penney and William Hickman. For fifty years he was a Baptist preacher in Woodford, Shelby, Nelson, Hardin, Meade and other counties in that section of Kentucky, being a member of, organizing, or serving as pastor the following Baptist churches:

<u>Date</u>	<u>Church</u>	<u>County</u>
1786	Clear Creek	Woodford
1796	Beach Creek	Shelby
1799	Fox Run	Shelby
1802-06	Simpson's Creek	Nelson
1802-06	New Salem	Nelson
1806-24	Bethel	Hardin
1824-49	Gilead	Hardin
1806-49	Union	Hardin
1806-49	Otter Creek	Meade

Undoubtedly in fifty years as preacher in Kentucky, there are many other churches he helped organize or served that I do not know about.

If anyone reading this has any information as to the early church records of any of these churches, I would appreciate hearing from them. Copy of the Clerk's record of Gilead Church contained herein, is the last church he was connected with and I would very much like to find records of earlier churches with which he was associated.

Elder Warren Cash and Susannah Baskett were parents of the following children:

<u>Name</u>	<u>Born</u>	<u>Died</u>	<u>Married</u>
Claiborne	8-25-1783	11-20-1873	Elizabeth Strawghan
Mary	12-3-1785		John King
William	3-3-1787	2-14-1843	Sarah Foushee
John	2-15-1789	4-20-1854	Elizabeth Kieth
Jeremiah	11-15-1791	7-20-1850	Ellen Jewell
Elizabeth	8-24-1793		Jonathan Harned
Nancy	8-24-1793		Jesse Kieth
Martha	12-31-1795		John Whitman
Abraham	1-8-1798	7-22-1864	Deborah Glover
Thompson	7- -1800	(Died Young)	
Susannah	6-9-1802	(Died Young)	
Warren Thompson	6-8-1804	7-31-1846	Catherine Duvall

In our search to determine the parentage of Warren Cash, we have rather persuasive evidence, through legend noted in various family Bibles, that Warren's mother was Nancy, Alsie or Alice Cash; that he had a sister named Nancy or Alsie. Legend further indicates that his mother, Nancy Cash, married a Mr. Fidler, the marriage being performed by a dissenter preacher either of the Presbyterian or Baptist faith, in 1757 or 1758. At that time the laws of Virginia, Act XII, Hemmings Statutes, forbade dissenter preachers from performing marriages, and such marriages, including the Quaker ritual, were by law invalid and void. Children born of these marriages were considered illegitimate and the early records of Virginia are replete with lawsuits questioning the right of these children to inherit.

Act XII is as follows:

"None to be married but by Minister, nor by them but by lycence, or publishing the banes. (b)

See Vol. 1, p.156,  
181, 241, 332. 433.

No marriages valid,  
but those celebrated  
by ministers accord-  
ing to the laws of  
Eng.

None to be married  
without license, or  
publication of  
banes.

Penalty

Issue of persons  
hereafter married  
otherwise  
illegitimate

THAT noe marriage be sollemnized nor reputed valid in law but such as is made by the ministers (c) according to the laws of England, and that noe ministers (c) marry any persons (d) without lycence from the governour or his deputy, or thrice publication of banes according to the prescription of the rubrick in the (e) comon prayer booke, which injoynes that if the persons to be married dwell in severall parishes the banes must be asked in both parishes, and that the curate of one parish shall not sollemnize the matrimony untill he have a certificate from the curate of the other parish, that the banes have been there thrice published, and no objection made against the joyning the parties together, (f) And if any minister shall contrary to this act marry any persons, he shall be fined ten thousand pounds of tobacco, and any pretended marriage hereafter (g) made by any other than a minister be reputed null, and the children borne out of such marriage of the parents, be esteemed illegitimate and the parents suffer such punishment as by the laws (h) prohibiting ffornication ought to be inflicted."

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Authorities say that this Act was generally ignored by Quakers and Dissenters, especially the poorer people. It was difficult for residents in primitive, outlying districts to "publish the banns thrice" and to conform to the other requirements. It is said the King and Royal Governors secured the enactment of this Statute for the purpose of increasing revenue. Prior to 1776, when the law was repealed, searchers have had difficulty in finding proof of Dissenter marriages except from the rare personal records of Dissenter Preachers, few of which are now in existence. For further information on this interesting aspect of early Virginia marriage laws, see Dr. Lewis Peyton Little's book "Imprisoned Preachers and Religious Liberty in Virginia", beginning at page 480. This book covers the period of the persecution from 1725 to 1776, and gives a vivid picture of the times in which Warren Cash lived as a child.

It is said Warren had a violent quarrel with his father while still a youngster, over wages due Warren for work performed for a neighbor. A lawsuit resulted. As a result of this feud, he left home in anger, probably in 1773, and later (1776) joined the Revolutionary Army, taking the name of his mother to spite his father. In view of the dissenter marriage of his parents and the above quoted Statute, he had a legal right to change his name.

There is a record of a lawsuit in Louisa County, Virginia where Warren is known to have lived at one time, in which Francis Fidler and Son (name of son not given) settled with Samuel Henson a judgment for 2 pounds and 7 shillings. Details of this proceeding are lacking, other than the judgment and settlement. This lawsuit was terminated January 20, 1773 and it is probable the son mentioned was Warren Fidler, who at that time was nearly 13 years of age. There is also a record (1774) in Louisa County of a Warren Fidler who was to be bound out to learn the trade of bricklayer. These records, while not conclusive, give some authenticity to legends that have persisted in the family for the past 150 years or more.

In Fluvanna County, Virginia, is record of marriage of Nancy Cash to Merrey Humphrey on August 8, 1780. One of the witnesses to the marriage was Warren Cash. This, no doubt, was Warren's sister, although legend says his sister's name was Alsie. Since Merrey Humphrey was a minor, about the age of Warren, as shown by the record, this Nancy could not have been Warren's mother.

Legend is further to the effect that Warren's mother died young and that Fidler married a second time. We find a marriage in Louisa County of Francis Fidler, on November 23, 1779, to Sarah Stringer. A Stringer family lived near John Gentry, Warren's Revolutionary War buddy, in Louisa County. Warren often visited John Gentry's family and it is likely all these families lived in the same neighborhood.

The legends relative to Warren's parentage, and other facts about him, are reflected in memoranda which have been found in old family Bibles. Known errors appear in all these statements. But probably the most accurate is the statement of Lewis Lunsford Cash, grandson of Elder Warren Cash. Lewis L. was 19 years old when Elder Cash died, lived in the same neighborhood in Kentucky, and undoubtedly talked to him about the matters he relates as follows:

"The following historical sketch was written by Lewis L. Cash in 1923, two years before his death and left in his Genealogical Book.

"We have also heard Grandpa Cash (Lewis L.) relate that the said Warren Cash hired to a neighbor farmer and his father, Fiddler, entered suit to collect his wages. Warren's attorney advised him to fight the case in the name of Cash which legally was his name. Warren did so and won the case.

"We are inclined to think there would be a court record of the suit. (Probably Fidler vs. Henson, Louisa County, Virginia, referred to above.)

"If this proclamation was issued there certainly would be a record of it in Washington, D. C. (See Hemmings Statutes previously referred to.)

Francis C. Lee"

"Statement of Lewis L. Cash

"Warren Cash and wife, Susannah Baskett, posterity. Warren Cash was born April 4, 1760 in Crawford County (Error - Albemarle), Virginia, under quite peculiar circumstances. During the reign of King George of England, about the year 1761, he issued a proclamation nullifying all of the (Dissenter) marriages of the colonists in America, giving back to the wives their maiden names. Warren Cash's mother's maiden name was Nancy Cash. She was Irish by birth. Warren Cash was born during this nullification and according to the civil law his civil name was Cash, which he took and gave to his posterity. His father's name was Fiddler and was of English origin.

"I never heard of any brothers or sisters that Warren Cash had except one sister, Alsie Fiddler, who married a man by the name of David Humphrey. (Probably Merrey Humphrey, who was the son of David

"Susannah Baskett was born in Virginia in 1762. She came with her husband, Warren Cash, to Kentucky in 1784. They stopped for a few years near George town, later moved to Shelby County, then to Nelson County, and finally to Nolin, Hardin County, Kentucky, where they spent the remainder of their lives.

"Susannah Baskett had five brothers, Thomas, John, Robert, William and James. Thomas, Robert and William all went to Macon County, Missouri; John and James remained in Kentucky. I know little or nothing of their families.

"Susannah Baskett had one sister whose name was Nancy Baskett. She married John Shepard in Virginia. They moved to Kentucky and settled in Shelby County. This is about all the information I am able to give in regard to my grandparents Cash, posterity.

"John Straughan (Lewis L's maternal grandfather) was born in North Carolina about 1760. His parents were from Scotland. When he reached manhood he went to Orange County, Virginia, where he married Mary Saunders.

"I think John Straughan's mother must have married a second time. I have heard my mother, Elisabeth Straughan Cash tell of a half-brother of her father whose name was Bennet Baugus; but that is all I know of him.

"My grandmother (Mary Saunders Straughan's) father, was Nathaniel Saunders, and came to this country from Wales in the early settlement of this country."

Another statement found in the Bible of James Clarence Cash, great-grandson of Elder Warren Cash, is as follows:

"Warren Cash came from England in (17??) and settled in Maryland. He fought through the Revolutionary War under:

	Washington	Gates
	Greene	Morgan
Battles:	Ticonderoga	Gorenorg Island
	Brandy Wyne	Long Island
	Virbanks (Verplanok) Point	Cow Pens

"(1) He was in the retreat to White Plains through New York where they made a stand at Virbanks Point. His gunstock was shattered and he was slightly wounded by a splinter. He and one of his comrades made a stock by the light of the campfire, out of a walnut rail. After that he called his gun 'Old Walnut Rail'.

"(2) After the Revolutionary War he fought in the Indian wars under General Wayne. He returned home and married a widow Humphreys (Error - He married Susannah Baskett) who had one son. Ten sons and two girls were born to them. (List of children was only partially correct.)

"(3) The two oldest sons of Warren Cash I - Warren II (William) and Jeremiah - fought in the battle of Orleans, under Jackson in 1812. Thompson, the third son, cried because he could not go.

"They carried 'Old Walnut Rail'. An Irishman who lived with them, went with the boys. After the battle some of the enemy, who had fallen to the ground, got up and either surrendered or ran for their own retreating lines.

"One man, thinking he was out of range, made obscene signs at the Americans. Old Walnut Rail dropped him. Though it was not safe, the Irishman went to see how good a shot the gun had made at that distance. Turning the man over, he exclaimed, 'Faith and if it's not a nigger!'"

In the above statement there are errors. The battles of Briconderoga and Cow Pens, for instance, were fought before and after Warren was in the service of the United States. I find no record of his participation in the Indian Wars under General Wayne and he was not born in England. It was William and Jeremiah who participated in the battle of New Orleans under General Jackson.

In the papers of the late Elder Walter Cash, of St. Joseph, Missouri, was found these data:

"Early History of Warren Cash (Fiddler)

"The King's governor general declared all (Dissenter) marriages void for the purpose of obtaining more revenue from new license fees. Warren Cash's father and mother did not obtain a new license and during this time he (Warren) was born. His Father's name was Fiddler (an Englishman). His Mother's name was Cash (an Irish lady). She died during or shortly after childbirth. His Father married again, but Warren did not get along with his step-mother, so hired out as an apprentice at some kind of trade, as was the custom. His Father sought the young man's wages, as was the custom, but was unsuccessful, for Warren declared he was of age and went to court to prove he had the right (account of invalid marriage) to choose his name -- and took his Mother's maiden name of Cash."

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A letter from Ella Cash, an aged relative of Crawfordsville, Indiana, is as follows:

"Warren Cash's father's name was Fidler, and his mother's name was Nancy Cash. She died leaving two children, a son and daughter. The son was Warren; the daughter's name I don't remember, if I ever knew. The father married again and the step-mother mistreated the step-daughter and Warren whipped his step-mother with a sack. He left home and took his mother's name of Cash. Where he was born I only say in U.S.A. His father and mother were married in America, at that time which was still under English law, which gave the oldest son the right to take his mother's name."

If Francis Fidler of Louisa County, Virginia was Warren's father, he probably was married three times, first to Nancy Cash, second to the woman referred to by Ella Cash (no record yet found of either marriage) and third to Sarah Stringer in 1779. The last marriage was performed by a dissenter preacher, but in 1779 Jefferson's Religious Liberty law was in effect, repealing the objectionable English marriage statutes. A record of this last marriage appears in Louisa County, Virginia.

If anyone reading this has knowledge of these facts, or additional data, all of us interested in the ancestry of Elder Cash will appreciate the information. Any data relative to the Fidler family of Louisa or Fluvanna Counties will also be welcome.

In addition to the data herein set out concerning Elder Cash, anyone interested may find more detailed information about him in Elder John Taylor's book on early Baptist churches, published about 1823, and in Spencer's History of Kentucky Baptists. Both books may be found in Filson Club Library, Louisville, Kentucky, and in other libraries. In Dr. Louis A. Warren's various books about Abraham Lincoln and his family, will also be found references to Elder Cash and his preacher son Jeremiah. Jeremiah was pastor of the Baptist Church in Spencer County, Indiana, where Abraham Lincoln and his father and mother worshiped. The Lincoln family is said to have attended various churches in Hardin County, which Elder Warren Cash served as pastor.

## COMMENTS ON GILEAD CLERK'S RECORD

In copying the Clerk's Record, the matter contained in parentheses is my own comment.

Although it is generally understood that Gilead Church was organized by Elder Warren Cash, and that he was the Pastor of the church from 1824 until around 1840, no direct mention of that fact is found in the Minutes or Clerk's Record. In March 1826 the Minutes show that Benjamin Keith was invited to preach monthly at the church. Benjamin and Enos Keith were ordained to the ministry, as I recall, in Bethel Church, while Elder Warren Cash was Pastor of that congregation. It is likely that Elder Keith preached at Gilead on a Sunday other than the regular meeting.

The Minutes show that other preachers were invited to preach regularly at the church and it is probable Elder Warren Cash, the regular Pastor, preached one Sunday each month and other preachers were invited for other meetings. Apparently criticism was made by members of the church of some of these visiting preachers, as on October 3, 1827, the Minutes show this query: "Do this church think it is justifiable in the sight of God to invite a man to preach ho dins (who denies) the operation of the Holy Ghost?" On January 3, 1828, the query was taken up and this record made: "The reference concerning the query taken up and the answer is No. We will not justify our members in inviting such men to preach, if known."

The Minutes are full of references to my great-grandfather, Abraham Cash, son of Elder Warren. His name appears as one of the charter members of the church and he was the first Clerk. After Abraham's name in the list of members is the word "Excluded". The record is silent on the reason for the exclusion and apparently he was soon restored, as he seems to have taken an active part in the affairs of the church from 1824 to 1843. At one of the first meetings of the church, Abraham moved that the 8th Rule of Decorum, relative to dancing, be altered. The church refused to change the rule and likely great-grandfather Abraham cut the "pigeon wing" a time or two and got excommunicated. The first trouble with Abraham is noted in April 1828, with the comment: "The case of Brother A. Cash. No record having been made and Brother Cash being one of the committees stated he agreed to resume his seat and bear his burden."

At the same meeting a charge was "laid in" against Jacob Vanmetre for having imbibed too heavily of "spiritous liquors". Jacob caused the church a lot of trouble and he was excluded at the next meeting in May 1828; was restored many times and excluded again and again.

Bailey S. Tabb, one of the charter members of the church, undoubtedly was a faithful member of the church and otherwise a very remarkable person. His name appears all through the Minutes, as a worker in the church, and he was one of the few members against whom no charge of any kind was ever "laid in". In June 1828 the Minutes show that the church agreed to "aliberate him to exercise his gift". It is noted throughout succeeding years that the church was continually examining his ability to preach. Evidently he was permitted to exhort from time to time, but as to whether he was ever ordained as a minister, the record is silent.

The question has continually arisen in the Cash family as to whether or not the original Kentucky clan were Abolitionists or slave owners. The Minutes of May 1829 show that Charles "a man of oughor" belonging to Elder Warren Cash was received into the church "by experience". Whether Elder Warren had any other slaves is uncertain. While Abraham Cash apparently was a more prosperous farmer than his father, it is not known whether he owned slaves or not. At any rate the record does not show that any of his slaves joined the church, although numerous other slaves belonging to members of Gilead Church were baptized by Elder Warren Cash in Nolyn Creek.

On September 3, 1829, one of the Negro members, Brother Moses, belonging to Joseph Vanmetre, was indicted by the church for "Absconding himself from his master and feloniously taking with him one of his master's horse broots." Moses joined the church in April 1828 and was excluded in October 1829 after stealing the horse. Whether he was apprehended and the horse recovered is not shown in the record.

On the 3rd Saturday in July 1830, the church considered the matter of building a "brick meeting house on the same lot of ground where the old one stands." As I recall, there is no mention in the previous meetings concerning the construction of the first building, which probably was of logs. There may have been some kind of building on the site when the church was organized. The present brick church, as I remember, was constructed in 1880 and is the second or third building on the same site.

In April 1831 Brother William Prather was chosen "Singing Clerk". I observe later (March 1840) Gabriel Duvall was also chosen for this office. I presume these men led the singing at the church meeting and probably "lined" the song; that is, read one line of the hymn, the congregation sang it, then hesitated until another portion of the hymn was "lined".

In July 1832 the Minutes disclose that Brother Abraham Cash "named to the church" that Sisters Kitty and Susan Glover had a complaint against himself. Abraham Cash married Deborah Glover, and Kitty and Susan, as I remember, were her sisters. This seemed to have

been a family quarrel, relative to a note and the church had an elaborate trial and after examining all the evidence, acquitted Abraham. Apparently some very harsh words were spoken by the Sisters Glover, and they were censured by the church and later excluded. The Minutes of September 1832 state, "The church called for references and the reference respecting the Sisters Glover taken up and we hearing of them by Brother Jeffers, Sister Shephard and Sister Miller, and we think they are worthy of exclusion and they are no more of us."

By 1833 the Temperance Society apparently had gained some following in Kentucky. In May of that year the Minutes record this query, "Is it agreeable to Gospel order for members of this church to join the Temperance Society and thus be a member of two Societies at once?" In June a notation is found to this effect: "The reference concerning the query referred from our last meeting taken up and on motion agreed to withdraw the query."

Apparently some of the Brethren were addicted to drink, or at least used it rather generously as "medicine". In June 1833 the Minutes show that "The reference concerning Brother John Watson taken up and the church agreed to bear with Brother Watson on his acknowledgment and he agreeing not to drink ardent spirits except by way of medicine."

An interesting investigation was made in July 1833 concerning the report that Sister Hannah Jackson had taken a belt from Washington Whitaker's store in Elizabethtown, and concealed it in her "reticule". A committee composed of Thomas I. Chilton, prominent attorney of Elizabethtown, Jonathan Gray, Samuel Able and Richard Richards, was appointed to investigate the incident. These men were members of the Bethel, Severens Valley, Rudes Creek and Republickin Churches. The Minutes show the report written by Attorney Chilton, and although the Sister was exonerated in a sort of left-handed manner, one may read between the lines and understand that Sister Jackson was not entirely satisfied with it. Shortly thereafter she asked for a letter of dismissal.

In September 1833 my great-grandfather, Abraham Cash, was complained against by Brother Slaughter for threatening to whip him and calling him objectionable names, and after a church trial it seems that the Brothers figured Grandfather was more or less justified and acquitted him. At least the differences were reconciled and both agreed to drop the matter and "live as Brethren". This state of peace did not exist very long, however, as in August 1834, Abraham brought a charge against Brother Slaughter for giving false measure and weight and this charge was thoroughly gone into by the church. Apparently Brother Slaughter was encouraged to ask for a "letter of dismissal" which was given him in November of that year. In connection with this long and continued ruckus between Great-grandfather and Brother Slaughter, the committee reported: "We, the Committee, believe that Brother A. Cash had reasons for his charges, although not justifiable in his harsh expressions."

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In June 1835 Brother Gabriel Duvall demanded an investigation of a report against him "that a black girl which he had highered, has a mulatto child and says he has a chance of being its father, which he denies". After a lengthy investigation Brother Duvall was acquitted. I imagine in those early days there were practical jokers and wags in the neighborhood, just as there are to this day. Someone jokingly circulated the report, no doubt, that the mulatto child "looked just like old Gabe". Evidently Brother Duvall didn't think this was a joking matter and demanded a clearance by the church.

In April 1838 the church made plans for building a brick meeting house 36 by 45 feet,  $1\frac{1}{2}$  bricks thick. Some of these bricks, possibly part of the structure, may have been used in constructing the present church building. In July 1830 the Minutes show the first move towards the new building, but apparently work was delayed for 8 years.

In the Minutes of March 1840, reference is made to the death of Sister Susannah Cash, wife of Elder Warren. This is the only mention in the Clerk's Book of a death of any member of the church. The Minutes disclose that she died the "24th of February last". The headstone in Gilead churchyard showed her death as February 25, 1842. The stone, probably erected many years after her death, undoubtedly accounts for the error.

The most interesting situation that arose in the church, is recorded in the Clerk's record of July 1840. The Minutes of that meeting show that on motion and second a large portion of the membership of the church withdrew from the United Gilead Church and formed the Regular Baptist Church, withdrawing, as the Clerk says, "to the false doctrines and practices that does prevail amongst them." This was the beginning of the split in the Baptist Church between the Missionary and anti-Missionary factions which exist to this day. The Anti-Missionary branch is generally known as the Primitive or Hardshell Baptist Church. Elder Warren Cash and Bailey S. Tabb were the leaders of the Anti-Missionary faction and within a month or two after July 1840, some 35 or 40 members of the church had withdrawn and joined the Regular Baptist Church. It is interesting to note that Abraham Cash, son of Elder Warren, remained as Clerk of the Missionary branch, although his father, his brother, his wife Deborah, and most of his other relatives followed Elder Warren into the Primitive or Regular Baptist Church.

The original Gilead Church, it will be observed from the Minutes, met at Abraham Cash's residence pretty regularly until he emigrated to Chariton County, Missouri around 1843.

After July 1840, the two branches of the church continued to meet on different Sundays at Gilead Church and seemed to have gotten along amicably under that arrangement. From that date until 1849 the Gilead Clerk's record which appears herein, was in charge of the United Baptist Church of Gilead. It is presumed the Regular

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Baptist wing also had a Clerk and a Clerk's record, but where that record is today, if it exists, is not known. It would be very interesting to examine the Minutes of the Regular Baptist Clerk's book from 1840 on, and if anyone reading this has any information as to the location or existence of this record, I should like to hear from him.

To me, as a lawyer, the most interesting feature in these early church records is the fact that the Saturday business meetings of the church largely supplanted the law courts of the day in settling controversies between members. Examination of this record will disclose that practically all types of civil and criminal actions which usually arise between neighbors, boundary line disputes, disagreements over notes, mortgages and trades of all kinds, as well as code of personal conduct, were considered, evidence taken and decisions made by the members of the church. References to "people of cullor", on the church lists, indicates that the members of the church were generally well-to-do and prosperous. Other facts disclosed by the record show that while there were many rows and accusations among the membership, these fusses involved only a small percentage of the total. On the whole it is certain that by far the greater percentage of the people in the church of Gilead were like Elder Warren Cash and Susannah, God-fearing, upright, well behaved citizens.

O. C. CASH

Box 591

TULSA 2, OKLAHOMA

September 1947

CONSTITUTION OF GILEAD CHURCH

To All Whom It May Concern:

Be it remembered that we the under writers being duly called upon by a number of professors of the Baptist order formerly members of the Bethel Church in order for convenience sake to be set a part and constituted a Church in Gospel order - we therefore do certify that upon the seventeenth day of March 1824 we attended the call of our Brethren and after due examination found them sound in the faith and ordinances of the Gospel of our Lord and Savior Jesus Christ, wishing to be set apart and constituted a body, and to become a member of the Salem Association (if received). We have therefore according to their wish constituted them a Church with full power to exercise and keep up the discipline of the house of God according to scripture authority. In the name of the Father and of the Son and of the Holy Ghost. Amen.

Elder Alexander McDougle

Lay Members

( John W. Standeford  
(  
(  
( Cornelous Lucas

RULES OF DECORUM

- 1st. Resolved that we open meeting for business at twelve o'clock and that our first inquiry be to know if we are at peace one with another.
- 2nd. Resolved that our meetings for business be holden on the Saturday before the 3rd Sunday in each month and that all matters of a private nature shall have particular reference to the direction given by our Lord in the 18th Chapter of Matthew.
- 3rd. Resolved that no member shall be recieved into Fellowship without the unanimous consent of the church present.
- 4th. Resolved that all matters that come before us shall be decided by majority except that of fellowship.
- 5th. Resolved that any action or proposition made and not seconded shall fail and that no subject shall be debated on unless first taken up by the Church.
- 6th. Resolved that each member when about to speak to any matter shall arise from his seat and address the moderator.
- 7th. Resolved that no member shall speak more than three times to any subject without leave and if he deviate from the subject in hand shall be called to order.
- 8th. Resolved that any member knowingly suffer their children to go to dancing parties while under their tuition shall be dealt with as in other offenses.
- 9th. Resolved that any member reflecting on the judgment of the Church shall be called on by the church to give satisfaction for such conduct.
- 10th. Resolved that any member moving out of the bounds of the church shall previous to the removal call for a letter of dismission, or assign their reason for the omission.
- 11th. Resolved that this church will not justify her members in contributing or assisting in any species of gambling.
- 12th. Resolved that members of our church shall not visit Barbecues on the 4th of July.
- 13th. Resolved that this church will not justify her members in opening their doors to men to preach except they come recommended as gospel preachers.
- 14th. Resolved that our Rules of Decorum be read at the Introduction of each meeting.

(The 14th paragraph has been crossed out with pen and it is probable it was not adopted by the congregation or that it was later eliminated.)

ARTICLES OF FAITH

- Article the 1st. We believe in one only true and living God and that there is a trinity of persons In the God head, the Father, Son and Holy Ghost and yet there is but one God in essence.
- Article 2nd. We believe the scriptures of the old and new Testament is the word of God and the only rule of faith and practice.
- Article 3rd. We believe in the fall of Adam and the imputation of his sin to his posterity, the corruption of the human nature, and the impotency of man to recover himself by his own ability.
- Article 4th. We believe that sinners are only justified in the sight of God by and through the righteousness of Jesus Christ imputed to them, and that good worke are the fruits of faith and only justifies us before men and angels being evidences of our gracious state.
- Article 5th. We believe that the Saints shall persevere in Grace and that not one of them shall be finally lost.
- Article 6th. We believe there will be a resurrection of the dead and a general judgment and that the happiness of the righteous and the punishment of the wicked will be eternal.
- Article 7th. We believe that the visible Church of Christ is a congregation of faithful persons who have obtained fellowship with each other and have given themselves to the Lord and to each other having agreed to keep up a Godly discipline according to the rules laid down in the Gospel.
- Article 8th. We believe that Jesus Christ is the head of the Church and the government thereof is with the body.
- Article 9th. We believe that water baptism and the Lords Supper are ordinances of the Lord and to be continued by his church untill his second coming.
- Article 10th. We believe that true believers are the only fit subjects for Baptism and that immersion is the only proper mode.
- Article 11th. We believe that none but regularly baptized church members have a right to commune at the Lords table.

List of Members - as Constituted

Warren Cash	Oliva Drury*	Nancy VanMetre
Abraham Cash	Sarah Drury*	Rebeckah VanMetre
Jacob VanMeter*	Catherine Cash	Sarah Tabb
Bailey S. Tabb	(wife of Warren T.)	Kitty Glover
Mary Combs	Susan Cash (Susannah,	Deborah Cash (wife
Hetty Briscoe	wife of Elder Warren)	of Abraham Cash)
Catherine Drury	Ruth VanMetre	Elinor Best
		Penelope Stark

\* These were marked "Excluded)

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(Below this line, in a different handwriting, but on the same page of the record, appear these names, with notation "Recd by Letter", "Recd by Baptism", etc. Those names appearing above the line undoubtedly were charter members of the Church.)

Members Names

Hannah Jackson	Susan Glover	Peggy (Slave)
Nancy Stanton	Frances Baskett	Elizabeth Reno
Rebeckah Belt	George (Slave)	Amelia Dorsey
Mary Tabb	Frances Dorsey	Stephen Briscoe
Hubert G. Waggoner	Lydia Duvall	Robert Tabb
(Died July 9 1834)		

\* \* \*

(On the following page of the record a list of names of members appear in a different handwriting, with notations after the names as indicated.)

Members NamesConstituted

Warren Cash	(Excommunicated)
Abraham Cash	(Restored) (Excommunicated) (Note he was shown as
Jacob VanMetre	Excluded on previous page. "Restored" undoubtedly is
	latest notation, as he afterward became Clerk of the
	Church.)
Baley S. Tabb	

Members Names Since Constituted (Continuation of same page of record.)

Thomas Dorsey*	Ralleigh Moonin*	John H. Briscoe
Robert Tabb	Woran T. Cash*	James Waggoner*
Thomas Hicks	Samuel Bland	John Baskett
Edmond W. Keith	Henry Leesor**	William Jackson
John VanMetre*	John Bland*	Aaron VanMetre*
John VanMetre*	Higginson Belt	Asa Belt
William J. Prather	Thomas Jefferes	John Watson*
Jacob VanMetre**	Walter Briscoe	Joseph VanMetre*
Stephen Briscoe	John Slaughter	Warran Mitchell
Hubbert G. Waggoner	Jessee Green*	

(The Rules of Decorum must have been rigidly enforced, as those members with \* after their names are marked on the record as "Excluded" or "Excommunicated". Those marked \*\* were "Restored". Among those "Excluded" is Abraham Cash, the compiler's great-grandfather, and Woran (Warren) T. Cash, both sons of Elder Warren Cash, founder, and long time pastor of Gilead.)

Female Members Names When Constituted

Milly Shephard	Catherin Cash*	Sarah Tabb
Sary Drury*	Rebeckah VanMetre*	Penelope Stark*
Nancy VanMetre*	Elinor Best	Olevia Drury*
Deborah Cash*	Hetty Briscoe	Ruth VanMetre
Mary Combs	Susannah Cash	Kitty Glover*

Members Names Since Constituted

Hannah Jackson	Elizabeth Reno	Elizabeth Lesor
Frances Baskett*	Eliza Waggoner	Polly Bland*
Rebeckah Belt	Alettisha Watson*	Mary Miller*
Mildred Cash	Margaret Johnson	Nancy Slaughter*
Patsy Tabb*	Milly Vertreese	Mary Tabb
Elizabeth Gunterman	Susan Glover*	Polly Jefferes
Rebeckah Green	Rebeckah Belt	Mary Shephard
Amelia Dorsey	Nancy Duvall	Mahala Prather*
Lydda Duvall*	Fanny Hicks	Rachel VanMetre*

(Rules of Decorum apparently were enforced just as rigidly against the female as the male members of Gilead. Those with an asterisk after their names are marked on the record as "Excluded", and although there is a column designated "Restored" this column is silent. It will be noted that Deborah Cash, the compiler's great-grandmother is among those females "Excluded". I wonder what mischief Grandmother got into! The minutes of the business sessions of the Church which appear later in this compilation, disclose some of the reasons for this wholesale excluding of some, but not all, of these members. Maybe it was principally on account of the 8th Rule of Decorum, relative to dancing, and also for joining the Methodists.)

RECORD OF THE GILEAD CHURCH ON NOLIN, HARDIN COUNTY, KENTUCKY

(The first page of the Clerk's Record, as above captioned, begins with an illegible sentence "Jacob Vanmeter meete report, officers of church chosen, church funds - -" which was apparently a notation in the new, blank book of certain things that were to be covered in the first business session. Then the record starts out as follows:)

First Saturday April 1824 the Church met and after prayer proceeded to business. 1st. Inquiry was made the church found to be at peace. 2nd. Brother Warren Cash and Bailey S. Tabb appointed to request the Bethel Church to alter their day of business.

3rd Saturday in May 1824 the Church met and after prayer proceeded to business. Inquiry was made to know if the church was at peace and Brother Jacob VanMetre came forward to meet a report that against himself which report say he was drunk which he denied and gave satisfaction. Agreed that on the next meeting we choose own Moderator, Clerk and Deacons.

3rd Saturday June 124 (1824) the Church met after prayer proceeded to business. 1st. Inquiry was made and the Church was found to be at peace. 2nd. The reference called for and taken up. Brother Warren Cash chosen Moderator. Brother Baily S. Tabb chosen Deacon, and Brother Abraham Cash, Clerk. 3rd. Sister Susan Glover recieved by letter. 4th. A motion made by Bro. A. Cash to alter the 8th Article in the Rules of Decorum. After consideration the church agree to let it stand as it is. (Article on dancing.) 5th. A motion made by Sister Susan (Susannah) Cash that each female member pay 25 cents anually as a church fund. 6th. Motion made by B. S. Tabb that each male member pay 50 cents for the above purpose. 7th. A motion made by Sister E. Best that the annual contribution be made to the Church at July meeting. 8th. Agreed that the Deacon purchase the things necessary for the use of the church as the Church may direct.

3rd Saturday in July 1824 the Church meet and after prayer proceeded to business. 1st. Inquiry was made the church was found in peace. 2nd. A request was sent from a parcel of Brethren on Doe Run for help for the purpose of constituting them into a church capacity. The church answer their request by sending them Brethren Warren Cash and Baley Tabb. 3rd. Agreed on by the church that we hold communion twice a year, to-wit, May and September. 4th. The church agree that the Rules of Decorum which was read before her this day, shall be her Rules and shall be entered on her Book.

3rd Saturday, August 1824. Church met and after prayer proceeded to business. 1st. Inquiry was made and the church was found in peace. 2nd. The letter to the Association read and received and Brethren Warren Cash and Baley Tabb chosen to bear the same to the Association.

3rd Saturday, September 1824. The church met and after prayer proceeded to business. 1st. Inquiry was made and the church was found in peace. 2nd. A motion made that the church appoint her Deacons and Clerk yearly which was disapproved.

3rd Saturday, October 1824. No business.

3rd Saturday, November 1824. Church met and after prayer proceeded to business. 1st. Inquiry was made the church was found at peace. 2nd. Bro. Thomas Dorsey and Amelia Dorsey, his wife, received by letter. 3rd. Bro. Thomas Dorsey chosen Assistant Clerk.

3rd Saturday, December 1824. The church met and after prayer proceeded to business. 1st. Inquiry was made and the church found to be at peace.

3rd Saturday, January 1825. The church met and after prayer proceeded to business. 1st. Inquiry was made and the church found at peace. 2nd. Sisters Nancy Slaughter, Lydia Duvall and Frances Baskett received by letter.

3rd Saturday in February 1825. The church met and after prayer proceeded to business.

3rd Saturday March 1825. The church met. No business.

3rd Saturday, April 1825. The church met and after prayer proceeded to business. 1st. Inquiry was made and the church found at peace. 2nd. Stephen Briscoe received by experience.

3rd Saturday, May 1825. The church met and after prayer proceeded to business. Rebeckah Belt was received by baptism and Higginson Belt by letter. Rebeckah Belt, wife of Asa Belt, received by baptism. George and Peggy, people of colour, received by baptism.

3rd Saturday, June 1825. The church met and after prayer proceeded to business.

3rd Saturday, July 1825. The church met and after prayer proceeded to business. 1st. Resolved the brother deacon settle with the church at the July meeting yearly. 2nd. Resolved that the brother deacon have a discretionary to use the church funds and account to the church for the same.

3rd Saturday, August 1825. The church met and after prayer proceeded to business. 1st. Brother Warren Cash and Bailey S. Tabb chosen to bear our letter to the Association.

3rd Saturday, September 1825. The church met and after prayer proceeded to business. 1st . . . 2nd. The . . . made entering the alle & leaving out the inquiry for peace.

3rd Saturday, October 1825. The church met and after prayer proceeded to business.

3rd Saturday, November 1825. The church met and after prayer proceeded to business. 1st. Lydia Duvall dismissed by letter.

3rd Saturday, December 1825. The church met and after prayer proceeded to business.

3rd Saturday, January 1826. The church met and after prayer etc., proceeded to business. 1st. q.e by Brother Bailey S. Tabb. Is it wise this church justify her members in partaking of the love feast with other denominations of people? Answer, No. Brother Jacob Vanmetre exhibited a charge against himself of intoxication at Buckles Mill for which he gave satisfaction.

3rd Saturday, February 1826. The church met.

3rd Saturday, March 1826. The church met and after prayer proceeded to business. 1st. Agreed on by the church to call Brother Benjamin Keith to preach to us monthly.

3rd Saturday, April 1826. The church met and after prayer proceeded to business. 1st. A charge from report was laid before the church against Brother Thomas Dorsey for intoxication and referred till our next meeting, and request Brother William Mount and Jasper Terry and Sister Elizabeth Shackelford by Baily S. Tabb and Sister Penelope Stark to request them to attend our next meeting for information.

2nd Friday, May 1826. The church met and after prayer proceeded to business. 1st. Charge was lodged against Brother Thomas Dorsey for getting angry and improper conduct at our last meeting with John Shackelford which charge was referred for the present to attend to references. The references respecting Brother Dorsey called for and Brother Mount according to requests attended and stated that he was with Brother Dorsey at Shackelford's on the day referred to and saw nothing of the kind nor never did. Brother Terry did not attend but wrote to the church to this amount. "I saw Brother Dorsey on the day he was accused with being intoxicated. I was with him in Elizabeth Town a good part of the afternoon and rode out with him a mile or two and had considerable conversation with him and saw nothing of the kind." Sister Elizabeth Shackelford stated when called on, that she thought he drank too much spirits at her house but not make him say or do anything more than he would not have done. Brother Dorsey and her with other Brethren and Sisters withdrawing and conversing together, the Brethren reported to the church that Sister Shackelford was willing to bear with him. The voice of the church taken and Brother Dorsey acquitted from that charge. The first above charge taken up and referred to the next meeting.

3rd Saturday, June 1826. The church met and after prayer proceeded to business. The reference respecting Brother Dorsey called and he giving satisfaction was acquitted from the charge. Brother Stephen Briscoe granted a letter of dismission.

July 1826. On the account of the inclemency of the weather no meeting.

3rd Saturday, August 1826. The church met and after prayer proceeded to business. 1st. Brother Baley S. Tabb appointed to write the letter to the Association.

3rd Saturday, September 1826. The church met and after prayer proceeded to business. 1st. The letter to the Association read and received. 2nd. Brethren Warren Cash and Baley S. Tabb appointed to bear the same. 3rd. The church appropriates 87½ cents for the printing of her Minutes. 4th. Our Brother Deacon settled with the church. 6th. According to the request of the Association the church agreed to leave it disreccionally her delegates whether we will be ready (?) by Saturday or Sunday.

3rd Saturday, October 1826. The church met and after prayer proceeded to business. Brother A. Cash appointed to cite Brother Thomas Dorsey to attend our next meeting and inquire the reason of his failing to file his report on our days of business.

3rd Saturday, November 1826. The church met and after prayer etc., proceeded to business. 1st. The reference concerning Brother Dorsey called for and referred to our next meeting.

3rd Saturday, December 1826. The church met and after prayer proceeded to business. 1st. References called for and read and referred till our next meeting. 2nd. Brother John Baskett received by letter. Brother John Baskett appointed to cite Brother Dorsey to attend our next meeting.

3rd Saturday, January 1827. The church met and after prayer proceeded to business. 1st. The reference respecting Brother Dorsey called for and his refusing to hear the church and absenting himself from us we there consider him no more of us.

3rd Saturday, February 1827. The church met but no business.

March (No reference in record of meeting.)

3rd Saturday, April 1827. The church met at Gilead meeting house Hardin County, and after prayer proceeded to business. First, inquired into the fellowship of the church. Secondly, called for references.

3rd Saturday, May 1827. The church met and after prayer proceeded to business.

June 3rd Saturday 1827. The church met and after prayer proceeded to business. 1st. A request from a number of Brethren on Otter Creek to this church for help for the purpose of constituting them into church which we complied with by sending Brother Warren Cash, John Baskett and Baley S. Tabb.

July 3rd Saturday 1827. The church met and after prayer proceeded to business. 1st. Brother Robert Tabb and Sister Mary Tabb received by letter. 2nd. Brother Robert Tabb, Baley S. Tabb and Abraham Cash appointed to go and request Bethel Church to obtain a deed for their meeting house lot on Nolyn or otherwise we to get a deed.

August 3rd Saturday 1827. The church met and after prayer proceeded to business. 1st. Inquiry was made for peace. 2nd. Report say that Sister Olivia Drury have joined the Methodist and therefore is no more under our watch care. 3rd. Brother Stephen Briscoe returned his letter with Brother Robert Tabb and Baley S. Tabb appointed to write a letter to the Association. 5th. Brother Warren Cash, Stephen Briscoe and Baley S. Tabb appointed to bear the letter to the Association.

September 3rd Saturday 1827. The church met and after prayer proceeded to business. We request the next Association on this side of Rolling Fork. 2nd. Brother Robert Tabb resumes his Deaconship as in the Bethel Church.

October 3rd Saturday 1827. The church met and after prayer proceeded to business. A part of the members that was appointed to go to Bethel concerning the obtaining a deed for this meeting house lot. They succeeded and they appointed members to assign their bond to the Gilead Church and we appointed Mr. Walter Briscoe and Joseph Van Metre and Brother Robert Tabb, Bailey S. Tabb and Abraham Cash as Trustees to the meeting house and lot. 2nd. Query: Do this church think it is justifiable in the sight of God to invite a man to preach ho dins the operation of the Holy Ghost. The query referred to next meeting.

November 3rd Saturday 1827. The church met and after prayer proceeded to business. The reference called for received and referred until next meeting.

December meeting was missed on the account of rain.

January 3rd Saturday 1828. The church met and after prayer proceeded to business. 2nd. Brother Hubert G. Waggoner received by letter. 3rd. The reference concerning the query taken up and the answer is No. We will not justify our members in inviting such men to preach if known. 4th. Sister Rebeca Belt requested a letter of dismission for herself and Peggy, her maid, which was granted.

February 3rd Saturday 1828. The church met and after prayer proceeded to business. 1st. Inquiry was made for peace. 2nd. The church appoint Brethren Stephen Briscoe and Baley S. Tabb to visit Brother Abraham Cash and inquire his reason for not attending meeting, and cite him to attend our next meeting.

March 3rd Saturday 1828. The church met and after prayer proceeded to business. 1st. Inquiry was made for peace. 2nd. The reference called for and taken up and referred until next meeting. 3rd. The church appointed Brother John Baskett, Robert Tabb and Stephen Briscoe to visit him and cite and labor with him to attend meeting and report to the next meeting. (Probably refers to Brother Abraham Cash) 4th. Sister Sarah Waldren has joined the Methodists and we shall favor consider her no more under our watch care.

April 3rd Saturday in April 1828. And after singing prayer, etc., proceeded to business. 1st. The case of Brother A. Cash. No record having been made and Brother Cash being one of the committees stated that he agreed to resume his seat and bear his burden. 2nd. At the same meeting there must have been a charge against Jacob VanMetre from the best information for having drank too much spiritous liquor as appears from a reference made in May meeting.

May 3rd Saturday 1828. The church met and after prayer proceeded to business. 1st. The inquire was made for peace. 2nd. The reference concerning Brother Jacob Vanmeter taken up and the charge proven. He was excluded from us.

June 3rd Saturday 1828. The church met and after prayer proceeded to business. 1st. The church after taking into consideration the gifts of Brother Baley S. Tabb we do think it our duty to aliberate him to exercise his gift in any (way) he may think the Lord may direct him. 2nd. Sister Elisabeth Reno received by letter. Adjourned by prayer.

July 3rd Saturday 1828. The church met and after prayer proceeded to business. 1st. Inquiry was made and the church was found in peace. 2nd. The church thought it experient to a second inquiry whether Brother Baley S. Tabb should exercise his gift in which the church was unanimous in saying he should.

August and September no record, it having been list or not handed over.

October 3rd Saturday 1828. The church met and after prayer proceeded to business. The church was found in peace but no business.

1828 November and December. No record of any business it having lost or mislaid.

January 3rd Saturday 1829. The church met and after prayer proceeded to business. 1st. Brother Thomas Jeffers and Sister Polly Jeffers, his wife, received by letter. And Sister Nancy Duvall by letter.

February 3rd Saturday 1829. The church met and after prayer proceeded and found the church in peace but no business.

March 3rd Day 1829. At a meeting at Brother W. (Warren) Cash's a door was opened and there was received William Jackson, Mildred Cash, Roley (Raleigh) Morning (Moonin or Mommin), Walter Briscoe, Aaron Vanmeter, Edmond W. Keith, Warren T. Cash, Thomas Hicks, and at the same place at night was received John Slaughter, and Warren Mitchel. All of the above named were received by experience.

March 11th, 1829. At a night meeting at W. (Warren) Cashs there was received by experience James Waggoner, Eliza Waggoner and R. Tabb. Jason a man of cullor.

March 17th, 1829. At a night meeting at W. (Warren) Cashs was received by experience Fanny Hicks, Marah Shephard.

(The following entry is marked out on the record)

March 22nd, 1829. At a night meeting Ada Belt and Patsy Tabb received by experience.

March 3rd Saturday 1829. The church met and after prayer proceeded to business. 1st. The Confession of Faith and Rules of Decorum was read. 2nd. Sister Elizabeth Reno dismissed by letter.

March 22, 1829. Asa Belt and Patsy Tabb was received by experience at a night meeting at W. Cashs.

March At a night meeting at W. Briscoe's, Whiticker's Mariah was received by experience. A woman of cullour.

March 23, 1829. At a night meeting at Warren Cash's, Jacob Vanmeter and Samuel Bland was received by experience.

April 5, 1829. At a meeting at W. Cash's Jessie Green was received by experience.

April 9, 1829. At a night meeting at B. S. Tabb, John Watson and Lettia (Letitia) Watson was received by experience.

April 12, 1829. At a meeting at Warren Cash's J. Vanmeter's Moses, a man of culler, and John Vanmeter and John H. Briscoe was received by experience.

April 3rd Saturday 1829. The church met and after prayer proceeded to business. 1st. The Confession of Faith and Rules of Decorum was read. 2nd. Sister Elizabeth Lessor received by letter. 3rd. Brother Henry Lessor received who had back sliden and have returned with fruits of repentance. The reason that he came to this church is that the church wherein he was excludid is dissolved. 4th. William Prater (Prather) and Mahala Prater, his wife, received by experience.

April 19, 1829. (Illegible)

May 14, 1829. At night meeting at G. Waggoner's, John Bland received by experience.

May 3rd Saturday 1829. The church met and after prayer proceeded to business. 1st. The Articles of Faith and Rules of Decorum read. 2nd. We agreed to take into consideration the propriety and person of a Deacon against the next meeting. 3rd. Received Mary Bland, W. (Warren) Cash's Charles, a man of cullor, and Rachel Vammeter by experience.

June 3rd Saturday 1829. The Gilead Church of Christ met and after prayer proceeded to business. 1st. Brother Joseph Vanmetre chosen assistant clerk. 2nd. Rebeckah Green received by experience, also a gairl of coler by the name of Lucy by experience, belonging to James Stark, also Sister Milly Vertreese received by letter. 3rd. The reference respecting the Deacon called for and taken up, and Brother Warren T. Cash chosen Deacon and the church has agreed that he be entiligated and no wheather he will serve and referred to their next meeting.

July 3rd Saturday 1829. The Gilead Church of Christ met and after prayer proceeded to business. 1st. The Articles of Faith read. 2nd. The reference called for respecting the Dacon taken up and Brother Warren T. Cash being found sound in the faith, and he therefore set apart as one of our Dacons. 3rd. The church has agreed to strike out the words of the Philadelphia confession of faith and enter the words of the Old and New Testament, which was inserted over the Rules of Decorum. 4th. The Brother dacon has settled with the church.

August 3rd Saturday 1829. The Gilead Church of Christ met and after prayer proceeded to business. 1st. Brother is appointed to bear letters to the Salem Association. Brother Hubert G. Waggoner, Warren Cash, Baley S. Tabb, and William Prather. 2nd. Brother Abraham Cash and Joseph Vanmetre appointed to write letter to Salem Association. 3rd. The church has agreed to take up and reconsider the form of the Constitution which was altered at our last meeting and referred to the next meeting for further consideration.

September 3rd Saturday 1829. The Gilead Church of Christ met and after prayer proceeded to business. 1st. Inquiry was made for the peace of the church and a complaint was laid before the church and taken up against Brother Moses a man of coler, belonging to Brother Joseph Vanmetre, for absconding himself from his master and feloniously taking with him one of his master's horse brocts (brutes) which was laid over

till our next meeting. 2nd. Reference called for and the reference respecting the alteration of the Constitution of the church attended to after some considerable debate the church agreed to chose a committee of seven members of visiting Brethren and the Brothers were to go out and consult advisory terms of settlement. And they went and returned with this advice namely; (A. Vernon, Benjamin Keith, Samuel Able, John Cash, Sal (Samuel) Burks, John Upton, and Esekiah Thomas) We your committee appointed for that purpose inasmuch as we believe that the church or a majority of them have transcended their powers in altering their Constitution without the unanimous consent, do advise you to retract to your former standing as we believe it is only a strife about words and further recommend if the members cannot be reconciled to propose amendments which should only be adopted by unanimous consent, which advise was received by the church. 3rd. Brother Hubert G. Waggoner and his wife Elender (Eleanor) granted letters of dismission, if called for, also Sister Catherine Gordin (Gordon).

October 3rd Saturday 1829. The Gilead Church of Christ met and after prayer proceeded to business. 1st. The reference called for respecting Brother Moses taken up and the church after hearing from him by good evidence think his conduct is worthy of exclusion and is therefore no more of us.

November 3rd Saturday 1829. The Gilead Church of Christ meet and after prayer proceeded to business. 1st. Brother Aaron Vanmetre granted a letter of dismission.

The 3rd Saturday in December 1829. The Gilead Church of Christ met and after prayer proceeded to business. 1st. The church has agreed to invite Brother Benjamin Keith to preach with us once a month. 2nd. The church has chosen Brother Warren Cash, Baley S. Tabb and William Prather to invite him up.

The 3rd Saturday in January 1830. The Gilead Church of Christ met and after prayer proceeded to business. 1st. The Brethren that was appointed at our last meeting came forward and let us know that they went and saw Brother Keith which he agreed to and come today and let us know that he would come as often as he could. 2nd. Leland Bland received by letter.

The 3rd Saturday in February 1830. The Gilead Church of Christ met and after prayer proceeded to business. 1st. the church called for references. 2nd. Brother Asea Belt and wife granted letters of dismission. 3rd. The church has agreed to have a subscription to raise money to finish the meeting house.

3rd Saturday in March 1830. The Gilead Church of Christ met and after prayer proceeded to business. 1st. Charges against Brother Rolleigh Monin (Raleigh Moonin or Moning) for unfavourable reports and not attending and referred to the next meeting and Bretherin appointed to sight him to the next meeting who was Brother Jeffrey and William Jackson.

April 3rd Saturday in April 1830. The Gilead Church of Christ met and after prayer proceeded to business. 1st. The church called for references and the reference taken up and after hearing the report of the two Brothers William Jackson and T. Jeffrey we consider his conduct worthy of exclusion and is therefore no more of us. 2nd. Sister Mary a woman of color, charged with fornication and is therefore excluded from us. 3rd. The church appointed Walter Briscoe, Robert Slaughter, and Adair Coombs as Trustees (if they will serve to see to the finishing the meeting house. 4th. The church has agreed for the Trustees to choose workmen to finish the same.

3rd Saturday in May 1830. The Gilead Church of Christ met and after prayer proceeded to business. 1st. The church inquired for references. 2nd. The Articles of Faith and the Rules of Decorum and Constitution read. 3rd. The church has agreed to have a subscription for the benefit of Brother Benjamin Keith.

3rd Saturday in June 1830. The Gilead Church met and after prayer proceeded to business, and the church found to be in peace.

3rd Saturday in July 1830. The Gilead Church of Christ met and after prayer proceeded to business. 1st. References was called for. 2nd. The church has agreed to build a brick meeting house on the same lot of ground where the old one stands. 3rd. Sister Nancy Lafalet (La Folette) granted a letter of dismissal. 4th. The Brother Dacon has settled with the church.

The 3rd Saturday in August 1830. The Gilead Church of Christ met and after prayer proceeded to business. 1st. Inquiry was made for the peace of the church. 2nd. Brethren appointed to bear the letter to the Association. H. G. Waggoner, W. Cash, William Prather, Warren T. Cash, Baley S. Tabb. 3rd. Brother Joseph Vanmetre and Brother H. G. Waggoner appointed to write the letter to the Salem Association. 4th. The difference between Brother Samuel Bland and Brother F. Snider is reconciled.

The 3rd Saturday in September 1830. The Gilead Church of Christ met and after prayer proceeded to business. 1st. The letter to the Association read and received. 2nd. The church has made application for the next Association.

The 3rd Saturday in October 1830. The Gilead Church of Christ met and after prayer proceeded to business. 1st. Inquiry was made for the peace of the church and it was found to be in peace. 2nd. The church called for references.

The 3rd Saturday in November 1830. The Gilead Church of Christ met and after prayer proceeded to business. 1st. Brother Duvall received by letter. 2nd. Brother Walter Keith dismissed by letter.

The 3rd Saturday, December 1830. The Gilead Church met and after prayer proceeded to business. 1st. Sister Milly Vertreece dismissed by letter. (Now Milly Upton)

The 3rd Saturday in January 1831. The Gilead Church of Christ met and after prayer proceeded to business. 1st. Inquiry was made for the peace of the church and the church was found to be in peace.

The 3rd Saturday in February 1831. The Gilead Church of Christ met and after prayer proceeded to business. 1st. Inquired into the fellowship of the church. 2nd. Called for references. 3rd. The church has agreed that every male member to make a seete by the Association.

The 3rd Saturday in March 1831. The Gilead Church of Christ met and after prayer proceeded to business. 1st. Inquiry was made for the fellowship of the church. 2nd. The Articles of Faith and Rules of Decorum read. 3rd. Sister Mary Miller received by letter.

3rd Saturday in April 1831. The Gilead Church of Christ met and after prayer proceeded to business. 1st. The church inquired for the peace and the church was found to be at peace. 2nd. Sister Sally, a woman of collar, belonging to Sister Mary Tabb received by letter. 3rd. Brother William J. Prather chosen singing clerk.

3rd Saturday in May 1831. The Gilead Church of Christ met and after prayer proceeded to business. 1st. Inquiry was made for the peace of the church. 2nd. The church called for references. 3rd. A request made from Rudes Creek Church by Brother Richards and Hicks to change the day of holding our meeting taken up and referred to next meeting. 4th. The church has agreed to dispense of holding meeting tomorrow.

3rd Saturday in June 1831. The Gilead Church of Christ met and after prayer proceeded to business. 1st. Brother John Watson came forward with a charge against himself of intoxication which he said was true and gave satisfaction. 2nd. The reference taken up and we yealded to the request by altering our day of business to the 4th Saturday. 3rd. Brother Christopher Reno received by letter.

4th Saturday in July 1831. The Gilead Church of Christ met and after prayer proceeded to business. 1st. the church inquired for the peace. 2nd. Theyr was complaint laid in against Sister Lucy, a woman of colar, belong to James Starks, of committing a Dultrey and hearing from her, we think her conduct worthy of exlusion and is therefore no more of us. A request made by Brother Able a member of Sovorens (Severns) Valley Church to send them our ministerl help with as many lay members as we think proper, which the church have agreed to by sending Brethren Warren Cash, Hubert Waggoner, Baley S. Tabb, Warren T. Cash and Joseph Varmetre for to inquire into the qualifications and the gifts of a minister which they are about to ordain, if they think proper.

4th Saturday in August 1831. The Gilead Church of Christ met and after prayer proceeded to business. 1st. Inquiry was made for the peace of the church. 2nd. Brother Baley S. Tabb has settled with the church. 3rd. Brethren appointed to bear the letter to the Association, Warren Cash, Baley S. Tabb, and Hubart G. Waggoner. 4th. Brother Waggoner appointed to write the letter to the Association. 5th. The church has agreed to pay \$1.25 for the printing of the Minutes.

The church meeting 4th Saturday in September 1831. Meeting opened by prayer. Inquired for the peace of the church. 2nd. Church's letter read and received. 3rd. Dismissed Brothers John Baskett and Samuel Bland and Wife. 4th. Received Brother John Slaughter by letter.

The 4th Saturday in October 1831. The church met and after prayer proceeded to business, but nothing appeared.

4th Saturday in November 1831. The Gilead Church of Christ met and after prayer proceeded to business. 1st. Inquiry was made for the peace of the church. 2nd. Sister Sary Dorsey received by letter. Brother Warren Mitchell granted letter of dismissal.

4th Saturday in December 1831. The Gilead Church of Christ met and after prayer proceeded to business. 1st. The church directed the Clerk to record the removal of holding their church meetings and the next church meeting to be held at Brother Baley S. Tabb's house.

4th Saturday in January 1832. The Gilead Church of Christ met and after prayer proceeded to business. 1st. Inquiry was made for the peace of the church. The church appeared to be at peace. 2nd. The business of altering our Association was taken up. They thought it most experient not to alter. 3rd. The church thought proper to take into consideration how far Brother Baily S. Tabb should exercise a publick gift. The matter was taken up and postponed till the next meeting. 4th. Brother John Bland and Vazmetre is appointed by the church to talk to Brother F. Snide (Snider) and know his reason for his long absence and site him to our next meeting.

4th Saturday in February 1832. The Gilead Church of Christ meet and after prayer proceeded to business. 1st. Inquiry was made for the peace of the church. 2nd. The church called for references. Respecting altering the time of holding our Association taken up and referred to the meeting of appointing their members for the next Association. 3rd. The reference concerning Brother Baly S. Tabb taken up and the church have agreed that Brother Tabb may exercise a public gift whenever he thinks proper as an exorter (exhorter). 4th. The references respecting Brother Snyder who came before the church and made satisfaction. 5th. Sister Elizabeth Harnet (probably Harned) received by letter. 6th. Sister Sally, a girl of ocular, granted a letter of dismission and the next church meeting to be held at Sister Briscoe's house.

4th Saturday in March 1832. The Gilead Church of Christ met and after prayer proceeded to business. 1st. Inquiry was made for the peace of the church when Brother Jacob Vanmetre informed the church that he had been guilty of intoxication for which he was sorry for, which acknowledgment was received by the church. 2nd. There being an evil report in circulation against Brother William Prather for being intoxication. He not being present the church thought it advisable to request him to attend their next meeting and give them satisfaction. 3rd. Brother Baley S. Tabb, T. Cash, and Samuel Waggoner, members appointed to cite him to attend.

4th Saturday in April 1832. The Gilead Church of Christ met and after prayer proceeded to business. 1st. The church inquired for peace. 2nd. Reference respecting Brother William Prather taken up and referred to the next meeting. 3rd. There being an evil report against Brother Jacob Vanmetre of being in intoxication and the church has nominated Brethren to talk with him who is Brother Slaughter, Abraham Cash, and Duvall and cite him to the next meeting. 4th. The Articles of Faith and Rules of Decorum read. 5th. At the request of Brother William Lewis a member of the Forks of Auter (Otter) Creek Church. We have appointed three members with ministerial help to ordain Brother James Naul (Nall) as a preacher and the church has appointed Brother Hubert G. Waggoner, Warren Cash and Baley S. Tabb to go the third Friday in May. 6th. The church has agreed to set apart the last Friday in May as a day of fasting and prayer. 7th. The church has agreed to hold three days meeting to begin the third Friday in July and Brother Waggoner and Wm. Cash to invite preachers to attend.

4th Saturday in May 1832. The Gilead Church of Christ met and after prayer proceeded to business. 1st. Inquiry was made for the peace of the church. The reference respecting Brother William Prather taken up and referred to the next meeting. 2nd. The reference respecting Brother Jacob Vanmetre taken up and he being present and denying the charge, but Brother William Mount being present at the place where he was accused, of the charge, and stated it was his impression he was intoxicated and referred the church to Sister Shackelford for more information and the church referred it to the next meeting, but he the same day requested the church to exclude him and refused to go in to trial the next meeting and he was therefore excluded for refusing to hear the church. 3rd. Brother Jason, a man of color, belong to Brother Bethea Vanmetre, granted a letter of dismissal.

4th Saturday in June 1832. The Gilead Church of Christ met and after prayer proceeded to business. 1st. Inquiry was made for the peace of the church. 2nd. Brother John Bland and Feilding (Fielding) Snyder came forward and entered a complaint against themselves that they did enter in a contract on the Sabith Day and they came forward and gave satisfaction to the church. 3rd. The reference respecting Brother William Prather taken up and he stating that he drank more than he ought at that time but gave satisfaction to the church.

The 4th Saturday in July 1832. The Gilead Church of Christ met and after prayer proceeded to business. 1st. Inquiry was made for the peace of the church, and Brother Abraham Cash named to the church that Sister Kitty and Susan Glover had a complaint against himself. They laid in their complaint which is they say that they feel hurt with Brother Abraham Cash on the account of Brother Abraham giving a note to her husband, John Glover, and he given a number of persons as security and there not being a sufficiency of paper to the note for the security to assign their names to but attached another small piece to the note for part of the securities to set their names to and that part has been lost since, and she states further that he said he was prepared to prove that it was not the same note. Also another charge against Abraham Cash for moving the house and rales off of the land of the two Mr. Glovers and he saying those was a reserve made for the rales to him. This was taken up and referred to the call meeting and the Brethren of this church agreed to invite from sister churches Brothers to attend the call meeting.

The Gilead Church of Christ meet on Thursday the 16th of August 1832 at thays (illegible - maybe Hoys or Hays) meeting House, it being the time the call meeting was appointed and after prayer proceeded to business. 1st. Inquiry was made for the peace of the church. 2nd. The reference respecting Brother Abraham Cash taken up respecting the note and after hearing from himself and the best of evidence that could be had on both sides, the church agreed to acquit him. The reference taken up concerning the moving rales and house off of the lands - off of the land of the two Mr. Glovers and hearing the evidence on both sides and he saying that he could prove the reserve made between himself and the Mr. Glovers before a Magistrate and he proving in the church that a part of the property was given him by his father and he got a part of the rales of Mr. Readey and the balance off of the land he purchased of Jacob Vanmetre and agreeable to equity and justice it was his own property.

The 4th Saturday in August 1832. The Gilead Church meet and after prayer proceeded to business. 1st. The church called for references. 2nd. The church has appointed Brother Reno, Tho. Jefferes, Sister Milly Shephard, and Sister Miller to go and talk with the two Sister Glovers for their hard speech and wishing to leave this church. 3rd. Brother Walter Briscoe and his wife granted letter of dismission, also Brother Stephen Briscoe granted a letter of dismission. Sister Hettie Briscoe and Mary Coombs granted letters of dismission. 4th. The reference taken up concerning altering the time of holding the Association, taken up and the church thought best not to alter the time. 5th. The church has appointed Brother J. Vanmetre with Baly S. Tabb to write the letter to the Association. 6th. Brethren appointed to bear the letter to the Association, Brother Warren Cash, H. Waggoner, Baly S. Tabb and Warren T. Cash. 7th. The Brother dacon has settled with the church. 8th. Sister Susan Dorsey received by letter.

The 4th Saturday in September 1832. The Gilead Church met and after prayer proceeded to business. 1st. Inquiry was made for the peace of the church. 2nd. The church called for reference and the reference respecting the Sisters Glover taken up and we hearing of them by Brother Jeffers, Sister Shephard, and Sister Miller and we think they are worthy of exclusion and they are no more of us. 3rd. Brother John Basket he reflecting on the judgment of . . . . . and for some hard speeches he made against Brother Waggoner and Tabb and being taken up and referred to the next meeting.

The 4th Saturday in October 1832. The Gilead Church met and after prayer proceeded to business. 1st. Inquiry was made for the peace of the church. 2nd. The reference respecting Brother John Basket was read and referred to the next meeting. 3rd. Received Brother William Bland, Sister Sally Bland and Sister Catherine Bland by letter. 4th. Resolved that the last moderator shall act as moderator until the church is organized, then to change their moderator.

The 4th Saturday in November 1832. The Gilead Church met and after prayer proceeded to business. 1st. The reference respecting Brother John Basket taken up and he came forward and made satisfaction. 2nd. Sister Leteshea (Letitia) Watson professed to be hurt with Brother Joseph Vanmetre as he thought had taken the advantage of her in a survey of land, but on examination she found that she was wrong, and made her acknowledgment and that she was sorry for what she had done, which gave satisfaction.

4th Saturday in December 1832. The Gilead Church of Christ met and after prayer proceeded to business. 1st. Inquiry was made for the peace of the church. 2nd. The church called for references. 3rd. Brother James Waggoner came forward and wished to be excluded but the church agreeing to wait one month longer and the next church meeting to be at Brother William Bland's.

4th Saturday in January 1833. The Gilead Church met and after prayer proceeded to business. 1st. Inquiry was made for the peace of the church. 2nd. The reference respecting Brother James Waggoner read and the church excluded him at his own request having no other charge against him. 3rd. There being a motion made by Brother Abraham Cash the duty respecting not voting taken up and referred to the next meeting.

4th Saturday in February 1833. The Gilead Church met and after prayer proceeded to business. 1st. References read and taken up and the church decided they would make a mendment to their Rules by adding that when any motion was made to the church for decision that each member should vote or give their reason for not voting if called on by the church. 2nd. There being a request from Union Church to this church for help to meet them on the first Saturday in March to aid them in settling a difficulty existing amongst them. Agreed to send three Brothers B. Tabb, James Jefferes, and John Slaughtor. 3rd. Whereas there is a difficulty existing between Brother J. (Jacob) Vanmetre, J. Watson and J. (Joseph) Vanmetre respecting the payment of some money for the releasement of a mortgage, which Brother J. (Joseph) Vanmetre has on the land given to him by Jacob Vanmetre.

In consequence thereof the church thought it best to advise the Brethren to make choice of some Brethren to meet with them for the purpose of trying to settle the matter before they should go to law and the Brethren agreed to make choice there of the Brethren, B. S. Tabb, J. Duvall, A. Cash, T. Cash, G. Duvall, T. Jefferes, John Bland, J. Gray, R. Richards, and William Jackson, to meet with them on the last day of February at the meeting house to assist them in trying to settle their difficulty agreeable to the advice of the church.

February 28, 1833. The committee met agreeable to appointment. Meeting opened with prayer. 1st. Brother Baly S. Tabb chosen moderator. 2nd. A motion made and agreed to by the committee that the parties concerned should state whether they would be governed by the decision of this committee when they agreed they would. 3rd. An investigation of the matter was proceeded to. 4th. After an investigation Brother Joseph Vanmetre made a proposition to the other Brethren concerned which they agreed to and the matter settled.

(Signed) Richard Richards (Seal)

Baly S. Tabb (Seal)

4th Saturday in March 1833. The church met and after prayer proceeded to business. 1st. The record of the committee that was agreed on at our last meeting read and received by the church. 2nd. The record of the report Committee ordered to be record on our church books.

April 27, 1833. The church meeting at Gilead meeting house. Meeting opened by prayer. 1st. Inquired for the fellowship of the church. A letter from Brother John Watson was read and laid over until next meeting in course.

4th Saturday in May 1833. The Gilead Church meet at their meeting house and after prayer proceeded to business. 1st. Inquired for the peace of the church. 2nd. The reference respecting Brother John Watson taken up and laid over until the next meeting. Brother Abraham Cash and Bland to sight him to attend the next meeting. 3rd. Brother Green came forward and entered a complaint against himself that he had bin overtaken in drinking two much spirites liquors and made his acknowledgment which gave satisfaction to the church. 4th. Is it agreeable to Gospel Order for a member of this church to join the Temperence Society and thus be a member of two Societes at once. This quary was taken up last February and is ordered to be recorded.

This day June 6, 1833. The church meet according to appointment of our last meeting and after prayer proceeded to business. 1st. Brother John Vanmetre informed the church that he is agrieved with Brother Joseph Vanmetre for promising to wate a certain length of time for a sum of money which he owes him and has failed to comply with said promise according to his understanding which was taken up and deferred unto the reference on the book or dispensed with.

2nd. The reference concerning the quarry referred from our last meeting taken up and on motion agreed to withdraw the quarry. 3rd. The reference concerning Brother John Watson taken up. Whereas reports are circulated that Brother John Watson has been intoxicated and at different times having sent two letters to the church as acknowledgment the church not being satisfied have concluded to lay the letters on the table and take up the complaints laid in by Sister Nancy Vanmetre and Brother W. Cash and refer to our next meeting of business and appoint Brethren T. Cash, Abraham Cash and W. Bland to cite him to attend at that time to answer the above charge.

June 22, 1833. The church met and after divine service proceeded to business. 1st. The reference concerning Brother John Watson taken up and the church agreed to bear with Brother Watson on his acknowledgment and he agreeing to leave off drinking ardent spirits except by way of medicine, and adjourned in peace.

(Signed) Benj. Keith, Clk

The 4th Saturday in July 1833. The church met and after prayer proceeded to business. 1st. Sister Hannah Jackson came forward to meet a report that was in circulation against her of taking a belt that was in Washington Whitker's store and gave satisfaction by handing in the following certificate which reads thus:

"Mr. William Jackson, Sir: Your lady applied to me saying it was reported that I or Mr. E. Brown had stated to some acquaintance that she, Mrs. Jackson, had taken a belt of us, or out of Whitker and Cunnigans store or rather that she had placed one in her reticule with a bad intent. I have conversed with Brown. We both say positively that we have not said to any person that she either took a belt of us or intended to do so.

July 5, 1833

(Signed) Washington Whitaker"

2nd. A proposition made by Brother H. G. Waggoner to send to Brother John Slaughter and his wife to know (why) they absent themselves from church meeting which was agreed to and sent Brother John Vanmetre and Gabriel Duvall to request them to attend the next church meeting.

The 4th Saturday in August 1833. The Gilead church met and after prayer proceeded to business. 1st. Inquiry was made for the peace of the church. 2nd. The reference respecting Brother Slaughter and wife was read and Brother Slaughter being present and he expressed some dissatisfaction with Brother Abraham Cash and the church enjoined on them to go with other Brethren and settle the difficulty, but it seemed they could not settle and the church agreed that Brother Slaughter should enter the complaints he had against Brother Abraham Cash at the next church meeting. 2nd. A letter of dismissal granted

H. G. Wagoner and wife provided they should move, also a letter of dismission granted to John H. Briscoe. 3rd. Brother H. G. Waggoner and J. Vanmetre appointed by the church to write the letter to the Association. 4th. The church has agreed to send four Brethren to bear the letter to the Association, who is Brother Warren Cash, Hubart G. Waggoner, Warren T. Cash and Baly S. Tabb. 5th. This church calls on four Brethren out of the sister churches, who is Brother Johnathan Gray of the Bethel Church, Samuel Able of the Soverens (Severens) Valley Church, Richard Richards of the Rudes Creek Church and Thomas Chilton of the Republicin Church to meet in Elizabeth Town in order to settle or squash a report that is against Sister Hannah Jackson and report the same at the next meeting.

September the 4th Saturday 1833. The church met and after Divine Services proceeded to business. 1st. The reference called for and read. 2nd. The Brethren is requested to meet at Elizabeth Town to inquire into the charge against Sister Jackson and report the result thereof at our next meeting, which report was read, received and directed to be recorded, which is as follows,

"August 30th 1833. We a committee appointed by the Gilead Church to inquire into the charges against Sister Jackson having made every inquiry that we could find on examination that she had put a belt ribbon in her reticule which she had not bought, but we have no prooffe that she did it with a design of stealing. We deem it an unfortunate circumstance but cases of the kind might by accident happen where there was no design of base intent.

(Signed) Thos. I. Chilton  
Johnathan Gray  
Samuel Able  
Richard Richards"

3rd. The church letter called for read and received. 4th. Brother Slaughter came forward and let the church know he was dissatisfied with Brother Abraham Cash and said in the charges to-wit; 1st. In a cination (or conversation) he told me I was a most infamous and audacious liar and at another time threatened to whip me and at another time for calling me the meanest man that was ever born of a woman, at another he told me that I was one of the most infamous liars that ever was and I had told a lie and that he intended to make me swear it and that he would as soon swear a lie as tell one, which charges was taken up and Brother Cash called on to answer to the above charges which he acknowledged was correct in part and the church referred this to the next meeting. -- This church says they are some what dissatisfied with Brother William Prather in the way he lives by not attending the church meetings. The church has appointed Brother Warren T. Cash and John Vanmetre to request him to attend the next

church meeting. This complaint was laid in at our last August meeting and has been referred and the Brethren which was appointed to see him informed the church that he was from home and that they had not an opportunity of seeing him in consequence thereof. The church thought it best to refer his case until their next church meeting and the same Brethren requested to see him and cite him to attend at that time.

The 4 Saturday in October 1833. The Gilead Church met and after prayer proceeded to business. 1st. The church called for references. 2nd. The church agreed to take up the complaints item by item which Brother Slaughter laid in against Brother Abraham Cash and the charges were taken up and referred to the next church meeting and Brother Duvall, William Jackson and Hinton Briscoe is appointed by the church to go and to visit Brother Abraham Cash and talk with him and report the same at the next church meeting and then the reference respecting Brother William Prather was taken up by the church and referred to the next meeting which is to be at Brother John Blands.

The 4th Saturday in November 1833. The Gilead Church met and after prayer proceeded to business. 1st. The reference concerning Brother Abraham Cash was read and but Brother Slaughter not being present and the church thought it best to refer it until the next meeting. 2nd. The church has agreed to appoint a committee to visit and talk with Brother Abraham Cash and Slaughter and the committee is to report at the next church meeting. Brother H. G. Waggoner, B. S. Tabb, Thos. Jefferes, Hinton Briscoe, Wm. Bland, John Vanmetre, Duval with R. Richards of Rudes Creek Church is appointed. - The references respecting Brother Prather was read and the reference continued until our next meeting and our next church meeting to be at Brother Wm. Blands.

The 4th Saturday in December 1833. The record of the church meeting holden at Brother Wm. Blands and after prayer proceeded to business. 1st. Inquiry for the fellowship of the church. 2nd. The report of the committy called for present of the committee H. G. Waggoner, B. S. Tabb, Wm. Bland. They report as follows. We your committy meet at Bro. Abraham Cashes agreeable to appointment and Bro. John Slaughter with us and after full investigation of the difficulties between Bro. A. Cash and Bro. Slaughter they agreed to drop them all and live as Brethren which report was received by the church.

The 4th Saturday in January 1834. The Gilead Church met and after prayer proceeded to business. The reference concerning Bro. Prather taken up and referred until next meeting. 2nd. Brother Jefferes applied for a letter of dismission for Brother John Slaughter and wife and referred till next meeting.

The 4th Saturday in February 1834. The Gilead church met and after prayer proceeded to business. 1st. The reference respecting Bro. Slaughter was called for by the church and the reference not being hear the church thought best to lay it over until the next church meeting.

2nd. The reference respecting Bro. Prather was taken up and the church agreed to lay his case over until the next meeting. 3rd. The church has agreed and appointed Bro. Baley S. Tabb and Hinton Briscoe to go to Edward Vanmetre and see the letter and converse with him in order to find out what part of the country he is in, in order that the church may know where he is so as the church may send him a letter. 4th. Sister Lucy Hilton received by letter and the next church meeting to be at their meeting house.

The 4 Saturday in March 1834. The church met and after prayer proceeded to business. 1st. The reference concerning Bro. Slaughter's obtaining a letter of dismission and referred until next meeting and enjoined on Bro. A. Cash to see him and referred to the next meeting. 2nd. The reference concerning Bro. Wm Prather taken up and referred until his time expired that he was to return home. 3rd. Bro. B. S. Tabb reported that Sister Sarah, a gairl of couller, who had obtained a letter of dismission was in disorder and appointed Sister Sarah Tabb to sight her to attend our next church meeting as soon as possible.

The fourth Saturday in April 1834. The Gilead Church met and after prayer proceeded to business. 1st. Inquiry was made for the fellowship of the church. 2nd. The Rules of Decorum read. 3rd. The reference concerning Brother John Slaughter was read. 4th. The references respecting Bro. William J. Prather read and taken up and he is excluded from our fellowship until legally restored by repentance. The reference concerning Bro. Slaughter being read the 2nd time and they not being present the church referred the case until the next meeting. 5th. The reference concerning Sister Sally a gairl of couler, is referred until the next church meeting and Sister Sally Tabb is requested by the church to sight her to attend at that time. 6th. This church has agreed not to invite the Newlite or Reformer Baptists not to preach as it was requested by the last Association - - -

The 4 Saturday in May 1834. The Gilead Church met and after prayer proceeded to business. 1st. Inquiry was made for the fellowship of the church. 2nd. The reference concerning Bro. Slaughter was read and his case was laid over until our church meeting and Bro. Warren T. Cash appointed by the church to go and see Brother Slaughter and sight him to attend at that time and Brother Abraham Cash is requested to go along if convenient for him to leave home. The reference concerning Sister Sally, a gairl of couler, was taken up but she not being present the church thought it best to appoint Bro. Baley S. Tabb to sight her to attend the next church meeting and Bro. Baley S. Tabb is to make inquiry of her case.

The 4 Saturday in June. The Gilead Church meet but there being no moderator the church agreed to appoint Bro. James Stone as theyr moderator. And after prayer proceeded to business. 1st. Inquiry was made for the fellowship of the church. 2nd. The Rules of Decorum read. 3rd. The reference concerning Bro. Jno. Slaughter read and Bro. Slaughter nor Bro. Warren T. Cash not being present who was to sight

Bro. Slaughter to attend, the church referred his case until our next church meeting. 4th. Reference concerning Sister Sally, a girl of color, was read and Bro. Baley S. Tabb who was appointed by the church to sight Sister Salley to attend, he being absent the church referred her case until the next church meeting.

The 4th Saturday in July 1834. The Gilead Church meet and after prayer proceeded to business. 1st. Inquiry was made for the fellowship of the church. 2nd. The reference concerning Bro. Slaughter read and taken up and Bro. Warren T. Cash is to go with Bro. Abraham to invite Bro. Slaughter to attend at our next church meeting and his case is to be continued until that time. The reference respecting Sister Sally, a girl of color, was taken up and the church agreed to lay her case over until our next church meeting and the church has appointed Bro. Baley S. Tabb to sight her to attend and if Sister Sally should refuse to attend the meeting, then Bro. Baley is to demand her letter which she received of this church and he is also to request Bro. Betha (Berthea?) Vanmetre to attend with her at the same meeting. 4th. The Br. Daken has settled with the church.

The 4 Saturday in August 1834. The Gilead Church met and after prayer proceeded to business. 1st. Inquiry was made for the fellowship of the church. 2nd. The reference concerning Brother John Slaughter taken up and Bro. Abraham Cash gave his reason to the church why he refused to give Bro. Slaughter a letter of dismissal and after hearing of Bro. Abraham Cash the church says that Bro. Abraham was justifiable and the reason why that the church refused to give a letter is because Bro. Abraham has a charge against Bro. Slaughter which charge is the appearance of fraud and falshood that is in not giving good measure and stating at the same time it was good measure. 3rd. The church has appointed Bro. Jefferes and Wm Jackson to sight him to attend the next church meeting. 4th. The reference respecting Sister Sally, a girl of color, taken up and the church hearing from Bro. Baley S. Tabb, who has evidence. The church has agreed to exlude her. 5th. The church has agreed that Sister Slaughter should have a letter of dismissal. 6th. This church has appointed Bro. B. S. Tabb and J. Vanmetre to write the letter to the Association. 7th. The church has appointed four members to bear the letter to the Association, who is Bro. Warren Cash, Joseph Vanmetre, Baley S. Tabb and Thomas Jefferes. 8th. This church has requested that Bro. Benjamin Keith to attend to this church to preach and that Bro. Baley S. Tabb & Joseph Vanmetre is requested by the church to write to Bro. Benjamin Keith to attend our monthly meeting if convenient for him.

The 4th Saturday in September 1834. The Gilead Church met and after prayer proceeded to business. 1st. Inquiry was made for the fellowship of the church. 2nd. The reference concerning Brother Slaughter was taken up and referred to the next church meeting. 3rd. The letter to the Association was read and received by the church. 4th. The church appropriated one dollar for the printing of the minutes.

The 4th Saturday in October 1834. The Gilead Church met and after prayer proceeded to business. 1st. Inquiry was made for the peace of the church. 2nd. The reference concerning Bro. Slaughter read and his case laid over until our next church meeting and Bro. Jefferes is to attend our next meeting.

The 4 Saturday in November 1834. The Gilead Church met and after prayer inquiry was made for the peace of the church. 2nd. The church took up the reference concerning the difficulty between Bro. Cash and Slaughter. 3rd. The church acknowledge with Bro. Slaughter as to fraud and the church grant Bro. Slaughter a letter of dismission and the next church meeting at Bro. Baley S. Tabb.

The United Baptist Church of Jesus Christ Gilead met according to appointment the 4 Saturday in December 1834 and after prayer proceeded to business. 1st. Called for the peace of the church. 2nd. It appearing that Bro. Fielding Snider having absented himself from attending church meeting for some time we therefore appoint Bro. Reno to site him to attend our next meeting of business. 3rd. It also appearing that Bro. John Watson and wife have failed to attend our church meeting for some time we therefore appoint Bro. Baley S. Tabb and Warren T. Cash to cite him to attend our next meeting of business. 4th. A charge has exhibited against Bro. Abraham Cash for reflecting against the records of a committee appointed by the church to settle some difficulty between him and Bro. Slaughter and the charge taken up and after some alteration of the record made by that committee and some acknowledgment on part of Bro. Cash, the vote was taken and satisfaction made. Brethren Waggoner, William Bland, Thomas Jefferes, John Vanmetre, John Briscoe and Baly S. Tabb met as a committee at Bro. Cashes and proceeded to business in the following manner. Beginning at the first charge the artical of agreement was taken up and satisfactory settled the complaint of threatening to whip him was taken and settled, also the complaint for calling him the meanest man ever born of a woman taken up and satisfactory settled the complaint for calling him an infamous liar was taken up and satisfactory settled and we the committee believe that Bro. A. Cash had reasons for his charges, tho not justifiable in his harsh expressions.

The 4 Saturday in January 1835. The Gilead Church met and after prayer proceeded to business. 1st. Inquiry was made for the peace of the church. 2nd. Bro. Snider came forward and gave satisfaction to the church for his being absent. 3rd. The reference concerning Brother Watson was read and he being absent the church agreed to continue his case until he comes home. 4th. A complaint lain in against Bro. John Watson by report for being in toxication by drinking ardant spirits and for broken a covenant and agreement he made with the church. 5th. The church has requested Bro. Warren T. Cash and Hinton Briscoe to cite Bro. Jas. Watson to attend our next church meeting.

The 4th Saturday in February 1835. The Gilead Church met and after prayer proceeded to business. 1st. The church has agreed to alter the church meeting to be on the Saturday before the 4th Sunday in each month.

March meeting no references it having been lost or mislaid.

The Gilead church met at the meeting house on Saturday the 25th day of April 1835 and after prayer proceeded to business. 1st. Inquiry was made for the peace of the church. 2nd. Inquiry was made for references and there being none on the books. 3rd. The Rules of Decorum read and the church adjourned.

The 4th Saturday in May 1835. The Gilead Church of Christ met and after prayer proceeded to business. 1st. Inquiry was made for the peace of the church and it appears from reports that Brother Joseph Vanmetre and Sister Watson is at variance and from reports the church takes it up and appoints six members to see and talk with them, to wit: Bros. Baley S. Tabb, Abraham Cash, Thomas Jefferes, Sister Cash, Sister Hilton and Sister Stark, and report at our next meeting. 3rd. A opportunity being given and Sister Susan Walker came forward and joined by letter. 4th. The case relative to Brother Baley S. Tabb's ability taken up and referred to the next meeting.

4th Saturday in June 1835. The Gilead Church of Christ met and after prayer proceeded to business. 1st. Inquiry was made for the peace of the church. 2nd. Brother Gabriel Duvall came forward to meet a report which was against him which report was that a black gairl which he had highered has a mulatto child and says he has a chance of being its father which he denies. The church took up the report and referred it and appointed Brother W. T. Cash, Christopher Reno, Richard Richards, Baley S. Tabb and A. Cash to inquire into the report. 3rd. A letter was received from Otter Creek Church wrote to this church for help in a certain matter of difference which we agreed to by appointing Brother W. T. Cash, Wm Jackson, Christopher Reno, B. L. Tabb and A. Cash to go. 4th. Brother Wm Mount received by letter.

4th Saturday in July 1835. The Gilead Church met and after prayer proceeded to business. 1st. Inquiry was made for the peace of the church. 2nd. Brother Gabriel Duvall let the church know that he was agrieved with Brother Abraham Cash. 3rd. The church agreed to appoint a committee to settle the difficulty and they made choice of Brother T. Jefferes, Wm. Mount, John Briscoe and Christopher Reno to settle the difficulty between them and the committee reported at the same meeting that the difficulty was settled between the Brethren and we hear the report from the committee appointed to inquire into the report concerning Brother Gabriel Duvall and found him clear and acquitted and the church professes satisfaction.

4th Saturday in August 1835. The Gilead Church of Christ met and after prayer proceeded to business. 1st. The references called for and attended to and the committee reported that there was appearance of satisfaction between the parties. 2nd. A charge was laid in by Lettisha

Watson against Brother Joseph Vanmetre for not complying with a certain instrument of writing that he gave to John Watson and others and was referred until next meeting. There being an unfavorable report about Brother Joseph Vanmetre respecting writing a certain deed wrong for a Mr. Chambers and referred until next meeting and appoint Brother Gabriel Duvall, Wm Jackson, A. Cash to inquire into papers. 5th. Brother Joseph Van Metre appointed to write the letter to the Association. 6th. Brother Warren Cash, B. S. Tabb, and Thomas Jefferes is to bear our letter to the Association. 7th. Brother John Cash and Lydia, his wife, received by letter.

4th Saturday in September 1835. The Gilead Church of Christ met and after prayer proceeded to business. 1st. The church inquired for fellowship. 2nd. Sister Lettisha Watson complaint was taken up against Joseph Vanmetre and Brother J. Vanmetre is acquitted of the charge she had against him. 3rd. Brother Joseph Vanmetre laid in his complaint which he had against Sister Lettisha Watson for hard speeches which she made against him and therefore Sister Watson is excluded from us for not giving satisfaction until she is restored by repentance.

4th Saturday in October 1835. The Gilead Church of Christ met and after prayer proceeded to business. 1st. Inquiry was made for the peace of the church. 2nd. The church inquired for references but there being none until the Brethren that was appointed would make out the report and the next church meeting to be at Brother Wm Bland's and the church adjourned in peace.

4th Saturday in November 1835. The Gilead Church met at Brother Wm Bland's and after prayer proceeded to business. 1st. Inquiry was made for the peace of the church. 2nd. The reference respecting Brother Joseph Vanmetre was read, taken up and referred until our next church meeting. 3rd. The church has agreed that Brother Baley S. Tabb would write a letter to Mr. Chambers respecting the field notes which he furnished Joseph Vanmetre with when he called on J. Vanmetre to write a deed and if he has the field notes will send it to this church and if he has anything against J. Vanmetre will personally appear at our next church meeting.

4th Saturday in December, 1835. The Gilead Church met and after prayer proceeded to business. 1st. Inquiry was made for the peace of the church. 2nd. The reference respecting Brother Joseph Vanmetre was taken up and after making duly inquiry into the charge against him, we find no just grounds of a charge against Brother Joseph Vanmetre.

4th Saturday in January 1836. The Gilead Church met and after prayer proceeded to business. 1st. Inquiry was made for the peace of the church. 2nd. The church called for references, but there being none on the books. 3rd. Sister Sally Dorsey granted a letter of dismissal and the church adjourned in peace.

4th Saturday in February 1836. The Gilead Church met and after prayer proceeded to business. 1st. Inquiry was made for the fellowship of the church. 2nd. The church called for references but there being no references on the church books and the church adjourned.

4th Saturday in March 1836. The Gilead Church met and after prayer proceeded to business. 1st. The church have agreed to request Brother Springer to know of Brother Isaac, a man colar, his reason for not attending church meeting.

3rd. Saturday in April 1836. The Gilead Church met and after prayer the church agreed that Brother Rogers (maybe Ryles) would preach. 2nd. The reference concerning Brother Isaac referred. 3rd. Brother Springer complied with the request of the church and reported that Bro. Isaac desigined coming but not . . . the satisfaction that he would wish and the matter deferred.

4th Saturday in May 1836. The Gilead Church met and after prayer proceeded to business. 1st. the reference concerning Brother Isaac referred until our next church meeting and the church appointed Brother John Bland to see him upon the subject and report at the next church meeting.

4th Saturday in June 1836. The Gilead Church met and after prayer proceeded to business. 1st. Inquiry was made for the fellowship of the church. 2nd. Reference respecting Brother Isaac, a man of colour, and the church referred his case until the next church meeting. 3rd. Sister Martha Best was received by letter, also at the same time Sister Margaret Shephard was received by letter.

4th Saturday in July 1836. The Gilead Church of Jesus Christ met and after prayer proceeded to business. 1st. Inquiry was made for the peace of the church. 2nd. The reference was read concerning Brother Isaac, a man of couler and from the reports from Brother Bland and Tabb the church was satisfied with the charge aledged to him. 3rd. The church appointed Brother Baley S. Tabb and Brother Abraham Cash to go and see Brother Jacob Vanmetre and John Vanmetre and no of them why they absent themselves from church meeting, and will cite them to attend our next meeting.

4th Saturday in August 1836. The Gilead Church met and after prayer proceeded to business. 1st. Brother Jacob Vanmetre and John Vanmetre came forward and gave satisfaction for their unattendance to the church meeting. 2nd. Brother John Vanmetre laid in a charge against Brother Joseph Vanmetre of not complying with a verbal contract that he made with him. 3rd. The church referred the business and appointed Brother Thomas Jefferes, W. T. Cash, Gabriel Duvall, Wm Mount, and Abraham Cash to labor with them. 4th. The church appointed Brother Tabb to assist the clerk in writing the letter to the Association. 5th. We appointed Brother B. S. Tabb, Warren Cash, Gabriel Duvall and Thomas Jeffers to bear the letter to the Association.

4th Saturday in September 1836. The Gilead Church met and after prayer proceeded to business. 1st. The reference respecting Bro. Joseph Vanmetre and John Vanmetre was taken up and laid over until our next church meeting.

4th Saturday in October 1836. Part of the Gilead Church met and no business done.

4th Saturday in November 1836. The Gilead Church met and after prayer proceeded to business. 1st. Inquiry was made for the peace of the church. 2nd. The reference was taken up respecting Brother J. Vanmetre and the church acquitted Brother Joseph Vanmetre of any crime which Brother John Vanmetre charged him with.

On the 4th Saturday in December 1837 (1836) the Gilead Church met at Bro. Jackson's but no business done.

On Saturday before the 4th Sunday in January 1837 the Church met and after prayer proceeded to business. 1st. Bro. Jesse Green came forward and laid in a charge against himself for fighting and Bro. Reno being there he thought he was not much to blame and the church agreed to bear with Bro. Green. 2nd. The church do appoint Bro. W. T. Cash and A. Cash to no of Bro. Thomas Hicks' reasons for not attending meetings and request him to attend our church meeting.

4th Saturday in February 1837. The Gilead Church met and after prayer proceeded to business. 1st. Inquiry was made for the fellowship of the church. 2nd. The church called for references. 3rd. Bro. T. Hicks came forward and made satisfaction for his not attending our church meetings. 4th. We the church agree to adopt a rule to this effect: That the members of this church that should join in carnal plays shall be dealt with as in other offences.

The Gilead Church met on the Saturday before the 4th Saturday (Sunday) in March 1837 and after prayer proceeded to business. 1st. Inquiry was made for the peace of the church. 2nd. Bro. Baley S. Tabb, W. T. Cash, and A. Cash was appointed to see Bro. John Vanmetre and wife to no their reasons for not attending our monthly meetings. 3rd. Sister Mary Best and Sister Hannah King received by letter.

The Gilead Church met on Saturday before the 4th Sunday in April 1837 and after prayer proceeded to business. 1st. Inquiry was made for the peace of the church. 2nd. The church inquired for reference and there being one concerning Bro. Isaac, a man of coler, and he being present and made satisfaction for his being absent from the church. 3rd. A letter of dismission granted to Brother John H. Briscoe.

Saturday before the 4th Sunday in May 1837. The church met and after prayer proceeded to business. 1st. Inquiry was made for the peace of the church. 3rd. A charge was laid against Bro. John Bland upon report for getting drunk and running a horse and was laid over until our next meeting and appointed Bro. Wm Bland and Wm Mount to cite him to attend. 3rd. The reference concerning Bro. John Vanmetre and wife was laid over and appointed Bro. Warren Cash, Wm Bland and Abraham Cash to labor with them and report at our next meeting.

Saturday before the 4th Sunday in June 1837. The church met and after prayer proceeded to business. 1st. The reference concerning Brother John Bland referred. 2nd. Reference concerning Brother John Vanmetre and wife was read and referred to our next church meeting. Quarry: Does this church believe the mission sistim to be in accordance with the spirit of the Gospel and the Word of God in all its bearings? (This is the first indication of the controversy relative to missions that eventually split Gilead Church. The definite division of the Church became effective in June 1840, as will hereafter appear in these Minutes.)

The Saturday before the 4th Sunday in July 1837. The Gilead Church met and after prayer proceeded to business. 1st. Inquiry was made for the peace of the church. 2nd. The reference respecting Brother John Bland read and he being present gave satisfaction to the church. The reference respecting Bro. John Vanmetre and wife was read and taken up and they are excluded from the church for their not attending and leaving the church. 4th. The quarry was read and taken up and continued to the next church meeting.

The Saturday before the 4th Sunday in August 1837. The Gilead Church met.

The 4th Saturday before the 4th Sunday in September 1837. The Gilead Church met and the letter to the Association was read and received. 2nd. The church to appropriate \$1.00 to print the Minutes. 3rd. Bro. James Waggoner was received in this church by making acknowledgment and recanting. 4th. Bro. James Waggoner is granted a letter of dismissal.

The Saturday before the 4th Sunday in October 1837. The Gilead Church met and after p... (in another handwriting) No business from the best information that can be had.

A. S. P. (Perry)

November. No record of this meeting.

The 3rd Saturday in December 1837. The Gilead Church met and after prayer proceeded to business. 1st. Inquiry was made for the fellowship of the church. 2nd. The church called for references and there being no references on the books. 3rd. The church has appointed Bro. Thompson (Warren T.) Cash to go and see Bro. Thomas Hicks and request him to attend our next church meeting. 4th. The case of Bro. Isaac, a man of color, was taken up on an evil report and continued to our next church meeting and if any of the members of this church should see him, will request him to attend our next church meeting.

The 3rd Saturday in January 1838. The Gilead Church met and after prayer proceeded to business. 1st. Inquiry was made for the peace of the church. 2nd. A door was opened to receive members and Brother Andrew Slaughter was received by letter and also Brother John Duvall was received by letter. 3rd. The case of Brother Isaac, a man of color,

was taken up and his case was continued until our next church meeting and Bro. Baley S. Tabb is appointed by the church to cite him to attend our next church meeting. 4th. The church have agreed to bear with Bro. T. Hicks for not attending our church meeting and appointed Bro. Mount and W. T. Cash to cite him to attend our next church meeting. 5th. Church meetings is to be on the 3rd Saturday before the 3rd Sunday in each month.

The Gilead Church met on the 3rd Saturday before the 3rd Sunday in February 1838, and after prayer proceeded to business. 1st. Inquiry was made for the peace of the church and it appears that there is some unfavorable report against Brother Hicks and the church have agreed to appoint Brother Abraham Cash to go and see Brother Hicks and talk with him, one or two other members of the church and report at the next church meeting. 3rd. The case of Brother Isaac, a man of color, was taken up and his case is continued until our April meeting and Bro. Baley S. Tabb and Abraham Cash is appointed to cite him to attend at the April meeting. Joel Tabb was received by experience. 4th. The Clerk is to write a letter to the church at Buck Run for a letter of recommendation for Sister Milinda, a woman of color.

The Gilead Church met on the 3rd Saturday in March 1838 and after prayer proceeded to business. 1st. Inquiry was made for the peace of the church. 2nd. A charge was laid in against Brother Hicks for money what was (illegible) which he made . . . and failed to return. 2nd. The church have agreed to appoint Brother Abraham Cash and Mount to see Brother Hicks and request him to attend and clear up the charge at our next meeting, which is lodged against him. 3rd. A request was made from the Union Church by letter to send our ministerial help with as many lay members as we think proper, which the church agreed to by sending Bro. Warren Cash, Baley S. Tabb and Joseph Vanmetre. 4th. The church have agreed to build a new meeting house with brick where the old one sets and to have five subscriptions drawn to see what amount of money might be raised to build said house. 5th. The church has appointed Bro. Duvall, Jackson and Slaughter, John Bland and Joseph Vanmetre and Warren T. Cash to see what amount of money might be raised by the next meeting. 6th. The church have granted Brother Roley Monin (Raleigh Moonin) a letter of recommendation.

The Gilead Church met on the 3rd Saturday before the 3rd Sunday in April 1838, and after prayer proceeded to business. 1st. Inquiry was made for the peace of the church. 2nd. The case of Bro. Isaac, a man of color, was taken up and continued to the next church meeting and Bro. Wm Mount is requested to see Malinda, a woman of color, to attend our next meeting and the church is to write a letter to Bro. Isaac, requesting him to attend. The reference concerning Bro. Thomas Hicks was taken up and he is excluded from the church for his refusal to hear the church and the charge which was alleged against him. 4th. A letter from the Rudes Creek Church was read and received. 5th. The church have agreed to build a brick meeting house 36 x 45 feet,  $1\frac{1}{2}$  bricks thick, where the old meeting house sets.

Saturday before the 3rd Lord's Day May 1838. The church met and after prayer proceeded to business, etc. The reference respecting Bro. Isaac called for and taken up, he being present it was agreed by the church that some of her members should talk with him and report to the church after hearing from him, that they was satisfied it appears from every circumstance that he was not guilty of the charge which was exhibited against him. The church therefore agreed to restore him to their fellowship. 3rd. The church agrees that the Trustees which are appointed to superintend the building of our meeting house shall have the liberty of offering of our old house for sale, with the understanding they, the church, is to have the use of it until after the September meeting 1838.

The Saturday before the 3rd Sunday in June 1838. The church met and after prayer proceeded to business. 1st. Inquiry was made for the peace of the church and the church was found to be at peace. 2nd. The church called for references but there being none on the book. 3rd. The church agreed and reappointed Bro. Warren T. Cash their Dacon, Joseph Vanmetre their Clerk and A. Slaughter, Assistant Clerk.

Saturday before the 3rd Sunday in July 1838. The Baptist Church of Jesus Christ met and after prayer proceeded to business. 1. Inquired of the peace of the church. Bro. John Tabb complained against himself for drinking to excess, which was taken up and by the acknowledgment of Bro. Tabb the church was satisfied. 2. Call for references. 3. Opened the door of the church for the reception of members. Received by letter Sister Letitia Reno, Bro. James Nall, and Sister Amanda Nall. That our next meeting be the 4th Saturday in August. Adjourned by prayer.

A. H. Slaughter  
Asst. Clerk

4th Saturday in August 1838. The Baptist Church at Gilead met and after prayer proceeded to business. 1st. Inquired of the peace of the church. 2nd. The church inquired for references but there was none. 3rd. The church agreed to appoint Bro. Warren Cash, Baley S. Tabb, J. Nall, Abraham Cash, and Christopher Miller to attend at Sister Hannah King's to aid and assist them at their next meeting with their ministerial help on Thursday before the 1st Lord's Day in September next. 4th. Bro. Jacob Vanmetre is restored by his making acknowledgment by letter to this church and the church agree to grant him a letter of dismission. 5th. Bro. Christopher Reno granted letter of dismission. 6th. A letter was read from the Sinking Creek Church to aid and assist them with our ministerial help, which was complied to by appointing Bro. Warren Cash, B. S. Tabb, Warren T. Cash, James Nall and John Duvall. 7th. Sisters Hannah King, Lindice King, Mary King and Anna King and Bro. Stephen Cleaver granted letters of dismission in order that they may be constituted in another church. 8th. A charge was laid in by report against Bro. Rolla Monan for holding up his letter and other improper conduct and the church appointed Bros. Cash and Tabb to see

him and request him to attend our next church meeting. 9th. The church opened a door for the reception of members and Sister Lucy Hall was received by letter. 10th. The church have appointed Bro. Clark and Hall to write the letter to the Association and Bro. Warren Cash, James Hall, B. S. Tabb, Warren F. Cash and John Duvall are appointed to bear the letter to the Association and in case of failure of any of them, Brother Abraham Cash is to attend with the other Brethren. The church adjourned in order.

September 15, 1838. The church met and after prayer proceeded to business. 1. The case of Bro. Monnin was taken up and laid over until the next meeting. 2. Bro. Miller is appointed to request Brother Monnin to attend at our next meeting. 3rd. The letter to the Association read and received. 4th. Bro. Andrew Slaughter and his wife granted a letter of dismission, and also Bro. Robert Slaughter granted letter of dismission at the same time. 5th. A charge laid in against Brother John Tabb for drinking and swearing and W. T. Cash, Gabriel Duvall and John M. Duvall is to see him against the next meeting.

The 3rd Saturday in October 1838. The Gilead Church met and after prayer proceeded to business. 1st. Inquiry was made for the peace of the church. The case of Brother Tabb was taken up and the same Brethren who was appointed to see Bro. Tabb, is requested to go again and see Bro. Tabb and report to the church at our next meeting. 4th. A report against Bro. Isaac, a man of Coler, for drinking too much spiritious lickours and stating falshoods and other improper conduct and Bro. David Stark, Miller, J. Bland is to cite him to attend the next church meeting. As there is unfavorable reports against Bro. Barrens (maybe Barnes) the church have appointed Bro. Baley S. Tabb and Stark to cite him to attend the next church meeting.

The 3rd Saturday in November 1838. The Gilead Church met and after prayer proceeded to business. 1st. Inquiry was made for the peace of the church. 2nd. Reference called for the case of Bro. Monnin taken up and referred to the next meeting. The church appointed Bro. T. Jefferees to see Bro. Monnin and report to the church. 3rd. The case of Bro. John Tabb was taken up. The voice of the church say exclude him. 4th. The case of Bro. Isaac, a man of coler, taken up and referred to the next meeting and appointed Bro. A. Cash, David Stark to see him and report to the church. 5th. Bro. Robert Barns called for and obtained a letter of dismission. 6th. A report against Bro. Wm Boling for improper conduct. The church appointed Bro. David Stark and Baley S. Tabb to see him and cite him to the next meeting.

The 3rd Saturday in December 1838. The Gilead Church met and after prayer proceeded to business. 1st. Inquiry was made for the peace of the church. 2nd. Reference called for and the case of Bro. Rolley Monnin was taken up and he came forward and made aoknowledgment which gave satisfaction to the church. 3rd. The case of Bro. Isaac, a man of coler, was taken up and the voice of the church say exclude him, and

he is therefore excluded from this church. The case of Brother Wm. Boling which is for swearing and other improper conduct was taken up and continued until the next church meeting. And Bro. David Stark and B. S. Tabb is requested by the church to go and see Bro. Bolin and cite him to attend the next church meeting.

Saturday the 19th Day of January 1839. The church met and after prayer proceeded to business. 1st. The reference respecting Bro. Wm Bolin called for and the Brethren appointed to see him made their report which was received and the case referred to next meeting and Brethren John and Gabriel Duvall to see him and request him to attend, also Sister Green. 2nd. Received Sister Elizabeth Bland by relation and also Bro. Daniel Bland by relation.

The 3rd Saturday in February 1839. The Gilead Church and after prayer proceeded to business. 1st. Inquiry was made for the peace of the church. 2nd. The reference respecting Bro. Wm Bolin was taken up for swearing and other improper conduct and the church say they are not satisfied with his conduct and the church say exclude him and therefore Bro. Wm Bolin is excluded from this church. 3rd. There is a report against Bro. Robert Barrens for gambling and the church appointed Bro. David Stark and Bland to cite him to attend the next church meeting. 4th. Whereas Sister Mahala Prather has joined the Reformers and this church say she is no more under our watch care. 5th. Sister Kitty Glover came forward to the church and made acknowledgment to the church and is restored.

The 3rd Saturday in March 1839. The Gilead Church met and after singing and prayer proceeded to business. 1st. The church appointed a committee to inquire of Bro. Fielding Snider and them that he is agrieved with and Brethren Baley S. Tabb, James Nall and John Duvall is appointed. 2nd. The reference taken up respecting Bro. Robert Barrens and he was excluded from us. 3rd. Bro. Wiley Bolin to inquire of the Clerk whether Robert Barrens has got a letter or not and if he has got a letter to try to get it from him. 4th. A report against Bro. Rolley Monnin for intoxication. 5th. Bro. Miller is appointed to cit him to attend our next church meeting, and answer to the report.

3rd Saturday in April 1839. The Gilead Church met and after prayer proceeded to business. Inquiry was made for the peace of the church. 2nd. References was called for. 3rd. The case of Bro. Fielding Snyder was taken up and the church have appointed five Brethren to see Bro. Snyder and those who he is agrieved with to settle the difficulty and Bro. Wm Mounts, Abraham Cash, John Duvall, Wm Jackson, and Christopher Miller is appointed by the church to settle the difficulty between the Brethren. 4th. The case of Rolley Monnin was taken up for intoxication and the church says they will not fellowship such conduct and he is excluded from this church. 5th. Sister Lettisha Reno is granted a letter of dismission, also Margaret Upton is granted a letter of dismission at the same time.

Saturday the 18th of May 1839. The Gilead Church met and after singing and prayer proceeded to business. 1st. The reference of Bro. S. F. Snyder taken up and on motion and seconded the church have referred the case to the next meeting and appointed a committee of five members namely Brethren Thomas Jefferes, Gabriel Duvall, Warren T. Cash, Abraham Cash and John Duvall to meet with the Brethren concerned and try for a reconciliation and if satisfaction is not obtained, to cite Bro. S. D. Snyder to come and make known the grounds of his grievances to the church. 2nd. Sister Elizabeth Stark dismissed by letter. 3rd. On motion and second the church have agreed to appoint an Asst. Clerk in the place of Bro. A. Slaughter removed, and have appointed Bro. John Duvall as Asst. Clerk.

The 3rd Saturday in June 1839. The Gilead Church met and after prayer proceeded to business. 1st. Inquiry was made for the peace of the church. 2nd. The reference respecting Bro. S. F. Snyder was called for and the committee reported the Brother had grounds for a grievance, but the difficulty was amicably settled. 3rd. Sister Letisha Price was granted a letter of dismission. 4th. The letter that the Church granted Brother Jacob Vanmetre is to be held up in the Clerk's hands. 5th. The church is to write a letter to Bro. Jacob Vanmetre requesting him to attend on some church meeting and answer to the report that is alleged against him which report is for drinking spiritus liquors to a grate excess.

July 20th 1839. The Gilead Church met and after singing and prayer proceeded to business. 1st. The reference called for respecting Bro. Jacob Vanmetre and it was continued to the next church meeting. 2nd. Sister Mary Wilson is granted a letter of dismission.

The Gilead Church met on the 3rd Saturday in August 1839 and after prayer proceeded to business. 1st. Inquiry was made for the peace of the church. 2nd. The church called for references. 3rd. The church appointed Bro. James Nall to write the letter to the Association. 4th. The church agree to nominate five Brethren to bear the letter to the Association, which are Bro. Warren Cash, Baley S. Tabb, James Nall, John Duvall and Warren T. Cash. 5th. The church agreed to appoint five Trustees to the Gilead Church, which is James Nall, Warren T. Cash, John Duvall, John Jefferes, and Joseph Vanmetre in the place of Robert Tabb, deceased, and Walter Briscoe, removed. 6th. Reference respecting Bro. Jacob Vanmetre is referred to the next meeting of the church. The church appointed Bro. Wm Jackson, J. Jefferes, and Gabriel Duvall as Trustees to purchase plank and lay floors (floors) in the Gilead meeting house.

The Gilead Church met on the 3rd Saturday in September 1839 and after prayer proceeded to business. 1st. Inquiry was made for the peace of the church. 2nd. The church called for references, and the reference respecting Bro. Jacob Vanmetre is continued to our next church meeting. 3rd. The letter to the Association was read and received by the church. 4th. And it is motioned and seconded that some of the Brethren of this church is to see Bro. Jesse Green and to know his reasons why he absents himself from the church meeting. And it is also

motioned and seconded that they send for Bro. Jacob Vanmetre and the church has appointed Bro. Miller to see him and report to the church and also Bro. Wm Bland is appointed by the church to see Brother Green and report to the next church meeting. 5th. It was motioned and seconded for the church meeting to be altered and to be on the 4th Saturday before the 4th Sunday in each month and is referred to our next church meeting.

October 17, 1839. The Gilead Church met and after prayer proceeded to business. 1st. The reference respecting Bro. Jacob Vanmetre taken up and he was excluded. 2nd. The reference respecting Brother Jesse Green taken up and he being present was satisfaction. 3rd. The reference respecting Bro. Jacob Vanmetre was taken up and the church (illegible). 4th. The reference taken up respecting altering our days of business. The church says not alter. 5th. Bro. Asa S. Perry received by letter. 6th. The church alters the second Rule of Decorum to the Saturday before the 3rd Lord's Day in each month. 7th. Bro. Thomas Jeffers and Mary, his wife, granted a letter of dismission.

The 3rd Saturday in November 1839. The Church at Gilead met and after prayer proceeded to business. 1st. Inquiry was made for the peace of the church. 2nd. It was motioned and seconded that the Articles of Faith and Rules of Decorum be read at every church meeting. 3rd. It was motioned and seconded that the Trustees go on with the building of the meeting house so far as the money subscribed will go. 4th. It was motioned and seconded that the \$100 to be raised by taxing the church in proportion to what each member is worth to raise said amount of money, to finish said meeting house, and the church appointed Bro. Nall and Perry to go to the Clerk's office (County Clerk) and see what each member is worth so that the calculation may be made. 5th. Sister Elizabeth Nall received by experience and baptized Nov. 11. And then adjourned.

Joseph Vanmetre, Clerk

The Church of Gilead met at Bro. Baley Tabb's on the Saturday before the 4th Sunday in December 1839, and after singing and prayer proceeded to business. 1st. The reference from last meeting was taken up in relation to raising money for finishing the meeting house by laying a tax on each member in proportion to what he is worth and James Nall and A. S. Perry were appointed by the church to examine the Clerk's books and see what each member would have to pay. They have done so and reported which is adopted. The money so raised is to be paid to the Trustees on or before the work is done or completed. 2nd. On motion and second the church agrees to appoint a committee to examine the present church books and correct as far as practicable such mistakes as they may think proper or from the best information that can be had. And Brethren Thompson Cash, Gabriel Duvall, Abraham Cash, Baley Tabb, Warren Cash, James Vanmetre and James Nall were appointed and are to report at our meeting in course.

A. S. Perry, Clerk

January 1840. The Church at Gilead met at Brother Bland's on the 3rd Saturday in January 1840 and after singing and prayer proceeded to business. 1st. The reference from last meeting being called for was read and referred until meeting. 2nd. Robt Barns restored to fellowship. 3rd. Bro. Wm Jackson is appointed to see Sister Hix (Hicks) and know the reason why she has absented herself from meeting and report next meeting in course. 4th. The subject in relation to holding a correspondence with the General Association was taken up and referred to our meeting in course. Then adjourned.

A. S. Perry

February 15, 1840. The Church at Gilead met the 3rd Saturday in February at Brother Abraham Cash's and after the usual solemnities proceeded to business. 1st. The reference from last meeting was taken up and after some considerable investigation of the subject the following was given in answer. "We as a church having taken under consideration the request from the Association to the churches authorizing the Salem Association to represent herself in the General Association by letter and messengers and after due consideration upon the nature of that body and the terms upon which a correspondence can be obtained being different from all other associations we recommend to the Association that as a body not to represent herself in the General Association". 2nd. A letter was received from Robt. C. Slaughter requesting his name to be taken off the church books, which was done by exclusion. 3rd. The case of Sister Hicks was taken up and the church agrees to bear with her longer from the report of Bro. Jackson.

A. S. Perry, Clk.

March 14, 1840. The Baptist Church of Jesus Christ at Gilead met and after prayer, etc. proceeded to business. On motion and second the church has appointed Bro. Gabriel Duvall to the office of Singing Clerk. 2nd. By request Bro. Robert Barns is dismissed from us by letter. 3rd. On motion and second the church has agreed to request Bro. S. F. Snyder to attend next meeting, and have appointed Bro. Wiley Boling and Gabriel Duvall to cite him. 4th. Whereas the Trustees that were appointed to let out the building of our meeting house have done so and are sold for the money, and on motion and second the church have agreed that the Trustees shall borrow the money and pay the debt and she will pay her proportion of the debt and interest after the subscriptions are collected. 5th. Whereas Bro. Wm Bland, Jacob Vanmetre, Jesse Green and Sister Susan Bland, and Hester Ann Cleaver informed the church that they were not of the same faith and order of the United Baptists and wished to leave them. Therefore we consider them no longer under our watch care, and wanting letters certifying their moral deportment which was granted. (This is second reference to the impending disagreement within the Church over "missions". Later, in the year 1840, the famous split in the church occurred and one element lead by Elder Warren Cash, withdrew and called itself the "Regular Baptists".) 6th. By order of the church she records the death of Sister Susannah Cash, who departed this life on the 24th day of February last.

(Susannah Baskett Cash was the wife of Warren Cash and the gravestone in Gilead cemetery shows she died February 25, 1842. That portion of the above record beginning "who departed this life . . ." was added in a different handwriting and apparently was made as a result of the previous Minutes appointing committee to correct the church record. The above Minutes of the meeting of the church in March 1840, would strongly indicate that Susannah died February 24 or 25, 1840, although the Minutes may have been written up and the correction made August 23, 1841 (See Minutes), a year or more after the death of Susannah and the words, "24th day of February last" would in that event be indefinite. It seems strange that an error of two years could be made when her gravestone was lettered. In all this Clerk's Book the above Minutes are the only one referring to the death of a member. Susannah was a charter member of the church, and no charge was ever "laid up" against her or her husband Elder Warren Cash. Undoubtedly she was held in high esteem by the church and its members.)

April 18, 1840. The Gilead Church met and after singing and prayer proceeded to business. 1st. The reference respecting Brother S. F. Snyder referred to next meeting. 2nd. On motion and second the church has taken into consideration the necessity of giving Bro. Baley S. Tabb a written license to preach or exhort in public as he may think best and referred until next meeting for further consideration and decision. 4th. The church was informed that a report was in circulation that Bro. Joseph Vannetre was guilty of the crime of profane swearing which was taken up and referred to next meeting and appointed Brethren Warren T. Cash, Baley S. Tabb and Wm Mount to cite him to attend at that time. Then adjourned.

May 1840. The church at Gilead met the 3rd Saturday in May and after prayer, etc., proceeded to business. 1st. The case of S. F. Snyder was taken up and he excluded for not obeying the call of the church. 2nd. The reference in relation to granting Bro. Baley S. Tabb license to preach, etc., was taken up which was again referred until meeting in course and the word decision struck out in the first record of the case. 3rd. The reference in relation to Bro. Vannetre was taken up and he being present said he had no recollection of using profane language but stated that he did use language that was unbecoming a Christian for which he was sorry, as he had been very much provoked and on the above acknowledgment the church voted she was satisfied. 4th. On motion and second the church has taken up the case of Lucy Hardin formerly Lucy Nall for having joined the Methodist Church and referred the same until next meeting. And Brethren and Sisters were appointed to see her, Thompson Cash and wife, and John Duvall and wife, and report to our next meeting. 5th. Bro. Baley S. Tabb proposed to be released for acting as Deacon in the church any longer and on motion and second the case was taken up and referred to next meeting. 6th. It was motioned and second that this church taken in consideration the propriety of choosing moderator and Clerk annually and referred until next meeting. 7th. On motion and second communion season is referred until next meeting. Then adjourned.

A. S. Perry, Clerk

The 3rd Saturday in June 1840 the Gilead Church met and after prayer proceeded to business. 1st. The Articles of Faith and Rules of Decorum was read. 2nd. The reference respecting Bro. Baley S. Tabb was read and by his request it was dropt. 3rd. It was motioned and seconded that the church is to choose their Moderator and Clerk annually which was agreed to and appoint them at the next meeting. 4th. The reference respecting Sister Lucy Hardin was read and being joined to the Methodist Church and she is therefore no more under our watch care. 5th. The reference respecting Bro. Baley S. Tabb wishing to be released as a Deacon and it was the choice of the church that he should remain their Deacon. 6th. Bro. Deacon have settled with the church. (The following Minutes are the first recorded in connection with the split in the church between the Mission and anti-Mission factions. The Minutes from this point until the end of this record book seem to have been prepared and recorded by the United Baptist or Missionary faction.)

July 1840. Saturday before the 3rd Lord's Day 1840. The Gilead Church met and after prayer proceeded to business. 1st. Inquiry was made for the peace of the church. 2nd. The reference choosing Moderator and Clerk was read and referred until the latter part of the day. 3rd. It is motioned and seconded that the members of the Gilead Church do agree to withdraw from the United Baptist wing, to the false doctrines and practices that does prevail amongst them, and do agree to become members of the Regular Baptist Association. But (we) do not intend to alter our Articles of Faith nor Rules of Decorum for we believe fully in them. And after meditating, the question was taken, and the following Brethren and Sisters voted to leave the Union, namely,

Warren Cash	Baley S. Tabb	Warren T. Cash
Joseph Vanmetre	David Stark	Michael Miller
Wiley Bolin	Daniel Bland	Wm Bland, Sr.
Christopher Miller	John H. Bland	John Duvall
Elizabeth Bland	Anna Duvall	Nancy Vanmetre
Lucy Hilton	Rachael Spurier (?)	Elizabeth Harned
Catherine Cash	Penelope Stark	Mary Miller
Mary Miller	Amelia Dorsey	Catherine Glover
Lucinda Stark	Anna Bland	Sarah Bolin

For which vote we consider them no longer under our watch care. 4th. The reference postponed to the latter part of the day was named and on motion it was referred to next meeting for the appointment of Moderator and Clerk. Adjourned.

Saturday the 15th August 1840. The Gilead Church met and after singing and prayer proceeded to business. 1st. Brethren J. Wall and A. Cash appointed Moderator and Clerk pro tempe. 2nd. The reference from last meeting read and referred to next meeting to appoint Moderator and Clerk. 3rd. Information being given to the church that the following

members of this church, namely; John Cash, Lydia Cash, Rebecca Vanmetre, Deborah Cash, Elizabeth Vanmetre, Angeline Vanmetre (formerly Angeline Dorsey), Milly, a woman of color (the property of Joseph Vanmetre) have joined themselves to the Regular Baptists; therefore we consider them no longer under our watch care. 4th. Bro. James Nall appointed to write the letter to the Association against next meeting for inspection. Adjourned.

(It will be observed that Elder Warren Cash, his son Warren T. Cash and Catherine Cash, Warren T. Cash's wife, and Deborah Cash, wife of Abraham Cash, in the split of the church, followed Elder Warren Cash into the "Regular Baptist" wing of the church. Abraham Cash, Elder Warren's son, seems to have disagreed with his relatives, including his wife, and remained with the Missionary wing of the church - the United Baptist Church. It must be observed, too, that Susannah Baskett Cash's name does not appear in these proceedings, which is evidence that she died in February 1840. All other records, including the gravestone marker, indicate she died in 1842. The Minute Book beginning the 3rd Saturday in July 1840 and thereafter appears to be in complete charge of the United Baptist wing. It must be assumed that Elder Warren Cash and the Regular Baptists had their own Minute Book. What became of this record is not known and if anyone reading this has any idea where it is located or whether it exists, I wish they would contact the writer, O. C. Cash, Box 591, Tulsa 2, Oklahoma.)

September 1840. The 3rd Saturday in September 1840. The Gilead Church met and after singing and prayer proceeded to business. 1st. The peace of the church called for. 2nd. The reference choosing Moderator and Clerk called for and Bro. James Nall appointed Moderator and Bro. Asa S. Perry, Clerk, and Bro. Abraham Cash, Asst. Clerk. 3rd. Bro. Wm Mount chosen Deacon. 4th. The letter to the Association called for and read and received. 5th. Brethren James Nall, Galbriel Duvall and Abraham Cash appointed to bear the letter to the Association. 6th. 75¢ to be appropriated to the printing of the minutes of the Association. 7th. The former Deacon handed the money belonging to the church that was in his hands on last meeting and on motion and second this church unanimously agreed to make an equal division of the same with the Regular Baptists that once belonged to this church. 8th. Whereas Sisters Nancy Slaughter, Polly Bland, Sarah Bland, have joined the Regular Baptists, we therefore consider them no more under our watch care.

3rd Saturday in October 1840. No meeting on account of bad weather.

The Gilead Church met the Saturday before the 3rd Sunday in November 1840 and after prayer, etc., proceeded to business. 1st. Information being given that Sister Martha Tabb had joined the Regular Baptist Church therefore we consider her no longer under our watch care. And then adjourned.

A. S. Perry, Clerk

Saturday 19th of December 1840. The Gilead Church met and after the usual ceremonies proceeded to business. 1st. Information was given to the church that Sister Endamile Willy (Wiley) formerly Endamile Cash (daughter of Abraham Cash) had joined the Regular Baptists, therefore we consider her no longer under our watch care.

(At this point in the minutes the gradual segregation of the original church into the two wings seems to have been about complete with the withdrawal from Gilead Church of about 40 members, that united with the Regular Baptists.)

1841 - January. No meeting in consequence of bad weather.

The 3rd Saturday in February 1841 the Gilead Church met and singing and prayer proceeded to business. 1st. Inquiry was made and the church found in peace. 2nd. A motion was made by the church at the request of the Regular Gilead Church that we appoint a committee to settle with the Trustees that were appointed to attend the building of the meeting house to which we agreed to and appointed Bro. G. Duvall, A. S. Perry, Wm Jackson, Wm Mount, and A. Cash. The above committee is instructed when met with the other committee of the other church to make the deed jointly to the meeting house lot Thursday.

A. Cash, Clerk

The Church of Gilead met the 3rd Saturday in March 1841 according to appointment and after singing and prayer proceeded to business. 1st. Reference from last meeting appointing a committee to obtain a deed for the meeting house lot was called for and it not having been acted on and A. S. Perry having been appointed of one of the committee, and he stated that he could not meet at the time appointed, therein mentioned, therefore Bro. Anderson Dorsey was chosen in his room. Then adjourned.

A. S. Perry, Clerk

The Church of Gilead met the 3rd Saturday in April 1841 and after the usual solemnities proceeded to business. 1st. The reference from the February meeting was called and the following report was handed in by one of the committee which was read, to-wit: "We, the undersigned, after being duly appointed by the Gilead Regular Baptist Church and the Gilead Church, did meet on the 10th day of April 1841, as a committee from each church to settle on the time that each church should have in the Gilead meeting house, be it known to all whom this may concern that the Regular Baptists are to have the Saturday before 2nd Lord's Day and the Saturday before the 4th Lord's Day in each month. And the United Baptists are to have the Saturday before the 1st Lord's Day in each month and the Saturday before the 3rd Lord's Day in the same and neither church shall interfere with previous appointments on the 5th Lord's Day as the Gilead meeting house is the joint property of both churches.

The Committee of Regular Baptist Church:

John M. Duvall  
 J. Vanmetre  
 Baley S. Tabb  
 W. T. Cash

The Committee of the United Baptist Church:

Wm Mount  
 Abraham Cash  
 Gabriel Duvall"

(The two above named Cashs were brothers, sons of Elder Warren Cash.)

April 10, 1841. The Committees met and settled with the Trustees of the Gilead Church and find that there is a lack of money of \$85 and it is agreed that each male member shall pay \$4.25 it being his proportionate part.

Wm Mount

And after reading the above report the church said by vote that she would not receive the said report and then adjourned.

A. S. Perry

15th of May 1841. The Church of Gilead met according to adjournment and after the usual solemnities proceeded to business. 1st. A door opened for the reception of members and Mary, a woman of color, was received by experience for baptism the property of N. English. 2nd. On motion of Bro. A. Cash the church agreed to appoint Trustees to attend to the business of having a deed made to the meeting house lot in conjunction with the Trustees of the Regular Baptist Church and Bro. Wm Jackson and Wm Mount and J. J. Jeffries were appointed for that purpose. 3rd. And on motion and second the church agreed that the Trustees have the privilege of taking the deed for said lot as they in their judgment may think best. 4th. On motion and second the church agreed to reconsider her vote at April meeting in refusing to receive the report made by committees of each church for the purpose of settling etc., with the Trustees the vote being called for the church voted that she would receive said report and comply with the requisitions of the same and then adjourned.

A. S. Perry, Clerk

The Church of Gilead met the 3rd Saturday in June 1841, and after the usual solemnities proceeded to business. 1st. The reference of last meeting being called for in relation to the deed of the meeting lot and the Trustees reported that the deed was made, etc. 2nd. On motion and second the church took into consideration the case of Joel Tabb for having joined the Methodist Church and the church being informed of the fact, said by vote that he was no longer a member of her body. And then adjourned.

A. S. Perry, Clerk

July 17, 1841. The Gilead Church met the 3rd Saturday in July and after singing and prayer proceeded to business. 1st. Information being given that two of the Brethren, to-wit, Gabriel Duvall and Jesse Bland had not attended church meeting for some months and the church appointed Bro. Wm Jackson to see them and converse with them and cite them to attend our next meeting in course and show cause why it had thus been the case. And then adjourned.

A. S. Perry, Clerk

August. At a church meeting held at Gilead, the Saturday before the 3rd Saturday in August, before the 3rd Sunday 1841 and after singing and prayer proceeded to business. 1st. The reference from last meeting being called for and Bro. Jackson being present, stated that he had seen the two Brethren named and had conversed with them and that they had not given any satisfaction or that they would attend our next meeting. But on motion and second by Bro. A. Cash the case was laid over until our next meeting in course. And the church appointed two Brethren to see them and converse with them and report at next meeting and Brethren Nall and A. Cash were appointed for the purpose. 2nd. The church appointed A. S. Perry to write the letter to the Association and Brethren Nall, A. Cash and A. S. Perry were chosen to bear said letter. 3rd. On motion of Bro. Nall that church ascertain the number of members the church has, in order that their names may be enrolled on the record of next meeting. 4th. On motion of Bro. A. Cash and second the church agrees to revise an order made at December meeting 1839 to revise the church book and correct such errors as the committee appointed for that purpose may think proper and Brethren A. Cash, Wm Jackson, Wm Mount, James Nall, and A. S. Perry are appointed for that purpose. And they adjourned.

A. S. Perry, Clerk

September 1841. The Gilead Church met according to adjournment and after the usual solemnities proceeded to business. 1st. The reference of last meeting was taken up and the Brethren being present who were appointed to see Bro. Duvall and Jesse Bland stated they had done so and had received no satisfaction from either of them. We therefore say by active vote they are no longer members or under our care. And likewise we consider old Sister Gunterman no longer under our watch care for having joined the Regular Baptist Church. 2nd. The church agreed to have all the members' names enrolled on the church book in this day's record. 3rd. The church appropriated 75¢ for Minutes of the next Association. 4th. Sarah Shepherd received by experience for baptism. 5th. On motion and second the church agrees to ask the Association for a union meeting to be holden in July next. 6th. On a reference. We of the committee appointed by the Gilead Church to examine the church book and correct such errors and mistakes as they might find, and according to said order, did meet at the house of A. S. Perry on the 23rd day of August 1841, and made the examination and as far as was in our power did make such corrections as were necessary or practicable.

James Nall	Wm Jackson
Wm Mount	A. S. Perry
Abraham Cash	Committee

## A list of the members' names now belonging to Gilead Church:

<u>No.</u>	<u>Name</u>	<u>Notations</u>
1	James Nall, Pastor	Dead June 4, 1842
2	William Mount, Deacon	
3	Abraham Cash	Dismissed by letter.
4	Anderson Dorsey	
5	William Jackson	
6	Stawther Jackson	Dismissed by letter in '49.
7	A. S. Perry	Dismissed by letter.
8	Eliza Bland	Excluded for non-attendance 1860.
9	Ruth Vanmetre	Dead 1860.
10	Sarah Hundley	Dismissed by letter.
11	Amanda Nall	Dismissed by letter.
12	Elizabeth Nall	Dismissed by letter.
13	Mary Bird	Dismissed by letter.
14	Martha Lee	Excluded having joined the Methodists.
15	Francois Hix	Dead.
16	Eleanor Waggoner	Dead.
17	Mary Jeffries	Dead.
18	Hannah Jackson	Dead.
19	Amelia Shepherd	Dismissed by letter.
20	Margaret English	Dead 1858
21	Katharine Mount	
22	Susan Dorsey	Dismissed by letter.
23	Sarah Dorsey	Dead.
24	Mary, a woman of color	Belongs to N. English
25	Malinda, a woman of color	Sold. Belonged to Mr. Bland.
26	Rebecca Green	Dead.
27	Sarah Shepherd	Dismissed by letter.
28	Elizabeth Harned	Received by letter. Dismissed by letter.
29	Fidelia Simmons	Received by letter.
30	Lydia W. Perry	Received by letter in 1842. Dismissed by letter.

(I have made the headings above, to-wit, "Name" and "Notations". The notations following the names were made in a different handwriting and apparently were entered from time to time after September 1841, probably extending down past the year 1860.)

Saturday before the 3rd Sunday in October 1841. The Gilead Church met and the usual solemnities proceeded to business. 1st. After inquiry was made the church was found in peace. 2nd. On the 13th of October Sister Sarah Shepherd who was received at the September meeting, was baptised. 3rd. The church agreed to take up and consider the propriety of cutting out the columns in our church book on which our names stand and referred the same until our next meeting. 4th. Our Sister Mary Bird granted a letter of dismission. And then adjourned.

3rd Saturday in November 1841. The Gilead Church met and after prayer proceeded to business. 1st. The reference from our last meeting taken up and the church say strike out the column referred to at our last meeting as we think it is calculated to cause mistakes.

(That probably accounts for four sheets missing in back of record - probably were torn out as result of this action.)

December 3rd Saturday 1841. The Church of Gilead met and after the usual solemnities proceeded to business. And there being no unfinished business to attend to the church was found in peace. And then adjourned.

A. S. Perry, Clerk

15th January 1842. The Gilead Church met at Bro. Wm Jackson's and after singing and prayer proceeded to business. 1st. Inquiry was made for the peace of the church and found in peace. There being no other business then adjourned.

A. S. Perry, Clerk

The Gilead Church met the 3rd Saturday in February 1842 and after the usual solemnities proceeded to business. Inquiry was made and the church found in peace and then adjourned.

A. S. Perry, Clerk

1842 July 3rd Saturday after prayer, etc., the church proceeded to business and there being nothing to do of a church nature, Bro. Holman and Hix preached and then adjourned.

A. S. Perry, Clerk

Note by O. C. Cash, Tulsa 8/7/1947

No record of August 1842 meeting. Probably church attended Association.

1842. October. The Church at Gilead met the Saturday before the first Sunday in October 1842 and after prayer proceeded to business. The letter to the Association called for read and adopted. 2nd. The church agrees to send a petition to the Church of Rudes Creek Church requesting them to take into consideration the ordination of Brother George H. Hicks, and Bro. A. Cash to bear the same. And then adjourned.

November. The church met at Sister Waggoner's the Saturday before the 1st Sunday November 1842 and after prayer, etc., proceeded to business, and there being nothing to do Brother Hicks preached and then adjourned.

A. S. Perry, Clerk

Saturday before the 1st Sunday in December 1842. The church met and after the usual solemnities proceeded to business. 1st. The church agreed to make (choice) of a pastor to attend the church the ensuing year by private ballot and Bro. A. Cash appointed to take the votes as many as he can and report at our next meeting.

January 1843. The church at Gilead met at Brother A. Cash's the Saturday before the first Sunday and after the usual solemnities proceeded to business. 1st. The reference from last meeting was taken up and Brother Hicks agrees to attend this church as pastor as often as may be convenient. 2nd. The church agrees to pay Brother Hicks for his services in such things as he may need or as the members may have to spare, money, grain, etc. and that the Deacon raise a subscription for the same. And then adjourned.

A. S. Perry, Clk.

The record of February 1843. Meeting but no business done, all being peace. Overlooked or not handed in.

The Church at Gilead met the 1st Saturday in March 1843 and after prayer and preaching by Brother Hicks, proceeded to business. 1st. On inquiry the church was found in peace. 2nd. Sister Lydia W. Perry was received into the fellowship of the church by letter. And there being no other business the church adjourned.

A. S. Perry, Clk.

April. The Gilead Church met at Brother A. Dorsey's the first Saturday in April and after the usual solemnities proceeded to business and found the church in peace, so that there was nothing of a church nature to do.

A. Dorsey, Clerk Pro. T.

May 1843. No church meeting.

June 1843. Church at Gilead met the first Saturday in June and after prayer proceeded to business. The church was found in peace and Brother G. R. Hicks preached and then adjourned.

A. Perry, Clk.

July 1843. No meeting.

August 1843. The Gilead Church met the Saturday before the first Lord's Day in August 1843 and after prayer proceeded to business. 1st. The church appointed A. Dorsey to write the letter to the Association. 2nd. Wm Mount, A. Dorsey and Strauther Jackson to bear said letter to the Association. 3rd. A request to the Association relative to alliance with the separate Baptists taken up and referred to the next meeting in course.

September 1843. No meeting in September or no record.

October 1843. October no record.

November 1843. The Gilead Church met the Saturday before the first Lord's Day in November 1843, and after prayer proceeded to business. 1st. Sister Susanna Shepherd called for a letter of dismission which was granted.

January 1844. Saturday before the first Sunday in January 1844. The Church met and after prayer proceeded to business. 1st. In consequence of the removal of Brother Abraham Cash from among us to the State of Missouri (near Keytesville, Chariton County) one of our former Trustees which the deed to the lot of land which our meeting house stands on was made to, and there being some business to attend to in relation to the same, in consequence of the new meeting house having been built off the lot which the United Baptists has a deed to, it was thought advisable to appoint another Trustee in his place which was agreed to by the church and Brother Anderson Dorsey was appointed to fill the place of Brother A. Cash. 2nd. The church agrees to go into the choice of a pastor to attend us the present year. Brother Wm Mount chosen to take the vote of the absent members and report at our next meeting who was the choice. And then adjourned.

G. Hicks, Clk.

(There are no minutes recorded until June 1844. - OCC)

June 29, 1844. The Gilead Church met and after prayer, etc., proceeded to business. 1st. The church opened a door for the reception of members and Brother Bush and wife were received by letter. 2nd. Bro. A. Dorsey appointed to write the letter to the Association and three Brethren were chosen to bear said letter, Stawther Jackson, A. Dorsey, and C. Bush and then adjourned.

(No record until December)

December 1, 1844. The Gilead Church met at A. S. Perry's the first Saturday before the first Sunday in December 1844 and after the usual solemnities proceeded to business. The church was found in peace. 1st. Sister Amanda Nall was granted a letter of dismission.

A. S. Perry

1845. No record of January meeting.

February 1845. The Gilead Church February 26, 1845 and after prayer, etc., proceeded to business. 1st. The church met into the choice of a pastor and Brother G. W. Hicks was chosen.

A. J. Dorsey

(No record in the clerk's book for meetings until August - OCC)

The Gilead Church met the first Saturday before the 1st Sunday in August 1845 and after the usual solemnities proceeded to business. 1st. Brother Wm Mount and A. J. Dorsey chosen as messengers to the next Association. 2nd. Sister Elizabeth Harrell received by letter.

A. J. Dorsey

The Gilead Church met September 6, 1845 and after the usual solemnities proceeded to business. 1st. Motioned and seconded that a Trustee be appointed to make a collection to pay our part of repairs of the meeting house. And A. J. Dorsey was appointed. And then adjourned.

A. J. Dorsey, Clerk

The Baptist Church of Jesus Christ met at Gilead the Saturday before the first Sunday in November 1845 and after prayer proceeded to business. 1st. The peace of the church called for and found at peace. There being nothing else the church then adjourned.

Strawther Jackson

The Gilead Church met the first Saturday before the first Sunday in December 1845 and after the usual solemnities proceeded to business. 1st. The church found in peace and then adjourned.

A. J. Dorsey, Clerk

January 1846 (No record - OCC)

February 1846. The Gilead Church met Saturday before the first Sunday in February 1846 and after sermon delivered by Brother G. W. Hicks from the seventh chapter of Matthew the first few verses, and preached an excellent discourse. And after the church proceeded to business and all found in peace and then adjourned. And on Sunday G. W. Hicks preached from the fifth chapter of Second Corinthians and second verse and preached a first rate sermon and in all probability will be the last I shall ever hear him.

A. S. Perry, Clerk

(Note by OCC: In the margin of the church record with different ink and handwriting, appears this notation: "When this was recorded the minutes was mislaid. Brother Jenkins was chosen Asst. Preacher for this year and Brother Wm Jackson to inform of the fact.")

April, Saturday before first Sunday 1846. The Gilead Church met and after the usual solemnities proceeded to business. 1st. The reference called for respecting Brother James W. Jenkins being called to preach for us the present. 2nd. The peace of the church called for and all found in peace, and then adjourned.

May 1846. The Baptist Church of Jesus Christ met at Gilead Saturday before the first Sunday in May 1846. And after the usual solemnities proceeded to business. 1st. References being called for and there being none the peace of the church was inquired for and found in peace.

Wm. Mount, Clerk

June 1846 (No Record - OCC)

July 4, 1846. The Gilead Church met the first Saturday in July and after prayer proceeded to business. 1st. No references. 2nd. The peace of the church called for and found at peace. 3rd. Brother Perry and A. J. Dorsey to write the letter to the Association and messengers were appointed to bear the letter to-wit: A. J. Dorsey, Stawther Jackson, and Wm Mount. 4th. In answer to the request of the Association we are opposed to a division of the Association. And then adjourned.

A. J. Dorsey, Clerk

August 1846. The United Baptist Church at Gilead met the first Saturday in August 1846, and after the usual solemnities proceeded to business. 1st. The letter to the Association received. 2nd. A motion made to change the time of opening meeting for business from twelve o'clock to eleven agreed to then adjourned.

A. J. Dorsey, Clk. Pro. T.

September and October 1846. No record - OCC.

The Saturday before the first Sunday in November 1846 met and after prayer proceeded. 1st. The church found in peace. 2nd. Brother Bush and wife applied for letters of dismission which was granted. 3rd. That we appoint Noah English to keep the meeting house. Also we will bear our part in repairing the window shutters.

December 1846. No record - OCC.

January 1847. Saturday before first Lord's Day in January the Gilead Church met and after prayer proceeded to business. 1st. Brethren and Sisters from sister churches invited to take seats with us. 2nd. References called for - none. 3rd. A motion made and seconded that we make Thursday for calling a pastor. 4th. That we call a pastor and Brother G. H. Hicks was called and Brother Wm Mount is to see him and inform him of the case. 5th. That we raise a contribution for our preachers the past year.

February 1847. Saturday before the first Sunday in February the Gilead Church met and after the usual solemnities proceeded to business. 1st. The Moderator asked whether the church should sit as a church or not for the want of male members. The church did not sit as above stated.

Wm Mount, Clerk

March 1847. The Church at Gilead met the Saturday before the first Sunday in March 1847 and after prayer, etc., proceeded to business. 1st. The peace of the church called for and not members enough present to constitute a church. Dispensed with further business. 2nd. Brother Jenkins informed the church present that he would attend the church as preacher and then adjourned.

Wm Mount, Clk

No meeting in April.

May 1847. The Gilead Church met at her usual time etc., and after singing and prayer proceeded to business. The church found in peace, etc.

A. J. Dorsey

June 1847. The Church at Gilead met the Saturday before the first Sunday in June and after singing and prayer proceeded to business. And the church found in peace, etc.

A. J. Dorsey

July 1847. The Church at Gilead met the Saturday before the first Sunday in July and after the usual solemnities proceeded to business. The church found in peace. A. J. Dorsey appointed to write a letter to the Association and then adjourned.

A. J. Dorsey

August 1847. Saturday before the first Sunday in August the Gilead Church met and after the usual solemnities proceeded to business. The church found in peace. 2nd. Brother Wm Mount and A. J. Dorsey chosen messengers to the Association and to bear our letter to the same, etc.

A. J. Dorsey, Clerk

September 1847. The Saturday before the first Sunday in September 1847. The Gilead Church met and after the usual solemnities proceeded to business. 1st. The peace of the church called for, found in peace, etc. 2nd. On motion and second the church agreed to request the Nolyn Church to take into consideration the ordination of their beloved Brother James H. Jenkins and Wm Mount and A. J. Dorsey were appointed to attend the next Nolyn meeting and inform the church of said request.

A. J. Dorsey, Clerk

October 3, 1847. The Gilead Church met and after the usual formality proceeded to business. 1st. No reference. 2nd. The church in peace. 3rd. Brother Wm Mount and A. J. Dorsey were appointed by the church to sit with the church at Nolyn in the ordination of Brother James H. Jenkins and then adjourned to meeting in course, etc.

A. J. Dorsey, Clerk

Recorded by A. S. Perry the 8th day of March 1848, in the 54th year of his age, in low and feeble state.

November 1847. Saturday before the first Sunday in November 1847, after the usual solemnities proceeded to business. 1st. No references. 2nd. The church found in peace. 3rd. Went into the choice of a pastor and Brother James H. Jenkins was called and the call accepted on the part of Brother Jenkins until February next.

A. J. D.

December 1847. No Record - OCC.

1848 - January. No meeting.

February 1848. Saturday before the first Sunday in February 1848. The Gilead Church met at Wm Mount's and after the usual solemnities proceeded to business. 1st. References being called for, there being none. 2nd. The peace of the church called for, all in peace. 3rd. The business of the church called for, there being none, all peace, etc. 4th. A door was opened by the church for reception of members and Fidelia Simmons joined by letter.

Wm Mount, Clk.

March 1848. Saturday before the first Sunday in March 1848. The Gilead Church met and after prayer proceeded to business. 1st. References. None. 2nd. Peace of the church. All in peace. 3rd. Bro. James H. Jenkins was unanimously called by the church as its pastor for the present year. And then adjourned.

A. S. Perry, Clk.

April 1848. The Gilead Church met at Doct. Saml. Lee's at the usual time and there not being a quorum of male members, had no meeting on Saturday etc.

A. S. Perry

May 1848. Saturday before the first Sunday in May. The Gilead Church met and after the usual solemnities proceeded to business. 1st. References called for, there being none. 2nd. The peace of the church called for, all found in peace. No other business.

Wm Mount, Clk.

June 1848. Saturday before the first Sunday in June 1848. The Gilead Church met and after singing and prayer proceeded to business. 1st. References called for, there were none. 2nd. The peace of the church called for, all in peace. And then adjourned.

W. Mount, Clk.

July 1848. Saturday before the first Sunday in July 1848. 1st. References called for, none. 2nd. The church found in peace. 3rd. A motion and second made to appoint Brethren as messengers to the Association and prepare a letter and bear the same and A. J. Dorsey and W. Mount were appointed for that purpose and then adjourned.

W. Mount, Clerk

August 1848. Saturday before the first Sunday in August 1848. The Gilead Church met and after prayer proceeded to business. 1st. References called for. None. 2nd. The peace of the church called for - all in peace. 3rd. The church called for the letter to the Association, read and received and then appointed W. Mount and A. J. Dorsey to bear it. Adjourned.

A. S. Perry, Clerk

September 1848. The Gilead Church met the Saturday before the first Sunday 1848. And after the usual solemnities proceeded to business. 1st. References called for. There was none. 2nd. The peace of the church called for. All in peace, etc. No other business on hand. Then adjourned.

A. S. Perry, Clerk

October 1848. Saturday before the first Sunday in October. The Gilead Church met and after the usual solemnities proceeded to business. 1st. References called for. None on record. 2nd. The peace of the church called for - found in peace. And so adjourned.

A. S. Perry, Clerk

November 1848. Saturday before the first Sabbath in November 1848. The Gilead Church met and after the usual solemnities proceeded to business. 1st. References called for. None. 2nd. Inquiry made if the church was in peace. And found in peace and then adjourned.

A. S. Perry, Clerk

December 1848. The Gilead Church met the Saturday before the first Sabbath in December and after the usual solemnities proceeded to business. 1st. References called for, there being none. 2nd. Then the peace of the church called for and found in peace. 3rd. Brother Jenkins handed in \$6.55 cents for the purpose of paying the old debt that the church owed toward the meeting house and then adjourned.

A. S. Perry, Clerk  
Recorded July 17, 1849

January 1849. The Church met the Saturday before the first Sabbath in January 1849 and after singing and prayer proceeded to business. 1st. No references and the church found in peace. 2nd. The church went into the choice of a pastor and called or requested Brother James Jenkins to preach for us this year which he agreed to, etc. And then adjourned.

A. S. Perry, Clerk

February 1849. The church did not meet the Saturday before the first Sabbath in February 1849 on account of rain and bad weather so there was nothing done.

March 3, 1849. The church met and after prayer, etc. proceeded to business. Nothing came before the church and all in peace, etc.

A. S. Perry, Clerk

April 1849. The Church of Gilead met on the Saturday before the first Sabbath in March (should be April) and after the usual solemnities proceeded to business. 1st. References called for. No references. 2nd. Inquiry for the peace of the church. All peace. 3rd. Brother Strawther Jackson requested of dismissal which was granted.

A. S. Perry, Clerk

May 1849. Saturday before the first Sunday in May 1849. The church met at A. S. Perry's and after the usual solemnities proceeded to business. 1st. References called for and there being none. 2nd. The peace of the church called for. All found in peace.

A. S. Perry

June 1849. The Church of Gilead met the Saturday before the first Sunday in June 1849 and after prayer proceeded to business. 1st. The references called for - none. The peace of the church called for and all found in peace. And then adjourned.

A. S. Perry, Clerk

July 1849. The Gilead Church met the Saturday before the first Sunday in July and after the usual solemnities proceeded to business. 1st. References called for - none. The peace of the church inquired after. All found in peace. 3rd. A motion and second made that we take into consideration the request of the Association of the church, composing the same whether we as a church are willing to become a member of the General Association or not. We answer not willing. 4th. Brother A. S. Perry appointed by the church to write a letter to the Association and Brethren Wm Jackson and Wm Mount chosen to bear said letter to the Association and then adjourned.

Wm Mount, Clerk Pro Tem.

(The foregoing minutes of July 1849 are the last that appear in the Clerk's record. However, it is clear that four sheets (8 pages) of the record have been torn out. What they contained there is no way to determine. Two other sheets remain in the record following those torn out and they are as follows:)

Female Members - Baptized

Sally Barton	*Lucinda Stark
*Endimile Cash	*Angaline Dorsey
Letisha Hilton	*Susan Bland
*Sally Bolin	Polly Tabb alias Bird (nee Bird)
*Anna Duvall	*Miss Miller
*Rachel Vanmetre	*Elizabeth Vanmetre
*Ann Bland	Hanna King
Mary King	Anna King
Leodice King	Malinda (A woman of color)
Elizabeth Nall was received and baptized Nov 11, 1839.	

(All of the names above, except the last, were written in the same handwriting as the first few pages of the Clerk's book. This indicates that these entries were made around 1824. Those names before which an asterisk appears were checked in a column marked "excluded". Little or no information appears in the minutes as to charges against these Sisters except for non-attendance or joining the Methodist Church. Probably some of them suffered their children to attend dances in violation of the 8th Rule of Decorum, but no mention of it is in the Minutes.)

On the following page of the record the following list of slave members appears:

The Names of People of Culler:

George	Peggy
Jason	Mary
Moses	Milly
Charles	Isaac
Lucy	Polly (1831)

(All the above names appear in the same handwriting as the first part of the record book, except Lucy and Polly. These slaves undoubtedly were members of the church in 1824, certainly prior to 1831.)

(All of these slaves, it appears from the columns checked after their names, were baptized, with the exception of Polly, who was received by letter in 1831. George, Peggy, Jason, Isaac and Polly were later dismissed by letter and Mary, Moses and Lucy were excluded, it appears from another column opposite their names.)

The Minutes 1824 to 1849 mention the following slaves, members of the church, and their owners, viz:

<u>Slave</u>	<u>Owner</u>
Charles	Elder Warren Cash
Peggy	Rebecca Belt
Mariah	Mr. Whitaker
Moses	Jacob Vanmetre
Lucy	James Stark
Sally	Mary Tabb
Jason	Bethea Vanmetre
Milly	Joseph Vanmetre
Mary	Noah English
Malinda	Mr. Bland
Sarah	- - -
George	Rebecca Belt (Probably)
Isaac	- - -

(It will be noted by reference to the "Historical Sketch" immediately following in this compilation, that from 1849 to date of emancipation of the slaves, a number of "people of color" were received into the church, viz:

<u>Slave</u>	<u>Owner</u>
Margaret	Brother Mount
Salinda	Brother Monin
Rebecca	Brother J. Jeffries
Dinah	Mr. Johnson
Sam	Mr. Merritt (Probably Marriott)
Mariah	Mr. Johnson
Mary	Mr. Herron
Elizabeth	Mr. Bird
Mariah	Mr. Vanmetre

These are all the slaves mentioned in the Historical Sketch, but examination of the Clerk's Book 1849-1861 probably would show many others to be members of Gilead. In January 1871, six years after emancipation, a committee notified all colored members of the church to be present at the next regular meeting and at that time letters of dismissal were handed them. It is presumed these ex-slaves formed their own church.)

A HISTORICAL SKETCH OF  
GILEAD BAPTIST CHURCH

Located Near Glendale, Hardin County, Kentucky  
From March 17, 1824 to March 17, 1924

\* \* \*

Owing to the absence of complete records, and the abbreviated manner in which a great many of the important events are narrated, your committee has been forced to rely upon tradition for a part at least of the early history of the church. The name of Warren Cash is so inseparably linked with the first twenty-five years of the church's history, it appears appropriate to give some facts connected with this remarkable man.

Born in Virginia, April 4, 1760, he grew up wholly illiterate. He served four years as a private in the Colonial Army, and in 1782, married Miss Susannah Baskett, daughter of a Baptist preacher of Fluvana County, Virginia. He moved to Kentucky in the fall of 1784, and remained at Grubb's Fort in Madison County until the spring of 1785, when he moved to Mortonsville, Woodford County, where he and his wife, being converted to God, both became members of Clear Creek Church. At the time of his conversion, he was twenty-five years old and so illiterate that he did not know the alphabet. His wife, who was a fair scholar, began to teach him, and in a short time he was able to read the Bible. A few years later he moved to a new settlement in Shelby County, and in 1799 was ordained to the ministry and became pastor of Beech Creek Church. In the spring of 1802 he moved to Nelson County, and united with Simpson's Creek Church. In 1806 he moved to Hardin County and organized Bethel Church and became its pastor. On March 17, 1824, he organized and became pastor of Gilead Church and continued in that capacity until 1840, when the church split on the subject of missions. Mr. Cash adhered to the anti-missionary party and continued to serve it as pastor until his death, September 15, 1849. (Spencer's History of Kentucky Baptists.)

On March 17, 1824, Gilead Baptist Church was constituted as shown by the following report: (Report or Constitution, Articles of Faith and Rules of Decorum will be found at the beginning of this compilation, copied from the original Clerk's Record.)

\* \* \*

The church rules adopted at this time are not available.  
(They have been found and appear as above noted.)

When Salem Association met at Little Union Meeting House, Spencer County, Kentucky, on the fourth Friday and Saturday in September 1824, Gilead Church was admitted to membership and Elder Warren Cash and Bailey S. Tabb were enrolled as messengers. The church at that time had a membership of twenty-one. In 1825 the same messengers attended

the Association at Mill Creek, Hardin County, Kentucky, and reported thirty-one members. In 1826 the Association met at Cedar Creek, Nelson County; Gilead Church sent the same messengers and reported thirty members, one received by baptism, one died and one dismissed by letter. The next record we have is 1830, the Association met at Bardstown, Nelson County, messengers from Gilead Church were: Warren Cash, W. T. Cash, and Bailey S. Tabb. In 1831 the Association met with Gilead Church on September 30th, October 1st and 2nd. The messengers were Elder Warren Cash, Elder H. G. Waggoner and Bailey S. Tabb. The membership reported was sixty-four. Elder David Thurman was the (Association) moderator, and Elder Samuel Carpenter, clerk. No records are available for the period between 1831 and 1849; excepting that the church split on the subject of missions in 1840 when Elder Warren Cash led off a large part of the membership and organized under the name of "Regular Baptists". Both parties continued to worship in the same house for many years. The members of the original church (United Baptist) called Elder James Nall, who lived near the church, as pastor and he continued to serve in that capacity until his death in 1842. (His death resulted from a fall from his horse.) The records show that in 1849 James Jenkins was pastor; whether or not this is the same as James H. Jenkins who was pastor in 1871, we are unable to determine. Spencer's History relates that James H. Jenkins was ordained at Noly Church in 1857.

"September 1, 1849, the church met and after prayer proceeded to business. Received by letter, Brother Lemuel English, Sister Judith Ann English and Margaret English. On request of Brother Perry, he is released from the office of clerk and Brother Lemuel English is appointed in his place."

On September 15, 1849, a meeting commenced which lasted for two weeks. Received by letter, Stephen Gardner and Mildred F. Slaughter; by experience and baptism, Uriah G. T. Slaughter, Martha E. Yates, Mary Margaret Herel, Katherine Cotton, Lee Ellen Dorsey, Abigail Monin, Amelia Glover, Katherine Goeghegan, Jeremiah Jeffries, Samuel Waggoner, Martha Jane Triplett, James H. Harrison, Martha English, Elizabeth Duvall, Sofira W. E. T. Slaughter, Fielder W. Simmons and John J. Jeffries.

Several of the above members became very active in the affairs of the church, especially Brother Fielder W. Simmons, who in 1851, was elected a messenger to the Association and from that time on until his death, January 25, 1890, was regular in attendance at the business meetings of the church, and ready to perform any duty assigned him.

In 1852 Elder W. L. Morris was elected pastor, and served in that capacity until 1857. In March, 1857, the church called Elder J. Tol. Miller as pastor, who during the ten years of his pastorate, baptized 122 converts into the fellowship of this church. The first protracted meeting he held was in September, 1857, and the following is taken from the records: "September 28, 1857, according to previous appointment, the church met with the following ministering brethren, viz., Elder J. Tol. Miller, our pastor; Elder Smith Thomas and Elder

\*These records of Gilead 1824-49 have now (1947) been found and appear herein.

W. L. Morris, and after a meeting of eight days the following brethren and sisters were added to the church, viz., on September 30, Melvina English, by experience; October 1, Hiram Overall, Garrett Peterson, Brother Mount's Margaret (colored), and Brother Simmons' Mary (colored), by experience; Sister Kitty Glover, Salinda (colored), belonging to Monin, by relation; October 2, Sarah English, Nancy J. Jeffries, by experience; October 3, Kitty Glover, Sarah Cash, Lucretia Merritt, James Jenkins, Warder Mount, Charles Miller, by experience; and Martha Miller, by letter; Harvey M. English, Rebecca (colored woman) of Brother J. Jeffries and Mr. Johnson's Dinah (colored), by experience; October 4, Mary Miller, Catherine Cash, Susan Cash Miller, Lee Ann Miller, Angeline Vanmeter, by relation; Gabriel Cash, Nancy Blades, by experience; Mr. Merritt's Sam (colored), Amanda Vanmeter, Martha Gardner, Louisa Gardner, by relation; Mary Kindle, Johnson's Mariah (colored), Herron's Mary (colored), by experience; also Milly Tabb; October 5th, John Bland, Mary A. Bland, Michael Miller, Mary Miller, Manda Williams, by relation; Albert Herron, Ann M. Herron, Josephine Herron, Mr. Bird's Elizabeth (colored), Vanmeter's Mariah (colored). All of the above who joined by experience were baptized.

"John Overall, Clerk"

In December, 1857, the church commenced having weekly prayer meeting, and on April 4, 1858, a Bible class was organized. Evidently this was the first prayer meeting and Bible class undertaken by the church, as no mention is made of either previous to this time. In January, 1858, the deacons and officers of the church all offered their resignations, which were promptly accepted and in February, 1858, Noah English and J. R. Gaither were elected deacons and J. J. Jeffries, moderator and John Overall, clerk. Evidently there were all re-elected. August 21, 1858, the pastor and deacons were appointed to assist in constituting a church at Sycamore Grove. Noah English was appointed to ascertain from County Clerk's office whether the church had a deed for the lot on which the meeting house stood. Reports were made that no record of deed could be found. Noah English, J. J. Jeffried and J. R. Collins were appointed trustees of meeting house lot, and instructed to ascertain boundary and secure deed for same. In July, 1859, a committee of six members was appointed to examine the books of the church to ascertain names of members who had absented themselves from church service and report at next meeting. A resolution was adopted withdrawing fellowship from those who habitually and persistently indulged in the popular amusements of the day, such as gaming at cards, etc.

On October 22, 1859, the church agreed to pay \$30.00 to become a life member of the General Association. On December 23, 1859, J. Bland and Noah English were appointed to meet with the "Regular Baptists" and ascertain whether they would allow us to occupy the

meeting house on the second Sunday in each month. The committee reported later that the "Regular Baptists" would not allow us to use the meeting house on the second Sunday in each month. In January, 1860, J. R. Gaither introduced a resolution looking to the establishment of a high school within the bounds of the Salem Association. The result of this resolution was the establishment, a few years later, of two schools, Lynnland College near this church and Salem College near Otter Creek Church in Meade County.

Notwithstanding the fact that the "Regular Baptists" refused the use of the meeting house for the second Sunday in each month, on April 21, 1860, Elder J. Tol. Miller was called to preach twice a month, probably the first and fourth Sundays.

On May 26, 1860, trustees were appointed to stop and keep off all traffic around the meeting house on days of meeting. (Probably horse trading.)

The report of the deacons for 1860 showed the following collections: for pastor, \$112.00; for home missions, \$23.50; for sexton, \$10.00; printing of minutes, \$1.00; sacramental purposes, \$1.00; total, \$147.50.

The Civil War, which was in progress at this time, seems not to have caused the church much trouble, as was the case in some localities. On December 21, 1861, we find the following record: "Owing to the health of our pastor and the large army encamped in our neighborhood, there has been no meeting from the 24th of August to December 21, 1861." In May, 1862, the church agreed to co-operate with the other church and friends to build a fence around the meeting house lot and burying ground. For several years the church appeared to have gone on in a harmonious way and to have made good progress. On November 10, 1867, Elder G. A. Coulson united with the church by letter. As this young preacher was instrumental in causing much trouble in the church, the following is taken from Spencer's History of Kentucky Baptists: "The first principal of Lynnland Institute was an imprudent, ambitious young man with a stubborn conviction of self-sufficiency of the name of G. A. Coulson. He soon began to preach some chimerical notions, which caused disturbance in several of the churches. A number of grave, judicious brethren labored to induce him to cease preaching these disturbing sentiments, but their attentions seemed only to inflame his self-conceit. The two most offensive propositions that Mr. Coulson promulgated and labored to sustain were that, there is no promise in the New Testament to the unbaptized, as such; and that, there is no discipleship without baptism. In 1868, Mr. Coulson, being a member of Gilead Church and frequently preaching to it, Salem Association adopted the following resolution by an almost unanimous vote: 'That we admonish said Gilead Church, and all the churches of Salem Association, and advise Baptists everywhere to give neither countenance nor encouragement to the unscriptural doctrine of those who may attempt to sow the seeds of discord among us.'"

The controversy was evidently very warm, for in August, 1868, Elder J. Tol. Miller offered his resignation as pastor, and it was promptly accepted.

In the following November, William Sprigg preferred charges against Mr. Coulson, based on the above propositions which he was preaching, and a committee composed of J. R. Gaither, F. W. Simmons, Jerry Jeffries, Gabriel Duvall and Anderson Dorsey was appointed to investigate the charges and report to the church. On December 26, 1868, the committee reported to the church that they had not settled the difficulty nor reconciled the brethren, and submitted the whole matter back to the church. The report was received and the committee discharged. A motion was made and seconded that the personal charges as alleged by Brother William Sprigg against Elder Coulson be ruled out, whereupon Elder J. Tol. Miller announced that he was going out of the meeting and invited as many as felt as he did about the matter to go with him. After leaving the meeting, Elder Miller and his followers numbering about forty, claimed to be the original Gilead Church, and proceeded to organize as such. J. R. Gaither was elected moderator and William Sprigg clerk, and the church called Elder J. H. Brown as pastor, and claimed the first Saturday and Sunday in each month as their meeting dates. The Coulson party continued to meet on the fourth Saturday and Sunday in each month. After numerous conferences, in which Dr. J. M. Weaver, of Louisville; Dr. J. H. Spencer, Elders T. B. Samuels, R. M. Dudley, T. J. Stevenson, S. F. Thompson, J. H. Brown and G. H. Hicks took part, a compromise was effected in October, 1869. Elder Coulson and his family had called for and received letters of dismission from the church some time previous. Elder Miller called for his letter a few months later. The church was evidently without a pastor from August 22, 1868, to June 24, 1871, when Elder J. H. Jenkins was called as pastor.

Notwithstanding the absence of a pastor, the church appears to have met regularly in business sessions and for divine worship. In the latter part of 1870 an incident occurred that is worthy of record. The church invited Elder J. S. Gatton, a young preacher who had only recently been ordained and who was holding his first pastorate with Severens Valley Church at Elizabethtown, and Elder J. S. Coleman, of Beaver Dam, Ohio County, and at that time one of the outstanding Baptist ministers of the state, to hold a protracted meeting with Gilead Church some time in November. Both of these brethren accepted the invitation, but for some cause Elder Coleman was unable to be present. On Sunday night, November 6th, Elder Gatton arrived and began the series of meetings alone. He continued to do the preaching until Wednesday night, November 9th, when, becoming very hoarse, he suggested that the meeting be discontinued. The members refused to allow him to quit, but sent to Hodgenville and secured Elder J. W. Self and Elder W. C. Jones to assist. Elder Self could not remain, but Elder Jones remained and assisted until the meeting closed on November 16th. The result of the meetings was the conversion of twenty-six persons. John Overall, church clerk, made the following

record on the church book after giving the names of those converted: "All of the above named were baptized by Elder J. S. Gatton, after which he delivered a discourse to the church and the young converts with marked ability and appropriateness. Then the church partook of the Lord's Supper with that profound solemnity which should ever characterize His children in the perpetuation of His church in the observance of this most solemn ordinance." The records show that for some time after this the church continued to make heroic but unsuccessful efforts to induce Elder Gatton to become its pastor. A committee was appointed to notify all the colored members to be present at the business meeting in January, 1871. Letters of dismission were granted at this meeting to a number of the colored members. In July, 1872, the church called Elder John James as pastor, but records do not show that he accepted the call. In August, 1872, a committee was appointed to consider repairs to be made to the meeting house. A report of the committee was that the Free Masons had agreed to repair the house, put on a good substantial roof, and put the house in first-class condition, provided they were allowed to build it a little higher, put in a stairway and use the upper floor for a lodge room. This proposition was accepted by the church. The church decided to meet in Shady Bower schoolhouse during the time the house was being repaired.

In March, 1873, Elder T. W. Bibb was called as pastor and served the church until January, 1877. In April, 1875, the church agreed to meet and organize a Sunday school. In March, 1877, Elder N. G. Terry became pastor and served until October, 1884. At the business meeting in April, 1880, Brothers Clay Overall, James Jenkins and others advocated the erection of a new church house. A committee was appointed to secure the means for building a new church. Clay Overall, James Jenkins, S. H. Bland and William Sprigg were appointed as that committee. In June 1880, the same brethren were appointed as the Building Committee. A committee on the location of the church house was appointed, consisting of the following: M. R. Gardner, Hiram Overall, Chas. Greenwell, J. M. Miller, Ed Harris, Clay Overall, F. W. Simmons, S. H. Bland, Jas. Starks, Wm. Miller, Daniel Bland, Bailey Price, William Sprigg, James Sprigg and James Jenkins. The entire church was later added to this committee and requested to meet the fourth Saturday in June at 3:00 p.m. for the purpose of deciding upon a location. In August, 1880, arrangements having been made to take down the old building and put up a new church house, the church adjourned to meet in the Glendale schoolhouse on the Saturday before the third Sunday in September.

The work on the new building seems to have moved along very satisfactorily, and in February, 1881, the regular business meeting of the church was held in the new building. The Building Committee made a report which should be of especial interest at this time: "Cleaning brick and other work, \$35.95; laying brick, \$176.25; brick purchased, \$235.00; paid to Joseph Lott, \$856.65; lime, \$59.25; painting, \$104.25; digging foundation and other work, \$25.00; hands

to wait on plasterer, rods, etc., \$32.00; papering, \$67.50; plastering, \$32.50; total, \$1,624.40. Collected in cash, \$1,642.40; sale of old lumber, \$62.65; total, \$1,706.05; balance on hand, \$148.25. Carpet, chairs, divan, fixtures, stove and coal for drying out church, \$167.75; balance due, \$19.50." Fencing Committee reported an unexpended balance in their hands which was ordered turned over to the Building Committee. Total cost of building and furnishings, \$1,792.15. At this time Elder N. G. Terry was called as pastor for another year.

The following paragraph taken from the minutes of June, 1881, is mentioned here, not so much for its historical value, as for an example which could be followed with profit by all young Christians going out from the parental roof to seek a higher education, or to enter the business world. "Letters from Buffalo Church inform this church that Mollie Overall, Alice Bland and W. H. Stark have put themselves under their watch care, and commending their Christian deportment while there attending school." Little wonder that Gilead Church could come through all her trials and vicissitudes triumphantly, when composed of men and women who reared their children in such a way as to merit and receive the commendation of God's people with whom they came in contact.

It appears that sextons were as scarce in 1881 as in 1924. In February, 1881, the following arrangements were made to take care of the church: In March, Clay Overall; April, Hiram Overall; May, S. H. Bland; June, M. R. Gardner; July, Bailey Price; August, J. M. Miller; September, Bailey Price, to be paid by Charles Greenwell; October, William Miller; November, John Pickrill; December, James Jenkins. Elder N. G. Terry continued as pastor until October, 1884. In January, 1885, Elder W. H. Williams became pastor and the church agreed to have preaching on the second and fourth Sundays in each month. In June, 1886, Elder Williams resigned as pastor, and in August Elder Granville Dockery was called and remained as pastor until June, 1888. In January, 1889, Elder O. L. Bronson became pastor and continued until May, 1891. In July, 1891, Elder J. B. Moody became pastor with the understanding that he could only serve a few months. In June, 1892, Elder John D. Jordan accepted the call as pastor for two Sundays in each month with a guaranteed salary of \$400.00 per year and as much additional as the church could raise.

Not historical, but very interesting, is the following: The Committee appointed to raise funds for the purchase of song books reported they had done nothing. Professor Elrod made a proposition to exhibit scenes of the World's Fair and let the proceeds go toward the purchase of song books. The proposition was accepted, but on objection from James L. Sprigg, Hiram Overall and G. C. Parepoint that they were opposed to raising money for the church by entertainments, the vote accepting the proposition was reconsidered. The result was that the committee appointed to raise the fund to purchase the song

books reported the purchase of sixty-one Baptist Hymnals for \$50.00 and a balance on hand of \$3.10. In October, 1894, Elder Jordan resigned as pastor and in March, 1895, Elder Williams was recalled to the pastorate and remained there until his death in December, 1897. In May, 1898, the church called Elder J. T. Barrow as pastor and he served until his sudden death by accident, July 10, 1899. In June, 1899, the church sent a committee to Rhades Creek Church to discuss the advisability of dividing Salem Association. In September, 1899, the church called for a letter of dismission from the Salem Association. In October, 1899, a committee was appointed to meet with the Severens Valley Church at Elizabethtown for the purpose of organizing a new association. A committee was instructed to name the said association, East Salem. A committee was appointed to erect a monument to the memory of Elder W. H. Williams and later reported the work done, at a cost of \$225.00. In 1899, Elder W. H. Bringle was called to the pastorate and served until 1901, when he was succeeded by Elder J. B. Hunt, who served acceptably as pastor until June, 1909. In January, 1910, Rev. J. W. Vallandingham received a call to become pastor, and for a period of seven years he served the church faithfully and well. The question of moving the church house to Glendale had been agitated for some time, and this agitation resulted in a special meeting of the church on April 30, 1916, for the purpose of deciding the question. After those who favored moving and those who were opposed to moving had been given ample time to discuss the proposition, the vote was taken with the following result: thirty-five in favor of moving, and forty-one opposed. Rev. J. T. Dougherty followed Brother Vallandingham as pastor and remained until June, 1919. Rev. E. V. May was selected as pastor and came on the field in August, 1919, and it was largely due to his earnest labors that the church subscribed so liberally to the Seventy-five Million Campaign. He resigned in April, 1922, to accept a call at Shaw, Miss., his native state. To those of the older members who have watched the progress of this church for years past, and to those who will take the time to study its history, the fact is very evident that the Lord has watched over and cared for this people, and on May 1, 1922, He sent Rev. E. D. Davis to take charge of this church and to lead it out to greater things in the future than it has ever dreamed of in the past, and to make of it a power for good in Kingdom work.

Respectfully submitted,

W. T. Overall,  
James Schacklette,  
M. Geo. Moore,  
Committee.

## I N D E X

Index of names appearing in the Gilead Church records for the period from organization of the Church, March 17, 1824, to July 1849. Pages are not given, as many names appear several times on a given page. The searcher interested in any name, will have to examine the complete record to find all references.

No index has been prepared for the "Historical Sketch" of the first 100 years of Gilead, appearing in the latter part of this compilation. This "Sketch" is comparatively short and the many names mentioned can be examined without aid of an index.

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Those names appearing at least once in the old Clerk's Book 1824-1849, are:

Able, Samuel	Burks, Saml.	Coombs, Adair
	Brown, E.	Coombs, Mary
	Bush, C.	Chilton, Thomas I.
Best, Mary	Bush, Mrs. C.	Chambers, Mr.
Best, Eleanor	Bird, Mary	Cleaver, Hester Ann
Best, Martha	Barrens, Bro.	Cleaver, Stephen
Briscoe, Hinton	Barns, Robt.	Clark, Bro.
Briscoe, John H.	Boling, Wm.	
Briscoe, Hettie	Bolin, Sally	
Briscoe, Walter	Bolin, Wiley	Drury, Catherine
Briscoe, Stephen	Bolin, Sarah	Drury, Olivia
Belt, Rebecca	Baskett, Frances	Drury, Sarah
Belt, Asa	Baskett, John	Duval, Anna
Belt, Ada	Buckles Mill	Duval, Gabriel
Belt, Higginson	Bethel Church	Duval, Lydia
Bland, Sarah	Buck Run Church	Duval, Nancy
Bland, Elizabeth		Duval, John M.
Bland, Daniel	Cash, Elder Warren	Dorsey, Sarah
Bland, Susan	Cash, Abraham	Dorsey, Frances
Bland, Anna	Cash, Catherine	Dorsey, Amelia
Bland, W. or Wm.	Cash, Susan (nah)	Dorsey, Anderson J.
Bland, Samuel	Cash, Warren T.	Dorsey, Thomas
Bland, Polly	Cash, Thompson (W.T.)	Dorsey, Angeline
Bland, John H.	Cash, Mildred	Dorsey, Susan
Bland, Mary	Cash, John	Doe Run Church
Bland, Leland	Cash, Deborah	
Bland, Jesse	Cash, Lydia	
Bland, Eliza	Cash, Endemile	English, Margaret
Barton, Sally	Charles (Slave)	English, Noah

Glover, Catherine  
Glover, Kitty  
Glover, John  
Glover, Susan  
George (Slave)  
Green, Jesse  
Green, Rebecca  
Gunterman, Elizabeth  
Gordon, Catherine  
Gray, Jonathan  
General Association

Hicks, Thomas  
Hicks, Fanny  
Hicks, G. W.  
Hicks, George H.  
Hicks, G. R.  
Hix or Hicks, Francis  
Harned, Elizabeth  
Hilton, Lucy  
Hilton, Letitia  
Hardin, Lucy Nall  
Harrell, Elizabeth  
Hundley, Sarah  
Holman, Preacher  
Hays or Hoys Meeting  
House

Isaac (Slave)

Jackson, Strawther  
Jackson, Hannah  
Jackson, William  
Johnson, Margaret  
Jenkins, James H.  
Jefferes, Thomas  
Jefferes, Polly  
Jefferes, John  
Jefferes, Mary  
Jeffries, J. J.  
Jeffries, Mary  
Jason (Slave)

Kieth, Edmond W.  
Keith, Eld. Benjamin  
Keith, Walter  
King, Hannah  
King, Lindice or  
Leodice  
King, Mary  
King, Anna

Lucas, Cornelius  
Leesor, Henry  
Lesor, Elizabeth  
LaFollette, Nancy  
Lewis, Wm.  
Lee, Martha  
Lee, Dr. Samuel  
Lucy (Slave)

Monin, Rolley  
Moonin, Ralleigh  
McDougle, Eld. Alexander  
Mitchell, Warren  
Mount, Fm.  
Mount, Katherine  
Miller, Michael  
Miller, Miss  
Miller, Mary  
Miller, Christopher  
Mariah (Slave)  
Mary (Slave)  
Moses (Slave)  
Milly (Slave)  
Malinda (Slave)

Nall, James  
Nall, Amanda  
Nall, Lucy  
Nall, Elizabeth

Otter Creek Church

Perry, Asa S.  
Perry, Lydia W.  
Prather, Wm. J.  
Prather, Mahala  
Price, Letitia  
Peggy (Slave)

Reno, Letitia  
Reno, Elizabeth  
Reno, Christopher  
Richards, Richard  
Rogers or Ryles, Brother  
Readey, Mr.  
Rolling Fork Church  
Rudes Creek Church  
Republicin Church (E-town)

Stark, Lucinda  
Stark, Elizabeth  
Stark, James  
Stark, David  
Stark, Penelope  
Standeford, John W.  
Slaughter, Walter  
Slaughter, John  
Slaughter, Nancy  
Slaughter, A. H.  
Slaughter, Andrew  
Slaughter, Robert C.  
Shepherd, Milly  
Shepherd, Mary  
Shepherd, Margaret  
Shepherd, Sarah  
Shepherd, Susanna  
Stone, James  
Springer, Brother  
Stanton, Nancy  
Shackleford, Elizabeth  
Snyder, S. Fielding  
Simmons, Fidelia  
Spurier (?) Rachel  
Sally (Slave)  
Sarah (Slave)  
Severens Valley Church  
Sinking Creek Church  
Salem Association

Tabb, Bailey S.  
Tabb, Sarah  
Tabb, John  
Tabb, Mary  
Tabb, Robert  
Tabb, Martha  
Tabb, Patsy  
Tabb, Joel  
Tabb, Polly nee Bird  
Terry, Jasper  
Thomas, Esekiah

Upton, John  
Upton, Milly Vertreise  
Upton, Margaret  
Union Church

Vanmeter, Jacob  
Vanmeter, Ruth  
Vanmeter, Nancy  
Vanmeter, Rebecca  
Vanmeter, John  
Vanmeter, Aaron  
Vanmeter, Joseph  
Vanmeter, Rachel  
Vanmeter, Bethea  
Vanmeter, Edward  
Vanmeter, Elizabeth  
Vanmeter, Angeline Dorsey  
Vertreise, Milly

Waggoner, Hubert G.  
Waggoner, Eliza  
Waggoner, James  
Watson, John  
Watson, Letitia  
Waldren, Sarah  
Walker, Susan  
Wilson, Mary  
Wiley, Endamile Cash  
Whitaker, Washington  
Whitaker & Cunnigans Store