

Dutchman Creek Church and Eatons Baptist Church

Compiled information from
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Mocksville NC

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Time Line

1772 – 1778.....Dutchman Creek Church

1790..... Eatons Baptist Church formed

1848.....Rebuilt

1885..... Remodeled

1900..... Remodeled

1925.....Rebuilt

1972..... 200 year anniversary celebration

1979..... Education and Fellowship Bldg.

1997..... 225 year anniversary celebration

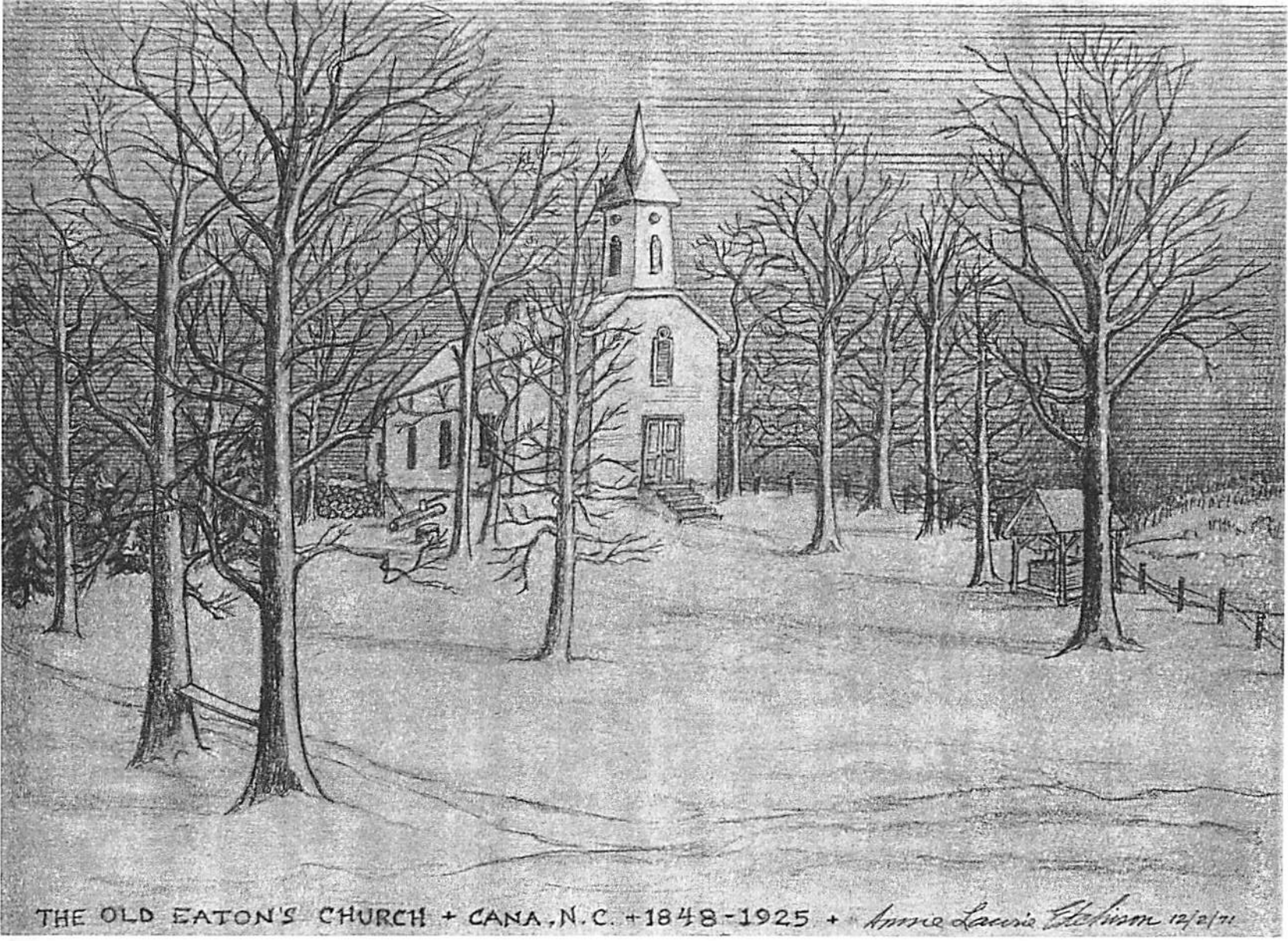
**History of
Eatons Baptist
Church**

Pages 4 – 92

Churches - Baptist

Eaton's

4



THE OLD EATON'S CHURCH + CANA, N.C. + 1848-1925 + *Annie Lavinia Robinson 12/2/71*

Davie County Public Library
Mocksville, NC



The Clerk's bench dates back to 1820. In the early churches, a clerk took minutes of church proceedings.

ENTERPRISE-RECORD

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Mr. J.B. Cain and Mrs. S.N. Brewer, two of the church's oldest members, discuss the church's past history and the coming celebration.

Photos by James Barringer

Churches - Baptist - Fayette's

EATON'S (FORK OF THE YADKIN) TIME LINE

from RootsWeb (printed out on 8/25/2008):

1772: Eaton Church was organized October 5, 1772, with ten members, viz., Elder William Cook, James Tompkins, Ebenezer Fairchild, Abraham Adams, Triphena Adams, Thomas Easteb, Susanna Easteb, David Reavis, Jemima Reavis, and Jesse Reavis.

Eaton Baptist Meeting House Records, November 24, 1772 to April 25, 1812.

The Original is in Wake Forest College Library, Winston-Salem, N.C.

it further says "There has been aded sence Mary Easteb by letter November the 22 year 1772. Elesabath Tompkins aded by letter Beara Bra aded by letter Benjamine Cutbeard aded by baptism Ebenezer Frost aded by baptism al on the seaventh day of March 1773 fifteen members in the whole."

(1773) June the fifth at out quarterly meeting there was aded by Baptism John Eaton and Eleasabath his wife there was also aded James Reavis and his wife (Elizabeth) y letter September the 17 1773 at a meeting held at Boons Foard on the Yadkins there was aded unto the Church fore members by baptism these names was Nicolas White Hannah Laws Bahethelem Canady Leah Garrawood nineteen in the whole

(1773) November 28 year 1773

At a meeting held at the Mulbury Fields there was aded to the chuch eleaven members by Baptism whose names are as followeth-Richard Turner Richard Brown Edward Turner John Adams William Paaterson Elias De Hart Milliard Crane Charity White Jane Clubb Rachal Brown Elesabath Osborn Catharein Pool Ann Turner in all 77 members.

June the fifth

At Dutchman Creek Meeting house there was aded the to the church by Baptism seaven members there names are John Hunt James Rannard Sarah Jones Juditeh Reavis Sarah Gwaltny Mary Easteb Ann Jourden

(1774) August the Seaventh 1774 There was aded to the Church by Baptism eight William Brown John Arwine James Doiel (Doyle) Elesabath Cutbaird Hannah Stuart Naomy Moor Elesabath Martin Marthar Bradley (turn over 2 leqaves) (16-18 page original-appear to be Boon Ford Members) George Headspetch Joseph Bradley Thomus Elliott George Boon William Rutledge Gerge Brown Josuah Hendrick Moses Poor Isaac Lowe John Morgan Henry Tilley Ann Green Ann Wilson Sarah Lowe Mary Rannard Catharine Davi Mary Walton Samuel Right peter Butner Edward Boon William Wright Aquilla Green George Barker Elesabeth Barker Hannah Green Ann Wright Aquilia Lowe Marguet Holton Caterreine Smith Isaiah Standage James Standage Nicholas Mitchel Daniel Vannoy William Mitchel Mary Bess Mary Bond Abigil Mitchel John Green Frances Hartgrove John Brown Mary Rutledg Malley Wilson Marthar Wilcoxson Rebecca Runals Rachel Lowe Mary Frost Sarah Hartgrove Ann Mitchel Judah Israel Comfort Tanner Chisah Runals Garshom Allin Jessey Walton (these the two pages)

(1774) August the seventh aded to the church by letter Jonathon Hunt Jane Glascock Jonathan Thompkins Cateran Tomkins John Prophet Luke Lee Elexanter Holtton Samuel Rite John Simson Susannah Prophet Susannah Flacher Elizabeth Bacon Elizabeth Lee Elesabeth Jones Mary Simson Thirty in the whole.

(1774) January the 22 year 1774 At a meeting held by the Brethren at the Mulbeary Fields and there constituted a Branch of the church and at that time to administer the Ordenances of the Gospel as Baptism and the Lords Supper The persons Baptised ware Edward Boon Peter Butner William Rite Quilla Green John Barker Ann Rite Hannah Green Elesabeth Barker Thirty eight members.

Further more chose Elexander Holston Deacon

(1774) March the six 1774 At our quarterly meeting we received four members by Baptism, three by letter their names are Benjamine Martin Andrew Hunt William Huston George Eaton Margret Eaton Allies Eaton Ruth Gray Forty five members

March the 19 There was aded to the Church two members John Jones and Sarah Swinne

(1774) March the 20 There was aded to the Church fifteen members by Baptism Their names are Thomas Turner John Turner Thomas Adams Richard Barns George Parks Thomas Brisco Wagstaf Canade Daniel Lewes Isaac Eaton Sarah Turner Ann Turner Gaterean Turno Rebecah Turnor Unity Haden Agnes Parks These all received and Baptised by John Gano at Boons Fourd - in all members 62.

At Boons Foard April 17

There received twelve members by Baptisu

August 28 Received at the Mulbery by Baptism David Baley Bazeal Owen Jessey Bond Caterein Vannoy Ann Allin Rebecca Turpin William Turpin letter and Experance.

(1774) September the seaventeenth

Received at Boons Foard Six members by Baptism and one by letter.

There names Samuel Freeman Jemima Mearil by letter Adam Butner William Headen William Durham Mary Roberts Sarah Drake Hannah Hunt Rachel Brown by letter. October the second aded to the church by letter George More.

(1774) November the fifth (sat.)

There was aded to the church by Baptism Six members Zadock Martin Hannah Reed Mary Gray Margret McMahan Ann Nealley Ann More Ann Belen by letter.

(Page 121) July 3th aded to the church one member Nancy Garner

(Page 122) Eatons 1779 (?)

John Gano March 29 1774

(page 124) George Hudspath Benjamin Martin John Wrigh Edward More Zadock Martin
Bazeleal Oynas George Moore James Wilson

October 12 Day 1782

Pastors of Eatons Church from 1797 to 1925 Church Organized 1790 Dec. 16

First Pastor- Rev Lazarus Whitehead 1797-1805

Rev. Coker 1805-1814

Rev. William Britian 1816-1824

Elder John Angel 1824-1828

Elder William Dowd 1829-1830

Elder Lowell 1831

Elder John Angel 1832-1833

Rev. William Swanson 1834-1835

Rev. Thomas 1835

Rev. R. Roby 1836-1842

Rev. Paul Phipper 1843

Elder Stephen Horn 1844

Elder Mark May 1845-1848

Elder N.S. Chaffin 1849

Elder Thomas Miller 1850-1852

Elder N.S. Chaffin 1852-1853

Elder R. H. Griffith 1853-1857

Elder William Turner 1857-1867

Elder J.B. Marsh 1868-1872

Elder W.R. Gwaltney 1873-1876

Elder M. Baldwin 1877

Elder R.W. Crews 1878-1881

Rev. S. F. Conrad 1882-1884

Elder W. J. Hopkins 1885-1886

Elder W.G. Brown 1887-1889

Rev. C.S. Cashwell 1890-1893

Rev. J. N. Stallings, D.D. 1894-1897

Rev. S. D. Swain 1898-1904

Rev. C. S. Cashwell 1905-1910

Rev. W. E. Wilson 1911-1914

Rev. D. W. Littleton 1915

Rev. W. H. Dodd 1916-1919

Rev. S.W. Hall 1919-1923

Regv. E.W, Turner 1924-1925

Copy of this list placed in corner stone of Eatons Baptist Church 1925

Barbara Lucas

<http://archiver.rootsweb.ancestry.com/th/read/rowanroots/2006-09/1158525475>

See Yadkin A.S.'N

EATON'S CHURCH, DAVIE COUNTY

Your committee to investigate certain "old records of the church of Jesus Christ in the forks of the Yadkin, Rowan county, North Carolina" beg leave to submit the following:

- 1st. What kind of a church existed and when constituted?
- 2nd. Its locality?
- 3rd. What relation it bears to the present church at Eaton's.

The first entry is as follows: "Oct'r ye 5th 1772. At the Constitution of the Regular Baptist Church in North Carolina, Rowan county, in the forks of the Yadkin there were ten members; their names are as follows: Wm. Cook, the minister, Jas. Thompkins, Ebenezer Fairchild, Abraham Adams, Thomas Easteb, Susanna Easteb, David Reavis, Jemima Reavis, Jesse Reavis. There has been added since-----," &c.

This church styled itself "A Regular Baptist Church." We find it exercising all the powers and customs according to the usages of a regular Baptist Church. Receiving and dismissing members, exercising discipline, censuring, suspending and expelling members, choosing deacons, elders and clerks, constituting Branches at various places and administering the gospel ordinances of baptism and the Lord's Supper, determining the rules of decorum, and the terms of communion, appointing time and place for church meetings, &c., purchased this Book of Memorandum" and other property, also a deed for land for the use of the church.

On the 3rd of April, 1773, they met to Rectify the Covenant which appears to have had a previous existence.

June 5th, 1773, is the following entry: "It was further agreed that a door should be opened for our Separate Brethren, that they might commune with us, if they saw fit--of those that walk orderly and hold no heretical principles."

Churches - Baptist - Eaton's

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EATON'S CHURCH, DAVIE COUNTY

Page - 2 -

We thus conclude that it was a Regular Baptist Church.

It appears from the Records that the Church held occasional business meetings at any of the Branches. At Deep Creek and other places, and once at least at Reese's in Surry county.

Notwithstanding this somewhat migratory habit, the church had a location, which was known as "our meeting-house," or "the usual place of meeting."

On February 3rd, 1775, "It was agreed that some member from ye body attend at the Bradches at their monthly meeting; and that some from every Branch attend at our monthly meetings."

The Branch at Mulberry fields (Wilksboro) was constituted as such the 22nd of January, 1774--"to administer the gospel ordinances of baptism and the Lord's Supper," and proceeded to choose a Deacon. The Branch at "Boon's Foard," also, was constituted about this time. The following entry bears on the point: Aug. 2nd, 1777, "Bro. H---B---being under dealings, by our brethren at Boon's Foard, his crimes being grievous, they saw fit to cite him to the Mother Church." So a Mother body was clearly recognized.

Aug. 7th, 1779. "Appointed the next church meeting at the usual place on' Dutchman's Creek." This fixes the location of the usual place. "The List of Members" of the church in question, is entered on record at this place as follows: "The names of the brethren, in the church at Dutchman's Creek, are underwritten:" Here follows ninety-six names, and the first ten names of this list are the identical ten members constituted into a Regular Baptist church on the 5th of October, 1772, as above stated. Among the additions we recognize Eaton, Frost, Reavis and others.

The only other churches that might claim to be the original one are "Fork and "Deep Creek." "Fork Meeting House" was located in the "forks of the Yadkin"

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EATON'S CHURCH, DAVIE COUNTY

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(a name applied to the whole of what is now Davie county) and certainly existed as early as September, 1774. But at this time and afterwards, Boon's Foard, occupying the same territory, and containing families whose names are yet prominent in that community, was a branch of this mother church, and 3 years later we find them sending to the mother church at Dutchman's Creek for discipline.

September 6th, 1777, Boon's Foard petitioned to be constituted a Regular Baptist Church; it was granted. Yet on the 8th of May, next year, "the brethren at Boon's Ford gave up the grant of constitution," and in July the same year "granted a privilege to Boon's Foard to excommunicate members, without laying accusation before the body" (i.e. mother church); furthermore, Fork was not constituted till 1793. (See Benedict, vol. ii, page 529, first edition.)

"May, 1777, agreed to hold next church meeting at Deep Creek. Acted on petitions from several branches, &c. On May, 1778, Bro Cook was chosen Pastor, and agreed that his time should be equally divided between Dutchman's Creek and Boon's Foard, Mulberry Fields having been previously constituted a church, leaves Dutchman Creek the church. "3rd February, 1778, a charge against sister S---R---, she not being able to attend, the brethren thought proper to appoint a meeting near her habitation, which was at Deep Creek Meeting House." The record shows Deep Creek to have been constituted a church the 6th of September, 1777.

Your committee find that the "Mother church was at Dutchman Creek, and was sometimes styled "Eaton's Meeting House."

On 3rd August, 1778 "considered about joining an Association." 13th October, 1787, nine years later, "agreed to join an Association."

About this time, a number of the brethren became disaffected, and were expelled for irregularly rending themselves from the church and signing a protest. These expelled members, it seems, were ministered to by one Mr. Hill,

EATON'S CHURCH, DAVIE COUNTY

Page - 4 -

which was the cause of much trouble and confusion in the church. (Mr. Hill seems to be the pastor at Scrichfield, wherever that place is) The church sent, in August, 1777, delegates to Mr. Hill's church to labor further with them or to deal with Mr. Hill. They then seemed to grow cold, and finally the records ceased entirely after October, 1778, or are mislaid.

The present organization of Eaton's Baptist Church was had 16th December, 1790, and seems to have been gathered from the old members and 5 of the excluded members above alluded to, and was constituted by a regular prebytery.

From the foregoing facts, your committee concludes:

1st. A regular Baptist church at Dutchman's Creek, Rowan county, N. C. existed from the 5th of October, 1772, till 1778.

2nd. This mother church, though somewhat migratory in its conferences, had a "usual place of meeting at Dutchman's Creek meeting house" and that this and "Eaton's Meeting House" was one and the same place.

3rd. That "Eaton's" was a reorganization of this same old church, on the same land, and is historically the same church.

4th. That these old records are, and of right ought to be, a part of this church; and that the clerk of the same be instructed to file and carefully preserve the original copy of the same.

All of which is respectfully submitted.

J. W. WISEMAN,
Chairman Committee.

BIBLICAL RECORDER
15 January 1879.

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Eaton's Baptist Church, Once Dutchman's Creek Church, Formed In 1772

New Church to Be Dedicated
June 30 Started With Pioneers

OLD RECORDS KEPT

Early Trials of Congregation
Shown

By Mary J. Heitman

In this day of many changes a number of old church sites have been abandoned; the members often uniting with churches nearer their homes. A notable exception to this stands near Cana in Northwest Davie. This is Eaton's Church, first called Dutchman's Creek Baptist Church, which was organized in 1772. Eaton's Church is a fine example of a modernly equipped rural church with a historic background, that is making progress with the years.

The early records of the church have been preserved, and many interesting facts have been gathered from them. J. T. Alderman, of Henderson, who taught for a number of years in Davie County, wrote a fine sketch of the early Baptist churches in the Forks of the Yadkin. Among these great places of worship Dutchman's Creek Church, with its three arms, Boone's Ford, Deep Creek and Mulberry Fields (Wilkesboro) occupied a prominent place.

"Regular" Baptists

Dutchman's Creek Church was organized October 5, 1772, the majority of the members being English, though the Dutch Baptist, who came South from Lancaster County, Pennsylvania, united with them. Professor Alderman, says of this church: "It was a Regular Baptist Church, rigid in principles and discipline."

A copy of the old church records begins with this date: "1772 Oct. the fifth. At the constitution of the Regular Baptist Church in North Carolina, Rowan county, in the Forks of the Yadkin, there were ten members, their names are as follows: William Cook, the minister; James Tompkins, Ebenezer Fairchild, Abraham Adams, Triphena Adams, Thomas Easteb, Susanna Easteb, David Reaves, Jemima

"Nov. the twelfth day, 1772, in Rowan County in the Forks of the Yadkin, at a meeting held at our meeting-house. We proceeded that in the first place to choose a deacon, and the person made choice of for that office was James Tompkins; in the next place to appoint a clerk, and the person chosen for that office was Ebenezer Fairchild; in the next place to appoint and prefix a day for our communion season, which was the fourth Sabbath in this instant November for the first, and so to continue onward every fourth Sabbath in every third month."

Another extract from the records read thus: "This book is to be kept for the use of the Church in North Carolina, made in the year one thousand, seven hundred and seventy-two, made by Ebenezer Fairchild, Nov. the 24th day (1772), John McGlamree is appointed to preach at Deep Creek 28th of Sept., at Eaton's the 30th, 29th at Ridge Meeting-House, 30th at Deacon Nicholas White's, the first of Oct. at Jonathan Boone's, the 2nd, at the Fork Meeting-House, the 3rd, at Cutbeard's, the 4th, at Grant's, the 5th, at Eaton's again. There has been added since Mary Easteb by letter Nov. 22nd, 1772, Elizabeth Tompkins added by letter, Berry Bray, added by letter, Benjamin Cutbeard added by baptism, Ebenezer Frost added by baptism, all on the seventh day of March, 1773, fifteen members in the whole."

Pioneer

Ebenezer Fairchild, the first clerk, later moved to Watauga County, where some of his descendants now live. An interest-

(continued on page 2)

ing sketch of this pioneer Baptist appeared in "The Journal and Sentinel" last year.

The Ridge Meeting-House mentioned above was also called Timber Ridge, and was a Baptist congregation. It was located near the present site of Bethlehem Methodist Church in Davie county. The Wachovia Records of the Unitas Fratrum (Moravians) for 1778, state that Brother Utley preached to large congregations at Timber Ridge Meeting-House. He also preached there on Feb. 27, 1775, when the Baptist preacher, Murphy, was present. The diary also says that "On the 21st the Baptists had a big meeting at Evan's School house on Dutchman's Creek."

Taking up again the early records of Dutchman's Creek church, it reads as follows: "At our meeting held on April 3rd (1773 in the first place proposed to take out a deed for the use of the church, the man appointed for the purpose was Ebenezer Fairchild . . . in the next place to provide a table for the use of the church by the aforesaid person."

Limit Discussion

"(1773) June the fifth. At our meeting it was agreed that there should but one speak at once, it was also agreed that none of the brethren should speak but three times to one thing without liberty from brethren. It was further agreed that a door should be opened that our separate brethren

might commune with us, if they walked orderly and held no heretical principles." Under this same date, June 5th, it says: "At our quarterly meeting there was added by baptism John Eaton and Elizabeth, his wife; there was also added James Reavis and his wife by letter."

"(1773) At our meeting held the third day of July it was agreed that the church should bear its own expenses, and that on our monthly meetings before our communion season it is agreed that contribution should be made among the brethren for to defray the charges. It is also agreed by the brethren that those that do not attend at our monthly meetings must abide by those agreements made by those that do attend."

"(1773) Oct. 2nd. The brethren met and opened the meeting and signed the deeds for the meeting-house land, and closed the meeting."

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~~Methodist~~ Baptist - Eston's

Churches - Baptist - Eston's

Minutes of Eston Church

1790 - Eston Meeting House in Rowan Co. N.C.
the Soc Congregation + members being
Assembled; this 16th Church was
constituted a regular Baptist Church to
be called Eston's Church by the Rev. William
Pelly + Rev. Andrew Baker. The following
members then composed said Church
to wit

- | | |
|---|--------------------------|
| Andrew Hunt (member of D.C.) | Lucy Hunt |
| Thos. Eastepi ^{charter member of} | Phoebe Eston |
| * John Irwin ^{Durham (member of D.C.)} | Rachel Clifford |
| Michael Irwin | Frances Hunt |
| Charles Hunt | Isabella Pinckback |
| Isaac Eston (member of D.C.) | Sarah Bryan |
| Georg Eston (member of D.C.) | Mary Garner (dis 4-1791) |
| | Elyse Eston |
| | Elizabeth Irwin |

Total 17

All of whom entered into the following
Church Covenant. Viz

* John Pinckback must have been a charter member as
his name is not his name is 3^d

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At our quarterly meeting we received your members by baptism, three by letter. Their names are: Benjamin Martin, Andrew Hunt, William Hutton, George Eaton, Margaret Eaton, Elias Eaton. No Particular Conclusion (1774) July the second. Our monthly meeting being opened, the brethren discussed upon many things, but came to no particular conclusion on any thing. Dutchman's Creek Church showed progress from 1772 until the Revolution, when there was some upheaval, as the membership was divided on the Tory and Patriot sides. However, the brethren strove for unity, as is shown by the account of the meeting held on November 3, 1775. It was agreed upon by the brethren concerning the American Cause, if any of the brethren see liberty to do so without being called to an account by the church — but whether they join or not join, they should be used with brotherly love and freedom for the future. (1776) May 3rd. It was further agreed that six of the brethren should purchase the elements for our communion season, and so go around six at a time, Jonathan Hunt, Andrew Hunt, William Rutledge, William Brown, Peter Williams, Ebenezer Fairchild. In 1777 both Mulberry fields (Wilkesboro) and Boone's Ford petitioned Dutchman's Creek Church that they might be constituted, which request was granted after due investigation. William Cook was called to the pastorate of Boone's Ford in 1778, and so divided his time between it and Dutchman's Creek. Bounty for Patson. Another entry in the old church book reads thus (1778) July 3rd. The brethren then being met together at the usual place, chose Bro. John Jones, moderator, and proceeded to business as of mission composed of B. F. Eaton, J. B. Holman, E. Frost, A. B. Erwin and T. L. Vall. The South Yadkin Association now consists of the churches in Davie and Redell. Among the many faithful ministers who have served Eaton's Church there was one who was pastor at three different times, the late Rev. C. S. Cashwell. His first pastorate here was 1890-1893, then again in 1906-1910, and his last charge being here in 1928.

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105. Baptist - Eaton's

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Churches - Baptist - Estlin's

History of Estlin Church
 from 1790 to 1850. 4 w.

It is said, that "History is
 Philosophy teaching by example"
 in reviewing the past of this church
 for a century, the time would be ill
 spent if we could not find some
 good that would make the generation
 the better for such knowledge and
 enable us to avoid the errors of our
 fathers: - for they were human and
 therefore liable to error.
 They dug deep into the mines
 of truth and laid broad and firm
 the foundation on which to erect
 a temple, in which to worship the Father
 on those facts, it would be well for
 us to fully note those beginnings of
 piety in religion in this, the third
 back words of our country and
 the promise of North Carolina
 was originally settled by a hardy, un-
 educated, & scattered race of liberty loving
 men, fleeing from the "sea and of tyranny"
 in opposition in other lands, choosing
 rather to brave "wilderness with hostile
 animals" than "the savages, than to (imagine

Under the leadership of Davis and
to have to act subject to another
will & being forced thus to occupy a
subordinate position.
Thus they entered the great period
of mankind believed from all
conventional government - the school
require all men, depending on
more often, he takes care of Thomas
And thus learning well the lesson
of self-government & liberty as they never
could have done in society formed
by builders on the mode of monarchy.
With them they brought neither too
much of education nor religion, but
what was letter for a foundation of a
free state: self-reliance, industry,
of rule, except by his voluntary consent,
freely given through the consent
The condition of this government was
prior to that time, was no more
was possible, to the primitive state of man,
as it was possible to be a peace and
considerable portion of modern civilization
there were no public schools & very few
of any kind - We have it on record that
many families did not see a minister
of the Gospel of peace, nor hear the word

of God read or expounded for a period
 & more than fourteen (14) years. Many
 doubtless, died without such preaching.
 About this time the Day = "Star"
 began to dart its rays of truth downward
 and to pierce its horizon in France
 into the hearts of the people.
 This great Baptist movement, the
 "Idea of pure liberty" which, when
 the majority of the noble request to come
 to the people's feet, assumed the role
 of going out into the hedges & by
 a group of the land & compelling the
 stern word, in the home to come in, that
 the least might be furnished with goods,
 so, in the course of human events,
 these peculiar people, came to this
 land (Commonwealth) and finally the
 Pioneer, or Pioneer Church on Dixie
 Main Street, which after founding
 many "Arms" & churches not a few
 in time gave place to the present church
 "Canaan" which centennial we this day celebrate.
 We read from the records of the
 Colonial Church at Ferris.
 Oct the fifth of 1799.
 Regular 13.0 - in what all the funds
 (made "Arms" - Church - property - 3, 1/2, 1/2)

A pure Gospel, without price -
Called pay of Pastor Bounty
Discipli & firmly - even the
Mim in

Cause the Gospel to destitute
sect is - Strawberry Association
then a distinct - "Mad Kim"

Aug 28 1790 - at his m. house -
was rather free with Brandy -
bad language - Contentious -
force on heresy, without defining
the line of Separation.

to Exclude evidently under the prompt-
ings of Passions - but above all
neglecting Education - Rather
p. sided themselves on letting the
Spirit do it all - of Tongue or pen

The sadest is "It might have been"
Suppose 118 years ago there had
been, in this community, a good high
school with a talented Teacher -

Wm. J. Stetson

Died 3 April 1773 - Wise man

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- 179
- 179

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Copied Jan. 1929 by Flossie Martin and proof read by
Miss Adelaide Fries.

Copied

1772-1778

Dutchman's Creek Church

This book is to be kept for a book of memorandum for the use of the Church in the North Carolina made in the year one thousand seven hundred and seventy two, made by Ebenezer Fairchild November the twenty fourth day (1772)

John MacLamree is appointed to preach at Deep Creek 28 of September at Eatons the 30 29 at the Ridge meeting House 30 at Deacon Nicolas Whites the first of October at Jonathan Boon's the 2 at the Fork Meeting House the 3 at Cutbeard's the 4 at Grants' the 5 at Eaton's again the 6.

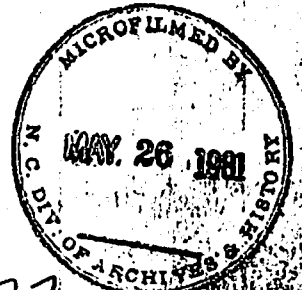
July the first year one thousand seven hundred and seventy four these appointments all disappointed the preacher did not come

1772 November the 12 day 1772 in Roan County in the forks of the Yadkin at a meeting held by the members of the Church of Jesus Christ held at our meeting house. We proceeded that in the first place to chuse a deacon and the person maide chois of for that office was James Tempkins and in next place to appoint a clark and the person choise for that office was Ebenezer Fairchild in the next place to appoint and perfix a day for our communion season which was the forth Sabbath of this instant November for the first and so to continue onward every forth Sabbath in every third month that is in November and February and May and August and in the next place to appoint and perfix a day far monthly meeting or day of business which was the Wednesday before the forth Sabbath in every month and so closed the meeting at this time.

(1773) At our monthly meeting on the twenty forth day of February y^e 1773 it was agreed upon as followethe and our communion or quarterly meeting was moved from the forth Sabbath in February to the first Sabbath in March and so to continue on the first Sabbath in every third month which is March June September December in the next place removed our monthly meeting from the fourth Wednesday to the Saturday before the first Sabbath in every month and so closed the meeting

at our meeting held on April the third in the first perposed to rectify the Covenant in the next place to take out a deed for the use of the Church The man appointed for purposes was Ebenezer fairchild---- in the next Place to provide a Table for the use of the Church by the foresaid person---- in the next place it was concluded that if any person should be desierous to offer to the Church in public at any of our public meeting have the liberty to speak and if any one of the member is dissatisfied they have the liberty to conger together-----if any person chuse to speak before the Church in perticularly they have the leberty granted

(1773) June the fifth at our meeting it was agreed that there should but one speak at once it was also agreed that none of the brethern should speak but three times to one thing without leberty from brethern and it was also agreed that when a queary was put out it should be decided by the majority of votes it was further agreed that a door should be open for our Seperate bretheren might commune with us if they saw fit of these that walked orderly and held no heritiscal principles and so closed the meeting.



(1774?) September the third at our monthly meeting our communion season was removed to the first Sabbath in November and onward once in three months

(1775) March the fourth at our monthly meeting the case of Ebenezer Frost further examined and not satisfaction given but still lays under suspension

(1775) Feb. 3rd 1775 at our monthly meeting we agree it necessary that some member or members from y^e body attend the branches at their monthly meetings and that some from every branch attend at our monthly meetings also an all Report against Ebenezer Frost then was Daniel Lewis and Benjamin Cutbush was chosen as to go and inquire into the matter and make a report to the Church - It was thought proper by the Brethren that Ebenezer Frost should be suspended till satisfaction could be given

December the 31 at our monthly meeting it was agreed upon by the Brethren that when a person offers an experience if there is any one of the Brethren has an objection they must give the reason for it or be laid under suspension themselves it was further agreed upon that at our monthly meeting should be the time to receive members on experience also the Church covenant to be read upon said day and that the Brethren acquaint themselves with it as well as those that desires to join

(1774?) December the third at our monthly meeting it was agreed upon concerning receiving members and afterwards it fell through

(1774?) July the second our monthly meeting being opened the Brethren discussed upon many things but come to no particular conclusion on any thing

(1774?) June the fourth upon a further examination of the matter of difference between James Heavis and Joseph Hurley the Brethren thought it proper to lay James Heavis under suspension till satisfaction could be given to the Brethren

(1774?) February the fifth 1774 at our monthly meeting it was agreed that Brother Cook was chose moderator the next we proceeded upon a matter of offence of Brother Adams and the matter settled and he received in Fellowship the next thing an accusation against Brother James Heavis and left for another hearing

(1773) November the meeting was neglected

(1773) our next monthly meeting was October the 2 the Brethren met and opened the meeting and signed the deeds for the meeting house land and closed the meeting

(1773) our next monthly meeting was September the fourth at the time of our quarterly meeting and no church business done that day

(1773) At our meeting held the third day of July it was agreed upon that the minister should examine those that shall hereafter offer to our meeting and when he is gone so far as he thought proper then any of the Brethren have liberty to speak if they are dissatisfied it is agreed that the Church should bear its own expenses and that on our monthly meeting before our communion season it is agreed that contribution should be made among the Brethren for to delay the charges it is also agreed by the Brethren that those that do not attend at our monthly meeting must abide by those agreements made by those that does attend our next monthly meeting which was July 31 was neglected

(1775) Tuesday 23 of May at acational meeting there was abraham Adams found guilty of a transgression for which the Brethern thought proper to lay him under suspence. Also James Reavis was funder examined but no reformation found in him---furthermore it was agreed upon by the Bretheren that the monthly meeting before Sacrement should be held on the friday before the Sacrement.

1775) July the first at our monthly meeting it was agreed by the Brethern that there should be a Elder ordained It was further by the Brethern that Brother James Reavis should be sited to the next monthly meeting Brother Rutledg was appointed to notify him

P. 18 (1775) August the forth at our monthly meeting an accusation brought ~~again~~ against Sister hannah Steward which was uncleanness which she acknoledge to be guilty of for which the brethern saw proper to lay her under Suspence August the fifth the proceeded against hannah Stewart and Excomuni- cated her out of the Church

P. 19 (1775) September the 3 at a monthly meeting held by the brethern there was an accusation brought against Brother Cook which did not amount to a sensure and it was the woice church that Brother Cook should still continue to preach

P. 20 (1775) Friday November the third at the monthly meeting held by the brethern then met it was agreed upon concerning the American Cause if any of the Brethern sees cause to joyn in it they had the liberty to do it without being called to an acount by the Church for it but wheather joyn or not loyn there should be used with brotherly love and freedom for the futer.

P. 21 (1775) Friday (Dec) the first at our monthly meeting our brother James Reaves furthe examined and guilty of a falshood yet the brethern thought to wait upon him till the next monthly meeting

(1776) February the second day year 1776 it was agreed upon by the brethren that the sentence of Excommunication should be put into execution on Saturday the third day of this month against James Reavies furthermore the case of Abraham Adams brought under consideration and altho his crime found haneous yet the Brethern thought proper to wait funder upon him the next brought under consideration was Thom's Hagan he was suspected of unsurcumspect the brethern lays him under suspence till funder proof the next was Ebenezer Frost funder considered

P. 24 1776) April the fifth at the monthly meeting Brother Thom's Easteb was apointed Deacon in Brother Thompkins Room

May the third at our monthly meeting it was agreed upon by the Brethern that the crime of Abraham Adams did fully amount to Excommunication- and also Thom's hagan the time when to be put in execution was the next Lords day it was further agreed that six of the Brethren should purches the Elements for our communion Season and so to go round six at a time Jonathan Hunt- Andrew Hunt- William Rutlegd- William Brown- Peter Wilams- Ebenezer Fairchild Paid

P. 25 (1776) June the 7 Ebenezer Frost being further examined by the Brethern and no apperance of Repentence the Brethern thought proper to Excommunicate him out of fellowship the next Lords day Daniel Lews being suspected of erreaguler behaveour by the brethern they appointed Brother Easteb and brother Airvine to go and enquier into it and site him to monthly meeting

P. 27 Brother Ebenezer Frost through the goodness of God was brought to see the evil of his transgression and acnoledging the same before God and the Brethern and was Received into fellowship again---Abraham Adams and Thomus Hagin continuing obstinate and no sign of repentance the Church excluded them from there fellowship and communion

1776) July the 19 day monthly meeting it was agreed Anna Jurden should be sited to the Church Elicus Barnes to give her notis the next Mannah Sturt applied for admission it was that she should make manifest her restoration to the favor of the Lord before the whole church at a convenient oppertunity the next Dan Luis by confessing his faults was restored to fellowship likewise Elicus Barnes being guilty of fiting confessed his fault was restored to fellowship

(1776) August the 2nd at a monthly meeting Ann Jerden being examined was found guilty of disorderly walk the brethren thought fit to lay her under suspence-- the next Jonathan Hunt and Brother James Wilson their cause being brought before the church the brethren thought them both guilty and though fit to lay them both under suspence-- Brother Harmon Butner being under dealings by our Brethren at Boons ford His crimes being grievous the thought fit to site him to the mother Church He failed to come they sent his crimes the Brethren thought him worthy of excommunication he being out with the soldiers the time of execution was not appointed Likewise our sister Jean Club being under dealings at Boons Ford her crimes being grievous she was sited to our meeting She appeared remained impenitent the Brethren thought her worthy of excommunication the time appointed and the place where at Boons Ford the second Sabbath in August--

(1777) January the forth year 1777 the monthly meeting then held it was agreed that monthly meeting for the futer should begin at aeleaven a clock further it was agreed that there should be four Elders chosen in the Church at our next monthly meeting a deference between Peter Sprinkel and Peter Williams brought into consideration and laid over till next monthly meeting

(1777) March y^e 15th 1777 The Church then by apointment convened at y^e usual place do agree to adhear to y^e confesion of Faith with the form of Church Government herein comprised and covenant to be ruled and Disipled according thereunto and further we beleave that State Laws and Constitutions are not to be canceled in y^e Church of Christ wherein they do not concern the worship of God in complience with y^e above we sate too our names y^e year and day above written Thomas Eastw^b John Wright James Ranard George Eaton Pete Eaton Ebenezer Fairchild Isaac Eaton George Hudspeth Andrew Hunt Peter Sprinkel David Reavis James Doyle John Eaton John Irvin Jonathan Hunt Jonathan Tompkins John More William Rutledg John Hunt Joseph Bradley

(1777) May the second at monthly meeting then held by the Brethren then met it was agreed upon that the next monthly meeting should be held at Deep Creek Meeting House furthermore the Brethren thought proper to suspend Peter Williams

(1777) May the 31 1777 the Brethren being met at Deep Creek according to apointment proceeded on bisness in the first place upon a pition from the Norrow in order for a constitution not granted but rather admonished by letter John Irvine to rise It was further agreed that a day should be apointed for Mr Cook to have a hearing next Wednesday (Wensday in orig.) apointed to meet at the constitution

(1777) July the fifth 1777 the Brethren then meet in way of conference did then agree that Helps in the Church should be sent for James Ranard and Ebenezer Fairchild apointed to rite for or to those helps the letter to lay before Church the next monthly meeting

(1777)

(5)

The Church of ~~Y~~ residing in Roan County met on Saturday y^e 6th Sept 1777 the Covenant being read and Bro Geo. Headpeth being chose Moderator proceeded to business as following (to wit) James Reynird appointed an Elder Geo Hudgpeth clark-- A petition from the Branch of this Church at y^e Mulbery fields craving the liberty to be constituted and helps to be sent for that purpose being laid before y^e Church is granted

James Reynird Thos. Estep David Revis appointed to go to y^e Mulbery fields to inquire into the principals and standing of that Branch wheather they be Quallified for constitution and make report to this church-- A pition from y^e Branch at Boons Ford for censtitution the church taking the same into consideration appointed John Ervin Isaac Eaton Benj. Martin to go and inquire into y^e principals and standing of that Branch and mak report to the Church

(1777) October 4th day 1777 the Church of Jesus Christ being met together and proseeded to do beness(business) chuse Thomas Eastep moderator

The Report from the Mulbery fields being maid their petition granted- Ebenezer Frost being acused of being guilty of a transgression the Brethren thought poper to a pint John Irwin to notify hm, to answer the same next thing com before the church was Brother cook and he gave Satisfaction for these accusations- The next thing was a complant by Benjamin Hookins against Jsoeph Whightlea and Abraham Hookins was apinted to sight him to answer ther same it was further Concluded to a pint day for Brother Cook to hav hearing and Wensday weak was pich apon being 15th day and so concluded

(1777) October 15th B y 1777 The Brethren met together chuse David Revis Moderator Ebenezer Frost acused of a transgression the Brethren thought proper to lay him under suspence till furder inquiras be maid the petition Boons ford granted for constitution The next things was Brother Cook being accused of divers Transgressions and nothing found worthy of suspence he continue to preach

1777) October 31th 1777 The Brethren then met proced to chuse Br. Edward More Moderator- Benjamin Hawkins apointed to sight Joseph Whiteley to appear at next mont. meeting

(1777) December y^e 6 1777- The Brethren then met It was concluded that they would have communion meetin, gha first Sabbath in February next- The Brethren then met together being all in fellowshp namely William Rutledge Joseph Bradley Jessy Council Edward Moor David Reavis george Eaton- William ?ecourse Abraham, Hawkins James Ranard Wm. Cook John Wright Ame(?) Wright Littlebery Bray Ame Moor- John Jones Jms Doyle Sarah Garmon Hannah Lewis The Brethren then met at Deep Creek according to apointment on February 24(?) Sister Sarah Reavis was suspended for some irregularity Ann Moor- Margaret Williams Mary Raynard Ann Ellet John Moor George Hudspeth Margit William Basseleak Gynes

(1778) February the 3rd 1778 The brethren then met Bery Bray chosen Moderator Sister Ann Wright having a charge against Sister Sarah Reavis and she not being able to attend the Brethering thought proper to apoint a meeting near her habitation which was at Deep Creek meeting House James Doyle and Joseph Bradly appointed to notify her to attend the 4th Saturday of this Instant

(1778) January 30th day 1778 The brethren being met together at the usual place apointed chuse Jame Ranard Moderator and proseed to do bisness- The first thing was a charge brought by William Cook aginst John Arwin which being maid appear with out Dispute and divers other crèmes which apeard so grevous tha thought proper to excommunicate him and the next day

26

50 being apointed Jonathan Hunt being under dealing afeetimes and no show of Repentance but rather grew worse the Brethren thought proper to excommunicate him the next day Thomas Eastep Jonathan Tomkins John Eaton Isaack Eaton George Eaton being Gilty of unregarraly renting themselves from the Church and also for signing a protest tha thought proper speedly to excommunicate them on the Morrow- the next thing was William Cook called as an assistance to act in behalf the Church in that bisness The next thing was a charge brought against Peter Sprinkel by Joseph Bradley and David Reavis to notify him It being communion season - David Reavis Little Beary Bray James Renard- Edward Moore Jeames Doyle William Ruthledge Benjamin Hakkins John Jones Abraham Hakins George Hudspeth Paid for the Ellements and so concluded meeting

51 (1778) February 14th day 1778- The Church of Jesus Christ being met together at the usel place apointed the Church Covenant being red chuse Brother Jeames Renard moderator proseed to do bisness- The first thing com under our consid- eration was a difficulty between Benjamin Martin and Peter Eaton and gave satisfaxon to each other- next thing was com under our consideration was Hakkins and Whitley and the brethren thought proper to lay him under the Displeasure of the Church and the time of his Excomunation was the next day and called William Cook as an asistant Minnester to act in that ordernance in behalf of the church

(1778) February 28th day 1778- The Church of Jesus Christ being met together at the usal place apointed chuse Brother Bes. Martan- Moderator praseed to do bisness as follows The first thing was Jeams Doyle to sight Peter Sprinkel to appear at our next monthly meeting The next thing which com under our consideration was a report against Benjamin Cutbeard Little Bray and Jame Renard apointed enquire into matter Littlebeary Bray to sight Farichilds John Jones Sight Andrew Hunt- Zadock Marton to sight John Hunt to our next monthly meeting and so concluded

(1778) April 4th day 1778- The Church of Jesus Christ being met together at the usel place the first thing com under our consideration was Peter Sprinkela and the Brethren thought proper to Excommunicate him out of fellowship and the time apointed was the third Sabbath

58 (1778) The Church of Jesus Christ being met together at the usel place on April 18 and the first thing com under our consideration was our Disafected Brethren and it was thought fit to excommunicate out of fellowship Andrew and John Hunt Ebenezer Farchildes and on the third Sabath in the month and the next thing was to call William Cook to act in that and our next thing was to call a church meeting on Friday before the second Sunday in May.

60 (1778) May 8th day 1778 The Church of Jesus Christ being met together chuse John Jones moderator proseed to do beasness as follows The Brethren at Boons Ford gave up their grant of constitution

61 Benjamin Martain- George Moore- Zadock Martain Benjamin Hakins Elizabeth Martain Mary Rutledge Rebeackah Barns- Marget Hawkins- Suannah Hawkins Peter Williams Elias Barns The next thing was to call a Paster and William Cook being called gave himself up to take the Pasterle care of the church and the Brethren agree that his time shall be esqually devided between Dutchman Creek and Boons Ford

July 3rd day 1778 - The brethren then being met together at the usual place - chose Brother John Jones Moderator and proceeded to business as follows: The first thing was to consider to raise a bounty for our minister and it was concluded that the Deacons should raise a support(?) by the monthly meeting and the next thin was James Wilson being under suspense for sum time after admittance was received into full fellowship with the Church the next thing was to Grant a privilege to Boons Road to communicate members John Wright was also chosen Deacon

July 18th day 1778 - The Brethren being met together at the usual place appointed but did nothing but open meeting and closed

August 28th day 1778 - The church being meet together at Deep Creek (chuse) James Rennord moderator and prieded to do business and the first thing was consider about joining the Association

November 19th day 1778 - The church of Jesus Christ being met together and as sum members that was to be out of from the fellowship of the church and it being neglected (neglected) it was concluded it should be don the next sarnont day the next thing was com unde our consideration Anna Jurdgen she being under suspense it was concluded that sum of the Church should make inquire into the fact and right her to meeting - the next was to inquire into a charge against Benjamin Cutbeard and it being true George Hudspeth(?) to right him to appear to next meeting and the next thing was to consider about Gary Heatis and James Rennard and Joseph Bradley to go and talk with her and the also concluded (to) have a communion on first sabbath in December next

January 23 day 1779 the brethren being met together at Deep Creek Meeting House proceeded to do business as follows the first thing as com under our consideration was for to send Delegates to inform Mr. Hill's Church the greet that ~~xxxxxx~~ we lay under with their conduct in giving up their paster to administer ordernance to excluded members - and chuse William Cook Jes Rennard J Bery Gray and appointed monthly meeting & saturday.

April 10th 1779 the brethren being met together at Deep Creek and prieded to do business as follow the first thing come under our consideration was to apoint a time go down to lay our greet before Mr Hill's church May 4 saturday

May 8th 1779 the brethren being together at Deep Creek pession from a Disttute people living on Bearor Creek in Wilks county for help on a constitution but not noing the time as they had appointed could not and so concluded to write a letter to know the time

May 15th day 1779 it being a called meeting and the Brethren being met together on conference we received a letter from William Hill's church of their appointed meeting it was concluded the Brethren should attend their yearly meeting and so concluded

June 12th day 1779 The Church of Jesus Christ being met together proceeded as follows the first thing was our Deligates returned their answer to from Mr Hill's church and it further concluded that Deligates should be sent to labor further with them and brother William Cook George(?) Hudspeth James Rennard appointed and so closed

28

(101)
(1779) July 10th day 1779-- ⁽⁸⁾ The Church of Jesus Christ being met together the first thing was (8 lines marked out) the report from Mr Hills Church by our Delegates they acknowledge their Elleagal manner in proseedng to giving up their Paster to administer the Gospel ordernances among a people whome we had excommunicated 21y They withdrew their their assistance that they had given them the next thing was a request from the above Excommunicated party for us to attend a day that they had apointed to fall on sum measure f accomodating our unhappy Deference we sighted them to the confession of Faith page the 21(?)

p. 76 (1779) August 7 day 1779 the Church of Jesus Christ being met together the first thing was con under our consideraton the Brethren apointed their next-church meeting at the usel place on DuFichmon Creek they also apointed William Cook George Hudspeth to go and labour Brethren which had unleagally p. 77 withdrawn from us they also apointed Deligates to go down to Mr. Hills church to labour further with them or deal with Mr Hill and William Cook George Hudspeth Little Beary Bray to go and so concluded

(1779) September 11th 1779 The Brethren met at Eatons Meeting House the first a report from our Deligates that was apointed to go to Mr Hills church was that through Disappointment they did not attend the next thing was a report from our Deligates that was apointed to labour with those Brethern that hath iregularly went farm us and joined with a number of members that we have excommunicated they being requested to attend at meeting neglected to come the next thing some of the Brethern requested Letters of Dismission to wit George Moor Benjamin Martin Elizabeth Martin Marget Williams At an acational meting at Deep Creek on Friday the 24 of September (correct proof) the first thing was a charge against Edward Moor for Fraud in bargin of a Slave secondly for Slandering of hAs Reputation- Thirdly for Falshood which was postponed for further hearing and so conclude

p. 80 (1779) September the 30th- at an ocational meeting at Deep Creek Meeting House the first thing Brother Moors answer to the first charge which for Fraud in bargain of Slave nothing found worthy of Suspence- the second charge for Slander found guilty- Pospand to the next meeting and so conclood

p. 81 (1779) October the 9 day- the Brethren met at Deep Ceek Meeting House- the first thing Edward Moors answer to the third Charge. nothing found against him for it.

(1780) Febreary 12th 1780 the Brethren being met togethe at Deep Creek and nothing don

1780) March 11th day 1780- The Brethren being met together at Deep Creek and nothing done-----

p. 82 (1782) July 23 Day 1782 ---- (ceased 2 years 4 m 12 days)
The Brethren belonging to the Costatution of William Cook church being met together at Reases meeting Their Eldoa being ded the Brethren chuses Brother Benjamin Martin Elder and Daved Reavis Deacon they both to searve in the Church upon triel The church Meeting apointed the Saturday before second sunday in August

p. 83 (1782) August 12 day- The Brethren being met together according to appoint- ment the Church concluded to send for two Minsiters for to administer the sacraments of Babtism and the Lords Supper among them- Nothing more done

(90)

(1782) September 10th day- Then the Brethren being met together according to appointment Br. Joseph Bradley appointed to carry a letter to the ministers Brother Benjamin Martin appointed to give notice to the Brethren at Boons Ford- Bro. James Dyle appointed to go to Brother Barlow and get him to come down- no more done Meeting appointed the Saturday before the first Sunday in December

(1782) October 12th (Sunday) the Brethren being met together nothing done

(1782) November (Sun) 9th the Brethren met together at the usual place but nothing done-

P. 85 (1782) December (Sat) 7th the Brethren met together at the usual place and nothing done

(1783) January 11th (Sun) 1783- The being met together at the usual place there was nothing done

(1783?) February(?) - The Brethren being met together at the usual place of meeting there was nothing done.

(1783) March 8th - The brethren being met together Sister Elisabeth Jones being charged with unbecoming divorce to her husband and she acknowledged the same the Church laid her under Censure

(1783) April 12th (Sun.) the Brethren together on a request of Brother Cook there was a meeting appointed the 16 of that instant at which time he gave satisfaction to the church-

P. 86 (1783?) (seven lines erased)
May 10th (1783)? The Brethren being met at the usual place Sister Elisabeth Jones gave satisfaction to the Church and was rec into fellowship

(1783) June 7th - The Brethren being at the usual place - there was nothing done

(1783) July 12th the Brethren being met at the usual place - Brother David Reavis was appointed to write a letter and also to carry the same Brother Heiflan and Bro. Cooker - nothing more done

P. 87 The Names of the Brethren in the Church at Dutchman Creek are under written

- William Cook the minister
- James Thompkins
- Ebenezer Fairchild
- Abraham Adams T.L. 1778
- Tryfeney Adams (Triphna Adams)
- Thomas Easteb T.L. 1778
- Susannah Easteb
- David Reavis
- Jemima Reavis
- Jesse Reavis
- Mary Easteb by letter
- Elisabeth Thompkins by letter
- Beary Bray by letter
- Beniamine Cutbeard
- Ebenezer Frost 1778 T.L.
- John Eaton 1778
- Elesabeath Eaton
- James Reavis by letter

Review T.L. 1778

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(18)
by letter

Elizabeth Reavis

Hannah Lewis

Benjamin Martin 1778 T. 2

Andrew Hunt 1781

George Eaton 1774

Margaret Eaton

Allies Eaton

Ruth Gray

John Jones 1774

Sarah Swinney

Daniel Lewis - 1774

Isaac Eaton 1778

John Hunt 1774

Sarah Jones

Judith Reavis

Sarah Gurtary

Mary Easted

Ann Jurden

William Brown 1778

John Arwine

James Beal

Elizabeth Cutbeard +

Hannah Steward

Naomy More

Elizabeth Martine

Martha Bradley

George Headspath

Joseph Bradley

William Rutledge

Mary Rutledge

Jonathan Hunt 1778

Jonathan Thompson

Jane Glascock

Catzen Thompson

George Moor ?

Zadock Martin 1774

Hannah Read

Mary Gray

Margaret McManhan

Ann Nealy

Ann More

Ann Bilyen

Edward More

Daniel Lewis

Hannah Lewis

Elf Barnes 1774

James Rannard

Mary Rannard

John Hoeg

Sarah Brown

Abraham Hawkins 1778

Susannah Hawkins

Silvester Baker

Elizabeth Smith

Margret Hawkins

James Wilson

John Swinford

Janner (the younger)

by letter
by letter
by letter

Dismissed by letter

Dismiss by letter

by letter
by letter
by letter
by letter
George Moor ?
(or More)

(? duplicates)

by letter

Peter Sprinkel
 Peter Williams
 Marthar Midér
 Prudence Haward
 Thomus Jonson
 Sarah Reavis
 Sarah Gosmond
 Marget Williams
 John Rite.
 Ann Rite.
 Nancy Ellet
 Samuel Arnold
 Elisabeth Arnold
 Joseph Whigly
 Mary Baker
 Richard Cook

by letter
 by letter
 by letter
 by letter
 by letter

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P. 93 At Scrichfilds⁹¹ meeting house was received and Bepitized by Mr. Hill as follows
 David Crafford Hannah Wooddroff
 Hand- May the 6 1777 Crafford Patiance Cogswel Sarah

October-10th-day-1783(and 7 lines erased)

(also 7 lines on next pageall of pg 94 erased

P. 94 (1783) August 9th day 1783 The Brethren being met at the usual place The report from the Ministers by Bro David Reavis they agreed to come but did not appoint the time- nothing more done but concluded meeting

(1783) September 13th the Brethren met at the usual place therewas a report from the ministers Brother Heiflen and brother Crocker appointed by a letter the first Saturday Sunday and Monday in November to be at Reaves Meeting House- The next thing was a Charge being brought against Brother Beary Bray but under a strict examination nothing found worthy of a sensure by the church(2 lines stuck out)

P. 96 (1783) October 10th 1783 The Brothern beeing met together at the usual place brother Moor appointed to give notice to the Brothern at Boon's ford of the big meeting brother Bery Bray beeing about to move desired a letter from us the Church concluded to give him a letter the farday before the fifth Sunday in November if nothing appears worthy of sensure

(1784) March 13th 1784 The Brethern beeing met at the usual place of ~~meeting~~ meeting the Brethern took into consideration a report that is in the world concerning brother Benj Martin useing unbecoming discourse and saying he could prove things that doth not yet appear Brother Joseph Bradley appointed sight him to meeting to answer these things the saturday before the fourth Sunday in this instant and so concluded the meeting
 March 29th Brethren met according to their apointment Brother Martin apeard and in answer to the first charge Brothea Martin acknowledged and satisfied the Church that the Lord had restord him ~~to~~ to the second charge it appeared to the satisfaction of the Church to be as he had said nothing more done but concluded the meeting

P. 98 (1784) April 10th the Brethern beeing met at the usual place concluded to site sister Estub to meeting to give her reson for her not attending meeting Sister Jones appointed to give her word to come on Saturday the 15th May The Brethern beeing met according to apointment Sister Estub fails to ~~app~~ appear the Church took into consideration Brother Cooks' not attending with us in our conferances concluded to sight him to come to meeting and give his reasons for not attending Brother John Moore and Brother Benj Martin appointed

to request him to attend our next Church meeting and concluded

(1784) June 12th The Brethern beeing met at the usual place Brother Cook attendid according to our request and gave his resons with which the Church rofest themselves satisfied the next thing come under our consideration was charge brought by brother Benj Martin against brother Berry Bray brother David Reavis appointed to sight him to attend our next Church meeting

(1784) July 10th The brethern beeing met at the usual place Brother David Reavis having not given Brother Bray notice was to give him notice to appear to our next meeting nothing more done.

August 7th The brethern met according to appointment there was nothing done

(1787) August 18th 1787 (missed three years one month and eight days)
The Brethern beeing met at Deep Creek Meeting House the first thing that come under our consideration was Sister Judah Revis ~~in~~ beeing laid under sensure for relating a report which she heard concerning Jaanna Reavis The next thing was to appoint our monthly meeting for business the Friday before the fourth Sabbath in each month and so concluded meeting

(1787) Septamber The Brethern met according to appointment under some consideration appointed a meeting the 13th day of October.

(1787) October 13th (Sat) The Brethern beeing met according to appointment then took into consideration the nature of adjoining an Asosiation concluded it necessary to adjoin an Asosiation and so concluded meeting

(1787) October 26th(Friday) The Brethern met according to appointment seemed to be nothing to go to record and concluded meeting till meeting in course

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Davie Co. Public Library
Mocksville, N. C.

107 (1772) October the fifth y^e 1772
 At the Constitution of the regular Baptis Church in North Carolina Roan
 County in the Forks of the Yadkins there was ten members their names are as
 followeth William Cook the minister James Tompkins Ebeneser Fairchild
 Abraham Adams Triphena Adams Thomus Easteb Susanna Easteb David Reavis
~~Susanna~~ Jemima Reavis Jess^e Reavis ^{p. 107} There has been aded sence Mary Easteb
 by letter November the 22 year 1772 Elesabath Tompkins aded by letter Beara
Bra aded by letter Beniamine Cutbeard aded by baptism Ebeneser Frost aded by
 baptism al on the seaventh day of March 1773 fifteen members in the whole

109 (1773) June the fifth at our quarterly meeting there was aded by Baptism
John Eaton and Elesabath his wife there was also aded James Reavis and his
 wife by letter September the 17(?) 1773 at a meeting held at Boons Foard
 on the Yadkins there was aded unto the Church fore members by baptism these
 names was Nicolas White Hannah Lews Bahethelem Canady Leah Garrawood 3
 nineteen in the whole.

110 (1773) November 28 year 1773
 At a meting held at the Mulbury Fields there was aded to the church eleaven
 members by Baptism whose names are as followeth- Mohn Prophet Luke Lee
Alexander Holton Samuel Rite John Simson Susannah Prophet Susannah
Flacher Elisabeth Bacon Elesabeth Lee Elesabeth Jones Mary Simson
 Thirty in the whole

111 (1774) January the 22 year 1774 At a meting held by the Brethren at the
Mulbeary Fields and there constituted a Branch of the Church and at that
 time to administer the Ordenances of the Gospet as Baptism and the Lords
 Supper The persons Baptised ware Edward Boon Peter Butner William Rite
Quilla Green John Barker Ann Rite Hannah Green Elesabeth Barker
 Thirty eight members
 Further more chose Alexander Holston Deason

112 (1774) March the six 1774 At our quarterly meeting we received four membes
 by Baptism three by letter their names are B eniamine Martin Andrew Hunt
William Hueton George Eaton ~~xxxx~~ Margret Eaton Allies Eaton Ruth Gray
 forty five members

113 March the 19 There was aded to the Church tow Members John Jones and
Sarah Swinne

114 (1774) March the 20 There was aded to the Church Fifteen members by
 Baptism Their names are

Thomus Turner	Thomus Brisco	Ann Turnor
John Turnor	Wagstaf Canade	Saterean Turnor
Thomus Adams	Daniel Lewes	Rebacah Turnor
Richard Barns	Isaac Eaton	Unity Haden
George Parks	Sarah Turnor	Agnes Parks

These all received and Baptised by John Gano at Boons Foard--in all members
 62

At Boons Foard April 17

There received twelve members by Baptism

Richard Turner	Elias De Hart	Racheal Brown
Richard Brown	Milliard Crane	Elesabath Osborn
Edward Turner	Charity White	Catharein Pool
John Adams	Jane Clubb	Ann Turnor
William Patenson	in all 77 members	

At Dutchess-Creek meeting house there was added the to the church by Baptism
eighth members these names are John Hunt James Rannard Ann Jorden
Judith Heavis Sarah Gwainy Mary Hasted Ann Jorden

(1774) August the Seventh 1774 there was added to the church by Baptism eight
William Brown John Arwine James Dotel Elizabeth Putbard Hannah Stuart
Neomy Moor Elizabeth Martin Martha Brady (turn over two leaves)
(16 to 18 page original) George Headsetch Joseph Brady Thomas Elliott
George Boon William Rutledge George Brown Josiah Hendrick Moses Foot
Isaac Lowe John Morgan Henry Lilly Ann Green Ann Wilson Sarah Lowe
Mary Rannard Catharine Davis Mary Watson Samuel Right Peter Butner
Edward Boon William Wright Aquila Green George Barker Elizabeth Barker
Hannah Green Ann Wright Aquila Lowe Margaret Holton Catherine Smith
Isaiah Standage James Standage Nicolas Mitchell Daniel Vannoy William
Mitchel Mary Bess (?) Mary Bond Abigail Mitchell John Green Frances Hart-
grove John Brown Mary Rutledge Malley Wilson Martha Wilcoxon Rebeca
Rumals Rachel Lowe Mary Frost Sarah Hartgrove Ann Mitchell Judah
Israel Comfort Tamer Caisah Runals Gershom Allin Jessy Walton (these 2
the 2 pages)

(1774) August the seventh added to the church by letter Jonathan Hunt Jane
Glasscock Jonathan Thompkins Cateren Tomkins
August 28 Received at the Mulbery by Baptism David Baley Bazeal Owen
Jessy Bond-Cateren Vannoy Ann Allin Rebeca Turpin William Turpin by
letter and Experience
September the Seventeenth
Received at Boons Board Six members by Baptism and one by letter There
James Samuel Freeman Jemima Hearll by letter Adam Butner William Headen
William Durham Mary Roberts Sarah Drake Hannah Hunt Rachel Brown by letter
October the second added to the church by letter George Kore
November the fifth (sat)
There was added to the church by Baptism Six members Zadock Martin
Hannah Reed Mary Gray Margaret McKahan Ann Nealley Ann Kore
July 3th adee to the church one member Nancy Garner
Eaton 1779
John Gano Mar 20 1774
George Hudspeth
Benjamin Martin
John Wright Edward Kore
Zadock Martin Bazeal Gynas (Owen)
George Moore James Wilson
October 12 Day 1782

Pastors of Eatons Church From 1797 to 1925
 Church organized 1790 Dec. 16.

First Pastor	Rev. Lazarus Whitehead	1797-1805
	Rev. <i>Brunn</i> Coker	1805- 1814
	Rev. William Britian	1816- 1824
	Elder John Angel	1824- 1828
	Elder William Dowd	1829- 1830
	Elder Lowell	1831
	Elder John Angel	1832- 1833
	Rev. Wm. Swanson	1834- 1835
	Rev. Thomas	1835
	Rev. R. Roby	1836- 1842
	Rev. Paul Phipper	1843
	Elder Stephen Horn	1844
	Elder Mark May	1845- 1848
	Elder N.S. Chaffin	1849
	Elder Thos. Miller	1850- 1852
	Elder N.S. Chaffin	1852- 1853
	Elder R.H. Griffith	1853- 1857
	Elder Wm. Turner	1857- 1867
	Elder J.B. Marsh	1868- 1872
	Elder W.R. Gwaltney	1873- 1876
	Elder M. Baldwin	1877
	Elder R.W. Crews	1878- 1881
	Rev. S.F. Conzad	1882- 1884
	Elder W.J. Hopkins	1885- 1886
	Elder W.G. Brown	1887- 1889
	Rev. C.S. Cashwell	1890- 1893
	Rev. J.N. Stallings D.D.	1894- 1897
	Rev. S.D. Swain	1898- 1904
	Rev. C.S. Cashwell	1905- 1910
	Rev. W.E. Wilson	1911- 1914
	Rev. D.W. Littleton	1915
	Rev. W.H. Dodd	1916- 1919
	Rev. S.W. Hall	1919- 1923
	Rev. E.W. Turner	1924-1925

Copy of this list placed in corner stone of Eatons Baptist Church
 1925

Dutchman's Creek Church.

In regard to the minutes of Dutchman's Creek Church, Mrs. J. W. Etchison, of Cans, N.C., wrote to Miss Flossie Martin, as follows, under date of Jan. 21, 1929.

"I have been told that this copy was made by Dr. J. W. Wiseman, and that much of the handwriting is his and that of his first wife. This, with some other papers, came to us from Dr. Wiseman's sale."

"We have a complete record of Eaton's Church from its organization in 1790 until the present time. x x x As I remember it now there were four of the seven Eatons, members of Dutchman's Creek Church, who were charter members of the reorganized Church when the name was changed to Eaton's."

The accompanying typed copy was made by Miss Flossie Martin, from the copy belonging to Mrs. J. W. Etchison.

WEDNESDAY, NOVEMBER 26-1930

Eaton's Church History.

By F. R. Leagans

A large and appreciative audience listened to the history of Eaton's Baptist church recently in the fellowship meeting held there. The church is located eight miles north of Mocksville and is perhaps the strongest country church in a radius of fifty miles.

Organized as Dutchman Creek church in 1772 its membership was scattered from the Forks of the Yadkin to North Wilkesboro, then known as Mulberry fields and from Salisbury to Winston Salem. This organization first had meeting places scattered at vantage points throughout Davidson, Rowan, Davie, Forsyth, Yadkin, Surry, Fredell and Wilkes counties. The work was directed from the central point where the church house was located. The services at these vantage points for the convenience of the membership were held some times in residences of prominent men of the community, in school houses where available and other places to suit the convenience of the people.

The records show that a meeting house in what is now Lower Davie or Davidson county, was the residence of Jonathan Boone, who it is claimed was the Squire Boone, father of Daniel Boone. Several of these meeting houses were later organized into churches. Timber Ridge Meeting House which is now Bethlehem church, near Mocksville, was one of the first to organize a church. Fork Baptist Church

which has perhaps sent out more ministers of the gospel than any church of the county was organized about 1790, with the charter members coming from the old Dutchman Creek church. Providence, in Surry county; Farmington and Cedar Creek, in Davie county; Cross Roads, in Yadkin county and Union Hill, in Davidson county, were all organized by this body after its name was changed in 1790 to Eaton's Church.

The church, after its institution in 1772, flourished until the Revolutionary War when great confusion arose among the membership relative to what stand the church should take. In a church conference it was agreed that should any member favor the cause of the Colonies he should not be taken into account by the church for his actions.

When the Baptist State Convention was organized in 1830, Eaton's Church joined this group at the first opportunity and perhaps may be termed a character member of the present convention with its 2,300 church and 400,000 members.

Eaton's was also a pioneer in Sunday School work as the minutes which are well preserved and complete, record the organization of a Sunday school in 1845. No literature was available at that time but the older members of the school were taught from the Bible and the children were taught to read and write. The textbook for part of the time, at least, being the old blue-back spelling book. In 1849 a Sunday School library was purchased and placed in the church for the convenience of all who were able to read.

William Cook, Lazarnes Whitehead, Rev. Mr. Coker, William Briton, John Angell, William Dowd, Rev. Mr. Lowell, William Swanson, Rev. Thomas R. Roby, Paul Phifer, Stephen Horn, Mark May, N. S. Chaffin, Thomas Chaffin, R. H. Griffith, William Turner, J. B. Marsh, W. R. Gwaltney, Moses Baldwin, R. W. Crews, S. F. Conrad, W. J. Hopkins, W. G. Brown, C. S. Cashwell, J. N. Stallings, S. D. Swaim, Walter E. Wilson, D. W. Littleton, W. H. Dodd, E. W. Turner, S. W. Hall, L. R.

Tate and V. M. Swaim. A total of thirty-four pastors, several who have served two or three times, since the organization 158 years ago.

Six ministers of the gospel have been ordained in the church and many have been licensed and given their ordination papers in college or seminary churches and elsewhere. Those ordained and dates of ordination are: W. M. Gardner, 1847; Thomas Miller, 1849; W. M. Brunt, 1863, and M. F. Booe, 1918.

A new house of worship was built and dedicated in 1848. This structure with a few additions and alterations was used until in 1925 when a modern house of worship constructed of brick and electrically lighted, at a cost of about eighteen thousand dollars, was completed in 1925 and dedicated in 1925.

The old cemetery is a very interesting place and holds the bones of many illustrious American pioneers. Several hand hewn tombstones bear the dates of the years of the war with England and doubtless a number of those patriots who died for the American cause are buried there. One stone is recalled which bears the inscription, "Killed in the Battle of Bunker Hill." A diligent search recently failed to locate this particular stone though.

Mrs. J. W. Etchison, the church historian, read the history and Dr. W. B. Waff, pastor of First Baptist Church of Mocksville, delivered an address on "One Hundred Years of Baptist History in North Carolina." Rev. V. M. Swaim is the present pastor.



Eaton's Baptist Church

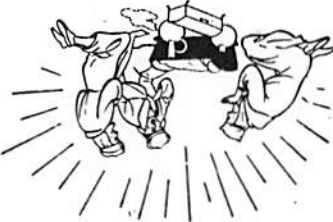
Oct. 30, 1947.

40

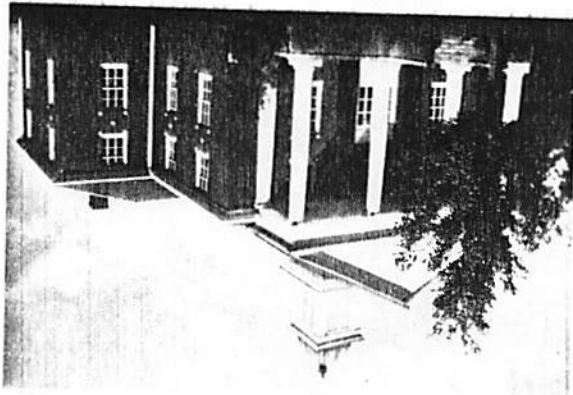
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MOCKSVILLE, NC

1886. Trade agreed the date not
 needed in want of a written contract
 Ma. 24, 1889 Trade agreed date all day
 needed
 1901 - Trade agreed that a bond fixed 2
 days - needed in 'Dart' Co. Cont. 9 am
 Mrs. C. L.

Best wishes for a
 Merry Christmas



Eaton's Baptist Church
 Oct. 23, 1949



"Party Book"
 Thomas Foster
 Surveyors

Part No 2 (to Register)
 Tomlinson
 Part No 3 to Part No 4
 Tom -

1825
 Bureau of Land
 Office, State of
 Part No 1 to Part
 Margaret
 Tomlinson

24 years on
 and next
 degree without

Part No 1 to Part No 2
 Margaret
 Tomlinson
 1825
 Bureau of Land
 Office, State of
 Part No 1 to Part
 Margaret
 Tomlinson
 do part give to
 Tomlinson - list of
 in Part No. 1 of
 with water of
 Creek. 1 acre, 2 acres

DAVID CO. PUBLIC LIBRARY
 MOCKSVILLE, NC

Lot No 1 to heir Morgans

Tomlinson

Lot No 2 - to Elizabeth Tomlinson

Lot No 3 - to heir Mary Horn

But what land lies in lot No 3
which was laid off for the use
& benefit of Eatons Meeting House
is excepted out of that lot

Philip Baker + Thomas
~~James~~ Ferber - Surveyors

My blessing is upon
you and your family

Dennis Eaton

Daleberry - Birth 16 - Page 715 -

May 28, 1798 or 1799 - Rowan Co

Dennis Eaton, of Rowan Co. N.C. born

Colt. Trustee of Baptist Society &

Comptroller of Eastern Medical Agency -

for the support of the Hospital - do

freely give to assist Traveler - Travel

of land in Rowan Co. N.C. on

The water of Quetzalman Creek

1 acre, 2 rods & 24 poles on

Quetzalman Creek next to ~~Quetzalman~~

Quetzalman Creek

~~Rowan~~

Dennis of Dennis Eaton Creek

Nov. 1825 -

over

43

EATON'S BAPTIST CHURCH, near Cana, possessing one of the oldest organizational histories in this section of the state, yet having one of the most modern and complete church edifices.

Eaton's Baptist Church

Dates Back to October 1772

Formerly Known
As Dutchman Creek
Baptist Church

By GORDON TOMLINSON

I am indebted to Miss Flossie Martin for a collection of articles dealing with rural churches of this section, compiled by the late Dr. Adelaide Fries of Salem College. Most of the data in the following article concerning the Dutchman Creek - Eaton Church is a result of Dr. Fries research on the subject.

The titles formerly applied to the Baptists of various groups are somewhat confusing to the general reader. The following definitions of the titles, as given by Dr. G. W. Paschal, follow:

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These names were declared obsolete in 1788. The "Missionary Baptists" of today have characteristics inherited from all three groups.

Continued 1772
The Dutchman's Creek Baptist Church was constituted Oct. 5, 1772. The leading members were English. The Dutch Baptists who came down from Lancaster County, Pa., united with this church and it became a center of influence in the community. Daniel Boone's family were members of this church.

While the churchbook bears the name of Dutchman Creek Church, (Continued on Page 5)

St. Matthew Church

Announces Bible School

Vacation Bible School will be held at St. Matthews Lutheran Church in Davie County beginning Monday, June 16 and will continue through Friday, June 20 from 9:00-11:00 in the morning. The pastor, Rev. J. J. Smith, will be in charge of the school and will be assisted by a staff of teachers from the Bethel Lutheran Church of Salisbury. The theme for the school will be "The Bible in Daily Living."

All interested persons are invited to attend and will receive a warm welcome.

A religious sound motion picture will be shown at the Davie Academy Community Building on Saturday night, June 22, at 7:30 p.m. This movie will climax the Bible School being held at St. Matthews Lutheran Church and will emphasize "Living the Bible." The movie is entitled "45 Tioga Street." The community is invited to view this religious movie.

TYPHOID CLINIC

A typhoid clinic will be held at the Center Community Building on Friday evening, June 13, from 7 to 8 p.m. Children above three months of age who have not been immunized against diphtheria, whooping cough, and tetanus, may receive the first dose at this clinic.

Dr. Young To Attend

Veterinarian Conference

Doctor Clyde W. Young will leave Sunday to attend the 61st annual conference of the N. C. Veterinary Medical Association convening at Atlantic Beach, Morehead City, June 16-17. Dr. Young is currently serving as secretary-treasurer of the group.

Around 150 veterinarians and wives from all sections of North Carolina are expected to attend the annual session. Preconvention entertainment and actively have been arranged for early arrivals. One of the highlights of the meeting will be the lectures of Dr. Leon F. Whitney, noted authority, lecturer and specialist on dogs and other small animals. Dr. Ed Chambers of Rossville, Ga., specialist on dairy and beef animals, will also give a series of lectures.

JOHN DANIEL ON

TRIP TO KANSAS

John Daniel left Sunday for Wichita, Kansas, for a week of free schooling at the Coleman Manufacturing Company on the installation and repair of oil heaters. Mr. Daniel received the all expense paid trip as a representative of the Daniel Furniture and Electric Company of Mocksville, which was one of 35 dealers in the two Carolinas so recognized on the basis of volume of stoves sold.

Asheboro Here Friday

In Legion Junior Game

Locals Drop 11-Running

Game to Lexington Jrs.

Lexington scored four big runs in the top of the 11th inning to defeat the local American Legion Juniors here Monday night. The four-run outburst climaxed a score two runs in the last of the ninth to tie-up the game. Mocksville scored one run in James Smith of Boonville had a homerun in the sixth. The attack for Lexington and Boger, each had two hits to lead Winters, Peoples, Sizemore and Boger relieved and pitched two innings, followed by Spry, and Paul Martin finished the contest. Boger relieved and pitched two innings, followed by Spry, and Paul Martin finished the contest.

Use An Enterprise Want Ad

to all farms with any used for milk purposes.

one or more cows (bottom in the state) will leave Sunday to attend the 61st annual conference of the N. C. Veterinary Medical Association convening at Atlantic Beach, Morehead City, June 16-17. Dr. Young is currently serving as secretary-treasurer of the group.

The counties that are practically a unit comprise the 1627 per cent of a milk cows, which in the best, next to the most section, which milk cows are all in a few counties farms with hogs as the counties that per cent of farm w:

found ON 1 SOLDIER'S I

Mrs. R. S. Osborne, Rt. 3, (former Mocksville), received that the body of Pfc. Henry Boyd Osborn, Rt. 3, (former Mocksville), received that the body of Pfc. Henry Boyd Osborn, Rt. 3, (former Mocksville), reported to have taken action on April 11, 1952.

Osborne on the island to reports by the military further investigates against Osborn's dental records as Mrs. Osborne has the remains of her home for re-burial Davidson County.

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Enterprise June 12, 1952

Eaton's Baptist Church Dates Back to October 1772

(Continued from Page One) the record says that "The Church of Jesus Christ" was constituted in 1772 with Rev. William Cook as minister and nine additional members,—James Tompkins, Ebenezer Fairchild, Abraham Adams, Jemina Reavis, Jessie Reavis, Triphena Adams, Thomas Estab, Susanna Easter, David Reavis.

On Nov. 12, 1772, James Tompkins was elected deacon, and Ebenezer Fairchild was elected clerk. Days were also selected

for the monthly business meetings, and for the quarterly communions.

This church was listed by Morgan Edwards, a leading Baptist preacher of that day as an "arm" of the Shallowford church, "The Church of Jesus Christ" lined up with the Regular Baptists. However, on June 5, 1773, the "door was opened for the Separate brethren if they walk orderly and hold no heretical principles."

An interesting entry in the Dutchman Creek Church book under the date of Nov. 3, 1775:

... But only Time will Tell

YOU CAN'T TELL ABOUT A GARDEN UNTIL YOU GIVE IT TIME TO GROW. AND YOU CAN'T JUDGE A CIGARETTE TILL YOU'VE TRIED IT AS YOUR STEADY SMOKE. TEST CAMELS FOR 30 DAYS. YOUR 'T-ZONE' WILL TELL YOU HOW MILD AND FLAVORFUL A CIGARETTE CAN BE!

EXTRA
DAD'S day
Sunday — June 15th

"It was agreed upon, concerning the American Cause, if any of the brethren see cause to join in it they had the liberty to do so, without being called to account, by the Church for it, but whether join or not join there be used with brotherly love and freedom for the future." This entry was made five months after the action taken by the men of Mecklenburg County, and eight months before the Declaration of Independence, July 4, 1776.

Tories and Whigs

Dr. Fries states in the article that this entry indicates that discussion was rife in the forks of the Yadkin between Tories and the Whigs, and suggests that pressure had been brought to bear upon the church to declare discipline for those upon the American side, which was definitely refused, though the Loyalists were also left at liberty, so far as the church was concerned.

On March 15, 1777, the members of the Dutchman Creek Church reaffirmed their allegiance to their confession of faith, their form of church government, their rules and discipline; and further they declared that "we believe that State laws and constitutions are not to be canceled in the Church of Christ wherein they do not concern the worship of God." To that 20 men affixed their signatures.

By Jan. 20, 1778, it seems that the sentiment had grown more tense and five members were excommunicated because they signed a Protest which was being circulated by the Loyalists or Tories.

During the next years the meetings for business were often held at the Deep Creek meeting house, no explanation for this being given. The church book of Dutchman Creek church ends with Oct. 28, 1787.

On Dec. 12, 1790, the church was re-constituted on the same site, being known thereafter as Eaton's Church. The records from that date are complete to the present. Eaton's church affiliated itself with the Yadkin Association.

In April 1802, Eaton's Church

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45



Seercheck

id...in

SPORT SHIRTS

port Shirts

ort and good looks for Dad in this "Man" shirt. And no washing es with cool 'n' crinkly, k it through the ends, dry on a ly to wear again. A blend of berg rayon, it's the most practical irt Dad ever owned.

only **\$3⁹⁵**

is — Button Down Collar 4.95

ler Bros. Inc.

Salisbury's Store for Men
SALISBURY, N. C.

that date are complete to the present. Eaton's church affiliated itself with the Yadkin Association.

In April, 1803, Eaton's Church mentions Deep Creek church and Flat Rock church as "sister churches."

From 1780 to 1782 there is a hiatus in the records. This was the time of severe struggle when the male members were in the army, and the period when the British under Lord Cornwallis, were ravaging the homes about the church. After a lapse of two years the records continue until Oct. 26, 1787.

There is a complete roll of the membership from the first name to the last, consisting of 189 names up to 1787. This is an interesting list containing ancestral names of families scattered widely over the South today.

Among the first missionary societies managed largely by the ladies was organized at Eaton's about 1816.

The church roll is complete from 1790 to the present, with an unbroken record for 162 years.

The old Dutchman Creek Church was built of logs and was situated north of the graveyard.

The second church which occupies the present site was built in 1848, and was weatherboarded. This building was remodeled several times, and during ante-bellum days had a gallery where the slaves sat.

The new brick structure was built in 1925. It has a large auditorium, many Sunday School rooms, and a fire-proof vault for records.

The graveyard is an almost level stretch of ground at the foot on the hill on which the church stands. It contains many old tombstones with quaint epitaphs, some dating back prior to the Revolutionary War.

Daniel Eaton was said to have given the church site . . . hence the name Eaton. Rev. Lazarus Whitehead was installed as pastor at the time of changing the name, 1790. He remained until 1803, when he moved to Indiana.

Belk-S



Home of

Wins

Nylon Cord

Superbly Tailored by Roc new, finer fabric—Nylon A on. See them in Tan and bl

\$21.00

A \$27.95 Value Si

Cool Paja

Fully Washable . . . Two pifitful striped patterns . . . Gift for Dad!

\$2.00

Sizes A, B, C and

Sport Sh

Cool Weave, Leno Mesh Short Sleeves . . . Solid Co Compare anywhere at \$1.9

2 for \$

New Patterns . . . Super

Davie Co. Public Library
Mocksville, N. C.

Mocksville Enterprise, Mocksville, North Carolina, Thursday
June 12, 1952, Vol. 35, No. 9.

Picture of church- "Eaton's Baptist Church, near Cana, possessing one of the oldest organizational histories in this section of the state, yet having one of the most modern complete church edifices.

Eaton's Baptist Church Dates Back to October 1772
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Constituted 1772

The Dutchman Creek Baptist Church was constituted October 5, 1772. The leading members were English. The Dutch Baptists who came down from Lancaster County, Pa., united with this church and it became a center of influence in the community. Daniel Boone's family were members of this church.

While the church book bears the name of Dutchman Creek Church, the record says that "The Church of Jesus Christ" was constituted in 1772 with Rev. William Cook as minister and nine additional members - James Tompkins, Ebenezer Fairchild, Abraham Adams, Jemina Reavis, Jessie Reavis, Triphena Adams, Thomas Estab, Susannah Kasted, David Reavis.

On November 12, 1772, James Tompkins was elected deacon, and Ebenezer Fairchild was elected clerk. Days were also selected for the monthly business meetings, and for the quarterly communions.

This church was listed by Morgan Edwards, a leading Baptist preacher of that day as an "arm" of the Shallowford church, "The Church of Jesus Christ" lined up with the Regular Baptists. However, on June 5, 1773, the "door was opened for the Separate brethren if they walk orderly and hold no heretical principles."

An interesting entry in the Dutchman Creek Church book under the date of November 3, 1775: "It was agreed upon, concerning the American Cause, if any of the brethren see cause to join in it they had the liberty to do so without being called to account by the Church for it, but whether join or not join there be used

Churches - Baptist - Eaton's

with brotherly love and freedom for the future." This entry was made five months after the action taken by the men of Mecklenburg County, and eight months before the Declaration of Independence, July 4, 1776.

Tories and Whigs

Dr. Fries states in the article that this entry indicates that discussion was rife in the forks of the Yadkin between Tories and Whigs, and suggests that pressure had been brought to bear upon the church to declare discipline for those upon the American side, which was definitely refused, though the Loyalists were also left at liberty, so far as the church was concerned.

On March 15, 1777, the members of the Dutchman Creek Church reaffirmed their allegiance to their confession of faith, their form of church government, their rules and discipline; and further they declared that "we believe that State laws and constitutions are not to be canceled in the Church of Christ wherein they do not concern the worship of God." To that 20 men affixed their signatures.

By Jan. 20, 1778, it seems that the sentiment had grown more tense and five members were excommunicated because they signed a Protest which was being circulated by the Loyalists or Tories.

During the next years the meetings for business were often held at the Deep Creek meeting house, no explanation for this being given. The church book of Dutchman Creek church ends with October 26, 1787.

On December 12, 1790, the church was reconstituted on the same site, being known thereafter as Eaton's Church. The records from that date are complete to the present. Eaton's church affiliated itself with the Yadkin Association.

In April, 1803, Eaton's Church mentions Deep Creek church and Flat Rock church as "sister churches."

From 1780 to 1782 there is a hiatus in the records. This was the time of severe struggle when the male members were in the army, and the period when the British under Lord Cornwallis were ravaging the homes about the church. After a lapse of two years the records continue until October 26, 1787.

There is a complete roll of the membership from the first name to the last, consisting of 189 names up to 1787. This is an interesting list containing ancestral names of families scattered widely over the South today.

Among the first missionary societies managed largely by the ladies was organized at Eaton's about 1816.

The church roll is complete from 1790 to the present, with an unbroken record for 162 years.

The old Dutchman Creek Church was built of logs and was situated north of the graveyard.

The second church which occupies the present site was built in 1848, and was weatherboarded. This building was remodeled several times, and during the ante-bellum days had a gallery where the slaves sat.

The new brick structure was built in 1925. It has a large auditorium, many Sunday School rooms, and a fire-proof vault for records.

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The graveyard is an almost level stretch of ground at the foot of the hill on which the church stands. It contains many old tombstones with quaint epitaphs, some dating back prior to the Revolutionary War. Daniel Eaton was said to have given the church site, hence the name Eaton. Rev. Lazarus Whitehead was installed as pastor at the time of changing the name, 1790. He remained until 1805 when he moved to Indiana.

HISTORY OF EATONS BAPTIST CHURCH

A REGULAR Baptist Church, Called Dutchman Creek, was constituted in the forks of the Yadkin, October 5, 1772, with Rev. William Cook as pastor, and nine additional Members---James Thompkins, Ebenezer Fairchild, Abraham Adams, Jemina Reavis, Jessie Reavis, Triphena Adams, Thomas Estab, Susanna Easted, and David Reavis. The leading members were English with some Dutch Baptists who came down from Lancaster County, Pa. also uniting with this Church. The Church became a center of influence in the community.

Daniel Boone's family were members of one of the Arms of this Church, Boone's Ford. Arms of the church covered the territory from the forks of the Yadkin to Wilkesboro, (then known as Mulberry Fields). These arms, or meeting houses as they were called, were situated in different parts of the territory to suit the convenience of the members. These consisted of Boone's Ford, Timber Ridge, Deep Creek, The Fork, and Mulberry Fields.

A manuscript record of this organization was kept and is now among the records of this church. On November 12, 1772 James Thompkins was elected Deacon, and Ebenezer Fairchild, clerk. Days were also selected for the monthly business meetings and for the quarterly communions.

The Dutchman Creek Church continued in a flourishing condition until the outbreak of the Revolutionary War when it was disturbed by differences of opinion as to the American cause. The church assumed neutral ground and on November 3, 1775 passed the following resolutions: "It was agreed by the brethren concerning the American cause that if any of the brethren see fit to join in it, they have the liberty to do so without being called to account by the church, but whether they join or not join, they are to be used with brotherly love and freedom for the future". On March 15, 1777 the members reaffirmed their allegiance to their confession of faith, their form of church government, their rules and discipline; and further they declared that, "We believe that state laws and constitutions are not to be canceled in the Church of Christ wherein they do not concern the worship of God". To that twenty men affixed their signatures. By January 30, 1778 it seems that the sentiment had grown more tense and five members were excommunicated because they signed "The Protest", a paper circulated by the Tories, preferring this as well as other charges against them. Reverend Cook also signed the Tory paper and was called to answer for this before the church. His name is not found among the signers of the resolution passed on March 15, 1777, and some authorities believe he was allowed to continue to preach in the capacity of assistant pastor only.

From 1780 to 1782 there is a hiatus in the records. This was the time of severe struggle when the male members were in the army, and the period when the British, under Lord Cornwallis, were ravaging the homes about the church. After a lapse of two years the records continue until October 26, 1787.

There is a roll of membership up to 1787. This is an interesting list containing ancestral names of families scattered widely over the South today. The church book of Dutchman Creek Church ends October 26, 1787.

Churches - Baptist - Eatons

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On December 16, 1790, the church was re-constituted on the same site, being known thereafter as Eatons Church. Rev. William Petty and Rev. Andrew Baker were the leaders in this re-organization. A church covenant was adopted and also articles of faith. Following are the names of the charter members of Eatons Church: Andrew Hunt, Thomas Eastep, John Pinchback, John Irwin, Michael Irwin, Charles Hunt, Isaac Eaton, George Eaton and Lucy Hunt, Phebe Eaton, Rachael Clifford, Frances Hunt, Isabella Pinchback, Sarah Bryan, Mary Garner, Elizabeth Erwin, and Eliza Eaton. The church was named Eatons because of the number of Eatons living in the community and because a Daniel Eaton gave the first deed of land for use of the church. Charles Hunt was the first clerk.

Rev. Lazrus Whitehead was the first regular pastor of the church, being called April 29, 1797. No mention is made in the records from 1790-1797 concerning a pastor. This position was possibly filled by supply preachers.

At the time of its organization, the church was in Rowan County. The division of the county into smaller units, caused the church to be in the new county of Davie, and is located eight miles northwest of Mocksville and one mile northwest of Cana. The church roll is complete from 1790 to the present, with an unbroken record of 164 years.

The old Dutchman Creek Church was built of logs and was situated north of the graveyard. The second building, which occupied the present site, was built in 1848 and was weatherboarded. This building was remodeled several times, and during ante-bellum days had a gallery where the slaves sat. The present brick structure was built in 1925. It has a large auditorium and several Sunday School rooms. Some improvements were made on this building in 1953. The graveyard is an almost level stretch of ground and contains many old tombstones with quaint epitaphs, some dating back prior to the Revolutionary War. It was an Indian burial plot before its use by the church.

Among the first missionary societies, managed largely by the ladies, was organized at Eatons about 1816. The early mission spirit of this and other like-minded churches, resulted in the formation of the State and National Baptist Conventions for mission work. This church pledged its loyalty and support to the work of the State Convention the first year that body was organized.

Five Churches have been organized from this church:

- Providence, Surry County, January 1805
- Cross Roads, Yadkin County, September 1835
- Union Hill, Davidson (now Forsyth County) March 1851
- Farmington, Davie County February 1879
- Cedar Creek, Davie, April 1872.

The church voted in April 1845 to organize the first Sabbath School, as it was then called. At that time there were no International lessons and no Sunday School helps, as we now have; so, the older people studied the Bible and the younger ones were taught to read in Websters Blue Back Spelling Book. Instead of the one to one and one-half hours that we spend in Sunday School now, they carried their lunch and spent the day in study, singing, and prayer. In 1849 a Sabbath School Library was secured. Additions were made to this Library in 1870 and again in 1898.

The Womens Missionary Union was organized in the church in 1911 with Mrs. Nana Cain Etchison as president. Rev. Walter E. Wilson served as pastor at this time.

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Other departments of the Womens Missionary Union which are operating at the present time are R.A., G.A., and Sunbeams.

The Baptist Young Peoples Union was first organized in this church in 1927. Since that date the organization has been alternately active and inactive. In later years the name has been changed to Baptist Training Union. This is now a regular department of the church.

The Pastors of the church from its organization until the present time are:

Rev. William Cook	1772-	(there is no definite date mentioned as to when he left, but his name is in the records as late as 1784, but does not say whether he was pastor then or not)
Rev. Lazarus Whitehead	1797-1805	
Rev. Coker	1805-1814	
Rev. William Britian	1816-1824	
Elder John Angel	1824-1829	
Elder William Dowd	1829-1830	
Elder Lowell	1831	
Elder John Angel	1832-1833	
Rev. Wm. Swanson	1834-1835	
Rev. Thomas	1835	
Rev. R. Roby	1836-1842	
Rev. Paul Phipper	1843	
Elder Stephen Horn	1844	
Elder Mark May	1845-1848	
Elder N. S. Chaffin	1849	
Elder Thomas Miller	1850-1852	
Elder N. S. Chaffin	1852-1853	
Elder R. H. Griffith	1853-1857	
Elder Wm. Turner	1857-1867	
Elder J. E. Marsh	1868-1872	
Elder W. R. Gwaltney	1873-1876	
Elder Moses Baldwin	1877	
Elder R. W. Crews	1878-1881	
Rev. S. F. Conrad	1882-1884	
Elder W. J. Hopkins	1885-1886	
Elder W. G. Brown	1887-1889	
Rev. C. S. Cashwell	1890-1890	
Rev. J. N. Stallings, D.D.	1894-1897	
Rev. S. D. Swaim	1898-1904	
Rev. C. S. Cashwell	1905-1910	
Rev. Walter E. Wilson	1911-1914	
Rev. D. W. Littleton	1915	
Rev. W. H. Dodd	1916-1919	
Rev. S. W. Hall	1919-1923	
Rev. E. W. Turner	1924-1925	
Rev. C. S. Cashwell	1926-1928	
Rev. L. R. Tate	1928-1929	
Rev. V. M. Swain	1930-1931	
Rev. E. W. Turner	1932-1933	
Rev. H. T. Penry	1934-1937	
Rev. D. G. Renegar	1937-1946	
Rev. H. W. Hutchens	1947-	

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MATONS BAPTIST CHURCH

(4)

The following Ministers have been ordained at Matons Church:

William Gerner	1834
Edward M. Chaffin	1835
Nathan S. Chaffin	1847
Thomas Miller	1849
Wm. Brunt	1863
Millard F. Booe	1918
H. Wade Hutchins	1936

At the present the church is a member of the South Yadkin Association. The departments now active in the church are: Sunday School, Baptist Training Union, Womens Missionary Union, R. A., G.A. ^{and} Sunbeams. The total Church enrollment is 263.

October 9, 1954

Mrs. Wayne Ferebee, Church Historian

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Jan. 29th 1872

The colored am not and it

being a called meeting. After

services by Elder W. W. (of color)

proceeded to business, four of the

committee being present

on motion, the amendments

section of a paper which would

in the unanimous choice of

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read (read) and adopted

following report which was

The committee on Am. offered the

taken up - discussed and passed

General business motion was

Mar 24th the church set in conference

1872

after service by the pastor

Evening. March 24 - 1872

Baptist Church by Mr. J. J. J.

Baptist Church for color

copies from records of

1872

Elder B. J. Watts. On motion the

am pledged to pay \$4.00 per month.

\$4.00 for the year's service in aid of his support. Where up on Elder

Watts was called on for an answer

whether he could serve them or

not. He at first declined but

agreement agreed to serve them

the present year. On motion

~~the am constituted into a~~

~~the Baptist Church requested the~~

mother church to grant them the

privilege of being constituted into

a regular Baptist Church and if

the request is granted to invite

a preaching to meet with them for

that purpose. Tholey Mealey being

reported for licensing. On motion

(3)

(on motion) a committee was named

consisting of Gordon Eaton and
Franklin Eaton to visit him and

try to convince him of his error,

and also to request him to fill

his seat in church at the next

regular meeting to answer to the

above charge. On motion adjourned

R. F. Eaton, Clin

1872
April 13

Report of committee on Am. (contd)

was read and adopted.

Report:

The am. was according to

agreement, three of the com.

mittee being present. After divine

services proceeded to business

The references from our last

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was taken up and the committee

called on to report. They reported
that they had ^{seen} Dr. Wesley

and that he admitted he
had been dancing and manifesting

no degree of penitence. On motion
he was expelled from the

membership of the church.

24

On motion adjournment until

Saturday evening before the 4th

of April in April

1872

April 27th

not according to previous appointment

at the new church house near

Deer Creek Lane Co. Va. Present

Edson. W. R. Bostney, J. B. Mearns,

and the committee with a pretty

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Estons Church, B.F. Eston Clin
J.W. Wooman, Sec. Roll being

called, the foregoing amount to
their names and preferred themselves
ready to go into the formation of
a new church, to wit Jordan Estons,

Thos Eston, James Eston, Franklin

Eston, John Eston, Green Eston,

Franklin Eston, ~~Wm Eston~~,

M. J. Howell, Isaac Howell, Wesley

Howell, Benjamin Howells, Elish

Eston, Linda Williams, George Howell,

Rebe Mealey, Wiley Howells, James

Howells, Anne Taylor, Chiny Williams

and four others

~~on motion the amount was not~~

by the majority was invited to proceed

The foregoing amount was not

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By Elder B. J. White and was adopted item by item.

Item 1-2-3-4-5-6-7 (See book)

The article of faith, known as

The 7. Thompsons, were ~~adopted~~

then read and adopted item by item.

1-2-3-4-5-6-7-8-9-10-11-12-13-14-

15-16-17-18

On motion the name of Cedar Creek was

adopted

On motion Elder B. J. White was called

as pastor of Cedar Creek Baptist Church.

The Creeds were accepted the brethren

and voted as a Baptist Church by

giving them the right hand of fellowship.

An motion the following were formally

received as members - Milton Furbush,

Levon Williams, Chester Howell, Hays, Rouse,

Comely Howell and Robert W. ...

the first and last names - were ...

upon their acknowledgment by the Am

in the absence of ...

1871 the act by ... 58

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William's Robert
Bessie

Nathan's George

Frank's Maudie

Esther's Mary

Russell's Betty

Nancy Ann

Robert's Estlin

Wm's Maria, Maria, Esther

Charles Williams

Gene South

Mary South

Wesley Frank

Anthony Thomas

Thomas Rowse

Robert Co.

a few miles from Farmington N.C.

is a separate body of people

in the part of the church, and organ

Members of Eastern Church & form a

By order
(8)

Caroline's Estlin
Frank's
Esther's
Maria's
Maria's
Esther's
Wm's

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1945- Sept
 at the water side of the bank will the church
 door was opened to receive members a second
 man ~~was~~ ^{was formerly} belonging to Wm. House
 came forward to receive the ordinance of
 baptism - by Elder Mark May.

1945- Oct.
 Motion to adjourn to meet at the water side
 a black boy of Wm. House - came forward
 and received the ordinance of baptism
 in the presence of a large congregation.
 There were also baptized by Elder
 Stephen House.

Copied & specified as known

Benjamin Franklin
" Thomas "

John ~~in~~ House
Peter Fisher

Mission & Thacker
Edwin P. Thacker
Franklin Thacker
" Wesley House "

Richard Easton
Ratay Easton
Milton Thacker
Thacker - Easton etc
Morgan Thacker etc

Ann Miller etc
Carmel Brown (Tyng)

Mission and etc etc
Milton Easton etc

(8)

West Thacker
Thoby Murphy
Cherry Williams

Attended conference later

Leaves Knoxville

Principles of Finance

George Johnson

Area of Administration

James H. Johnson

~~Principles of Economics~~

Weather and Climate

Principles of Geography

College of Education

Franklin D. Roosevelt

History of Tennessee

John M. Howard

John Franklin

Art of Writing

Writing Method

Shirley Johnson

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 * Vol. 15 No. 3 April 1971 *
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 * THE BOONE SCOUT *
 *
 * Of the *
 * Boone Family Association of Washington *
 * Mrs. J. H. Buchanan, Editor *
 * Seattle, Washington 98104 *
 * Mrs. R. J. Siedler Mrs. Carol Lind *
 * Mrs. Bertha Jane Libby Advisor Mrs. George W. Swift *
 * Issued quarterly at Seattle by some Boones for all Boones. *

(Following is the fifth installment of the article on "Eaton's (Dutchman Creek) Baptist Church" chosen from "Colonial Churches in North Carolina", a collection written by J. K. Rouse. -Ed-)

"FROM the old church record book, now in the possession of the Library of Wake Forest College, Winston-Salem, North Carolina, we find this information under the date of January 7, 1791: "The church met according to appointment and was found to be in fellowship with each other. Ordered that nothing sufficiently supported by the scripture be left to vote in this church, Ordered that Andrew Hunt, Thomas Estep and Chas Hunt apply to the different sister churches, or either of the three brethren apply, to brethren Petty, Whitehead, and Baker for their Pastoral help. Ordered that the Saturday, before the second Sunday in every month be the stated time of holding our monthly meeting in Eaton's Meeting House."

"HERE is a remarkable reference concerning William Cook, the first pastor of the old Dutchman Creek Church, June 18, 1791: "The church met in conference with certain help from sister churches. The Rev. bro. Cook desired a reconciliation with certain members of the church in respect of several grievances and quarrels subsisting in a former church of which they were formerly members. Witnesseth viz, that they sought and obtained full fellowship with each other."

"THIS entry on July 9, 1791: "Benjamin Cherry joined the church having neglected getting a letter from his former church. Was received by experience." Two weeks later his wife or sister became a member of the church. "Sister Mary Cherry joined the church by experience, having neglected to get a letter from her former church."

"IN this ancient book is a revealing reference to the Rev. John Gano, the first pastor of the Jersey Baptist Church, and the first Baptist minister to Western North Carolina, then temporarily living in the Eaton Community. March 25, 1792: "Bro. Issac Eaton was ordained Deacon of this church by the Revs. John Gano and Lazarus Whitehead." One year and four months later, on July 25, 1793, this statement appears in the record book of the church: "Bro. Gano present. Proceeded to choose brother Andrew Hunt, Isaac Eaton, Daniel Lewis to represent us in our next association to be held in 4th Saturday in August next at our Meeting House." Rev. Gano had confidence in Isaac Eaton and Daniel Lewis as they had been converted and baptized by him in the March revival of 1774."

(To be concluded in the July SCOUT)

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Churches - Baptist - Eaton's

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(Coupon inside last page)

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(15-3-1) BOONE-JACKSON: Need prf of adoption Charley Edgar Boone, b July 15, 1837, father Alonzo Boone, mother Mary Jane Jackson of Callaway Co., Mo., who d 20 April 1839. Charley adopted by maternal gr-fath (wh? wh?) & name changed to Jackson. Need prf, Anx exch & correspnd. JPH

(15-3-2) BOONE-McMAHAN: want date on Sallie Boone, dau Israel (bro Daniel) who m John McMahan 23 May 1741, sd to have d in 1777 at Boonesboro, Ky; were pars of James, Jesse, William, John & David. James b 13 Feb 1771 on Yadkin River, N.C., m Letitia Asbury, 31 Dec 1797, d 24 Feb 1821. Were pars John, Elizabeth, Jesse Lewis, Peyton, Maria, Sarsh Boone, James Grant, Charles Leroy, Claburn Saunders (my gt-grfath) Mary Fox m McMillan & June. The fam

fam liv 2mi N Claysville, Ky, After James d Letitia mov to Ind. Wish cont descends. exch gladly. JW

(15-3-3) SHOALS-DASHNER: Need prf parentage Martin Henry Shoals (Shoals, Scholls) b bef 1767 m bef 1790 Anne Dashner. Martin d bef 25 June 1793 Greenbriar Co. W. Va., His dau Catherine Elizabeth m 19 Sept. 1809, Rockingham Co., Va. Moses Cummings. Exch gladly. FDJ

(15-3-4) GRANT-KILGORE: Need n pars Nancy Grant, b S.C. 1789-90; m Hiram Kilgore; d Iowa or Neb aft 1860. Think faith was Wm Grant, Jr. & gr-pars, Wm. Grant, Sr & Elizabeth Boone. Want exch. JOH

(15-3-5) BOONE-WAINSCOTT: Hannah Boone b 1806 Tenn. m 1826 Christopher Wainscott b 1801; N.C. Sis Rebecca b 1808 Tenn. m Thornton Wainscott, b 1805, N.C. m 1826, prob Ky. Need info pars. GWW

Eatons Baptist Church

By Brenda Summers

Sitting on the crest of the hill at the intersection of two roads both known as Eaton's Baptist Church Road, the church building almost appears to survey the surrounding community.

The founders have long since departed. Members have died. Some have moved to other communities, new members and new leaders have helped to continue the traditions. The buildings have changed, the times and traditions have changed, but the memories and the dedication of many members are still a part of Eaton's Baptist Church.

The new and the old will be mingled together as Eaton's Baptist Church celebrates its bicentennial anniversary at the annual homecoming Sunday, August 20th.

Several activities have been planned for the day to celebrate the church's 200-year history.

Guest speaker for the 11 a.m. worship service will be Dr. W. Perry Crouch of Raleigh, secretary of the Baptist State Convention. Dinner will be served on the church grounds at noon. A memorial service in honor of members that died during the past year will be at 1:30 p.m. that afternoon. Also included in this ser-

vice will be recognition of the five daughter churches, and a history of the church will be read by Davie County historian, Jim Wall.

A 12-page history of the church prepared for the occasion recounts the church's past. The history, written from church records and other sources, states that "the church is one of the oldest in the upper Yadkin Valley and one of the most historical in the Piedmont section of the state. It was influential in establishing other churches, of the same faith, in this area. It has among the oldest original records of Baptist churches in North Carolina."

On October 5, 1772, it was constituted as a regular Baptist church, on the "Banks of Dutchmans Creek", in Rowan County, in the Forks of the Yadkin. (The term "Forks of the Yadkin" refers to all territory between the Yadkin and South Yadkin rivers which included Davie County).

Records indicate that there were ten original members of the church. "The settlement was said to be made by a small group of pioneers, largely of English extraction, who had migrated from Pennsylvania. Territorial boundaries extended from the Forks of the Yadkin to Wilkesboro."

During this period "there were 'meeting places' in various parts of the territory to meet the needs and conveniences of the early settlers. Records show that "the usual place of meeting" seems to have been used in reference to the church on "Dutchmans Creek", which was accepted as the "mother church".

The church history describes the first church. "The 'old log meeting house' has been established as having stood, approximately, at the North East corner of

the lawn at the present parsonage. It was made of large hand-hewn logs from the nearby forest. The roof was made of oak shingles; the floor of dirt and the seats from split logs; smoothed down for seating comfort with no backs to the benches. Holes four or five feet wide were left for the windows. This building was torn down in 1854 and the material later used for a school building."

Gravestones in the church cemetery date as far back as 1778.

Edward, George and Jonathan Boone, brothers of Daniel Boone were among the first members of the Dutchmans Creek Baptist Church.

cause began developing among members in 1775, and church records indicate that five members were excommunicated in 1778 because they signed a protest which was being circulated by the Tories (British sympathizers). It is believed that this incident may have caused a disruption in organization of the church during the three years after this. Records show that the church did continue to function for a few years after the war. No records exist covering the period from 1787 to December 1790.

The church was reorganized in 1790 and given the name of Eatons. The history states that "The choice of a name at this time, was probably influenced by the fact that the first land was given by Daniel Eaton, who was the son of John Eaton. John Eaton owned 360 acres in the locality. John was buried in the church cemetery when he died in September, 1789. When Daniel Eaton's estate was divided among his heirs in 1825, the portion laid out for Eatons Meeting House was excepted from Lot No. 3. This extended North from the present cemetery to an iron post at Greasy Branch.

Education was emphasized by the churches during this period. Records indicate that Fork Academy was started by the church.

The first Sabbath School was established at Eatons in April 1845 according to research done by Mrs. J. W. Etchison.

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MOCKSVILLE, NC

ENTERPRISE-RECORD

Growth in the number of church members lead to the erection and dedication of a new building in 1848. The site of the church was "the crest of the hill East of and near the site of the Old Dutchmans Creek Church."

The minutes of a church conference on February 25, 1854, state "that Ben F. Eaton reported that 'On May last; according to the order of the Church', that he had purchased a record book, and had secured the services of J. H. Foote and S. O. Tatum to transcribe the contents of the original church records to this new book, and having done so, he presented said book to the church." The book contains a complete history of activities of the church from 1790 to 1902. The book is now being housed in the Baptist Collection Room at Wake Forest University Library."

In 1872 the church celebrated its one hundredth anniversary. The history

presented at that time was written and given by Dr. J. W. Wiseman. The article discusses the "philosophies and humanities of that era, and how they were developed through daily living and the importance of the church in the lives of the people in that day."

The church building was remodeled in 1890. Galleries were removed, and the vestibule and bell tower were added.

After some members of the church were told they did not need a bell tower because they had no bell, a drive was begun to raise funds for the bell. This same bell hangs

today in the tower of the present building. The history states that "The bell peals have sent forth the call to worship for many years, and it has also rung, or tolled on the occasion of a death in the community. It has served well as a means of communication in this rural country-side."

The present brick building was begun in 1925 and dedicated on the 5th Sunday in June 1930. The building was made possible, largely through a gift from William T. Eaton of Winston-Salem, who was a former resident of Davie County. His ancestors and relatives had worshipped at the church:

The church parsonage was started in 1958 and dedicated in 1963.

In the past few years the sanctuary has been rearranged and folding doors have been put up to make new Sunday School classrooms. An organ has just been purchased with money secured through private donations. Recently, cushions for

the pews were purchased.

The church is presently involved in the planning stages of an education building. A building fund has been started and blue prints have been secured. The church also has plans to remodel the church pulpit area and choir area of the sanctuary.

Three churches in Davie County were organized from Eaton's Baptist Church. Cedar Creek was organized in 1872; Farmington, February 1878; and James Cross Roads in late 1800's. Churches in other counties are Providence in Surry County organized in January, 1805; Cross

Roads in Yadkin County, September, 1835; Union Hill, (which was in Davidson County then, but now in Forsyth County) March, 1851.

Ministers that have been ordained from this church are William Garner, 1834; Edward M. Chaffin, 1835; Nathan S. Chaffin, 1847; Thomas Miller, 1849;

William Brunt, 1863; Millard F. Booe, 1918; and H. Wade Hutchens, 1936. Cecil Ellis Leagans, Jr., was licensed to preach by Eaton's Baptist Church in 1964.

The church is currently without a pastor. The Rev. Bill Bruton, who served about a year, resigned in June to return to radio work.

Many people at Eaton's Baptist Church have worked to make this a successful Bicentennial celebration. Jim Eaton is Chairman of the event. Bill Merrell is Sunday School Superintendent; Bob Langston,

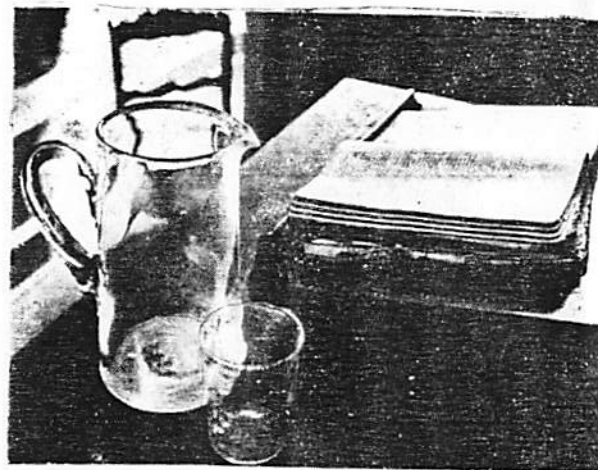
Training Union Director; and Clyde Hutchens, Chairman of the Board of Deacons.

Those on the history committee are Mrs. Minnie W. Pope, Mrs. Florence F. Ferebee, Mr. John Boyce Cain, Sr., Mr. Jim M. Eaton (deceased, 1971), and Miss Mossa E. Eaton, Chairman.

The history sketch was prepared by Miss Flossie Martin, Mrs. Annie Eaton Brower, Mrs. Faye Cain Rich and Miss Annie Laurie Etchison.

Those on the program committee were Bill Merrell and George Winfrey (died in July, 1972).

Mrs. Bill Merrell, Mrs. Lester Richie, Sally Richie and Mrs. Bob Langston were in charge of the publicity.



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This water glass and pitcher were used by ministers in the old church.

ENTERPRISE-RECORD

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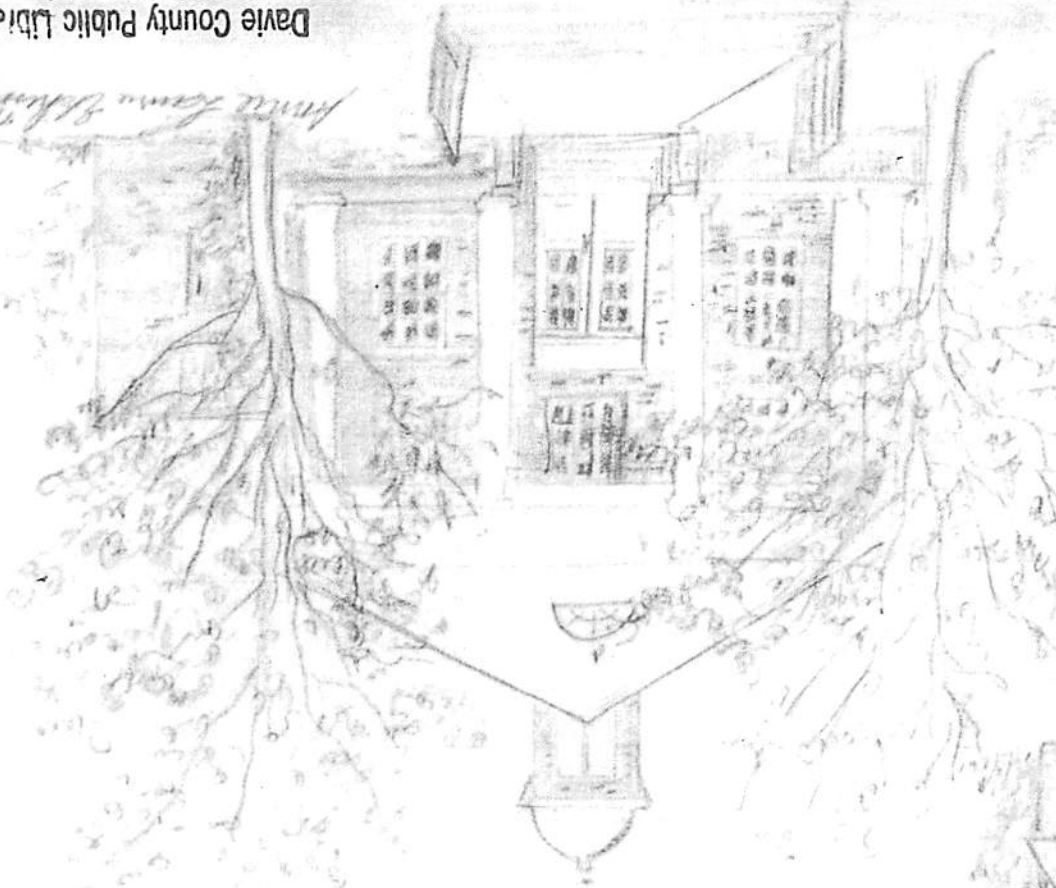
1772 - 1972

HISTORICAL SKETCH • EATONS BAPTIST CHURCH

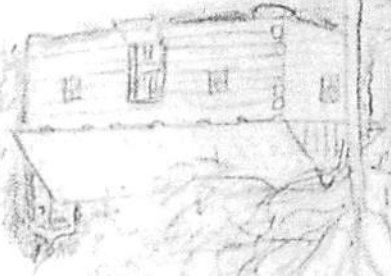
EATONS CHURCH - 1930

Davie County Public Library
Mocksville, NC

*Miss Anne Murray
1/20/72*



1772
WILKINSON'S CREEK CHURCH



1848
EATONS CHURCH



1890
EATONS CHURCH



Historical Sketch of Eatons Baptist Church

1772 - 1972

Today we pause and ponder the historic activities and events that have shaped and etched the history of Eatons Church for 200 years.

Much of the information contained in this article has been covered by former historians, but as we have searched through the available memorabilia we felt it was appropriate to give a resume of past historical highlights, in order to connect the past with the present.

This church is one of the oldest in the upper Yadkin valley, and one of the most historical, in the piedmont section of the state. It was influential in establishing other churches, of the same faith, in this area. It has among the oldest original records of Baptist churches in North Carolina.

It was constituted as a regular Baptist church on October 5, 1772, on the "Banks of Dutchmans Creek," in Rowan County, in the Forks of the Yadkin. (The "Forks of the Yadkin" was a term used loosely to indicate all territory between the Yadkin and South Yadkin rivers which includes Davie County," By Dr. Adelaide Fries.). This settlement was made by a small group of pioneers, largely of English extraction, who had migrated from Pennsylvania. Its territorial boundaries extended from the Forks of the Yadkin to Wilkesboro. There were "meeting places" in various parts of the territory to meet the needs and conveniences of the early settlers. These were: The Forks, Boone's Ford, Deep Creek, Timber Ridge, Dutchmans Creek and Mulberry Fields. Therefore, "our meeting house" or "the usual place of meeting" seems to have been used in reference to the church on "Dutchmans Creek," which identifies its location, and acceptance of the fact that it was the "mother church."

The records at this time contained the names of the ten original members. This included the name of Rev. William Cook, the first Pastor. (He came to this church from Warren County, North Carolina). Others were: James Tompkins, Ebenezer Fairchild, Abraham Adams, Triphena Adams, Thomas Eastep, Susanna Eastep, David Reavis, Jamima Reavis, and Jesse Reavis. The location of the church at that time was in that part of Rowan County, which is now Davie.

Records indicate that this organization made progress from its original beginning until the outbreak of the Revolutionary War. About half of the members were sympathetic toward the American cause, which apparently caused considerable disturbance, or conflict among the members. Of particular interest in this entry in the Dutchman Creek Church record book, under the date of November 3, 1775, *"It was agreed by the brethern conserning the American cause, if any of the brethern see fit to joyn in it they have the leberty to do so without being called to an account by the Church for it but wheather joyn or not joyn they should be used with brotherly love and freedom for the futer." It should be noted that this happened about five months before the action taken by the men in Mecklenberg County, and eight months before the Declaration of Independence. It indicates that discussion was rife in The Forks of the Yadkin, between the Whigs and the Tories, and suggests that pressure had been brought to bear upon the church to declare discipline for those on the American side, which was definitely refused, though the Loyalist were also left at liberty. so far as the church was concerned. By January 30, 1778 sentiment had grown more tense than in 1775, and five members were excommunicated because they signed a protest which was being circulated by Loyalist (Tories)."-Copied from-Churches of the Colonial Period in Rowan County, By Miss Adelaide Fries. (A copy of this is available at the Davie County Public Library.)

**"Original" spelling used in this paragraph.

The above episode caused much trouble and confusion. Looking back from our vantage point, today, we are inclined to feel that the after-math of this disturbance may have produced a disruption in the organization which resulted in a lack of records over a period of approximately three years. Available records do show that Dutchmans Creek Baptist Church continued to function for a short time after the war, but no records exist covering the period from 1787 to December 1790. Existing records at this time (Church minutes) substantiate its re-organization and it was given the name of Eatons. "At the re-organization, Rev. Lazarus Whitehead was installed as pastor...He served the church for a number of years with signal success... He was a man of more than ordinary ability." (From the file in Baptist Collection Room, Wake Forest University). The choice of a name at this time, was probably influenced by the fact that the first land was given by Daniel Eaton. He was the son of John Eaton, who had owned three hundred and sixty acres in the locality. John was buried in the church cemetery after having died in September 1789, age 73 years. This gift of land was on Dutchmans Creek, next to Lazrus Whitehead and Charles Hunt, and proved in August 1799. The deed reads to - "Isaac Estep, trustee of the Baptist Society and congregation at Eaton's Meeting House do freely give and grant and to his successors in office forever." It contains one acre, two rods, and twenty-four poles. (Copied from book 16, page 715, May 25, 1799. Register of Deeds Office, Rowan County, Salisbury, North Carolina.) When Daniel Eaton's estate was divided among his heirs in 1825, the portion laid out for Eatons Meeting House was excepted from Lot #3, the portion assigned to Mary Horn. This extends North from the present cemetery to an iron post at Greasy Branch. Church records show that Ebenezer Fairchild was appointed on April 3, 1773 to secure a deed to this property. On October 2, 1773 the "Church met and the deed was signed," (-from minutes of Dutchmans Creek Baptist Church). The "Old log meeting house" was on this strip of land and it has been established as having stood, approximately, at the North East corner of the lawn at the present parsonage. "It was made of large hand-hewn

logs from the nearby forest. The roof was made of oak shingles, the floor of dirt and the seats from split logs, smoothed down for seating comfort with no backs to the benches. Holes four or five feet wide were left for windows. This building was torn down in 1854 and the material later used for a school building. It was called the Naylor School house and was placed on the site of Mr. Everette Etchison's present Home." (As told by Mrs. Susan Etchison Eaton.)

How Dutchman's Creek got its name - According to Soelle's Diary - "The Deep Creek and adjacent sections were beginning to team with settlers. English speaking more than all others. There were also many Germans...Further south the German settlers were so numerous they had given their name to Dutchman's Creek which flowes into the South Yadkin." (History of North Carolina Baptist, Vol.II, Page 104, by G. W. Paschal.)

The churches at this time were involved in education, and the standards set for schools were high. Fork Academy was an example. The Trustees for the Baptist Church were instructed to secure a lot beside the church to erect a building in order that C. A. Rominger, with an A.B. degree from Wake Forest College could open school in the fall. Following him as a teacher was Professor John T. Alderman, who later became Supt. of the Academy, (from - History of Fork Church by Wilson F. Merrell). Mr. Alderman later became Supt. of Schools in Davie County, from 1885-1891. About 1890 an article written by him appeared in the Biblical Recorder, which states that - "Among the oldest records of Baptist Churches in North Carolina, are the records of Old Dutchmans Creek Baptist Church in Rowan County." The preservation of these valuable records are due primarily to the concern felt by the pioneer membership for same. We find in the minutes of a church conference on February 25, 1854, that Ben F. Eaton reported that "On May last, according to the order of the Church," that he had purchased a record book, and had secured the

services of J. H. Foote and S. O. Tatum to transcribe the contents of the original church records to this new book, and having done so, he presented said book to the church. This book is of legal size, bound in brown leather. It contains a complete history of activities of the church from 1790 to 1902. It is housed in the Baptist Collection Room a Wake Forest University Library. The preparation and keeping of records has been of paramount importance throughout this Church's long history. This topic came up at "Home Coming" a few years past. Mr. J. B. Cain Sr., who has served this church in many capacities, was acting as moderator. He called for speeches, or comments from the floor. Miss Flossie Martin and Miss May Green rose and urged that these valuable records be placed in the hands of Wake Forest University for safe keeping. Today they are housed in the Baptist Collection Room at this University.

According to the research done by Mrs. J. W. Etchison, the first Sabbath School was established at Eatons in April, 1845. An item of historical interest, regarding the status of Sabbath Schools, is an old letter written April 18, 1825 and preserved by Mrs. Susan Etchison Eaton. It was addressed to the "Manager of the Sabbath School at Eaton's Meeting House" which indicates that efforts were being made to establish Sabbath Schools throughout the area at that time. The letter was written by W. T. Watts, Corresponding Secretary, regarding the Olive Branch Sabbath School Union. It states, "There shall be a Sabbath School Union established in the Forks of the Yadkin, the object of which shall be to establish a Sabbath School as far as practicable in every neighborhood for the sole purpose of teaching the rising generation to read the scriptures, and to give them religious instruction, and then to aid in bringing them under the influence of Christian principles and correct moral habits." John Dismukes was the first president of this organization, and it is felt that he was the same John Dismukes who was buried in Eaton's Church Cemetery. He was born May 20, 1773 and died October 25, 1855 at the age of 82 years.

The events of growth and change of historical importance are: the erection and dedication of a new building in 1848. This was placed on the crest of the hill, east of and near the site of the picturesque Old Dutchmans Creek Church. When this building was remodeled in 1890, galleries were removed, vestibule and bell tower were added. When those interested in the addition of a bell tower were told there was no need for such, as they did not have a bell, Mrs. Mary Smith Hunter, (Mrs. John Hunter) volunteered to head the drive to raise funds for that purpose, which they did. This same bell hangs today in the tower of the present building. Its peals have sent forth the call to worship for many years, and it was also rung, or tolled on the occasion of a death in the community. It has served well as a means of communication in this rural country-side.

The celebration of the one hundredth anniversary was held with appropriate recognition and the history given at that time was written by Dr. J. W. Wiseman. It is a scholarly article, dealing with the philosophies and humanities of that era, and how they were developed through daily living and the importance of the church in the lives of the people in that day. "In reviewing the past history of this church for a century, the time would be ill spent if we could not find some good that would make this generation the better for such knowledge...It would be well for us to note those beginnings of Piety and Religion in this, the then backwoods of our lovely land."

"The Province of North Carolina was originally settled by a hardy, uneducated, and restless race of liberty-loving men, fleeing from restraints of tyranny and oppression in other lands, choosing rather to brave the wilderness with its wild animals and wilder savages, than to remain under the restraints of the laws administered by an over-bearing aristocracy... Thus they entered the great school of mankind relieved from all conventional restraints. This school required all men, depending on none other, to take care of themselves...Thus learning well the lesson of self-government..."

We are indebted to Miss Flossie Martin and Miss Mary J. Heitman for the preservation of information on the early gravestones. There are approximately 58 inscriptions copied from stones beginning in 1778. This information is contained in a card file, which is one of the records available in the Baptist Collection Room Library, Wake Forest University, and at the History Room in the Davie County Public Library.

The present brick building, which was begun in 1925, was dedicated on the fifth Sunday in June 1930. This building was made possible, largely, through a generous gift from William T. Eaton of Winston-Salem. He was a former resident of Davie County, and his ancestors and relatives had worshiped at this church for many years. A history of this church, from its earliest days up to this time, was written by Mrs. J. W. Etchison, and placed in the cornerstone. (This same history was read later at a meeting of the South Yadkin Association.)

Committees that served during the construction of this building are as follows:

Building Committee of Eatons Church in the year 1925

S. M. Brewer, Chairman
J. B. Cain, Sr., Secretary
Charles S. Eaton
J. W. Etchison
J. D. Collette
Rev. E. W. Turner, Honorary Member
W. T. Eaton, Honorary Member

Finance Committee for Church Building Fund

R. W. Collette, Chairman
Mrs. A. W. Ferebee, Secretary
J. M. Eaton, Treasurer
G. Leagans
Mrs. Charles S. Eaton
Mrs. J. W. Etchison

An attractive and adequate parsonage was started in 1958 and completed in 1963. In May, 1958 a motion was made to build a pastorium on a site north of the cemetery. Appointed on the Building Committee were:

Herman Brewer
Paul Eaton
Herman Boger
Jo Ann Bowles
Mrs. A. W. Ferebee
Mrs. Lester Richie

Timber cut on the church property was to be used in construction. That which was not needed was to be sold and the money applied to the building fund. Plans for the building were drawn by Rev. J. W. Owen. He was the first full-time pastor to serve Eatons Church. On September 22, 1963, the new building was dedicated. Refreshments for the occasion were furnished by the Woman's Missionary Society of the Church. The pastor at this time was Rev. Edward Laughridge.

The care of the cemetery has been greatly improved under the supervision of Mr. Lester Richie, who is currently Treasurer for the maintenance fund for this purpose. Land for its enlargement has been made possible by Mr. Joab Collette, Mr. Paul Eaton and Mr. Lester Eaton. Grading and drainage for this new extension was made possible by Miss May Green. Many others have contributed generously to a Memorial Fund.

Other evidence of growth and influence are:

Woman's Missionary Union, organized in 1911.
Baptist Young Peoples Union, organized in 1918.

Churches organized from Eatons Church:

Providence, Surry County
Cross Roads, Yadkin County
Union Hill, Forsyth County

January, 1805
September, 1935
March, 1851

Only a partial list of Church Clerks during the early history, is available. Ebenezer Fairchild was chosen first clerk and James Tompkins was chosen the first deacon. Other clerks are as follows:

James H. Foote	S. V. Furches.	
S. O. Tatum	J. H. Cain	1882
Ben F. Eaton	J. W. Eaton	1883-90
J. W. Clifford	W. A. Langston	1890-95
Dr. J. W. Wiseman	G. L. White	1895-97
L. A. Furches		

Those who served during the nineteen hundreds:

R. L. Booe	Mrs. Bessie E. Ferebee
C. M. Collette	Mrs. Thelma C. Driver
J. B. Cain, Sr.	Herman Brewer
W. S. Collette	Mrs. Ruby C. Leagans
Mrs. Bonnie D. Ferebee	Mrs. Minnie W. Pope
Jo Ann Bowles	Miss Evelyn Sink
Marietta Rummage	Mrs. Brenda Eaton
W. W. Ferebee	Mrs. Kay Latham

Approximately 1443 members have been received into the fellowship of Eatons Church since its organization 200 years ago.

Eatons Church was member of the Association at Strawberry, Virginia, 1772-1790; Yadkin, (As an arm of Strawberry) 1786-89; Yadkin, 1790-1873; South Yadkin, 1873 (Baptist Collection Room, Wake Forest University.) According to Rev. J. F. Fletcher's history, p. 112, there were "thirteen Baptist churches in North Carolina belonging to Strawberry Association in Virginia until 1790, when released to organize the Yadkin Association. They met at Eatons Meeting House August 28-30, 1790 when they organized the Yadkin Association." A list of the churches and their delegates may be found on p. 112, "The Land of Wilkes," by Judge Johnson J. Hayes.

The trustees of Eaton's Church hold the following deeds:

1. Daniel Eaton, 1799, Book 16, page 715, May 25, 1799.
Register of Deeds Office, Rowan County Court House,
Salisbury, North Carolina.
2. John Jones, 1845, Book 10, page 529.
3. N. S. Chafin, lots 3 and 4, 1845-48, Book 10,
pages 531 and 533.
4. Charles Collette, 1874, Book 10, page 534.
5. Ebenezer Frost, 1874, page 532.

The last four listed may be found in the Register of Deeds Office, Davie County, Mocksville, North Carolina.

Two items of general interest in this area are - "Among the first members of Dutchmans Creek Baptist Church were: Edward, George, and Jonathan Boone, brother of Daniel Boone, pioneer explorer of the Kentucky wilderness. Edward and George Boone joined the Dutchmans Creek Church by baptism on August 7, 1774." The Rev. John Gano, who was an Army Chaplain, during the Revolutionary War, and later Pastor of the Jersey Baptist Church, lived temporarily in Eatons community, and while here on March 25, 1792, "brother Isaac Eaton was ordained deacon of this church by the Revs. John Gano and Lazrus Whitehead," (from Colonial Churches in North Carolina by J. K. Rouse.)

"In 1773-74 a reference is made in the Dutchman Creek Baptist Church record book of a second visit made by Rev. Gano to this region, and while here he met and married Sarah Bryant, widow of Captain Thomas Bryant, and daughter of Colonel Jonathan Hunt," (History of North Carolina Baptists, Vol. 2, pages 168-69, by Dr. G. W. Paschal.)

As the church projects itself into a new century, among plans for its continued growth are; remodeling fund, education building, organ, etc.

The committee for the preparation of this historical sketch was appointed by Rev. Walter Howell in 1970. The information contained herein, has been searched from church minutes and records, historical writings and other available material.

BIBLIOGRAPHY

Articles on file in the History Room, Davie County Public Library, Mocksville, North Carolina.

1. "Eatons Baptist Church dates back to October 1772. Formerly known as Dutchmans Creek Baptist Church." By Gordon Tomlinson.
2. "A vivid description of launching plans for a new building 1925," by L. J. Hampton, Staff Correspondent, Winston-Salem Journal.
3. "History of Eatons Baptist Church." By Mrs. Wayne Ferebee, Church Historian, 1954.
4. "Eatons Baptist Church, once Dutchmans Creek Church, Founded in 1772." By Miss Mary Heitman.
5. "History of Eatons Church from 1790 to 1890." By Dr. J. W. Wiseman.
6. Rev. John Angell. By Charles H. Utley.
7. "Eatons Church History." By Fred Leagans.
8. "History of Eatons Baptist Church." By Mrs. J. W. Etchison, Church Historian. (Copy of this placed in corner stone of present building, June, 1930. Read later at a meeting of the South Yadkin Association.)
9. Eatons Baptist Church - A Historical Sketch. By J. Frank Furches. (This is incorporated in his book on family history - "The Furches Folks" 1971.)
10. Churches of the Colonial Period in Rowan County - By Miss Adelaide Fries.
11. History of North Carolina Baptists. By G. W. Paschal, Vol. II.
12. Colonial Churches in North Carolina. By J. K. Rouse.

13. Card File of Cemetery Inscriptions from 1778 - Eatons Church Cemetery.
14. History of Davie County. By James W. Wall.

In Baptist Collection Room, Library, Wake Forest University, Winston-Salem, North Carolina.

1. Church minutes, Vols. 1-2, 1772-1902.
2. Church Records, 1873, 1875, 1878, 1948.
3. W. M. S. U. minutes, Vol. 1, 1885-87.
4. South Yadkin Baptist Association.
5. Eatons Meeting House Record Book, 1790.
6. Copies of Church Minutes Books, received from Miss May Green.
7. Card file of Cemetery Inscriptions from 1778, Eatons Church Cemetery, copied and presented by Miss Flossie Martin in the History Room at the Davie County Public Library, and in the Baptist Collection Room, in the Library at Wake Forest University.
8. Eaton's Church, Davie County. Biblical Recorder, January 15, 1879. By J. W. Wiseman, Chairman Committee.

Committee:

Mrs. Minnie W. Pope
Mrs. Florence F. Ferebee
Mr. John Boyce Cain, Sr.
Mr. J. M. Eaton (deceased, 1971)
Miss Mossa E. Eaton, Chairman

Acknowledgement for help in the preparation of this sketch, goes to -

Miss Flossie Martin
Mrs. Annie Eaton Brower
Mrs. Faye Cain Rich
Miss Annie Laurie Etchison

ADDENDUM

Eatons Baptist Church - Entering It's Third Century

- Mar. 1972 Motion to have cushions made for pews. Money to be raised by the Committee.
- May 1972 Baldwin Organ installed.
- July 1974 The J. B. Cain Memorial Fund was established. Its purpose being to install chimes.
- Aug. 1974 The church voted to remodel the pulpit and to construct an educational building with two levels; to include Sunday School rooms, pastor's study and church library, kitchen and fellowship hall.
- Nov. 1974 Remodeling of the pulpit to begin immediately.
- Dec. 1974 The remodeling of the pulpit delayed for benefit of the Christmas Program. Work to begin after first of year.
- Sept. 1975 A dedication service was held for the renovated pulpit and baptistry, carpet installed in vestibule, aisle and pulpit area as well as choir loft.
- Oct. 1975 Lester and Virginia Eaton gave land for the educational building and parking lot.
- Feb. 1976 The trustees reported the church had received the deed for .846 acres of land donated by Lester and Virginia Eaton.

- Mar. 1976 The church voted to begin construction of the educational building as soon as possible. Using monies now available - with action to be taken as needed for additional funds.
- April 1979 A ground breaking ceremony was held on Easter Sunday, April 22, 1979. Rev. Bill Bruton conducted the service. The Building Committee consisted of:
Mrs. Yvonne Sheets-Chairperson
Bill Merrell
Charles Eaton
Bob Langston
Herman Brewer
Lester Richie
Gene Ellis-Contractor
- Oct. 1983 The trustees announced the church would receive monies to be placed in a trust fund from the estate of Mrs. Homer (Agnes) Hunter.
- Dec. 1986 The dedication service of the educational building and fellowship hall was held on December 7, 1986. Rev. Walter Howell was the speaker for the worship service. It was announced during the service that money had been received to take care of the remaining indebtedness on the building.
- Nov. 1988 A dedication service was held for the parking lot which had been paved and for land in the front of the church which was donated by Paul and Helen Eaton.

Aug. 1989 A dedication service for the chimes was held following the homecoming meal. The fund for the chimes was begun as a memorial to Mr. J. B. Cain. Over the years donations as memorials to others were received.

Ministers - Full-Time:

Cecil W. Bruton	1971-72
Lewis W. Williams	1973-75
Bennie Gibbs	1976-79
Wayne Hill	1980-82
Johnnie Walker	1983-86
David L. Gilbreath	1987-

Interim Ministers:

James Hyde	1973
Ron King	1975-76
Bryan Kendrick	1979
Wayne Hill	1979-80
W. Eugene Pettit	1983
W. Eugene Pettit	1986-87

Compiled by:

Harriett H. Downey, Church Clerk
Rev. W. E. Pettit, Consultant

Bibliography:

Eatons Baptist Church Minutes - 1972-89

Original records of Eatons Baptist Church are housed at Wake Forest University Library. These have been microfilmed by the Family History Library of the Church of Jesus Christ of Latter-day Saints and can be ordered at a Family History Center, such as the one in Winston Salem.

The film number is 986,263. There are 339 images.

The following pages are examples of the types of records found on this roll of microfilm.

[1772]

October the sixth 1772
 At the constitution of the regular
 Baptist church in north Carolina
 Roanoke county in the forks of the
 Gadsdens there was ten members
 their names are as follows
 William Cook the minister James
 Tompkins Ebenezer Fairchild
 Abraham Adams Silas Adams
 Thomas Paster Thomas Paster
 David Reavis Gemima Reavis
 Jesse Reavis There has been added
 since many Paster by letter

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November the twenty second year 1772
 Elisabeth Tompkins added by letter
 Mrs. Beana Bria added by letter
 Beniamine Knitbeard added by letter
 baptism Ebenezer Frost added by
 baptism all on the seventh day of
 March 1773 fifteen members in the
 whole

[1773]

June the fifth at our quarterly meeting
 there was added by Baptism John Caton
 and Elisabeth his wife there was also
 added James Reavis and his wife by
 letter September the 17^(th) 1773 at a meeting
 held at Boons Ford on the Gadsdens there

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Record at Fellowship Meeting
of Eastern Church Oct. 26, 1895.

History of Eatons Baptist Church South Yadkin Association

The first-thing I want to read is an extract from an article printed some forty years ago, in the Biblical Recorder, by Prof. J. T. Alderman, who was for many years head of the Historical Commission in North Carolina. Here it is: "Among the oldest original manuscript records of Baptist Churches in North Carolina are the records of the Old Dutchman Creek Baptist Church in Rowan, now Davie County. The church was organized Oct. 5, 1772 with Rev. William Cook as pastor. The records are more or less complete till it was reorganized in 1790 and the name changed to Eatons Church. This is that manuscript and contains all that we know about the efforts our fore fathers made to establish the Christian religion in this part of the country. The organization known as Dutchman Creek Church covered the territory from the forks of the Yadkin River

Cana, N. C.

Jan. 30th 1933

Mr. S. O. Rich.

Wake Forest, N. C.

Dear Sir:-

Yours of the 27th inst. received. Replying will say that our church records are contained in an old manuscript, already well worn, and two heavy leather bound books, that it seems unwise to risk sending through the mail, in fact, I would be unwilling to do this without consent of the church.

However, I have a history of the church in condensed form, which was prepared for the Fellowship meetings held during 1930 in commemoration of the 100th Anniversary of the Convention. I went through the minutes carefully and recorded items of most importance. I am enclosing this paper and if it contains the data Dr. Pascha wants, he may use it, returning it to me when he is through with it. This history, in more condensed form, was sent in to Raleigh in accordance with the plans for the Centennial Celebration in 1930.

We are indebted to Prof. John T. Elderman for first looking up our church records when we celebrated the Centennial of our church in 1830. He was residing in Davie County, at the time, and made our principal address.

I am glad to give the enclosed information, but if it is ^{not} satisfactory, we will have to get permission of the church to use the original minutes.

Yours Sincerely,

Mrs. John T. Elderman

- 119 Adam Davis
 120 Wmmy Suris
 121 Elizabeth Rich
 122 David Winderker
 123 James Grace
 124 Edward Scott
 125 Sarah Gentry
 126 Mary Nicko
 127 Sarah Savage
 128 Thomas Stephens
 129 Lotty Oneal
 130 Mary Sowers Deceased
 131 Mary Garice Deceased
 132 Nancy Horn Deceased
 133 Elizabeth Bauder Deceased
 134 Mary Carter Dismissed Page 75
 135 Elizabeth Bowman Dismissed page 63
 136 Benjamin Eaton Deceased. Trustee 88 Page 62⁷, 5⁷ Deacon
 137 Rebecca Carter Deceased
 138 Mary Carter Dismissed page 82
 139 Sister Carter Dismissed 87 & 96
 140 Erasmus Carter Dismissed 87 & 96
 141 Peter Eaton Deceased. Minister
 142 John Friedrich Left in disconter
 143 Mary Etcherson Dismissed Page 100
 144 Sister Wells. Dismissed page 63.
 145 Rachael Watson Do. do 63
 146 Abigail Moberel Dismissed Page 55
 147 John Dismissed Trustee 88 Deacon 98 Clerk 69¹⁸⁵⁵
 148 Sarah Dismissed Deceased Sept 1852
 149 Samuel Harris Deceased
 150 John Finches Excluded 94, 113, 114, 136, 137.
 151 Rachael Finches Deceased
 152 Jane Galloway Deceased
 153 Elizabeth Wall Deceased
 154 Tobias Finches Deceased
 155 Ruth Pierce Deceased
 156 Nancy Beaman Deceased
 157 Elizabeth Duncan Deceased
 158 Ann Clifford Dismissed page 107

Deceased

- 159 Mar
 160 Mies
 161 Char
 162 John
 163 Sar.
 164 Sar
 165 Post
 166 Eli
 167 Sara
 168 Fish
 169 Lych
 170 Koc.
 171 Well
 172 Jun
 173 Feb
 174 Mos
 175 Eliza
 176 Rich
 177 Eliz
 178 Bro
 179 Sist
 180 Rac.
 181 Joh
 182 Abr.
 183 Acata
 184 Ann
 185 Han
 186 Rich
 187 Bro
 188 Sist
 189 Steph
 190 Jane
 191 Ben
 192 Lych
 193 Sil
 194 De
 195 Lis
 196 Elden
 197 Mar
 198 Sar

Also to conduct ourselves with a Christian deportment towards our servants and slaves if any we have, so as to consider their lives as ^{conspicuous} the nation of their case with advice, from us as a people professing godliness.

(8th) We do promise according to our several abilities to support the gospel, God having ordained that those who preach the gospel should live of the gospel - These and all other gospel duties, we charge, submit ourselves unto, promising and proposing to perform not in our own strength being sensible of our own weakness and insufficiency, but trusting & relying in the strength and power of Almighty God, whose we are, and whom we desire to serve, to him be glory and honor forever and ever, amen.

The following were also their articles of Faith, viz,
 We hold and believe in the doctrine of original sin, & consequently universal depravity, absolute, eternal, and unconditional personal election, and a particular redemption by the blood of Christ and justification by his righteousness, imputed unto us, regeneration, effectual calling, and conversion, with the practical godliness and the final perseverance of the saints in grace, also the resurrection of the dead, and believer's baptism by immersion, together with the other articles of the Baptist confession of Faith, adopted by the Baptist Association, met at Philadelphia Sep. 25th 1742.

The above articles of Faith were rescinded by the Church during her solemn conference 1848 - and the following were adopted in lieu of them with the Covenant as it now stands recorded above see page 150.

The articles of Faith of Eaton's Church

(1st) We believe in one only true and living God, and that there are three persons in the Godhead - the Father, Son, and Holy Ghost.

(2nd) We believe that the Scriptures of the Old and New Testament are the word of God, and the only rule of Faith and practice.

(3rd) We believe in the doctrine of election by grace.

(4th) We believe in the doctrine of original sin.

(5th) We believe in man's impotence to recover himself from the fallen state he is in by nature, by his own free will and ability.

(6th) We believe that sinners are justified in the sight of God only by the imputed righteousness of Christ.

(7th) We believe that God's elect shall be called, regenerated and sanctified by the Holy Spirit.

(8th) We believe that the saints persevere in grace and never fall finally away.

(9th) We believe that Baptism and the Lord's Supper are ordinances of Jesus Christ, that true believers are the subjects of those ordinances, and we believe the true mode of baptism is by immersion.

(10th) We believe in the resurrection of the dead and a general judgment.

11th We believe the punishment of the wicked will be everlasting, and the joys of the righteous will be eternal.

(12th) We believe that no ministers have a right to the administration of the ordinances, only such as are regularly called and come under the imposition of hands by the Presbytery.

EATONS BAPTIST CHURCH
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3. We believe in the doctrine of election by grace.
4. We believe in the doctrine of original sin.
5. We believe in man's impotence to recover himself from the fallen state he is in by nature, by his own free will and ability.
6. We believe that sinners are justified in the sight of God only by the _____ righteousness of Christ. (Can't read handwriting)
7. We believe that God's elect shall be called, regenerated, and sanctified by the Holy Spirit.
8. We believe that the saints persevere in grace and never fall finally away.
9. We believe that baptism and the Lord's Supper are ordinances of Jesus Christ that true believers the subjects of those ordinances, and we believe the true mode of baptism is by immersion.
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