Touching the "untouchables"
By Denise DeMao  
Time News Staff Writer  

"I can tell you about it," said the Rev. Chris Morgan, pastor of Carr’s Hill Baptist Church, Brevard, "but words can’t describe it. Until you see it with your own eyes, smell the smells, experience it first hand, you’ll never really know what it’s like."

Morgan was describing his first trip as a missionary to India, a trip arranged by Tom Cox Worldwide Ministries in Arkansas. It was during that trip in January that Morgan saw first-hand the church built at Darsi Ongole by his home church in Brevard.

The mission got its start when Helen Baker visited Carr’s Hill Baptist Church four years ago.

Baker has been traveling to the far reaches of India for the past 12 years, making the approximately 26 hour trip 11 times in those 12 years. She visited Carr’s Hill Baptist Church to describe what she had experienced on her mission trips to India and show the members of the church what they could do to help.

The church members took it upon themselves to build a church in Darsi Ongole. The village in India provided the land and half the funds to build the church and Carr’s Hill Baptist Church provided the other half of the funds.

"It only took $2,000 to build the church," said Baker.

But to the villagers who visited services at Carr’s Hill Baptist Church Darsi Ongole, it was a true blessing from God.

"Some of the people walk three hours to attend service there," Morgan said. "They walk to service in the morning, and then, because it’s so far home, the church feeds them lunch. They receive a meal of rice served on grape leaves. They use grape leaves like plates. Then they wash the grape leaves and use them again. Sometimes the people walk so far to attend service, they have to spend the night and go home the next day. If they went home directly after the service, they could be attacked by wild animals on the way."

It’s amazing. They can’t get enough of the gospel. I’ve seen them sit three, four hours on a concrete floor, listening to every word. We’d hold morning service, then break for lunch, teach the youth in the afternoon, then break again and hold evening service. If the service was to start at 7 p.m., the villagers would begin coming about 5:30 p.m. and the music would start about 6 p.m. There would be singing, and then testimonies and then two preachers.

The service lasted three hours.

"The pastor of the Darsi Ongole church is a native of the area. A Sunday School class at the Brevard church helped pay his salary until February of this year. Now the church is self-sufficient."

Bibles have also been provided by Carr’s Hill Baptist Church. The Bibles are printed in India in the native language and then delivered to the church at Darsi Ongole.

"It's a pretty primitive delivery system," said Baker. "The Bibles are picked up at the drop off point, then delivered to maybe a fruit stand in the next village. From there they are given to anyone who may be going to the next village, where they are left for the next person to take to the next village."

To reach Darsi Ongole, the mission team had to travel six hours by train and three hours by jeep from Madras on the southeastern coast of India.

"The roads are practically nonexistent," Morgan said. "In some places, the holes are so deep passengers have to get out and walk so the vehicle won’t bottom out."

The mission team consisted of Morgan, Baker, Marie Haynie, a nurse retired from St. Joseph’s Hospital in Asheville, and David Bastian, a youth minister from Arkansas. In addition to sharing the gospel, the group conducted medical clinics in which villagers were given vitamins, toothbrushes and toothpaste, pain relievers and other medicines.

"These people are the ‘untouchables’ of the country," Baker said. "They are so grateful that we come to help. They want to be touched, to be helped. They feel that the little things we do are miracles sent from God."

The congregation at Carr’s Hill Baptist Church collected the toothbrushes and toothpaste, medicines, vitamins and other items for the people around Ongole. Each member of the mission team was allowed to take two bags, each weighing no more than 70 pounds. One bag was filled with medical supplies. The other contained the traveler’s clothing and personal items, and was filled the rest of the way with medical supplies.

"About 780 people came to know the Lord as savior during our visit," Morgan said. "The names of all those who accepted Christ as Savior were taken and the local pastors will follow up with visits to them, to make sure they understand what they heard."

The population in the region is predominately Hindu. The majority of those ministered to are considered the outcast of the country. There is a real possibility that they will become even further outcast when they become Christians. Many are even rejected by their families.

"We are so gospel-hardened in this country," said Morgan. "Everyone has seen something of Christianity, whether on television, heard it on the radio, seen a church, something. Over there, the people are so anxious to hear and are thirsty for the Word."

The church chose to support these mission trips organized by Tom and Kay Cox, founders of Tom Cox Worldwide Ministries, because they go a step further.

"This is another extension of mission work we can do," said Morgan. "The church supports the Southern Baptist Convention Cooperative Program, the Transylvania Baptist Association and the World Hunger Fund, but this something extra we can do."

"The Southern Baptist Convention can only go so far," Baker said. "They have the Baptist center in Bangalore and are working in the more populated areas. Tom Cox Worldwide Ministries goes into the villages away from the population centers."

Carr’s Hill Baptist Church has begun a mission fund for the next trip being planned for January 1999. In addition, the church is collecting toothbrushes, toothpastes, vitamins, pain relievers and other medicines for distribution at the clinics. Any donations of supplies would be welcomed.

"It’s serious mission work," Morgan said. "Anyone who would consider going with us should pray long and hard about it. You’ll be in places you never imagined, see things you’ve never seen."

For more information, contact the Rev. Chris Morgan at Carr’s Hill Baptist Church, 884-9006.
Church tells Jesus’ story with Easter drive-through scenes

BY DENISE DEMAI
Time-News Staff Writer

According to Christian tradition, before Jesus ascended back to Heaven, he commissioned his followers to go and tell the story, spreading the news of his life, death and resurrection to everyone they meet, letting the whole world know he came to earth and died for their salvation.

The congregation at Carr’s Hill Baptist Church, just outside Brevard on U.S. 276 South, takes that commission seriously. This year, it told the 2,000-year-old story again — and not only told it, but presented it with live characters in biblical settings.

For the past seven years or so, the church has presented a Christmas drive-through, much like many other churches do each year. This year, the decision was made to focus on Jesus’ entire life and postpone the drive-through until the Easter season.

“The paramount reason for the change was that at Christmas, the other events haven’t happened yet,” said Ron Forester of Etowah, who was in charge of the sets for the drive-through. “At Easter, we can progress from his birth to the ascension.”

“The Cradle to the Cross” did just that. It was staged for three nights, Friday, Saturday and Sunday, April 3, 4, and 5, and involved 50 to 60 people actively working to make it happen.

“Everything was made by church members,” said the Rev. Chris Morgan, pastor of the church.

“We’ve had people building sets, making costumes, doing research. A group of ladies will be here those nights helping behind the scenes, fixing hot chocolate and coffee and feeding the actors. Some people gave donations as their way of helping. The whole church (some 170 active members) has been involved in one way or another. Lisa (Curro) made all the phone calls and had all the materials here for us to work with.”

As visitors turned into the church driveway, luminaries guided them to the scenes set up in the back of the church. Hosts met each vehicle and explained what would happen. Fliers were distributed which contained the Bible verses to be quoted during the presentation.

Participants were then requested to turn their FM radios to a designated frequency on which the story would be broadcast. As visitors drove past each scene, the broadcast told about what each scene portrayed and presented the scriptures accordingly.

The drive-through began with Joseph and Mary in the stable in Bethlehem with the baby Jesus. The manger was filled with straw and surrounded by sheep.

The next scene portrayed Jesus’ baptism in the Jordan River by John the Baptist. The riverbank was fashioned of reeds and grasses.

Scene three depicted Jesus walking on the water, one of his many miracles. The “disciples” were in a boat set upon the “sea” with Jesus walking toward them. Peter was outside the boat, trying to walk to Jesus, but was sinking because fear had overtaken him.

A sorrowful Jesus in the Garden of Gethsemane came next followed by an angry mob demanding the crucifixion of Jesus before the court of Pontius Pilate. The beaten Jesus stood before the royally robed Pilate, surrounded by “townspeople” of all ages shaking their fists in rage.

A weakened Jesus carried his cross to Golgotha in the next scene. His back bled from the beatings and followers fell in sorrow at his feet.

Luminaries then lit the way out of the parking lot, past another host who took prayer requests from visitors. Deacons and other members prayed inside the church while the drive-through was underway and counselors were on hand for visitors who felt they needed that ministry.

“Our main purpose for doing this is to glorify the Lord.”

THE REV. CHRIS MORGAN
Pastor, Carr’s Hill Baptist Church

Lifted against stark trees and a black sky was Jesus on the cross. The broadcast told of the malefactors who were crucified on either side of him and of the soldiers gambling for his clothes at the foot of the cross.

The next scene showed the empty crosses.

An empty tomb lit from within depicted Christ’s resurrection. The stark white against the black of the night reminded visitors of the scripture describing the scene Mary Magdelene and the other Mary found when they visited the tomb.

The final scene portrayed Christ’s ascension into the clouds. Scaffolding draped in black disappeared from view against the night sky as a spotlight lit up the ascending Jesus.

Luminaries then lit the way out of the parking lot, past another host who took prayer requests from visitors. Deacons and other members prayed inside the church while the drive-through was underway and counselors were on hand for visitors who felt they needed that ministry.

“Our main purpose for doing this is to glorify the Lord,” said Morgan. “Perhaps we can expose those who don’t come to church to the message of Jesus Christ. It is a nice opportunity for parents to talk to their children about what Christ did. It sets a visualization of what is in the Word.”
Churches Present Outdoor Nativity Dramas

Two area churches, Carr's Hill Baptist Church and Carson's Creek Baptist Church, held live outdoor nativity performances last weekend. Both dramas told the story of the birth of Christ through Scripture narration and song.

At Carr's Hill, visitors rode through the parking lot in the automobiles to view the seven scenes depicting events surrounding the birth of Christ. Church officials reported 438 cars drove through the church parking lot during the three nights of presentation.

At Carson's Creek, located in Connestee Falls, three characters dressed as angels, wise men and Mary and Joseph greeted guests as the story of the nativity unfolded before them.

Text and photos By David Phillips
A choir at Carr's Hill Baptist Church entertained visitors as they waited in line to view the scenes.
Historic Church

Carr's Hill Baptist Church located on the Greenville Highway, is one of the sites in Transylvania county selected to be on the historic properties list by the N.C. Dept. of Cultural Resources. (Times photo by Stella Trapp)
Church members dressed up in clothing from biblical times to re-enact scenes from the time of the birth of Christ, and also performed Christmas carols for a large number of area residents who drove through in their cars to see them. At right, members portray the shepherds with their flock, praying and looking to the skies.

The Journey Of A Lifetime
Members of the Carr's Hill Baptist Church of Brevard braved cold, windy conditions Sunday night to present the final night of their production, "The Journey Of A Lifetime" on the church grounds. At left, members portray Joseph and Mary with the Christ child. (Times photos by Mark Todd)
Carr’s Hill Observes Centennial

By Lynne Billings

Carr’s Hill Baptist Church observed its 100th birthday with a centennial celebration on Sunday, June 6. About 400 people attended the celebration at the church, which began at 10 a.m. and continued until 4 p.m.

The message at the centennial worship service at 11 a.m. was presented by the Rev. Keith Parker, worship service at 11 a.m. was presented by the Rev. Keith Parker, who spoke about “How God Acts in Time and History.”

The Rev. Charles Kay, who was interim pastor at the church, and the Rev. Dick Westbrook, new pastor of the church, also participated in the worship service.

There were two slide shows titled “Glancing Back: Reflection of the History.” The first slide show included a collection of things from the past, including minutes, pictures and an old pulpit.

The day was concluded with a service at 3 p.m. led by the Rev. Glenn Rogers. The theme of the service was “Carr’s Hill: A Place, A People, A Purpose, A Ministry.”

A historical sketch included in the bulletin for the service gave some of the background and beginnings of Carr’s Hill Baptist Church. The sketch was written by Parker. Parker also wrote a book titled “Carr’s Hill Baptist Church, a Beginning” which was published in 1974 by Brunner Press at Berea, Ky.

Parker states in his sketch that the church was probably organized in the late 1870s. “The first written record was in 1882 and describes a meeting in which the moderator, Rev. D.M. Beal, appointed delegates to the Transylvania County Sunday School Convention to be held in Brevard.”

The sketch states, “During the church’s early years, members met in various places throughout the Dunn’s Rock Community, primarily in school houses.”

The name of the church was originally Dunn’s Rock Baptist Church.

In about 1902, church members met in the Old Roundtop Schoolhouse for a series of evangelistic services. As a result of the revival, members decided to form their own church building. Carr Landreth, church secretary and member of the building committee, gave land on a prominent hill for the site of the new church. The hill had always been referred to as Carr’s Hill and the church was named in honor of her. She was ordained as a minister at Carr’s Hill Baptist Church.

For over a decade Parker has been a member of the faculty of the International Baptist Theological Seminary at Ruschlikon, Switzerland, where he taught practical theology.

He and his family have been on furlough in Brevard for the past year. When they return to Europe in the near future, Parker will be associate director for Europe for the Southern Baptist Convention, remaining in the same location.

His new position, however, will mean a lot more travel as he will share the responsibility for the work of the church in about 30 European countries, including both West bloc and East bloc countries.

It seems appropriate that the 100th birthday of Carr’s Hill Baptist Church coincided with Parker’s furlough so that he and his family could be present for the centennial celebration.

Members of the centennial committee, in addition to Parker, were Judy Reece and Kathy Padgett. Mrs. Reece and Mrs. Padgett were assisted by their husbands, Larry Reece and Ron Padgett.

An old photograph of church members standing in front of the Old Roundtop Schoolhouse. (Photo courtesy of Carr’s Hill Baptist Church)

An old photograph of the Rev. Finley Orr baptizing a new church member in the creek below the church. (Photo courtesy of Carr’s Hill Baptist Church)
Church Of The Week

Carr’s Hill Baptist Church Was Once Dunn’s Rock Baptist Church

By Bill Norris
Staff Writer

It is doubtful that any other church in this area has had more pictures taken of it, or has been painted by more artists than the old Carr’s Hill Baptist Church on Highway 276, the Greenville Highway, just several miles from Brevard.

Standing in a grove of trees atop a small hill with a beautiful cornfield stretched out below, Carr’s Hill more than typified a rural church that was the meeting place for believers to assemble and hear the word of God, meet their friends and relatives, and then have “dinner on the grounds”.

Now the members of Carr’s Hill meet in a brand new sanctuary that is only several years old. But the old church still stands, overlooking the mountains and the beautiful countryside of the Dunn’s Rock section as it has for more than three-quarters of a century.

County Commissioner Carroll Parks in, who is also a member at Carr’s Hill explained the necessity for the congregation to move from the old picturesque location to the new sanctuary just “down the road a piece”. “I was a member of the building committee that decided on the new sanctuary,” Parker noted. “And our reason for moving was really quite simple. There was just nowhere for cars to park there on the hill, and we just needed more room. Of course we still own the old sanctuary, and we hope to use it to use again in the near future. Presently, it is being used as a recreation facility for our young people. The old church was ideal when it was built around the turn of the century for handling a relatively small congregation that had come there on horseback or by horse-drawn buggy. But as the church membership grew and most everyone came to church in cars, we just had to have more room,” Parker smiled.

Carr’s Hill Baptist Church did not originate with that name. The group of believers in that section of Transylvania County organized in the early 1880s or perhaps late 1870s and called themselves the Dunn’s Rock Baptist Church. The first written records of that body were of a meeting held on Oct. 14, 1882, moderated by the Rev. B.M. Bean. He appointed delegates to the Transylvania County Sunday School Convention to be held in Brevard.

The membership met in various locations in the community during those beginning years, including the old Dunn’s Rock School. After seeking written permission from the trustees of the school for the use of the schoolhouse as a place of worship, the legal response appeared in the church minutes dated Dec. 4, 1883. It stated: “We the undersigned School Committee of Public School Number 14 known as Dunn’s Rock School House, do hereby grant to the Dunn’s Rock Baptist Church full, free, and undisturbed use of the said school house for divine worship, when it does not interfere with the public school taught in said house.”

Around the turn of the century, a building committee was organized to plan for a new and permanent structure. On Dec. 23, 1902, plans were laid out calling for a church building “forty feet by twenty-four feet.” Those plans were drawn by L.E. Powell, A. Carr Landreth, H.A. Orr and A.F. Jordan.

Landreth generously donated a plot of land and a large amount of lumber to construct the new church. That land was atop a prominent hill on his property that commanded a view of the community and the main road. The hill was appropriated known as “Carr’s Hill”. Dunn’s Rock Baptist Church had found a permanent home, and that night the membership voted to call their church “Carr’s Hill Baptist Church”, a name that it holds today. The Rev. W.L. Kurkendall was minister of the church during this change.

Over the years, the membership continued to grow, and expansions were added to the original structure. But finally, the old structure could no longer do the job, and the decision was made to give up the beautiful old structure atop the hill and relocate elsewhere where there was more room to grow.

In 1980, property adjoining U.S. 276 was purchased from Arthur Gillespie, and the move was under way under the leadership of the Rev. Glenn Rogers. But before the new sanctuary was completed, Carr’s Hill Baptist Church celebrated its 100th anniversary during a special service on June 6, 1982. The message was brought by the Rev. Keith Parker, who had grown up in the old church and was a missionary leader of the Southern Baptist Convention living in Switzerland.

The Rev. Dick Westbrook had just accepted the call to be pastor at Carr’s Hill, a position he still holds. In the past several years the church membership has more than doubled and now there are over 300 members there. Westbrook attributes this to the fine people who now make up that church roll. “I have never been associated with a more dedicated and hard-working membership than that here at Carr’s Hill. To those people and their leadership and guidance, I attribute the outstanding growth that we have experienced in recent years,” the Rev. Westbrook stated.

Groundbreaking was held for the new sanctuary in April of 1983, and the building was dedicated on Oct. 9 of that same year. The first service was held there on Oct. 16, 1983, with the Rev. Westbrook presiding.

Services at Carr’s Hill Baptist Church begin with Sunday school starting at 9:45 each Sunday morning, followed by morning worship at 11 a.m., Training Union at 6:30 p.m., and evening worship services at 7:30 p.m. Mid-week prayer services are held each Wednesday at 7 p.m.
Carr's Hill Baptist Church Was Once Dunn's Rock Baptist Church

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The new sanctuary of Carr's Hill Baptist Church was built in 1983. (Times photo by Bill Norris)
The New Carr's Hill Baptist Church

Dedication services and an open house will be held this Sunday at 3 p.m. at Carr’s Hill Baptist Church. The new structure is located on the Greenville Highway a short distance from the old church. Everyone is invited to attend. (Times photo by Steve Stark)
New Minister

Carr's Hill Baptist Church has called the Rev. Leo Doyle as pastor. Doyle began his ministry at Carr's Hill in November. His former pastorate work was with the Jedburg Baptist Church in Sommerville, S.C. Doyle, his wife, Patty, and son Daniel invite everyone be a part of the worship services at Carr's Hill.
Thanks To Carr's Hill Baptist

A big, "Thank You," to the members of Carr's Hill Baptist Church, located on Hwy. 276, south of Brevard. Their presentation of "Journey of a Life Time," a drive through presentation of the birth of Christ and the empty tomb, was, truly, a masterpiece of love and labor to everyone who viewed the dramatic story of Christ's birth and death on the cross.

Very few people know that Christ was a human being on this earth, born to a virgin to let us know that there is a God who governs this Earth; to let us know that a Holy Spirit will govern our lives if we allow that spirit to surround us.

Christ was born. Considered a radical, he was put to death. His image is fading from this troubled Earth. Thanks to Carr's Hill Baptist members for their successful efforts, in renewing our belief in the man who died to introduce us to God.

I, surely hope that the members of Carr's Hill Baptist Church will store all of the scenery away in a safe place and re-enact this, "Journey of a Lifetime" again at Easter time. Everyone should see it.

The only thing that I disliked about the whole performance was "The End." I wanted it to go on and on and on.

Nell T. Fagg
Cedar Mountain
April 7, at Carr's Hill Baptist Church. All young people are invited to a cookout at 5:30 p.m. at the church. Marvin will be at the meal to meet and talk with all present. The service will begin at 7 p.m., where combined Youth Choirs will be singing, and Marvin will be speaking. Everyone is welcome to attend.

The Rev. Ray Talley, a native of Brevard, will return home to preach revival services at Carr's Hill Baptist Church. He is a graduate of Brevard High School and Brevard Junior College. He then graduated from Clemson University and New Orleans Baptist Theological Seminary.

Talley, who previously served as associate pastor at Bent Creek Baptist Church, is presently pastor of Central Baptist Church, York, S.C.

Revival services will be April 8-13 nightly at 7:30 p.m. The public is invited to attend. A nursery will be provided.

Carr's Hill Baptist

Mickey Marvin, Los Angeles Raiders offensive guard, will be guest speaker at Youth Night during the "Good News America, God Loves You" Revival held at Carr's Hill Baptist Church, April 6-13. Marvin is a 1973 graduate of Brevard High School, afterward attending the University of Tennessee where he was named "All-American". He was then drafted by the Oakland Raiders, and moved with the team to Los Angeles, where he is presently playing.

Speaking to young people all over the Carolinas, Marvin inspires them to reach for success in their lives. He encourages them to balance Christian principles and moral standards to ensure that success.

Youth Night will be held Monday,
In a meeting on Feb. 16 of the Buildings and Grounds Committee of the Carr's Hill Baptist Church, the disposition of the old Carr's Hill church was discussed. A beloved landmark, the possible destruction of the building has been of concern to many Transylvanians.

The committee, however, has decided to recommend for a vote to be held by the congregation on March 1, that the building exterior be restored. Funding for the project would come from the church budget, special gifts, offerings and community contributions.

No recommendation will be made about the future use of the church at this time.

The church, which sits on a hill above the French Broad River, is located on U.S. 276 between Brevard and Cedar Mountain.
Carr's Hill Baptist Church
a beginning
CARR'S HILL BAPTIST CHURCH, A BEGINNING

By

G. Keith Parker

Edited by

Pat Parker Brunner
and
D. Carroll Parker

Published by

Brunner Press, Berea, Ky. 1974
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Recent associational publications show the beginning year of Carr's Hill Baptist Church as 1902. Its actual start as a group of organized believers was much earlier. The first members organized in the early 1880's or perhaps late 1870's and called themselves the Dunn's Rock Baptist Church. Their first written records describes a meeting held October 14, 1882. In that meeting the moderator, Rev. B. M. Bean, appointed delegates to the County Sunday School Convention to be held in Brevard.

In the early years the fellowship met as a small group in various places over the general Dunn's Rock township. The gathering of the folk was not inhibited by the long distances some had to walk or ride in wagons. Homes, schoolhouses and buildings of other denominations were used for early meeting places. For a brief period of time the school near the Island Ford crossing served as a center of meeting. After it burned, the old Dunn's Rock School that was located on the ridge below Mill Hill and above the present Dunn's Rock Church was used.

Some conflict apparently arose over the use of the Dunn's Rock schoolhouse in 1883. The deacons were commissioned to seek written permission from the trustees of the school for use of the house "as a place of worship and the transaction of all business connected with Dunn's Rock Church: as she were previously prohibited from holding her meetings at said place."
The legal response appeared in the minutes in this formal entry dated December 4, 1883:

We the undersigned School Committee of Public School Number 14 known as Dunn's Rock School House: Do hereby grant to the Dunn's Rock Baptist Church full, free and undisturbed use of the said public school house for Divine worship, when it does not interfere with the public school taught in said house.

Although a building committee had been set up in 1882, little progress was made in acquiring either a site or a building. The meetings, however, continued for some time in the Dunn's Rock school house and in July, 1887, another committee was appointed, this time to procure a location. The August business meeting asked that a pending decision on this be postponed until the next regular meeting day. Only urgent matters or more spiritual matters such as the election of deacons were usually considered on the "Lord's Day;" therefore, church conferences were usually held on Saturdays.

At some point around the turn of the century, the Dunn's Rock Church began to meet at the Poundtop School, a building which has since been renovated and serves now as a residence on Highway US 276 near the current church. Apparently this area was still considered to be within the broader Dunn's Rock Community. As the result of a series of meetings held at Roundtop by the pastor, Rev. W. L. Kurkendall, a deeper attachment for this particular part of the community came about. In that two-week period, (late
November and early December, 1902) 26 persons were received into the church by experience, six by letter and two by "restoration". This was the greatest influx of people in the more than twenty year history of the church and provided not only zeal for the Lord's future work, but also gifted leadership and talent. On December 23 in the wake of these evangelistic meetings, a building committee organized and laid out plans for church building forty feet by twenty-four feet. The plans were to be drawn up by L. E. Powell, A. Carr Landreth, H. A. Orr and A. F. Jordan. The latter three were apparently recent converts.

In the same pre-Christmas meeting, A. Carr Landreth, a new church secretary and member of the planning committee, generously donated to the church a plot of land and also a large amount of lumber. It was not far from the Roundtop School still within the Dunn's Rock community, and atop a prominent hill on his property. The hill commanded a view of the community and also the main road. It was known appropriately as "Carr's Hill". The Dunn's Rock Baptist Church had now found a home and on that night they voted to call their church "Carr's Hill Baptist Church." (Two nights earlier, they had decided to change the name of the church, but had not settled on a name.)

Frequently meetings were held throughout the following weeks concerning the milling of the lumber and the grading of the land. The original structure, which still stands, was built not by contract but essentially by the church members themselves. Those names listed as being on the 1902 building committee were actively involved in
the actual building of the structure from start to finish. These men were not alone in their efforts. This was indeed a community church and commanded a community effort.

But a church is not a building, nor a search for identity in a community, but a people of God. What then of those people?

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THE BEGINNINGS: A PEOPLE

In the genesis of most Christian fellowships who gather over the world there are many people and events behind the scenes who are never mentioned. This is probably also true in the history of Carr's Hill Baptist Church especially since the first two pages of the original Carr's Hill records have crumbled away. They apparently contained the names of the charter members in a list, for the end of the list is at the beginning of the intact page three, revealing members numbered 18-28. The earliest complete list of Carr's Hill members came in 1903 when the change in name and place came about.

Lay leadership in the early days was often in the hands of church clerks. Mr. Carr Landreth was very active not only in the physical gifts of land, money and effort, but also in his attention to the job of church clerk. After the Roundtop decisions, he sought to begin the "new" set of records and membership roll. He copied

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2 They are: Mary J. Cook; William and Mrs. Emma Aiken; Edward, Joseph and B. W. Henderson; Benjamin, Mrs. Benjamin and Lillian Landreth; and A. E. Allison.

3 A copy of that list may be seen in Appendix A. The spirit of the times is noted in the separation into male and female lists.

some of the later pages of the older Dunn's Rock records into the beginning pages of the newer Carr's Hill records.

Due to a brevity in their writings it is difficult to learn from the records much about the personalities of these clerks or of other lay leaders. However, certain names do reoccur on active committees and for deacon elections. (For example, the first building committee (1882) consisted of S. P. McCarrell, G. E. Mull, P. P. Raines, Jessie Hollis and W. P. Souther. McCarrell, Mull and B. W. Henderson were also appointed to the Sunday School Convention in Brevard. The above men and G. F. Neill, Joseph Henderson, Edward Henderson, Joseph Dunn and William Aiken also made up the pulpit committee for the year 1883.)

The pastor was a strong figure in these recorded meetings and served as moderator. There was, however, the tradition of yearly elections for a pastor (or pastors). A later section will deal with the ministry, but at this point, it should be noted that the lay leaders appeared to have control of the affairs of the church.

In September, 1884, the church apparently felt it needed at least two deacons. After examination by the Church and by deacons from the churches at Dunn's Creek, East Fork, Carson's Creek, Brevard, and Mount Moriah, William R. Moore and G. F. Neill were ordained as its first two deacons. The "presbyters" who presided were Rev. G. W. Brooks and Rev. J. W. Duckworth. In April of 1888 two more deacons were elected: James F. Wilson and F. L. Wilson.
These are just a few of the important actions taken by the early members of Carr's Hill Baptist Church.
"On the 22nd day of April 1883," the Dunn's Rock (Carr's Hill) Baptist Church unanimously adopted a church covenant that was presented by Rev. G. W. Brooks. That original covenant with its basic purpose reads in part as follows:

Having been as we trust, brought by Divine grace to embrace the Lord Jesus Christ, and to give ourselves wholly to him, we do now solemnly and joyfully covenant with each other, to walk together in Him with brotherly love, to His glory, as our common Lord. We do therefore, in His struggle engage, that we will exercise a Christian care and watchfulness over each other and faithfully warn, exhort, and admonish each other as occasions may require. That we will not forsake the assembling of ourselves together, but will uphold the public worship of God and the ordinances of his house. That we will not omit closet and family religion at home, nor neglect the great duty of religiously training our children and those under our care for the service of Christ and the enjoyment of heaven. That as we are the light of the world and the salt of the earth, we will seek divine aid to enable us to deny ungodliness and every worldly lust, and to walk circumspectly in the world: That we may win the souls of men. That we will cheerfully contribute of our
property according as God has prospered us, for the maintenance of a faithful evangelical ministry among us: for the support of the poor and to spread the gospel over the earth. That we will in all conditions even till death—strive to live to the glory of Him who both called us out of darkness into the marvelous light.

These beginning words spell out a very positive purpose for the existence and Christian ideals of the group. It is significant that they preceded the statements on the nature of the church, baptism and the Lord's Supper, for they specify the common bond in Christ and His service. The central theme is that the reason for existence is Christ, and all ideas are in that perspective. Several points are notable about these statements.

First, the pact was taken seriously as an actual covenant with each of the others in a response of joy. The Christian walk was a common one, done together with brotherly love, and only to God's glory, not to that of the individual. This reflected the corporate needs of the community as being met by each member. No hyper-individualism is seen here. It is also clear that the work was seen as "His struggle," and not as a retreat from the world into easy religiosity. Within that struggle, mutual concern and guidance was well spelled out in the call for a "Christian care" for each other. There was to be a kind of alertness portrayed in which the members were to be sensitive to each other. It did not spell out "sins", punishments or possibilities, but gave
an open biblical admonition to support one another, "as occasions may require."

They saw church attendance not in a legalistic manner, but as something vital to the daily walk. In the same fashion, strong emphasis was placed on private ("closet") and family religion. The Christian training of not only children, but also new Christians was seen as a "great duty" for they were "under our care." It is important to note that the purpose of that training was first for the service of Christ and then for the "enjoyment of Heaven." Thus, a dual aspect of religious worship, training and growth, was emphasized, seeing both home and public worship as vital.

The necessity of being living disciples in order to lead the godly Christian life is also emphasized. Because they were to be the "light of the world" and "salt of the earth", they made a covenant declaring to seek "divine aid" in facing the many temptations of the world and in winning others. There is no apparent neglect of responsibility to the needs of the whole man for one strong aspect of this mutual covenant is that of giving material support: "that we will cheerfully contribute of our property according as God has prospered us, for the maintenance of a faithful evangelical ministry among us." The meaning of that "evangelical ministry" is clearly defined as "The support of the poor and to spread the gospel over the earth." This basic twofold biblical thrust appears to be missionary in emphasis as well as antedating the recent controversies that have tended to separate "helping" fellow man from "winning" him.
The concluding commitments reaffirm a strong desire to abide in God's service: "... that we will in all conditions even till death—strive to live to the glory of Him who hath called us out of darkness into the marvelous light." The strong terms echo the spirit of Romans 8:38. Its terms also echo a covenant to be faithful in Christian striving until life ends. This implies, in other words, not only costing one his life, but also durability into old age.

To remind the members of their commitments and original purposes, the covenant was required to be read in church conference every three months. The other major elements of the covenant have to do with the nature of the church and the ordinances.
The Nature of the Church.

In light of the purposes originally set out in the first part of the covenant, it is proper that the concept or "doctrine" of the church be considered as a ministry. Certainly the aspects of mutual ministry, support, and outreach denote a concept of community Christian ministry. The covenant also defines their idea of the church in these simple words:

"We believe that a visible church of Christ is a congregation of baptized believers... associated by covenant in the faith and fellowship of the gospel... observing the ordinances of Christ."

Many biblical passages are cited or quoted in part to give reasons for the existence of such a group. (For example, Acts 2:41-42, 47; II Thessalonians 3-7; John 14; I Thessalonians 2-4; and II John 6.) The doctrinal statement is very simple, yet broad in its possible interpretations. It has four major points.

First, it is defined as "a visible church of Christ", which implies that they are or may be other visible churches and a so-called "invisible" church of Christ made up of true believers. In essence, it says in a positive way that they are commited to Christ but are not the only Christians in the world.
Secondly, they note that the congregation is made up of "baptized believers". Both words are important for believer's baptism was as important as baptism by immersion. In other words, they generally felt that a person should fully understand what commitments he made. Thus, adults who believed were immersed and (thirdly) were "associated by covenant in the faith and fellowship of the gospel." This covenant relationship to each other as well as to God was integral to a proper functioning of the church. It could not exist as a group of individualists working alone but only as an unity.

The final part of the brief statement of the church was that it would be "observing the ordinances of Christ" and that the "only scriptural officers are bishops, pastors, and deacons."

The Ordinances.

"We believe," the record says, "the scriptures teach that Christian baptism is the immersion in water of a believer in Christ." The major issue here may or may not have been the mode of immersion for there is a modifying clause to show the purposes of baptism: "To show forth in a solemn and beautiful emblem our faith in the crucified, buried and sovereign Savior with its effect in our death to sin and resurrection to a new life." Thus a high and meaningful concept of baptism is held that points it to a purpose in each person's own life. It is seen as a prerequisite to "the privilege of a church relation and to the Lord's Supper." As with other aspects, several scriptural references are quoted as authority.
The Lord's Supper statement is also simple but broad: "We believe the scripture teaches that the Lord's Supper is a provision of bread and wine as symbols of Christ's body and blood partaken of by the members of the church... to be preceded by faithful self-examination." These words lack negative connotations of exclusion which later affected some Baptist groups. In fact the records indicate that they shared communion with other churches in the county.

Because of the unifying and serious approach to these ordinances they were a part of the total ministry of the people. There is no sacramentalism (salvation-giving) seen in them, but this is not to say they were not very important to the church. Frequently the highest events mentioned were the baptisms and times of communion.

Church Officers.

As was mentioned in the covenant, the only scriptural church officers specified were "bishops, pastors, and deacons." (Phillipians 1:1, I. Timothy 3, Titus I). It is not clear from the statement whether bishops and pastors were the same or two different officers. In function, however, they appeared to be the same. The terms "presbyter" and "elder" were also used in reference to the pastor, especially in the ordination of deacons.

The pastor was important to the church function, but always subject to the yearly church election. He usually served as moderator, except at the yearly "preacher-election" period. Although in some periods (1880's) the church
tried to establish a yearly salary by pledges, it usually was subject to weekly collections. The latter was for many years from two to three dollars per week. The records indicate that the annual election of a pastor was not without its problems, however. Usually the pastor resigned, another moderator was chosen, and the election ensued, sometimes in his presence, sometimes with other "candidates" present also. In 1925 one preacher who was a potential pastor was present (as well as the previous one). The former wisely suggested that the church utilize the secret ballot as a better method of such elections. They did and the new man was elected.

Rev. G. W. Brooks was the first pastor mentioned and also the main guide for the formation of the church covenant. The first mention of his election (1882) also notes the election of B. W. Bean as pastor. It is not clear whether the two preached on alternate weeks or what, but at other times two pastors were noted. In fact, the day in which the church accepted the covenant and purposes, 22 April 1883, C. C. Freeman assisted G. W. Brooks, although the latter presented the covenant. J. W. Duckworth also assisted Brooks as a "presbyter" in the ordination of deacons. In like manner, in 1905 P. P. Orr was elected "elder" for the presbytery (church) for the deacon examinations.

Although there are periods of time missing in the records (most notably 1917-1920), there is evidence that several pastors led the church into
significant efforts. Several of these served at different periods, being called back several years after a former pastorate there. Only one ordination into the gospel ministry is recorded, that of Cleveland Reece. He apparently was licensed on June 11, 1922 and "ordained in full" on October 16, 1923. He preached his first sermon at Carr's Hill on June 18, 1922.

It is difficult to evaluate leadership capabilities of the various pastors, but some facets of their roles may be noted. One item is that throughout the entire period there were frequent guest ministers. More often than not, the pastor preached the evangelistic meetings, but invited others to share in Sunday services. In the year 1922, plans for a parsonage were begun, but never materialized. In 1923, a committee was set up to investigate the possibilities of a "new church" building. It is not clear if they meant an educational building or sanctuary. Probably more room was needed for both functions.

In the year 1923, Rev. Truett led the church to begin officially a practice of meeting on "every first and second Saturday at eleven o'clock and Saturday nights," in addition to Sunday services. This practice continued for some time.

5Those pastors who served from 1882-1927 were: G. W. Brooks, B. M. Bean, A. W. Beck, A. E. Allison, A. J. Manley, W. L. Kurkendall, T. C. Holsclaw, J. P. Owen, G. B. McCall, T. W. Truett and Carl E. Blythe. See Appendix D which gives a reconstructed alphabetical list of pastors to the present day.
It is not clear whether or not the Sunday services were on two other weekends, or all four weekends. In September, 1921, they had decided to "continue" the meetings twice a month. There seemed to be no issue of "seventh-day" worship, but rather of when people and pastor could best worship. The worship times varied considerably from week to week, a custom followed for hundreds of years by other Christian groups.

Perhaps the special meetings could be properly considered under the topic of leadership. In some of these meetings, several people made important decisions relative to becoming a Christian, being baptized or rededicating themselves. These evangelistic meetings played a very important part in the history of Carr's Hill and other southern Appalachian churches. This did not, however, decrease the pastoral role of the preacher, but rather intensified his personal relationship to the people, since he usually led these meetings. The meetings that brought in groups of converts did not overshadow the importance of those decisions made in regular church services.

Appendix C illustrates several meetings in which a number of persons made decisions of some sort. These are examples of personal as well as divine leadership and are given only because they represent significant numerical growth in the small church.

6These were later called "revivals". Many church groups were careful not to use the term "revival," thinking it was presumptuous. Men could plan meetings, only God brought revival.
Deacons were important leaders in the early Carr's Hill days, not so much as deacons but in their normal personal roles. No evidence is given that the deacons as a body assumed strongly authoritative leadership in matters of church government. The personal service of many natural leaders apparently led to their selection as deacons, or spiritual "servants" of the church.¹ As has been noted before these men were leaders throughout the early history of the church and some assumptions may be made that they also had some spiritual qualities to qualify them for deaconship as well. The church itself usually made final decisions on all matters and when the pastor was not moderator (as in an election) a deacon or layman served as moderator. It was not uncommon, also, to find a former pastor serving as more neutral "moderator pro-tem" in times of difficulty.

It is not clear from the records how early or how much the church felt strong mission outreach beyond the immediate community, but apparently in the 1920's interest increased. On September 23, 1923, Mrs. Holliday helped to organize a Woman's Missionary Union. Pastor Truett also spoke in behalf of the organization. In December 1926, the church under the leadership of Pastor Blythe voted to give one hundred dollars to Foreign Missions for the year 1927. Such a contribution is significant for depression days. The church was growing

¹The three groups of deacons noted as elected were: (September, 1884) W. R. Moore and G. F. Niell; (April, 1888) J. F. Hilson and F. C. Wilson; (December, 1905) H. H. Orr, E. C. Niell, L. A. Ashworth and A. C. Landreth.
in many ways and the relative isolation of the mountain community was breaking down with the increasing number of automobiles, et cetera. It would be untrue to the spirit and record of the church to say that mission outreach was not great prior to this. It is clear that they achieved a unique ministry even with very limited means and a limited area. The fact is that many local people not only made personal commitments to their God, but also established better relationships to other community members. This brings up the matter of discipline which will be considered next.

Discipline.

Perhaps no other area of American Christianity is more misunderstood than that of "church discipline," especially in churches that came out of the Frontier tradition. The very term "discipline" conjures up a great variety of images in the minds of every person, depending upon his background. At its best in early frontier days, church discipline was a means of coping with a great many social evils in a land where little else could control or check violence, immorality and the like. At its worst, it was personal judgement, legalism and self-righteousness. In any case, it had a place in the early American church as it did in the early Christian centuries (where it faced the same problems and abuses).

Within the context of a close community, discipline did serve as a kind of supportive ministry. It was ideally a means of helping a fallen brother in love and Christian care. It was to reconcile man to God and man to man. (Note the first part of the Carr's Hill covenant.) Christian fellowship
and worship within a family context were important to a man (or woman) and he had a responsibility to that Christian community. When he neglected that, he was reminded and, if not responding, excluded from the group until he "came around."

A number of actions are recorded in Carr's Hill records that might be considered in the broad category of "church discipline." Perhaps the most common disciplinary problem for Southern Appalachian churches during the nineteenth and early twentieth centuries was that of "immoderate" or "excessive" use of alcoholic beverages. There are a number of historical and cultural reasons for this. Carr's Hill also had references to such situations, though few in number. In the year 1923, one man was excluded "on account of him (his) being drunk and at his own request." In the year 1885, one man's "misconduct" brought a visit to the man by a committee. He came to the church to "make satisfaction" for his deeds.

The public confession to the church was a part of the discipline process. It not only served as therapy for the fallen one but helped draw the church family together in the redemptive process. In the year 1884, one man returned to apologize and confessed that he had "erred" by leaving the Baptist Church. Personal and theological issues were at stake in some cases. In 1924 one man publically confessed that he had not been converted when baptized and asked that his name be removed from the church roll.

One area of major concern was that of legitimate church participation, or in other words: what of those who did not take discipleship and
commitment seriously? Then, as in every age, there were those names on the books that had no relationship to the church. For many it was a theological problem, since the implication was that church membership was equal to salvation if being "on the book" was all that mattered. In this forty-five year period various measures were taken to deal with this problem. In 1890 an entirely new "re-registry" of names was undertaken. Every member was to re-register personally within two months or be dismissed from the books. In October 1922, fellowship was withdrawn from five persons for non-participation and a committee was set up to see all those who did not come or financially support the church for the next four months. In 1923, they decided to call the roll once monthly.

Another related problem was apparent in the transfer of memberships or writing or "blank" church letters. On October 12, 1912, they decided to put a time limit on church letters by stating therein that it was "good for ninety days." Such would encourage persons to associate with another group and would not encourage an idea of salvation by a slip of paper. The report to the 1906 Transylvania Association gave not only 73 total members (29 male, 44 female) but also the number baptized, dead, dismissed, excluded and restored. Such reporting illustrates the normalcy of discipline in this period.
Any attempt to describe the nature of the beginnings of Carr's Hill Church through the use of historical records brings forth a few observations. Some are implicit in the sections above. Others are mentioned here to draw an overall interpretation of the materials and history. In a sense, several lessons of a practical and of a spiritual nature can be learned.

Firstly, the importance of record-keeping is well illustrated in any organization such as this. Not only does it keep business matters going much more smoothly but also serves as a touch-stone with a church's history in order to evaluate its purposes and direction. There are, admittedly, great limitations to church minutes imposed by the persons writing them (as well as incomplete records, et cetera). For the most part, the Carr's Hill records avoided lengthy description (or even adjectives). Only the "bare facts" were given illustrating a striving for objectivity on the part of the clerk. It is unfortunate, however, that more complete information was not given about new members and pastors. As is usually true for small, close groups such as this, minutes were recorded primarily for the next meeting or for associational records. Everyone in each generation knew the persons mentioned. But as each church generation passed on, more was forgotten and less was known about the people and actions of the church. It is, therefore, advisable to keep future generations in mind when writing minutes. It is also important to preserve all the records.
Secondly, it may be observed that the change of the church's name from Dunn's Rock to Carr's Hill seemed appropriate enough for the situation. It had been a community church and had searched for a home of worship for many years. In the wake of the great revival, Carr Landreth's generous gift of land, as well as materials and work was well accepted. The name chosen was a geographic one, and seemed only proper for the occasion. The Dunn's Creek Church was the nearest sister fellowship and already bore the prominent family name, Dunn. Some members of the Dunn family were members of the Carr's Hill group and had no apparent objection to the change. The group was not a family church, either "Dunn" or "Landreth." No great issue is to be made of the point except that there was a definite continuity and the early Dunn's Rock and Carr's Hill groups were the same.

Not only did the fellowship have the courage and enthusiasm to set a name and "home" for their ministry, but also they were flexible in their approach to times for worship. The important thing was clear: they needed worship, and no preset pattern would prevent changes. Just as the early New Testament church moved worship times around (and met even before daylight on the first day of the week for many years), the Carr's Hill group was flexible to the needs of the people and pastor. This bears evaluation in the current day of shift-work, weekend labor, and vacation time that may prevent the eleven a.m. Sunday times from being the best for all. How can the real needs of

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8It could have just as easily have been called Landreth's Hill, Wilson's Pasture or Dunn Community Church.
God's people (and the community) best be met? Is the Church of Christ for its own good alone or does it have a specific task to perform in the world? In performing that task will it be flexible enough to change when necessary and when led by the Spirit?

A fourth observation is made in noting the repeated use of the words "met in love and fellowship." Even when little else was mentioned about the early business meetings, this notation was made. Just how accurate it was would be impossible to assess now so many decades later. However, it does point out how important it was to the early founders that the spirit of Love prevail, and that true Christian koinonia, fellowship, should occur even in business decisions. The moving of the business meetings to times other than worship (such as Saturday afternoons) not only illustrates the attempt not to hinder the worship mood, but also a dedication on the part of the folks to preserve love through unity. The question should be raised in every generation of Christians as to how real the love is within a fellowship. True Christian love and fellowship cannot be forced upon a church or it becomes superficial. It comes as a natural result of the indwelling Spirit, the Christian growth process, and sincere effort.

Closely related to the meetings "in love and fellowship" is the matter of discipline. When one brother erred or two were at odds it affected the entire fellowship and the community witness. If Christian discipline could be seen in a more positive way today, perhaps a renewal of Christian fellowship would come about. When people really
care about those around them, hurt when they hurt, laugh when they laugh, they support each other. To face a brother's adversities should not deny his individual Christian freedom. In the modern age, as in every age, Christians must rediscover the caring aspect of the Gospel. They must be willing to run the risk of, and yet not succumb to, falling into legalism or witch-hunting. To learn to accept people where they are and to gently lead them where God calls should be an integral part of the ministry of each Christian group in every community. It may be that past abuses of discipline and evangelism have led many to become "gun-shy." In any case, Christians cannot afford to neglect vital areas of the Gospel for such reasons. Another such example might be that of "social Concern." Abuses of this have frightened some Christians in recent years and they haven't the courage to act in situations where their scriptural or Christian conscience leads them.

A glance at the Carr's Hill covenant can help us to see the biblical concern the founders had for their fellow man. The supportive reconciling ministry of the fellowship itself, the outreach for others, and the concern for the whole man are quite apparent. As is evident from the discussion above the most impressive part of the minutes was the covenant drawn up by the early leaders. It would be excellent for any Christian group to study carefully and attempt to be directed by both the Spirit and letter of that covenant. Its biblical insight is profound; its Christian direction is excellent.
APPENDIX A

Members of Carr's Hill Baptist Church 1903

Male

1. Charley Hampton
2. O. N. Jordan
3. J. H. Allison
4. Willie Wilson
5. Eugene Ashworth
6. Hanford Landreth
7. Spencer Kurkendall
8. B. A. Ashworth
9. L. R. Staton
10. A. D. Staton
11. O. A. Powell
12. H. A. Orr
13. H. L. Allison
14. W. H. McKelvey
15. Americus Heath
16. Fred Jordan
17. D. L. Thrift
18. H. H. Kurkendall
19. A. C. Landreth
20. G. J. Jones
21. W. S. Staton
22. P. M. Fowler
23. Henry Roads (Rhodes?)*
24. Sherman Staton

Female

1. Lillie May Orr
2. Matilda Orr
3. Elisbeth Heath
4. Frances Landreth
5. Annie (Annie) Balard
6. Lillie Fowler
7. Lillie Wilson
8. Athalinda Heath
9. L. Landreth
10. Marie Pease (Peace?)
11. Bill(e) Allison
12. Delie Powell
13. Florida Allison
14. Rachel Thrift
15. Athalinda Morgan
16. Easter Landreth
17. M. J. Jones
18. Hattie Staten
19. Sophy (Sophia) Ashworth
20. Mary Ann Staten
21. Neomi (Naomi) Fowler
22. Mary Roads (Rhodes?)
23. Sallie Allison
24. Abie (Abby) Roads (Rhodes?)
25. Florence Neill
26. Sarah N. Thrift

*In some cases it was difficult to read the correct spelling from the original handwritten copy. Another possible spelling is indicated by (  ).
APPENDIX B

First Major Roll Book
(Names in Order as Recorded)

L. A. Ashworth
Sophia Ashworth
Irene Ashworth
Zilphy Ashworth
Eugene Ashworth
Allis (?Alice) Allison duplicate?
Allis (?) Allison
Paul Aiken
Hatty (Hettie?) Allison
Airfill (Orville?) Allison
H. L. Allison
Florida Allison
Carl Allison
Irene Allison
Madison H. Allison
Bessie Allison
J. H. Allison
Billy Allison
Mary Allison
Odeller Allison
Eva Allison
Minnie Allison
W. P. Allison
Sallie Allison
Bonnie Allison
Neola Allison
Sallie Allison
W. H. Allison
May Juria Allison
Oat Allison
Charley Bryson
Harriet Bryson
Mrs. Josie Galloway Thrift
Onie Ballard
Sallie Barnett
John Clayton
Bessie Compton
Ernest Collins
Frank Collins
Eddie Collins
Joe Galloway
Laura Galloway
Ider (Ida) Garren
Henry Garren
Alice Gray
Ader (Ada) Holden
Mandy Holden
Americus Heath
Athalindee Heath
Charley Heath
Willie Heath
L. B. Heath
Elsie Heath
Elisabeth Heath
Lula Heath
B. W. Henderson
Nute (Newt?) Heath
John Holdin
Charly Hampton
Guy Holden
Ila Holden
Cora Hogsed
Minnie Hogsed
Addiw Hogsed
Nora Lee Hogsed
Dora Hogsed
Mrs. Neal S. Holden
Ethel Holden
Ernest Holden
J. Jones
M. J. Jones
Agustus (Augustus) Jenkins
O. N. Jordan
Fred Jordan
Jular (Julia) Jordan
A. C. Landreth
Ester Landreth
Frances Landreth
Hanford Landreth
Laura Landreth
Etta Landreth
Fred Landreth
Ralph Landreth
T. B. Lane
Rachel Lane
Jane Lane
Rosa Lane
Nancy Mury (Murray)
Ellen Mury (Murray)
W. H. McKelvey
Ophelia McKelvey
John McKelvey
Sam McKelvey
Harry McCall
Clarisy McCall
Gilbert McCall
Bertha McCall
Rosey McCall
Lewis Moore
Donnie Moore
Dennie Moore
V. C. Moore
Edda (Eddie) McGaha
Mollie McGaha
Welden McGaha
Thurmo McGaha
Philip McGaha
E. C. Neill
Florence Neill  
J. R. Neill  
Louise Neill  
Mattie Neill  
Willie Neill  
Loe (Lo?) Neill  
H. A. Orr  
Matilda Orr  
Billie May Orr  
Claruw (Clara) Orr  
Charley Orr  
Mrs. Charley Orr  
Alcova Orr  
Walter Orr  
O. A. Powell  
Delia Powell  
Marie Pease (Peace)  
Mrs. Gane (Jane) Powell  
Clyd(e) Pittman  
Minnie Pittman  
Van Pres(s)ley  
Harriet Pres(s)ley  
Kush Perry  
Ila Perry  
Mrs. James Person (Pierson)  
Abie (Abbey) Roads (Rhodes?)  
Mary Roads (Rhodes?)  
Henry Roads (Rhodes?)  
Laura Roads (Rhodes?)  
Bunyan Ranes (Raines)  
Callie Raxter  
Claudia Raxter  
Namie Raxter  
Flor(e)nce Raxter  
Floy Rax(t)er  
Azille (Azelle) Raxter  
Fait (Fayte, Fayette?) Raxter  
Clif(f)ord Raxter
J. H. Raxter
Eleree (Ellarhee) Raxter
Oscar Raxter
Hester Raxter
Coria Mae Raxter
W. L. Ray
Sherman Staton
A. D. Staton
L. R. Staton
Henry Staton
Hattie Staton
Annie Staton
Mary Ann Staton
Iler (Ila) Salt(e)r
Fleet Shipman
Lewis Sentell
D. L. Thrift
Rachel Thrift
Sarah M. Thrift
Elza Thrift
Asile Thrift
Mrs. Josie Calloway Thrift
Jam(e)s Thrift
Benney Thrift
W. P. Wilson
Mary Wilson
Georgia Wilson
Elmina (Elmira?) Wilson
Ader (Ada) Wilson
Ellen Wilson
Lillie Wilson
F. L. Wilson
Davey Wilson
Cosene Wilson
Odllee Wilson
Louilin (Louislyn?) Wilson
Linel (Lionel?) Wilson
Willie Wilson
Louislyn Wilson
Audrey Lee Wilson
Lucille Wilson
Ernest White
Glad Whitmire
Mattie Whitmire
Rush Wilson
Nellie Wilson
APPENDIX C

New Members From Early Carr's Hill Meetings

Nov., Dec., 1902 (Rev. W. L. Kurkendall)

Experience

Charles Hampton
B. N. Jordan
Willie Wilson
Eugene Ashworth
Hanford Landreth
Spencer Kurkendall
Lillie May Orr
Elisabeth Heath
Frances Landreth
Onie Ballard
Lillie Fowler
L. A. Ashworth

A. D. Staton
O. A. Powell
H. A. Orr
H. L. Allison
W. H. McKelvey
Americus Heath
Lillie Wilson
Athalinda Heath
Laura Landreth
Marie Peace
Florida Allison

Restoration

Matilda Orr
John Allison

Letter

Bill Allison
Delie Powell
D. L. Thrift

Rachel Thrift
Hal Kurkendall
Athalinda Morgan

Sept., 1905 (Rev. T. C. Holsclaw)

Experience (& Baptism)

Julia Jordan
Victory Moore
Bonnie Allison
Deller (Della) Allison
Etter (Etta) Landreth
Corene Wilson
Carl Allison

John Clayton
Mary Wilson
John Holden
Rual Akin
Bertha McCall

Augusta Jenkins

Aug., 1909 (Rev. A. J. Manley)

Experience (& Baptism)

Irene Allison
Ellen Allison
Irene Ashworth
Corene Wilson
Henry Garren
Aden (?) Holden
Wilton Orr
Louis Morgan
Frank McCall

Ader (Ada) Wilson
Ider (Ida) Garren
Mandy Holden
John McKelvey
Charley Heath
Rosie McCall
W. H. Allison
Charley Bryson
Bunyan Raines

Nov., 1911 (Rev. E. Allison)

Experience & Baptism

Fleet Shinman
Lewis Moore
Guy Holden
Oat Allison
Louislyn Wilson
Audrey Lee Wilson

Lucille Wilson
Mattie Neill
Callie Raxter
Cora Hogsed
Ila Holden
February, 1913 (Rev. E. Allison)

Experience & Baptism

Willie Neill
Leinck (Lynch) Moore
Sam McKelvey
Fate (Fayette) Raxter
Madison Allison
Lionel Wilson
Willie Heath

Eddie McGaha
Ellarhee Raxter
Arbell Allison
Nello Allison
Aslee Raxter
Lowie Neill

Aug., 1915, Feb., 1916 (Rev. E. Allison)

Experience & Baptism

L. B. Heath
Mamie Raxter
Elsie Heath
Floy Raxter
Donnie Moore
Lula Heath
T. B. Lane
Gus Morgan
Gilbert McCall
Minnie Hogsed
Ernest White
W. L. Ranz (Raines)
Alice Gray

Dewey Moore
Elsy (Elzie) Thrift
Asile Thrift
Ena Allison
Florence Raxter
Bessie Allison
Mrs. Lane
Minnie Allison (Letter)
Clifford Raxter
Harvey McCall
Nute (Newt) Heath
Philip McGaha

Sept. 1922 (Rev. S. B. McCall)

Experience & Baptism

Alton Holden
Edgar Galloway

Arbell Allison
Paul Jones
Harry Galloway
Nancy McKelvey
Lillie Paxter
Taft Paxter
Margie Whitmire
Jessie Tinsley
Marie Allison
Bessie Peirson

Bertha Thrift
Mildred Thrift
Porter Tinsley
Hubert Batson
Cleo Garren
Levada Orr
Hettie Hogsed
Walter McGaha
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<tr>
<td>5.</td>
<td>Brooks, G. W.</td>
<td>17.</td>
<td>Reece, Cleveland</td>
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<td>Collins, Clyde</td>
<td>18.</td>
<td>Rogers, Glen</td>
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<tr>
<td>12.</td>
<td>Mahaffey, &quot;Bud&quot;</td>
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Jan. 21st, 1888.

Harris' Rock Church met in fellowship, and had sermon by Rev. W. L. Beck.

Jan. 18th, 1888. It was moved and seconded that a search be made to find a successor to Peter Wilson being now 85 years of age. The Moderator appointed 5 delegates to the Synod Meeting to be held on the 18th, 19th, and 20th inst. The delegates appointed were E. F. Scott, W. H. Nichols, and A. W. Beck.

Moved and seconded that the church elect a pastor, the present pastor having previously resigned, his resignation being accepted.

Rev. W. L. Beck being elected, refused to accept the pastorate, insisting he could not make some arrangement to come to answer by next Sabbath.

Moved and seconded to adjourn.

F. L. Wilson, C. C.

James A. H.,

fellowship.

had sermon by Rev. W. L. Beck.

Moved and seconded to adjourn.

F. L. Wilson, C. C.

1888. Moved and seconded to adjourn. It was moved and seconded that at the next meeting one or more deacons be elected.

Suggestions made by the brethren that some action be adopted relative to the subject of the pastor's salary.

Moved and seconded to adjourn.

A. W. Beck, Mod.

F. L. Wilson, C. C.
Dec 23

We the Building Committee met at the Land & Title office and was organized assuring that W. L. Knick be Chairman of the Committee and A. E. Lendrith, Secretary.

The Committee ready for business having before the society is the issue of the new Church house and second that the site be as Failours sought 40 ft. north 21 ft. high. 24 ft. square is selected that it terminal home rate and sent out. Square is selected and a Committee authorized to draw plans for the Church, names as follows:

A. E. Lendrith
A. G. Jordan
R. E. Vaal

Moved and seconded that the Church be built on a plot of ground donated by A. E. Lendrith.

W. L. Knick in balance, C. F. Banks, Church meeting, 30, 1907.

W. L. Knick in balance, A. E. Lendrith, C.
June 11, 1922.
Church: Carrs Hill Baptist Church.
Met: had sermon by pastor Sunday night.

Rev. S. B. McCall Moderator
E. C. Allison Clerk

June 18, 1922.
Church: Carrs Hill Baptist Church.
Met: had sermon by Brother C. Reese who was ordained as a preacher by Carrs Hill Baptist Church June 11, 1922.
Collection for pastor $5.30.

Rev. S. B. McCall Moderator
E. C. Allison Clerk

July 2, 1922.
Church: Carrs Hill Baptist Church.
Met: had sermon by pastor. The church set Saturday night 2 weeks following to hold Church conference. Collection for pastor $6.30.

Rev. S. B. McCall Moderator
E. C. Allison Clerk
Sept 25, 1923
Carrs Hill Baptist Church
The pastor and Rev. E.T. Leeford started a meeting Monday Sept 25th 1923 and lasted until Monday night following Oct 2. With 50 conversions 20 of them to be Baptised on the next third Sunday. The ones to be Baptised were: Alton Holden, Edgar Galloway, Harry Galloway, Nancy McMulley, Lillie Raxter, Taft Raxter, Margie Whitmore, Jessie Tinsley, Marie Allison, Bessie Person, Arbell Allison, Paul Jones, Bertha Thrift, Mildred Thrift, Porter Tinsley, Herbert Batson, Cleo Larkin, Leavada Orr, Hettie Hopkins and Walter McFarland.

Collection for Rev. E.T. Leeford $31.00 Collection for pastor $7.40
Rev. E.B. McCall Moderator
E.C. Allison Clerk
Ladies Hill Baptist Church
Mete in Conference Oct. 14 1922
and the following business was passed on with draw
fellowship from Lillie Toulhe, Walter Person, Lenard Heath,
Charlie Heath and Rush Wilson and James Thrift
made an enrollment to charges
and it was agreed to write to those members left on the
old church book in regard to their membership. And
made a ruling in the church that after 4 months
for investigation members
not recognizing the church by attending or by support
and appointed a finance committee on pastor salary for
past year committee were
Edith Batson, L.E. Bagwell,
Currene Batson and Ellen
Allison. Done by order of
Church this 14th day of
Oct. 1922

Rev. A.B. McCall Moderator
Eli Allison E. Clerk
Cardinal Hill Baptist Church

Oct. 6, 1923

E. C. Allison, Clerk

Notices about the church:
- A committee to be appointed to build a new church, to consist of J. R. Ford, E. C. Allum, and C. M. Moore.
- The pastor, Rev. R. A. E. R. R. (R. R. R.), was announced to be ordained on the 10th of Oct.
- Collection for pastor, $14.00.

E. C. Allison, Clerk
CHURCH COVENANT

Having been as we trust, brought by Divine Grace to embrace the Lord Jesus Christ, and to give ourselves wholly to Him, we do now solemnly and joyfully covenant with each other, to walk together in Him with brotherly love, to His glory as our common Lord.

We do therefore, in His struggle engage, that we will exercise a Christian care and watchfulness over each other and faithfully warn, exhort, and admonish each other as occasions may require;

That we will not forsake the assembling of ourselves together, but will uphold the public worship of God and the ordinances of His house;

That we will not omit closet and family religion at home, nor neglect the great duty of religiously training our children and those under our care for the service of Christ and the enjoyment of heaven;

That as we are the light of the world and the salt of the earth, we will seek divine aid to enable us to deny ungodliness and every worldly lust, and to walk circumspectly in the world that we may win the souls of men.

That we will cheerfully contribute of our property as God has prospered us, for the maintenance of a faithful evangelical ministry among us, for the support of the poor, and to spread the gospel over the earth;

That we will in all conditions even till death strive to live to the glory of Him who both called us out of darkness and into the marvelous light.
We believe that a visible church of Christ is a congregation of baptized believers, ... associated by covenant in the faith and fellowship of the gospel. ... observing the ordinances of Christ. ... The only scriptural officers are bishops, pastors and deacons.

We believe the scriptures teach that Christian baptism is the immersion in water of a believer in Christ. ... to show forth in a solemn and beautiful emblem our faith in the crucified, buried and sovereign Savior with its effect in our death to sin and resurrection to a new life. ... We believe that it is prerequisite to the privilege of a church relation and to the Lord's Supper.

We believe the scripture teaches that the Lord's Supper is a provision of bread and wine as symbols of Christ's body and blood partaken of by the members of the church. ... to be preceded by faithful self-examination.

This covenant to be read in conference every three months.

Adopted on the 22nd day of April, 1883.