

Franklin Report of April 1944

The first of the four columns of text on the left page of the newspaper clipping. The text is dense and appears to be a formal report or news article. The first line of the first column is partially obscured by a small white label in the top left corner of the image.



A small line of text below the photograph, likely a caption or credit line. The text is too small to be legible.

Brassfield Baptist Church Included In Historic Register

Brassfield Baptist Church has been entered in the National Register of Historic Places, deacons of the church were notified in October.

The letter of notification, along with a certificate, came to the board from William S. Price Jr., state historic preservation officer, after a period of consideration that had lasted almost six months. The nomination was presented to the state professional review committee in April, and the entry was effective as of August 31.

The registration form describes the church building as the oldest in Granville County. Built in the 1840's in Greek Revival style, the two-story rectangular structure has a heavy timber frame, beaded weatherboards on the gabled front entry, which is topped with a triangular pediment filled with flush boards. The formal description notes that the pedimented porch which protects the double-doored, centered entry is not original, but an addition dating from a period

of restoration in the 1950's, but says that the sanctuary "retains the earliest and finest intact interior of any non-residential building in the county."

"At the main floor," the description continues, "the original high-backed wooden pews are still in place, including the partitions that once separated male and female parishioners." Also mentioned are the octagonal handrails on the stairs leading to the former slave gallery.

The form notes that the first reported alterations to the church were a new coat of paint, an interior cleaning and the installation of a tin roof in place of wood shingled, all in 1887. Further alterations in the 1920's removed the front half of the gallery and a flight of outside stairs. Memorial windows were installed in 1937, two Sunday School rooms were added in 1956, and a rear wing, in 1967.

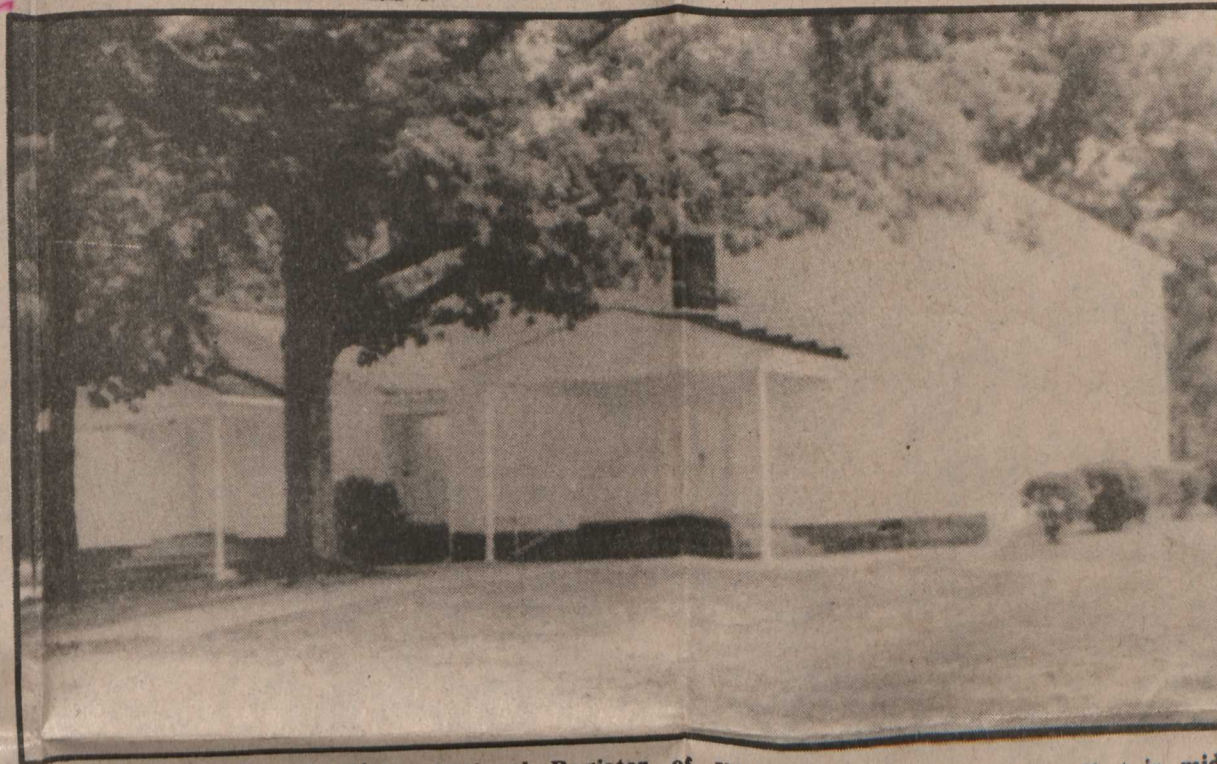
In a statement of the historical significance of the property, the

registration form details the church's acquisition of the four and 3/4 acre tract on which the building stands. The church itself was officially constituted August 23, 1823, as Brassfield Baptist Church. Its meeting place was a building recently built for that purpose on an acre of land which had been leased by the commissioners of a multi-denominational group from George Brassfield and Mary P. Clement in 1805. The church grew rapidly in the 1840's and acquired the title to the land on which the new building--the present church--was built. One acre was deeded to the congregation for "natural love and affection" by Caleb Brassfield, and the church purchased an additional three and one-half acres from Anthony Clement, the son of Mary B. Clement, for \$7 the following year. The church paid John P. Lawrence \$5 for another 3/4-acre tract in 1870. The total acreage was reduced slightly by changes in the way the roads ran, and the original acre is now a part of the church cemetery.

The present building is believed to have been built between 1841--the date of Caleb Brassfield's gift of land--and 1846, the date after which complete church records, which make no mention of the construction process, were maintained.

The congregation, the registration form notes, doubled in size between 1838 and 1840--from 41 to 82 members. The membership in 1885 included 45 black members, who were, however, required to sit in the balcony reached by the outside stair. By 1888, the total membership was 201.

Inclusion in the register does not



CITED--Brassfield Baptist Church has been included in the

National Register of Historic Places. The church received a

certificate to that effect in mid-October.

prevent the church from doing with the building as it sees fit, but Price requested in his letter that the Division of Archives and History of the North Carolina department of Cultural Resources be notified of any change in ownership or any major alterations in the property.

"We appreciate your efforts and your cooperation in preserving the best of our past for posterity," he said.

The National Register, he said, has been called "a roll call of the tangible reminders of the history of the United States."

Other old church buildings in the county, the form notes, include a part of an Amis Chapel Baptist Church building dating from 1855, but now used as an outbuilding, and Salem United Methodist Church, which was

nominated for the National Register

but was built in 1860-1861.

Brassfield - 1823

Granville

FLAT RIVER

1823 - Const. 30 Ag.

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Brassfield Baptist Church withstands time

By KRISTINE FORREST

Among the many churches in Granville County stands one with a vast history stored away within its weathered white walls.

Brassfield Baptist Church, located on Hwy 96 in Wilton, has been in existence since 1823. It was originally established by Zachariah Allen, James Weathers and William Worrel, and has been witness to year after year of religious faith.

The church was first ordained as a multid denominational meeting house and was leased from George Brassfield and Mary Clement. Title to the land was later given to the members of the church in the 1840s.

The first building was allegedly erected on a plot of land lying between the Neuse and Tarborough Roads. This acre is presently on the north end of the church property and is now the site of the cemetery.

No one knows exactly when the original building was built, but it is widely assumed construction took place in the early 1840s due to the style of the building, which was popular during that time.

According to Rev. Thomas Edwards, the church's historical value means few things either inside or outside the church can be changed.

"We can only do things like putting in new carpet or replacing the organ," Edwards said. "We can only do general maintenance work."

Several changes have been made over the years, however. For example, the interior was restored in the 1950s. Also added to the building were stained glass memorial windows, which were put in place in 1937.

The structure, according to *Heritage and Homesteads*, is "architecturally significant as the county's finest and least altered non-residential example of the [Greek Revival] style."

The careful preservation of the church is reflected on the inside, however, as the old, dark wood and original pews remain intact.

Although the war years brought destruction to many buildings in

the South, the Brassfield Baptist Church remained intact and strong. However, money was tight and as a result, mission work became scarce.

The Civil War also affected education in the South. According to *A History of the Brassfield Baptist Church*, which was written for the church's 160th anniversary:

"North Carolina had a relatively good public school system which fell to pieces during the war and its aftermath. In order to fill this void, education came under the patronage of the churches and the location of the little red school-house near the house of worship became a familiar sight."

Since Edwards has only been with Brassfield Church for one year, he said coming to a church with so much history is interesting but can be a little intimidating.

"I am both impressed and fascinated with the history of this church," he said. "Many of our members have been attending church here their entire lives."

Garland Catlett has been a member of the church for almost 70 years, but said things haven't changed drastically. The church structure has remained constant over the years as well as the fellowship of the church members.

However, Mabel Harris, who has been a part of the church for 50 years and is one of the oldest members, has a different opinion.

"I've been a member of the church since I was a child, and it has really changed a lot," she said. "I remember when the slaves had to sit in the balcony, and we later had our Sunday School classes up there in the early 1900's."

The inside of the church, with its dark wooden pews and pulpit, is enough to bring back years of old memories. In fact, the pews still have dividers running down the middle of them where women were not allowed to sit with the men.

Women, in fact, did not play a significant role in the church until well into the 20th century, according to Edwards. It wasn't until 1875 that women were allowed to vote in calling a pastor. They were also not allowed to hold positions

of authority in the church until several years later.

Likewise, black members of the church faced even more of a struggle.

Slaves were required to sit in the balcony of the church, high above the white congregation. However, black church members made up a significant portion of the congregation, with 45 members in 1855.

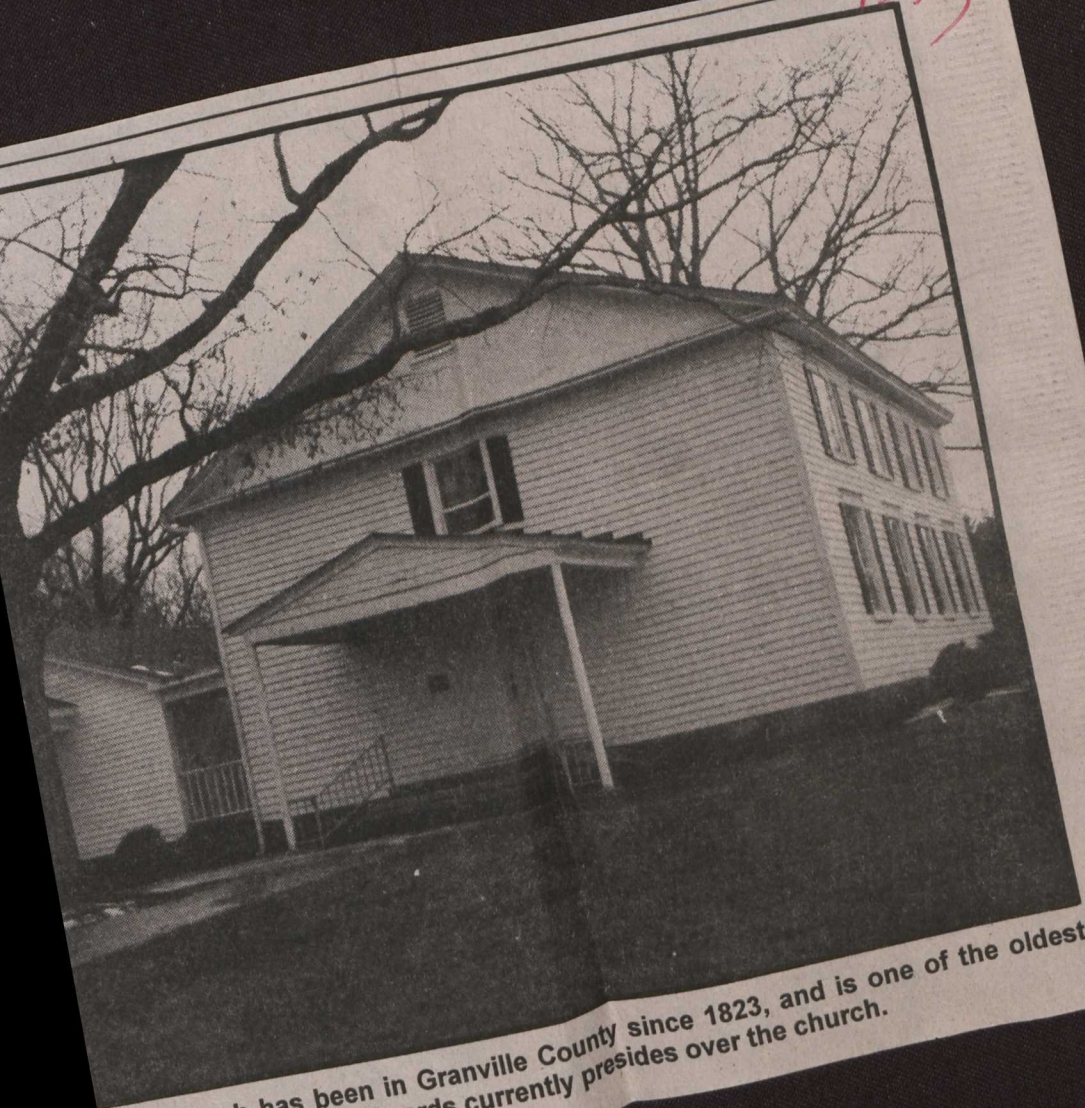
The black members of Brassfield Baptist Church, however, eventually decided to form their own church, and moved their congregation down the street. After the Civil War, they formed Rock Spring Baptist Church near Grissom. That church still exists today.

Although the Brassfield Baptist Church has been through countless changes over the years, the dedication of its members has remained constant.

"I've never seen members at a church have such respect and love for one another," Edwards said. "The members here practically breathe for each other."



Brassfield Baptist Church has been in Granville County since 1823, and is one of the oldest churches in the area. Rev. Thomas Edwards currently presides over the church.



Baptist Church has been in Granville County since 1823, and is one of the oldest in the area. Rev. Thomas Edwards currently presides over the church.

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**BUTNER-
CREEDMOOR NEWS**
CREEDMOOR, N. C.

OCT-23-80



The men of Brassfield Baptist Church have built this new 1447 square foot parsonage practically by themselves. The church's major building expenses have been for materials only, since the members have been providing the labor. The Brassfield ladies have been

helping by bringing lunch to the men while they work. The brick house, which is the first parsonage this church has ever owned, was begun in June, and it will soon be ready for Brassfield pastor Tom Langston and his wife Janet. //

Spencer to preach Brassfield revival

Flat River

Revival services at the Brassfield Baptist Church, Route 1, Creedmoor, will be held Oct. 16-21. Dr. Richard A. Spencer, assistant professor of New Testament at Southeastern Baptist Theological Seminary, will be the worship leader for the services Sunday through Wednesday and Friday. Dr. Spencer is a graduate of Mars Hill College, Southeastern Seminary and Emory University, where he completed his doctoral work in the area of New Testament studies. He has been a pastor in North Carolina and an instructor at Candler School of Theology, Emory University, before coming to his present position at Southeastern.



DR. RICHARD SPENCER

a recent graduate of Duke Divinity School and has served in the community since June 1976.

The services will begin at 7:30 each night. All who would like to share in this time of worship, challenge, and renewal are invited. □

Thursday evening there will be a special community service led by Rev. Quentin Scholtz, pastor of the Banks and Grove Hill United Methodist Churches. Rev. Scholtz is



Traditional

The interior of Brassfield Baptist Church has changed little since the building was constructed in the early 1800's. But church rules have relaxed a little—men and women are no longer required to sit on opposite sides of the church. The partition down the center aisle once separated the sexes — men on the right; women on the left. (Staff photo by Robin Minton Slockett)

Brassfield Links History With Early Baptists

'Last
in a three-part series
"Churches in the Wildwood"

By MARTY FISHER

In 1805 George Brassfield and a woman named Mary P. Clements sold one acre of land near Wilton between the old Neuse and Tarboro roads to be used as a community meeting house for all faiths.

The Baptist church on that land today still carries Brassfield's name, but until 1980 its members had never heard of George Brassfield. Their knowledge of church history stopped in 1823, when Brassfield was constituted as a Baptist Church.

Thanks to the research of church historian A. S. "Pam" Woodlief, Brassfield can now connect its history with that of the earliest Baptist organizations in the county.

Woodlief, who discovered the deed to the original acre of land while helping compile information for a resurvey of the church land in 1980, believes the community meeting house was formed because of the difficulty of traveling in that time. Granville County during the period of 1750 to 1812 is described in Robert I. Devin's History of Grassy Creek Baptist as "by far a wilderness, with here and there a settlement, interspersed with log cabins, and small cleared fields. There were no public roads or mail facilities..."

When the log church was built on Brassfield's land there were Methodists and Baptists in the area, with established centers of worship for the Methodists at Harris Meeting House located near Salem township and Banks Chapel near Wilton. Baptist worship centers were at Col. Sherman's Meeting House established in 1749 on the Tar River and Fishing Creek Church at Fishing Creek. Pastors from these centers as well as traveling missionaries would stop in the community to preach when possible. At other times the community was left without a preacher.

As Harris Meeting House and Banks Chapel became stronger and travel became easier the conclusion can logically be drawn that most of the Methodists were drawn away to the bigger churches. In any case, the Baptists prevailed at Brassfield.

According to the deed written in 1805, George Brassfield and Mary Clements sold the original acre of land to James Weathers, John Matthews, William Moore and Robert

Geter for five shillings, which would equal about \$1.25 in today's currency.

The identity of Mary Clements and her relationship to George Brassfield remain a mystery. All that appear on the deed are her name and an x-mark to indicate that she signed.

Nothing is known of Moore and Geter either, but John Matthews was a Methodist minister most likely connected with Harris Meeting House or Banks Chapel.

James Weathers was a Revolutionary War veteran and at one time served as pastor of Concord Baptist Church. Weathers also was a member of Cedar Creek Baptist Church. Cedar Creek, which no longer exists, was founded between 1794 and 1808 as an outgrowth of Sherman Meeting House, one of Granville's oldest Baptist congregations.

Woodlief believes that Brassfield was formed from Cedar Creek after church members split on the issue of whether churches should engage in missions.

This was a hot issue among Baptists at the time. Grassy Creek Baptist Church in the northern part of the county was formed in 1754 by particular Baptists from Virginia, who believed in atonement for the elect, a branch of the Calvinist philosophy. Already in the county at that time were general Baptists of Sherman's and Fishing Creek, who believed in general atonement—that Christ died for the sins of the whole world.

That the Cedar Creek Baptists were of the particular philosophy is proven by a record of the church being expelled from the Flat River Association for "non-mission leanings."

All three of the men credited with founding Brassfield Baptist Church in 1823 were ardent supporters of missionary work. They were James Weathers, Zachariah Allen and William Worrell.

Allen, who was born in Virginia in 1773 and moved to Granville County in his early childhood, grew up in the Grassy Creek Church community. In Devin's biographical sketch of Allen, he is said to have begun "to exhort his fellowmen to flee the wrath to come" at an early age.

According to Woodlief, Allen moved out of the county from 1808 until 1811. In 1811 he was ordained by Weathers at Cedar Creek.

Allen is credited with establishing Corinth, Flat Rock, New Light and

Fellowship Baptist churches, all missionary-oriented.

According to Devin's history of Grassy Creek, William Worrell was born in 1800 in Halifax County. At age 16, he professed conversion and united with the Baptist Church. His father did not approve. He beat Worrell severely and sent him away from home forever.

Worrell came to Granville County and happened upon worship services at Island Creek. Island Creek Baptist Church had not yet been established, but services were being held in a meeting house built as an arm of Grassy Creek Church. Deacon Thomas Williams invited Worrell to stay at his home and eventually enrolled him in a school at Williamsboro.

Several members of the community noticed Worrell's skill at preaching and encouraged and helped him to become a minister. He was ordained in 1820 and was pastor of Grassy Creek in 1821. In 1823, the same year that Brassfield was formed, Worrell was the main force in organizing Hester Church. Worrell, Allen and Weathers got together in 1823 to form Brassfield Baptist

Church. To maintain harmony among each other, they each signed a covenant on Aug. 30, 1823, agreeing to "be governed and guided by a proper discipline agreeable to the word of God..."

In the covenant the men agreed to "pray for each other, to watch over one another, and if need be, in the most tender and affectionate manner to reprove one another...and not to be whispering about and back biting one another."

They promised "to keep up family worship, attend church meetings, observe the Lord's day and keep it holy, not to absent ourselves from the communion of the Lord's supper without lawful excuse, to be ready to contribute to defraying the church expenses and for the support of the ministry, and not irregularly to depart from the fellowship of the church, nor to remove to distant churches without a regular dismission."

Zachariah Allen was the first pastor of Brassfield Baptist and remained so until 1843, two years before his death. He lived in the community for the rest of his life and raised 10 children.

See No. 5, Page 10



In Memory

This stained glass window is one of many gifts to Brassfield Church from its members. Still active in the church today are many descendants of original members, including the Allen family, direct descendants of Zachariah Allen, one of three 1823 founders. (Staff photo by Robin Minton Slockett)



BRASSFIELD—Brassfield Church near the Wilton community on Highway 96 was started in 1805 as a community meeting house

for all denominations. The Baptist Church which stands on that land today carries the name of George Brassfield, who gave the original one

acre of land for the meeting house. This building was constructed some time before 1846. (Staff photo by Robin Minton Slockett)

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According to Devin's biographical sketch of him, he "was greatly blessed both temporarily and spiritually." He lived to see all of his children baptised at Brassfield. "When he baptised the last one he was so overwhelmed with joy that he exclaimed in the language of Simeon, "Lord, now lettest thou thy servant depart in peace; for mine eyes have seen thy salvation."

In 1841 Caleb Brassfield, the son of George, moved to Tennessee. At that time he presented the church with a free and clear deed to the property.

In 1842 additional land was bought for expansion.

The present structure at Brassfield was probably built at this time. Church records up to that point are sketchy and incomplete. The complete records kept after 1846 make no mention of a new building.

From its founding Brassfield was a church for both blacks and whites. Whites sat on the first floor of the church, and blacks had a separate entrance which led up to the balcony. They were not allowed on the first floor at all.

During the Civil War, members of Brassfield and other churches were subject to a church assessment committee, which decided upon the proper amount each person would be required to give to the church. Men could be assessed from \$5 to \$25, women had to pay 50 cents and children were rated at 25 cents each.

Church members were required to be present for all church services, and if absent to give a proper excuse. Being absent three times without a very good excuse resulted in expulsion from the church.

Dancing, attending horse races and missing church business meetings was forbidden. Women and men were not allowed to sit together in church. Even husbands and wives were required to sit on opposite sides.

In 1875, Brassfield became one of the first churches to let women vote in calling a pastor. Up until that date women were not allowed to vote on church matters.

In 1876 the church bought a nearby plot of land where a spring was situated and a corridor leading to it. Since its founding Brassfield and his son had allowed the church to use the spring. When the land was purchased a baptismal pit was built out of lumber. That pit is the subject of laughter among church old-timers. The water was said to be so cold that one preacher let a curse word slip as he stuck his foot in it.

In 1946 the spring, which had long since been abandoned, was sold back to the original owner.

Being situated close to Wake Forest College, now Southeastern Theological Seminary, Brassfield has been served by many distinguished ministers. All had very short terms and no one has served the church as long as Zachariah Allen. Among those from Wake Forest College serving the church have been W. M. Wingate, 1855-1856; college president; W. R. Cullom, 1900-1903, head of the college religion department; James S. Purefoy, and Dr. T. W. Walters.

Today Brassfield has 120 members and is pastored by the Rev. James A. Carlson.

Sources for this article were the research of A. S. "Pam" Woodlief, Robert I. Devin's History of Grassy Creek Baptist Church and the Francis B. Hays collection in the Richard H. Thornton Library.

F.R.V.

Brassfield Baptist Church

Creedmoor, N. C., R.F.D. 1

ALLEN ALLEN, *Pastor*

AUGUST 26, 1973



ONE HUNDRED AND FIFTIETH ANNIVERSARY

1823-1973

This booklet with the day's program is dedicated to Zachariah Allen, one of the organizers of Brassfield Church who served as her first pastor for twenty years. He had the unusual pleasure of baptizing all ten of his children into the fellowship of this church. When he baptized the last one, he was so overwhelmed with joy that he exclaimed in the language of Simeon, "Lord now lettest thou Thy servant depart in peace; for mine eyes have seen Thy salvation."

HISTORY OF BRASSFIELD CHURCH

Prepared by Claude W. Allen for the one hundred fiftieth
anniversary celebration

August 26, 1973

Material for this history was derived from the church records, the church history written by G. L. Allen for the hundredth anniversary celebration and from my personal knowledge of the church as a member for sixty-six years.

BRASSFIELD BAPTIST CHURCH

The Reverend Allen Allen, Pastor

Sunday, August 26, 1973

11:30

ONE HUNDRED AND FIFTIETH ANNIVERSARY

Prelude Organist
Call to Worship.....Choir
Invocation.....The Pastor
Words of Welcome.....Garland Catlette
*Hymn....."Faith of Our Fathers", # 252
Recognition and Remarks by Former Pastors.....C. W. Allen
Special MusicChoir
Scripture.....Dr. T. C. Allen
*Hymn "Love Divine"
(1st and 4th Stanza)
Offering
Sermon.....Reverend Roger Patterson
*Hymn....."God Will Take Care of You", #274
(1st and 2nd Verses)
Announcements Pastor
Benediction
Postlude
*Congregation will please stand
12:30 Lunch

Brassfield Church was organized on the 30th day of August, 1823, one hundred fifty years ago, by William Worrell, James Weathers, and Zachariah Allen. The church was named for Caleb Brassfield, who donated one acre of land to build the church on, and afterwards moved to Weakley County, Tennessee. This acre donated by Caleb Brassfield is at the northern end of the church property, now used as the church cemetery. The first church was a log building situated on this acre of land and called "Brassfield Meeting House."

In regard to William Worrell, we know very little as we find no mention of his name in any of the church proceedings after its organization and we have never heard of any one of that name ever living in this community. The descendants of James Weathers were very active members of the church in its early history, but all have been away from the community for a number of years and at this time there are none of his descendants members of this church. Zachariah Allen, who was its pastor for the first twenty years after its organization, lived in the community, raised a large family and his descendants have always been prominent in the church services and today we have descendants of his on the church roll, representing the seventh generation.

I think it will be appropriate at this time to call your attention to the covenant these three brethren entered into with their God and one another when they organized this church:

"For as much as Almighty God, by His grace has been pleased to call us, whose names are hereunto subscribed, out of darkness into His marvelous light and all of us having been regularly baptized upon a profession of our faith in Christ Jesus, and having given up ourselves to the Lord and to one another in a gospel church ever to be governed and guided by a proper discipline, agreeable to the Word of God, we do therefore in the name of our Lord Jesus and by His assistance, covenant and agree to keep up the discipline of the church we are members of in the most brotherly affection towards each other while we endeavor punctually to observe the following rules, to wit: First, in a brotherly love to pray for each other, to watch over one another and if needs be in the most tender and affectionate manner to reprove one another; that is if we discover anything amiss in a brother, to go and tell him his faults according to the directions given by our Lord in the 18th Chapter of St. Matthew's gospel, and not to be whispering about and back-biting one another. We do agree, with God's assistance, to keep up family worship, attend church meetings, observe the Lord's day and keep it holy; not to absent ourselves from the communion of the Lord's Supper without a lawful excuse; to be ready to contribute to defraying the church expenses and for the support of the ministry, and not to irregularly depart from the fellowship of the church nor to remove to distant churches without a letter of dismission; these things we do covenant and agree to observe and keep sacred in the name of and by the assistance of the Holy Trinity. Amen."

We don't have a sure date when the present building was built, but we do know it was built before 1846, for we have accurate records from that date. The records kept by Anthony Clement, the first clerk,

from 1823 to 1840 were either lost or destroyed. The church bought three acres of land in 1842 from Anthony Clements. On this plot of land the present church was built and now stands. So our best guess is that the present building was built around 1842.

The church was built for both black and white members with two large galleries for the black. The roll of the church from 1837 to 1866 carried members of both races. After the Civil War the black members wanted to organize a church for their own race, so Brassfield helped them in organizing Rock Spring Baptist Church about five miles southwest of Brassfield. Today this is one of the largest Negro churches in the county.

Brassfield Church, from its organization until 1860, was a member of the Flat River Association; during that year it got a letter from that association to join a new association that was being formed out of a part of the Flat River, Tar River, and the Raleigh and was then called the Central Association but since has been united with the Raleigh Association and today is known as The Raleigh Association. N. E. Cannady, clerk of Brassfield was elected and served as the first moderator of this new association (Central). Brassfield remained a member of the Central Association for 84 years. In 1944 it went back and joined the Flat River Association and is now a member of same.

In October, 1858 Brethren Armstead Blackley, Elijah Winston, and other members withdrew from the church and organized a new Baptist Church near Henry Smith's school house and that is now known as Pleasant Grove Church.

In 1868 Brethren I. S. Bailey, A. L. Davis and 35 other members of the church were organized to form an arm of the church at Green Wood near the Wake County line. The building is still standing and we know it as the Tink Mangum place. They continued to worship there until 1877, when they disbanded and returned to the mother church.

Brassfield Church, during its one hundred fifty years existence has had fifty pastors. The longest pastorate held by any one was twenty years by Rev. Zachariah Allen, one of the founders of the church. The second was ten years by C. L. Gillespie and the third longest was nine years by Rev. G. T. Watkins.

Brassfield, being located not far from Wake Forest College (presently Southeastern Baptist Seminary), has always been able to secure a pastor. We have been blessed with such old pioneer church builders as Zachariah Allen, J. S. Purefoy, and E. W. Scarboro; it has also had the privilege of having some of the D.D.'s of the denomination, such as Drs. Wingate, Brooks, Walters, and Cullom.

Brassfield being located convenient to the college has been somewhat of a training school for our younger preachers, but has been very fortunate in finding among them some of our most brilliant and consecrated preachers such as McDuffy, Rickman, Watkins, Seymour, Ferguson, Pool, and others.

On the 23rd of August, 1923 Brassfield Church celebrated its hundredth anniversary. C. W. Allen was program chairman. Dr. T.

C. Allen had the devotion. Short talks were made by Dr. G. T. Sikes, Claude Garner and Mrs. Mertie Allen Aiken. G. L. Allen read the history of the church after which Dr. W. R. Cullom preached the morning sermon.

In May, 1923 (the same year as our centennial celebration), the church decided to elect some women deaconesses. For the records the first five deaconesses elected were Miss Cora Garner, Mrs. Carrie Lawrence, Mrs. Ava Whitfield, Mrs. Neva Walters, and Mrs. Meta Mangum. Only one of these, Miss Cora Garner, still lives.

Up until 1950 deacons and deaconesses elected served for life. On this date the church voted to rotate their active services and since then they are elected for only six years.

The church did not have a cemetery until 1924. On that date the church laid off a plot of land for that purpose. For the records, Macon Victor Estes was the first to be buried there in 1924 and G. L. Allen, the second in 1925.

From all the changes that have taken place since the early years of the church I would consider the greatest has been in the discipline of its members. Any member who was accused of wrong doing was brought before the church to defend himself. If said charges was proven true and he repented and asked for forgiveness, everything was forgiven, but if he didn't he was excommunicated.

Some of the sins that the church could not tolerate were drunkenness, fighting, and profanity. For the records, one brother was had up before the church for riding in a horse race and another for going to a ball game.

Any member that did not attend church services regularly or failed to contribute to church expenses was excommunicated.

It is interesting to note that the church has experimented with many different days and ways of having church services: third Saturday afternoon and third Sunday morning; third Sunday morning and third Sunday night; third Sunday morning and first Sunday morning. For several years the church called two pastors, one for the third Sunday and one for the first Sunday. In all the changes the third Sunday was never left out. Since its organization 150 years ago, Brassfield has always had preaching every third Sunday morning. Only since September, 1971 has the church had preaching every Sunday morning, Mr. James Carter being the first pastor for such services.

I can not close this history of Brassfield Church without referring to some of the many very unique recordings found in the minutes. Among some of the interesting items were these:

In 1875, the church voted to let women vote for the first time in calling a pastor. Up until that date (52 years) women were not allowed to vote on church matters. In 1865 the church voted to pay Pastor T. W. Walters \$74.00 a year in provisions, with corn to be valued at \$1.00 per bushel and wheat at \$1.25 per bushel. In 1932 C. L. Gillespie agreed to preach a year with no mention of a fixed salary. The church was just to pay him what they could and wanted to. In all the early minutes, the church is referred to as "she."

Today we pause and pay tribute to those who have labored to

make Brassfield Church what she is today. We pledge anew our loyalty and faith in her future. May she ever stand as a beacon of light for those who are in darkness.

Some of the Trustees

James Allen	W. R. Walters	Thomas Pickett
J. D. Moss 1846	T. L. Cannady	Garland Catlette
J. Y. Moss	C. M. Lawrence	Alvis Allen
T. B. Allen	G. B. Allen	Billy Turner
W. D. Allen	H. D. Mangum	C. W. Allen
Dr. T. B. Lawrence	B. G. Bragg	Roger Garner
G. L. Allen		

List of Treasurers

W. D. Allen	1847-1850	H. P. Estes.....	1925-1929
T. B. Allen.....	1850-1863	J. R. Gooch	1929-1933
S. H. Cannady.....	1863-1888	C. M. Lawrence.....	1933-1937
G. L. Allen.....	1888-1925	C. N. Lawrence	1937-1940
		C. W. Allen.....	1940-Present Time

List of Clerks

Anthony Clement.....	1823 to 1840		1926 to 1928
N. E. Cannady.....	1840 to 1885	T. W. Allen, Sr.....	1928 to 1930
W. R. Walters.....	1885 to 1918	Roy Gresham	1930 to 1933
R. L. Pratt	1918 to 1921	Julia Allen	1933 to 1948
T. W. Allen, Sr.....	1921 to 1926	Mildred Allen	
Mrs. Carrie Lawrence			1948 to Present time

Legacies to the Church

1890 A Mrs. Walker.....	\$ 25.00	1971 Elizabeth Floyd	4000.00
1951 Marshall Lawrence..	300.00	1967 Lizzy Fuller	500.00
1964 Maude Fleming	1000.00		
		But no assets available	

Some of the Deacons and Deaconesses

Ransome Harris and William Allen were the first ordained deacons.
 T. B. Allen and N. E. Cannady ordained in 1843
 S. S. Hicks ordained in 1850
 E. E. Dement and S. H. Cannady ordained in 1853
 J. Y. Moss and G. L. Allen ordained in 1887
 L. H. Moss and W. R. Walters ordained in 1889
 T. L. Cannady and J. S. Gooch ordained in 1893
 Dr. T. B. Lawrence and W. R. Garner ordained in 1902
 E. G. Moss, R. W. Allen, Ben Lawrence and J. W. Whitfield ordained
 in 1912
 C. W. Allen, M. E. Estes and T. W. Allen ordained in 1923
 Cora Garner, Ava Whitfield, Neva Walters, Carrie Lawrence and Meta
 Mangum ordained in 1923
 H. D. Mangum and J. R. Gooch ordained in 1927
 Others who have been ordained since the rotation system was started
 in 1950:

Garland Catlett	Roger Garner	Veneta Hockaday
John Cassidy	Herbert Harris	Carol Garner
Thomas Pickett	G. B. Allen	Mabel Harris
Alvis Allen	David Poe	Virginia Woodlief
Thomas Allen, Jr.	Howard Moss	Mary Catherine Daniel
Claude Allen, Jr.	W. E. Pope	Christine Pickett
Graham Breedlove	Annie Bell Woodlief	Mildred Allen
Willie Breedlove	Charlotte Allen	Emma Cash
Pender Woodlief	Thelma Hockaday	Lessie Hockaday
Allen Hockaday, Jr.	Ruby Estes	Naomi Hockaday
		Jannie Preddy

MEMORIAL WINDOWS

Given by:

In memory or honor of:

Church Auditorium

A. H. Vann.....	N. E. Cannady
J. R. Gooch and C. W. Allen.....	Joseph S. and Sallie A. Gooch
Mary Catherine Daniel.....	Wyatt R., Lovena W. and Geneva Walters
Ben J. Lawrence.....	T. B. Lawrence, M.D.
	May 23rd -Nov. 5th, 1916
His children.....	G. L. Allen
Their children.....	John W. and Mary Clay Lawrence
Carrie E. Lawrence.....	Charles M. Lawrence
Mary Ava Freeman.....	Father and Mother
Joe Peace Jenkins.....	Zachariah, Rebecca, James and Amarilous Allen

Two Sunday School Rooms

Their children.....	W. Howard and Ida Garner
Their children.....	Graham B. and Mary Floyd Allen

Four Sunday School Rooms

Their children.....	James A. and Mary J. Catlett
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Memorial Windows Continued

Christine W. Pickett.....Father and Mother
Cora Garner.....Howard L. Moss, Cora M. Garner
Their children.....Mary Faulkner Thompson, Dinks Pryor Thompson

Gallery

Wife and children..... Benjamin J. Lawrence M.D.F.A.C.A.
Nov. 8, 1892

Nov. 87
Darlene E. Peed.....John Thomas Pickett, Christine Woodlief Pickett
Their children.....Macon E. Estes, Zula Bailey Estes
Their children.....Thomas W. Allen, Julia Farmer Allen
Their children.....Claude W. Allen, Mary Norwood Allen

Some Dates to Be Remembered

- 1887 Church was covered with tin which is still on.
- 1890 Communion set bought, one sold to Mary's Chapel.
- 1896 Land bought and Baptistry built (later discontinued).
- 1896 License to preach was granted to Augustus House.
- 1905 License to preach was granted to A. C. Cannady.
- 1924 Church cemetery started.
- 1924 Church ordained Dr. E. L. Spivey; Dr. W. R. Cullom preached the sermon.
- 1925 Front of gallery taken out and Sunday School rooms built upstairs.
- 1926 Present communion set bought.
- 1929 Cemetery wired in.
- 1937 Memorial windows installed in auditorium.
- 1939 Front porch and steps built.
- 1950 Floor refinished; carpet put on Pulpit and aisles; top put over front porch
- 1951 Home Coming held with L. R. Jordan as guest preacher.
- 1954 Present organ bought.
- 1955 Gas heating system installed.
- 1956 Two Sunday School rooms built.
- 1963 One hundredth fortieth year celebrated with Dennis Spear guest preacher.
- 1964 Roger Patterson ordained with Dr. E. W. Price preaching sermon.
- 1967 New Sunday School building built and gallery restored.
- 1968 New ceiling lights installed.
- 1968 Our pastor Ronald King ordained in Washington, D. C.
- 1968 Draperies back of Pulpit hung.
- 1968 Present piano bought.
- 1968 One hundred forty-fifth year celebrated and Claude Allen honored; Charlie Howard guest preacher.
- 1968 Stone church marker erected.
- 1969 Seat cushions installed.
- 1970 Outdoor eating shelter built.
- 1967 Water and rest rooms installed.
- 1972 New heating system and air conditioning installed.
- 1973 Thomas Allen memorial to entrance of cemetery erected.
- 1973 Cemetery wired in with new cyclone wire.

Gifts to the Church

1. Communion Set given by Allen children in memory of G. L. Allen
2. Table in front of Pulpit given by Ava Whitfield and Neva Walters
3. Table in hall refinished by Maude Fleming
4. Two chairs in front of Pulpit given by Louise and John Cannady in memory of their father, Tom Cannady
5. A flower container given by Virginia Nethery in memory of her sister Mary Thompson
6. Drapery back of Pulpit given by Pender and Spurgeon Woodlief, and Christine Pickett in memory of their father and mother, Mr. and Mrs. J. E. Woodlief
7. Light on piano given by Naomi Cash in memory of her mother and father, Mr. and Mrs. Allen Hockaday
8. Aluminum hand railing on front porch given by Christine Pickett
9. Hand railing at side door given by Roger Garner
10. Speaker stand and four tables in Sunday School rooms given by John Cassidy
11. First church sign given by Vann children in memory of their father and mother, R. S. and Elizabeth Vann
12. Two lamps on Pulpit given by Woman's Missionary Union
13. Song books on organ and piano given by Mr. and Mrs. Thomas Allen Jr. in honor of Thomas and Julia Allen
14. Song book for Pulpit given by Mr. and Mrs. Ronald King. Rest of song books given by individual members
15. Gas grill given by Christine Pickett
16. Stone church marker given by Claude, Jr. and Ruth Jeanne in honor of their mother and father, Claude and Mary Allen
17. Two candle sticks on organ given by Maude Fleming
18. A flower container given by Christine Pickett
19. Three tables in large Sunday School room given by Mable Harris
20. Offering pplate in young adult class given by Roger and Carol Garner
21. Hymn board given by David Poe
22. Columns and gates at entrance to cemetery given by friends in memory of Thomas W. Allen
23. New cyclone wire around cemetery given by children of Mrs. Nora Garner in memory of their mother
24. Covering for table and seats in the eating shelter was given by Athol Manufacturing Company, Butner, North Carolina

The following is a list of ministers who have served the church from 1823 to 1972:

Zachariah Allen	1823-1842	A. C. Sherwood	1905-1908
M. D. Freeman	1842-1845	T. Y. Seymour	1908-1910
H. Spivey	1845-1846	B. V. Furgerson	1910-1912
James Purefoy	1846-1849	John Mitchener	1912-1916
M. D. Freeman	1849-1850	T. B. Davis	1916-1918
William Jones	1850-1851	W. R. Cullom	1918-1918
Mr. Blackwood	1851-1852	F. K. Pool	1918-1919
John White	1852-1853	W. R. Cullom	1919-1923
James Purefoy	1853-1855	E. R. Harris	1923-1924
W. M. Wingate	1855-1856	E. L. Spivey	1924-1924
James Purefoy and		R. W. Reed	1924-1925
W. M. Wingate	1856-1859	C. L. Gillespie	1925-1935
Mr. Beachan	1859-1860	W. C. Francis	1936-1941
R. B. Jones	1860-1861	L. R. Jordan	1942-1947
T. W. Walters	1861-1866	E. L. Kincaid	1947-1949
William Brooks	1866-1867	Robert Gardner	1949-1951
W. M. Wingate	1867-1869	R. D. Spear	1952-1954
Mr. Barrett	1869-1871	Leland Bailey	1954-1955
J. S. Purefoy	1871-1876	Allen Higginbotham	1956-1957
D. A. Gleen	1876-1881	Daylon Green	1958-1960
C. W. Scarborough	1881-1883	R. H. Bruhm	1960-1962
W. J. Fulford	1883-1886	Dean Bridges	1962-1963
M. L. Rickman	1886-1888	Roger Patterson	1963-1965
J. R. Pace	1888-1891	Lynn Reddick	1965-1968
George Watkins	1891-1900	Ronald King	1968-1971
W. R. Cullom	1900-1903	James Carter	1971-1973
T. B. Justice	1903-1905	Allen Allen	1973-Present

Free Brassfields

Recd 28 Aug 81

August 26, 1981
Creedmoor, N.C.

Baptist Historical Collection

P.O. Box 7777

Reynolda Station

Winston-Salem, N.C.

Dear Sirs;

In regard to your request for information concerning old Baptist Church buildings, I would like to place the Brassfield Church into consideration. The date of construction is not absolutely certain but would date from 1842 to 1846. The land upon which the structure stands was purchased in the former year and complete church records exist from the latter to date. No mention of new construction is made therein. The wooden shingle roof was replaced in 1887 with sheet metal indicating the expected 40 year life of a shingle roof.

2.

The building is located two miles south of the junction of NC highways 56 and 96 on NC. 96 in Granville County. (This is a total of 15 miles south of Oxford on NC. 96)
Thank you for your help.

Sincerely,
A. S. Woodliff.

2.

The History of The Woman's Missionary Society of Brassfield
Baptist Church, ~~Central~~ Association.

By Mrs. J. W. Whitfield, Creedmoor, N.C. *Raleigh Assoc.*
November 1930.

Miss Hattie Lawrence, now Mrs. G. T. Walters, who was born and reared near the church, says she was a member of the society in 1888 and thinks it was organized with six members during that year. Mrs. N. E. Cannady was its first President, and the following year Mrs. N. E. Cannady was President, Miss R. R. Clay Vice-President, Miss Fannie Lawrence, now Mrs. J. R. Pace of Ridgecrest, N. C., Secretary. Rev. J. R. Pace was pastor of the church and helped to draw up some By-Laws for a constitution. He gave encouragement and sympathy to the society as other pastors who have followed down the line all these years have done. Mite boxes were used at this time, and the society gave \$5.67.

In one way or another the following families, some through the third generation, have been very prominently connected with this society since its organization: Cannady, Clay, Lawrence, Allen, Garner, Mangum, Gooch, Walters, Estes, Moss, Downey, Bragg, Hockaday, Gresham, and Woodlief. These have been instrumental in keeping the home fires burning. If the light did go out at different time, thrice it was soon rekindled and since its organization in 1888 it has lost eleven years in all.

In October 1899 when the association met with the church Miss Fannie E. Heck asked for the ladies to meet with her in the schoolhouse nearby and from that meeting the society was kindled again. The membership of the church has always been

very scattered so it made it difficult to get together as we should have. The society has never had a very large membership. In 1911 the largest membership was twenty-five and collection \$28.00. Then and before that time our women had not been taught to give as much as they have since, and our number has grown less but our women's eyes and hearts have been opened and we are realizing more and more "what we call ours belongs to the Lord."

In 1914 the W.M.U. Central Association met with us in a two day session. Mrs. Hight C. Moore of Raleigh, Supt. At this meeting Mrs. J.W. Whitfield, a member of the church and society, was elected Superintendent of the W.M.U. Central Association, which office she held for four years. The membership that year was twenty and amount given \$33.55.

The society has been kept up by those who love and serve the Lord and not any great changes have taken place except quite a number of the faithful souls have gone on before watching and waiting for the dear ones left here to carry on what they begun. In 1922 our membership was eighteen and the women of our church gave \$166.90. Sometimes it seems that the light will go out again and then more earnest fervent praying is done then all rally together and the society takes on new life and seems more prosperous.

The W.M.S. of the Central Association met with us this year on August 28, 1930 in a one day session with Mrs. John O. Gough of Wake Forest, Supt. The membership is fourteen. Last year our women of the church gave \$131.10.

As this is the 100th Anniversary in our Baptist State Convention, we hope in years to come this history will inspire those who follow not to grow weary and faint but to take courage and go on with the Lord's work for God hears and answers earnest faithful prayers.

BRASSFIELD BAPTIST CHURCH (1823) BIBLIOGRAPHY

BRASSFIELD BAPTIST CHURCH (1823).

20272 Highway 96. Creedmore, N.C. 27522

Located in southeast Granville County, N.C. in Brassfield Township. This church was organized Aug. 30, 1823, with nineteen charter members. Zachery Allen, James Weathers and William Worrell comprised the presbytery. Zachery Allen became their first pastor.

Association Membership: Flat River, 1829-60; 1944-present; Central [E] (1860-1943).

Pastors: Zachery Allen, 1823-42; Malthus David Freeman, 1842-45, 1849-50; Henry Spivey, 1845-46; James Simpson Purefoy, 1846-49; 1853-56, 1871-76; William Jones, 1850-51; Alexander Doughan Blackwood, 1851-52; John White, 1852-53; James Simpson Purefoy and Washington Manly Wingate, 1856-59; Elijah Forbes Beachum, 1859-60; Robert Bruce Jones, 1860-61; William Thomas Walters, 1861-66;; William Terrell Brooks, 1866-67; Washington Manly WIngate, 1867-69; William Ashley Barrett, 1869-71; D.A. Glenn, 1876-81; Charles Wesley Scarborough, 1881-83; William J. Fulford, 1883-86; Miles Lee Rickman, 1886-88; Jessee Richad Pace, 1888-91; George Thomas Watkins, 1891-1900; Willis Richard Cullom, 1900-03; 1919-23; Thomas Butler Justice, 1903-05; Arthur Columbus Sherwood, 1905-08; Theophilus Yates Seymour, 1908-10; Barbour Vaughan Ferguson, 1910-12; John Festus Mitchiner, 1912-16; Thomas Bunyan Davis, 1916-18; Frank Kenneth Pool, 1918-19; Edwin Rowland Harris, Sr., 1923-24; Edward Lowell Spivey, 1924; R.W. Reed, 1924-25; Charles Lee Gillespie, 1925-35; William Clive Francis, 1936-41; Linwiid Ray Hirdan, 1942-47; Elmer Lamar Kincaid, 1947-49; Robert Gardner, 1949-51; Ramdolph Denard Spear, 1952-54; Leland Bailey, 1954-55; Allen Holt Higginbotham, 1956-57; Daylon Thomas Greene, 1958-60; Robert H. Bruhn, 1960-62; Dean Carlyle Bridgers, 1962-63; Roger Leonard Patterson, 1963-65; Mitchell Lynn Rddick, 1965-68; Ronald Frank King, 1968-71; James H. Carter, Jr., 1971-73; Allen Cagle Allen, 1973-75; Russell Parrish Carlton, 1975-78; M. Thomas Langston, 1978-81; James Archur Carlson, 1981-82; Michael Lynn Townsend, 1983-85; Audrey L. Diggs, 1986-88; David B. Eiedenman, 1988-91.

CHURCHES IN NORTH CAROLINA BEGUN PRIOR TO 1830

As named by Morgan Edwards, John Asplund, G. W. Paschal or others

Frane
assoc
MIR.

1. Name*** Brassfrees Date of Constitution 1823

2. Name _____ If changed. Date of change _____

3. Location. Name of County when Constituted Granville 1746

4. Location. Name of County at present time _____

5. Name of Association with which originally affiliated Flat River 1794

Name in 1960 Flat River

6. Type of Church; General Baptist, _____ Particular, _____

Separate, _____ Regular, _____ Other, _____

7. Is the church by either name listed in Convention Annual in 1959 or 1960?

yes

(See Notes Other Side)

No dates given for
Bullaach
dine Grove
Paplar Creek
Tally Ho

MAH PC 179

BRASSFIELD BAPTIST CHURCH (1823)
Bibliography

Allen, Allen C. 1944.
BF.

Allen, Claude W.
206.9756 M66fl.

BRASSFIELD BAPTIST CHURCH (1823).
Minutes of church conferences.
CRMF 419.

Brassfield Baptist Church, Creedmore N. C. One Hundred and Fiftieth Anniversary,
1823-1973 [contains a history of the church by Claude W. Allen]. n.p.
NCCF.

Bruhn, Robert H. [P].
BF.

Carter, James H. Jr.
BF.

Whitfield, Mrs. J. W. The history of the Woman's Missionary Society of Brassfield
Baptist Church, Central Association. n.p.
NCCF.

Handwritten notes in red ink:
Allen C. 1944. BC
Allen, Claude W. BA
1973 57-33

Handwritten note in black ink:
Rev 1823-1970

BRASSFIELD BAPTIST CHURCH (1823) BIBLIOGRAPHY

Allen, Allen C. 1944.
BF.

Allen, Claude W. "History of Brassfield Baptist Church". FLAT RIVER BAPTIST ASSOCIATION MINUTES. 1973:51-53.
206.9756 M66fl.

**BRASSFIELD BAPTIST CHURCH (1823),
2072 Highway 96. Creedmore, N.C. 27522.
RECORDS, 1823-1970 [Microfilm].
Granville County, N.C.:**

Brass field Baptist Church was constituted August 30, 1823, with nineteen charter members.. Zachery Allen, James Weathers and William Worrell comprised the presbytery. Zachery Allen became their first pastor.

Records consists of minutes of church conferences.

N.C. Baptist Historical Collection.
1 reel. 35mm. microfilm. Positive

N.C. State Archives, Raleigh. Purchase, Z. Smith Reynolds Library, WFU, W-S, N.C.
Mar. 24, 1994.

Note: Temporary cataloging.

CRMF 419.

Brassfield Baptist Church, Creedmore N. C. One Hundred and Fiftieth Anniversary, 1823-1973 [contains a history of the church by Claude W. Allen]. n.p.; 1973. unp. 11pp.
NCCF.

Bruhn, Robert H. [P].
BF.

Carter, James H. Jr.
BF.

Whitfield, Mrs. J. W. The history of the Woman's Missionary Society of Brassfield Baptist Church, Central Association. n.p.; Nov. 1930. 3p. typescript.
NCCF.

Brassfield's

1823

Granville Co.

Flat River Assoc

30 Aug

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