

United States Department of the Interior
National Park Service

National Register of Historic Places Registration Form

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in *How to Complete the National Register of Historic Places Registration Form* (National Register Bulletin 16A). Complete each item by marking "x" in the appropriate box or by entering the information requested. If an item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions. Place additional entries and narrative items on continuation sheets (NPS Form 10-900a). Use a typewriter, word processor, or computer, to complete all items.

1. Name of Property

historic name Yopps Meeting House

other names/site number Yopps Primitive Baptist Church

2. Location

street & number N. side NC 172, at jct. with Sneads Ferry Road N/A not for publication

city or town Sneads Ferry vicinity

state North Carolina code NC county Onslow code 133 zip code 28460

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended, I hereby certify that this nomination request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60. In my opinion, the property meets does not meet the National Register criteria. I recommend that this property be considered significant nationally statewide locally. (See continuation sheet for additional comments.)

Stephen Crow SHPO 6/8/99
Signature of certifying official/Title Date

State of Federal agency and bureau

In my opinion, the property meets does not meet the National Register criteria. (See continuation sheet for additional comments.)

Signature of commenting official/Title Date

State or Federal agency and bureau

4. National Park Service Certification

I hereby certify that the property is:

- entered in the National Register.
 See continuation sheet.
- determined eligible for the National Register
 See continuation sheet.
- determined not eligible for the National Register.
- removed from the National Register.
- other, (explain): _____

Signature of the Keeper

Date of Action

_____	_____
_____	_____
_____	_____
_____	_____

Yopps Meeting House
Name of Property

Onslow Co., NC
County and State

5. Classification

Ownership of Property
(Check as many boxes as apply)

- private
- public-local
- public-State
- public-Federal

Category of Property
(Check only one box)

- building(s)
- district
- site
- structure
- object

Number of Resources within Property
(Do not include previously listed resources in the count.)

Contributing	Noncontributing
<u>1</u>	<u> </u> buildings
<u>2</u>	<u> </u> sites
<u>1</u>	<u> </u> structures
<u> </u>	<u> </u> objects
<u>4</u>	<u> </u> Total

Name of related multiple property listing
(Enter "N/A" if property is not part of a multiple property listing.)

"Historical and Architectural Resources of Onslow County, North Carolina, 1724-1938"

Number of contributing resources previously listed in the National Register

0

6. Function or Use

Historic Functions
(Enter categories from instructions)

RELIGIOUS/religious facility
FUNERARY/cemetery

Current Functions
(Enter categories from instructions)

SOCIAL/meeting hall
FUNERARY/cemetery

7. Description

Architectural Classification
(Enter categories from instructions)

OTHER/ Simplified Greek Revival

Materials
(Enter categories from instructions)

foundation wood
walls wood
roof metal
other

Narrative Description

(Describe the historic and current condition of the property on one or more continuation sheets.)

8. Statement of Significance

Applicable National Register Criteria

(Mark "x" in one or more boxes for the criteria qualifying the property for National Register listing.)

- A Property is associated with events that have made a significant contribution to the broad patterns of our history.
- B Property is associated with the lives of persons significant in our past.
- C Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.
- D Property has yielded, or is likely to yield, information important in prehistory or history.

Criteria Considerations

(Mark "x" in all the boxes that apply.)

Property is:

- A owned by a religious institution or used for religious purposes.
- B removed from its original location.
- C a birthplace or grave.
- D a cemetery.
- E a reconstructed building, object, or structure.
- F a commemorative property.
- G less than 50 years of age or achieved significance within the past 50 years.

Areas of Significance

(Enter categories from instructions)

- Religion
- Social History
- Architecture
- Other: funerary art

Period of Significance

1842-1949

Significant Dates

1890
1938

Significant Person

(Complete if Criterion B is marked above)

N/A

Cultural Affiliation

N/A

Architect/Builder

not known

Narrative Statement of Significance

(Explain the significance of the property on one or more continuation sheets.)

9. Major Bibliographical References

Bibliography

(Cite the books, articles, and other sources used in preparing this form on one or more continuation sheets.)

Previous documentation on file (NPS):

- preliminary determination of individual listing (36 CFR 67) has been requested
- previously listed in the National Register
- previously determined eligible by the National Register
- designated a National Historic Landmark
- recorded by Historic American Buildings Survey # _____
- recorded by Historic American Engineering Record # _____

Primary location of additional data:

- State Historic Preservation Office
 - Other State agency
 - Federal agency
 - Local government
 - University
 - Other
- Name of repository: _____

Yopps Meeting House
Name of Property

Onslow Co., NC
County and State

10. Geographical Data

Acreage of Property 3.65 acres

UTM References

(Place additional UTM references on a continuation sheet.)

1 118 27941010 318216151010
Zone Easting Northing
2

3 Zone Easting Northing
4

See continuation sheet

Verbal Boundary Description

(Describe the boundaries of the property on a continuation sheet.)

Boundary Justification

(Explain why the boundaries were selected on a continuation sheet.)

11. Form Prepared By

name/title Edward F. Turberg

organization Architectural Historian date May 12, 1999

street & number 307 North 15th Street telephone 910/762-6301

city or town Wilmington state NC zip code 28401

Additional Documentation

Submit the following items with the completed form:

Continuation Sheets

Maps

A USGS map (7.5 or 15 minute series) indicating the property's location.

A Sketch map for historic districts and properties having large acreage or numerous resources.

Photographs

Representative black and white photographs of the property.

Additional items

(Check with the SHPO or FPO for any additional items)

Property Owner

(Complete this item at the request of SHPO or FPO.)

name Friends of Yopps Meeting House

street & number P.O. Box 1004 telephone 910/327-2982

city or town Sneads Ferry state NC zip code 28460

Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C. 470 et seq.).

Estimated Burden Statement: Public reporting burden for this form is estimated to average 18.1 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Chief, Administrative Services Division, National Park Service, P.O. Box 37127, Washington, DC 20013-7127; and the Office of Management and Budget, Paperwork Reductions Projects (1024-0018), Washington, DC 20503.

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Yopps Meeting House
Onslow County, NC

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Narrative Description

Built c.1890 and located near the south bank of the New River in the vicinity of Sneads Ferry in Onslow County, Yopps Meeting House exemplifies the stark simplicity that characterized many rural eastern North Carolina churches built between the mid-nineteenth and the early-twentieth centuries, a quality that Primitive Baptist churches maintained for a much longer period than most other denominations. Highway NC-172, which runs from the junction of US-17 at Folkstone, six miles south, to NC-24, twenty miles north, skirts the east side of the property. An unpaved path, formerly the post road connecting coastal and upriver settlements, bisects the 3.65-acre church site and originally extended along the banks of the river to the county seat of Jacksonville, twelve miles to the northwest. A variety of scrub oaks and pines encircle the sandy lot and shade two cemeteries—for white and black members of the denomination—on the east and north sides of the grounds. Several wooden markers dot both graveyards, as well as later marble and granite headstones. The church is in very good condition and preserves most of its original integrity intact.

1. The meeting house: c.1890, contributing building

Yopps Meeting House is a one-story, rectangular, frame edifice marked by a steep, gable-front roof. The structure rests on a series of sixteen round, vertical-grain, lightwood posts which are set around the periphery of the lower walls. The posts are squared-off at their tops to form a level contact with the hand-hewn sills. This regional use of wood foundations is a direct result of the lack of local stone or good clay to build masonry supports. Builders turned to the pervasive pines to supply the piers for their dwellings and public places. The longleaf pine, source of the flourishing coastal turpentine industry, furnished a heartwood that contained a densely compacted rosin core, resisting both water and insect penetration, and providing an accessible, organic substitute to stone or brick. The exterior walls are sheathed with plain-edge weatherboarding painted white. This structural feature is found in numerous rural farmsteads and meeting houses dating to the nineteenth century period. The ends of the building are enhanced by square corner boards that terminate in Greek Revival style molded caps above which spring curvilinear verge boards. The lower ends of the verge boards are mitered to receive plain fascias and conceal the exposed rafter-end eaves. The gable-front roof is covered by a new metal roof which was installed after Hurricane Fran destroyed the original roof in September 1996. The east, front elevation incorporates two entrances with early-twentieth century type, five cross-panels in each door, and triangular louvered transoms. High up in the center of the facade is a diamond-shaped attic vent containing fixed louvers. Both the north and south elevations are highlighted by six-over-six sash windows set within frames of narrow, square moldings. The rear, west elevation contains two late-nineteenth century, four-panel doors flanking a small, six-over-six pulpit window. Modern concrete block steps and metal railings stand before the front and rear entrances.

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The interior consists of a bright, simply finished room, approximately thirty feet wide and forty-four feet long. The walls are sheathed with painted, tongue-and-groove, beaded boards that are applied in a chevron pattern. The patterned sections meet and change direction at the centers of the doors and windows, and the corners of the room are eased by wide, vertical boards set at a forty-five degree angle to the adjacent wall planes. The tongue-and-groove pine floor and flush ceiling boards run the length of the sanctuary and the timber trusses above are centrally supported by a built-up girder and three square posts. A square wooden hatch in the center of the ceiling marks the location of the original flue for the iron stove. At the west end of the room, between the two rear doors opening to the cemetery, is a dais containing a semi-octagonal pulpit of stained, vertical boards. A moveable reading desk sits atop the pulpit and a bench extends along the rear wall, lighted from behind by the small central window. To the left of the window is a Gothic-arched hymn board of stained wood attached to the wall. Rustic benches with slat backs and seats spliced to delicately molded center and end supports are arranged in three parallel rows facing the pulpit. Twin aisles lead to the front and rear doors. Additional pews at the western end of the room face the sides of the dais. Most of the benches retain their original finish, while others were stained by a later congregation. The rugged simplicity of the architecture reflects the rigid restraint of the conservative, predestinarian congregation who repudiated superficial ornamentation. Modern conveniences dating to the latter twentieth century, including an electric heating unit between the first and second western windows of the north elevation, three ceiling fans, six concentric-circle ceiling fixtures, and two rest rooms adjacent to the front entrances, are functional additions to the interior.

2. The cemeteries: 1842 to the present; two contributing sites containing one contributing structure
East and north of the meeting house, in a grove of oak and pine trees, is an extensive graveyard containing marked and unmarked burials of white members of the church, dating back to the 1840s. To the northwest of the meeting house is a distinctly separate fenced area of the same period relegated to blacks. Both sections of the graveyard are still in use and contain wooden and stone markers dating from the nineteenth century to the present. The low, heart pine headboards are carved in a discoid shape, while the footboards are shorter and diamond-shaped. Other Onslow County graveyards such as Coston and Stump Sound exhibit identical wooden markers illustrating the cohesive cultural heritage of the region. The earliest white interments are Jarvis Marble, who died December 23, 1844 at the age of forty-one years; his daughter, Ann Maria, who died January 19, 1842, aged thirteen; and Elisha Porter, Sr., born March 26, 1788, and died December 18, 1856. Sarah Yopp (1792-1867) and Sarah Piner (1804-1890) were two early female members of the congregation and are listed in the church record as far back as 1835. Of a total of about 150 burials, 128 are stone or marble, seven are wooden—some with head and foot markers—and the remainder are unmarked due to the deterioration or disappearance of the wood. Several of the plots are enclosed by ironwork. The most

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impressive is the ironwork fence (counted as a contributing structure) that encloses the lot of Elizabeth Hicks, 1829-1912; it has a stamped badge with "Stewart Iron Works, Ohio" on the gate. The company, established in 1886 in Cincinnati, Ohio, and currently located in Covington, Kentucky, claimed the distinction of being the "world's largest fencemaker" by the early twentieth century, their specialty being cemetery lot enclosures as well as iron settees and vases. A concentration of wooden markers on a small knoll between the white and black sections of the cemetery suggests that the original meeting house was near this spot. The site lies adjacent to the old post road that is now an unpaved path that curves down to the west in the direction of the river. Oral tradition relates that the early building was of logs and was reported to have burned.

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Summary Paragraph

Yopps Meeting House (ca. 1890) standing in a sandy clearing on the west side of Highway NC-172 across from the intersection of Sneads Ferry Road, is an important and characteristic remnant of the once-dominant Primitive Baptist religious denomination that first came to the region in the 1770s and extended from the Neuse River in North Carolina to the South Carolina border by the beginning of the following century. Stylistically, the structure embodies elements of unaffected directness that characterize both the simple lifestyle of the church members and of their faith. The site, located on the post road that ran from Sneads Ferry to Wilmington, was deeded by Jereme W. Yopp in 1813 for the newly-formed Yopps Meeting House. Local Methodists, Presbyterians, Missionary Baptists and Primitive Baptists raised funds by subscription and agreed to build a common place of worship and share it equally at scheduled times. Primitive Baptists gradually became the principal group using the original meeting house. After a split with the Missionary Baptists, who built a new house of worship at Stump Sound south of Sneads Ferry about 1890, the Primitive Baptist congregation replaced the older church with the current edifice.

In the 1980s, however, the congregation had dwindled to only a few, by the death of old-line communicants, relocation of families to other areas, and a general broadening of religious views. In 1997, after allowing the church to be used by a Presbyterian congregation and a Boy Scout troop, the trustees of the church deeded the property to the Friends of Yopps Meeting House, Incorporated. **East and north** of the edifice are cemeteries containing burials for white and black members. Family plots nearest the church are enclosed by ironwork fences and contain stone and concrete markers. Further afield, both the white and black areas display masonry markers as well as rare, wooden head- and footboards, a regional feature of Primitive Baptist graveyards.

Criteria assessment

Yopps Meeting House is eligible for listing in the National Register under Criterion A for social history and for its association with a broad pattern in the history of religion; and under Criterion C for its rare surviving funerary art in the form of carved wooden head- and footboards, and for its architecture as set forth in "Historic and Architectural Resources of Onslow County, 1734-1938" (Multiple Property Documentation Form) under the associated historic context, "Religion and Education in Onslow County, 1734-1938." The architectural significance is discussed under Property type 4: "Religious and Educational Buildings" and is expanded upon in the context of this nomination. The context supporting the property's eligibility for significance in the area of funerary art is also found under Property Type 4, "Religious and Educational Buildings" within the subtype, "Cemeteries."

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Historic Background and Religious Context

The community of Sneads Ferry, situated in the southwestern portion of Onslow County which borders the New River, was originally called Lower Ferry when Edmund Ennett began running a licensed transport service here in 1725. In 1760, Robert W. Snead moved to the area and offered both a ferry and a tavern to serve his patrons. The settlement was renamed Sneads Ferry and thus it appears on the 1770 Collet map of North Carolina. Snead died in 1799, but the ferry continued to operate for nearly a century-and-a-half, superseded in 1939 by a vehicular bridge a mile-and-a-half to the north.(1)

Onslow County emerged in 1734 from Bath County and its name honors Arthur Onslow, the Speaker of the British House of Commons at the time.(2) As in coastal settlements, naval stores and lumber were the predominant industry with field crops, fishing and oystering providing seasonal income for local families. The majority of early colonists came from England and Germany with later immigration by African slaves and New England religious dissenters. The latter were determined Calvinists who brought with them their Baptist doctrines and missionary zeal.(3) Ministers of the established Anglican church had served in the region as early as 1732, and the Reverend John LaPierre worked among some hundred families in Onslow. Although he found them of very humble means and poorly educated, they demonstrated an enthusiasm for religion. A decade later, the Reverend James Moir, also an Anglican priest, remarked that the people of Onslow were ignorant in any move to construct houses of worship and to hire clergymen. Moir retired from the area in 1747, and evidently no further religious development occurred until 1759, when one of the first Baptist organizations in the county formed a church at New River.(4)

The early foundations of the Baptists outside New England first occurred at Philadelphia, Pennsylvania, in 1707; followed by Charleston, South Carolina, in 1751; then Sandy Creek, North Carolina, in 1758; Ketchikan, Virginia, in 1766; and Kehukee, North Carolina, in 1769.(5) An outgrowth of the Sandy Creek foundation was a group in the New River region who engaged Ezekiel Hunter to the pastorate. He remained with the church until his death in 1773.(6) Within a short time, the Baptists succeeded in arousing religious zeal and urging their followers to action. The movement spread throughout Onslow and into Bladen and Brunswick counties through the influence of Hunter's successor, Robert Nixon.(7)

In the post-Revolution period, the national sweep of the Great Awakening had a dramatic effect on the growth of religious associations, but it was during the Second Awakening in the early nineteenth century, that

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differences among sects arose. In 1830, gospel leaders established the North Carolina Baptist State Convention with the goal of expanding the faith through missionary work and educational programs.(8) One group of Baptists declined to join because of their firm stand against these activities as well as other "institutions of the day." These old-line believers began to be tagged Primitive Baptists because of their adherence to early-church doctrines of "irresistible grace and limited atonement" as well as for their simple ritual of preaching, praying and singing.(9) Because of their predestinarian beliefs, embracing the Calvinistic theology of being God's elect to eternal life, Primitive Baptists saw no need for the propagation of missions, Sunday schools, bible societies, state religious conventions, or theological seminaries. Admission to the Primitive Baptist church was generated by receiving grace and being able to document the time and place of the experience. Further study led to acceptance by the church association, but members could be excluded "upon conviction of disorder or serious misbehavior," and the ultimate authority in such issues was the congregation.(10)

The White Oak Primitive Baptist Association which encompassed the southeastern sector of Onslow County, was organized at Stump Sound in 1833, and became the recognized leader in religious discipline of the individual churches.(11) Meetings were held at Stump Sound, South West and Sneads Ferry from the early 1800s, with Yopps Meeting House at Sneads Ferry rising in importance by the mid 1830s. In 1835 the congregation adopted a Covenant and thirteen Articles of Faith outlining their firm belief that they would live together in brotherly affection as members of a distinct religious and social body guided by their predestinarian election. This was the first time such a declaration of faith and fellowship was spelled out so clearly, and these documents became models for other groups to follow.(12) The self-imposed restrictions placed on membership are evident in an entry in the 1842 minute book of the White Oak Association which states "We as an Association declare a non-fellowship as to Masonry, Missionary, Bible and Tract Societies, Campbellism, State Conventions, Theological Seminaries and all other new institutions that have the appearance of a speculation on the Gospel. We know but two societies Civil and Religious."(13)

John Yopp, who was not a practicing Primitive Baptist at the time, came to the Onslow district in the late eighteenth century, where his first land grant was patented in 1784. On October 27, 1813, his son, Jereme W. Yopp, deeded an acre of land to Nathaniel Ennett, Daniel Nixon and John Spicer, commissioners of Yopps Meeting House. The tract was bounded on the west by the New River and on the north by the main

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Onslow County, NCSection number 8 Page 4

road leading from Sneads Ferry to Wilmington.(14) In 1826, Daniel Nixon and John Gornto represented Yopps Meeting House at an association meeting, and in 1834, Gen. Edward Ward, Captain of Onslow Cavalry, left in his will a \$500.00 bequest to the group stipulating that the building be made available for use by all Christians.(15) On August 8, 1835, Yopps was officially instituted as a Primitive Baptist Church with thirty-three charter members including John Wilkins, Uz Wood, Elijah Hobbs, Elza Hardison, Benjamin Russell, George Y. Gerard, Daniel McDaniel, Edward Hobbs, David Hansley, James Redd, Asa Sidbury, Jereme W. Yopp, Kinsey Redd, Charlotte Jarvis, Millie Hardison, Mary McDaniel, Lovie Hansley, Lear Jenkins, Levinia Wilkins, Jackie Stephens, Sarah Piner, Mary Wood, Crecey Sidbury, Druzella Redd, Sarah Yopp, Nancey Russell, Ann Stephens, Margaret Stephens, Elizabeth McGowan, Jemima Cragg, Fannie Taylor, Elizabeth Curtis and Mary Meeks. This was a strong congregation, and the ministers were equally forceful, directing the religious services and overseeing the limited secular activities that were available outside the church and home.(16)

Because many residents of the sparsely settled area embraced a variety of religious beliefs including local Methodist, Presbyterian, Missionary Baptist and Primitive Baptist, a subscription was raised by each denomination and an agreement was adopted by all parties to build a meeting house and share it equally at scheduled times so that no group would interfere with the worship and services of another. The first meeting house was probably of log construction, typical of regional churches of the period. The Primitive Baptists, unified by their secular and sacred fellowship which distinguished their tenets of life and worship from other groups, gradually grew into the main body using the meeting house. This development caused concern among the other denominations, reaching a climax in the Fall of 1876, when a suit was brought before the Superior Court of Onslow County by members of the Missionary Baptist church as plaintiffs who claimed that the Primitive Baptists had barred them from using the building according to the time-honored agreement. The suit continued through the following two years with the defendants pleading that since the completion of the church, they had maintained and used it constantly and without discrimination towards those who wanted to worship there. The case was eventually settled out of court.(17)

After the split with the Missionary Baptists,, who built a new house of worship at Stump Sound south of Sneads Ferry, in 1890, the Primitive Baptist congregation replaced the older church with the current edifice.(18) In 1938 the Sidbury family deeded additional acreage surrounding the cemeteries to the church association.(19) In the 1980s the congregation had dwindled to only a few by the death of old-line

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communicants, relocation of families to other areas, and a general broadening of religious views. In December 1989 the building was offered to the Presbyterians for temporary use while their new church on Highway NC-210 west of Yopps Meeting House was under construction. The Presbyterians remained until December 1994. Subsequently the meeting house became headquarters for the local Boy Scouts troop who assisted in maintaining the cemetery grounds, and as a community center. In October 1997, the trustees of the church deeded the property for preservation to the Friends of Yopps Meeting House, Incorporated.(20)

Architectural Context

Yopps Meeting House shares essential characteristics with other southeastern meeting houses of the Primitive Baptists. While other religious denominations embraced classical Greek Revival designs and ornamentation, especially during the 1840s and 1850s, Primitive Baptists stood at the opposite extreme and held firm to their edificial asceticism well into the twentieth century. Little or no stylistic details were used to soften the sturdy, sober lines of the structures and the architectural effect is one of functional simplicity. At first, the structures appear to have used the meeting-house plan, with entrances in the side elevations. Two examples are the 1830s Hannah's Creek Primitive Baptist Church near Benson in Johnston County, one of the earliest foundations in the state; and the early nineteenth-century Southwest Primitive Baptist Church near Jacksonville in Onslow County, featuring simple sash, overhanging roofs, board-and-batten interior sheathing, and center posts supporting the main girder. The more common nave-plan is exemplified by the 1829 Bear Grass Primitive Baptist Church in Martin County, with an extremely broad, dignified facade, wide eaves, and unpainted interior; and three Onslow County meeting houses: the 1915 Stump Sound Primitive Baptist Church near Holly Ridge, with six-over-six sash and six-panel doors; the 1920s Davis Memorial Primitive Baptist Church near Catherine's Lake, featuring lancet-arched windows and attic vent; and the 1939 Sneads Ferry Free Will Baptist Church, with triangular transoms above the sash windows and double entrance doors in the gabled front—a noticeable differentiation from the Primitive Baptist tradition of separate entrances for men and women. Like the other nave-plan types, Yopps Meeting House exhibits all the traditional characteristics of simple lines, plain exterior and beaded interior sheathing, separate entrances, segregated seating, and the repudiation of stylistic or symbolic decoration.

Endnotes

1. William S. Powell, *The North Carolina Gazetteer*. (Chapel Hill, NC: University of North Carolina Press, 1968), p.461.
2. *ibid.*, p.364.
3. Michael R. Pelt, *A History of Original Free Will Baptists*. (Mt. Olive, NC, Mt. Olive College Press,

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1996), p.78 .

4. George Washington Paschal, *A History of North Carolina Baptists*. (Raleigh, NC, The General Board of the North Carolina Baptist State Convention, 1930), vol. 1, p. 317-18.
5. Malory A. Huggins, *A History of North Carolina Baptists*. (Raleigh, NC, The General Board of the North Carolina Baptist State Convention, 1967), p. 65; Pelt, p.104.
6. Paschal, p.318.
7. *ibid.*, p.319-20.
8. Pelt, p.78.
9. Huggins, p.394.
10. Yopps Primitive Baptist Church records.
11. Brown, Joseph Parsons, *The Commonwealth of Onslow: A History*. (New Bern, NC, The Owen Brown Co., 1960), p. 249.
12. Yopps Primitive Baptist Church records.
13. *ibid.*
14. Onslow County Deed Book 9, p.46, October 27, 1813.
15. Zae Hargett Gwynn, *Records of Onslow County*. (1961), vol. 2, p.859.
16. Yopps Primitive Baptist Church records.
17. Onslow County Court Minutes.
18. Taped interview with Betty Solano, Yopps Meeting House, September 1, 1998.
19. Onslow County Deed Book 186, p.321, 1938.
20. Onslow County Deed Book 1414, p.430, August 1997.

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Major Bibliographical References

- Bishir, Catherine W., *North Carolina Architecture*. (Chapel Hill, University of North Carolina Press, 1990).
- Bishir, Catherine W. and Michael T. Southern, *A Guide to the Historic Architecture of Eastern North Carolina*. (Chapel Hill, NC: University of North Carolina Press, 1996).
- Brown, Joseph Parsons, *The Commonwealth of Onslow: A History*. (New Bern, NC, The Owen Brown Co., 1960).
- Gwynn, Zae Hargett, *Records of Onslow County, North Carolina*. 1961).
- Huggins, Malory A., *A History of North Carolina Baptists*. (Raleigh, NC, The General Board of the North Carolina Baptist State Convention, 1967).
- Paschal, George Washington, *A History of North Carolina Baptists*. (Raleigh, NC, The General Board of the North Carolina Baptist State Convention, 1930).
- Pelt, Michael R., *A History of Original Free Will Baptists*. (Mt. Olive, NC, Mt. Olive College Press, 1996).
- Pezzoni, J. Daniel, *The Architecture of Onslow County, North Carolina*. (Richlands, NC, Onslow County Museum, 1998).
- Turberg, Edward F., Taped interview with Betty Solano, Yopps Meeting House, September 1, 1998.
- Whaley, James Michael, compiler, *Onslow County Cemetery Records*. (1989), vol. 2.

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10. Geographical Data

Acreage of Property: 3.65 acres

Verbal Boundary Description

The 3.65 acre property is identified and plotted on the accompanying boundary survey map by Greg Wayne, Hanover Design Services, Wilmington, NC, dated January 1988.

Boundary Justification

The nominated property includes the original one-acre tract deeded to the trustees of Yopps Meeting House by Jereme W. Yopp in 1813 (Onslow County Deed Book 9, p.46) and a 2.65-acre parcel deeded to the trustees of Yopps Primitive Baptist Church by V. Sidbury in 1938 (Onslow County Deed Book 186, p.321); In 1997 the trustees of Yopps Primitive Baptist Church deeded the 3.65-acre tract to the Friends of Yopps Meeting House, Inc. (Onslow County Deed Book 1414, p.430).

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Yopps Meeting House, Onslow County, NC

ADDENDA.

The Covenant

The Covenant adopted at Yopps Meetinghouse at its organization August 8, 1835:

“Forasmuch as Almighty God has been pleased to call us, whose names are underneath subscribed, out of darkness into His marvelous light, and all of us have been Baptised upon our confession of our faith in Christ Jesus and have given up ourselves to the Lord and to one another in a Gospel Church-way to be governed and guided by a proper discipline, agreeable to the Word of God. We do therefore in the name of the Lord Jesus and by his assistance covenant and agree to keep up the discipline of the Church that we are members of, in the most brotherly affection toward each other, while we endeavor punctually to observe the following rules: In brotherly love 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, that is, if we discover anything amiss in a brother or sister, to go and tell him or her of their faults, according to the direction given by our Lord in the 18th Chapter of Saint Matthew’s Gospel; and not to be whispering and backbiting.

We also agree, with God’s assistance, to pray in our own families, attend our Church meetings, to observe the Lord’s Day, to keep it Holy, and not to absent ourselves from Communion or the Lord’s Supper without giving satisfaction at the next conference, or first in power.

“To be ready to communicate to the defraying of church expense and for the support of the ministry.

“Not irregular to depart from the fellowship of the Church, nor to remove to distant churches without regular 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.”

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Yopps Meeting House, Onslow County, NC

Articles of Faith

Article I. We believe in the Being of God, as Almighty Eternal, Unchangeable, of infinite wisdom, for Justice, Holiness, Goodness, Mercy and Truth, and that God has revealed Himself in His word under the Character of Father, Son and Holy Ghost.

Article II. We believe that God, before the foundation of the world, for the purpose of His own glory did elect a certain number of men and angels to Eternal Life, and that this election is particular, eternal and unconditional on the creatures part.

Article III. We also believe that it is utterly out of the power of men, as fallen creatures, to keep the Law of God perfectly, repent of their sins truly, or believe in Christ except they be drawn by the Holy Spirit.

Article IV. We believe that in God's own appointed time and way, by means which he has ordained, that the Elect shall be called, justified, pardoned and sanctified, and that it is impossible they shall refuse the call, but that they shall be made willing by Divine Grace to receive the offer of mercy.

Article V. We believe that justification in the sight of God is only by imputed righteousness of Jesus Christ, received and applied by faith alone.

Article VI. We believe in like manner, that God's Elect shall not only be called and justified, but that they shall be converted, born again, and changed by effectual working of God's Holy Spirit.

Article VII. We believe that such as are converted, Justified and called by His Grace, shall persevere in holiness and never fall finally away.

Article VIII. We believe it to be a duty, incumbent upon all God's people, to walk righteously in all good works, not in the old covenant way of seeking life and the favor of the Lord by it, but only as a duty from a principle of love.

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Yopps Meeting House, Onslow County, NC

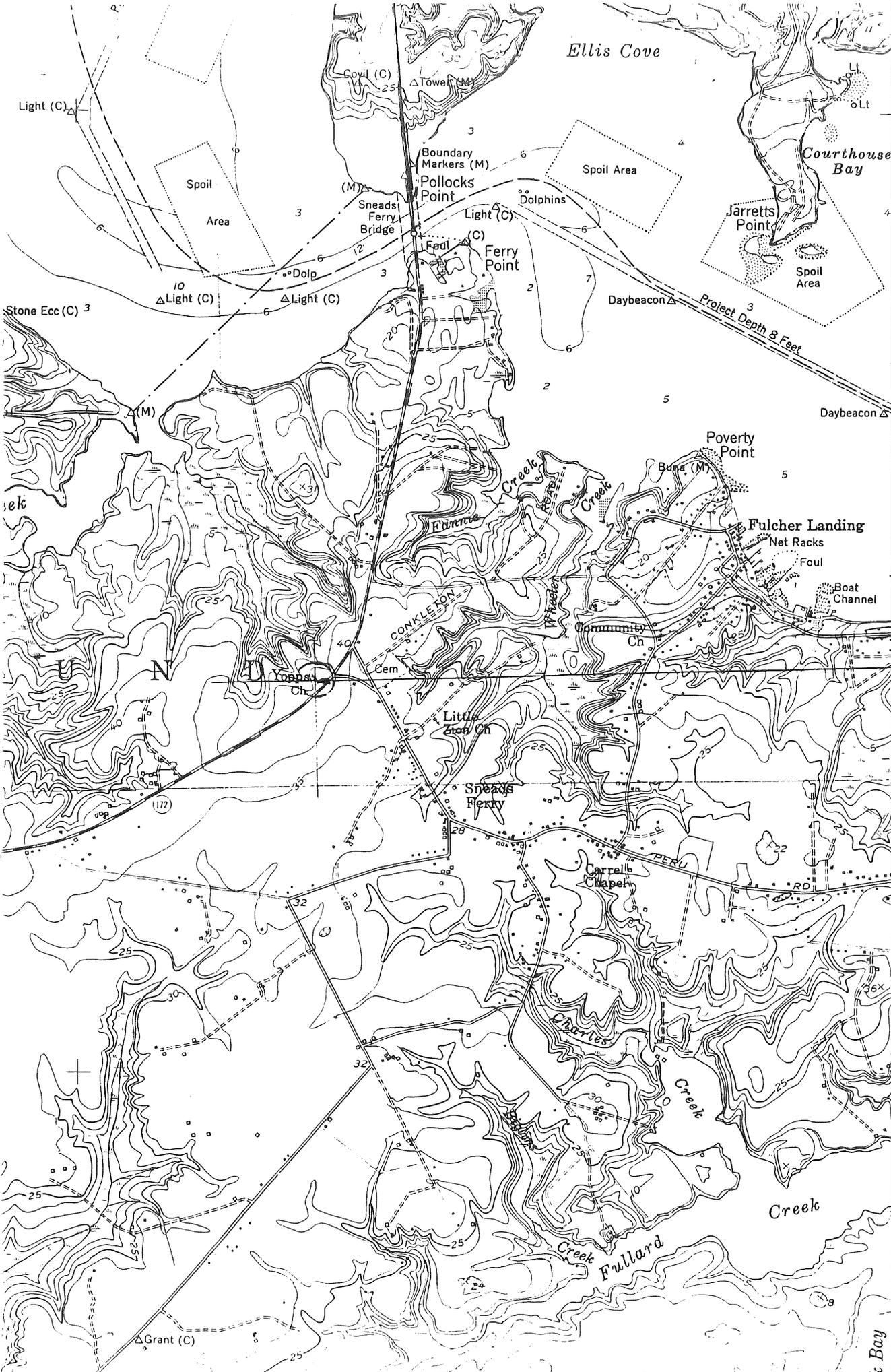
Article IX. We believe Baptism and the Lord's Supper are Gospel ordinances, both belonging to the converted, or true believers, and that persons who were sprinkled or dipped while in unbelief were not regular baptised according to God's Word, and that such ought to be baptised after they are savingly converted into the faith of Christ.

Article X. We believe the regular Church ought to be governed by one discipline.

Article XI. We believe in the resurrection of the dead, both the just and the unjust, and a General Judgment.

Article XII. We believe that no minister has a right to the administration of the Ordinances, only such as are regular called and come under position of hands by the Presbytery.

Article XIII. Finally, we do believe that for the mutual comfort, union and satisfaction of the several churches of the aforesaid faith and order that we ought to meet in an association way, wherein each church ought to represent the case by their Delegates and attend as often as is necessary to advise with the several churches in conference, and the decision of matters in such an association not to be imposing on or in any way binding on the churches without their consent, but only to set and act as an advisory council.



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