

*HISTORY*  
*OF*  
*BACK CREEK*  
*Presbyterian Church,*  
*ROWAN COUNTY, N. C.,*  
*FOR 100 YEARS.*

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*September 1805 to March 1857 by Rev. S. C.*

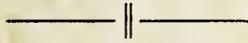
*Alexander, D. D.,*

*and*

*March 1857 to September 1905 by John K.*

*Goodman.*

## CORRESPONDENCE.



April 26, 1857.

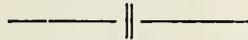
REV. AND DEAR SIR:—At a meeting on the 4th instant, of the members of Back Creek Church, the undersigned were appointed a committee to wait on you and request a copy of the Historical Address delivered on the 21st ultimo for publication. A regard for posterity, and the perpetuity of so valuable a record of the almost lost History of our Church, gathered with much care and research, ought to be had in a more permanent form.

You will confer a favor that will meet the desire of many friends in thus complying.

Very respectfully yours,

JAMES E. ANDREW,  
DAVID R. BRADSHAW. } Committee.

REV. S. C. ALEXANDER.



MIRANDA, ROWAN COUNTY, N. C.,

April 29, 1857.

GENTLEMEN:—I received your note today, asking for a copy of the Historical Address delivered by me, at the dedication of Back Creek Church. If it can add anything to the honor or welfare of Christ's Kingdom, I most cheerfully acquiesce in your request.

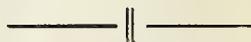
S. C. ALEXANDER.

JAMES E. ANDREW,  
DAVID R. BRADSHAW, } Committee.

# BOOK I.



## HISTORICAL ADDRESS.



HAGGAI, 2—9. “The glory of this latter house shall be greater than of the former, saith the Lord of Hosts; and in this place will I give *peace*, saith the Lord of Hosts.

Haggai had looked through the glass of prophecy, and beheld in the far dim distance of more than five centuries, the Temple which was built in his day, still standing, crowned with a bright halo of glory. Although not decked with Golconda's gems, not overlaid with the gold of Ophir, no pillar of fire adorned its summit, and no Shecinah was there. Its architectural beauty and magnificent proportions, were great, it is true, but vastly inferior to the first, the Temple of Solomon. Notwithstanding all this, the Prophet is bold to declare, that the “glory of this latter house shall be greater than the former,” yea infinitely greater, because it was to be honored with the presence of Incarnate Deity.

The Prince of Peace in the fulness of time entered its

portals, and the glory of Messiah was its crowning excellency. The more spiritual dispensation of the Christian Church was to be built upon the ruins of the Mosaic economy. The typical ceremony of the Jewish ritual, was to be exchanged for the immediate worship of the meek and lowly Jesus. The humble disciple could thus make a nearer approach to his God; and himself become a priest, and an honored Levite from whatever nation or tribe he may have sprung.

The first Temple stood in peerless grandeur, as the center-point of Hebrew worship, and the capitol of a theocratic government. It held in its types and shadows, the germs of the Christian Religion, which were to be developed in the person of the Saviour, who, in the appointed time, appeared as the "greater glory of the latter house." In other words, the prophet means to say, that the moral grandeur of the Christian religion is to be greater and more glorious than all the physical splendor of the Temple service, even in its palmy days. Its gorgeous worship and imposing ritual are not to be compared with the beautiful simplicity of the last, and more spiritual dispensation.—Hence, of a truth, "the glory of this latter house was greater than of the former." "And in this place," adds the Prophet, "will I give *peace* saith the Lord of Hosts." And He who has all power in Heaven and earth, is able to meet every promise, and to fulfill every prophecy.

"In this place." in the second Temple, the Prince of Peace did appear, and brought peace to troubled souls.—He came to loose the fetters of sin, and bid the captives go free. He came to proclaim pardon to the condemned—freedom to the enslaved, and liberty to a world in bondage. He came to break down the wall which encircled the children of Abraham, to offer peace to all the nations of earth. The Gentile world had ever been cast off, and for thousands of years wandered in their own way. Now, they are called to partake of the blessings, and enjoy the peace of the Gospel of the Son of God.

But, we do not purpose on this occasion, placing in con-

trast the excellencies of the first and of the second Temple. Nor the greater glory of the Christian dispensation, when compared with the Jewish. However pleasant and profitable this might be, yet circumstances naturally turn our thoughts in another direction.

We have met today to dedicate this house to the worship of Almighty God; and to pray that he may "give *peace*" to us in this place, and to our successors, even down till the end of time. We have also met to celebrate the goodness of the Lord, as manifested to us and our fathers, for more than half a century. Although God has not visited us in dreadful splendor, as he did ancient Israel, neither has this mount of ordinances been overshadowed with thick clouds of darkness, Jehovah's chariot. Nor has it been illuminated with His lightnings, nor shaken with the thunders of Sinai. Yet He has often condescended to make known His stately steppings in our midst. Often have the genial showers of divine grace watered this part of His vineyard. It will doubtless be both interesting and profitable, to trace the history of this Church from its beginning to the present time. To recount the throes and pangs connected with its birth—to observe its healthy growth, and its steady march onward and upward. We wish also to remember gratefully her first Pastor, who broke unto this people the Bread of Life—who led them by the still waters, and through the green pastures of a Saviour's love; and then to glance at his successors. We wish, also, to notice briefly, those noble men who first ruled in this Church, but who are now fallen asleep; and then to number their successors. Thus we desire to bring to recollection "the former things" that if possible, we may catch something of the spirit and zeal of our fathers; that we may be stimulated to nobler actions, more enlarged benevolence, and greater energy.

Owing to the entire want of the early records of this Church, this task is attended, with not a few difficulties.—For more than a score of years there is not a Sessional Record to be found, nothing official is left to show, whether

the Session ever met, or in fact whether there was a session at all or not, until the 15th of May, 1830. It is not a little surprising that men so accurate as were our ancestors, who did every thing by rule, should have entirely neglected this important matter. But, notwithstanding this, we have been so fortunate, as to find a few old documents which long since have been carried into the garret, or thrown into some unfrequented corner, which give valuable statistics and reveal important truths. Moreover, there are yet two or three venerable fathers with us, who remember well the early history of Back Creek; and also, the "times of refreshing which came from the presence of the Lord" in 1801, 2 and 3. Their eyes still flash, and their hearts kindle afresh when they tell us of those times. But let us commence our story:

During the latter part of last century, infidelity spread like a contagion all over our country, from one end of it to the other. It gathered round the Church, and settled down upon it like a thick cloud of moral death. Although far removed from the busy marts and thoroughfares of the world, *this* retired part of the Lord's vineyard did not wholly escape the infection. A cold dead formality had well nigh chilled the vitals of true religion. But this state of things was not permitted to remain long. God heard and answered the prayers of his faithful servants. His life-giving spirit was sent forth with power, and breathed upon the valley of dry bones, and an army of living men stood up to praise Jehovah's name. This was an important era in the history of our Church and country. It was a time when angels in heaven, and men on earth rejoiced together. It was a time when a most powerful and sudden death-stroke was given to the cause of infidelity. So that its hideous form has never since been reared so high in the majesty of its ugliness to pollute and annoy the Church. Thyatira with her then widely extended limits, seemed to have been thoroughly aroused in those exciting times.

As in all communities, so in that venerable Church, there

necessarily existed a great diversity of sentiment. The time had now come, when this diversity was to be fully manifested. The Revival of 1802, let it be remembered, was accompanied with many strange phenomena, such as "jerking," "leaping," "shouting," "swooning," and many such-like bodily exercises. Those who were possessed of more ardent zeal and strong affection, thought this a necessary part of the revival, and produced by the influence of the Spirit. While those of a more phlegmatic temperament, and less impulsive nature, looked upon it as dross around the precious metal; or rather, as the work of Satan trying to counterfeit and hinder the work of religion. Thus there were two parties formed, and each doubtless, conscientiously thought they were right. Those who favored the "exercises" were called the "revival party," as if they alone were desirous of promoting the cause of religion. While those who thought differently were called "opposers" or "anti-revivalists," as if they wished to hold back the Gospel car. One party wished to have profound silence during public worship. It mattered not how eloquent the speaker was, or how powerful the movings of the Spirit, all must be quiet and still. The other party wished to give vent to their feelings in whatever way inclination might lead. If they felt happy they would shout aloud for joy, or if distressed they would cry out for mercy. The congregation oftentimes presenting the appearance of a Bochim-Babel.

Thus the matter went on for two or three years each party becoming more and more sensitive; and owing to the weakness of human nature, one seemed to exasperate the other, until it became evident to all that some final and decisive action should be taken for the welfare of the Church. A day of fasting and humiliation was appointed, that they might pray for wisdom to guide them in the path of duty, and that they might adopt some plan of action which would be for their peace and edification. The day was accordingly observed. At which meeting the Session was publicly charged with a neglect of their duty

in permitting what was looked on by one party as *disorder* and *confusion* to exist, in time of public worship. The Elders defended their conduct in a mild and christian-like manner, but all to no purpose. Neither party was willing to submit to the other. Thus the day seemed likely to close without having bettered their condition. But something *must* be done was the universal feeling. Whereupon, it was resolved unanimously, that all those who sympathized with the "Revival Party," and acted under its influence, should be permitted to withdraw from the Congregation, and leave the other party in the quiet possession of their house and minister. This resolution was acted upon immediately, when about thirty families withdrew, including five Elders—all that Thyatira then had—men of whom the world might be proud. This was the birthday of Back Creek. The mother travailed with pain, and a noble daughter was born.—

Thus the infant colony, springing off from the western part of Thyatira principally, was left without a minister, and without a house in which to worship. But with zeal like theirs, with hearts so large, and hands so willing, all difficulties were soon removed, and their necessities met. They resolved to build a house in their midst, in which they could worship as their conscience dictated.

To this resolution Thyatira, and a great part of the Ministers of the Presbytery, were much opposed. Thyatira was grieved at the loss of so many of her best men, and the Clergy were afraid lest the movement would result in more harm than good. Thus the infant colony was called to meet new difficulties at every step in its progress. Yet withal, undaunted it pursued its course. And in order that it might not appear to be acting contrary to the "powers that be," the venerable John Barr was chosen as a delegate to the next meeting of Concord Presbytery, which was to hold its sessions at Hopewell Church, and to commence on the 14th of March, 1805, there to present a petition from the people he represented, asking Presbytery to grant them a dismissal from the mother Church, and

to organize a Church in their midst, to be known as the Church of Back Creek. The whole matter was duly considered, and after much discussion, was postponed till the next Fall meeting. The little colony continued to meet on the Sabbath,\* and spend its sacred hours in reading the Scripture—in exhortation, prayer and praise. Their heart was fixed on having a separate Church organization. Accordingly, at the next meeting of Presbytery, which was at Rocky River, Mr. Thomas Cowan and Mr. — Locke appeared on behalf of Thyatira to advocate her rights, and to oppose the petition of the colony; and Mr. John Barr appeared in behalf of the petitioners.

The subject was one of no small importance. The interest of Christ's kingdom in this community was at stake. —The venerable Presbyters felt the weight of responsibility resting on them. Patiently and calmly they pondered the matter, and finally concluded from all the attending circumstances, that it would be the part of wisdom to grant the petitioners their request—*Provided*, the spot on which they proposed building their house of worship, was not *less* than five miles distant from Thyatira. And in order that all parties might be satisfied with regard to the requirement in the proviso, the venerable Dr. Hall, of Iredell, traveled over the road between the two places, with his famous sulky, and found it to be on close measurement, the distance required. Thus on the 5th day of September, 1805, the Church of Back Creek was recognized as a separate organization, and was accordingly enrolled with the other Churches under the care of the Presbytery of Concord.—Although fortune at first seemed to frown, it soon began to smile upon them. Soon they had erected for themselves a comfortable little log house in which they worshipped for several years, which is still

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\*During this time the Congregation worshipped in a large barn, about a mile distant from the present Church. This was continued until Presbytery granted them their request, and recognized them as a Church. This is also a beautiful instance of submission to the rightful authority of "the powers that be."

standing, and serves to remind us of olden times. Doubtless many hallowed associations cluster around that ancient building. Although nearly all who worshipped, within its walls, have fallen asleep, or are, like unto it, fast going back unto the dust again, not many years elapsed until it became necessary to have a more spacious building.

In 1811 the venerable house, that we have just left, was erected. The little flock having thus struggled through many difficulties, and having at last gained for itself "a local habitation and a name," still there was no shepherd to watch over them, and to lead them through green pastures. There was no one to feed them with the bread of heaven. Although they were feeble, no task was too hard for them to accomplish if it tended to their spiritual welfare, and to the glory of God. They immediately sought for a Pastor, and obtained the services of the Rev. J. D. Kilpatrick for one half of his time. And on the ninth of April, 1807, Presbytery being at Poplar Tent, he received and accepted their call,—Back Creek's first call to her first Pastor. O, that she could always call such men, when a Pastor is needed.

Mr. Kilpatrick was emphatically the very man for the people who called him. He suited in every respect. There was a remarkable degree of congeniality in their temperaments; both were naturally warm-hearted and impulsive.

It was truly a happy day when this union was formed.—It was a meeting of kindred spirits. It may be both appropriate and interesting here, to give a brief historical sketch of this eminent servant of the Lord.

He was born October the 8th, 1763, near Poplar Tent Church, in what is now Cabarrus County, North Carolina. There is a tradition that he descended from some illustrious family in the North of Ireland. But without any records or reliable documents to point out his ancestral lineage, it is impossible for us to establish either its truth or its falsity. The days of his boyhood we infer, were spent in retirement at the old home-stead, in Cabarrus.

But, after he had grown to riper years, he commenced the study of the classics—was sent to Mr. Finley's celebrated Academy, in the Waxhaw settlement. At the age of twenty-one, while there reading Virgil, and passing through, not only the books, but also the period of poetry, he was captivated by one of Adam's fairest daughters. The lovely Miss Dickey, of Waxhaw, claimed the young man of promise as her own. It was not long before they stood before the altar of Hymen, and in the presence of angels and men, became plighted partners for future life.\*

After his sojourn there, he came to Salisbury, and spent about eighteen months, in order to complete his classical course, under the training of the learned John Brown, D. D., who was afterwards successively President of Columbia College, South Carolina, and of Athens College, Georgia. Being thus thoroughly armed and equipped for usefulness, he was led in the good providence of God to feel it was his duty to become a watchman on Zion's walls. He immediately commenced the study of theology under the direction of Rev. James Hall, D. D. We are not informed at what time he was licensed; but at the age of thirty, he was ordained to the full work of the Gospel ministry by the Presbytery of Orange,† and installed Pastor of Third Creek Church.

About thirteen years after, on the 9th of April, 1807, he was also called to the Pastorate of Back Creek Church, as before stated, one half his time at each place. Thus early was he fixed permanently in his field of labor. He had a great work to do, and God spared his life and gave him strength to perform it. He continued to labor in the field in which he was located until death "closed his bright eye

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\*Gen. Andrew Jackson was a class-mate of Mr. Kilpatrick, and it so turned out that they were both charmed with the same lovely lassie. But she chose rather the fortunes of the soldier of the Cross, than the honors of him who was destined to be one of America's proudest military chieftians.

†The Presbytery of Orange then extended over all that territory now occupied by Concord Presbytery.

and curbed his high career." For more than thirty-five years he was the Pastor of Third Creek, and for more than twenty-two years of that time, he also led the flock of Back Creek, to the fountain of Salvation. The great work of building up the kingdom of Christ continued to be the all absorbing object of his life, till the 20th of September, 1829, when the Lord called him home to rest from his labors, and to wear his crown. Thus fell a gallant soldier.—For many long years he had fought under the banner of Prince Immanuel, and proved himself faithful till the last. He was a noble man—was possessed of a large heart, generous feelings and willing hands. As a public speaker, he was not remarkably gifted as an orator, nor celebrated as a logician. But the great success with which he met, was owing in no small degree, to his profound earnestness, his plain, pointed and powerful application of truth. Often while delivering his solemn messages, the big, manly tear, would steal down his cheek, showing that he felt what he said.

He could sympathise with his people in all their distresses; hence, he and his flock were knit together in love, as were the hearts of David and Jonathan. During the great Revival of 1802, he took an exceedingly active part. Some thought him too enthusiastic. He loved to see his people weep under the truth, and what good man does not? And if they were disposed to shout aloud and praise God for His wonderful goodness to them, he made no sort of objection.

On one occasion, it is said, while preaching at a certain place, many of his hearers became noisy in their joy, so much so that those who were opposed to that sort of procedure, thought it better to carry outside of the Church, those who were inclined to shout; one after another was taken, until quite a multitude had been removed. The venerable minister paused for a moment and came down from the pulpit, and remarked that he "loved to preach to those noisy people," and went out into the grove where they were, and resumed his discourse. Mr Kilpatrick

lived in excitement. He loved to see men feel their religion, and who does not? Religion is of sufficient importance to excite the most stupid soul, and when felt to arouse the dullest of men.

Hence during his ministry, Camp-meetings were common occurrences. Multitudes of families from a distance as well as those near by, would assemble around the sacred spot, and soldier-like, pitch their tent and spend many days and nights together in the solemn worship of God. On occasions like these, the great soul of Kilpatrick was fired with holy zeal for the glory of his master, and for the salvation of men. How delightful it must have been to see this consecrated grove illumined with the camp-fires of devout worshippers, and to hear these hills and valleys echo the high praises of Jehovah. When we hear the history of those times recited, we almost wish that we had lived in the days of our fathers. Religion seemed then to take a deeper hold on the human heart than it does now. But those times are gone. A half a century has rolled away. And great changes have been wrought; cold, calculating utilitarianism seems to have taken the place of earnest enthusiastic religion. But to return, time would fail us to tell all the excellencies of the first Pastor of Back Creek, or to speak of all the interesting occurrences in his eventful ministry; occurrences too, that are worthy of a place on history's permanent page. Suffice it to say, while he lived, he lived in the hearts of his people, and labored for the upbuilding of the Church, and for the glory of the Redeemer's kingdom. And now since he is dead, his memory is cherished with the fondest affection; and his works do follow him. Doubtless the effects of his life and labors, will be felt on generations unborn.

His body lies in Third Creek grave-yard. "He sleeps his last sleep, he has fought his last battle. No sound can awake him to glory again," till the Archangel's trump shall bid him arise.

After the death of Mr. Kilpatrick, the congregation was without a minister for about one year, until the 5th of

October, 1830, when the Rev. Andrew Y. Lockridge, a Licentiate of Lexington Presbytery, Virginia, was invited to be his successor. On the 25th of May, 1832, he was ordained and installed Pastor of Back Creek and Third Creek Churches, one half of his time at each Church. This arrangement continued till 1836, when Back Creek employed him for the whole of his time. He remained with this people to break unto them the bread of life until 1845, when he removed to the Presbytery of Cherokee, in Georgia, where he still lives; and is ministering to a Church called Pleasant Green. May his life and labors ever be pleasant, and may he be spared to a green old age.

On the 31st of March, 1846, he was succeeded by the Rev. Thomas E. Davis, who continued to minister unto this people in holy things until March, 1851, when he removed to Rutherfordton, and entered upon the labors of a Domestic Missionary.

In June, 1852, he was succeeded by Mr. Robert Agnew, a Licentiate under the care of Concord Presbytery, who remained only for the short space of one year and two months. His time and labors were equally divided between Thyatira and Back Creek. These two Churches, long separated, were again united. The venerable mother of more than a hundred years, and her daughter of half a century, again embraced each other. May their mutual love increase with their age; and may the ties of affection, which bind them now, yet be stronger!

In March, 1854, he who now addresses you, commenced his labors in your midst. May the Lord of all grace ever give him wisdom and ability to perform aright the solemn duties of his office. Let us next notice briefly, the Eldership of the Church. Her first rulers, five in number, were elected and ordained in Thyatira. But after Back Creek sprang off and became a separate organization, they having come with the seceding party, were elected again to the same office here, that they held in the mother Church.

The original Bench was as follows:—Thomas King, John

Barr, William Bell, Abraham Lowrance and Thomas Gillespie. Their life has been sketched in another place, and therefore it is not necessary here to recite it again. But such men as these deserve a more extended notice. They should have a place in the history of the Church, as well as a place in our memory. They performed a great work, in their day, both for their Church, and for their community. They served their Master with fidelity, and are doubtless now, enjoying a rich reward for all the toils they bore, and for all the trials they endured. They have long since gone to their graves, where neither praise nor blame, have any power to arouse them. The dull cold ear of death cannot hear. Then, honor to their names, and peace to their ashes.

On the 27th of December, 1806, William Kilpatrick, Samuel McNeely, and George Andrew, were added to the list of Elders—men of whom we cannot speak too highly. Each was distinguished for his own excellency of character. When sitting in council about the welfare of the Church, it is said William Kilpatrick would devise ways and means for the prosperity of Zion. George Andrew would discourse on its practicability. He would present it in one aspect and then in another, in order that it might be weighed well,—while the venerable John Barr and Samuel McNeely who knew their Bible by heart, would decide whether it were right or not, or whether it would be for the general good. Thus each wheel in the machinery performed its part; and the consequence was, the Church like a healthy plant, grew and flourished, and became a praise in the land. In 1833, another addition was made to the Session by the election and ordination of William King, Thomas Mathews, John Houston, John M. Lowrance and Abner Adams.—Only two of this number are spared to be with us now. The other three have fallen asleep. They were men with whom you were all familiar. Their names are embalmed in your memories. Their excellencies are well known.—And you have long since mourned their loss.

In 1836, Col. John F. McCorkle, Ebenezer McNeely, and Dr. D. C. Mebane, were numbered among the Rulers of Back Creek. The two last mentioned, have removed to different fields of labor. Mr. J. N. Kilpatrick was elected in 1841, but continued only a short time. He and his venerable father, William Kilpatrick, were soon afterwards borne to the house appointed for all the living. In life, they were united, and in death they were not divided. The father died on one day, and the son followed on the next. Mr. John Shive, an Elder from Bethpage, was received into this Church, and also elected as one of her Elders. After a few years sojourn with us, he set out to seek his fortune in the great West, where he yet lives. The present Session of this Church consists of the following gentlemen, viz:—William King, John M. Lowrance, Col. John F. McCorkle, D. H. Patterson, James E. Andrew and Dr. Samuel D. Rankin. In all, there have been twenty-one Elders in Back Creek, since its organization; thirteen of that number are dead, and nine are living. It may here be remarked with propriety, that the Session of this Church has been represented three times in the General Assembly, George Andrew was twice honored with a seat in that body, and William King once.

Speaking with reference to the dead, we honestly believe that no Church can boast of a better Eldership, than that which lived and ruled in Back Creek. It was their meat and drink to do their Master's will. Their religion was ever of a lively sort. In fact the Church was born in the midst of a revival, and often since, has it been watered with the dews of heaven. Bible Classes, Sabbath Schools and Prayer-Meetings have here, ever been considered necessary accompaniments, to the preaching of the Gospel. Hence, God has often heard their prayers, and conferred rich blessings upon the Church and her children. And may we, the unworthy sons and daughters of noble ancestors, never tarnish the good name handed down to us, by proving recreant to our high trust, or by being sluggards in the Lord's vineyard. May we ever worship

with our whole heart the God of our fathers; yea, may we pant after Him as the hart panteth after the water brooks.

And, in conclusion brethren, let us dedicate this neat and tasteful house,\* to the worship of the Most High, *as a thank offering*, at this semi-centenary celebration because of his wonderful goodness to us. In His good providence, this Church has been preserved for many years. It has been blessed with Ministers and Rulers until now. It has grown from a small and feeble flock to its present size and strength. And this day we are permitted to assemble in a building of beautiful proportions, and one in some degree worthy of the object for which it was erected. We, and those who lived before us, until now, were content to worship in a sanctuary of more humble pretensions; but God has done great things for us whereof we are glad. It should be the earnest prayer of all, that the glory of this latter house might be greater than of the former. That our usefulness as a Church might be more extensively felt. That by our instrumentality, peace might be given to many troubled souls. And that the Gospel of the Prince of Peace, by our assistance, might speedily be carried to earth's remotest bounds. Our fathers did well, yea they acted nobly in their day. But God calls upon us to do more than they did. They lived in what may be called a *formative* period, when the machinery of the Church for enlarged benevolence was being prepared. We are fifty years in their advance; when that machinery, in a measure, has been completed. And now occupying this vantage-ground, God calls upon us to make that machinery bear with power upon the world. Just as our opportunity for doing good increases, just in the same proportion does our obligation to labor increase.

God has called us upon the world's great stage, in the

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\*This house was erected under the supervision of the following Committee, viz: Dr. Samuel D. Rankin, Chairman; Col. Alfred M. Goodman, Treasurer; Col. John F. McCorkle, Maj. David R. Bradshaw, and David H. Patterson. They performed their part with fidelity, and therefore deserve to be honorably mentioned.

midst of the nineteenth century—when opportunities for usefulness stand thick around us, and surely he expects each man to act well his part. And brethren, we must act that part *now*,—to-morrow we may gathered with the pale nations of the dead. We are this day forcibly reminded of the truth that we should do quickly that which we purpose doing. Many lived to see this building commenced, who never saw it completed. Among those were four heads of families, who fondly hoped to be with us at its dedication, but to-day they lie in yonder graveyard. In a few more years, and God only knows how few, we all shall be gathered with them, to our cold and silent graves. O then, let us be up and doing while it is called to-day. With generous hearts and liberal hands, let us labor while we live. Let us gird the Gospel armor on, and work like christian men. Let us never grow weary in so glorious a cause. Let us determine never to lay down our weapons until victory shall crown our noblest efforts. And until the whole Church shall arise and “shine, clear as the sun, fair as the moon, and terrible as an army with banners.”





## *NOTE.*

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At a meeting of the officers (Elders and Deacons) of Back Creek Presbyterian Church on July 9th, 1905, Tuesday, September 5th, 1905, was fixed as the day for observing the Centennial of said Church. Rev. J. E. Branch, the Pastor elect, and Deacon Dr. Geo. A. Brown, were appointed a committee to formulate a suitable programme of exercises for said Centennial Celebration; and Jno. K. Goodman, Clerk of Session, was appointed to prepare an Historical Sketch of Back Creek Church, covering the time from March A. D. 1857 to September 1905, and have the same ready for reading on September 5th, 1905, as part of the Centennial exercises of that day.

JNO. K. GOODMAN,  
Clerk of Session.



# BOOK II.

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## *Historical Sketch of Back Creek Church.*

*From March 1857 to September 1905.*

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The writer, to whom this task has been assigned, begs to say that it is a source of much regret that a fuller and more concise record of events has not been kept. However, he has addressed himself to the work in the humble hope that the result is not entirely disappointing, and that some benefits may be derived therefrom.

Whilst this sketch is chiefly intended to cover the time from March, 1857, to September, 1905, yet notice is made of a few interesting facts prior to 1857.

As in the history of nations and races of men, the biographies of the leading individual characters furnish the key; just so in the Church militant, which was instituted as an agent in the salvation and sanctification of our fallen race, and for the glory of our blessed Redeemer. But time and space would fail us in the attempt to little more than mention the names of those who have answered the calls to minister to this people in holy things, or serve as officers in this church; to say nothing of the uniformly devout and steadfast rank and file of its private membership. One generation after another, of Godly men and women have come upon the scene, lived and labored in

their day, and passed into their glorified, eternal state, leaving to us, who now occupy where they once did, the rich legacy of much of the results and rewards of their lives and deeds. "The memory of the just is blessed."

The time of the dedication of the present neat and still substantial Brick Church Building, in March, 1857, marked very nearly the semi-centennial of this Church. To-day, September 5, 1905, the hand on the dial of time indicates Back Creek's *centennial* age. Just one hundred years ago, as has been noted in former history, Concord Presbytery, in session at Rocky River Church, Cabarrus County, N. C., recognized the "colony" of about twenty (20) families, containing thirty-four (34) members of resolute, true and determined Presbyterians as a separate organization, and accordingly entered its name "Back Creek" on the roll of Churches under its care

Concord Presbytery has accepted our invitation to meet here, in regular session, on this centennial occasion; and in this connection let it be noted that Presbytery has been entertained at Back Creek six times heretofore:—First in April 1820, next in April 1832, then in September 1840, May 1855, April 1868, and September 1889.

After the dedication services at Back Creek Church, March 21, 1857, "the congregation met and paid off, in full, the balance due for the building; and appointed Jas. E. Andrews, John F. Clodfelter and Jas. A. Houston a committee on seats—each family, pew was assessed twenty-five (25) cents per annum for a sexton fund." It was the prevailing practice in those days for the members of each family to occupy together their "family pew" during public services; and it is very much feared that the partial neglect, to-day, of that beautiful, time-honored custom indicates a slackening of the reins of wholesome parental restraint and authority.

On August 10, 1856, the last public service, the last sermon was preached in the "Old Log Church," built in 1811.

The first Deacons in Back Creek Church were elected on May 22, 1858, viz:—Col. Alfred M. Goodman, Jno. F.

Clodfelter, Jacob F. Goodman, Moses Lingle, James Miller and J. Wilson McNeely; and on the following June 27 they were regularly ordained and installed. Prior to this the financial and temporal affairs of the Church were administered, (under the session) by a board of trustees elected by the Congregation, but not regularly ordained and installed into office as is now the more scriptural practice with Deacons.

The pastoral relation was dissolved between Rev. S. C. Alexander and Back Creek Church on September 10, 1859, he having served it, one half his time, since March 5, 1854, the other half time at Thyatira Church. He was Pastor before, during, and for some time after the building of the new church, and was a great instrument in advancing the Lord's cause in this community. The Historical Address or sermon delivered by him at the dedication of Back Creek Church March 21, 1857, (just read in your hearing) marks him as a man of no ordinary ability, tact and zeal; and God's blessing has followed him and his work into other fields of labor. His life is still spared to bless mankind; and some yet living here still hold his labors in this part of the Lord's vineyard in grateful remembrance. It gives us much pleasure that, in God's providence, he is permitted to be present with us to-day.

In 1860 Rev. Stephen Frontis preached at Back Creek as stated supply for a term of six months.

On April 29th, 1860, an addition was made to the eldership by the ordination and installation of Moses Lingle, Jacob F. Goodman and Jno. T. Stewart.

In June 1861 Rev. Winslow B. Watts began his ministerial labors at Back Creek and Prospect Churches, (one-half time at each) and was ordained and installed Pastor October 28, 1861, and remained with us until his death, July 19, 1868. His remains are interred in Back Creek graveyard. The people of Back Creek congregation erected the tombstone at his grave, to his memory. Mr. Watts may appropriately be termed the "War Pastor" of Back Creek Church. His term of service began shortly

after the dark clouds of sectional strife had gathered and burst with such terrific force; strewing our land, for four long years, with death, destruction and sorrow. His was a ministration of great earnestness and usefulness. Being of a sympathetic and cheerful nature, he was specially adapted to sympathizing with, comforting and cheering the afflicted, bereaved and sorrowing in those troublous times which tried men's souls; ever pointing all such to Him who has promised, "He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee." Cut down in the prime of life and in the midst of his usefulness, he is still held in loving recollection and mention by the living who knew him and were blessed by his life and labors.

Oh, that we could omit further reference to events and incidents, circumstances and conditions of those gloomy, dark and dreadful days of Civil War, and their awful consequences, felt for years afterward, and even yet! The Captain's roll-call—the soldier's graves in yonder Back Creek grave-yard, and on the far-off battle fields and burying grounds—their vacant seats in this house of worship and at their own fire-sides—the habiliments of mourning to be seen—all then spoke, and even yet speak in language stronger than can be written of the ordeals, results and horrors of war. Again and again did earnest prayers from agonizing hearts ascend, from within these walls, to the source of all help, that the Great Ruler of armies would restrain the wrath of man, and cause strife and bloodshed to cease; that the swords be beaten into plowshares, and the spears into pruning hooks, and that our people learn war no more; and that the men of contending armies be permitted to return to their homes, and to the peaceful pursuits of agriculture, commerce and manufactories.

In the year 1868, there were added to the Board of Deacons, Dr. Oni P. Houston and J. Addison White. In the same year the congregation built on the Church ground, for the two-fold purpose of an Academy and Ses-

sion House, a two-room, brick building. Also in 1868, the stone wall was built around the grave-yard.

The foundation of the Session House having become impaired, it was rebuilt in 1882, as it now stands. This expense was chiefly met by the use of \$215.35 taken from the Dr. F. N. Luckey legacy of \$250.00 bequeathed to Back Creek Church by him. During the pastorate of Rev. J. A. Ramsay the balance of said legacy was appropriated to pay arrears of his salary.

As a matter of interest, let it be here stated that while Back Creek has never run what would be called a church or parochial school, yet the cause of education has ever and anon been fostered and encouraged in this community; sometimes to a commendable degree. For about nine years of the pastorate of Rev. A. Y. Lockridge, Back Creek was his only charge, and in addition to his ministerial work he taught a classical school in the community; just how many terms, or years, this school was thus conducted the writer is not able to say. It was during Rev. A. Y. Lockridge's term of service among this people that they were brought to believe that a denominational home-college was a necessity; and they showed their faith by their works; for during the years 1835 to 1839 they subscribed and paid for the founding and support of Davidson College the sum of \$955.75. A copy of receipt for the same is recorded on page 165, Vol. 1 of the records of Back Creek Church.

It is a remarkable fact that within the short space of time, from July 19, 1868 to November 4, 1869, (less than seventeen months) Back Creek lost by death its Pastor, Rev. W. B. Watts, three Elders, viz:—Wm. King, Jno. M. Lowrance and Jacob F. Goodman, one Deacon, Jno. F. Clodfelter, and its oldest communing member, George Knox. The latter having lived to the ripe old age of a quarter of a century beyond the allotted three score and ten, being over ninety-five years old when transferred from the Church militant into the Church triumphant. His was a life of humility and deep piety; strong faith, bright hopes

and fervent prayers. Though not a scholar, as that term implies, yet his public prayers were models of diction and pathos, and a benediction to any congregation of true worshippers. One of his pastors has aptly said that he "seemed to get nearer the throne of grace in prayer than any one he ever knew; humbly and boldly approaching to the very gate of heaven, and talking face to face with God." Although never called to serve as an officer in the Church, his life, work and example bless mankind and glorify his Creator. May our private members, to-day and always, emulate such examples.

Of the deceased Elders, above mentioned, two of them, Wm. King and Jno. M. Lowrance had been in that office about thirty-five years, having been added to the Eldership at the same time. The third Elder in this connection, Jacob F. Goodman, had served in this capacity only about nine years, dying in middle age.

December, 1868, the Rev. Robt. Bradley began his labors at Back Creek and Prospect Churches, as stated supply, which relation continued for 18 months.

In 1872, May 25, there were added to the eldership, Thos. McConnell and J. Addison White—same date added as Deacons, Philander Alexander, S. Chalmers Rankin and Jno. K. Goodman.

Lost by death in 1873, three Elders, J. Addison White, D. Houston Patterson and Jno. T. Stewart.

Owing to unhealthy, malarial conditions which prevailed in the Back Creek community, from about 1865 to 1875 or later, and the general spirit of unrest which prevailed in those memorable and oppressive days of political reconstruction, and from other causes, many of our best families, individuals, and strongest supporters of church work here moved from our bounds; among them another Elder, S. C. Rankin, who had served efficiently since October 1874.

These reverses and discouragements, from year to year, were seriously felt; and the breaches are not yet fully repaired. Yet the Lord has mercifully cared for this vine of His own planting; and He has greatly blessed us, whereof

we are glad; and we give Him thanks and take courage.

In September 1865 the Rev. Geo. Egleton, with our Pastor, Rev. W. B. Watts, held a series of most interesting meetings at Back Creek. It was a special time of refreshing from the Lord; many confessed Christ; and His own disciples were strengthened in the faith.

Rev. A. E. Chandler served Back Creek for two years as stated supply. (one-half his time) commencing in February, 1873.

In June 1877 Rev. J. Alston Ramsay, D. D., was installed Pastor of Back Creek and Thyatira, and continued their honored and beloved Pastor for fourteen years; at the end of that time he accepted a call to serve the church at Hickory, N. C., where he remained as pastor until his death, in January, 1900. He was a native of Rowan County, N. C. The memory of his ministerial labors here among this people is still fresh and green. No biography of his life need be here attempted; suffice it to say, he was a faithful, fearless and powerful defender of the truth, of acknowledged ability. His sermons were ever and uniformly full of scriptural truth, and sound logical reason; delivered with true earnestness and pathos, grace, dignity and eloquence—"and his works do follow him." Though not of strong physic, a man of wide usefulness—systematic in his methods—of sound judgment and discretion. In his death our church at large lost one of its strongest stakes.

September 9th, 1877, H. Ellis Shoaf was made Deacon. In 1881 there were added to the Eldership G. Henry Brown and Jno. K. Goodman. August 20, 1884, S. Bingham Hart was added to the Deacons, and November 13, 1886, Cearnburn A. McConnell, and May, 1888, J. Ambrose Stewart.

September 10, 1893, H. Ellis Shoaf was ordained and installed elder; and to the office of Deacon Jas. A. Bailey and W. W. Miller. In 1897 or 1898 the second shingle roof was stripped from the Church and replaced with a tin one, and the outside wood-work repainted; all at a cost of about \$150.00.

In 1900 the pulpit was recarpeted and the aisles of the

Church were carpeted, costing about \$40.00. And a short while afterward the pulpit sofa, which had done service near 50 years, was replaced with chairs, cost \$30.00.

August 1905, the interior wood work of Church was repainted, the walls calcimined, and the floor oiled; also the tin roof re-painted; all at a cost of about \$150.00.

March 11, 1900, Dr. Geo. A. Brown was ordained and installed Deacon.

Rev. J. A. Harris served Back Creek (one half his time) for nearly seven years, beginning July 1891. Humility, devotion and untiring zeal were characteristic of his ministration; and evidences are not wanting of God's approval of his labors in our midst. He has ever since been a great agent in furthering the Lord's cause among the mountain-mission sections of our State, whither he went from this field.

In 1889, commencing in June, Rev. Geo. L. Cook supplied Back Creek five months as stated supply.

Rev. J. A. Gilmer's term of service began July 1900, and continued four years and three months. An able preacher and devoted pastor, beloved by all. His labors were greatly blessed in lengthening the cords and strengthening the stakes of our Zion; many being added to the Church, of such, we trust, as shall be saved.

In August 1902 our Synodical Evangelist Rev. Wm. Black, with our pastor, Rev. J. A. Gilmer, held a most interesting series of services, with marked and fruitful results.

May 1905, Licentiate J. B. Branch, Pastor elect, began laboring in this field; and he is expected to be ordained and installed at some time during the regular sessions of Concord Presbytery, which convenes here to-day at 7:30 p. m.

We have seen that Back Creek has had Pastors and stated supplies in all to the number of fourteen; besides the temporary supplies of short durations, during vacancies or intervals between regular Pastors and stated supplies, of from one to three months at a time, by licentiates

or Seminary students, as Rev. Wm. H. Davis, Rev. J. Y. Allison, the late and lamented Rev. Wm. R. McLelland and others. The pastor elect is included in the number mentioned above. Of these, *nine* accepted the call to the *Pastorate*. And let it be emphatically noted, and remembered, that not one of these ministers is known to have been called from another pastorate, but, without exception, they have been men of their first pastoral charge; truly a remarkable coincidence.

To recapitulate, the time served by regular Pastors is as follows:

\*Rev. J. D. Kilpatrick, D. D., twenty-two years, commencing April, 1807.

Rev. A. Y. Lockridge, fourteen years, commencing October 1830.

†Rev. Thos. E. Davis, five years, commencing March, 1846.

Rev. S. C. Alexander, D. D., five and one-half years, commencing March, 1854.

Rev. W. B. Watts, seven years, commencing June, 1861.

Rev. J. A. Ramsay, D. D., fourteen years, commencing June, 1877.

Rev. J. A. Harris, seven years, commencing July, 1891.

Rev. J. A. Gilmer, four and one-half years, commencing July, 1900.

Rev. J. B. Branch, Pastor elect, began May, 1905.

The combined service by regular Pastors covers over seventy-eight years; being more than three-fourths the age of the church.

Back Creek has not whereof to greatly boast of the num-

\*To explain, with reference to Rev. J. D. Kilpatrick, D. D., Back Creek's first Pastor, his services were secured in connection with Third Creek Church, his first charge, which he had served for some years before the organization of Back Creek Church: thus he was not called *from* that field.

†While records nor tradition establish positively our claim, yet the preponderance of evidence is to the effect that Back Creek Church was Rev. Thos. E. Davis' first pastoral charge, and we feel warranted in making it.

ber of her sons who have chosen the gospel ministry, and gone forth as heralds of the Cross. However, we mention, of her sons and grandsons who have done so, the names: James Knox, Silas M. Andrew, D. D., John A. Barr, J. Scott Barr, Absolam Barr, Winslow B. Watts, Wm. L. Lowrance, D. D., Wm. E. Shive, R. W. Culbertson, Robt. S. Brown and J. Pinkney Rodgers: all Presbyterian except the last mentioned, who is a Methodist.

From its beginning Back Creek has had thirty Elders, all of whom, (except the present Session, G. Henry Brown, H. Ellis Shoaf and Jno. K. Goodman) have finished their courses here, and the places that once knew them shall know them no more; but their records, we trust, are on high; and the impresses of their lives, by example and precept, counsel and admonition, still bear fruit in their influence for good: their lives being "epistles known and read of all men." All whom, in the scope of this sketch, really deserve more extended mention; and we cannot refrain from some further notice of the able, consecrated and sacrificing service in this Church of Moses Lingle. First as a private member, then as a Deacon for a short while, and finally as an Elder for his last nearly twenty-seven years, and twenty-six years of that time Clerk of the Session, for the most part Superintendent of the Sabbath School, the main stay in the weekly prayer-meetings. He was a ripe scholar: (a graduate of Davidson College) could read intelligently six or seven different languages; he took great delight in reading the holy scriptures in their original Hebrew and Greek. His aim and laudable ambition was the gospel ministry: but like Moses of old, his lack of fluency of speech proved an insurmountable barrier, and that cherished hope was abandoned. Yet the Lord assigned him a work, as he always does all who are willing to be guided by his unerring counsels; and well and faithfully did he perform that work. Truly have we exclaimed with the Psalmist: "Help, Lord, for the Godly man ceaseth, for the faithful fail, from among the children of men." His place in this church still remains unfilled.

Since March 15th, 1830, to which time no Session Records are found, there have been five Clerks of Session, viz: Geo. Andrews for about two years, Rev. A. Y. Lockridge for eleven years, Col. Jno. F. McCorkle for seventeen years, Moses Lingle for twenty-six years, and the present clerk for the past eighteen years.

The Session of this Church has four times furnished a Commissioner to the General Assembly: Geo. Andrews was twice honored with a seat in that body, William King once, and Jno. K. Goodman once.

Of Deacons since 1858, succeeding the Church Trustees, there have been eighteen. Seven of this number still survive, two of whom are now serving as Ruling Elders in this Church; the others having been called, one by one, to their final rest and reward. Let it be said that the success and usefulness of this church has all along been largely due to the efficiency and fidelity of its Deacons. "Honor to whom honor is due."

Very early in the history of Back Creek its people realized the great importance of the Sabbath School and Bible Classes for the study of God's Word. Consequently, in the year 1815 or 1816 a Sabbath-School was organized, and it has ever since been encouraged and maintained in this place. With pride we record an exact copy of an epitaph to be seen in Back Creek grave-yard, to-wit:

In Memory of  
 CATHERINE GEO. ANDREWS,  
 who departed this life  
 March 23, 1836,  
 in her 59th year.

The first Female Bible-Class teacher  
 in North Carolina, commencing in 1816.

During her last nineteen years she was the  
 faithful and successful teacher of an  
 Adult Female Bible Class in  
 Back Creek Sabbath-School.

Esteemed Bible wise, Pious, Prudent,  
 Frugal and Benevolent.

It would hardly seem out of place to make passing mention of the Church Music of Back Creek: that part of divine service and worship which so properly and naturally performs an important office in the Sanctuary; aiding in impressing and fixing the truth in the heart, purifying the desires and affections and raising the soul to God. It is but fair to say that it has ever been characterized as simple and sublime, appropriate and devotional; and of a whole-souled nature and style of execution; and almost universally joined in by the congregation. The church choir being regarded as the directory only, and not a monopoly of that service. May this ever be so. "Let the people praise Thee, O God; let all the people praise Thee."

In the past, (or rather the more remote past) Back Creek has been highly favored, for the most part, in having leaders of her praise service worthy the name and mention. With reference to former days, among them we mention David McNeely, Robt. McNeely, Jesse McNeely, Newton Lowrance, James Lowrance, David Bradshaw and Col. Alfred Goodman. In these days of which we speak, the leaders were denominated "clerks" or "precentors." They, one or more, stood on a platform directly in front of the pulpit, "raised the tunes" and led the singing.

And later on, deserving special mention were James A. Houston and John Graham. The former with a firm, full, strong and well-trained voice, led the sacred songs of the Sanctuary in this house for a number of years, until called into the army of his country where his life was lost. It was during his day, about the time of the building of this the house of worship, that first regular church choir was organized here.

The latter, John Graham, served efficiently in this capacity for seven or eight years. He was the possessor of a clarion voice of wonderful power and quality; and, as a treble singer of sacred music, he was equaled by few and excelled, perhaps, by none: as persons living to day well remember—to hear him sing meant never to forget it.

Common modesty forbids that the writer say more on this subject than to state that for the past thirty-seven years this duty has, almost without intermission, fallen to his lot.

Recently, in August, 1905, the organ was placed in this church (at a cost of \$110.00) with the desire and hopes of improving the music. May those hopes be realized.

Before the emancipation of the Southern Negro he worshipped with his master in the same church, and enjoyed all the church privileges, consistent with the relations existing between the white and negro races; many of them being worthy members of the church. The gallery in this church was built for their express accommodation. Faithful attention was given to their moral and religious training. Frequently the minister in charge would preach a sermon specially to them; they leading and furnishing the music, of no inferior quality. And they were not forgotten in the Sabbath-School; separate classes were formed of them, taught by the whites. This relation and condition continued for some time after "freedom;" finally, the changed order of relation, and natural trend of events led to their separation from the church of the whites, and to their distinct organization; still, however, some reluctantly took this step.

The early lists of church members do not determine the proportion of whites to colored.

In regard to the numerical strength of Back Creek, from time to time, complete records fail us. In 1829 their membership was 124, but it is not stated how many white. In 1850 we numbered 136 white and 26 colored—total 162.

In 1864, 96 white and 74 colored—total 170.

In 1869, 58 white and 50 colored—total 108.

In 1880, 83 white and no colored—total 83.

In 1894, 77 white; in 1900, 90 white; and in 1905, 150 white.

The financial power of Back Creek, compared with other country churches in this Presbytery, has never been boastful. In "ante-bellum" days there was more wealth in the Presbyterian element in this community than since.

The total cost of this church building is not recorded. A copy list of paid individual subscriptions to the amount of \$2,283.75 is found in the hand-writing of Col. Alfred M. Goodman, secretary and treasurer of the building committee. What the balance of the cost was, made up at the dedication, as heretofore stated, we are left to conjecture—it is lost in oblivion.

The changing and shifting of population, and the founding of churches of other sister, Protestant Denominations, have caused an over-lapping of the ground formerly more generally occupied here by Presbyterianism. Still this Church maintains her equilibrium and prestige.

And, now, in the opening years of this great 20th Century, where a full, rounded-out century of time, history and ancestry, of which we are justly proud, looks down upon us, opportunities for glorifying the Great Head of our Church lie wide open before us. And each Soldier of the Cross, under King Immanuel, in this warfare against the combined forces of the World, the Flesh and the Devil, is expected to do his duty. May we grasp these opportunities with a courage and a zeal worthy the great cause in which we are engaged; with a strong and abiding faith in the Captain of our Salvation, who hath said: "I will be with you alway, even unto the end of the world."

NOTE OF APPENDIX.

*Centennial Exercises of Back Creek Church,  
September 5th, 1905.*

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Agreeable to previous arrangement and announcement, the Centennial of said Church was celebrated to-day. The weather was fine. About 800 people were present and eagerly participated in and enjoyed the services of the occasion. Among them were a goodly number of Ministers and Elder delegates of Concord Presbytery.

The following programme of exercises was observed, Rev. J. B. Branch presiding:

1. Singing of Hymn 511, "Come Thou Fount" to tune Fount, (Nettleton).

2. Reading of 90th Psalm by Rev. J. B. Branch.

3. Prayer by the venerable Rev S. C. Alexander, D. D., a former pastor of Back Creek Church, 50 years ago.

4. Hymn 81, "Come Thou Almighty King," 1-4-5 stanzas to tune New Haven.

5. Rev. J. B. Branch made short remarks of welcome and explanation of the object of the assemblage.

6. Reading of the earlier History of the Church by Elder G. Henry Brown.

7. Hymn 325, "How Firm a Foundation", 1-5-6 stanzas, to tune Protection.

8. Reading of the latter History of The church by Elder John K. Goodman.

9. Hymn 529, "Glorious Things of Thee are Spoken," 1-2 stanzas, tune Harwell.

10. Prayer and Benediction, by Rev J. M. Wharey, D. D.

Recess Hour. During which time an ample and sumptuous public dinner was spread upon a table in the Church grove and partaken of and enjoyed by all. After the whites had finished, the colored people in attendance (about 50) were welcomed to partake of the repast. A number of these had been members of this Church.

AFTERNOON.

11. Hymn 697 (omitting 2nd stanza) was read, and was sung to the anthem, "Jerusalem My Glorious Home."

12. Address by Rev. J. A. Gilmer, subject, John Knox, the "Reformer."

13. The 24th Psalm was read by Rev. J. B. Branch, and was sung to the Anthem, "The Earth is the Lord's and the Fullness Thereof."

14. An address or sermon by Rev. Geo. H. Cornelson, founded on 17 verse of 118 Psalm, "I shall not die, but live."

15. Short remarks by the venerable Rev. W. W. Pharr,

NOTE OF APPENDIX.

D. D., on "Easter Anthem," its antiquity—the excellence and grandeur of its theme and composition—its having been so justly and worthily a great favorite piece of music of our ancestors in this church and community—and his request that it be sung, which was done.

16. Impromptu Remarks by Rev. S. C. Alexander, D. D.

17. Closing Song, "When Shall we Meet Again?" The 4 stanzas to tune "Unity."

18. Benediction by Rev. S. C. Alexander, D. D.

It was truly a happy occasion—a sad pleasure to the old, joyous and instructive to the young. Many were the warm greetings and hearty hand-shakings. Many had not met for years, and many will not again, this side the "Golden Gates." Fifteen white persons and a few colored ones were present who were at the dedication of this Church Building on March 21, 1857.

The old music rendered was heartily joined in and enjoyed by the multitude, with enthusiasm and devotion delightful to behold; proving true the never-dying influence of song, expressed in the lines:

"When through life unblest'd we rove,  
Losing all that made life dear;  
Should some notes we used to love  
In days of boyhood meet our ear,  
Oh! how welcome breathes the strain;  
Waking thoughts that long have slept;  
Kind'ling former smiles again  
In faded eyes that long have wept.  
Like the gale that sighs along  
Beds of oriental flowers,  
Is the gracious breath of song  
Which once was heard in happier hours;  
Filled with balm, the gale sighs on,  
Though the flowers have sunk in death;  
So when pleasures dream is gone,  
Its mem'ry lives in music's breath!"

JNO. K. GOODMAN,  
Clerk of Session.

BACK CREEK CHURCH, October 1, 1905.

The following action was taken by the Session of said Church, viz:—

In order that the History of Back Creek Church for the one hundred years past may be preserved, and obtainable by all who may desire it, the Clerk of Session was directed to have the Historical Sketches, (old and new) printed and bound together, in pamphlet form; and at least one copy filed with the Church Records.

JNO. K. GOODMAN,  
Clerk of Session.