

The
PRESBYTERIAN CONGREGATION
ON
ROCKY RIVER

THOMAS HUGH SPENCE JR.

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*The Presbyterian Congregation
on Rocky River*



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The
Presbyterian Congregation
on
Rocky River

By
Thomas Hugh Spence, Jr.

Rocky River Presbyterian Church
Concord, North Carolina

1954

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ROCKY RIVER PRESBYTERIAN CHURCH

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To the memory of
THOMAS HUGH SPENCE
Ulster-born Scot
Pastor of Rocky River Church
1916-1931

518198

Preface

The interests and endeavors of a considerable number of persons have contributed to this volume. Its preparation was undertaken at the request of Harvey Wilson Moore and Rev. George M. Wilcox, seventeenth and present pastor of Rocky River. Miss Madeline Orr gave largely of her time and talents, while William Kemp Alexander and James R. Morrison lent valuable assistance in checking certain data embodied in its publication. Mrs. R. T. Coit, Mrs. Margaret Matthews, Mrs. John Nisbet, and Miss Elizabeth Hoyt have rendered a somewhat similar service, while Dr. Chalmers Davidson has made a number of constructive suggestions concerning the earlier chapters.

Misses Adelaide and Eugenia Lore graciously placed their extensive historical and genealogical collections at the disposal of the author. Readers are accordingly indebted to them for the substance of Appendices G, H, I, and J; and are under like obligation to Mrs. George F. Stratton for the inclusion of Appendix L.

Through the introduction of the materials comprising the several appendices, it was proposed to augment the narrative of the text by thus supplying much factual information that could not conveniently be included in the body of the book. The Statistical Tables, for example, afford a comprehensive view of the Church's work of well above a century past, while the Marriage Records embrace more than six hundred weddings of intimate concern to great numbers who revere Rocky River.

PREFACE

It is the prayer of the author that those who read these pages may experience that quickening of interest and deepening of affection for this noble Congregation which came to him in the recording of its blessed and eventful history.

T. H. S., JR.

*The Historical Foundation,
Montreat, North Carolina.
January 1, 1954.*

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Rocky River

The waters of more than two centuries have followed the course of Rocky River toward the Eastern Sea since the vanguard of the Scotch-Irish settled along its banks and branches. Yet it is difficult to know just when or where to begin a history of the congregation known by the name of that stream, for no one can fix the precise time at which the church had its origin nor determine with exactitude where its story really began.

The foundations were laid beyond the seas, amid the verdant valleys of Ulster, or, even earlier, upon the heathered hills of Scotland. But there is no uncertainty in regard to that staunch and sturdy race who made their way across the Atlantic, settled for a season in Pennsylvania, and then resumed the march to rest only intermittently until the Yadkin had been forded and the region of Rocky River attained.

There are excellent works on the Ulster and Pennsylvania interludes, while the Scottish story has long been recorded by various competent pens. It is, therefore, presently proposed to begin the record of Rocky River on that watercourse which lent its name to the congregation. The River was accurately named, in part at least; for it is rocky beyond dispute. As to whether the somewhat pretentious designation of river is warranted may be open to discussion, but Rocky River it was in the days of the forefathers, and as such it is known by their children's children of this late hour, in spite of a happily futile Mid-Eighteenth Century effort to christen it Johnston's River.

*The Presbyterian Congregation
on Rocky River*

CHAPTER I

Alexander Craighead and the Early Years

ROCKY RIVER is first encountered by name in official ecclesiastical annals when the New Side Synod of New York, on October 3, 1755, appointed a certain Mr. John Clark "to take a journey into Virginia and North Carolina, to supply the vacancies there for six months, betwixt this and the next Synod, particularly at Rocky River and Sugar Creek, at the Hawfields, Enno, Ilico, and Dan Rivers."¹

By this time the Scotch-Irish and their inevitable Presbyterianism had become hopefully established in several areas between the Yadkin and Catawba rivers. Even while Synod was in the act of commissioning Mr. Clark for his Southern journey, another minister of the New Side persuasion was in the midst of a mission to Piedmont Carolina, and on that specific day only a few miles from Rocky River. Hugh McAden had ridden down from Pennsylvania at the beginning of June and by September 12 had crossed the Yadkin to enter the confines of the present Presbytery of Concord.² Here he found a number of churches functioning with their houses of worship already erected.

According to a journal which he kept, and which has been largely preserved in William Henry Foote's *Sketches of North Carolina*, this itinerant evangelist of an early era found a church building not far from a Mr. Brandon's, known as the Lower Meeting-House when the deed for the land upon which it was erected was granted in 1753.³ This was later designated as Cath-

¹ *Records of the Presbyterian Church*, p. 265.

² W. H. Foote, *Sketches of North Carolina*, p. 167.

³ *Ibid.*

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ey's Meeting-House and finally called by the Apocalyptic name of Thyatira. Soon afterward, McAden preached in another such house two miles from Justice Carruth's, which was probably Coddle Creek; and also in a "New meeting-house," three miles from the residence of Captain Osborne, presumably to be identified with Centre.⁴

Proceeding southward he came to the home of Justice Alexander on October 12, which fell on Sunday, and preached in the afternoon. McAden was now in the territory of Rocky River and a memorable drought had taken fast hold on the land. On Wednesday he preached at Major Harris', three miles from Justice Alexander's, and on Friday at the residence of David Caldwell, five or six miles further on. Here his congregation was small. His next stop was with William Alexander, whence he moved on to James Alexander's, "on Sugar Creek," twelve miles away.⁵

After a season spent in South Carolina, McAden returned by way of Rocky River; and after he had passed to Cathey's Meeting House was urged by that people to remain in the South as their pastor and divide his time with them and with Rocky River, but was moved to decline this call.⁶ Its extension, however, indicates that Rocky River was at this time regarded as being able to provide for one-half the support of a minister.

In 1753, the Old Side Synod of Philadelphia, once opposed but now considerably less inimical to their New Side brethren, had directed Mr. (Robert) McMordie and a Mr. Donaldson "to show a special regard to the vacancies of North Carolina, especially betwixt the Atkin and Catoba rivers" while absent in the South upon a contemplated missionary tour.⁷ While no particular

⁴ *Ibid.*, p. 168. Dr. Jethro Rumble judged the "house" near Justice Carruth's to have been Fourth Creek (Memorial Sermon Preached at Centre Church, p. 26).

⁵ Foote, *op. cit.*, pp. 168-169.

⁶ *Ibid.*, p. 170.

⁷ *Records of the Presbyterian Church*, p. 210.

congregations are mentioned by name, it is significant that Foote has asserted that Rocky River is "the oldest church in the upper country."⁸

The establishment of such a series of meeting-houses as McAden found in 1755 requires time—some years at least—and the presence of Presbyterians in an earlier decade is confirmed by a supplication "from many people of North Carolina" presented to the Synod of Philadelphia on May 24, 1744.⁹ This appeal seems to have come from the Piedmont, since Rev. John Thomson, who later settled in that region, was instructed to "correspond" with its authors.¹⁰

According to tradition, John Rodgers was the first settler in the Rocky River community, arriving in 1732 from Pennsylvania. His cabin was built on the north bank of the River, one-half mile below the mouth of Back Creek. The same source holds that William White and Robert Harris came a year or two later.¹¹

In recording the movement of the early settlers from the North of Ireland to this region, Foote identifies the particular points of their residence in the following words:

As was usual, they came in a company: Col. Robert Harris, on Reedy Creek; his brother, Samuel Harris, on Clear Creek; Andrew Davis, on Reedy Creek; Moses Shelby, on Clear Creek; Wm. White and his two brothers, James and Archibald, on or near Rocky River; David Caldwell, on Caldwell's Creek; and Adam Alexander on Clear Creek. . . . The Morrison family came early to Rocky River from Scotland, making a short sojourn in Pennsylvania.¹²

A ford across Rocky River between the homes of William White and Robert Harris is said to have led to the location of

⁸ Foote, *op. cit.*, p. 186.

⁹ *Records of the Presbyterian Church*, p. 175.

¹⁰ T. H. Spence, Jr., and W. L. Lingle, *Addresses Delivered at the Sesquicentennial of Concord Presbytery*, p. 3.

¹¹ J. B. Mack, *A Historical Sketch of Rocky River Church*, pp. 5-6.

¹² Foote, *op. cit.*, p. 480.

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the first church building, which was constructed of logs, at that convenient spot, though the exact time of its erection and details of arrangements are unknown.¹³ In any event, it was sufficiently early for the building to be referred to in 1765 as "the old meeting house on Rocky River,"¹⁴ though it is possible that the term "old" was primarily intended to distinguish the building in question from other meeting-houses in use at that date.¹⁵

It is unlikely that the Scotch Irish would long remain without a place of worship. Rocky River Church may never have been organized in ordinary fashion, but rather instituted in unstudied continuation of the expression of the Christian Faith in its corporate form on the part of those drawn southward from the Middle Colonies. That many of the Ulsterites tarried not indefinitely in Pennsylvania, or Virginia, but pushed on into the territory beyond is not difficult of explanation. In Pennsylvania land was not to be had save at considerable cost,¹⁶ and it is to be remembered that the Scotch-Irish were actually Scotch and short of funds, besides; while in Virginia the Established Church was dominant to an extent not at all congenial to the Presbyterians from across the seas.¹⁷ In Carolina, land was not overly dear, and worship after the Presbyterian fashion brought no actual interference at the hands of civil authorities, particularly in those far inland regions with which this narrative is concerned.¹⁸

But the original motive prompting the settlement along Rocky River was of a nobler genesis than desire for the cheap lands of Carolina. Writing in 1755, Governor Arthur Dobbs, who ten years before had, with John Selwyn, acquired four hundred thousand acres of land in Piedmont Carolina, including much of the territory through which Rocky River runs, described the

¹³ Mack, *op. cit.*, p. 6.

¹⁴ D. A. Tompkins, *History of Mecklenburg County and the City of Charlotte*, Vol. I, p. 75.

¹⁵ Foote, *op. cit.*, p. 168.

¹⁶ W. F. Dunaway, *The Scotch-Irish of Colonial Pennsylvania*, p. 103.

¹⁷ Foote, *op. cit.*, p. 79.

¹⁸ *Ibid.*, p. 187.

settlers as "a Colony from Ireland removed from Pennsylvania, of what we call Scotch-Irish Presbyterians who with others in the neighbouring Tracts had settled together in order to have a teacher of their own opinion and choice."¹⁹ Two facts impressed Governor Dobbs in regard to these people, the little clothing which they wore and the large families which they reared. He visited between thirty and forty households, and reported that, with two exceptions, the number of children in each ranged from five to ten.²⁰

In the early autumn of 1757, Rev. John Martin, lately ordained by the Presbytery of Hanover, was in North Carolina and apparently recuperating from an illness.²¹ In response to certain pleas for services from congregations in that Colony, the Presbytery, on September 28, directed Mr. Martin to preach for six Sabbaths at Rocky River, and one each at Hawfields and Hico, with the remainder of his time until the next meeting of Presbytery to be spent at his own discretion.²² Such continued ministrations suggest that the clergyman was residing, at least temporarily, near Rocky River, and imply a congregation of recognized significance. Nothing is known as to the fulfilling of these commissions, but on the 25th of January of the next year (1758) Presbytery was informed, through a letter from Mr. Martin, that he had become associated with the Indian Mission.²³

ALEXANDER CRAIGHEAD

The first pastor of Rocky River was presumably a child of Rev. Thomas Craighead²⁴ and certainly a son of thunder. Elijah and John the Baptist must surely be reckoned among his Biblical kinsfolk and John Knox accounted his spiritual ancestor.

¹⁹ *Colonial Records of North Carolina*, Vol. V, p. 356.

²⁰ *Ibid.*, p. 355.

²¹ Minutes of Hanover Presbytery, Vol. I, p. 19.

²² *Ibid.*, p. 20.

²³ *Ibid.*, p. 22.

²⁴ Richard Webster, *A History of the Presbyterian Church in America*, p. 434; Charles A. Briggs, *American Presbyterianism*, p. 274.

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Rev. Thomas Craighead, who was said to have been a native of Scotland, held pastorates in the northern portion of Ireland before embarking for the new world in 1715. He resided successively in Massachusetts, New Jersey, and Delaware, before reaching Pennsylvania in 1733.²⁵

Alexander Craighead was licensed by the Presbytery of Donegal (Pennsylvania) on October 16, 1734,²⁶ and was ordained and installed as pastor of the Middle Octorara Church by the same Presbytery on November 19 of the following year.²⁷ Contrary to the wishes of a neighboring pastor, he insisted upon preaching within the bounds of the nearby New London congregation, asserting that ministers should not be limited to a single parish, a remark strikingly similar to one for which another religious leader has been repeatedly applauded. The Presbytery, however, took a somewhat different view of the matter, and when it attempted to try him for latitudinarian views of this nature, coupled with other charges,²⁸ at his own church in keeping with current custom, the sessions of the court were interrupted by the clamor of his sympathizers who had gathered for the proceedings. Nevertheless, he was suspended from the ministry at this time (December 11, 1740), but not before he had renounced the authority of the Presbytery.²⁹

Later (1742) he became affiliated with the Reformed Presbyterian group in Pennsylvania, known, as in Scotland, as Covenanters or Cameronians, and assisted in building a Covenanter church at Octorara.³⁰ That Craighead was specifically enrolled as a minister of the Reformed Presbyterian Church has been

²⁵ Webster, *op. cit.*, pp. 381-383.

²⁶ Presbytery of Carlisle, *Centennial Memorial*, Vol. I, pp. 422-423. Variations in spelling of the family name are Craghead and Creaghead.

²⁷ *Ibid.*; Minutes of Donegal Presbytery, Vol. I, p. 97.

²⁸ Guy S. Klett, *Presbyterians in Colonial Pennsylvania*, pp. 165-166.

²⁹ W. Melancthon Glasgow, *History of the Reformed Presbyterian Church*, p. 466; Charles Hodge, *Constitutional History of the Presbyterian Church*, Part II, pp. 142-143.

³⁰ Glasgow, *op. cit.*, p. 467.

questioned by as eminent an authority as Dr. Lathan who writes: "Although Mr. Craighead cooperated with the Covenanters, he was never a member of the Reformed Presbyterian Church." The same author, however, has previously related how Craighead was chosen as President of the first known General Meeting of their "Societies" which was held at Middle Octorara on March 4, 1744;³¹ and he does not appear to have been listed among the clergy of the Presbyterian Church in the United States of America for a dozen or more years.

In January, 1742, Craighead led his people in a picturesque revival of the old Scottish Covenants, and, in consequence published an extended booklet dealing with these ceremonies and their interpretation.³² In a publication pertaining to a somewhat later observance of these Covenanter solemnities, his antagonism toward the King was acutely manifested, not, moreover, without an element of the dramatic. Both the National Covenant of 1580-81 and the Solemn League and Covenant of the days of the Westminster Assembly were reproduced. To these were attached footnotes prepared by Craighead. Herein references to the "King's Majesty" in the covenants were conveniently explained by the words "That is, the lawful supreme Magistrate."³³

A "paper" of this general period, apparently that growing out of the January, 1742, matter, and ascribed to Mr. Craighead, prompted Thomas Cookson, Esq., "one of his majesty's justices," to prefer a protest before the Synod of Philadelphia, as it met on May 26, 1743; whereupon the Synod expressed its divergence from the ideas set forth in that instrument. The terms employed by that body in regard to the declarations of the "paper" are quite specific and not at all ambiguous: "It is full of treason, sedition, and distraction, and grievous perverting of the sacred oracles to the ruin of all societies and civil government, and

³¹ Robert Lathan, *History of the Associate Reformed Synod of the South*, pp. 115, 113.

³² *Discourse Concerning the Covenants*.

³³ *Renewal of the Covenants*, pp. 53, 59, 61.

directly and diametrically opposite to our religious principles.”³⁴ Thus did the members of Synod hold up their collective hands in holy horror at the doctrines of an erstwhile colleague. Students of history and less scholarly mortals, whose acquaintance with past events is gained in more informal and perhaps less arduous fashion, may recall that some thirty-three years later, Presbyterian clergymen of Pennsylvania and adjacent regions exhibited a radically different point of view regarding the discharge of their obligations to the British authorities.

Craighead characteristically replied, both to the King’s representative and to the Synod, by again renewing the covenants, preaching a sermon which might well be calculated to call down upon him the continued condemnation of the Crown and censure of the Church, and appraising the literate public of such activities and proclivities by publishing an account of these proceedings.³⁵

Simply because Mr. Craighead both uttered and circulated statements which maligned the King did not mean that he was upon the verge of instituting a rebellion against that more or less gracious sovereign. As a matter of fact, the accepted practice of the Covenanters in giving public expression to their religious, and incidentally civil, convictions inevitably involved an indictment of the Crown; since it was in protest against the settlement made between the Church and State upon the accession of William and Mary that this particular branch of the church originated.

Those who renewed the covenants at Middle Octorara were not content with merely reviving the customs and reproducing the texts of their Scottish forefathers, but added, for good measure or bad, certain elements of their own. This Americanized, but still staunchly Scottish, section is entitled “The Declaration, Protestation, and Testimony of a Suffering Remnant of the Anti-Popish, Anti-Lutherian, Anti-Prelatick, Anti-Erastian, Anti-Lati-

³⁴ *Records of the Presbyterian Church*, p. 165.

³⁵ *Renewal of the Covenants*.

tudinarian, Anti-Sectarian, true Presbyterian Church of Christ, in America," though those of critical tendencies might be led to observe that a perceptible tinge of sectarianism could be detected in the very course of the denial of its existence.³⁶

That the King's deputy should feel called upon to enter an objection to the activities of a minister holding the views set forth in the publication just described is not surprising; for an examination of certain passages in which the Protestation pays it respects, or rather disrespects, to the Ruling House and its representatives, past, present, and future, renders such resentment understandable:

9thly, We do likewise enter our Testimony against *George* the I. his having any legal Right to rule over this Realm, because he being an outlandish *Lutherian*; and likewise against *George* the II. for their being sworn Prelaticks, the Head of Malignants, and Protectors of Sectarian Hereticks, and Electory Princes of *Brunswick*, in chusing of new Emporers, which is their giving their power to the Beast; and for their Confederacy with Popish Princes, directly contrary to the second Commandment; and for Want of their Scriptural and national Qualifications, as is above said; and for their being established Head of the Church by the Laws of *England*;³⁷

and with an eye to future eventualities:

10thly, We likewise state our Testimony against all that shall succeed them under these Limitations to the Crown.³⁸

After a time, Craighead quarreled with the Covenanters, but not until he had made an effort to secure additional ministers of that particular Presbyterian persuasion from Scotland.³⁹ In 1751, he wrote to the General Associate (Anti-Burgher) Synod for similar assistance, which supplication was presented at the Au-

³⁶ *Ibid.*, pp. 43-50.

³⁷ *Ibid.*, pp. 47-48.

³⁸ *Ibid.*, p. 48.

³⁹ Reformed Presbyterian Church, *Reformation Principles Exhibited*, p. 97; Glasgow, *op. cit.*, p. 467.

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gust, 1751, meeting of the body. Efforts on the part of Synod to send workers in response to this appeal were frustrated for a time,⁴⁰ and by October 3, 1753, Craighead had once more become aligned with the confederation of American Presbyterianism through membership in New Castle Presbytery of the Synod of New York.⁴¹

Along with this shift of affiliation there also came a change of scenery, for he joined the large number of sojourners in Pennsylvania who pushed southward to find a new home in the Valley of Virginia. Here he purchased, in 1753, 533 acres of the Borden Tract in what is now Bath County, and settled on the Cowpasture River near Windy Cove;⁴² having, in the previous summer done the prescribed obeisance to the Anglican Church as reflected in the civil laws of Virginia. The records of a court held for Augusta County on August 22, 1752, after noting the recognition of "a Presbyterian Meeting House in the forks of James River" as a "Public Place of worship," reveal that "The Reverend Alexander Craighead a Dissenting minister in Open Court took the Oaths appointed by Act of Parliament to be taken instead of the Oaths of Alligiance and Supremacy made and Subscribed the Test and the thirty nine articles except what by the Act of Toleration is Excepted which on his motion is ordered to be Certified."⁴³

Life was far from languidly void of excitement in these new surroundings; for his son-in-law, William Richardson, at a later period writes of Craighead, "This Gentleman has been twice driven from his congregation in Virginia,"⁴⁴ whatever this may signify; while his daughter, Rachel, described the narrowness

⁴⁰ John McKerrow, *History of the Secession Church*, p. 257.

⁴¹ *Records of the Presbyterian Church*, p. 251; J. G. Craighead, *The Craighead Family*, p. 41.

⁴² Oren F. Morton, *A History of Rockbridge County*, p. 344.

⁴³ Augusta County, Order Book, Vol. 3, p. 326.

⁴⁴ Diary and Journal, p. 6.

of the family's escape on one occasion by saying, "As they went out at one door the Indians came in at the other."⁴⁵

Since Mr. Craighead was absent from the first meeting of Hanover Presbytery, of which he was a charter member, held at Hanover, December 3, 1755, Rev. John Brown, who was serving as minister in the general locality of Craighead's Virginia home, was commissioned to notify him of an appointed day of fasting and prayer.⁴⁶ Though also absent from the meeting of March 18, 1756, convened at Providence, he was "appointed to supply two Sabbaths in the Vacancies in Augusta," the county in which his property lay at that time.⁴⁷ Three more Virginia points were assigned to him to be supplied following the Presbytery of September 28, 1757. These were Louisa, Bird, and North-Mountain.⁴⁸

He was among the members of Presbytery who gathered at Cumberland on January 25, 1758; and at that session was designated to make a southward trip, visiting Meherrin (Virginia), Nutbush (North Carolina), and Rocky River. The remainder of the journey was to be spent in filling vacancies at his discretion; and it seems that it was the intent of the court to have him employ the intervening time until the next meeting of Presbytery on the journey.⁴⁹

The visit to Rocky River must have resulted in the beginning of an attachment between this roaming Scot and the people of the community; for the Presbytery, on April 26 of that year, was presented with a call from members of that Church "requesting that Mr. Craighead might take the pastoral care of them." A letter from him, which probably accompanied the call, "informed the Presbytery . . . that he accepts."⁵⁰ By this time he was pre-

⁴⁵ E. W. Caruthers, *A Sketch of the Life and Character of the Rev. David Caldwell, D.D.*, p. 27.

⁴⁶ Minutes of Hanover Presbytery, Vol. I, pp. 1-2.

⁴⁷ *Ibid.*, p. 5.

⁴⁸ *Ibid.*, p. 21.

⁴⁹ *Ibid.*, pp. 21, 23.

⁵⁰ *Ibid.*, p. 24.

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sumably, not only on the ground, but regularly in the pulpit.

In entering North Carolina from Virginia he did not thereby remove himself beyond that sphere in which the civil laws were so drawn as to favor the clergy of the Episcopal Church. In April, 1741, a statute had been enacted by the General Assembly of North Carolina prescribing the manner of marriage within the Colony and decreeing that wedding ceremonies should be performed by a minister of the Established Church or by a justice of the peace.⁵¹

This, says Caruthers, was extensively ignored by Presbyterian ministers within its bounds to such an extent as to move the legislative body, in November of 1766, to pass a law validating marriages previously performed by Presbyterian or other Dissenting clergy, and providing for the legality of those thus celebrated in the future.⁵² Although the act was "declared void and of none effect" by the King on April 22, 1772,⁵³ the affair provides an indicative commentary upon Presbyterian practice during Craighead's days in the Colony. Against a background of such general disregard, it is not difficult to assume that one who had already proved himself, literally and repeatedly, a dissenter from the dissenters, would neither be embarrassed nor hampered in the exercise of his Presbyterian prerogatives.

Some difficulty was experienced in securing a minister to officiate at the installation at so remote a place as Rocky River, but this was ultimately solved by charging Rev. William Richardson to care for the matter as he proceeded toward the Cherokee Nation on a missionary tour.⁵⁴

When Richardson arrived at Craighead's home on November 1, 1758, he found a large family of six daughters and two sons

⁵¹ *State Records of North Carolina*, Vol. XXIII, pp. 158-161.

⁵² *David Caldwell*, pp. 73-74; *State Records of North Carolina*, Vol. XXIII, pp. 672-674.

⁵³ Caruthers, *David Caldwell*, p. 74; *Colonial Records of North Carolina*, Vol. IX, pp. 284-285.

⁵⁴ Minutes of Hanover Presbytery, Vol. I, p. (10). See note in Bibliography.

—a household numerically fit to take its place among the settlers whom Governor Dobbs described three years before.⁵⁵ The names of the Craighead children were Margaret, Agnes (Nancy), Jane, Rachel, Mary, Elizabeth, Robert, and Thomas; while Mrs. Craighead's given name was Jane.⁵⁶

The day following was spent by the visitor in combating an incipient illness; while, on the next, he preached and rode some five miles in order to give notice of the forthcoming installation which had been set for the next Monday. On Sunday, the guest minister preached again for his host "in one of his houses," while the activity of Mr. Craighead in riding twenty miles in fulfillment of a preaching engagement supplies specific insight into the generously exacting demands made upon a frontier minister of two hundred years ago.⁵⁷

The entry in Richardson's journal which tells of the installation of the first regularly settled Presbyterian pastor between the Yadkin and Catawba rivers is brief but exact, "Preached & installed Mr. Craighead." This memorable service took place on Monday, November 6, 1758.⁵⁸

Craighead was not the first Presbyterian clergyman known to have made his home in the Piedmont. Rev. John Thomson, to whom reference has previously been made, appears to have settled, in his old age, in what is now Iredell County in 1751, near the home of his daughter and son-in-law, Samuel Baker. There is no record of Thomson assuming a regular pastorate, but he rather seems to have preached at a number of points over a considerable area for some two years, until his death in 1753.⁵⁹

Perhaps it should be added that the hostility of the Cherokees prevented the young would-be missionary from carrying out his

⁵⁵ *Colonial Records of North Carolina*, Vol. V, p. 355.

⁵⁶ Richardson, *op. cit.*, p. 6; Mecklenburg County, Will Book, Vol. A, p. 167½.

⁵⁷ Richardson, *op. cit.*, p. 6.

⁵⁸ *Ibid.*, p. 7.

⁵⁹ John G. Herndon, *John Thomson*, pp. 57-58; E. F. Rockwell, *History of Fourth Creek Church*, p. 19.

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plan for an evangelistic tour among them. His trip, however, was far from futile; for he not only served at the installation in the name of the Presbytery, but quite likely initiated, wittingly or otherwise, such negotiations as later resulted in his marriage to Nancy, daughter of Mr. Craighead.⁶⁰

As to the latter's ministry in North Carolina, little is directly known. Between its beginning and the report of his decease, the records of Presbytery supply few details, and no congregational or sessional minutes have been preserved to tell of his labors of that far day. The miles which he rode on horseback, his ministry to the sick and dying, the sermons which he preached over a wide area, and the celebrations of the Lord's Supper lie hidden beneath the obscuring passage of nineteen decades.

Among the ruling elders from Hanover Presbytery at the meeting of the Synod of New York and Philadelphia held in the city of fraternal affection in 1761, was David Caldwell, identified by Dr. Foote, though called Daniel Caldwell, as a Rocky River elder.⁶¹ Craighead attended one meeting of Hanover Presbytery after his settlement in North Carolina, being present at the sessions held in Bird Church, Goochland County, Virginia, on April 7-8, 1762; and was rewarded for his long journey of more than two hundred and fifty miles with the moderatorship. At this time he was directed to supply for two Sabbaths at Fourth Creek.⁶²

Mecklenburg County was set off from Anson by an act of the General Assembly of North Carolina of December 11, 1762, and appears to have actually begun the exercise of its functions on February 26, 1763.⁶³ The proposal to locate the county court at Charlotte, though ultimately carried out, is said to have met with opposition from the people of Rocky River under the leadership of Martin Phifer, who was serving as representative of the county in the Colonial Assembly.⁶⁴

⁶⁰ George Howe, *History of the Presbyterian Church in South Carolina*, Vol. I, p. 293.

⁶¹ Foote, *op. cit.*, p. 479.

⁶² Minutes of Hanover Presbytery, Vol. I, pp. (44-46).

⁶³ Tompkins, *op. cit.*, Vol. I, pp. 29-30.

⁶⁴ *Ibid.*, pp. 31-32.

The year 1764 was an eventful one in the history of North State Presbyterianism; for the Synod of New York and Philadelphia, meeting on May 23, appointed two of its number, Elihu Spencer and Alexander McWhorter, to proceed to the territory occupied by the congregations under its jurisdiction in that colony with a view to effectively organizing and establishing the various local churches. By their commission they were instructed to "form societies, help them in adjusting their bounds, ordain elders, administer sealing ordinances, instruct the people in discipline" and inform them as to how "they shall proceed to obtain the stated ministry."⁶⁵

The minutes of Synod of the following year (1765) record the accomplishment of this mission, but supply no information as to its details.⁶⁶ It is presumed that the bounds of the congregations of Mecklenburg and those of the churches of the adjoining counties were fixed at this time.

An early document connected with the acquisition of property following this organizational incursion cites certain specifications in regard to the lands obtained for this purpose. A drawing is accompanied by a verbal description of the holdings, and the resultant document follows:

Surveyed May the 18th 1765 for the use of the congregation living about and upon the waters of Rocky River—Twenty two acres of land, being a parcel of M. McCulloh's N. C. Barony. Beginning at a white oak, running thence N. 74 W 21 poles to a Black Oak. Thence N 16 E 70 poles to a Spanish Oak; thence S 74 E 50 poles to a Black Oak, thence S 16 W 56 poles to a hickory thence N 61 W 25 poles to a Spanish Oak, then S 65 W 34 poles to the beginning.

Nath. Alexander
and ch. B.
James Wallace

By
Geo. Alexander

⁶⁵ *Records of the Presbyterian Church*, pp. 339-340.

⁶⁶ *Ibid.*, p. 343.

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The Beginning corner of the within survey a white oak stands from the rocks at the head of the spring south $11\frac{1}{2}$ degrees dist 33 poles⁶⁷

While not apparent from the paper itself, a comparison of the boundaries described with those of the original deed for the Poplar Tent property indicates that these lands were intended for this newly constituted congregation.⁶⁸

Somewhat surprising is the discovery in the Minutes of the Synod for 1761 of a supplication for supplies from Rocky River,⁶⁹ though Sugar Creek is not included in the list of seven congregations thus seeking preaching.⁷⁰ The fact that both of these churches presented a call for the services of Rev. Nathan Kerr to Synod on May 29, 1766, soon after the death of their pioneer pastor, points toward Craighead as having continued to serve them, in name at least, until his death in March of that year.⁷¹ The Records of Hanover Presbytery give no intimation that the pastoral relationship with Rocky River, established in 1758, was ever dissolved by that court.⁷²

Notwithstanding his wanderings, controversies, and cares of a sizable family, Mr. Craighead managed to accumulate considerable property. According to his will, dated April 9, 1765, and recorded in Mecklenburg County, his holdings included four plantations. One of these was that on which he resided at the time of his death, or certainly when his testament was drawn up; a second, on Long Creek in the same general section of North Carolina; a third, in Augusta County, Virginia, which embraced some 310 acres in his judgment; and a fourth, on Fishing Creek, "containing by estimation 500 ac." This document does not enumerate his slaves, but there were a number of them; since he

⁶⁷ Based on a copy of the original made by Eugenia Lore.

⁶⁸ Cabarrus County, Record of Deeds, Book 5, p. 173.

⁶⁹ *Records of the Presbyterian Church*, p. 310.

⁷⁰ *Ibid.*

⁷¹ *Records of the Presbyterian Church*, p. 360. Glasgow gives the date of his death as March 12, 1766 (*Op. cit.*, 468).

⁷² *Passim.*

refers to "all the negroes I now possess," and willed one such servant to each of his six daughters.⁷³

The old warrior's work was well done. Six months after his death, Governor Tryon, on October 1, 1766, in the course of a letter to Rev. Daniel Burton, Secretary of the Society for the Propagation of the Gospel, bore unintentional testimony to effectiveness of the ministry of the first pastor of Rocky River and a wide region round. After referring to the inhabitants of the Colony of Carolina, the Governor concluded, "Those of Mecklenburg county are almost all Presbyterians."⁷⁴

Far from the spot of his birth, the body of Alexander Craighead was laid to rest near the Sugar Creek Meeting-house in a grave marked by two legendary sassafras staves which were used to carry his coffin, and are reputed to have taken root and grown into trees after having been placed in the ground to mark the place of his burial.⁷⁵ His spirit was borne to that irenic realm beyond the touch of all contention, while his labors continue to bear fruit through succeeding years as Rocky River and the other six churches of Mecklenburg, together with those numerous congregations set off from them, move forward with the advance of the Kingdom of his Lord and ours.

⁷³ Mecklenburg County, Will Book, Vol. A, pp. 167½-168.

⁷⁴ *Colonial Records of North Carolina*, Vol. VII, p. 260.

⁷⁵ Foote, *op. cit.*, p. 192.

CHAPTER II

Times of Testing

AFTER the death of Craighead, the Church was not immediately successful in obtaining a pastor. As has been noted, Rev. Nathan Kerr was called to Rocky River and Sugar Creek in 1766, but declined these overtures.¹ That the congregations of the Piedmont were anxiously desirous of securing a settled minister is apparent from the following extract from the Minutes of the Synod of New York and Philadelphia of the year 1767:

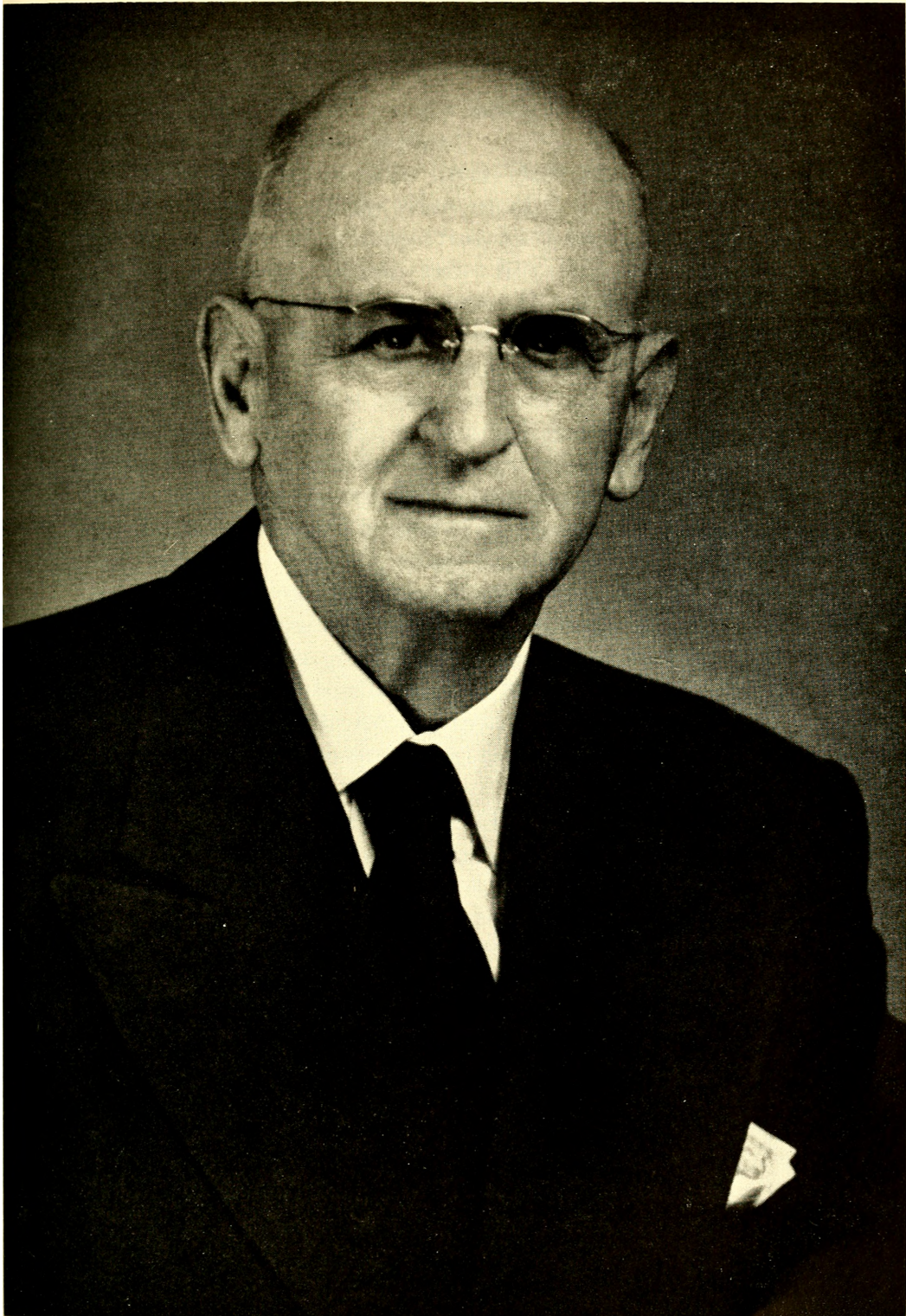
The following congregations in North Carolina, viz: Sugar Creek, Fishing Creek, Bethel, the Jersey Settlement, Centre Congregation, Poplar Tent, and Rocky River, united in a petition for one or more, of the Rev. Messrs. Spencer, Lewis, McWhorter, and James Caldwell, to be sent there, promising for their encouragement that the sum of eighty pounds be paid by any of these congregations in which he shall choose to spend half of his time, and another eighty pounds by the vacant congregations he shall supply; this petition being read, the several gentlemen mentioned in it were interrogated whether they would comply with this request, to which each of them returned a negative answer.²

HEZEKIAH JAMES BALCH

Two years later (1769), Hezekiah James Balch, who had been licensed by Donegal Presbytery on April 20, 1768, was appointed to make a trip into the South and his Presbytery was authorized

¹ *Records of the Presbyterian Church*, pp. 360, 367.

² *Ibid.*, p. 374.



GEORGE MARSHALL WILCOX
Pastor, 1941–

to ordain him upon his passing a satisfactory examination and acceptance of a call from Carolina.³

Mr. Balch was born on Deer Creek, Hartford County, Maryland, in the year 1746, the oldest son of Col. James and Anne Goodwine Balch.⁴ He graduated from the College of New Jersey (1766), and studied Divinity under Rev. John Strain.⁵ In the same class at the College was a relative, Hezekiah Balch; and the partial identity of the two names has led to considerable confusion, since each served as a Presbyterian minister in North Carolina, Hezekiah Balch later moving to Tennessee.

On June 22, 1769, a call for Hezekiah James Balch was presented before the Presbytery of Donegal from Rocky River and Poplar Tent congregations. At this same meeting of Presbytery, Mr. Balch was censured because of the manner of his marriage, the chief charge apparently arising from the fact that the ceremony was performed by a minister of the Church of England.⁶ The wife thus acquired under such allegedly reprehensible circumstances bore the given name of Martha,⁷ while her family name is said to have been Scannel. In November of 1769, Balch was ordained and, if the record is to be read literally, installed in absentia (that of the congregations) over Rocky River and Poplar Tent.⁸

His departure for North Carolina, so far as final removal was concerned, was delayed until at least June of 1770.⁹ Extant records indicate that he engaged in several land deals in what is now Cabarrus County, through one of which, he, on March 30, 1769, acquired eighty-eight acres of land from William and Elizabeth

³ *Ibid.*, p. 399.

⁴ George W. Graham, *The Mecklenburg Declaration*, p. 115; *Journal of the Presbyterian Historical Society*, June 1905, p. 79.

⁵ Minutes of the Presbytery of Donegal, Vol. II, p. 241.

⁶ *Ibid.*, pp. 318-319.

⁷ Mecklenburg County, Record of Deeds, Book 7, p. 310.

⁸ Minutes of the Presbytery of Donegal, Vol. II, pp. 344, 347; Presbytery of Carlisle, *Centennial Memorial*, Vol. I, pp. 422-423.

⁹ *Ibid.*, Vol. III, p. 7.

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Ross for a consideration of fifty pounds in "Proclamation money." This property was designated as lying between English Buffalo and Coddle creeks, and is in the vicinity of the Jackson Training School of today.¹⁰

Mr. Balch has been depicted as playing a conspicuous part in the provocative events taking place in Charlotte in May, 1775.¹¹ He seems to have died the following year, his death being placed by Dr. George Graham "in the summer of 1776."¹² In any event, it occurred before August 22, 1777; for a document of that date refers to him as deceased.¹³

Having been buried in the center of the Poplar Tent cemetery, his tomb was unmarked for many years. In 1847, according to the Historian of Poplar Tent, a large, flat stone was placed over the grave, which reads:

Beneath this Marble repose the mortal remains of the REV. HEZEKIAH JAMES BALCH first pastor of Poplar Tent congregation and one of the original members of Orange Presbytery. . . . He was distinguished as one of the committee of three who prepared that immortal document the Mecklenburg Declaration of Independence, and his eloquence the more effectual from his acknowledged wisdom, purity of motive and dignity of character, contributed much to the unanimous adoption of that instrument on the 20th of May 1775.¹⁴

THE BLACK BOYS

The part, or parts, played by Rocky River in the revolt of the Regulators were diverse; and the more spectacular nature of the exploits of certain younger members of the community has largely tended to obscure the certainly more cautious and perhaps less heroic actions of the more staid citizenry.

In the year 1771, when it became evident that rather stringent

¹⁰ Mecklenburg County, Records of Deeds, Book 4, pp. 485-487.

¹¹ Graham, *op. cit.*, p. 115.

¹² *Ibid.*, p. 116.

¹³ Mecklenburg County, Record of Deeds, Vol. 7, p. 310.

¹⁴ Wm. S. Harris, *Historical Sketch of Poplar Tent Church*, 1924 ed., p. 37.

measures must necessarily be invoked if the Regulator uprising was to be suppressed, Governor Tryon made arrangements for the securing of certain military supplies for this purpose. A quantity of powder and other martial paraphernalia having been collected in Charlotte, several wagons were obtained to transport these articles to the central portion of the State.

But a few young men of the Rocky River and adjoining sections were to take a hand in the matter. One of the participants enumerates the members of the group as James White, Jr., John White, Jr., William White, Robert Caruthers, Robert Davis, Benjamin Cockran, Joshua Hadley, William White "son of the Widow White," and James Ashmore.¹⁵ Having learned of the supplies dispatched for the use of the Royal Forces, they laid plans for summary and speedy action.

According to the testimony of James Ashmore, they, disguised as Indians and having discolored their faces, thereby to acquire the appellation of "Black Boys," proceeded to Phifer's Muster Ground, three miles west of Concord and on the road between Charlotte and Salisbury. Here they intercepted the wagons laden with ammunition. The powder was unloaded and dumped in a heap; blankets, leggins, and kettles were added to the pile; and a train of powder run from the whole. After James White had fired his pistol into this train, the ensuing explosion effectually disposed of the powder and greatly damaged the other equipment, which appears to have received further attention to insure its destruction.¹⁶

During the course of these necessarily hasty malevolent preparations preceding the disposal of the supplies, one of the Black Boys was recognized by a wagondriver as his own brother, Robert Caruthers. Turning to him and speaking in a low voice, so as not to be heard by anyone else, the driver, James, said, "You'll

¹⁵ *Colonial Records of North Carolina*, Vol. VIII, pp. 622-623. See also Foote, *op. cit.*, pp. 480-481; *Colonial Records of North Carolina*, Vol. IX, p. 57.

¹⁶ *Colonial Records of North Carolina*, Vol. VIII, pp. 622-623. J. H. Wheeler, *Historical Sketches of North Carolina*, II, pp. 65-66.

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rue this, Bob.” “Hold your tongue, Jim,” was the reply. With the coming of the Revolution, some years later, both of the brothers were aligned with the Colonists.¹⁷

On the 11th of June, 1771, Governor Tryon issued a proclamation in which an offer of pardon was made to the majority of those who had been associated with the Regulator movement, on condition that they should come to his camp, or to that of General Hugh Waddell, before the tenth of July, and give certain indications of loyalty. “All those concerned in blowing up General Waddell’s Ammunition” were specifically excluded from this contingent clemency, however, as were a number of other particular individuals.¹⁸

The Governor and his subordinates embarked upon a prolonged and strenuous series of efforts to capture the miscreants, employing various devices and resorting to almost every conceivable stratagem for their apprehension. At length, according to a report furnished the historian Wheeler, and originating with R. Kirkpatrick of Rocky River, two of their number who were half-brothers, enticed by the promise of immunity to any member of the group who would turn informer, determined, unknown to one another, to reveal the identity of the members of the band.¹⁹ A memorial of this unhappy act is preserved in a deposition made by James Ashmore under date of June 22, 1771, and incorporated in the *Colonial Records of North Carolina*.²⁰

In the late autumn of the same year a petition for the pardon of the Black Boys was laid before the Governor at Newbern. This was drawn up in the name of “a Number of the Distressed Inhabitants of Rocky River & Coddle Creek Settlement,” and

¹⁷ E. W. Caruthers, *Revolutionary Incidents and Sketches of Character*, p. 37, footnote.

¹⁸ Hugh Williamson, *History of North Carolina*, Vol. II, p. 150; *Colonial Records of North Carolina*, Vol. VIII, pp. 617-618.

¹⁹ J. H. Wheeler, *op. cit.*, II, p. 66.

²⁰ *Colonial Records of North Carolina*, Vol. VIII, pp. 622-623.

depicts the incident at Phifer's Muster Ground in a somewhat different light from that in which it generally appears in subsequent records and ensuing traditions. The paper begins, "That whereas a Certain No of young men, Ignorant of their Duty to our Sovereign Lord the King, riotously Assembled in a wicked manner," and proceeds to attribute the destruction of the powder, not to a commendable patriotism, but at least partially to an overindulgence in spirituous liquors.²¹

The names of the signatories of this petition are of interest, not only in connection with the incident involved, but because of their leadership in the communities; and are as follows:

Moses Shelby	John Russel	Robert McCallan
Samuel Loftain	Rob Russel	James Callwall
Mathew Stewart	James Russel	James Harriss
John Morison	Wm Scott	William Sper
David Slough	Robert Campbell	John Callwall
Saml Harris	William Blair	Oliver Wiley
James Morison	Thomas Hall	James Harris
Robert McMurrey	Thomas Smith	David Caldwell ²²
William White	William Addem	
John Davis	George Davys	

The stirring scenes in Charlotte during the month of May, 1775, must surely have been of concern to the people of Rocky River, particularly in view of the leadership exercised by their Pastor, Hezekiah James Balch, in these transactions.²³ Alexander Craighead had been dead almost a decade, but an ample—perhaps a double—portion of his spirit was in evidence as Presbyterians across his wide parish moved toward effectual realization of the ultimate implications of the ideas which he had expressed, cer-

²¹ *Ibid.*, Vol. IX, pp. 98-99.

²² *Ibid.*, p. 99.

²³ Foote, *op. cit.*, pp. 35-36.

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tainly in writing in the Middle Colonies, and undoubtedly by word of mouth in Carolina.²⁴ And Presbyterians, even in Pennsylvania, began the unstudied vindication of the prophet whom they had officially repudiated a generation before.

The ensuing war came close to Rocky River in the fall of 1780, as General William Lee Davidson, after making his way southward from Salisbury, established headquarters in the vicinity. On the 8th of October he wrote General Jethro Sumner from "Camp, Rocky River," which he located thirteen and one-half miles north-east of Charlotte. While Davidson was encamped there, skirmishes were reported in the surrounding territory. He does not seem to have worshipped at Rocky River meeting house on the Sunday which was spent in the region, for by two in the afternoon of that day he was engaged in military correspondence.²⁵ It is likely that he was considerably north of the Church, since the road between Charlotte and Salisbury crossed the River near the site of the present bridge on the new highway connecting these two cities. That Rocky River and the surrounding territory were generously represented in the Revolutionary movement and in the American Army is indicated by the list of Soldiers and Patriots inserted toward the close of this volume.²⁶

After worshipping for more than twenty years near the early ford, the people of Rocky River lifted up their eyes toward the hills to the south-east, and a second log church was built upon an eminence somewhat less than two miles from the original location. This site is marked by a graveyard which is only three hundred yards to the north-east of the present brick building. The removal, according to Daniel Penick, took place about the year 1776.²⁷

²⁴ Charles C. Hanna, *The Scotch-Irish*, Vol. II, p. 43; Synod of North Carolina, *Centennial Addresses*, p. 15.

²⁵ *State Records of North Carolina*, Vol. XIV, pp. 677, 679.

²⁶ See Appendix G.

²⁷ Minutes of the Session of Rocky River Church, Vol. I, p. 3.

In 1777, a case involving "James Balch, a member of Rocky River church" was referred to Orange Presbytery for adjudication. The defendant had been suspended from church privileges by the Session, and appealed to Presbytery for a reversal of that sentence. The Presbytery, meeting at North Buffalo on June 3, 1777, voted that the evidence on which the Rocky River Session had based its judgement was insufficient.²⁸

Balch, thereupon, requested Presbytery to permit him to take the Oath of Purgation in connection with the charge, and his petition was granted. According to this procedure, the accused took an oath to the effect that he was innocent of the offence with which he was charged. Caruthers was of the opinion that this was the sole instance in which the Presbytery of Orange administered this oath.²⁹ It appears that the same matter was later brought before Hanover Presbytery, after Mr. Balch had moved within the bounds of that body.³⁰

Thomas B. Craighead, son of Alexander, was licensed as a probationer for the Gospel ministry at a meeting of Orange Presbytery held at Fourth Creek on April 11, 1778, thus beginning his ministerial career as the first of a number of sons of pastors of Rocky River who have entered upon that sacred calling.³¹

ROBERT ARCHIBALD

Robert Archibald was the next pastor. He entered the ministry, by way of the medical profession, after graduating from the College of New Jersey in 1772.³² Caruthers writes, "Robert Archibald, who had been licensed in the fall of 1775, was ordained and settled as pastor of Poplar Tent and Rocky River

²⁸ E. W. Caruthers, *A Sketch of the Life and Character of Rev. David Caldwell, D. D.*, p. 200.

²⁹ *Ibid.*

³⁰ Minutes of Hanover Presbytery, Vol. II, p. 173.

³¹ Caruthers, *David Caldwell*, p. 197.

³² Foote, *op. cit.*, p. 442.

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churches on the 7th of October, 1778.”³³ The facility with which this author sets exact dates in connection with a number of such proceedings indicates that he had some indirect access to the factual contents of the early Minutes of Orange Presbytery which had been burned when the home of the Stated Clerk was destroyed by fire on the night of January 1, 1827, at Hillsboro, North Carolina.

Mrs. Archibald's given name was Katherine. An indenture made on December 20, 1786, indicates this fact.³⁴ She is said to have been a daughter of Moses Shelby. Archibald made his home in the Poplar Tent section of his field of labor, and in keeping with the custom of many Presbyterian clergymen of that day, he combined the duties of schoolmaster with those of the pastorate, as well as utilizing the knowledge which he had acquired as a physician to the advantage of his people.³⁵

A meeting of Presbytery was held at Rocky River in December of the year 1780; for on the 15th of that month Francis Cummins was licensed to preach at a session convened in Rocky River Church.³⁶ Like his ministerial predecessor, Archibald is recorded as having participated in a number of transactions involving real estate in the region of Coddle Creek and Rocky River.³⁷

No roll of members of Rocky River of the early years has been preserved. The First Federal Census of the United States, taken in the year 1790, provides a list of heads of families living in the immediate territory of the Church. Many of the names preserved are definitely associated with the Congregation. Some served as elders, while at least ten of them signed the call for the services of Rev. John M. Wilson which was drawn up eleven

³³ Caruthers, *David Caldwell*, p. 196.

³⁴ Mecklenburg County, Record of Deeds, Book 13, pp. 108-109.

³⁵ Harris, *op. cit.*, p. 7.

³⁶ W. B. Sprague, *Annals of the American Pulpit*, Vol. III, p. 419.

³⁷ Mecklenburg County, Record of Deeds, Book 11, pp. 37-38; Book 12, p. 11; Book 13, pp. 108-109, 431-433.

years later. A number lie buried in the cemeteries pertaining to Rocky River.³⁸

During the Eighteenth Century the people of Rocky River had followed the traditional Scotch-Irish pattern of relatively small land holdings, as contrasted with the plantation system prevalent in other sections of the South. Consequently the number of slaves in the Congregation was limited. The 1790 Census reveals that among those households making up the immediate Rocky River community the slaves totaled only eighty-seven, or an average of less than one to the family, while the largest number of such servants possessed by any one resident was eleven. These were owned by Samuel Harris.³⁹ The Pastor, Mr. Archibald, residing at Poplar Tent, reported four slaves.⁴⁰

When the settlement of the Scotch-Irish along Rocky River began, the territory was in New Hanover County, which had been constituted in 1728. In 1734, Bladen was set off from New Hanover, and for some years Rocky River lay in this county. Anson was formed from Bladen in 1749; and Mecklenburg, as earlier noted, dates from 1762. Thirty years later, in 1792, the Rocky River community was detached from that County with the formation of Cabarrus; and since that time has lain within the boundaries of the latter.⁴¹

Mr. Archibald's ministry was the longest which Rocky River had enjoyed up to that time, in fact, only three pastors have exceeded him in length of service. Its termination was occasioned by theological aberrations in the course of which he proceeded to proclaim the doctrine of Universalism, or the ultimate salvation of all mankind. These difficulties began about 1792;⁴² and he was suspended from the ministry, and also from the commun-

³⁸ United States, Bureau of Census, *Heads of Families . . . North Carolina*, p. 162.

³⁹ *Ibid.*

⁴⁰ *Ibid.*, p. 159.

⁴¹ Wheeler, *op. cit.*, II, pp. 276, 35, 21, 254, 63.

⁴² Caruthers, *David Caldwell*, p. 253.

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ion of the Presbyterian Church, on October 4, 1794, by Orange Presbytery, meeting by direction of the Synod of the Carolinas.⁴³

When Concord Presbytery held its first regular meeting in the spring of 1796, Mr. Archibald sent a letter to that body which contained "a challenge to a public disputation on ye doctrine of universal salvation," with the intimation that the challenger had "procured a clerk who is master of short hand for the purpose of writing & printing 500 copies of ye argument to be brought forward at said disputation."⁴⁴ It is needless to say that Presbytery did not see fit to engage in such a contest, but professed a willingness to discuss the matter in a somewhat less dramatic manner.⁴⁵

The pastoral relationship between him and the Church had been dissolved some months before the action of Orange Presbytery in suspending Mr. Archibald from the ministry; for he is designated as "Without a charge," and another pastor, Rev. Alexander Caldwell, is listed as serving Rocky River and Poplar Tent, in the General Assembly Minutes of 1794.⁴⁶ The matter was finally resolved by Archibald's deposition from the ministry at the hands of Concord Presbytery on March 28, 1798.⁴⁷

During the pastoral interim following, Rev. James Hall and Rev. Joseph D. Kilpatrick were sent by Presbytery to conduct a communion service at Rocky River. This marked the beginning of a spiritual awakening characterized by Foote as "one of the most blessed of the numerous revivals enjoyed by Rocky River church."⁴⁸

ALEXANDER CALDWELL

Alexander Caldwell, a grandson of the Church and son of Rev. David and Rachel Craighead Caldwell, was the next pastor. He assumed charge of the Congregation at the time of his ordina-

⁴³ Minutes of the Synod of the Carolinas, Vol. I, pp. 119-120.

⁴⁴ Minutes of Concord Presbytery, Vol. I, p. 11.

⁴⁵ *Ibid.*, p. 12.

⁴⁶ Minutes of the General Assembly, U. S. A., 1794, p. 30.

⁴⁷ Minutes of Concord Presbytery, Vol. I, p. 42.

⁴⁸ Foote, *op. cit.*, p. 482.

tion which took place before October 2, 1793,⁴⁹ and began a ministry which, for a season, proved of great acceptance.⁵⁰ Writing a half-century later, Dr. Foote described him as of "superior mental endowments . . . portly gait, engaging manners, and eminent Christian character."⁵¹ His wife was Sarah, daughter of Major John Davidson of Rural Hill Plantation, in the Hopewell Congregation; and their three children were living as late as 1873.⁵²

An end was brought to what had begun as a happy and promising relationship between pastor and people by the mental derangement of Mr. Caldwell. This termination was effected through an act of Concord Presbytery, in session at Sugar Creek, on March 29, 1797.⁵³

During the next several years, while the Church was without a regularly settled pastor, it was supplied, for some months at least, by John Couser, licentiate of the Presbytery of South Carolina. On October 20, 1798, he obtained leave to preach within the bounds of the Presbytery of Concord until its next stated session,⁵⁴ and in the following March a request was presented from Rocky River for "a continuation of Mr. Couser's labors," which was granted.⁵⁵ At the same meeting of Presbytery, Rev. S. C. Caldwell was directed to preach on one Sunday at Rocky River and to catechise the congregation.⁵⁶ On the 26th of the March following (1800), four different ministers were designated to supply the Church for one Sunday each and two of the number to act as catechists in this connection.⁵⁷

The early part of the year 1800 was marked by a heavy snow-

⁴⁹ Minutes of the Synod of the Carolinas, Vol. I, pp. 95-96; Foote, *op. cit.*, p. 482.

⁵⁰ Foote, *op. cit.*, p. 482.

⁵¹ *Ibid.*

⁵² Harris, *op. cit.*, p. 8; J. B. Alexander, *Biographical Sketches of the Early Settlers of the Hopewell Section*, pp. 26-27.

⁵³ Minutes of Concord Presbytery, Vol. I, p. 28.

⁵⁴ *Ibid.*, p. 64.

⁵⁵ *Ibid.*, p. 68.

⁵⁶ *Ibid.*, p. 71.

⁵⁷ *Ibid.*, p. 85.

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fall in West Central North Carolina, which lay on the ground for a month to the detriment of the roads.⁵⁸ Such conditions were, as usual, reflected in the numbers attending worship at the Church.

The death of Balch, the defection of Archibald, and the derangement which overtook Caldwell were not without their effects; but, in the providence of God, a new century lay ahead, and with its advent there appeared the light of a brighter day.

⁵⁸ Francis Asbury, *The Journal of the Rev. Francis Asbury*, Vol. II, p. 369.

CHAPTER III

The Ministry of John Makemie Wilson

A FUTURE President of the United States, as well as a future Presbyterian, was the distant cousin and sometime guest and playmate of the next Rocky River pastor.

As one of a considerable number of Carolinians fleeing before the advance of the victorious British after the defeat of General Gates at Camden, young Andrew Jackson sought out the house of his relative, the Widow Wilson, who resided within the bounds of the Sugar Creek Congregation. Here he was hospitably received in ill-starred September of the year 1780, and remained until the following February.¹

Jackson's biographer, James Parton, who enjoyed an extended and informing conversation with a son of John M. Wilson, has preserved a characteristic and perhaps prophetic incident in this portion of the early life of Old Hickory. Young Andy was occasionally commissioned to take damaged kitchen utensils to the neighborhood blacksmith shop for repairs. Upon the return from this chore, he uniformly displayed some implement of warfare which he had managed to manufacture while at the smith's. Years afterward John Wilson recalled having once remarked to his mother that "Andy will fight his way in the world."² He did; and Andrew Jackson not only received the highest honors at the command of a grateful nation, but eventually united with the Presbyterian Church, having in the quiet of the after years found

¹ James Parton, *Life of Andrew Jackson*, Vol. I, pp. 73-75; George Wilson, *Sketch of John M. Wilson*, p. 1.

² Parton, *op. cit.*, pp. 74-75.

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that same Lord who laid hold upon young Wilson and called him to preach the Everlasting Gospel.

John Makemie Wilson was born in the environs of Sugar Creek in 1769. His father, James Wilson, a native of England, had migrated to Pennsylvania where he was for a time a merchant in Philadelphia, before joining one of the numerous bands which set out for the land of additional promise beyond the rivers of Carolina. An active combatant in the Revolutionary War, the elder Wilson died during its course, leaving, in addition to his widow, several children.³

At the age of twelve, John was placed in Charlotte under the tutelage of Dr. Thomas Henderson. Then he entered Hampden-Sydney College to vie for first honors with Moses Waddel, who was to be marked by fame as an outstanding educator; and he later pursued the study of theology under Dr. James Hall of Bethany.⁴

In the summer of 1793, the young candidate was licensed by Orange Presbytery,⁵ and was soon dispatched upon a missionary tour by the Synod of the Carolinas. Beginning in early December of that year, he returned at the end of January, 1794. Mr. Wilson's summary of the mission reads: "In the whole of my journey rode near a thousand miles, and in all preached eight Sabbaths and eight week days, and in the whole received £9. 19. 0 hard money count."⁶

He was ordained by the Presbytery of Orange before October 1, 1795;⁷ and began his first regular work in Burke County, North Carolina, where he not only acquired valuable ministerial experience, but also a wife in the person of Miss Mary Erwin, daughter of Alexander Erwin of that county,⁸ who was known

³ Sprague, *op. cit.*, Vol. IV, p. 90; Mecklenburg County, Will Book, Vol. G, p. 30. Makemie is also found as McCamy and McKemie.

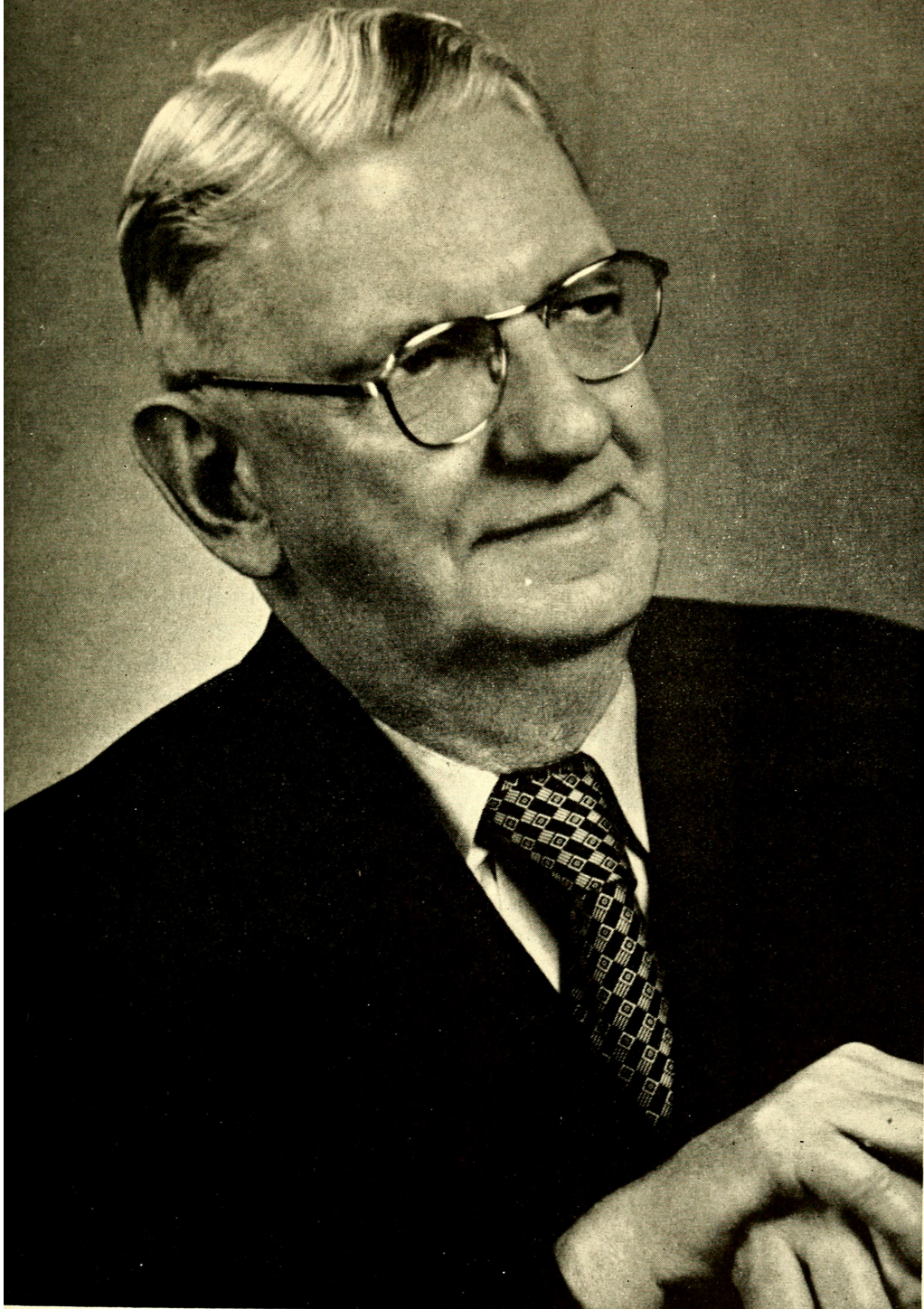
⁴ *Watchman of the South*, Nov. 24, 1842, p. 53 (1).

⁵ *Ibid.*

⁶ Minutes of the Synod of the Carolinas, Vol. I, p. 138.

⁷ *Ibid.*, p. 164.

⁸ Sprague, *op. cit.*, Vol. IV, p. 92.



HARVEY WILSON MOORE
Great-Grandson of John Makemie Wilson
Promoter of Program of Advance

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as "Pretty Polly."⁹ He was already a member of Concord Presbytery when, in 1801, the overture looking toward his assumption of the pastorate at Rocky River was made; for his field of labor in Burke County, then even as now, lay within the bounds of that organization. He was serving the older congregation of Quaker Meadows and its more recently organized daughter in the town of Morganton.

The call made out for his services gives definite indication of the identity of certain of the leading members of Rocky River, and contributes as substantially to an understanding of the financial aspects of church support at the beginning of the Nineteenth Century. This document bore the signatures of 119 persons and promised an annual salary of \$319.75 for two-thirds of the prospective minister's time.¹⁰ It was proposed that its remainder be devoted to the neighboring congregation of Philadelphia which, under the name of Clear Creek, had been set off from Rocky River a generation before.

The largest subscription set down upon the call was \$6.00, with ten of the underwriters obligating themselves for that sum each year. These were Archibald McCurdy, George Davis, John McLealland, Joseph Welsh, Robert Davis, Samuel Harris, Sr., William Morrison, the elder, Wm. Robb, Sr., Robert McCachran, and Oliver Wiley. Pledging themselves for \$5.00 were Andrew Davis, Wm. Morrison, Jr., Wm. Alexander, and Hugh Cimmons; while James Stafford subscribed \$4.50. Twenty-six individuals, whose names are unknown, each agreed to make a yearly contribution of \$4.00 for this purpose.¹¹

In those days the settlement of a pastor in a new charge was not to be undertaken with undue haste. The call was submitted to Presbytery, meeting at Steele Creek on October 1, 1801. It is clear from the manner in which the Moderator was instructed

⁹ Liberty Hall Chapter, D. A. R., (Charlotte, N. C.), Genealogical Records, p. 55.

¹⁰ *North Carolina Presbyterian*, Sept. 3, 1875, p. 3.

¹¹ *Ibid.*

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to forward this paper to Mr. Wilson that the future pastor was not present on that occasion.¹² On the 30th of the following March (1802), Presbytery, then in session at New Providence, was informed that the calls from Rocky River and Philadelphia were accepted.¹³

In the meantime, Mr. Wilson had given signal intention of such purpose by obtaining a home in the Mecklenburg region. On November 25, 1801, he purchased from Chas. T. Alexander a tract of land embracing 327 acres lying in Cabarrus and Mecklenburg counties "on the waters of Clear Creek." This land had formerly constituted a portion of "the Brick house Plantation," and the house which gave name to the estate was included in the transaction. The price paid for this homestead was \$1275.00, as is shown by the deed conveying title to the property which was recorded on June 18, 1802.¹⁴

Three ministers, Samuel Caldwell, John Carrigan, and James Wallis, were appointed by Presbytery to install the pastor, together with Ruling Elders James Robison and John Smith. The time for this service was set for the last Friday of April, 1802; and it was specified that the installation as it related to Philadelphia, as well as Rocky River, was to take place in the latter meeting-house.¹⁵

It was in the autumn of 1803 that Rocky River first entertained Concord Presbytery. Eight ministerial members, including the host pastor, and five ruling elders assembled on Tuesday, September 6, for the opening session; and final adjournment was taken on the following Thursday.¹⁶ The meeting was largely occupied with matters of routine nature; though a petition signed by more than fifty persons praying for the restoration of a minister-member, who had been adjudged guilty of succumbing to

¹² Minutes of Concord Presbytery, Vol. I, p. 116.

¹³ *Ibid.*, p. 120.

¹⁴ Mecklenburg County, Record of Deeds, Book 17, p. 706.

¹⁵ Minutes of Concord Presbytery, Vol. I, p. 120.

¹⁶ *Ibid.*, pp. 153-159.

a weakness for whiskey and had been suspended by Presbytery at an earlier meeting, was presented. This formal request met with unfavorable action.¹⁷ While the expression of thanks which has come to characterize later meetings of presbytery is not discernible in the minutes, there is no reason to believe that the visiting brethren were not hospitably entertained.

The earliest available figures on the membership of Rocky River date from 1806, when a report prepared at the instance of the General Assembly lists the total as 221. At this time, Philadelphia reported 80 communicants.¹⁸

An early improvement in this pastorate was the replacement of the second log church by a more pretentious and commodious frame structure which was built within the bounds of what is now the cemetery lying to the north of the present brick church. Erected in 1807, this building measured forty by sixty-five feet, and was the house of worship of the people for more than half a century.¹⁹

By way of celebration of the completion of the church, the Synod of the Carolinas was entertained at Rocky River at its meeting in 1807. This Twentieth session of that court was convened on Thursday, October 1, and a sermon preached by the retiring moderator, Rev. James W. Stephenson, from the last clause of the third verse of Micah 2, "*For this time is evil.*" Moses Waddel, a former classmate of the Pastor, as has been noted, was chosen moderator.²⁰

The question of moment before the Synod at that time was presented through a complaint of the Second Presbytery of South Carolina against the First Presbytery in regard to the failure of the latter to prefer charges against one of its members, Rev. W. C. Davis, who had reputedly been disseminating heterodox doctrine. Synod recommended to the First Presbytery that

¹⁷ *Ibid.*, pp. 155-157.

¹⁸ *Ibid.*, p. 207.

¹⁹ Mack, *op. cit.*, p. 15.

²⁰ Minutes of the Synod of the Carolinas, Vol. II, pp. 185, 187.

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it proceed with the case "as duty and discipline may appear to direct."²¹ It may be added that this Presbytery showed little inclination to bring Mr. Davis to trial, and the matter was ultimately disposed of by dissolving the First Presbytery and assigning Davis to membership in Concord, which subsequently deposed him from the ministry, but not before he had withdrawn in anticipation of such measures and founded the Independent Presbyterian Church.²² This consisted of a number of associated congregations, located chiefly in lower North and upper South Carolina, and was received into the Presbyterian Church in the Confederate States of America in 1863.

During the course of Synod's sessions, it was "on motion, Resolved, that the Fourth Wednesday of November next, be observed as a day of thanksgiving for the late revival, and prayer for its continuance."²³ Interest of that day in what is now known as Home Missions, or Church Extension, is indicated by the fact that pages 204-210 of the Minutes of Synod are given over to the report of a missionary tour made by Rev. James Hall, while that of Rev. Wm. H. Barr occupies some six or seven pages of the text of the Record.²⁴ The Spears Graveyard, located one and one-half miles to the south-east of the present church, and containing the remains of a considerable number of early members of Rocky River, was deeded to Enoch Morgan, James Morrison, Isaiah Speiars and Elisha Speiars, as commissioners "acting in behalf of and for all those interested in the said ground," by Joseph Gates Speiars on July 18, 1808.²⁵

In 1810 the Rocky River Pastor received the honorary degree of Master of Arts from the University of North Carolina, as

²¹ *Ibid.*, pp. 189-192.

²² Minutes of Concord Presbytery, Vol. I, p. 333; Independent Presbyterian Church, *Constitution and Form of Government*, p. 3.

²³ Minutes of the Synod of the Carolinas, Vol. II, p. 204.

²⁴ *Ibid.*, pp. 211-218.

²⁵ Adelaide and Eugenia Lore and Robert Hall Morrison, *The Morrison Family*, pp. 491-492.

this oldest of state universities turned to bestow a general and merited acclaim upon the Presbyterian ministry of the State. Eight degrees were awarded and each of them to a clergyman of that denomination. The title of Doctor of Divinity was conferred upon David Caldwell, James Hall, and James McRee; while Samuel Craighead Caldwell, John Robinson, William Leftwich Turner, and James Wallis, along with Mr. Wilson, were recipients of the M. A. award.²⁶

The same year, Mr. Wilson represented Concord Presbytery in the General Assembly which convened in the city of Philadelphia.²⁷ He had been elected a commissioner to the preceding Assembly (1809), but did not attend that meeting.²⁸ The General Assembly of 1813 divided the Synod of the Carolinas, thereby erecting two such bodies, the one to be known as the Synod of North Carolina and the other as that of South Carolina and Georgia. The Presbytery of Concord and, of course, Rocky River Church, were naturally attached to the former, with which they have since remained.²⁹

An early contribution to the spread of Presbyterianism in the deeper South was made by the Congregation in 1816 when four families, those of William Morrison, Robert C. Morrison, McEwen Morrison, and Enoch Morgan, moved to Fort Jackson, Alabama, ten miles north of Montgomery. Having been joined by several similar groups from North Carolina in the following year, they removed to a section described as Pleasant Valley, in the vicinity of the present city of Selma.³⁰ In November, 1818, Rev. Francis Porter passed through this region on a missionary itinerary. A church appears to have been organized by him on

²⁶ North Carolina University, *Alumni History*, p. 748.

²⁷ Minutes of the General Assembly, U. S. A., 1810, p. 261.

²⁸ Minutes of Concord Presbytery, Vol. I, p. 277; Minutes of the General Assembly, U. S. A., 1809, p. 209.

²⁹ Minutes of the General Assembly, U. S. A., 1813, p. 70; Thomas H. Spence, *Survey of Records and Minutes*, p. 21.

³⁰ Sarah E. Phillips, *A Historical Sketch of Valley Creek Church*, pp. 4-6.

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the 20th of that month, and the Lord's Supper celebrated in the grove at the home of William Morrison on the following day.³¹ Thus, through a migration from Rocky River, Valley Creek, one of the earliest of Presbyterian churches in Alabama, was formed.

The Synod of North Carolina adjourned in 1816 with the expressly published intention of meeting the following year at Rocky River, and a determined effort was made to carry out these plans. The first attempt to hold such sessions was on Thursday, October 2, 1817. When it became evident that a quorum was lacking, those present waited for "a considerable time;" and then the Moderator (of the 1816 meeting) adjourned the group until the morning of the next day. The same procedure was repeated on Friday and again on Saturday. On Monday it became clear that a quorum could not be secured; and it was decided to forego further attempts until October of 1818, and to assemble at that time in Fayetteville.³²

About the year 1819, members of Rocky River, Philadelphia, and Bethany churches organized a single beneficent society for the purpose of aiding in the spread of the Gospel and also in the relief of the poor. After a time, this was divided to form separate organizations in each of the churches.³³

The religious welfare of the colored population was the object of an early concern on the part of the Church. By 1820, two Sunday Schools were being conducted for the benefit of slaves within the bounds of Rocky River.³⁴

The General Assembly of 1821 appointed the Rocky River minister as a member of a special committee, constituted of three clergymen from each synod, which was charged with making arrangements for the publication of a new edition of the Con-

³¹ *Boston Recorder*, Nov. 20, 1819, pp. 189-190 (1-2).

³² Minutes of the Synod of North Carolina, Vol. I, pp. 60-62.

³³ Robert Hall Morrison, Letter to James Morrison, Feb. 12, 1820.

³⁴ *Ibid.*

stitution of the Church.³⁵ Among further honors conferred upon Mr. Wilson, was his election as Moderator of the Synod of North Carolina at its meeting in Salisbury in the year 1821.³⁶

EARLY MECKLENBURG PRESBYTERY

Mecklenburg Presbytery was set off from Concord in 1824 by the Synod in session at Statesville. This new and short-lived organization included the churches of Mecklenburg and Cabarrus counties, with some territory west of the Catawba River.³⁷

Its second meeting was held at Rocky River on September 6-7, 1825, with four ministers and six elders present. Since four of its ministerial members were recorded as absent, it can be seen that the Presbytery was weak, too weak to continue long.³⁸ A member of Concord Presbytery in attendance was Rev. Hugh Wilson, a native of the Bethany Congregation and an alumnus of Rocky River Academy. Mecklenburg Presbytery took the following action in regard to Mr. Wilson and his work among the Indians:

Whereas the members of the Concord Presbytery have entered into measures for the purpose of endeavouring to support the Revd. Hugh Wilson Missionary in the Chickasaw Nation; resolved that if they fail of complete success the Presbytery of Mecklenburg stand ready to join with them in that work of charity.³⁹

Early Mecklenburg was frequently occupied with plans and provisions for the so-called "Southern Professorship" in the Theological Seminary at Princeton, New Jersey. During the third meeting of Presbytery, held at Waxhaw, April 4, 1826, it was reported that "Revd. John M. Wilson paid thirty dollars which

³⁵ Minutes of the General Assembly, U. S. A., 1821, p. 12.

³⁶ Minutes of the Synod of North Carolina, Vol. I, p. 149.

³⁷ *Ibid.*, pp. 315-316, 320-321, 328-335.

³⁸ Minutes of Mecklenburg Presbytery (Early), Vol. I, p. 6.

³⁹ *Ibid.*, p. 8.

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completes his subscription on behalf of Rocky River of \$250" for this chair.⁴⁰

Mrs. Wilson died on August 7, 1826, according to the inscription on her tombstone in the Rocky River cemetery.

One of the occasional insights afforded by the statistical reports on Rocky River in its earlier years is embodied in the Minutes of Mecklenburg Presbytery under date of April 5, 1826. This entry, covering the united congregations of Rocky River and Philadelphia, shows that during the previous year there were enrolled 390 communicants in the two churches, twenty-five having been added during that period and two dismissed, while fifty-five children and one adult had been baptized.⁴¹

A touch of professional, as well as local, color is to be discerned in the home address of Mr. Wilson, which is given, in this general period, as "Morrison's Tan-Yard."⁴²

One of the later acts of Mecklenburg Presbytery was to receive Rev. Robert Hall Morrison from the Presbytery of Fayetteville, and to install him as pastor over Sugar Creek and Charlotte churches. This was done on June 8, 1827, at the Sugar Creek meeting-house, where Presbytery was in session.⁴³

The title to the old-burying ground, lying several hundred yards to the north-east of the present church, was transferred to the Trustees of Rocky River by two deeds. These were executed by Valentine Kirkpatrick and Hector McCacran and are dated July 31, 1827.⁴⁴

Evidently convinced that its venture in expansion had not been justified, the Synod of North Carolina, at its meeting in 1827, dissolved the Presbytery of Mecklenburg and returned its ministers and churches to that of Concord, from which they had

⁴⁰ *Ibid.*, p. 10.

⁴¹ *Ibid.*, p. 12.

⁴² Minutes of the General Assembly, U. S. A., 1829, p. 499.

⁴³ Minutes of Mecklenburg Presbytery (Early), Vol. I, pp. 20-21.

⁴⁴ Cabarrus County, Record of Deeds, Book 11, p. 28.

been drawn to constitute the forerunner of the great Mecklenburg Presbytery of the present day.⁴⁵ Rather strangely, the final report from Mecklenburg to the General Assembly, that of 1828, indicated that this Presbytery was actually larger than Concord from a numerical standpoint, consisting of 1645 communicants compared with Concord's 1633. The latter listed 13 ministers and 30 churches, however, against figures of 7 and 15 for Mecklenburg.⁴⁶

The University of North Carolina, which nineteen years earlier had awarded an honorary M. A. degree to the Rocky River minister and schoolmaster, took further cognizance of his proven abilities by conferring upon him the degree of Doctor of Divinity at the commencement of 1829.⁴⁷

A note in a Philadelphia, Pennsylvania, periodical of the following year relates the crystallization of missionary interest in Rocky River and Philadelphia churches in the organization of an Auxiliary of the Board of Missions.⁴⁸ Such action was to be expected in the field of one who was blessed in the winning of souls. A contemporary states that "it was no uncommon thing to witness from twenty to thirty persons received by him into the church at one time."⁴⁹

Dr. Jethro Rumple has preserved a pleasing commentary upon the esteem in which Dr. Wilson was held by the dignitaries of his day: "It was his custom to visit the county seat during court week and pay his respects to the judges; by whom he was greatly respected and honored with a seat by their side, so long as he would remain in the courthouse."⁵⁰ As a peacemaker he acquired a unique reputation; and so effective were his influence and ex-

⁴⁵ Minutes of Concord Presbytery, Vol. II, p. 122.

⁴⁶ Minutes of the General Assembly, U. S. A., 1828, p. 317.

⁴⁷ North Carolina University, *Alumni History*, p. 748.

⁴⁸ *Missionary Reporter*, Apr. 1, 1830, pp. 218-219 (10-11). Bound with *Christian Advocate*.

⁴⁹ W. B. Sprague, *Annals of the American Pulpit*, Vol. IV, p. 94.

⁵⁰ *North Carolina Presbyterian*, July 3, 1878, p. 1.

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ertions toward this end among his parishioners, "that it was comparatively rare for suits to be taken by the members of his churches to the civil courts."⁵¹ In contrast, he is said to have been subjected to persecution at the hands of certain persons hostile to him, but the details of these evil endeavors are unknown.⁵²

Some insight into the methods employed by this Pastor for the instruction of his people is evidenced in the sketch by Dr. Morrison, who tells of the diligence with which he examined the members of his congregations in the *Confession of Faith* and the Catechisms of the Church. These examinations were conducted in the several sections of the two churches to which he ministered. Adults were quizzed in the doctrines of the Scriptures, as well as on the teachings of the *Confession*, though it might well be observed that the two are strikingly similar.⁵³ Against the background of such training, it is not difficult to appreciate the judgement pronounced by Dr. Morrison, that in the days of his esteemed preceptor, no such country congregation as Rocky River was to be found south of Pennsylvania.⁵⁴

Continuing interest in the spread of the Gospel resulted in the formation of a "Young Men's Missionary Society of Concord Presbytery." A solicitation conducted by a special representative in behalf of the work supported by this organization in 1830 bore fruit in a contribution in the sum of \$47.27 from Rocky River.⁵⁵

A memento of the observance of the Sacrament of the Lord's Supper during these days is preserved in the form of a communion token, now displayed in the Historical Foundation at Montreat, North Carolina. This unusually small metal (probably pewter) coin was acquired through the late Ruling Elder Samuel

⁵¹ Sprague, *op. cit.*, Vol. IV, p. 93.

⁵² *Watchman of the South*, Nov. 24, 1842, p. 53 (1).

⁵³ *Ibid.*

⁵⁴ *Ibid.*

⁵⁵ *Southern Religious Telegraph*, Sept. 18, 1830, p. 149 (1).

Black. The only visible inscription consists of the letters MW in the form of a monogram, presumably representing the pastor under the name of Makemie Wilson. Mrs. W. R. Grey of Davidson has related how she and other children at Rocky River used a bag of tokens in their play many years ago.⁵⁶

Dr. Wilson's last illness began with his attendance upon the sessions of the Presbytery, held at Morganton in the year 1830. Though unwell for a number of months, his death was surprisingly sudden, taking place on Saturday, July 30, 1831.⁵⁷ An old friend, Dr. John Robinson of Poplar Tent, had previously arranged to preach at Rocky River on the following day, and arrived on Saturday afternoon for that purpose, without any knowledge of what had occurred. On Sunday, the funeral services were held at Rocky River and conducted by Dr. Robinson. Many of the people of Philadelphia united with those of the local congregation to pay their respects to one who had been with them for almost a third of a century. Since it proved impossible to accommodate the throng in the building, the services were held in the grove; and thereafter the body of the first minister to be buried at the Church was laid to rest.⁵⁸

In appraising the ministry of Dr. Wilson, Robert Hall Morrison asserted that "the memorials of his usefulness will be long visible below."⁵⁹ That this prediction has been fulfilled in an even more literal sense than was ever intended by its author may be vouched for by those who have sat in the present church building and gazed, perhaps when they should have been intent upon the words of one or another of his successors, at the tablet which hangs upon the wall to the rear of the pulpit, bearing the inscription:

⁵⁶ James F. Hurley and Julia G. Eagan, *The Prophet of Zion-Parnassus*, pp. 79-80.

⁵⁷ *Watchman of the South*, Nov. 24, 1842, pp. 53-54 (1-2); *Charleston Observer*, Aug. 13, 1831, p. 131 (3).

⁵⁸ *Watchman of the South*, Nov. 24, 1842, p. 54 (2).

⁵⁹ Sprague, *op. cit.*, Vol. IV, p. 94.

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SACRED

To the memory of
the learned, pious, and ven-
erable minister of the gospel
Rev. JOHN M. WILSON, D.D.
who departed this life

July 30th 1831.

Aged 62 years.

for about 30 years the able, faithful
and beloved Pastor of Rocky-River
and Philadelphia Churches.

“They that be wise shall shine as
the brightness of the firmament
and they that turn many to
righteousness as the stars forever
and ever.”

And visitors to his grave in the cemetery adjacent to the church will recognize this language as the substance of that which, now considerably impaired by the attacks of time, is lettered upon the stone erected, well beyond a century ago, over the resting place of that great and good man whose life and character called forth such repeated eulogy.

CHAPTER IV

The Academy and Certain Alumni

IN 1812, Mr. Wilson and a number of members of the congregations instituted a classical school which was to become remarkably instrumental in the extension of the Kingdom of God in the immediate community, throughout the bounds of the Presbytery, across the Southland, and even in far-off Africa; for several of its students were to preach repeatedly at Rocky River on various occasions, others to hold pastorates in Concord Presbytery, one to serve as the first president of Davidson College, another to organize the first Presbyterian church in the Republic of Texas, and still another to lay down his life in the Dark Continent in an abbreviated but blessed endeavor to carry the Light of the World to those who dwelt in that distant and shadowed realm.

Rocky River Academy was incorporated on November 16, 1812, through the following act of the State legislature:

Be it enacted by the General Assembly of the State of North-Carolina, and it is hereby enacted by the authority of the same, That the Reverend John M. Wilson, William Morrison, junior, William Gillems, John Morrison, James Morrison, Archibald M'Clerty, Enoch Morgan and Charles Taylor Alexander, be, and they are hereby ordained and constituted a body corporate, to be known by the name of TRUSTEES OF THE ROCKY RIVER ACADEMY and by that name shall have perpetual succession; and they or their successors or a majority of them by the name aforesaid, shall be able and capable in law, to sue and be sued, plead and be impleaded in any of the Courts of Record within this state; and shall take, demand, and receive any property real or personal, and any monies or other things which shall be given for

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the use of said Academy, and the same to apply according to the will of the donor, and by gift, purchase, or devise, to take, and have and possess, receive, enjoy, and retain, to them and their successors forever, any lands, rents or tenements of what nature or kind soever in special confidence, that the same or profits thereof be applied to and for the purpose of establishing and endowing the said Academy.¹

A major function of this academy was the preparation of boys for entrance into the University of North Carolina, an institution which was attended by a considerable number of its graduates, or for some college, such as Hampden-Sydney. It is to be remembered that Davidson was not founded until 1837, some years after the death of Dr. Wilson.

The school was located about one mile from the residence of its Principal, between the two churches which he served. The minister not only acted as the head, but also the teacher, of the Academy. Some of the students who lived sufficiently near walked or rode horseback each day between their homes and this seat of learning,² while those from a distance, either secured boarding accommodations in the community, or occupied cabins nearby. As late as 1917, long after the private academy had given way to a unit of the State educational system, boys were living in this manner in order to attend the public school; and in 1953 one of these buildings still stands as a reminder of that distant but glorious day when Rocky River was making her noble and notable contribution to the education of the young men of her own and other congregations.

Schoolboys of the early Nineteenth Century were not altogether unlike those of later generations. Elam J. Morrison, for example, confessed that one of the reasons prompting his enrollment in the Academy, which he and his associates knew as "the

¹ North Carolina, *Laws of the State of North Carolina enacted in the year 1812*, Chapter CII, pp. 37-38.

² Thomas E. Davis, *Autobiography*, p. 8; *The Presbyterian*, May 15, 1869, p. 3.

Latin school," was a dislike for farm work. He also admitted that he was "shamefully idle" during the greater portion of his course of study, although demonstrating somewhat more diligence by way of application during the last six months of time spent in the institution.³

A former pupil of the Academy, in describing Mr. Wilson's service through the school, has written: "His great excellency as a teacher consisted, not merely in making good scholars of those who were willing to improve their opportunities, but in the happy moral influence which he exerted over them." Perhaps this is a partial explanation of the large proportion of graduates who entered the ministry. This same competent commentator held the Principal's powers as a disciplinarian in high regard and testified that "instances of disorder among his pupils were of very rare occurrence, and in very few cases were complaints heard of disturbance to the neighborhood originating from his school."⁴

His work was not always completed when Professor Wilson had prepared a boy for the State University or for some college; for there were at least three of the alumni of the Academy who, having finished their training in an institution of the latter type, returned to pursue the study of Theology under the guidance of its Principal. James Stafford, who resided six miles from the school, after graduation from the University of North Carolina in 1820, began preparation for the ministry under Mr. Wilson. The candidate made a trip once or twice a week for conference with his instructor, which involved a recitation and such occasional examinations as might be stipulated by the teacher.⁵

In the comparatively brief time during which the Academy operated under the supervision of its Founder, twenty-five young men were enrolled as students who later became ministers of the Gospel, and some fifteen of this group were from Rocky River

³ Elam J. Morrison, *Autobiography*.

⁴ *Watchman of the South*, Nov. 24, 1842, p. 53 (1).

⁵ *The Presbyterian*, May 15, 1869, p. 3.

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and adjacent communities. The list of these, as compiled by one of their number, Robert Hall Morrison, is as follows: Thomas Alexander, A. R. Barr (Foote has A. R. Pharr), Charles LeRoy Boyd, John L. Davies, William B. Davies, Thomas Davis, John McK. Erwin, Robert Hall, Cyrus Johnston, Robert Rufus King, Nicholson R. Morgan, Elam Johnston Morrison, James Morrison, James Elijah Morrison, Robert Hall Morrison, William Newton Morrison, Dion C. Pharr, Henry N. Pharr, John Silliman, James Stafford, James B. Stafford, Samuel L. Watson, Alexander E. Wilson, Hugh Wilson, John Makemie Wilson, Jr.⁶

The educational interests of the Rocky River minister and schoolmaster were not confined to his famous Academy. In the early 1820's, in the course of proposals looking toward the establishment of an institution of advanced learning in the Piedmont, he evidently evinced both concern and leadership in plans which were laid for Western College, a project which was destined to fall short of actual operation, yet which served to clear the way for another institution which was to open during the course of the next decade under the name of Davidson College.⁷

Several years after its suspension in 1824, an effort was put forth to reactivate the Academy. Mr. Wilson proposed to act as superintendent, while his son was to be an associate instructor in classical and scientific subjects. An advertisement appearing in the *Catawba Journal* of June 19, 1827, set forth the purpose to re-open the Academy and, in regard to living quarters and expenses, stated that "boarding can be had in respectable families at \$70 per year, including every appendage, candles excepted."⁸

ROBERT HALL MORRISON

Among the pupils of the Academy, none was more to distinguish himself than Robert Hall Morrison, who was a native of

⁶ *Watchman of the South*, Nov. 24, 1842, p. 53 (1).

⁷ J. Alston Ramsay, *Historical Sketch of Concord Presbytery*, pp. 69-70.

⁸ Charles L. Coon, *North Carolina Schools and Academies*, p. 329.

the Rocky River community. It is neither necessary nor fitting that the life and work of Dr. Morrison be extensively treated in these pages, but the very nature of events calls for a consideration of his vital and prolonged relationship with the Church at Rocky River.

Not only was he born within the confines of the Congregation, to receive the benefits of the ministrations of the Church, and to pursue his education at the Academy; but he also studied Theology under its Principal. On numerous occasions he was recalled to the church of his childhood to speak at sacramental seasons or to minister at the funeral of some friend and member.

Public acquaintance with the work of John Makemie Wilson is due in considerable measure to the relevant chapter in Foote's *Sketches of North Carolina*. A comparison with this section of the *Sketches* with a lengthy article (curiously denominated a *Short Sketch*) which appeared in the *Watchman of the South*⁹ from the pen of Dr. Morrison, concerning the life and services of Dr. Wilson, will reveal that Foote not only based his treatment upon the earlier story, but freely reproduced portions of the tribute from the *Watchman*. Dr. Morrison was invited to deliver the funeral sermon after the death of Daniel Penick, and into that discourse he wove many facts relating to the life and family of that deceased pastor, as well as much of the history of the Church.

The greater portion of the Morrison ministry was conveniently exercised in Concord and, both earlier and later, in Mecklenburg presbyteries. As a matter of fact, Dr. Morrison was the only ministerial member of both of the presbyteries known by the latter name, beginning his work at Sugar Creek and Charlotte just before the dissolution of the earlier court and entering the second Mecklenburg as a charter member upon its erection in 1869.¹⁰

⁹ Nov. 24, 1842, pp. 53-54 (1-2).

¹⁰ Minutes of Mecklenburg Presbytery (Early), Vol. I, pp. 20-21; *Ibid.*, (Present), Vol. I, p. 1.

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A lengthy period of retirement, covering the years 1840-1889, during the greater portion of which he acted as stated supply of various churches, afforded an excellent opportunity, of which he obviously took ample advantage, to make numerous excursions from his country seat at Cottage Home, in Lincoln County, to the congregation of his birth. Chapters following will set forth some of the ways in which this distinguished son of the Church habitually renewed the ties which bound him, across the extended years, to that community from which he had sprung.

THREE SONS OF THE MANSE

John Makemie Wilson, Jr., was born on October 21, 1808, several years after the settlement of his father at Rocky River. Having graduated from Washington College, Virginia, with honors in 1827, he embarked upon the study of law and was licensed to practice at the bar. In 1831 he was married to Miss Philadelphia H. Fox of Spottsylvania County, Virginia; and two years later both he and his wife were converted.¹¹ That one who had been reared in such a home and church had not found his Saviour until this period of life is one of those mysteries which are difficult of comprehension.

He then decided to abandon the practice of law and turned toward preparation for the ministry, for which he was licensed in 1835 by Concord Presbytery in session at Rocky River,¹² and ordained and installed as pastor at Bethany as Presbytery met in that church on November 10, 1837.¹³ He later served at Morganton, an old charge of his father's, from which he went to Missouri, being dismissed to the Presbytery of that name on October 3, 1851.¹⁴ Later he removed to Texas, where he died

¹¹ Washington and Lee University, *Catalogue of the Officers and Alumni*, p. 80; E. F. Rockwell, *Biographical Sketch Book*, p. 21; *Texas Presbyterian*, July 15, 1881, p. 5.

¹² Minutes of Concord Presbytery, Vol. III, pp. 122-123.

¹³ *Ibid.*, Vol. IV, p. 73.

¹⁴ *Ibid.*, Vol. V, pp. 574-575.

at his home near Seguin, Guadalupe County, on June 29, 1881.¹⁵

Joseph Harvey Wilson, a son of the older John Makemie, was a member of the same class at Washington College as was John Makemie, Jr. Upon graduation, he entered the legal profession in which he gained eminent distinction. He established his residence at Charlotte, N. C., and was elected to the Legislature of North Carolina as a member of the Senate, serving as Speaker of this body. His death occurred on September 13, 1884.¹⁶

A third son of John Makemie Wilson, Alexander E., born in Mecklenburg County, December 11, 1803, first decided to prepare himself for service as a physician because of an impediment of speech, which he supposed would interfere with his usefulness as a minister of the Gospel. Having completed his studies, he began the practice of medicine, when his attention was directed toward the great need for the evangelization of Africa, probably through the influence of Rev. Daniel Lindley, then pastor at Rocky River. Thereupon, he gave up his practice, secured training in Theology, and was ordained by Concord Presbytery in the fall of 1834, at a meeting held in Rocky River Church.¹⁷

After his marriage to Miss Mary Jane Smithey of Richmond, Virginia, who was born on November 30, 1813, the couple went to Boston, from which port they were to sail for Cape Town, South Africa, in company with Rev. and Mrs. Daniel Lindley and several other missionaries.¹⁸ In this city an impressive farewell meeting was held in the Park Street Church on November 23, 1834, at which twelve missionaries were present, when an address was delivered by Rev. David Abeel. On the 3rd of December, Dr. and Mrs. Wilson, Rev. and Mrs. Daniel Lindley, who, as will be seen from the following chapter, had given up the work at Rocky River in order to go as a missionary, with

¹⁵ *Texas Presbyterian*, July 15, 1881, p. 5.

¹⁶ Washington and Lee University, *Catalogue of the Officers and Alumni*, p. 80.

¹⁷ Foote, *op. cit.*, p. 487; Minutes of Concord Presbytery, Vol. III, p. 97.

¹⁸ *Missionary Herald*, Jan. 1835, p. 32.

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Rev. and Mrs. Henry I. Venable of Kentucky, embarked for Africa, together with another group of missionaries who also contemplated work in that continent. The parties sailed on the barque *Burlington*.¹⁹

After a favorable voyage of sixty-four days, they landed at Cape Town on the 5th of February, 1835. On March 19, the Wilsons, Lindleys, and Venables set out on a thousand mile trek for the country of the Mosalekatsi.²⁰ Two months were required to cover the 635 miles from Cape Town to Griquatown. On one occasion, fourteen oxen were necessary to draw a single wagon through a mountain pass, and altogether not less than one hundred oxen were used in pulling the three wagons of the party between the two towns.²¹ When Griquatown was reached, it seemed that the oxen had suffered more than the missionaries, due in considerable part to the lack of rains and the resultant shortage of grass.²²

Messrs. Lindley and Venable proceeded alone from this point to Mosega, where it was determined to establish the base for the mission. Dr. Wilson and the three women remained at Griquatown, and later moved forward to Kuruman, 110 miles to the north.²³ During their stay at Griquatown, a daughter was born to the Wilsons. By June 15, 1836, the entire party was at Mosega. Their reception by the local ruler was encouraging and prospects for the work appeared bright.²⁴

But the members of the mission were now afflicted by a severe illness, ascribed by Dr. Wilson to the fact that the clay floor of the house which they inhabited had not thoroughly dried. Mrs.

¹⁹ *Ibid.*

²⁰ *Ibid.*, July 1835, p. 281.

²¹ *Ibid.*, Nov. 1835, p. 435.

²² *Ibid.*, Sept. 1836, p. 342.

²³ *Ibid.*, Jan. 1837, pp. 37-39.

²⁴ *Ibid.*, July 1837, pp. 291, 337; E. W. Smith, *Life and Times of Daniel Lindley*, p. 70.

Jane Wilson fell victim to this ailment and died on September 18, 1836.²⁵

Eighty-five years later, in 1921, a lettered stone, evidently a relic from her grave, was discovered among others gathered for building the foundation for a railway near Ottoshoop, South Africa. This appears to have been inscribed by Dr. Wilson immediately following the death of his wife, to be deposited in the grave in which he himself laid her remains. "Her spirit," it affirms, "was called away to join ye assembly of ye just in heaven, soon after she commenced her toils in this land."²⁶

Dr. Wilson returned to the United States in order to make arrangements for the care of his infant daughter. "Against the earnest remonstrance of his friends, he again sailed July, 1839, joining Dr. (J. Leighton) Wilson at Cape Palmas soon afterwards. Before sailing, however, he was married a second time to Miss Mary Hardcastle, of New York, who after his death married the Rev. Mr. Griswold, of the same mission."²⁷ Alexander Wilson's course was not long; and after a brief, but heroic, effort in behalf of the Lord he, on October 13, 1841, passed on into that place prepared for him among "ye assembly of ye just in heaven."²⁸ Dr. J. Leighton Wilson, in a letter written on the day of the valiant missionary's translation, gives an inspiring picture of the closing scenes in the earthly life of this son of Rocky River who, in the language of a memorial adopted by Concord Presbytery, "devoted the best of his days to the best of all Causes."²⁹

The Academy building has long since disappeared and the voices of its students silenced these many years, while the scholarly Principal himself, well above a century ago, was transported

²⁵ *Missionary Herald*, July 1837, p. 293.

²⁶ Edyth Kaigh-Eustace, *The Tragedy of Mosega*, pp. 21-22.

²⁷ *The Missionary*, Oct. 1900, p. 449; Minutes of Concord Presbytery, Vol. IV, p. 310; Harvey Newcomb, *A Cyclopaedia of Missions*, p. 93.

²⁸ Minutes of Concord Presbytery, Vol. IV, p. 310.

²⁹ Hampden C. DuBose, *Memoirs of Rev. John Leighton Wilson, D.D.*, pp. 91-93; Minutes of Concord Presbytery, Vol. IV, p. 310.

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to those fair halls of higher learning to sit at the feet of the Master of all good teachers. But, in the providence of God, neither religion nor education is exactly the same since the ministry of that school conducted by Dr. Wilson, to the end that the youth of his and other congregations might know the truth and through that knowledge might be free.

CHAPTER V

A Burning and a Shining Light

THE ministry of Daniel Lindley, the next pastor of Rocky River, was brief, brilliant, and a fragment, albeit a glorious one, of his crowded career of consecrated service.

A native of Washington County, Pennsylvania, where he was born on August 24, 1801, Daniel Lindley, the eldest of nine children, graduated from Ohio University, Waterford, Ohio, with the class of 1824. At this time his father was serving as a professor in the University. Some time was spent as a teacher before entering Union Seminary at Hampden-Sydney, Virginia. After his graduation from this institution, he was licensed by Orange Presbytery, October 10, 1831.¹

James Elijah Morrison was a classmate of Lindley's at the Seminary, who, upon the former's invitation, came for a visit to the Rocky River community. The result of this apparently fortuitous journey was a call from the Church to become its minister. Permission having been obtained from Concord Presbytery for its prosecution before the Presbytery of Orange, arrangements were perfected for him to settle at the Church.²

ACADEMIC INTERLUDE

While Rocky River Academy rose to its highest fame under the leadership of Dr. Wilson, the school continued its work on into the Twentieth Century when it was superseded by the pub-

¹ Union Theological Seminary, *General Catalogue*, p. 54; Minutes of Orange Presbytery, Vol. 1831-1836, pp. 9-10; *North Carolina Presbyterian*, June 15, 1881, p. 1.

² Minutes of Concord Presbytery, Vol. II, pp. 281, 286.

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lic schools. After the Wilson regime the instructor was usually a layman.

In the 1830's, Professor R. McDowell took charge of the institution. By this time it had moved from its original location and was operated in the vicinity of the Church. In 1835, a deed to "77 square poles" of land, on the waters of Reedy Creek, was made to the Trustees by Cyrus Alexander, as executor of Philandra Alexander.³

In the days of Professor McDowell, Robert Newton and Thomas E. Davis, two brothers who lived near the site of the present Harrisburg, were among the students. Robert, who attended the Academy earlier than his brother, walked the three miles and back to his home each day. When Thomas E. Davis entered the school, he managed to cover an amazing amount of work in the one year for which he remained. By building a little room eight feet square between his home and the family spring he was enabled to devote the maximum of time to undisturbed study.⁴

Young Thomas Davis was not only a diligent student but also a proficient musician, mastering several instruments through application on rainy days when farm work was impractical.⁵ He has left an account of how he "led all the night-singsings for years in the neighborhood."⁶

So successful was the administration of Mr. McDowell, that one historian of a much later day was led to designate it as "a veritable fount of blessings to the community and to the church at large."⁷

Even though the curriculum was intended to serve by way of

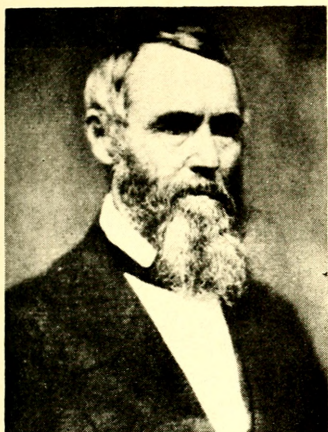
³ Cabarrus County, Record of Deeds, Book 12, p. 418.

⁴ Thomas E. Davis, Autobiography, pp. 9-10; Mecklenburg Presbytery, Biographies of the Deceased Ministers, 1869 to 1900, p. 1.

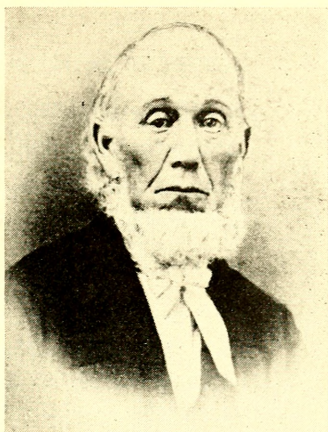
⁵ Thomas E. Davis, *op. cit.*, pp. 5-6.

⁶ *Ibid.*, p. 6.

⁷ I. S. McElroy, *Some Pioneer Presbyterian Preachers of the Piedmont North Carolina*, p. 28.



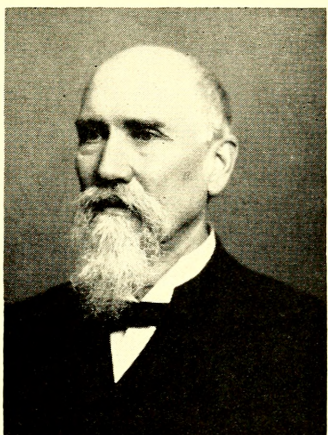
DANIEL LINDLEY
1832-1834



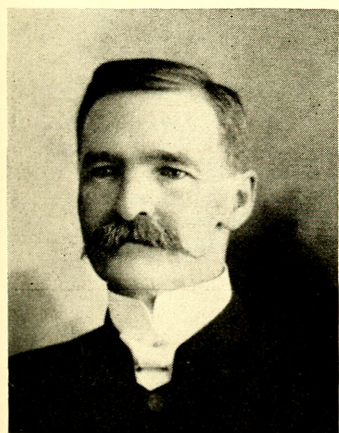
DANIEL ALLEN PENICK
1837-1870



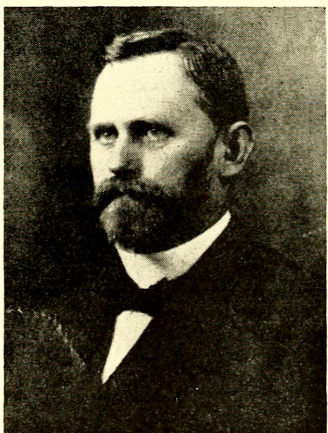
JOSEPH BINGHAM MACK
1871-1875



JAMES MORTON WHAREY
1876-1886



JOHN GRAY ANDERSON
1888-1893



RICHARD VENABLE LANCASTER
1894-1896

SOME NINETEENTH CENTURY PASTORS

preliminary to that of the liberal arts college, certain elements of the course of study, as indicated by detailed contemporary testimony, show that it was a formidable one, calculated to give pause to the college student of today. A student of McDowell's wrote:

I went through the Grammar, Latin Reader, the Bucolics, five Aeniads & most of Georgics of Virgil & started Greek in one year & studied Geography Friday evenings. I used to read one hundred lines in the Georgics of Virgil at a lesson.⁸

Education in the field of Religion was also advancing about this time. Several Sunday Schools, which had previously been conducted in various sections of the Congregation, were consolidated into a central school at the Church in the spring of 1832. By April this organization numbered 150 scholars and was continuing to grow. It possessed a library valued at between sixty and seventy dollars.⁹

This collection of books evidently grew with rapidity and within the next several years numbered almost five hundred volumes. Elizabeth, Leander, and Robert Kirkpatrick were among the more frequent patrons of the library, the first named having withdrawn seventy-seven books in the year 1834.¹⁰

With Samuel Morrison serving as superintendent, the teachers were examined each Sunday on the lesson for the following one. "It is an interesting sight," observed a member, "to see old men with their spectacles giving instructions to a class of young men & little boys." The same commentator continued, "Young men & ladies of 25 & 30 years are scholars. The old men wish to prepare these young men & women to take their places as teachers."¹¹

⁸ Thomas E. Davis, *op. cit.*, p. 10.

⁹ Jas. E. Morrison, Letter to James Morrison, April 20, 1832.

¹⁰ Librarian's Record, pp. 11-12.

¹¹ Jas. E. Morrison, *op. cit.*

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Even before Mr. Lindley's installation, the ingathering of souls which was to characterize his ministry began to be manifest. In connection with a sacramental service on the last Sunday of March, 1832, fifty-six members were admitted into the Church on profession of faith, as four visiting ministers assisted in the attendant services.¹²

Concord Presbytery met at Rocky River on November 7, 1832, for the ordination and installation of the incoming pastor, who preached a sermon from Hebrews 7:25, and was examined in the several branches of theology. This was followed by an ordination sermon delivered by Robert Hall Morrison, while Rev. John Williamson and Rev. John Robinson also participated in the exercises. The climax of these solemnities came when "Mr. Lindley having kneeled down, was by prayer and the laying on of the hands of the Presbytery solemnly ordained to the holy office of the Gospel ministry and installed Pastor of Rocky River Church."¹³

Morrison Caldwell, in his contribution to Dr. Mack's *Historical Sketch of Rocky River Church*, appraised the accomplishments of Lindley in this pastorate by saying, "In less than three years . . . he accomplished what might well have been claimed as a life's work;" and the author proceeded to adduce evidence toward a substantiation of this unusual statement: a temperance society organized under his leadership with 500 members in a day when sentiment for such causes had in general made but slight progress, and the marked growth of the Church during his short ministry.¹⁴ According to the Minutes of the General Assembly, U. S. A., during the church years 1832-33, 1833-34, a total of 246 names were added to the church roll on profession of faith,¹⁵

¹² *Ibid.*

¹³ Minutes of Concord Presbytery, Vol. III, pp. 25-26.

¹⁴ P. 9.

¹⁵ Pp. 595 and 166 respectively. The 163 persons received on profession of faith in the year 1832-1833 is the highest on record. See also *Charleston Observer*, Feb. 23, 1833, p. 30 (2).

as the fervent winsomeness of the young Northerner captured the hearts of his Southern constituency.

This was a general season of refreshing in many parts of the Church throughout the South. The Virginia congregation, New Providence, to which a native of Rocky River, Rev. James Morrison, had ministered for a number of years, reported 270 additions during the church year ending with March, 1834.¹⁶

Some suggestion of the reasons for the success of Daniel Lindley at Rocky River may be gained from a descriptive appreciation of him, which was written with respect to his wider service, almost fifty years after his pastorate there. This reads in part:

Dr. Lindley was of peculiarly genial temperament, and many will remember his simple but graphic discourses, in which, with a mild sweet voice, a benign countenance, an irresistible vein of wit, and a warm, loving heart for his Saviour and his race, he held his audiences spell-bound, and sent them away, not only delighted but permanently interested in the great work of Missions.¹⁷

In 1834, he made a trip to Philadelphia as a representative of Concord Presbytery to the General Assembly.¹⁸ But a longer and more momentous journey was, even earlier, in the offing for this preacher of the Word; for he, like the Tarsian Traveller at Troas had heard a call, in this instance not from a man of Macedonia, but from those sitting in the spiritual darkness of Africa. Presbytery was requested to release him from his charge, and this was done at a meeting held at Poplar Tent on April 4, 1834.¹⁹

Daniel Lindley was the only one of Rocky River's seventeen ministers who had not been married by the termination of his pastorate. The deficiency was soon remedied, however, for his wedding to Miss Lucy Allen occurred on November 20, 1834,

¹⁶ Minutes of the General Assembly, U. S. A., 1834, p. 162.

¹⁷ *Foreign Missionary*, Oct. 1880, p. 209.

¹⁸ Minutes of Concord Presbytery, Vol. III, pp. 66, 79-80.

¹⁹ *Ibid.*, p. 74.

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almost upon the eve of their sailing for Africa in company with Dr. and Mrs. Wilson and other missionaries, as recorded in the preceding chapter.²⁰

Unlike his colleagues, the Wilsons, Lindley labored for many years upon the mission field, finally leaving Africa in 1873, when the health of Mrs. Lindley prompted their return to the United States; and, in the meantime, his work was of compelling significance.²¹ On a certain occasion he baptized 186 children and administered this sacrament to almost 7,000 during the cumulated course of his ministry.²² The noted leader of the Boers, Paul Kruger, was among those whom he received into the church.²³ Dr. Lindley died on September 3, 1880, at Morristown, New Jersey.²⁴

The choice of Daniel Lindley for inclusion in the necessarily selective *Dictionary of American Biography* is indicative of his imprint upon the world at large;²⁵ and the recent publication (1952) of his comprehensive biography under the title *The Life and Times of Daniel Lindley*²⁶ reveals the place accorded this apparently chance visitor, whose love for Rocky River never waned across the thousands of miles long separating him from his first pastorate among that long favored people.

²⁰ *Southern Religious Telegraph*, Nov. 28, 1834, p. 191 (3); *Dictionary of American Biography*, Vol. XXI, p. 499.

²¹ *Dictionary of American Biography*, Vol. XXI, p. 499.

²² *Ibid.*

²³ Howard C. Hillegas, *Oom Paul's People*, p. 116.

²⁴ *North Carolina Presbyterian*, June 15, 1881, p. 1.

²⁵ *Dictionary of American Biography*, Vol. XXI, p. 499.

²⁶ This work, by Edwin W. Smith, was published in New York City. Pages 34-44 and 429-433 relate to Rocky River.

CHAPTER VI

Days of Daniel Penick

DANIEL ALLEN PENICK first preached from the pulpit of the frame church at Rocky River on June 12, 1835, and was buried beneath its site on January 10, 1870. Between these dates transpired many happenings of historical significance, and to their recital the three following chapters are dedicated.

A debt is due to Mr. Penick, not only for his extended and efficacious ministry, but also for much of the available documentary information relating to these labors. In the beginning, he procured, or caused to be procured, a large record volume at a cost of \$5.25, judging from the price-mark which is still on the back of the flyleaf. But this was not all. At a meeting of the Session held many months before his installation, on September 18, 1835, he was "appointed, for the present, clerk of Session."¹ In spite of the implied temporal limitation of this action, he served for more than twenty-seven years, relinquishing the office on May 21, 1863.² Furthermore, in addition to the regular entries of the proceedings of the Session, he was accustomed to add brief summaries of occurrences in the Congregation under the head of "Notes." In view of these facts he may well be regarded as the historian of his times.

And of the earlier days, too; for the first two pages of the oldest extant volume of the Records of the Session, beginning with 1835, are devoted to an historical sketch of Rocky River. While slightly inaccurate at several points, in the light of data

¹ Minutes of the Session of Rocky River Church, Vol. I, p. 5. Future references to these Minutes will be given simply by volume and page numbers.

² I, 245.

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later discovered, this narrative is of unusual value in that it was written some eighty years after the first specific entry mentioning Rocky River in the Minutes of the Synod of New York. It is also to be remembered that this record antedates the sketch of John M. Wilson by Robert Hall Morrison by seven years, and was penned eleven years before the appearance of Foote's *Sketches of North Carolina*.

By inheritance, the new Pastor was a Presbyterian. His father, Col. Nathaniel Penick, served as a ruling elder in the Cumberland Presbyterian Church, situated in the Virginia County of the same name, for many years. It was within this congregation that Daniel Allen Penick was born on October 27, 1797.³ He was graduated from nearby Hampden-Sydney College in the year 1821, with the degree of A. B., and spent the three following years at the somewhat more remote Theological Seminary at Princeton, New Jersey.⁴ During this time he began his memorable work among the colored population in connection with a Sunday School for Negroes.⁵

Powhatan County, adjoining Cumberland on the east, was the field of his first labors after returning from Princeton. Having been licensed by Hanover Presbytery on October 30, 1824,⁶ he was ordained by that same body on the fourth of December of the following year.⁷ There is an account in a diary which he kept of a blessed revival of religion in that region during the spring and summer of 1825, as a result of which about 150 persons were converted. In May of that year, a Presbyterian church was organized in the County with twelve members, a number which was soon increased to sixty.⁸ On September 20, 1825, he married Miss Agnes Ann Tinsley.⁹

³ R. H. Morrison, *A Funeral Sermon*, p. 5.

⁴ *Ibid.*

⁵ *Ibid.*; Daniel A. Penick, *Diary*, 1821-1822, under date of Feb. 24, 1822.

⁶ R. H. Morrison, *A Funeral Sermon*, p. 5.

⁷ *Family Visitor*, Dec. 10, 1825, p. 3.

⁸ R. H. Morrison, *A Funeral Sermon*, p. 5.

⁹ *Ibid.*

In 1828 he moved to Milton, a village lying in the central portion of North Carolina, just below the Virginia line. During a ministry of seven years here, Mr. Penick supplemented his duties as pastor by serving as general supervisor of the Milton Female Academy, in which he also, at times, acted as instructor.¹⁰ In 1833, one of the few extended literary productions from his pen was published in the *Southern Religious Telegraph*. This treatise was entitled *Early Piety. Exemplified in the character of Mary Frances Huntington*, a young girl who had died as the result of an attack of scarlet fever.¹¹

Although his work at Rocky River began in 1835, he was not actually installed as pastor until almost two years had passed. The first six months of his ministry were characterized, among other things, by a controversy with the Methodists, in the course of which a number of members left the Church to unite with that denomination,¹² which was probably among the factors which led to a decline in membership from 500 in 1834¹³ to 400 in 1836,¹⁴ no figures having been preserved for 1835. So serious did the matter become that the Session felt constrained to issue a three-page deliverance upon the subject, and it was ordered read from the pulpit to the Congregation.¹⁵ This was done on December 6, 1835, "to a full house."¹⁶ The document noted an evidence of proselyting on the part of the Methodists, and called attention to the fact that "there is a real & a wide difference between the Calvinistick & the Arminian systems."¹⁷

A happier note for the new pastor is struck in the statement that "The monthly concert for prayer is generally attended in

¹⁰ Minutes of the Session of the Milton Church, Vol. I, p. 43; *Southern Religious Telegraph*, Sept. 30, 1831, p. 159 (3); *Visitor and Telegraph*, Nov. 22, 1828, p. 187 (3).

¹¹ March 15, 1833, p. 41 (1).

¹² I, 8.

¹³ Minutes of the General Assembly, U. S. A., 1834, p. 166.

¹⁴ *Ibid.*, 1836, p. 390.

¹⁵ I, 7.

¹⁶ I, 10.

¹⁷ I, 8-10.

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the different quarters, & in some instances collections are taken up for foreign missions.”¹⁸ This division of the Congregation into districts, under the name of Quarters, for purposes of administration, is repeatedly evidenced by subsequent records. It was the practice to give each Quarter representation on the Session by electing elders on the basis of their residence in these several localities.

The practical effects of religion upon the life of the members of the Church is effectively set forth in an entry during this period, under the date of May 1, 1836:

On Monday afternoon, at the close of the meeting; two members of the Church, who had been at considerable variance—one of whom was about to prosecute the other—having already tabled charges; came together & amicably settled all their differences.¹⁹

The sanction of disciplinary processes was enhanced by an enactment of the Session on November 28, 1835. This prescribed that “every case of *actual discipline*” should be published from the pulpit, together with such details as the names of the parties concerned and the offenses of which they were found guilty.²⁰ An unusual problem was created in 1837, when R. Kirkpatrick, upon being summoned to testify in a case before the Session, “stated that he had deliberately made up his mind to give evidence in no case, except a criminal prosecution at the civil bar, & requested the Session to excuse him” from appearing.²¹ This that body declined to do and censured him for his refusal to serve as a witness.²²

Beginning with the church year 1835–1836, statistical and narrative reports, as submitted to Concord Presbytery, are found in the Sessional Records, and are also published in the Minutes of

¹⁸ I, 11.

¹⁹ I, 13.

²⁰ I, 7.

²¹ I, 17.

²² I, 19.

the General Assembly. A total membership of 444 was indicated by the first such report, which also showed that six adults and thirty-six infants had been baptized during the year ending March 31, 1836. Gifts to the cause of Foreign Missions amounted to \$290.00.²³

Thirty-eight additions on profession of faith were shown by figures for the following year (1836-1837), together with a total membership of 475. One hundred and eighty-six children and youth had been examined on the *Shorter Catechism* and about two hundred adults on the doctrines of the *Confession of Faith*.²⁴ It is small wonder that Rocky River enjoyed an enviable reputation for theological literacy in those days!

The formal installation of the Pastor, who had already served for almost two years, took place on May 6, 1837, with Dr. John Robinson of Poplar Tent and Rev. Robert Hall Morrison, the Rocky River boy who had recently become the first president of Davidson College, officiating.²⁵ Two days later, Mr. Morrison preached a sermon on temperance which resulted in forty-seven whites and four blacks signing the Pledge, nineteen of the latter having already taken a similar step several days before.²⁶

Rocky River not only supplied Davidson with its first president, but four members of the earliest graduating class, that of 1840, were from the community and each of them had formerly been a member of the Church. These students, and subsequent alumni, were Robert Newton Davis, William Flinn, Thomas D. Houston, and Archibald Neely. Two of the number, Davis and Flinn, entered the ministry to multiply their usefulness in the wider circles of the church at large.²⁷

Andrew Davis, David Miller, John Morrison, John Phifer, and

²³ I, 12.

²⁴ I, 16.

²⁵ I, 21; A. W. Miller and D. H. Hill, *Memorial Sketches of Rev. Robert Hall Morrison, D.D.*, p. 3.

²⁶ I, 21.

²⁷ Davidson College, *Alumni Catalogue*, pp. 41-43.

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James Query constituted the bench of elders when Mr. Penick began his ministry, according to a record which he himself has left.²⁸

Reflecting that period when gold mining was a profitable industry in the section, is a charge preferred against a church member by the Session late in 1837 of having mixed "jeweler's gold" with "soil gold," in an effort, which apparently proved fruitless, to sell the former for more than its market value. The accused confessed to having put "two pieces of jeweler's gold—viz. a slide & part of a ring of a watch chain—weighing two pen. wt. & a half" in a ladle of molten soil gold which was being "fluxed" for him. As a result, he was suspended from the Church.²⁹

The controversy between the Old and New School parties which, not only agitated, but disrupted the Presbyterian Church in the United States of America about this time, was scarcely, if at all, noticed at Rocky River. The New School found slight favor in the eastern area of Concord Presbytery; and Rocky River moved along with the Old School wing of American Presbyterianism in company with almost all of the churches of North Carolina, although several congregations in the western portion of the State joined the New School Assembly.³⁰

Dr. John Breckenridge, Agent for the Assembly's Board of Foreign Missions, was a distinguished visitor in the autumn of 1838. After preaching to the congregation, he secured subscriptions in the amount of \$200.00 for the cause which he represented.³¹

It is likely that the Session House was erected early in 1839. Minutes of the Session of previous years bear the entry "R. River Church" as the place of meeting. The record for April 21, 1839, begins with the words "R. River Session House," and concludes

²⁸ I, 4.

²⁹ I, 32-38.

³⁰ T. H. Spence, Jr., and W. L. Lingle, *op. cit.*, p. 6. For example, see Minutes of Morganton Presbytery, Vol. I, pp. 107-110.

³¹ I, 53.



SESSION HOUSE



THE MANSE

with the statement "Adjourned into the house for publick worship."³²

The "Semicentenary"—of the General Assembly?—was appropriately observed on the Second Sabbath of December in that year (1839), the day being given over to thanksgiving and prayer, with a fitting sermon and a subscription of some \$85.00 taken for the Board of Publication.³³

Elders were elected on May 4, 1840; and the proceedings are described as having been "conducted with entire good order & a Christian spirit," perhaps suggesting that some such ballotings were known to have moved along in less happy fashion. Those elected, with a number of votes received by each, were Robert Caldwell (111), Walter F. Pharr (98), John S. McClarty (89), Alexander McClarty (86), and Joseph B. White (48).³⁴ All of these, with the exception of Mr. White, were installed on September 20.³⁵ Four days later, E. B. Burns was chosen as elder from Phifer's Quarter.³⁶

The people were not unmindful of their obligation to have a part in the preparation of workers for the ministry. In 1841, before Thomas E. Davis was to leave in a two-horse carriage with Walter W. Pharr to enter Union Seminary at Hampden-Sydney, the Church presented him with a purse of \$125.00; and repeated this benefaction once and again during his second and third years at the Seminary, although he never returned home until the completion of his theological study.³⁷

Another echo of the gold mining industry is found in a reference from the Rocky River Session to Concord Presbytery early in 1846. This concerned the operation of mining machinery on the Sabbath Day. Presbytery's deliverance, as issued in April of

³² I, 54.

³³ I, 58.

³⁴ I, 70.

³⁵ I, 77.

³⁶ I, 78.

³⁷ Thomas E. Davis, *Autobiography*, pp. 15-16.

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that year, laid down the broad principle that such work was not in general to be justified, but added "At the same time Presby. would not say that there may not be times, places and circumstances which may constitute a fair exception to this general rule, in which cases the Sessions of the churches must exercise sound discretion;" and this, in turn, was followed by a warning against licensing or encouraging the desecration of the Sabbath.³⁸

On July 4, 1847, John H. White, Sandy McKindley, and Robert Harvey Morrison were inducted into the office of elder.³⁹ Up to this time, the Minutes are largely silent as to the Church's representation in Presbytery or Synod. J. H. White was elected, on September 28, 1847, to attend the next meeting of the Synod of North Carolina to be held at Fayetteville;⁴⁰ and from that date on numerous entries relating to the selection of such representatives are encountered.

The now all-but-forgotten Mexican War is recalled by a recommendation made to the Congregation in an action under the date of November 17, 1847, which provided that the sixteenth day of the following month be observed "as a day of special humiliation, fasting & prayer—That the God of nations may avert the fearful evils of this war & speedily bring about an honorable peace."⁴¹

Concord Presbytery returned to Rocky River for its meeting in the spring of 1848, the sessions beginning on Friday, April 14, and continuing through the following Tuesday. The sacrament of the Lord's Supper was observed on the Sabbath, when Rev. Robert Hall Morrison (now D.D.), and Rev. J. M. H. Adams preached to "large and attentive" congregations.⁴²

A white member of the Congregation was arraigned before the Session on September 1, 1848, on the charge of "unchristian

³⁸ Minutes of Concord Presbytery, Vol. IV, pp. 552-553.

³⁹ I, 132.

⁴⁰ I, 137.

⁴¹ I, 141-142.

⁴² I, 143.

conduct," the specific indictment accusing him of "making a violent assault without provocation upon the person of a colored member of this church belonging to Mr. Saml. Kimmons, named Caleb—& 2. In using profane language."⁴³ Several weeks later the accused admitted his guilt to the Session and "confessed that he had sinned against God & his brethren." The case was then dismissed, but not before the penitent had received "a suitable admonition."⁴⁴

Certain evidences of God's visitation, of which we shall presently speak more particularly, led to the desirability of enlarging the seating capacity of the church building; and these alterations were carried out during the year 1851. In the opinion of Robert Hall Morrison, such changes resulted in "quite an improvement."⁴⁵ The pulpit, which had previously been at the side of the auditorium, was placed at the end of the building. Two new galleries were added and the seating capacity of the edifice thereby appreciably increased. Altogether, the appearance of the church was considerably improved by these operations.⁴⁶

The second and latest, if such a term may be applied to an event of more than a century ago, actual meeting of Synod to be held at Rocky River took place in 1851, beginning at 11 o'clock on October 9. Between fifty and sixty members were in attendance. Pleasant weather contributed to the delightfulness of the gathering. Six or seven hundred people partook of the Lord's Supper as it was celebrated on the Sabbath, while between twenty-five hundred and three thousand were present on that day. Rev. Drury Lacy and Rev. W. N. Mebane were the preachers for the morning and afternoon on this high occasion.⁴⁷

The spring communion season of the next year (1852) was of particular interest in that Rev. Peter T. Penick, son of the Pastor,

⁴³ I, 144.

⁴⁴ I, 145.

⁴⁵ R. H. Morrison, Letter to James Morrison, Oct. 15, 1851.

⁴⁶ *Ibid.*

⁴⁷ I, 159-160. Minutes of the Synod of North Carolina, 1851, pp. 3-4.

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who had been ordained on November 8, 1850, was one of the four ministers who assisted in the services.⁴⁸ He was to return for a number of such celebrations in the years to follow.

SHOWERS OF BLESSINGS

The Revival of 1849 ranks among the greatest of such outpourings of the Spirit visited upon the Church. The ministers in attendance during the course of eleven days in the latter part of August included W. W. Pharr, Cyrus Johnston, James E. Morrison, S. C. Pharr, and John Scheck of the Lutheran Church. Altogether, thirty-two sermons were delivered. As the meeting progressed, people came in crowds to the enquiry room. The atmosphere was described as one of "no great excitement of animal feelings," and it was added that there was no approach to disorder. Eighty-eight members were received by profession during this period and two by letter.⁴⁹

The year 1853 was marked by the visit of the greatest evangelist produced by the Presbyterian Church in the South, and the resultant meeting which is numbered among the most fruitful ever held at Rocky River. Daniel Baker did not remain long, but his preaching was with power. Accustomed to seeing the manifestations of the salvation of the souls of men as he was, this great preacher of the Word grew gratefully enthusiastic as he reviewed the results of his brief stay in the Congregation.

But he tells his own story in a letter addressed to Mrs. Baker:

Rocky River Church, Penicks, July 28th, 1853.

Help me to bless the Lord for his goodness, and for his wonderful works to me, and to the people round about here! I thought the meeting in Charlotte was a glorious one, which lasted some ten or twelve days, and was blessed to the hopeful conversion of some fifty precious souls. I thought that the meeting at Davidson College, which was of scarcely seven days' continuance, and

⁴⁸ I, 162.

⁴⁹ I, 147-149.

turned out more than thirty converts, of whom twenty-two were College students, was also a glorious meeting; but I must say, that the meeting at Rocky River church, which closed yesterday, seems to bear off the palm. Commencing on Thursday, it wound up on the following Wednesday; and, to our joy and astonishment, some seventy or eighty persons occupied the seats assigned to young converts! Of these, some forty-five or fifty were promising sons of pious parents. What a harvest reaped down in one week! To God be all the praise! How thankful should I be that my voice fails not, although I am made to do all the preaching.

Now in relation to another matter—for the services of last week I have received for the College nearly three hundred dollars! Surely the lines have fallen to me in pleasant places, and I have a goodly heritage. Blessed be God! Yesterday evening I received a letter from a pastor not far distant, who promises me three hundred dollars for the College if I will visit his church!

Your affectionate husband,
Daniel Baker.⁵⁰

To this need be but added the following extract from the Minutes of the Session of September 8: “At several intervals, eighty-seven persons, who presented themselves as candidates for church membership, were examined & admitted to full communion.”⁵¹ In the three following years, four of the children offered for baptism were called by the name of Daniel Baker.⁵²

Soon after Daniel Baker’s visit, John Caldwell and McAmy A. White took their seats as Elders, being ordained and installed on September 25, 1853.⁵³ John M. Query, Joseph O. Pharr, and L. C. Kirkpatrick were elected to the same office on September 12, 1857, and were inducted into the Eldership on January 3 of the next year.⁵⁴

The Academy, which had continued with the usual ebb and

⁵⁰ William M. Baker, *The Life and Labours of the Rev. Daniel Baker, D. D.*, pp. 478–479.

⁵¹ I, 170.

⁵² I, 407–410.

⁵³ I, 171.

⁵⁴ I, 206.

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flow of significance and influence, was, at this time, under the direction of Captain Silas Lindsley.⁵⁵

Rocky River reached the peak of her membership in 1856, for the report to Presbytery of March 31 showed 650 communicants, 202 of whom were Colored, the latter figure also being the highest in the history of the Church.⁵⁶ The Minutes of the General Assembly show that Rocky River was the largest church in the Synod of North Carolina at this time, as was likewise true during a number of other years around the middle of the Nineteenth Century.

Up to this time, Concord and Charlotte seemed to have been the places to which members of the Church were accustomed to resort for an unsteady indulgence in intoxicants, or at least it was in these towns that their excesses were most frequently detected. Harris' Depot now comes into prominence as a third center for the display of intemperance.⁵⁷ It may be added that court week was the favorite occasion for such imbibings, and the various sales, conducted at sundry times and places, were also marked by repeated resort to the always-too-popular bottle.

An innovation was introduced in the method of taking collections for benevolent causes early in 1859, when the Session voted, with one member dissenting, to send a canvasser to each family in order to give every individual an opportunity to contribute to all the Boards of the Church. This system replaced the previous arrangement whereby such offerings were received "publicly, after preaching, in the church, on Sabbath." Members of the Session, two for each Quarter, were commissioned to care for the matter through the year. Record books were supplied these canvassers in which the names of the contributors were entered, and then transferred to a book kept by the Pastor.⁵⁸

The financial report of the Church for the year 1858-1859

⁵⁵ Jerome Dowd, *Sketches of Prominent Living North Carolinians*, p. 274.

⁵⁶ I, 184.

⁵⁷ I, 180, 186, 213.

⁵⁸ I, 214.

supplied convincing evidence of the effectiveness of this scheme, while that for the following year showed a continuation of the same trend:

<i>Cause</i>	<i>1857-58</i>	<i>1858-59</i>	<i>1859-60</i>
Domestic Missions	\$ 64.00	\$145.50	\$ 167.85
Foreign Missions	90.00	135.00	226.10
Education	52.00	102.50	774.55
Publication	90.00	44.00	25.70
Church Extension		68.50	20.70
Presbyterial	20.00	20.75	35.00
Congregational	890.00	826.00	1359.00
Miscellaneous		59.40	50.00 ⁵⁹

On two occasions in the 1850's, Daniel Penick was accorded the covetable privilege of assisting in the induction of a son into the Gospel ministry. The eighth of November, 1850, was the occasion of a short journey to Philadelphia Church in order to preach the sermon in connection with the ordination and installation of Peter Tinsley Penick over the Philadelphia and Union congregations.⁶⁰ Thirty-four years later Peter Tinsley was to serve as Moderator of the Synod of North Carolina at its meeting in Winston.⁶¹ The second such trip took place on January 28, 1858, in the other direction, to Poplar Tent, when the Rocky River pastor and Peter Tinsley Penick participated in the ordination and installation of Daniel A. Penick, Jr., over that congregation. At this time the Father delivered the sermon, while the incoming pastor received his charge from his Brother.⁶²

Progress in matters other than those relating to finances is set forth in the Narrative Report for 1859-60, which tells that "monthly prayer meetings, at six different points, have been regularly & encouragingly attended," while Sabbath Schools for

⁵⁹ I, 206, 218, 228.

⁶⁰ Minutes of Concord Presbytery, Vol. V, p. 531.

⁶¹ Minutes of the Synod of North Carolina, 1884, p. 519.

⁶² Minutes of Concord Presbytery, Vol. VI, p. 384.

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both whites and blacks were said to enjoy a good attendance and "to be effective & promisory of good."⁶³

THE "NEW BRICK CHURCH"

Daniel Penick, in the absence of exact information, concluded that Rocky River had its beginnings about the year 1757. Accordingly, on October 1, 1857, he preached what was termed a "Century Sermon," having selected as his text I Samuel 7:12, "Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us."⁶⁴

The discourse was not confined to the past, for the preacher proceeded to inquire of his congregation:

Why might we not make this the occasion of constructing, or at least determining and preparing to construct, a new and more commodious house of worship, of more durable materials, which shall be at once an honor to the memory of our forefathers, and a suitable monument of our gratitude and thanksgiving to God? With earnestness, I ask, Why?⁶⁵

His people answered with their hearts, their hands, and their purses; and the present church building is the embodiment of that response.

Several years were occupied in the crystalization of purposes and formulation of plans. On January 4, 1860, at the Annual Meeting of the Congregation, the proposition for building a house of worship was formally presented and only two votes were cast in opposition to the undertaking.⁶⁶

Subscription lists were prepared for the signatures of the residents of the several Quarters, with the understanding that pay-

⁶³ I, 228.

⁶⁴ R. H. Morrison, *A Funeral Sermon*, pp. 9-10.

⁶⁵ *Ibid.*, p. 10.

⁶⁶ This information and that set forth in the two following paragraphs was derived from the subscription lists and Treasurer's Record relating to the building of the present church.



THE CHURCH BUILDING



PULPIT OF PRESENT CHURCH

GEORGE M. WILCOX, the pastor, stands before memorial tablets to two of his distinguished predecessors.

ment would be made, one-third when the contract for the building was let, one-third six months later, and the remainder upon the completion of the work. Ruling Elder Sandy McKindley acted as Treasurer of the fund which was well subscribed by the 30th of March of the same year; for the people had a mind to the work.

Contributions ranged from the sum of \$250.00, credited to Hugh S. Pharr, to a donation of twenty-five cents, including one gift of fifty cents from Mumford and Ruth, servants of the Treasurer; while an unnamed "Hired servant" of T. S. White donated \$2.00 toward the building. The total cost of the "New Brick Church," as it is repeatedly called in the papers relating to its financing, appears to have been slightly in excess of \$6,000.00. Detailed disbursements were made as follows:

P. H. H. Saur		\$3,495.77
Taylor and Allison		2,461.35
Allen Cruse	for bolts	6.21½
Horas Alexander	for cleaning rubbish from under the church	3.00
Wm. Murlock		30.00
Franklin Stafford	for furniture	66.25
C. H. Dejournet	for pulpit furniture	15.00

Inspired by the prospect of a new church, the women of the congregation purchased a communion service of silver plate. It was procured at a cost of \$40.00, and used for the first time at the May Meeting of 1860.⁶⁷ One of the large plates from the older pewter set, measuring fifteen inches in diameter, after having been presented to Mrs. J. M. Wharey, wife of a successor of Mr. Penick, was enameled a shade of blue. In the early 1940's, this item of hallowed association was placed in the Historical Foundation at Montreat, North Carolina, through Miss Mary Black of Davidson, another daughter of Rocky River, who, at that time, was serving as Historian of the Woman's Auxiliary of Concord

⁶⁷ I, 230.

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Presbytery. The acquired coloring had previously been removed through the solicited interest of members of the Chemistry Department of Davidson College.

Sunday, May 2, 1861, was the day for the dedication of the new church. A sermon was preached by the Pastor on Psalm 122:1, "I was glad when they said unto me, Let us go into the house of the Lord." Other ministers having a part in the exercises associated with the consecration of the edifice were R. N. Davis, Henry N. Pharr, Walter W. Pharr, Wm. W. Pharr, and Daniel A. Penick, Jr.⁶⁸ Eighty-eight years, save a single day, were to elapse before the people of Rocky River would again convene for such a purpose.

⁶⁸ I, 232.

CHAPTER VII

War and the End of an Era

God's movements are not only mysterious but timely. While the poet Cowper is generally associated with the recall of the former truth, Robert Hall Morrison, in his sermon occasioned by the death of Mr. Penick, reminded his hearers of the latter fact as illustrated in the erection of the new church, and concluded, "Thus we see the hand of a kind Providence leading to its construction, before your means of doing it were diminished by subsequent changes."¹ So far as Rocky River was concerned, these changes proved both dire and devastating.

In the autumn of 1861, after the Philadelphia General Assembly, which met in May, passed the divisive Gardiner Spring Resolution, and before the organization of the Church in the South, as the Presbyterian Church in the Confederate States of America, had taken place, the Rocky River Session adopted a paper in the prevailing spirit of the times. Beginning with certain introductory remarks based upon the action of the Philadelphia Assembly, three resolutions declared independence so far as the Presbyterian Church in the United States of America was concerned, called for an organization of Presbyterians in the Confederacy, and overtured Concord Presbytery to separate from the old Assembly and to form a connection with a similar body then in prospect for the South.² Since these sentiments were general throughout the greater portion of the Southern congregations, a Presbyterian Church in the Confederacy soon became

¹ R. H. Morrison, *A Funeral Sermon*, p. 10.

² I, 233-234; *North Carolina Presbyterian*, Sept. 21, 1861, p. 2.

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a reality, with the first General Assembly meeting at Augusta, Georgia, in December, 1861.

The Rocky River Pastor was among the representatives elected by Concord Presbytery as commissioners to the fateful Philadelphia General Assembly which met in the spring of 1861.³ In the fall of that year a paper was presented to Presbytery in explanation of the failure of these commissioners to attend the Assembly. This was signed by Daniel Penick, Jesse Rankin, and William Murdock.⁴

The first reason set forth for their "declining to attend" was that their presence was apparently not desired, since no reply had been received to a request for the assignment of quarters, although the entertainment committee in Philadelphia had invited them to indicate their wishes for such accommodations. It was also stated that private letters had been received from that place advising against attendance, and that some of the city periodicals moreover advised the same thing in regard to the whole Southern delegation. In addition, Mr. Lincoln's Proclamation and the Blockade were interpreted as a declaration of war; and it was doubted if they would be able to reach Philadelphia. The last reason advanced was the belief that the absence of Southern representatives would "tend to prevent the discussion of all questions which might lead to a division of the church."⁵ It is needless to add that the brethren were not censured by Concord Presbytery for failure to fulfil their commissions.

In September, 1861, Daniel Penick felt constrained, because of certain rumors which he had heard, to write a letter for publication in the *North Carolina Presbyterian*,⁶ defending the loyalty to the Confederate government of his son-in-law, Rev. E. D. Junkin. Mr. Junkin was then serving as pastor of the New Providence Church in Virginia and continued in this relationship, not only throughout the war, but for fifteen years longer, thereby

³ Minutes of Concord Presbytery, Vol. VI, p. 676.

⁴ *Ibid.*, pp. 732-734.

⁵ *Ibid.*

⁶ Sept. 14, 1861, p. 2.

bearing convincing testimony to his devotion to the Southern cause.

When representatives of the Southern presbyteries met in Augusta on December 4, 1861, for the organization of the General Assembly of the Presbyterian Church in the Confederate States of America, a son of Rocky River, Robert Hall Morrison, was present as a commissioner from Concord Presbytery. Dr. Morrison was, along with B. M. Palmer and J. N. Waddel, nominated for moderator of that body; but asked that his name be withdrawn on account of the state of his health. After Dr. Waddel had made a similar request, Dr. Palmer was elected by acclamation.⁷

A joint meeting of the Session and Trustees of Rocky River was held on October 25, 1863, looking toward provision for the education of children of such deceased soldiers as had been generally connected with that church, of whom, as will be noted from Appendix H, there were a number by this time. After a full discussion of the situation, the following action was taken:

Resolved 1st We the Elders & Trustees of Rocky River Church, do hereby express our cordial approval of the action of the Synod of North Carolina at its sessions in Goldsborough in making provision looking to the education of the children of deceased soldiers.

Resolved 2nd With a view of aiding in this patriotic & benevolent work, we will make special efforts to see that all such indigent children of such deceased soldiers, within the bounds of our Congregation are so provided for as to receive at least as good an education as they would have received had their fathers not sacrificed their lives in defense of their country.

Resolved 3—That each member of this body be expected to report to Session all such cases *within* his knowledge as need assistance.⁸

In December of the same year a committee of five, consisting of Hugh S. Pharr, Samuel Pharr, J. S. Query, J. C. Barnhardt,

⁷ *Assembly Reporter*, Dec. 5, 1861, pp. 11-12.

⁸ I, 247.

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and R. M. McEachern, was appointed by the Session and Trustees to take special charge of providing for the children of indigent soldiers by securing places for them to live, receiving and disbursing funds for their benefit, and reporting their actions to the Session and Trustees.⁹

In the spring of 1864, the Session reported that Sabbath Schools for both the white and colored members of the Congregation had been kept up during the year past, saving during the winter months; and that the Pastor had been paid a salary of \$1507.00 in Confederate money.¹⁰ Further light upon ministerial support in the later War years is evidenced by an entry in the Treasurer's Book under the date of 1864. This is in the form of a receipt given by the Pastor in which he acknowledges the sum of \$2667.00 in Confederate currency "towards salary for the year 1864." In addition, Mr. Penick indicated that he had been the recipient, "from various individuals at various times," of 102 bushels of corn, 685 pounds of pork, and 308 pounds of flour, all of which was credited on his salary.¹¹ The report on gifts to benevolent causes for the year 1864-1865 is followed by the notation, "Remark. The above was paid in Confederate Money & became worthless in the hands of the Treasurer."¹²

But if the Pastor suffered privation because of the War, his people incurred even greater hardship and anguish both upon the field of battle and by the fireside at home. Some idea of the Rocky River men in the armies of the Confederacy may be gathered from the number who lost their lives in the struggle. The officers of Company H of the 7th North Carolina Regiment were almost all from the Church, including 2nd Lieutenant Dixon B. Penick, son of the Minister,¹³ and many of the privates of this command were likewise from the Congregation.¹⁴

⁹ I, 248-249.

¹⁰ I, 250.

¹¹ Rocky River Treasurer's Book, Vol. I, pp. 18-19.

¹² I, 252.

¹³ North Carolina, General Assembly, *Roster of North Carolina Troops in the War between the States*, Vol. I, p. 262.

¹⁴ *Ibid.*, pp. 262-265.

While the colored members remained with the Church during the conflict, soon after its termination the greater portion of them departed. This will be considered in the next chapter. After they had left, only 332 members were reported in the spring of 1867. In the meantime, further additions had been made to the eldership. In 1866, James L. Morrison, Robert C. Caldwell, Abram C. Alexander, and Dixon B. Penick were elected to that office on August 31,¹⁵ and installed on November 25.¹⁶

Compelling evidence that God had not forsaken His people, despite the chastening to which they had been and were being subjected, was afforded by the ingathering of souls which took place in the autumn of this year. In connection with a series of services conducted by Dr. Robert Nall, thirty members were added to the Church on profession, their reception taking place on the last day of November.¹⁷

Concord Presbytery held its spring meeting of the year following (1867) at Rocky River and a full attendance was reported,¹⁸ this being the last session of Presbytery meeting in the Church before the setting off of Mecklenburg Presbytery in 1869. To this meeting was submitted a report from the Session which told of monthly prayer meetings held in five Quarters of the Congregation. A "large & interesting Bible Class under the supervision & instruction of our Pastor" was also mentioned. That the term "Bible" is not to be construed in overly literal fashion is indicated by the supplementary statement that the group thus characterized was engaged in a study of the *Confession of Faith*.¹⁹

A new order of church officers, that of Deacon, is now encountered in the Records of Rocky River, when a "Note" under date of August 15, 1868, indicates that these officials were directed to solicit contributions toward the Church's quota of the

¹⁵ I, 268-269.

¹⁶ I, 270.

¹⁷ I, 271.

¹⁸ I, 271-273.

¹⁹ I, 274-275.

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“Evangelists Fund.”²⁰ These servers of tables appear to have been first elected in 1867.²¹

Meetings for prayer in each of the five districts, assembling on Saturday evening before the first Sabbath of each month, were held in 1868–1869, and a “plan of weekly collections” was introduced in an effort to secure funds “for the furtherance of the Gospel.”²² It was stated that the amount promised, eight hundred dollars, had been paid the Pastor by way of salary. This was coupled with the confession that it was not considered sufficient for his support, but it was added, by way of apology, that “he is satisfied with that amount.”²³ Two elders were installed in 1869, William S. White on April 18,²⁴ and Dr. J. R. Wilson on October 24.²⁵

For a long period (1841–1869), Mr. Penick served as a trustee of Davidson College, and during a portion of that time (1866–1868) he acted as president of the Board; and was also a member of the governing body of Union Theological Seminary in Virginia.²⁶ Early in his ministry he had been honored by the Synod of North Carolina, when at its meeting in 1839 at Lincolnton, he was elected moderator.²⁷

His immediate family was large, consisting of six sons and a like number of daughters. Five of these children were born before his arrival at Rocky River. The names of the twelve were Peter Tinsley (1826–1886); Maria Brown (1828–1883); Rosilla Allen, Mrs. G. L. Phifer (1830–1909); Nathaniel Hill (1832–1857); Daniel Allen (1834–1922); Dixon Brown (1836–1910); Agnes Anne, Mrs. E. D. Junkin (1838–1911); Mary Frances,

²⁰ I, 279.

²¹ Register, Vol. II, pp. 24–25, 28–31.

²² I, 282.

²³ I, 282.

²⁴ I, 283.

²⁵ I, 289.

²⁶ Davidson College, *Alumni Catalogue*, pp. 5–6; Union Theological Seminary, *General Catalogue*, p. 33.

²⁷ Minutes of the Synod of North Carolina, Vol. II, p. 575.

Mrs. Albert Baumann (1841-1921); Elizabeth Virginia (1843-1915); George Willis (1845-1845. 6 days); Emma Garland, Mrs. John M. Brown (1846-1923); Edward Payson (1848-1932).²⁸

Thus approaches the end of an era and that of one of the Church's great pastorates. Daniel Penick had not only known Rocky River in the days of her glory, he had been, in the providence of God, an instrument in ushering in this golden age. Like an unfaltering soldier of Jesus Christ, he remained faithful as her fortunes ebbed in the wake of war, and carried her people, and his, before the throne of God in prayer, despite an enfeebled body which betokened the end of his long pilgrimage of ministry and mercy.

In these evening hours, his country seat, located some four miles to the south of the Church, was held in high repute for its beauty and charm and, above all, for the graciousness of its master. A neighboring pastor, Rev. E. H. Harding of Concord, has inquiringly written in a descriptive vein, "Who that has ever been a guest there does not recall with pleasure Glenburnie, with its noble oaks on one side, and the graceful elms on the other, the green grassplots and the flowers, and the venerable old man dispensing his hospitality with cordial heart and benign face!"²⁹

On his way to the annual meeting of Synod in 1869, in company with Rev. John M. Sherwood, he expressed a conviction that this was to be, for him, the last of such journeyings.³⁰ For a year or more before this time, he had been subjected to a distressing cough, while it was remarked by one close to him that during "all fall and winter he seemed to be ripening for Heaven."³¹ Early in the new year, on January 8, 1870, he was seized with a severe chill and lapsed into semiconsciousness. It

²⁸ Names and dates furnished by Professor Daniel Allen Penick of Austin, Texas, grandson of the Rocky River Pastor of the same name and son of Dixon Brown Penick.

²⁹ *North Carolina Presbyterian*, Jan. 19, 1870, p. 2.

³⁰ *Ibid.*

³¹ R. H. Morrison, *A Funeral Sermon*, p. 7.

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was about four in the afternoon that he passed from the transient scene of his extended and blessed ministry into the presence of the Lord.³²

Funeral services were held on the 10th in that church which still stands as a memorial to his efforts. One of his oldest friends, Rev. Robert Burwell, presided at the exercises in the church, during which the congregation passed in procession for a last look at him to whom they had owed so much for so long. His body was borne to the cemetery by the Elders of Rocky River, and there Rev. Walter W. Pharr took charge of the service. With a gracious sense of the appropriate, the grave had been dug beneath the site of the pulpit of the old church from which he had preached for a quarter of a century.³³

In keeping with the custom of the times, Robert Hall Morrison, so often recalled to his home church to take part in various occasional services, was invited once more to deliver "A Funeral Sermon in Commemoration of the Character and Labors" of the late Pastor. This was on February 27, 1870. "It is no part of wisdom," the speaker began, "to overlook or underate the triumphs of death," having chosen as his text First Corinthians 15:55-57. This discourse was later printed by the Session, and is not only of a Scriptural and evangelical nature, but preserves many facts concerning Daniel Penick, his family, and his ministerial service, as has been noted in an earlier chapter (IV).³⁴ Thus, Dr. Morrison, who had represented the Presbytery in establishing the pastoral tie between Daniel Penick and the Church, pronounced the requiem upon an association which was richly blessed to the salvation and shepherding of souls over a period of three and a half decades.

And then the departed leader took his place with Dr. Wilson, not only in a figurative, but also in a very evident sense; for a sec-

³² *Ibid.*

³³ *North Carolina Presbyterian*, Jan. 19, 1870, p. 2.

³⁴ R. H. Morrison, *A Funeral Sermon*, all.

ond marble tablet was erected above the pulpit, bearing the words:

Rev. DANIEL A. PENICK,
Born Oct. 27th 1797,
Died Jan. 8th 1870,
in the 73rd year of
his age.

He was the beloved Pastor
of Rocky River Church
for 34 years.
During his ministry 887
were wooed to this Church,
and 1375 were baptized.

“Blessed are the dead who
die in the Lord,
They rest from their labors
and their works do follow
them.”

Much of that outline of Rocky River history with which many of her sons and daughters of the present generation are familiar has doubtless been derived from these two memorials of those whom a grateful congregation has thus delighted to honor.

CHAPTER VIII

Servants in the Congregation

THE staunch, brick house of worship at Rocky River, dating, as has been noted, from 1860, is characterized by commodious galleries raised on three sides of the interior. Separate outside doorways open upon stairs leading to these side balconies to form entrances designed for the use of the members designated as "Servants" in the records of the Church, but more popularly known to later generations as the slaves of the antebellum era.

These servants were reckoned real members of Rocky River. Their children were baptized by her ministers. They were examined on their knowledge and faith in Jesus Christ as they presented themselves as candidates for communing membership, even as they were amenable to the discipline of the Session along with their white masters. And when they passed from their labors in the red fields of Cabarrus into that far land beyond the western slopes of the Piedmont, it was with the rites and benedictions of the Church that their bodies were committed to the earth to await the resurrection from among the dead.

Several facts suggest the directing of special attention to the slaves of this particular congregation. There were many of them enrolled, the total during the church year 1855-56 reaching 202 out of an aggregate membership of 650.¹ As a matter of fact, only several churches in the entire Assembly listed a larger colored membership at that time than did Rocky River. These were all in South Carolina, being Indiantown, with 303 Negro members out of a total of 413; Salem, with 274 of 349; Kingstree at Wil-

¹ Minutes of the General Assembly, U. S. A., 1856, p. 685.

liamsburg, which reported 258 colored and 152 white members; and John's and Wadlamaw Islands, where 434 of the 470 communicants were of African descent.² Furthermore, substantial records are available for such an investigation; while a rather pronounced ignorance of the religious relationships of this group seems to prompt a presentation of such facts as tend to shed light upon the Church and its Negro constituency of a century ago.

Extant records have considerable to contribute toward an understanding of the manner of reception of servants into the membership of the Church, the discipline exercised over them by the governing body of the local congregation, and the circumstances under which, at the close of the War, they were led to desert Rocky River for other ecclesiastical associations.

RECEPTION

At Rocky River, in keeping with Presbyterian theory and practice, baptized children were accounted members, albeit not fully privileged ones, of the Church. Daniel Penick baptized hundreds of Negroes, beginning with Caroline, daughter of Nat and Maria, servants of R. Bigger, on August 16, 1835.³

Like their masters, the parents occasionally expressed an affection for a minister of the past or present by naming their child for such a spiritual leader. Thus the second infant of African descent baptized by Mr. Penick was Daniel Lindley, son of Jack and Lenny, servants of Dr. Alexander,⁴ while John McAmy was evidently the namesake of John Makemie Wilson.⁵ The favorite of all significant names chosen by the servants was that of Washington, most often George, but at times in some other combination. The baptismal lists from 1835 through 1864 indicate that no less than twenty slaves were baptized with the name of that one who was first in war, first in peace, and first in the hearts and

² *Ibid.*, pp. 691-693.

³ I, 382.

⁴ I, 382.

⁵ I, 388.

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imaginings of the servants who were wont to worship at Rocky River.⁶

But the time came when the majority of the baptized servants desired to make a profession of faith and to consciously and deliberately associate themselves with the Church. Under such circumstances, it was necessary for the candidate to appear before the Session and submit to an examination as to his or her Christian knowledge and belief. A requisite in this connection was a letter from the master. On April 26, 1840, Jack, servant of W. Andrew, presented himself for examination and was instructed to bring a note on the following Wednesday or Friday;⁷ while Ned, servant of M. G. Johnston, appeared as the bearer of such a note on June 10, 1840; and, after due deliberation, was received into full church privileges.⁸

Further details of this nature are revealed by an entry in the Minutes of the Session of the John's and Wadlamaw Islands Church of South Carolina, pertaining to a meeting held in 1856:

The following servants were received as members on examination, after having been two years under the care of the Colored Leaders; three months under the special instruction of the pastor of the Church, and after having brought tickets from their masters, certifying to their good moral character, and granting them permission to unite with the church.

This is followed by the names of the thirty slaves thus received.⁹

The reception of whites and Negroes at the same meetings of the Session supplies certain notes of interest. In the minutes of the Rocky River Sessional meeting of September 18, 1835, the name of Mrs. Daniel A. Penick, wife of the newly-elected Pastor, is entered immediately following that of "Caesar, servant of Mr. Jas. Morrison."¹⁰ On May 3, 1850 an illustrative entry occurs:

⁶ I, 382-418, 360-363.

⁷ I, 69.

⁸ I, 147.

⁹ Vol. 1856-1911, pp. 1-2.

¹⁰ I, 5.

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The following persons, after careful examination, were admitted to full privileges as members of the church viz.

Ruth—servt. of Mr. S. M. McKindley
Rachel— do do do
Miss Tirza A. Wilson
“ Sarah N. Pharr.¹¹

Five servants of the Pastor were received on September 23, 1859, when Lucy Ann, Roland, Ned, Tom, and Clemantene met the Session and passed a creditable examination.¹² The possession of such a number of slaves is to be explained by the fact that Mr. Penick engaged in extensive farming operations on his plantation, located a mile to the south of Pioneer Mills.

Numbers of servants were received into full membership in connection with the occasional revivals which swept over the Congregation under the preaching of visiting ministers. During the latter part of August, 1849, a series of such services resulted in the addition of eighty-eight new members, but only seven of this group were slaves.¹³ At this time Calvin Parmis, described as a “free man in service of A. Stewart,” and Rilla, “in service of P. Morrison,” also united with the Church.¹⁴

That the examinations connected with the reception of members were much more than mere routine is indicated by a minute dated April 29, 1853, which shows that several white persons and Negroes were received; but that one of the latter was advised to defer application on account of his defective knowledge of religious and Christian principles.¹⁵ Twenty-four applications for full membership were made on May 4, 1838. Fourteen of these resulted in favorable action, and of this number five were servants, while ten were “put off,” six of these belonging to the same group.¹⁶ There was, in 1852, at the home of Dr. C. Alexander,

¹¹ I, 152.

¹² I, 471.

¹³ I, 456-457.

¹⁴ I, 456-457.

¹⁵ I, 169.

¹⁶ I, 47-48.

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“an old darkey whose name was Uncle Ned,” who was “very old and bed ridden.” The Session was convened by his couch; he was received upon profession of faith in his Savior, baptized, and the Lord’s Supper thereupon administered to him.¹⁷

Certificates of dismissal were occasionally issued to servants in order that their membership might be transferred to other congregations. A notation to this intent is dated December 27, 1835, and reads: “Dismissed by order of Session, Moses & Ruth—servants of Dr. Wilson’s estate—to join at Ebenezer.”¹⁸ Jack and Jude were similarly dismissed on February 28 of the following year, having been sold by their former master to “a member of Poplar Tent.”¹⁹ That these were not exceptional cases may be inferred from the fact that a number of names of servants in the Register of members are followed by the statement “Transferred.”²⁰

Even before the close of the Eighteenth Century, the Synod of the Carolinas had inculcated the obligation of religious instruction upon the heads of families who were “possessed of slaves.” These owners were admonished “to be careful to give, not only such verbal instruction to those of mature age as their circumstances will admit;” but were also cautioned to “teach the Children to read the Scriptures so as to be able to receive instructions from them.”²¹

MARRIAGE

One hundred and seventy-nine marriages are recorded in Volume One of the Sessional Records and it is not without significance that none of these was between servants. While the minister of Rocky River baptized their children, there is no evidence, at this point at least, that he officiated at their weddings.

¹⁷ I, 166.

¹⁸ I, 11.

¹⁹ I, 11.

²⁰ I, 421, 424, 426 et al.

²¹ Minutes of the Synod of the Carolinas, Vol. I, p. 197.

It is to be remembered that either husband or wife might be separated from the other by sale, thus rendering it impossible for them to take such vows as were demanded by the church with the assurance that they would be able to fulfil them.

Dr. Charles C. Jones has left a contemporary account of the proceedings generally attendant upon the taking of a wife by a slave, when he writes of the contracting parties:

They are not required to be married in any particular form, nor by any particular persons. Their ceremonies are performed by their own watchmen or teachers, by some white minister, or as it frequently happens, not at all; the consent of owners and of the parties immediately interested, and a public acknowledgement of each other, being deemed sufficient.²²

DISCIPLINE

The Christmas Dancing Frolick of 1855 constitutes the basis of what was perhaps the most picturesque instance of disciplinary action involving servants in the records of Rocky River. Although not generally known until the middle of the year following, this escapade resulted in the infliction of suspension upon two of its principals and throws considerable light upon the social aspects of plantation life of that distant day.

The affair is first encountered upon the Sessional Records under date of July 29, 1856, when Common Fame charged Elic, servant of W. S. Pharr, "with having gotten up a dancing frolick during the last Christmas holidays, at an out-house of his Master: with having told lies about it, & with having had several fights on the occasion."²³ The same accuser indicted John, servant of S. C. Harris, as a participant, not only in the frolick, but also in the fighting.²⁴

²² C. C. Jones, *The Religious Instruction of the Negroes in the United States*, p. 133.

²³ I, 189.

²⁴ I, 189.

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A fairly adequate and quite human picture of the celebration and its attendant improprieties may be reconstructed from the combined testimony of several witnesses who appeared before the Session during the hearings growing out of the incident. One of the defendants, John, had "appointed" a frolick to be held during the Christmas season. The original intention of its promoter had been to conduct the festivities in an outhouse belonging to a Mr. McEachern. This building, upon investigation, proved to be filled with cotton; thus necessitating a search for other quarters in which to gather by way of seasonal conviviality.²⁵

At this point Elic appears, not only to have come into the picture, but to have taken charge of the proceedings. An appeal having been made to him, he "proposed to take fire, open the door, & make on the fire at the Howie house," which seems to have been a more exact designation for the building in which the revellers gathered.²⁶ After starting the fire, which was fed with dried brush, Elic evidently turned to less gracious activities, fighting with one Jerry, and knocking down the latter's sister, Lucinda, when she moved to rescue her harassed relative.²⁷

So much for the composite story of the witnesses at the trial. On his part, Elic, who, strangely enough, "had reported the case to the Session at first," contended that he had inadvertently "come upon the frolickers on his way to see a sick neighbor;" but even this recital of benevolent intention failed to sway the Session, and Elic was suspended from the rights of church membership, in company with his co-defendant, John.²⁸

Another relic of Christmas fellowship is found in a pass, for some unexplained reason still remaining in the back of the Church Treasurer's Book kept by Sandy McKindley. It appears that this volume did double duty for a time, and that Mr. McKindley was

²⁵ I, 192.

²⁶ I, 192.

²⁷ I, 192-193.

²⁸ I, 193-194.

in the habit of writing such notes at the bottom of the pages toward its back, and cutting out the missives for the use of those concerned. In any event, the brief note reads: "Violette has leave to pass to S. Pharr's Esqr to-day—home tomorrow. Sandy McKinley," and is dated December 26, 1864.²⁹

But to return to Elic, or rather his sentence—Suspension was the usual penalty imposed upon members who were found guilty when tried by the Session. It barred the offender from participation in the sacrament of the Lord's Supper and the privilege of baptism for his or her children during the period for which it was inflicted. The duration was generally for an indefinite period—until fruits of repentance had been manifest to the satisfaction of the Session. A lighter punishment was that of admonition, which consisted of a formal rebuke administered in the name, and generally in the presence, of that judicatory. The minister was ordinarily charged with its infliction. Excommunication, or the excision of the guilty party from the church, was rarely, but sometimes, invoked.

Upon conviction, the name of an offender was frequently read from the pulpit at a subsequent service. This custom was confirmed by an enactment of the Session of November 28, 1835, set forth in the following terms:

Session further resolved that the cong[n] be notified on tomorrow that, in future, they will publish from the pulpit every case of *actual discipline*,—stating the names of persons disciplined, the offences for which they have been disciplined, & the penalties inflicted:—that all may know the true standing of their brethren.³⁰

These stipulations, needless to say, applied, and were applied, to all members both white and colored, though there are several exceptional instances on record in which peculiar circumstances and considerations led to their suspension.

²⁹ Rocky River Treasurer's Book, Vol. I, last page in volume.

³⁰ I, 7.

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The sins for which servants were tried are neither unfamiliar nor obsolete: stealing, lying, fighting, profanity, and all too frequent breaches of the Seventh Commandment; and, as is true with every race in each succeeding generation, these iniquities had a perverse way of leading the one to another, or others.

A servant of John Davis, bearing the prophetic name of Amos, was arraigned on September 20, 1841. It will be noted that the counts preferred against this Nineteenth Century servant bear a marked likeness to those sins denounced by his Eighth Century B.C. namesake at the shrine set up at Bethel. The four-fold accusation charged Amos with the following sins:

1. With theft, in taking a pair of pantaloons belonging to Jack, servt of W. Andrew—
2. With lying-in denying that he stole them—
3. With profane swearing—&
4. With fighting said Jack upon his claiming his pantaloons.³¹

At a later meeting of the Session, Amos confessed his errors, was suspended and the facts in the case were duly stated to the congregation in public assembly.³²

A somewhat more spectacular and potentially hazardous case involved Mumford, servant of G. L. Phifer, who was charged with "having in possession & attempting to use a pistol."³³ When pursued, ran the testimony, he threw his weapon into a thicket, and was whipped for insubordination.³⁴ After being suspended by the court of the Church,³⁵ he was restored to fellowship and church privileges in the following year.³⁶

That the discipline imposed by the Church was effective is to be judged from the number of instances in which restoration followed its infliction. Interesting in this connection is the affair of Jesse, who, in 1854, was charged "with unchristian conduct,

³¹ I, 87-88.

³² I, 89-90.

³³ I, 175.

³⁴ I, 176.

³⁵ I, 177.

³⁶ I, 182.

in having absconded from his Master & an attempt to make his way to a free state." In a not altogether consistently logical confession, he expressed sorrow for "what he had done if it was wrong;" but added that "he does feel at the present like doing the same again."³⁷ As with Amos, his suspension was followed by restoration.³⁸

In 1856, a Negro woman was charged with having deserted her husband for another man. Her explanation was that "she liked the latter better than she did the former," though the phraseology may be that of the Clerk of Session rather than the defendant. Although she later confessed her wrongdoing, the Session, after "much talk with her, & effort to instruct & properly impress her mind," eventually administered the extreme penalty of excommunication.³⁹

A rather puzzling question confronted the churches of the Presbyterian order, along with those of other systems of government, in the early Nineteenth Century in regard to the marital status of slaves. The problem has been intimated in connection with the matter of marriage ceremonies. The Synod of the Carolinas, meeting at Rocky River in 1807, had submitted for its consideration the following query: "Shall a slave who has been admitted to sealing ordinances, and marries another wife, or husband, during the life of the former, who has been involuntarily separated, be continued a member of the church?"⁴⁰ The difficulties involved in making reply were tacitly recognized, and substantially avoided, when the Synod gave answer in these words: "Synod recommends the decision of all such cases to the Church sessions where they may occur; but at the same time, earnestly recommend to all church sessions, to guard against all wanton, and unnecessary separation of such persons."⁴¹

³⁷ I, 174.

³⁸ I, 182.

³⁹ I, 188, 191.

⁴⁰ Minutes of the Synod of the Carolinas, Vol. II, p. 189.

⁴¹ *Ibid.*

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A case in which white persons took little part, save to sit as arbiters and to aid and abet one of the parties in the controversy, was initiated at a meeting of the Session held on November 23, 1837. At this time, a member of that body, Ruling Elder John Phifer, presented a request in the name of Moses, servant of J. Russell, asking leave to prosecute Julia, also of Mr. Russell's household, "for telling lies." In view of the fact that the master of the two prospective litigants was of the opinion that the matter should be further investigated, it was resolved to hold a hearing on December 8, at 2 P.M., to which those primarily concerned and two witnesses, Peggy and Jane, were summonsed.⁴²

Session met at the time appointed and the witnesses presented their testimony. Mr. Russell, who was present, was asked to state his opinion of Julia and Moses. In the honesty and veracity of the latter he expressed entire confidence, but of Julia, he said that she had a bad temper and was much given to lying.⁴³ After considering the matter, the Session found the defendant guilty and decreed her suspension until she should give evidence of repentance. Her prosecutor, however, did not escape unscathed; for it was "ordered also that Moses be admonished, in the presence of the Session, against indulging an unchristian spirit or course of conduct toward Julia, & also against absenting himself from the ordinances of the church."⁴⁴

A religious, or perhaps irreligious, drama, with an all-servant cast, is introduced in the records of a Session meeting held on October 13, 1841, when Abram, servant of Mrs. M. Alexander, was indicted for "stealing & lying in reference to a pocketbook & the use he made of its contents which belonged to Martin, servant of Mrs. Margt. Harris."⁴⁵

A hearing was held on December 15, at which time Anderson, servant of Samuel Harris, testified that he had been summonsed

⁴² I, 38-39.

⁴³ I, 41.

⁴⁴ I, 41.

⁴⁵ I, 89.

to settle a difference between Abram and Martin. Abram, he said, had contended that the pocketbook had been found by Moses, servant of Mrs. Pharr; but the unexpected appearance of Moses necessitated a hasty modification of the story and an admission that the original discovery had been made by him. Martin reported that he had lost a pocketbook on Saturday night or Sunday morning of the Fall Sacrament, and that Abram had seen him searching for it. The latter inquired if it contained anything of value and was told that it did. Martin further stated that he had identified a piece of money from the pocketbook which was in possession of a man who said that it had been paid to him by Abram.⁴⁶

The suspect admitted that this was substantially true; and since Abram had confessed, Martin had his money, and the defendant had denied any intention of stealing, the Session determined that he should receive the relatively light sentence of admonition in its presence. After this had been administered, the case was closed.⁴⁷

It is not to be assumed that all proceedings resulted in conviction, though such was the usual outcome. This was due to the fact that considerable likelihood of guilt was indicated before a matter was entered into by the Session. During the War years, in 1862, Elic and Moses were accused of, and each denied, "having each stolen wheat & taken it to Mr. S. C. Harris' Mill."⁴⁸ The wheat in question had been presented at the mill so late at night as to necessitate arousing the miller from his sleep, after which he declined to grind the grain until he had consulted the owner of the establishment. In this instance, the Session did not concur with Common Fame, since the charge was not sustained; although the parties concerned were warned "to be on their guard against all unlawful trading" and cautioned against being abroad

⁴⁶ I, 92-93.

⁴⁷ I, 93.

⁴⁸ I, 236.

“at suspicious hours & without the knowledge & permission of their owners.”⁴⁹

Drunkenness was an offence for which surprisingly few servants were brought to trial, though many white men were indicted on this charge. The fact that Negroes were among those recorded as signing the Temperance Pledge would indicate that they shared the weakness of certain of their owners for strong drink.⁵⁰ Strangely enough, a Negro woman was among those so arraigned. It should be stated that the charge of using profane language, apparently at the aforesaid Christmas Frolick, was combined with the accusation of drunkenness at Harris Depot.⁵¹

A prevalent note in the dealings of the Session with the Negro constituency of the Church is that of desperate reality. He who regards the transactions attendant upon such relationships as a proper source of condescending amusement on the part of a later generation utterly fails to grasp the design and function of discipline in that earlier age. Zealous for the purity of the Church and constantly concerned for the welfare of the servants, the Session moved with no undue haste in the infliction of penalties, and anticipated, even in their imposition, such a change of heart and reformation of life as would warrant the removal of these sanctions.

But if the slaves had their weaknesses along certain lines, there were matters in which they seem to have acquitted themselves in a highly creditable manner. Their attendance upon the services of the Church and their attitude as worshippers brought forth the commendation of their Pastor as he looked back across the long years of an unremitting ministry among them. Specifically referring to the period immediately following the erection of the present edifice, he describes the assembled group as “orderly and (it was hoped) devout participants in the weekly worship of the

⁴⁹ I, 237-239.

⁵⁰ I, 21.

⁵¹ I, 186.

sanctuary—many of them with Hymn-books in use, apparently, and doubtless as deeply, interested, contented and profited as any of the congregation.”⁵²

The Minutes of the Session record no instance in which a servant was accused of unbecoming conduct during religious services or upon the church grounds. That there were difficulties along these lines in connection with some assemblages of slaves for the purpose of worship is indicated in a warning issued by that Apostle to the Negroes of the South, Dr. Charles C. Jones. In 1852, he wrote: “Close attention should be paid to *their deportment*, lest they choose the seasons of public worship for seasons of business and pleasure; and what is more, for settling up their disputes in *regular combats*.”⁵³ Here he seems to have been referring primarily to gatherings exclusively for the benefit of Negroes.

EXODUS

Daniel Penick himself is authority for the statement that one of the major reasons for the erection of the great, brick church at Rocky River was a desire to make more adequate provision for the spiritual welfare of the servants of the congregation.⁵⁴ It was his purpose and that of his members to prepare an edifice which would house the colored portion of the worshippers in a manner impossible in the frame structure which preceded it.

But the new building was not long to serve such a purpose. Even before the War, there seems to have been some decline in the number of colored members at Rocky River. During the years of conflict, however, there was an actual increase in such names on the church roll, the numbers rising from 170 in April, 1861, to 180 in the same month of 1865. During this period, the total communicants dropped from 601 to 529.⁵⁵ The two long

⁵² *North Carolina Presbyterian*, June 26, 1867, p. 1.

⁵³ Jones, *op. cit.*, p. 262.

⁵⁴ *North Carolina Presbyterian*, June 26, 1867, p. 1.

⁵⁵ I, 231, 252.

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galleries on the sides of the church building were sometimes crowded, and usually filled, with servants at worship.⁵⁶

With the close of the War, it was natural to expect some change in interest and attendance. By 1866, the colored membership had largely absented themselves from preaching services.⁵⁷ In an effort to remedy this state of affairs, the Session requested those desiring to remain in affiliation with Rocky River to give an indication of that purpose; and a readiness was expressed to grant letters to such churches as other colored communicants might wish to join.⁵⁸ Matters assumed an encouraging aspect. The Sunday School which was conducted by the Church for the Negroes was well attended during the summer and fall of 1866. Spelling and reading were taught, as well as the Catechisms of the Church, together with Bible history and doctrine. Suitable textbooks had been procured, and these were either sold or donated to those in need of them. By April of 1867, about fifty of the former colored members had expressed a desire to be regarded as permanent members of Rocky River and this number was later increased to seventy-five or eighty.⁵⁹

On the third Sunday of that month, however, the situation was decidedly and abruptly changed by the appearance of a stranger. After attending the usual morning service, he mingled with the freedmen and announced his purpose to preach. He was introduced to the Pastor as "Rev. Mr. Doland," or so his name was understood. His sermon was described by Mr. Penick as containing nothing of an objectionable character.⁶⁰

Three weeks later he returned and organized a church among the Negroes, ordained five of them as elders, and appointed a like number of trustees, baptized the child of a woman under suspension by Rocky River, and promised to provide a school. Such

⁵⁶ *North Carolina Presbyterian*, June 26, 1867, p. 1.

⁵⁷ I, 267.

⁵⁸ I, 267.

⁵⁹ *North Carolina Presbyterian*, June 26, 1867, p. 1.

⁶⁰ *Ibid.*

activities were combined with an assiduous effort to alienate the affections of the former slaves from the Pastor of the Church, who wrote that the fault was not with the Negroes, who were turned against him by their "new friends."⁶¹

On April 27, 1866, four colored members had been received on profession by the Rocky River Session and nine dismissed to "connect themselves with the African Church."⁶² On July 2, 1867, a number of requests were presented for letters of transfer to what was termed the "Colored Presbyterian Church of Rocky River." These certificates were granted.⁶³

With the reduction of Negro membership in Rocky River and the neighboring churches of Cabarrus County, that of the congregations organized for freedmen by the Presbyterian Church in the United States of America (Northern) showed a corresponding increase. Rev. Luke Dorland, the minister referred to by Mr. Penick, was reported by the Board of Domestic Missions of that denomination as laboring among freedmen during the early portion of 1867, with headquarters at Concord, N. C.⁶⁴ Twelve months later, he is described as responsible for work at "Concord, Poplar Tent, Bethpage, Rocky River and Ramah, N. C.;" and as having received sixty-two members on examination and 170 by certificate during the church year 1867-68. Two churches, one of them evidently near Rocky River, had been organized during that period, and the membership of his field totalled 365.⁶⁵ It is obvious that many of these had been drawn from the long established Presbyterian churches of the communities in which they resided.

"Rocky River (col'd)" Presbyterian Church first appears in the Minutes of the General Assembly, U. S. A., in 1868, with

⁶¹ *Ibid.*

⁶² I, 264-266.

⁶³ I, 273-274.

⁶⁴ Presbyterian Church in the U. S. A., Board of Domestic Missions, Sixty-fifth Annual Report, p. 28.

⁶⁵ *Ibid.*, Sixty-sixth Annual Report, p. 34.

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an even one hundred members, fourteen of whom had been added by examination and eighty-six received by letter.⁶⁶ By 1871, the name of this congregation, which then embraced 161 members with 200 in Sunday School, had been changed to Bellefont.⁶⁷

A few scattered evidences of colored membership follow in the Rocky River records, but chiefly as though to emphasize the fact that the majority of such members were seeking affiliations elsewhere. As late as 1873, "Edward Litaker (colored)" was received by certificate from the Bethpage Church,⁶⁸ while two years before "John Harris (col'd)" had been restored by the Session and immediately dismissed to Bellefont.⁶⁹ By the spring of 1873, the 1872-1873 report to Concord Presbytery contained the ominous statement: "There is no effort made for the religious instruction of the Negroes."⁷⁰ By this time Bellefont was showing slight signs of decline, reporting a membership of 158 and a Sunday School enrollment of 75.⁷¹ In 1952 the number of communicants was 143, while the Sunday School listed 105 members.⁷²

Despite the defects of these distant days, they well up from the past with a strange winsomeness; and he who walks in the great and goodly grove of Rocky River is possessed of no enviable insight if unable to draw from such departed yesterdays some memorial of the worshippers of a century ago, who, long since all, servant and master alike, have been ushered before a Tribunal of greater authority and wiser insight than was ever possessed by the venerable Session of that classic congregation.

⁶⁶ Minutes of the General Assembly, U. S. A., 1868, p. 750.

⁶⁷ *Ibid.*, 1871, p. 695.

⁶⁸ II, 29-30.

⁶⁹ II, 18.

⁷⁰ II, 41.

⁷¹ Minutes of the General Assembly, U. S. A., 1873, p. 667.

⁷² *Ibid.*, Part I, 1952, p. 556.

CHAPTER IX

To the Close of the Century

THE May Meeting of 1871 found Rocky River possessed of a new book for sessional records which represented an expenditure of \$4.50 on the part of Solomon Harris, the donor.¹ William S. Plumer, the only man elected moderator of the General Assembly before the division of 1861 and who also served as that of the Assembly of the Presbyterian Church in the United States, was among the ministers who participated in the services of this gracious occasion. Some one thousand persons were present on the last great day of the feast, and about 450 of them joined in the communion celebration which marked its climax.² An unusual and pathetic interlude characterized this Sabbath, and is recorded in the succinctly striking entry, "During the intermission on Sunday, an old man, a stranger was buried in the graveyard."³

JOSEPH BINGHAM MACK

On the twelfth of the following August, Rev. Joseph Bingham Mack was installed as the "*Eighth Pastor* of Rocky River," according to his own account, by a commission of Presbytery consisting of Wm. W. Pharr, Daniel A. Penick, Jr., and Jethro Rumples. These ministers preached the sermon and propounded the constitutional questions prescribed for such occasions, charged the pastor, and delivered the charge to the people, in the order named.⁴

¹ II, flyleaf.

² II, 10.

³ II, 10.

⁴ II, 11.

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The incoming minister, a native of New York State, was born on Christmas eve of the year 1838. A graduate of Jackson College, Columbia, Tennessee, he attended Danville Seminary and completed the course of study at Columbia at the opening of the War between the States. Beginning his ministry in Harmony Presbytery of the Synod of South Carolina, he was soon serving with the Confederate Army as chaplain of the 55th Tennessee Regiment, and acted in this capacity from 1862 to 1864. After the close of the War, he was installed in Zion Church, Charleston, South Carolina, where Rev. J. L. Girardeau had carried on his great work among the Negroes of that city. This was followed by a short term as evangelist for Charleston Presbytery before assuming the work at Rocky River. Mrs. Mack was the former Miss Harriet Banks.⁵ Another member of the Mack household who arrived at this time was three-year-old Edward. In later years he was to become distinguished as Professor of Old Testament studies at Union Seminary in Virginia, and, in 1939, to serve as Moderator of the General Assembly.⁶

Up to this time, the Rocky River pastors had customarily provided their own homes. After Mr. Mack accepted the call, it became evident that there was no suitable place in which his family might live. This fact so weighed upon the mind of Ruling Elder Robert Harvey Morrison that he arranged for his own family to move into two small houses on his farm, permitting the incoming minister to occupy the Morrison home; thus surpassing even the Great Woman of Shunem in gracious hospitality toward the clergy.⁷

Mr. Morrison devoted the seasons between his farm work to trips through the Piedmont section of the State as colporteur. Dr. Walter L. Lingle tells of one of a number of overnight visits made to his home in the Thyatira Congregation, and of how he,

⁵ Scott, p. 424; *Presbyterian Standard*, June 5, 1912, p. 5.

⁶ Scott, p. 423.

⁷ Lore and Morrison, *op. cit.*, p. 62.



SUNDAY SCHOOL CLASS NUMBER 11
November, 1946

Front Row, left to right: Mrs. Sam Lewis, Mrs. W. M. Howie, Mrs. William Chenault Spence, Mrs. R. A. Sappenfield, Jr., Mrs. Mildred Cress, Mrs. Foy Parrish, Mrs. John Sossamon.

Second Row, left to right: Mrs. W. M. White, Mrs. M. E. Deberry, Mrs. Troy Linker, Mrs. William King McCachren, Mrs. James Heglar, Mrs. Clegg McCachren, Eva Spears, Mrs. Corum Pharr, Tressie Linker, Esther Spears, Mrs. Ray Flowers, Mrs. John Pharr, Mrs. William Teeter, Pearl Carriker (Teacher).

Third Row, left to right: Mrs. Wilton McCachren, Lucy Carriker.

as a boy, purchased a copy of *Pilgrim's Progress*, the first book bought with his own money, for seventy-five cents from the traveller from Rocky River.⁸ Referring to Mr. Morrison, Dr. Lingle writes, "He was a plain farmer and his name probably never got into the newspapers."⁹ Newspapers or not, it assuredly deserves an honored place in the history of that Congregation which he served as Elder for forty-eight years, in addition to disseminating good literature among that and many other churches of western North Carolina.

"Sitting upon his beautiful black mare with the grace of a cavalry leader he galloped into the homes and into the hearts of his people," are the words applied to the new pastor by one who was a boy when Mr. Mack arrived.¹⁰ On August 31, 1871, very soon after his installation, a group of one hundred young people, gathered at a singing school at Rocky River, were addressed by Rev. William Banks of Waxhaw. This marked the beginning of a season of revival which resulted in the addition of fifty-four members to the Church on profession of faith and three by certificate. Rev. Walter W. Pharr was associated with Mr. Banks and the Pastor in these services.¹¹ At the beginning of that church year the total membership stood at 290. During its course sixty-seven persons were received on confession, while fourteen were added by letter.¹²

Soon after the arrival of Mr. Mack, a number of changes were instituted in the work and affairs of the Church. For many years it had been customary during the summer months to hold two preaching services each Sunday, one in the morning and the other in the afternoon. It was now becoming apparent that constituents living at outlying points were more and more absenting themselves from these ordinances. Moreover, churches of other

⁸ *Christian Observer*, Nov. 1, 1950, p. 3.

⁹ *Ibid.*

¹⁰ Mack, *op. cit.*, p. 12.

¹¹ II, 17.

¹² Minutes of the General Assembly, 1872, p. 251.

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denominations, more conveniently situated, were "making sad inroads" on the membership. Confronted by this problem, it was decided by the Session to discontinue the afternoon service at the church and substitute meetings held in rotation at strategic points in the Rocky River territory. Visible advantages of this change are suggested by the following list of places chosen for these preaching services, with the average attendance at each of them:

Pioneer Mills	100	Rocky Ridge	180
Sossamon's School House	160	The Depot	300

When such numbers are compared with an average at the church of 175 in winter and 300 in summer, it is not difficult to appreciate the enthusiasm with which the success of the altered plan was reported to Presbytery in the spring of 1872.¹³

Progress in the Sunday School was also a cause for gratitude. Uniform lesson papers were welcomed as of distinct merit, and *Songs of Praise*, a newly adopted book secured from Richmond, hailed as of advantage when compared with the "Hymn Book designed for adults, & not for the lambs of the flock." To a "well selected library" was credited a quickening of interest in the study of the Bible.¹⁴

It is probable that much of the success of these times was due to the new Pastor himself. "Such was the magnetism and such the momentum of this man that he swept all before him," wrote Morrison Caldwell, who continues, "I can see him now as he came into the Sunday School and personally taught or led in the singing of the 'new tunes,' such as: 'Around the throne of God in Heaven, thousands of children stand'; 'There is a happy land,' etc."¹⁵

But not all the innovations proposed by the Pastor were accepted without question, in fact, there seem to have been numerous questions. Evidently moved by the tenacity with which his

¹³ II, 39-40.

¹⁴ II, 40.

¹⁵ Mack, *op. cit.*, p. 12.

parishoners continued to walk in the ancient paths with respect to the conduct of the affairs of the Congregation, Mr. Mack was led to prepare and deliver a sermon, under the guise of a dream, in which he set forth his protest against the manifest tendency with which the Church was wont to cling unflinchingly to the old and, with like diligence, to eschew the new.

He dreamed; and with him the elders of Rocky River were carried into the heights until they stood before the gates of the Heavenly City. From its jeweled walls there came the sweet strains of a celestial anthem resounding in notes of rapturous joy. Upon inquiry on the part of one of the elders, the members of the Session were informed that they were listening to the "New Song of Moses and the Lamb." The startled interrogator then asked, "What place is this?" Upon being informed that it was the "New Jerusalem," the elders proclaimed in unison, "This is no place for us. Back to Rocky River!"¹⁶

The oral versions of this celebrated sermon are somewhat variant as to certain of the details, though all are in general agreement both as to the intent of the speaker and the content of his discourse.

And either because of, or without regard to, or in spite of this visionary expostulation, the minister managed to make a number of changes even in the conduct of ecclesiastical affairs of those whom he served, notwithstanding their traditional averseness to customs other than those sanctioned by the benediction of by-gone days.

The plan followed in raising funds for benevolences is set forth in the 1871-1872 report. This provided for two offerings each year for each of these causes, by which every person was given an opportunity to "obey the command 'Freely ye have received, freely give.'" ¹⁷

Three elders and an additional deacon were elected on Friday,

¹⁶ McElroy, *op. cit.*, pp. 27-28.

¹⁷ II, 41.

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May 3, 1872, after a sermon by the Pastor on the previous day devoted to the qualifications of Ruling Elders and Deacons.¹⁸ In consequence, S. E. W. Pharr and Col. J. C. Barnhardt were installed as elders on September 15,¹⁹ James Query White, who was also elected to this office, having declined to serve.²⁰ Matthias L. Harris had been inducted as deacon during the previous July.²¹

But all choirs, that of Rocky River among them, have not always been so harmonious as that of Mr. Mack's dream. Controversy centering around the choir held the attention of the Session at a meeting in July, 1872. "A great deal of hard feeling" had culminated in a fight in Concord between two of the members of the Church; and there were other evidences that the singers, like Euodias and Syntyche, were not altogether of one mind. The Session, as a result, assumed immediate control of the choir, directed that body to elect a leader, framed certain rules for its guidance, and provided that "any member of the choir disobeying these rules must leave the choir & come down stairs,"²² these evidently being the days in which the musicians occupied the gallery in the rear of the church. A happy sequel to this difficulty was enacted eight days later, when the two principals in the fight appeared before the Session and "expressed deep sorrow for the same," and shook hands.²³

A characteristic caution, as well as adherence to Presbyterian practice, was exhibited by the Session on September 1, 1872, by which the reception of Mr. and Mrs. J. C. Thompson was postponed, even though they had passed a satisfactory examination looking toward being received into church membership. It developed that the applicants were already affiliated, one with the

¹⁸ II, 23.

¹⁹ II, 26.

²⁰ II, 26.

²¹ II, 23.

²² II, 23-24.

²³ II, 24.

Methodist and the other with the Baptist church; so it was decided to await the arrival of letters of reference from their local congregations.²⁴ The wisdom of this procedure was demonstrated when, on May 2, 1873, such certificates were presented and acted upon by the Session.²⁵

The delightful brick manse, which for three-quarters of a century has been the home of the pastors of Rocky River, was ready for occupancy early in 1873. Built at a time when tastes in residences led to the erection of a building characterized by dignity and grace, as well as excellent adaptation to its intended purpose, this charming house possesses a rare attractiveness which reflects that of the church building several hundred yards away. According to a news report published in January, 1873, the cost of the structure was \$3,000.00. Mr. Mack had just moved into the manse at this time.²⁶

The appraised rental value of such a dwelling in the 1870's may be inferred from the annual report for 1872-1873, in the course of which the following statement occurs, "We promise our Pastor \$1200 and a house; or \$1300 a year;"²⁷ and it should be added that fifteen acres of land were attached to the house. The salary specified was termed sufficient for the minister's support "if he is economical."²⁸

By way of preparation for the May Meeting in 1873, services were held for several days during the preceding week at Plunkett's School House, Pioneer Mills, and the Depot, with worship at the church on Friday.²⁹ An election set for the choice of an additional deacon on that day was postponed because of the prevalent high water;³⁰ and difficulties continued to beset efforts

²⁴ II, 26.

²⁵ II, 30.

²⁶ *Christian Observer*, Jan. 29, 1873, p. 4.

²⁷ II, 41.

²⁸ II, 41.

²⁹ II, 29.

³⁰ II, 31.

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to increase the Diaconate when Charles H. Erwin, who was elected three days later,³¹ declined to serve.³²

The problem of ministering to the families on the fringes of the Congregation, which had led to the provision of preaching services on summer Sunday afternoons in the different Quarters, was approached in a more drastic manner on July 27, 1873, when Zion Church was organized by representatives of Concord Presbytery with fourteen members, two ruling elders, and two deacons.³³ Located about five and one-half miles to the northeast of Rocky River, this new congregation was to a remarkable extent, composed of members of the White Family and drawn from Rocky River. The prevalence of this name in Zion Church is illustrated by an entry in the Sessional Records of Zion under date of November 23, 1888, entitled "An item of history." This note records the ordination and installation of Caleb R. White and Walter P. White as ruling elders, and that of Lindley H. White and Lindley P. White as deacons. The service of installation was conducted by Rev. J. G. Anderson, the Pastor, and A. G. White, N. G. White, and S. W. White, elders.³⁴

Samuel Pharr was elected to the Rocky River eldership and Leroy McKee Morrison a deacon on August 2, 1873. These officers were installed on June 14, 1874.³⁵ About this time disciplinary action on the part of the Session began to assume a somewhat lighter form than had been the case during the ministry of Daniel Penick.

The spring of 1874 found the Church confronted by a debt in excess of \$1,400.00. A conference held by the Session, the Deacons, and the Trustees revealed that much of this had been cared for either by payment or subscription, but the Deacons were

³¹ II, 34.

³² II, 35.

³³ Minutes of Concord Presbytery, Vol. VII, p. 1004.

³⁴ Minutes of Session of Zion Church, Vol. II, p. 10.

³⁵ II, 36, 48.

urged to make a thorough canvass toward its complete liquidation.³⁶ Zion Church presented a request that monthly services held by the Minister of Rocky River in the "Quarter across the River" be conducted in that church, and Mr. Mack was requested to hold semi-annual communion services at Zion. This dual petition was granted by the Session on May 17, 1874.³⁷

The Sunday School continued to flourish, and it was possible to report in the spring of 1874 that "for the first time in many years" the school had been operated through the winter months.³⁸ On May 31, the request of D. H. White to be permitted to cease to act as deacon in the Factory Quarter was granted, and R. Benton White was requested to assist as collector in the River Quarter.³⁹

Rev. Daniel Lindley, who came to Rocky River for his first pastorate in 1831, arrived at Harris Depot on Tuesday, August 18, 1874, after an absence of almost forty years. Two days after his return, the communion season was begun with a sermon by Father Lindley. "Though 73 years of age, he seemed to have almost the elasticity of a young man, & preached 8 times during the 11 days meeting." Ministerially associated with this saint from beyond the seas in the conduct of the meeting were L. McKinnon, Walter W. Pharr, S. C. Alexander, James Elijah Morrison, and the Pastor. Twenty-six sermons were preached. In spite of the interference of wet weather, it proved a glorious season, in the course of which forty-five were added to the membership on profession and three by certificate. Eighteen of the new members were described as from "non-Presbyterian families."⁴⁰

A special meeting of the Session was held at the residence of Frederick Starnes in February, 1875, at which time Mrs. Martha

³⁶ II, 38.

³⁷ II, 46-47.

³⁸ II, 43.

³⁹ II, 47.

⁴⁰ II, 55-56.

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Bryson, "a *blind & aged* lady," was received into the membership of the Church on confession of her faith.⁴¹

Two days later the same group was convened to consider problems growing out of the sale of intoxicants. Whereupon, a petition was addressed to the Legislature of North Carolina in this connection. In consequence, a law was enacted by that body which made it a misdemeanor to sell liquor within two and one-half miles of the Church building.⁴² The records of this period reveal that intemperance presented a recurring difficulty, not only in the life of the community, but also in the affairs of the Church.⁴³

At the end of March, 1875, the number of members stood at 394, the highest since the disastrous days of the War, with an average attendance of 185 in winter and 325 in summer. A salary of \$1500.00 and manse was promised the Minister for the coming year. It was in glowing terms that the annual report for 1874-1875 spoke of the condition of the finances of the Church.⁴⁴

Deacon J. Melancthon Black, who had been partially incapacitated by paralysis, was given permission to cease his service in that office in the spring of 1875.⁴⁵ In April, the Diaconate was augmented by the election of Robert Benton White from the Factory Quarter, Joseph R. White representing Black's Quarter, and Robert L. Query who was a resident of Query's Quarter. They were installed in June (1875).⁴⁶

Incipient interdenominational complications are suggested by a sessional entry under date of August 29, which records the appointment of an elder to interview a feminine member of Rocky River in regard to her "bad behaviour" at a neighboring church of a sister denomination.⁴⁷

⁴¹ II, 58.

⁴² II, 59.

⁴³ II, 59-61.

⁴⁴ II, 62-63.

⁴⁵ II, 64.

⁴⁶ II, 66.

⁴⁷ II, 67.

Early in 1875, Mr. Mack requested a dissolution of the pastoral relationship. The Congregation, however, indicated its attitude toward such contemplated change by declining, on the one hand, to concur in the matter and promising, on the other, to add \$300.00 per year to his salary. As a result, Presbytery did not release him.⁴⁸ As the same year drew toward its close, the Pastor repeated his petition to Presbytery, basing it upon the grounds of his physical weakness, whereupon it was granted; for he had persuaded the Congregation, at a meeting held on November 14, 1875, to join in his plea. Presbytery, accordingly, severed the pastoral tie on December 8.⁴⁹ Thus closed a ministry which was richly blessed to the salvation of souls, the promotion of the grace of giving, and the development of the Church.

After leaving Rocky River, Dr. Mack served the Church at large in several capacities, acting as evangelist, financial agent for Columbia Seminary and also for Davidson College, and holding several pastorates. A large number of conversions followed his preaching; he had a part in the organization of many churches and in the erection of not a few church buildings; and was instrumental in influencing many young men to enter the ministry.⁵⁰

JAMES MORTON WHAREY

The pastorate was not vacant for long. A letter from Professor R. L. Dabney was read on February 26, 1876, in which that veteran of the sword and Word recommended Rev. James Morton Wharey as a prospective minister.⁵¹ On the 13th of May, a call was extended to Mr. Wharey at a meeting presided over by Rev. L. McKinnon, then Pastor at Concord.⁵²

⁴⁸ Minutes of Concord Presbytery, Vol. VIII, pp. 91-92.

⁴⁹ II, 73; Minutes of Concord Presbytery, Vol. VIII, p. 168.

⁵⁰ *Presbyterian Standard*, June 5, 1912, p. 5; *Minutes of the Synod of Georgia*, 1912, p. 46.

⁵¹ II, 81. The author is indebted to a daughter of Dr. Wharey, Mrs. W. R. Grey of Davidson, North Carolina, for reading the portion of this chapter concerning the pastorate of her father, and for several factual suggestions which she made in regard to its contents.

⁵² II, 84.

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Born on January 28, 1839, in Goochland County, Virginia, the new pastor was the son of Rev. James Wharey. He graduated from Hampden-Sydney College and Union Theological Seminary in Virginia. Like his predecessor at Rocky River, he had served as chaplain in the Army of the Confederacy. Immediately before coming to North Carolina, he had been pastor of the Cumberland Church in the Virginia County of the same name for some nine years, during which period he had married Mrs. Mary W. Overton of that County on July 23, 1868.⁵³

The relaxation of disciplinary measures during the previous ministry appears to have proven disappointing; for soon after the arrival of Mr. Wharey it was decided by the Session that names of members who had been suspended should again be read from the pulpit in accord with a practice of some years earlier.⁵⁴ Even the publication of the names of these errants failed to settle the problem relating to church discipline, for a number of cases soon pressed for action by the Session. The Pastor was requested by that body to "give such instruction on this subject as he may deem proper."⁵⁵

At the beginning of the new pastorate, Ruling Elder S. E. W. Pharr, who had been serving as Clerk of the Session, resigned and the practice of having the Pastor act in that capacity was renewed.⁵⁶ Musical matters were soon to the fore again when Henry White resigned as chorister on February 1, 1877. Thereupon, Dixon Penick was requested to lead the singing with Mr. White acting as his assistant.⁵⁷ About this time, it was decided to celebrate the Sacrament of the Lord's Supper four times each year, with communion services in February and November in addition to the regular spring and fall observances.⁵⁸

⁵³ Scott, p. 762.

⁵⁴ II, 90.

⁵⁵ II, 99.

⁵⁶ II, 92.

⁵⁷ II, 95.

⁵⁸ II, 95.

In the meantime, the Rocky River Ladies Christian Association began to operate under a constitution adopted in 1876 which provided for four meetings each year and fixed the officers of the organization as President, Vice-President, Secretary-Treasurer, and five collectors.⁵⁹ Mrs. Agnes Penick was elected the first President and Mrs. Mary Wharey, wife of the Pastor, chosen Vice-President, with Mrs. Ada Blair as Secretary-Treasurer.⁶⁰ The names of fifty-five persons were entered upon the earliest roll of membership.⁶¹ The Association undertook to furnish a room in the manse, in consequence of which a debt was incurred. This obligation proved of some embarrassment, but was ultimately liquidated.⁶²

Life in, and of, the Church is reflected by the annual report covering 1876-1877. Placing thirty-four communicants on the "reserved Roll" had reduced the total membership to 343.⁶³ Average attendance had been 175 in winter and 300 in summer, which percentages of the total can be equalled by few congregations in this age of paved highways, motor cars, central heating, and allied gages and gadgets of material, and often materialistic, progress. A Sunday School was conducted during the summer by one of the deacons. In the winter, this gave way to a Bible class. The minister was not faring so well, since payments on his salary were trailing promises by \$100.00.⁶⁴ John Dwight Morrison was elected Superintendent of the Sunday School for the ensuing year.⁶⁵

Rev. J. B. Mack returned to assist in the services connected with the spring communion of 1877. On Saturday he delivered what was to become the famous Historical Address on Rocky River. So flattering was the reception accorded this discourse

⁵⁹ Minutes of the Rocky River Ladies Christian Association, Vol. I, p. 3.

⁶⁰ *Ibid.*, p. 5.

⁶¹ *Ibid.*, pp. 6-11.

⁶² *Ibid.*, p. 65.

⁶³ II, 102.

⁶⁴ II, 103.

⁶⁵ II, 104.

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that an immediate proposal was made for its publication.⁶⁶ By way of contrast, the plague of intemperance beset the community.⁶⁷ A request from M. L. Harris to be allowed to demit the office of deacon was declined.⁶⁸

Four in the afternoon was the appointed hour for regional Sabbath preaching services. These were held in rotation at Harrisburg, Sossamon's School House, Morrison's Quarter, and in Zion Church.⁶⁹

On June 30, 1877, Ruling Elder John M. Black laid down his duties in Rocky River to enter into that rest reserved for the people of God, having adorned that high office for more than forty years. Pages 112-113 of the Second Volume of the Sessional Records bear tribute to this native and servant of the Church.

An apparent innovation in services is disclosed in the report to Presbytery of March 31, 1878, in a prayer meeting, held on different Saturday afternoons, in several sections of the Congregation. Attendance was recorded as ranging from fifty to seventy-five.⁷⁰ Two Bible classes were conducted during the winter under the leadership of the Pastor and of Rev. P. M. Custer, Principal of the Academy.⁷¹ Financial affairs were in an acute state, with the Pastor's salary now \$300.00 in arrears,⁷² while about one-half of the previous year's benevolent gifts had been derived from a legacy of Mrs. Jane Howie.⁷³ By April, the combination of "peculiar financial pressure" and loss of membership led to an arrangement with Mr. Wharey whereby he agreed to a reduction in salary bringing his stipend down to \$1,050.00 per annum;⁷⁴

⁶⁶ II, 105.

⁶⁷ II, 109-110.

⁶⁸ II, 106.

⁶⁹ II, 108.

⁷⁰ II, 119-120.

⁷¹ II, 120.

⁷² II, 120.

⁷³ II, 121.

⁷⁴ II, 128.

and even this had not been fully paid at the end of the church year.⁷⁵

John Makemie Wilson White was installed as ruling elder over the Congregation on August 16, 1878, to begin a lengthy period of diligent service which was to terminate only with his death in 1936.⁷⁶ Intemperance was now becoming so prevalent as to demand the Session's attention meeting after meeting.⁷⁷

Baptized non-communicants were accurately enumerated by Quarters in the spring of 1880, with the following results:

Query's	62	Black's	23
Church	65	River	52
Morrison's	34		

making a total of 236.⁷⁸

A prayer service was begun by the young men of the Congregation in the winter of 1879-1880. Considerable interest in the undertaking was evidenced for a season, but this seems to have greatly abated by spring.⁷⁹ Winter congregations were large, due to good weather, good roads, and good health.⁸⁰ Some idea of the religious reading of the community is to be gathered from an item in the 1879-1880 report to Presbytery, in which it was stated that between thirty-five and forty copies of the *North Carolina Presbyterian* were received regularly and that there were two or three subscribers to the *Christian Observer*.⁸¹ This same document expressed an opinion that family worship was greatly neglected.⁸²

Plans for the organization of a Sunday School at Harrisburg were laid in the spring of 1881, with Deacon Elam Query as

⁷⁵ II, 141.

⁷⁶ II, 124-125.

⁷⁷ II, 127-137.

⁷⁸ II, 139.

⁷⁹ II, 140.

⁸⁰ II, 141.

⁸¹ II, 142.

⁸² II, 142.

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superintendent. A similar school, in charge of Ruling Elder John M. W. White and Robert Gourley, was proposed for Sossamon's School House; while A. C. Alexander and Augustine Osborne, teacher at Rocky River Academy, were elected associate superintendents for the Sunday School at the Church.⁸³

Rocky River was host to what must have been a rather dismal meeting of Concord Presbytery from March 30 to April 1, 1881; for a note in the Session Book, patently penned in a melancholy strain, affirms that "Many of our people were sick & the weather was dreadfully stormy."⁸⁴ Better things for the future, however, were promised in the ordination of Thomas Lee Martin and J. Dwight Morrison as ruling elders on July 23, of that year.⁸⁵

Interest in Rocky River's past is intimated in an act of the Session of the same date, whereby the Pastor, J. C. Barnhardt, and J. D. Morrison were appointed to prepare a history of the Church.⁸⁶ Permission was later given this committee to take a collection to defray the expenses of its publication at a regular church service.⁸⁷ November 26 was set apart as a day of thanksgiving, humiliation, and prayer,⁸⁸ and the communion service set for the following February (1882) was omitted because of bad weather and the resulting almost impassable condition of the roads.⁸⁹

A yearning to return to the old customs is seen in a decision of the Session, officially made on February 20, to hold two services at the Church on each Sunday until July "by way of trial."⁹⁰ The experiment proved convincing, if not successful, for by the end of the time specified the Session was ready to vote unani-
mously to resume the system of holding a morning service at the

⁸³ II, 151.

⁸⁴ II, 151.

⁸⁵ II, 154.

⁸⁶ II, 154.

⁸⁷ II, 159.

⁸⁸ II, 157.

⁸⁹ II, 158.

⁹⁰ II, 158-159.

Church with afternoon preaching in one of the several Quarters.⁹¹

Some idea of the extent of arrears into which the Church had fallen in meeting its financial obligations may be gathered from the fact that a receipt was issued by the Pastor of some years back, Rev. J. B. Mack, under date of January 4, 1882, in acknowledgement of \$36.00 on his salary for 1875.⁹² Current disbursements in early 1882 included an item of \$64.00 in support of Rev. W. B. Arrowood, evangelist for Stanley County, who was acting in that capacity as a result of a recently inaugurated effort put forth by Concord Presbytery in the eastern portion of its territory.⁹³ On May 13, the day on which this contribution for evangelism was made, John A. Barnhardt was elected deacon.⁹⁴

Later in the spring, plans were completed whereby Mr. Wharey was to spend three months of the approaching summer preaching in the mountainous region of the Presbytery. A. Walker White, a member of the Church and candidate for the ministry, supplied the pulpit during the Pastor's absence and Col. Jacob C. Barnhardt acted as moderator of the Session.⁹⁵

Beginning early in 1883, Zion Church was permitted to have the Rocky River Pastor preach at services held in the afternoon on the second and fourth Sundays of each month.⁹⁶ Sunday Schools projected at the end of the church year 1882-1883, together with their superintendents, were as follows:

Church	A. C. Alexander
Harrisburg	Dixon Penick
Smith's School House	J. D. Morrison
Pioneer Mills	J. C. Barnhardt
Sossamon's	J. M. W. White ⁹⁷

⁹¹ II, 165.

⁹² Rocky River Treasurer's Book, Vol. II, p. unnumbered.

⁹³ II, 162-163.

⁹⁴ II, 163.

⁹⁵ II, 164.

⁹⁶ II, 167.

⁹⁷ II, 169.

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Fruitful services were held in the Church in December, which were conducted by Rev. Jethro Rumble of Salisbury and Rev. N. M. Woods of Charlotte, during the course of which it was stated that "the Spirit of God seemed to be present in great power." Swollen watercourses were encountered by those who set out for worship on the morning of the sacramental Sabbath of this meeting.⁹⁸ Regulations prescribing the reading from the pulpit of the names of offenders against the discipline of the Church, which had been enacted, or rather reenacted, some eight years before, were now rescinded.⁹⁹

Extension of the Sunday School enterprise continued to be pushed, as D. Henry White and L. McKee Morrison were appointed to open a branch Sunday School in the neighborhood of Black's (Lipe's) Mill, while J. L. Stafford was charged with a similar duty in the vicinity of his own home.¹⁰⁰ Another evidence of spiritual concern of early 1885 is found in a prayer meeting service, conducted on Wednesday nights at the Academy, which was attended in an encouraging manner by the young people of the community.¹⁰¹ Altogether, these were the days calculated to gratify all those interested in what a later age was to term Religious Education. The enrollment of the Sunday Schools surpassed anything previously recorded. One hundred and fifteen were on the roll at the beginning of April, 1883. Twelve months later, this figure had been more than tripled and stood at 371. Another year brought the total to 428, the highest to be discovered in the available records of the Church.¹⁰² This expansion was a local example of a quickening interest and accentuated development in the Sunday School movement throughout the nation.

During these days the Academy was occupying a position of influence, and under the leadership of Rev. P. M. Custer, Pro-

⁹⁸ II, 172.

⁹⁹ II, 178.

¹⁰⁰ II, 182.

¹⁰¹ II, 184.

¹⁰² Minutes of the General Assembly, 1885, p. 499.

fessor Augustine Osborne, and Professor H. C. Dunn, who acted as principals at different times, achieved a rising eminence.¹⁰³

A peculiarly distressing tragedy befell a Rocky River family on September 7, 1883. William Burns, infant son of J. C. and E. Ann Sosserman, who had been baptized during the course of the day's services at the Church, "was thrown from his Mother's arms by a sudden lurch of the wagon on their way home from church near Caldwell Creek and died in a few hours."¹⁰⁴

James Lee Morrison, known to the Congregation as "Uncle Jimmy," died on March 27, 1885.¹⁰⁵ Page 193 of the Second Volume of the Sessional Records bears an inscription as a "Tribute of Respect" to his memory and work. E. C. Davis and Dr. D. W. Flowe were ordained and installed as ruling elders on July 12, while Julius B. Morrison was added to the Diaconate in a like manner one week later.¹⁰⁶

During the summer of 1885, a bridge was built across Rocky River, to render perennial assistance to members of the Congregation to the north of the stream in making it possible for them to reach the Church even when the River ran high because of continued rains.¹⁰⁷

Musical matters surged to the fore at Rocky River during the months following. D. B. Porter was, upon request of the choir leaders, appointed an additional chorister in the late summer.¹⁰⁸ But profound innovation in the praise of the sanctuary was impending. A petition, signed by some 150 persons, was presented to the Session on September 23, asking permission for the introduction of an organ "to assist the singers in conducting the worship of God." Not only was the desire thus expressed granted, but a committee was appointed to secure a suitable instrument

¹⁰³ Mack, *op. cit.*, p. 13.

¹⁰⁴ Register, Vol. II, p. 85.

¹⁰⁵ II, 183.

¹⁰⁶ II, 189.

¹⁰⁷ Wharey, James M., Pastor's Diary and Clerical Record, 1885, entries for July 6 and Aug. 10.

¹⁰⁸ II, 191.

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for this purpose.¹⁰⁹ By February, 1886, its duties had been discharged and the organ installed at a cost of \$165.00. This instrument was placed, on instruction from the Session, "in the middle block of seats about $\frac{1}{3}$ back from the pulpit," probably with the intention of rendering maximum service so far as the body of the congregation was concerned. J. M. Harris and D. B. Porter were appointed organists, with Mrs. J. M. Wharey and Mrs. John A. Barnhardt, Mrs. N. E. Meisinheimer, and Miss Ida Burleyson, as assistants.¹¹⁰

Dr. Walter L. Lingle has recently written an appreciative description of Mr. Wharey and his preaching, as he tells of the communion services at his home church, Thyatira:

My favorite preacher, of all those who came from time to time to help in the communion meetings, was Dr. James M. Wharey, who was pastor of the Rocky River Church, and later of the First Church of Mooresville. He was a large man and preached with deep emotion. Not only so, but he used many illustrations taken from everyday life, or from his experiences as a chaplain in the Confederate Army. That kind of preaching made a larger appeal to a boy than abstract theological sermons.¹¹¹

The pastoral relationship between Mr., and later Dr., Wharey and Rocky River was dissolved by Concord Presbytery in the summer of 1886, on July 26.¹¹² He then moved to Mooresville, North Carolina, to serve the church there until 1905.¹¹³ It was in 1890 that the degree of Doctor of Divinity was conferred upon him by Hampden-Sydney College.¹¹⁴ Upon his departure, Col. J. C. Barnhardt was appointed moderator of the Session and Dr. D. W. Flowe selected to serve as Clerk.¹¹⁵ It was ordered that re-

¹⁰⁹ II, 192.

¹¹⁰ II, 194.

¹¹¹ W. L. Lingle, *Thyatira Presbyterian Church*, pp. 64-65.

¹¹² Minutes of Concord Presbytery, Vol. VIII, pp. 887-888.

¹¹³ Scott, p. 762.

¹¹⁴ *Ibid.*

¹¹⁵ II, 202.

ligious services be conducted each Sunday by some member of the Session; but moved perhaps by some apprehension as to the outcome of this plan, the elders immediately proceeded to chose a committee to make arrangements for preaching services by some minister as often as possible while the Church was without a pastor.¹¹⁶

Rev. D. S. McAllister had been called as pastor by the summer of 1887; for on August 8, he was invited by the Session to "act as a corresponding and advisory member" until he had been received by Concord Presbytery, installed as pastor, and taken his place as moderator.¹¹⁷ This installation never took place; for a month later the prospective pastor had become convinced that he should forego all intention of remaining at Rocky River, and gave a detailed statement to the Session of the reason prompting such a drastic reversal of plans.¹¹⁸ The unusual, but entirely adequate and equally sensible, explanation advanced for this decision lay in the discovery that he was unable to speak in such a manner as to be effectively heard in the large auditorium of the Church.

JOHN GRAY ANDERSON

Such progress had been made by January, 1888, that Rev. John Gray Anderson could be referred to as Pastor-Elect.¹¹⁹ He was installed on Tuesday, May 4, with Rev. R. A. Webb and Rev. J. M. Wharey officiating at the service.¹²⁰ Thereupon, Dr. Flowe resigned as Clerk of Session and was replaced by Mr. Anderson.¹²¹

Like several ministers before him, Mr. Anderson was a native of Virginia, having been born near Gordonsville on December 8,

¹¹⁶ II, 203.

¹¹⁷ II, 218.

¹¹⁸ II, 219.

¹¹⁹ II, 221.

¹²⁰ Minutes of Concord Presbytery, Vol. IX, pp. 152, 181.

¹²¹ II, 226.

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1850. In the course of time, a year at Hampden-Sydney and a season at the University of Virginia were followed by several years spent as farmer and teacher. After attending Union Seminary in Virginia, 1875-1878, he was ordained on May 2, 1879, and served a number of churches in the state of his birth before coming to Rocky River.¹²²

A constitution was adopted for the Young People's Missionary Society on March 2, 1888. In this document the time of meeting was set for "the Friday night before the full moon of every month." The circulation of missionary literature and especially the placing of the periodical, *The Missionary*, in every home were among the objectives of the Society.¹²³ After several months, or perhaps moons, of experimentation, the time was changed to the "Saturday night nearest the full moon" of each month.¹²⁴

About this time, a systematic and thorough scheme was adopted by the Congregation looking toward the active participation of its members in the upbuilding of the Church. Under the title "Plan of Work for Rocky River Church," a printed slip was distributed to the members on which eighteen different avenues of service were listed, embracing such possibilities as "discovering and relieving distress among the poor," assisting in the Sabbath Schools in several specific ways, "praying for the pastor"; and, as item 17, "reconciling persons at variance with each other." Members were requested to check the types of work in which they were willing to engage on two copies of this form, retaining one for frequent reference as a reminder of their commitments, and returning the second to the Pastor for his information and that of the elders and deacons having oversight of the matter in the not-altogether-mathematical five Quarters of the Congregation: the Church, Query's, Morrison's, Sossamon's, and

¹²² Scott, p. 14.

¹²³ Minutes of Rocky River Young People's Missionary Society, Vol. I, p. 194.

¹²⁴ *Ibid.*, p. 195.

the River. This plan was ratified by a vote of the membership on June 24, 1888.¹²⁵

During the same year, the church building was reroofed, the structure now being about twenty-seven years old, and some painting was done on the woodwork, probably the exterior. The total cost of these repairs was \$270.84.¹²⁶

The year 1889 was inauspiciously ushered in with a difficulty at Sossamon's School House, and the Pastor was deputized to attend a public meeting there by way of investigation and report.¹²⁷ He learned, as did the Session shortly afterwards, that the majority of the people present at the gathering preferred to make their organization a union Sunday School.¹²⁸

Twenty-three years of service as a ruling elder was ended by the death of Abraham Cicero Alexander on January 8, 1889, as is indicated by page 237 of the Second Volume of Records of the Session which is dedicated to commemorating his spiritual leadership. The 1888-1889 report shows thirty-one members received on profession of faith and the total membership as 313.¹²⁹ Laird H. Alexander and Alexander Newton Harris were added to the eldership by installation on August 31, 1889, while J. Harvey Spears and Jas. M. Harris were elected deacons on the same day.¹³⁰

Foreign Missions began to claim the attention of the churches of Cabarrus County in 1890, and Rocky River agreed to make an effort to raise the sum of \$225.00 toward the support of a missionary in conjunction with neighboring congregations.¹³¹ The report made under date of March 31, 1891, reveals that gifts to this cause amounted to \$347.54.¹³²

¹²⁵ *Extract from Plan of Work for Rocky River Church, 1888.*

¹²⁶ Treasurer's Book of Rocky River Church, Vol. II, p. unnumbered.

¹²⁷ II, 233.

¹²⁸ II, 235.

¹²⁹ II, 238.

¹³⁰ II, 243.

¹³¹ II, 248.

¹³² II, 270.

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Sunday Schools were again flourishing, for the 1889-1890 report showed a total of 372 enrolled, while the membership of the Church was listed at 305.¹³³ William E. Harris was chosen as deacon at an election conducted during the May Meeting of 1890,¹³⁴ while E. E. Gribble, from the River Quarter, and W. N. Spears, as representative of the Morrison Quarter, were elected to similar offices a year later.¹³⁵

Several grounds for encouragement were enumerated as 1890-1891 was passed in retrospect in the yearly narrative to Presbytery. A Young Men's prayer meeting was noted, an improvement in the matter of intemperance reported, and a blessed meeting, in which the youthful, but even then undoubtedly eloquent, Rev. Egbert W. Smith assisted, were cited as causes for gratitude.¹³⁶

Plans for the church year 1891-1892 called for a change in the arrangements for Sunday afternoon preaching in the Quarters, whereby the Pastor was requested to use his own judgement in this connection, rather than feeling obligated to conduct services at centers in these districts in rotation.¹³⁷ The report for the twelve-month period of 1891-1892 exhibited several distressing notations, such as "a decided falling off" in Sunday School interest, and a "painful" reference to intemperance and worldly amusements.¹³⁸ The Young People's Missionary Society was clearly a prospering organization in 1893, when the roll listed sixty-seven names, although an examination of this register might well lead to the conclusion that the term "Young" was being interpreted in somewhat elastic fashion.¹³⁹

The Farmers' Alliance became a potent factor in the political life of the community during the ministry of Mr. Anderson; and,

¹³³ II, 253.

¹³⁴ II, 256.

¹³⁵ II, 272.

¹³⁶ II, 268-269.

¹³⁷ II, 267.

¹³⁸ II, 284-285.

¹³⁹ Minutes of Rocky River Young People's Missionary Society, Vol. I, p. 5.

as time progressed, he became decidedly involved in its activities. Eventually, quite a portion of the strength of the Alliance was transferred to the Populist Party. The exertions of the Pastor in these connections met with the disapproval of a portion of the Congregation, and the controversy which ensued resulted in his decision to leave the Church at Rocky River.¹⁴⁰ His ministry came to an end on April 13, 1893, as Concord Presbytery dissolved the relationship at Mr. Anderson's request, with the stipulation that such action become effective on May 1.¹⁴¹

After several years at Millersburg, Kentucky, he moved to the far South and labored in a distinguished manner in Florida and Alabama, dying at Tampa on September 18, 1944, at the advanced age of 93.¹⁴² Hampden-Sydney awarded to him the degree of Doctor of Divinity in 1902.¹⁴³

RICHARD VENABLE LANCASTER

Rev. Richard Venable Lancaster, who had returned during the previous year from a term as missionary to China, was called as pastor at a congregational meeting held on March 11, 1894,¹⁴⁴ to be installed by a commission of Presbytery, which included Dr. J. M. Wharey, on the 5th of May.¹⁴⁵ The new minister, like Daniel Penick, was a native of Cumberland County, Virginia, where he was born in 1863. A graduate of Hampden-Sydney College and Union Seminary in Virginia, he had sailed for China soon after the completion of his seminary course. Mr. Lancaster was married to Miss Mary Littlepage Holladay of Hampden-Sydney on November 27, 1889, the wedding taking place at Yokohama, Japan.¹⁴⁶

¹⁴⁰ Conversations with older Rocky River residents.

¹⁴¹ Minutes of Concord Presbytery, Vol. X, p. 63.

¹⁴² Scott, 1950 ed., p. 15.

¹⁴³ Hampden-Sydney College, *General Catalogue of Officers and Students*, p. 42.

¹⁴⁴ II, 298.

¹⁴⁵ II, 301.

¹⁴⁶ Scott, p. 388.

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The Session took cognizance of the newly-established orphans' home at Barium Springs, when a collection was authorized in the Sunday Schools on the fourth Sunday of each month for this cause.¹⁴⁷ Many persons were received into the membership of the Church during July, 1894, and these accessions were largely responsible for an ability to report an unusually large total of fifty-two on profession during the church year (1894-1895), with 366 members on the roll.¹⁴⁸

D. B. Porter replaced James M. Harris as organist in May, 1895, upon the resignation of the latter. Misses Mary Query and Lula Davis were, at that time, designated as Mr. Porter's assistants.¹⁴⁹ In consequence of disturbances during the services of worship at the church in the early fall of that year, the Clerk of Session was instructed to prepare a letter, addressed to the Congregation, concerning such untoward conduct.¹⁵⁰ Having recently installed a pastor who had returned from China, an act of what might be termed reciprocity was involved in the recommendation by the Session of Miss Claude Grier for missionary service, on September 29, 1895.¹⁵¹

A reflection of intra-congregational difficulties, as well as of some not so ancient history, is evident in a sessional overture to Concord Presbytery under date of March 28, 1896. This paper reads:

The Session of Rocky River Church respectfully overtures the Presbytery of Concord to adopt the following or like paper and order it read in the churches The Presbytery of Concord in the exercise of its pastoral authority and with a deep sense of the importance of the subject would call the attention of all the churches under its care to the following 1st It is a fixed principle of our Church not to pass upon the merits of political questions except where they affect the morals or the religion of our people 2 But

¹⁴⁷ II, 302.

¹⁴⁸ II, 304-305, 310.

¹⁴⁹ II, 311.

¹⁵⁰ II, 312.

¹⁵¹ II, 313.

in differences between brethren even when these differences are concerning matters that concern and effect the State we feel bound to warn all that such contentions should be conducted in the spirit of Christ For ye are all brethren and have one hope of your calling 3 The Presbytery therefore most affectionately and earnestly urges upon our people the necessity of much prayer to enable us to live as becometh the Gospel during the political turmoil of the present year. . . .¹⁵²

Presbytery not only adopted the overture, but ordered it published in the *North Carolina Presbyterian*.¹⁵³

Another church was established partially within Rocky River's contracting territory, when White Hall, located five miles along the Concord road, was organized on Saturday afternoon, May 9, 1896, with twenty-four members. Jas. B. White was, thereupon, elected ruling elder.¹⁵⁴ Six members had been dismissed from Rocky River to become charter members at White Hall.¹⁵⁵ Within six months, Rocky River was to release eight more communicants for the organization of yet another congregation.¹⁵⁶ This was Patterson, six miles to the north, which was officially constituted on October 3, 1896.¹⁵⁷

Two months after this, Mr. Lancaster was released from the pastorate at Rocky River and Zion churches at a special meeting of Presbytery.¹⁵⁸ His later ministry, in addition to the regular pastorate, included the presidency of Belhaven College, Jackson, Mississippi, and the directorship of religious work in State Institutions for Virginia. In 1906, he was honored with the award

¹⁵² II, 314-315.

¹⁵³ Minutes of Concord Presbytery, Vol. X, pp. 229-230.

¹⁵⁴ *Ibid.*, p. 254.

¹⁵⁵ II, 317. The original membership of White Hall was largely drawn from Zion, and the former congregation, therefore, was the ecclesiastical granddaughter, rather than daughter, of Rocky River. Following the death of its last surviving member, the name of White Hall was erased from the roll of Concord Presbytery on September 6, 1922 (Minutes of Concord Presbytery, Vol. XIV, p. 68).

¹⁵⁶ II, 318.

¹⁵⁷ Minutes of Concord Presbytery, Vol. X, pp. 289-290.

¹⁵⁸ *Ibid.*, p. 285.

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of the degree of Doctor of Divinity by King College. Dr. Lancaster died at Ashland, Virginia, on May 12, 1938.¹⁵⁹

Rocky River was the scene of a remarkably novel event in the field of science and medicine near the close of the year 1897. Dr. Henry Louis Smith, brilliant young professor of physics at Davidson College, had, almost two years before, demonstrated the possibility of locating a foreign body within the human organism by means of a recently devised machine, when he photographed a bullet which had been fired into the hand of a cadaver used for dissecting purposes at the North Carolina Medical College, then located at Davidson. An account of the experiment and a photograph taken in this connection appeared in the *Charlotte Observer*,¹⁶⁰ and this publication led to wide interest in the possibilities of the rays which had been discovered by the German scientist, William Conrad Roentgen, toward the close of 1895, furnishing a basis for the experiments of the Davidson physicist in early 1896.

Among those who learned of Dr. Smith's investigations was William E. Harris, a deacon in Rocky River Church, who lived in a house located some quarter of a mile from the Rocky River Grove and several hundred yards south of the Manse, which is now owned and occupied by Ruling Elder Hoyte M. McCachren and his family. But the concern of Mr. Harris, like that of Jairus of long ago, was far more than that of an academic nature; for his young daughter, Ellen, was suffering from a severe affliction of the throat. In November, 1897, the child had swallowed a thimble which was, providentially, of the open-end variety.¹⁶¹

Some weeks after the accident, at the end of December, Dr.

¹⁵⁹ Scott, p. 388.

¹⁶⁰ Feb. 27, 1896; see also issue of Dec. 14, 1947.

¹⁶¹ A manuscript account of this misadventure and its remedy, prepared by Mrs. Elva Harris, mother of Ellen Harris, in the fall of 1952, has supplied first-hand information. This is likewise true of a letter written by Dr. Smith to Dr. Robert H. Lafferty under date of Nov. 29, 1921. Mrs. Mack D. Reid, who lived for a time in the house involved in this incident with the grandmother of Ellen, has furnished further facts incorporated in this story.

Smith promptly responded to a plea to come to her aid. His apparatus was loaded in a hack or a wagon—there are divergences in the reports at this point—and the thirty miles from Davidson to Rocky River were covered as speedily as possible. Placing the girl in a hammock, which had been improvised from a sheet, and setting up the equipment in a front corner room on the first floor of the farm house, the professor worked long and diligently in his effort to locate the obstruction. Finally he said to Mrs. Harris, "I am persuaded the thimble is not in your child's body." Up to this point, the girl had been lying on her back. Turning her upon her side, Dr. Smith made further efforts and exclaimed, "I can see the thimble as clearly as if I had it in my hand." A photograph was then made for the guidance of the physicians and the approximate location indicated by means of an ink spot on Ellen's throat.

Both patient and machine were transferred to Charlotte, the latter, however, by way of Davidson, to which point it was transported in a carryall driven by Ruling Elder James Taylor of the Harrisburg Church. The surgeons were unwilling to proceed upon the basis of the picture made by Dr. Smith and insisted upon seeing the thimble by means of the X-ray, which explains the dispatch of the device to Charlotte. An operation was performed in late December for its removal, and, after a prolonged convalescence, Ellen recovered.¹⁶²

A contemporary publication, the *Davidson College Magazine*, which appeared about two weeks after the operation, described this graciously effective experiment as "the first recorded case in the state in which the X-ray has been successfully used as a means of surgical diagnosis." With the passing of time, the geographical area embraced came to be greatly enlarged, and the affair ultimately gained repute as the first use in America of the X-ray for such purposes. Actually, the invention was being uti-

¹⁶² An interview with Mr. Taylor in the fall of 1952 supplemented the foregoing.

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lized as an aid to surgery in the city of Philadelphia more than eighteen months before the incident in which Ellen Harris and the Rocky River community played such prominent parts.¹⁶³

CORNELIUS MILLER

The next pastor was Rev. Cornelius Miller, to whom a call was extended on February 21, 1897.¹⁶⁴ Mr. Miller was, at that time, serving as Evangelist for Orange Presbytery. His installation took place on June 13.¹⁶⁵ Mississippi was the native state of this new pastor, who had served in the Confederate Army as a cavalryman. He graduated from the University of Mississippi after the close of the War, in 1871, and studied theology at Union Seminary in Virginia. Before coming to Rocky River he had preached in a number of churches in North Carolina and was, for a brief period, pastor in Texas. The new hostess at the Manse was the former Miss Mary L. Scales of Rockingham County, North Carolina, her marriage to Mr. Miller having taken place on December 12, 1876.¹⁶⁶

Among the early problems confronting, if not actually awaiting, the minister was that of the time of meeting for the Young People's Society. The Session confirmed his suggestion that these gatherings take place during the daylight hours, or in the early evening, at a meeting held in July. By the 6th of August, however, the second option was withdrawn and it was insisted that the meetings be scheduled for the afternoon.¹⁶⁷ The news of this later action was conveyed to the Young People by the Pastor on August 14, as indicated by a minute of the Society, which also

¹⁶³ *Davidson College Magazine*, Jan. 1898; *Book of the South*, p. 178; *Who's Who in North Carolina*, p. 478; E. Alexander, *The Query History*, p. unnumbered; *Annals of Surgery*, Vol. XXIV, pp. 217-218. For an interesting preliminary to this account, additional details, and certain minor variations, see *Asheville Citizen-Times*, Sept. 27, 1953, Sect. A, p. 10.

¹⁶⁴ II, 320.

¹⁶⁵ Minutes of Concord Presbytery, Vol. X, p. 346.

¹⁶⁶ Scott, pp. 498-499.

¹⁶⁷ II, 324-326.

records the official acquiescence of its members as they bowed to the unavoidable and inevitable, in the brief entry, "After a few remarks from Mr. Miller the Society decided to hold its meeting in the afternoon instead of at night."¹⁶⁸

A leave of absence was granted the Pastor during October, to be devoted to evangelistic work in Stokes County.¹⁶⁹ Another of Rocky River's sons to enter the ministry, J. Marc Harris, was endorsed as a candidate about this time.¹⁷⁰

D. B. Porter, who had been appointed to lead the singing of the congregation in the previous year, now suggested that Elber Morrison be installed as chorister. This was done in March, 1898, and Mr. Porter assumed the duties of organist.¹⁷¹ On August 28, 1898, James C. Thompson was installed as elder.¹⁷²

Tribulations for the country church, not only continued, but increased. The Session, at the instance of the Pastor, on September 2, 1898, overtured the Presbytery of Concord to move in behalf of these rural congregations "weakened by removal of their young men and often of their most substantial families to the towns."¹⁷³ By way of remedy it was suggested that such members continue to support the church from which they had gone out through contributions to its current expense budget, "especially in cases where these persons still own the land from which they have removed."¹⁷⁴ Forty-five years later the revival and application of this general idea was to prove quite effectual in the case of Rocky River. Churches receiving members under such transfers were also called upon to provide funds for the support of the country churches from which these additions had come.¹⁷⁵

¹⁶⁸ Minutes of Rocky River Young People's Society, Vol. I, p. 90.

¹⁶⁹ II, 326.

¹⁷⁰ II, 327.

¹⁷¹ II, 331.

¹⁷² II, 342.

¹⁷³ II, 343-345.

¹⁷⁴ II, 344.

¹⁷⁵ II, 344-345.

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Further indication of the situation in which Rocky River found herself in regard to financial matters is seen in a petition of the Session of the day following, which sought a reduction in the Church's Presbyterial Assessment from \$30.00 to \$20.00 per year,¹⁷⁶ while Presbytery's recognition of such straits is shown by the granting of the request.¹⁷⁷

Mr. Miller announced his election as Evangelist for Stokes County in the following summer (1899), and left soon afterward to take up this work.¹⁷⁸ E. C. Davis was then elected Clerk of the Session, on September 10, 1899; and thus ended the custom of having the Minister also serve as Clerk, a practice which dated back to at least the time of Daniel Penick.¹⁷⁹

After his departure from Rocky River, Mr. Miller held pastorates in North Carolina and Tennessee, prior to his death at Dalton, Georgia, on February 13, 1912.¹⁸⁰

¹⁷⁶ II, 346.

¹⁷⁷ II, 348.

¹⁷⁸ II, 365-366.

¹⁷⁹ II, 367.

¹⁸⁰ Scott, p. 499.

CHAPTER X

Nineteen Hundred and After

ROBERT JUNIUS HUNTER

ROBERT JUNIUS HUNTER, native of Mecklenburg County in which he was born on February 15, 1867, came to Rocky River as stated supply in 1900.¹ Educated at Davidson College and Princeton and Louisville seminaries, he had been licensed by Transylvania Presbytery in 1899, but had not yet been ordained when he took up his work at Rocky River. On December 11, 1900, he was married to Miss Annie Russell Gaines of Louisville, Kentucky, in that city.² His ordination and installation took place on Friday, May 3, 1901, at the eleven o'clock services, and were conducted by a commission of Concord Presbytery consisting of three ministers, C. Preston, G. H. Cornelson, and W. A. Gillon, with Ruling Elders J. B. White, S. W. White, and A. N. Harris. The then very newly ordained minister was installed at Zion by the same representatives of the Presbytery on the afternoon of that day.³

It was deemed expedient to reorganize the Young People's Missionary Society in 1900; and a new constitution was adopted on June 9 of that year, in which it was provided that when a member was absent from a meeting and failed to send his or her offering, a collector, representing the delinquent's Quarter, was to call upon the absentee for payment.⁴

Two aged members of the Session, Dr. D. W. Flowe and

¹ Scott, p. 340; II, 373.

² Scott, p. 340.

³ Minutes of Concord Presbytery, Vol. X, p. 587.

⁴ Minutes of Rocky River Young People's Missionary Society, Vol. I, pp. 178-179.

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John Query, died about this time, the former on May 23, 1900, and the latter on February 17, 1901.⁵

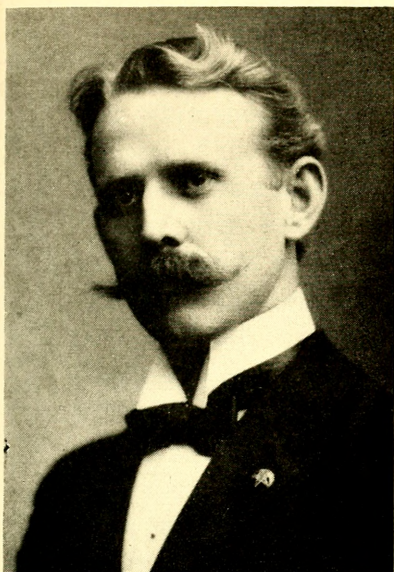
A trend, definitely detrimental to the rural church, which, as has been stated, had become evident toward the close of the Nineteenth Century, continued in accelerated fashion with the early years of the Twentieth. The general movement of population into the towns exerted a debilitating influence upon many of the country congregations, including Rocky River. This was the day of the development of the cotton manufacturing industry in Cabarrus and the surrounding counties. With disconcerting regularity, members were dismissed at succeeding meetings of the Session and the result was manifested in the general decline of the Church's numerical strength. As one after another of Her choice sons and daughters transferred their membership to assume positions of leadership in their new affiliations, it was at near tragic cost to the home congregation.

It will be recalled that the peak of membership came in the year 1856, when 650 were enrolled; although in later comparisons it should be remembered that 202 of this number were Negroes who, in succeeding generations, were formed into separate churches. When matters had somewhat subsided after the end of the War, only 290 communicants were to be counted in 1871. Under the leadership of Mr. Mack, this figure rose to 394 in 1875. In 1887, when the Church suffered the usual experience of those without a pastor, there was a decline to 275. By 1895 this had risen to 366, and from that point there was a gradual reduction for a period of sixteen years.⁶

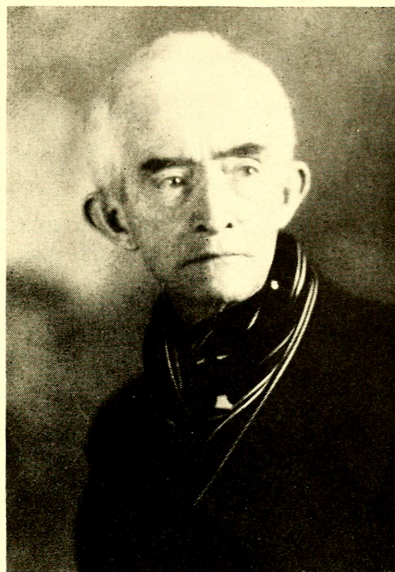
But it was not altogether a matter of removals. In 1885, Rocky River reported 240 baptized non-communicants, a promising source of future accessions. Ten years later, the number stood at 200, and by 1901 it had decreased to 150. In 1909, the last

⁵ II, 374-375, 384.

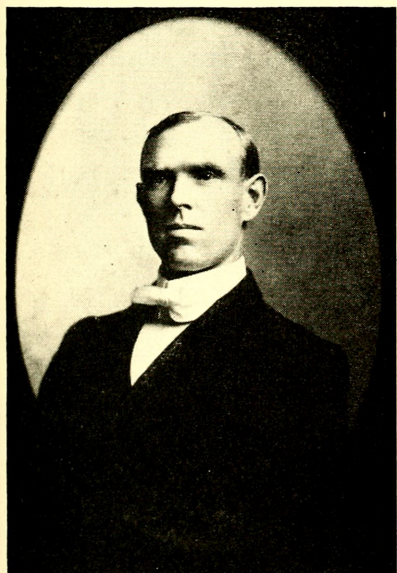
⁶ Minutes of the General Assembly: 1871, p. 106; 1875, p. 145; 1887, p. 315; 1895, p. 494.



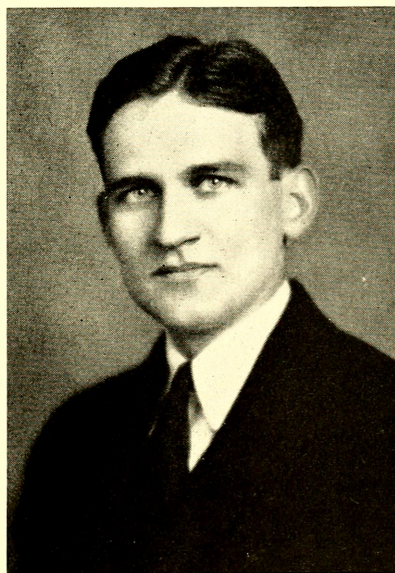
ROBERT JUNIUS HUNTER
1901-1908



JAMES LAPSLEY
1909-1916



THOMAS HUGH SPENCE
1916-1931



JOHN ADDISON RICKS
1932-1941

PASTORS OF THE TWENTIETH CENTURY

year when this item was included in the statistical tables of the Minutes of the General Assembly, only 45 such potential communicants were reported.⁷

An election, held in the fall of 1901, resulted in the ordination and installation of John F. Alexander and J. Hall M. White as elders.⁸ By this time the number of Sunday Schools within the bounds of the Congregation had been reduced to two. A. N. Harris was elected superintendent of the school at the Church, while John F. Alexander was chosen to head the organization at Harrisburg.⁹ E. A. Morrison resigned as choir leader in August, 1902, and his resignation was accepted with great reluctance and appropriate appreciation of what he had accomplished in this position.¹⁰ Some months later, Miss Sue McEachern was appointed assistant organist.¹¹

Twenty-six members were added to the Church in 1903-1904, twenty-two of whom were received on examination;¹² but mounting dismissals to other churches tended to prevent the roll from growing as might otherwise have been expected.

Mr. Hunter remained at Rocky River until the summer of 1908, when he moved to Canton, North Carolina, in an effort to secure relief from Malaria which had afflicted him for some time. Believing that his new charge would be only temporary, he undertook it as stated supply and served the Canton Church as such until 1920, doing what he himself judged to have been probably the best work of his ministerial career, though never installed as pastor. He later acted as pastor of the Beulah Church at Buechel, Kentucky; and for fifteen years, previous to his retirement in 1940, was at the West Avenue Church, Gastonia, North Carolina. His death took place on June 18, 1947.¹³

⁷ *Ibid.*: 1885, p. 499; 1895, p. 494; 1901, p. 173; 1909, p. 175.

⁸ III, 2-3.

⁹ III, 3.

¹⁰ III, 7.

¹¹ III, 10.

¹² Minutes of the General Assembly, 1904, p. 166.

¹³ Minutes of the Synod of North Carolina, 1947, p. 495.

CONGREGATION ON ROCKY RIVER

HARRISBURG CHURCH ORGANIZED

Since the building of the railway line between Charlotte and Salisbury and the establishment of a station at what was originally called Harris' Depot, that settlement had become more and more important as one of the centers of the Congregation radiating from the Church, which lay three miles to the east. As a point selected for Sunday afternoon services and the location of a flourishing Sunday School, Harrisburg continued to grow in significance in the territory to which Rocky River ministered.

The culmination of these religious activities and interest came in 1903 with the organization of a separate church. As a preliminary to this act, the Rocky River Session met at the home of M. M. Morrison in Harrisburg, and granted letters of dismissal to sixteen or seventeen members who proposed to unite with the prospective congregation.¹⁴ On July 21, a commission, composed of ministers and consisting of G. H. Cornelson, Jr., W. A. Gilton, and Mr. Hunter, met in compliance with the directions of Concord Presbytery, and formed the Presbyterians of the Harrisburg territory into a church known by that name. Twenty persons constituted the charter membership. D. L. Morrison, D. B. McEachern, Jno. F. Alexander, and D. N. Johnson were then elected elders, while S. W. Houston, Z. M. Stafford, and Ellis Morrison were selected for deacons. Messrs. Morrison and McEachern were then installed as elders, and Mr. Houston set apart for, and inducted into, the office of deacon.¹⁵

DISSOLUTION OF ZION CHURCH

The organization of Harrisburg was soon followed by the dissolution of Zion Church, which, as previously noted, had been established in the northeastern area of Rocky River's parish in 1873. Concord Presbytery, at a called meeting held on Janu-

¹⁴ III, 14.

¹⁵ Minutes of Concord Presbytery, Vol. X, p. 752.

ary 7, 1904, was informed that the membership of Zion had dwindled to a point where but one resident member, Ruling Elder S. W. White, and two nonresidents remained upon the roll. Presbytery, accordingly, dissolved the church and transferred the membership of Mr. White to the First Church of Concord.¹⁶

JAMES LAPSLEY

The Church, as had proven generally true under such circumstances, was not long without a pastor; for Rev. James Lapsley was installed on May 1, 1909, with three ministers, J. M. Grier, J. W. Lafferty, and R. A. Lapsley, Jr., acting in the name of the Presbytery in the formation of this relationship. The same commission installed him at Harrisburg in the afternoon of that day.¹⁷

The new Pastor was a son of the first layman to be elected Moderator of the Southern General Assembly and brother of the heroic Samuel Norvell Lapsley who died as a pioneer missionary in the Congo in 1892. Rev. James Lapsley was 49 years of age when he came to Rocky River. He was unusually talented from a mechanical standpoint, producing a total of eighty-seven inventions. Mrs. Lapsley was the former Miss Flora Morrow of Hartselle, Alabama.¹⁸

In 1909 the name of the Woman's Organization was changed from "The Agnes Penick Benevolent Society" to "The Agnes Penick Missionary Society."¹⁹ Many such as should be saved were brought into the Church during the next several years, twenty-five persons being received on profession in 1909-1910 and forty, two years later.²⁰

Samuel Black and Clifford O. McEachern were made elders

¹⁶ *Ibid.*, Vol. XI, p. 5.

¹⁷ *Ibid.*, Vol. XI, pp. 367, 404.

¹⁸ Scott, p. 391.

¹⁹ Ethel Hudson Morrison, History of Woman's Auxiliary of Rocky River Church, 1876-1925.

²⁰ Minutes of the General Assembly: 1910, p. 210; 1912, p. 209.

CONGREGATION ON ROCKY RIVER

in 1911,²¹ and Mr. Black was elected Clerk of Session and Superintendent of the Sunday School in 1912. The latter vacancy was created through the resignation of A. N. Harris, while that in the clerkship was occasioned by the retirement of E. C. Davis.²² The "Young Men's Prayer Meeting" was credited with a gift of \$44.25 to the Barium Springs Orphanage in the annual report for 1911-1912.²³

A new well was drilled at the Manse about the beginning of 1914, and a pump installed. A committee was then appointed to solicit funds to cover the cost of this provision for the temporal welfare of the minister and his family.²⁴ The Presbytery of Concord met at Rocky River on April 21-23, 1914, but the only local touch in the records of these sessions relates to a visit of its members to the Jackson Training School.²⁵

Mr. Lapsley left Rocky River in the spring of 1916 after a ministry characterized by numerous additions to the membership of the Church. He removed to Florida to assume charge, as stated supply, of the St. Andrews and Panama City churches in that State. Later work was done in North Carolina and Virginia, preceding his death at Craigsville, Virginia, on July 30, 1930.²⁶

HOMECOMING OF 1912

During Mr. Lapsley's pastorate, in August, 1912, an elaborate homecoming was held at Rocky River. The Session had laid plans for the season at a meeting held in early July, which was followed by a gathering in Concord for the same purpose.²⁷

The formal program was held on August 15, and began at ten-thirty in the morning with an invocation led by Dr. John G.

²¹ III, 54.

²² III, 57.

²³ III, 58.

²⁴ III, 67.

²⁵ Minutes of Concord Presbytery, Vol. XIII, p. 17.

²⁶ Scott, p. 391.

²⁷ III, 59.

Anderson, pastor from 1888 until 1893. President D. H. Hill of the State Agricultural and Mechanical College at Raleigh was the chief orator of the occasion, and delivered an address on the "Character of Rocky River Pioneers." Dr. Hill was a grandson of Robert Hall Morrison and sustained the same relationship to Rocky River Church. Eulogies upon the life and labors of the ecclesiastical fathers in this Israel of the New World were next in the order of exercises, tributes to John M. Wilson by Rev. Daniel Penick Junkin, to Daniel Penick by Rev. E. P. Davis, to Joseph B. Mack by Rev. A. Walker White, to James Morton Wharey by Rev. J. M. Harris, preceding the benediction by Rev. R. C. Morrison. All of these participants had intimate connections with Rocky River. A "Discussion of Preservation of Grave Yards" was included in the activities of the occasion.²⁸

Music for the day was furnished by the Rocky River Choir and a choir representing Camp Number 212 of the Confederate Veterans from Concord. These old soldiers—it was forty-seven years since Appomattox—called forth the following comment from the Editor of the *Presbyterian Standard*: "Just under the pulpit sat the choir of veterans . . . of the Concord Camp, men who seemed to belong to the heroic age which the speakers were holding before us . . . They sang the old hymns with a fervor that touched every heart."²⁹

An estimate set the number of persons present at 2500. Morrison Caldwell was chiefly responsible for the arrangements for the occasion, the echoes of which did not die down for a number of years following, while memories of the event still remain with many who were in attendance upon the exercises.³⁰

As a sequel to this celebration, a plot of land, traditionally the site of the earliest house of worship erected on Rocky River, was

²⁸ III, 60.

²⁹ August 21, 1912, p. 1.

³⁰ III, 60.

CONGREGATION ON ROCKY RIVER

gratuitously transferred to the Trustees of the Congregation by Mrs. L. L. Plott. The deed, dated March 30, 1914, described the area as "the first burying ground in Cabarrus."³¹

This spot, now covered by a clump of small trees, was found by the writer, upon the occasion of a visit in the summer of 1950, to be marked by a number of rough stones as though suggesting the location of several graves. Two such markers are spaced so as to indicate the resting place of a young child. A monument erected on the land bears, on one side, the inscription:

HERE WAS ERECTED
IN 1754
THE FIRST ROCKY
RIVER CHURCH.
A. CRAIGHEAD, PASTOR
THE FIRST CHURCH
BETWEEN YADKIN AND
CATAWBA RIVERS

and on the other:

THIS SPOT
WAS THE FIRST
GRAVEYARD IN
CABARRUS CO. N. C.

THOMAS HUGH SPENCE

The history of Rocky River, from the standpoint of the author, falls into three periods: 1, those elusive years prior to 1835 for the reconstruction of which materials are only sparsely available; 2, from the arrival of Daniel Penick with his illuminating pen until, 3, one sunny September afternoon in the year 1916, when the writer rode from the railway station at Harrisburg to the Rocky River manse on a wagon driven by James Barnhardt and loaded with household possessions, to take up his abode in that delightful brick house; but only until the following morn-

³¹ Cabarrus County, Record of Deeds, Book 81, pp. 422-423; III, 67.

ing when he set out to enroll as a freshman in Davidson College. From that day in early autumn, more than a third of a century ago, a sustained contact has been maintained with Rocky River.

Rev. Thomas Hugh Spence was a native of Northern Ireland, having been born near Ballymena, County Antrim, on September 30, 1866. He migrated to the United States in 1887. Deciding, several years later to enter the ministry, he studied at the Rock Hill (South Carolina) High School, Davidson College, concluding his course there in 1897, and Columbia Seminary from which he was graduated in 1905. A pastorate of several years (1905-1909) in Rowan County, North Carolina, was followed by seven years spent at Smithfield in the eastern portion of the state. Between his college and seminary training, he married Miss Anna Grace Sparrow of Davidson.³²

His installation at Rocky River took place on October 29, 1916.³³ During his pastorate the membership of the Church remained at a rather constant figure of about 200.³⁴ Contributions to benevolences during the early 1920's rose to new heights, with a total of \$2,803.00 given to such causes during the year 1920-1921,³⁵ an amount not to be exceeded until thirty-one years had passed.

The elders of Rocky River seemed to have formed a custom of homegoing in two's, and, in April and October of 1919, Laird Alexander and E. C. Davis passed into the presence of their Lord.³⁶ F. S. Pharr and W. E. Alexander were added to the Session after election to the eldership on June 25, 1922.³⁷

The late teens were still essentially the horse and buggy days. Though a few motor cars had been introduced into the community, they were necessarily handled, not only with due regard

³² Scott, p. 676; Minutes of Concord Presbytery, Vol. XIII, p. 227.

³³ Minutes of Concord Presbytery, Vol. XIII, p. 227.

³⁴ See Appendix K.

³⁵ *Ibid.*

³⁶ III, 95-96.

³⁷ III, 112.

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to their mechanical eccentricities, but also with deliberate deference to the condition of the sundry array of dirt roads in the territory occupied by the Congregation.

Considerable numbers of the church members were invariably found in "Town" (Concord) each Saturday, wagons and buggies largely serving as conveyances. The Academy, long associated with the community, had been superseded by a public high school, located just across the road from the Church grove, and was a center for Saturday baseball games during the summer for those who were able to forego the attractions of the County Seat and others who stopped by on their return from that congregational rendezvous. August was the month for social functions; since crops had been "laid by" and farmers, while not entirely freed from work, found its pressure greatly lessened. This meant that the young people could conveniently gather in various homes during the evening, either in response to a specific invitation to a party or by way of simply "dropping in."

The Christmas season of 1916 was an occasion of which recollections still remain so far as at least one of the participants in its series of festivities is concerned. Centering around the Abernethy, Barnhardt, and Black homes at Pioneer Mills, with an excursion to the W. D. Harrys', some nine miles to the north and on beyond Harrisburg, what now would probably be termed simple pleasures of that week of more than thirty years ago are yet among the bright memories of one who was at home for the holidays from college.

In this connection, that same student can still recall an experience, of the sort which it is rather difficult to forget, associated with a trip by train from Charlotte to Harrisburg in the fall of 1916. Two ladies were seated just in front of the traveller; and it soon became apparent that they were whiling away the fourteen miles, or thirty minutes, of the journey with a discussion, not only of their new pastor, but of the entire Spence family. It was with some relief that the not disinterested listener heard

them each profess an incompetence to pass judgement upon their unsuspected auditor on the grounds that he had been away from home for the greater part of the time since the arrival of the Spences at Rocky River, thereby depriving them of an opportunity either to note his virtues or to observe his vices, though their conclusions may not have been couched in these precise terms.

In 1920 the Rocky River choir won for the fourth time a silver cup which had been offered for competition among the various choirs which gathered for the annual Sunday School conventions, thereby securing permanent possession of this trophy.³⁸ At one of these contests, a partisan of a neighboring congregation and an elder from Rocky River came near resorting to blows as a sequel to acute discord growing out of this rivalry in sacred harmony.

The Church focused much of her attention upon the War during the years 1917-1918, and a number of her sons entered the armed services. Gold mining activities at Pioneer Mills, three miles to the south of the Church, were resumed, after a lapse of many years. Much of the energy expended in this connection, however, was consumed in pumping water from the shaft of the long disused mine, and the yield of metal was negligible.

The extensive dependence of the Congregation upon farming as a source of income, coupled with the fact that much of the land in the general vicinity of the Church was in the hands of non-Presbyterians, proved an element of financial weakness over a long period of years. It was not until the general introduction of the motor car that it was possible for those employed in Concord, and other industrial centers, to reside in the bounds of the congregation and find such gainful employment where work of this type was available.

The condition of the Church building and that of its surrounding grove were subjects of discussion at the annual meeting of

³⁸ Inscription on cup.

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the Congregation held on January 10, 1923. At this time plans were made for considerable repair work on the Church.³⁹ It was also decided to prune those trees which appeared to call for such treatment and to plant additional ones in certain spots on the grounds.⁴⁰

In the fall of that year (1923), the Synod of North Carolina, evidently moved by a study of the State map which shows Cabarrus County in the role of an intruder into the territory of Mecklenburg Presbytery, and demonstrating a more perfect acquaintance with geography than with Concord and Cabarrus traditions, took action transferring that county, together with its ministers and churches, to Mecklenburg, the presbytery of its obvious geographical affinity.⁴¹ The Session of Rocky River joined the majority of such bodies in the County in petitioning Synod to rescind its order and restore Cabarrus to Concord Presbytery.⁴² The retransfer was promptly effected by Synod in 1924,⁴³ which thereby tacitly and tactfully reaffirmed its adherence to the section of the *Confession of Faith* which teaches that courts of that gradation, as well as councils, are not to be judged universally inerrant.

During this brief period when Rocky River was once more counted among the churches of Mecklenburg, a rather perplexing entry appears upon the minutes of that presbytery, in which it is asserted that "Rocky River Church was given permission to change its name to Morgan Memorial Church."⁴⁴ By way of clarification, it should be added that the Rocky River in question was a church located in a neighboring county which had previously been associated with Mecklenburg Presbytery; and it is likely that the change was prompted by an understandable de-

³⁹ III, 114.

⁴⁰ III, 114.

⁴¹ Minutes of the Synod of North Carolina, Vol. 1923, p. 207.

⁴² III, 123.

⁴³ Minutes of the Synod of North Carolina, Vol. 1924, p. 348.

⁴⁴ Minutes of Mecklenburg Presbytery, fall 1923, p. 25.

sire to obviate the inevitable confusion of having two churches by the same name in one presbytery.⁴⁵

Additions to the Diaconate were made with the accession of F. W. Pharr and M. D. Reid to this body through vote of the Congregation, their ordination and installation taking place on February 22, 1925.⁴⁶ The desirability of some measures for keeping the different cemeteries associated with the Church in proper order had long been recognized; and on January 6, 1926, steps were initiated toward this end, with the selection of Ruling Elders J. M. W. White, Sam Black, and W. M. Morrison, as a committee to raise funds for the endowment of "the several graveyards in which Rocky River Church is interested."⁴⁷ A report made to the Congregation five years later indicated that this fund then amounted to \$991.00.⁴⁸

W. A. Alexander was ordained and installed as an elder on April 29, 1927, while, at the same time, Daniel Alexander and Floyd Parrish were added to the number of deacons.⁴⁹ The death of Elder J. H. Spears occurred in the year following (1928) on December 10.⁵⁰

A two months' vacation was granted the Pastor in 1927 "in order that he might visit his people in Scotland and Ireland."⁵¹ On the ensuing trip, Mr. Spence spent the first week of June with the author and his wife in Dunfermline, Scotland, where the son, a divinity student at the University of Edinburgh, was serving as assistant to the pastor of the North United Free Church (now St. Johns). On Sunday, June 5, the Rocky River pastor was guest minister to that congregation in a town famed, in the long ago, for the pious and illustrious Queen Margaret and,

⁴⁵ A situation existing in certain presbyteries at the present time.

⁴⁶ III, 124.

⁴⁷ III, 129-130.

⁴⁸ III, 154.

⁴⁹ III, 137.

⁵⁰ III, 145.

⁵¹ III, 137.

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in later years, as the birthplace of the wealthy and generous Andrew Carnegie.

While the Church at Harrisburg had been set off from the parent congregation at Rocky River as early as 1903, the same pastor had continued to serve both churches, with services in the morning at Rocky River and in the afternoon at Harrisburg. In 1930 the pastoral relationship between Mr. Spence and Harrisburg was dissolved and this congregation secured a full-time minister in the person of Licentiate, and later Reverend, F. N. Wilson.⁵²

Mr. Spence's pastorate, which ended on March 31, 1931, was the third longest in the extended history of Rocky River, only those clerical patriarchs, John M. Wilson and Daniel Penick, exceeding him in length of service. He was later at nearby Patterson Church, first as stated supply and then as pastor until his death on May 9, 1937. His grave, near the present Rocky River church building, is marked by an impressive stone, which, as indicated by the inscription which it bears, was erected by the churches of Harrisburg, Patterson, and Rocky River in appreciation of his ministrations among these congregations, each occupying territory which originally pertained to Rocky River.⁵³

JOHN ADDISON RICKS

The next pastor was a young man, recently graduated from Union Seminary after having received his collegiate training at Davidson College. Rev. John A. Ricks was a native of Greenville, North Carolina, born, like Dr. J. B. Mack, on Christmas Eve, but sixty-eight years later (1906). He was licensed by Concord Presbytery on October 4, 1932.⁵⁴ His ordination and installation took place in Rocky River Church on October 30, of that year; and were in charge of a commission of Presbytery consisting of three ministers—C. M. Richards, T. H. Spence, and

⁵² Minutes of Concord Presbytery, Vol. XV, pp. 200, 215, 226, 244-245.

⁵³ *Ibid.*, Vols. XV, p. 191; XVI, p. 221.

⁵⁴ Scott, p. 609.



YOUNG MEN'S SUNDAY SCHOOL CLASS
November, 1946

Front Row, left to right: Samuel Spence McCachren, Kemp Alexander, William King McCachren, James Howie, Clegg McCachren, Jack McDonald, Lawrence McCachren, William McCachren, Wilton McCachren.

Second Row, left to right: James Heglar, Charlie R. Kerr, Corum Pharr, J. Lee Pharr, Ray Linker, L. M. McCachren (Teacher) Arthur Alexander (Teacher), Frank W. Pharr, R. A. Sappenfield, Jr., William Chenault Spence (Supt. Sunday School), Fred Alexander, William Carriker.

Third Row, left to right: Troy Linker, George Wilcox, Madden Donnelly, Carl Linker, William Teeter, Ray Flowers, James Morrison, Sam Lewis, Foy Parrish, William H. Wilcox.

F. N. Wilson; together with Ruling Elder W. G. Caswell, of the First Church of Concord.⁵⁵

Entering into his work with evidences of enthusiasm and consecration, Mr. Ricks was instrumental in increasing the membership of the Church, which rose from two hundred to 296 during his ministry.⁵⁶ Not long after the arrival of Mr. Ricks, a number of new officers were added. On January 15, 1933, E. A. Morrison and S. C. Pharr were elected to the eldership of the Church;⁵⁷ and on March 19, following, John Russell, John C. Sossoman, and Mack C. Howie were elected deacons.⁵⁸ C. S. McCurdy, F. W. Pharr, and L. V. Spears were chosen elders on April 15, 1934;⁵⁹ while W. K. Alexander and C. M. Miller were, in like manner, added to the Diaconate by installation on August 5.⁶⁰ J. Hall White died in 1933 after thirty-one years of service as ruling elder.⁶¹

The summer of 1933 was the occasion of a celebration of the reputed 179th Anniversary of the founding of the Church. This assumed the form of a home-coming, and brought the children of Rocky River from half a dozen states and greetings from many more scattered across the nation.⁶²

An outpost Sunday School, the first to be established and operated by Rocky River in many years, was begun in the area immediately to the east of the Church in 1935. Ruling Elder W. E. Alexander was associated with the Pastor in this work. This particular school was later discontinued and another begun several miles to the northeast of Rocky River.⁶³

An individual communion service was presented to the Church late in the summer of 1935 by a group of friends and former

⁵⁵ Minutes of Concord Presbytery, Vol. XV, p. 325.

⁵⁶ See Appendix K.

⁵⁷ III, 165.

⁵⁸ III, 165.

⁵⁹ III, 175.

⁶⁰ III, 176.

⁶¹ III, 181.

⁶² *Christian Observer*, Oct. 4, 1933, p. 10.

⁶³ Conversation with Rev. J. A. Ricks.

CONGREGATION ON ROCKY RIVER

members, to whom the Session addressed a resolution of thanks at a meeting held on August 31. This service was first used in the celebration of the Sacrament of the Lord's Supper at the September Meeting.⁶⁴ Mrs. W. C. Taylor, in 1936, delivered to the Session one of the first communion cups used at Rocky River.⁶⁵

Concord Presbytery was entertained on September 17-18, 1935. At this time a call from the Patterson Church was placed in the hands of a former Rocky River pastor, Rev. T. H. Spence, accepted by him, and a commission appointed for his installation, which included Rev. John Ricks and Ruling Elder Sam Black.⁶⁶ In the next year (1936), a brother of the Minister, now the Rev. George Ricks of Baton Rouge, Louisiana, was recommended to Presbytery by the Session as a candidate for the ministry.⁶⁷

Mrs. J. A. Ricks, Sr., mother of the Pastor, served as hostess at the manse during the early portion of his ministry. On June 27, 1936, Mr. Ricks was married to Miss Mamye Snow Turner of Bedford, Virginia.⁶⁸

The outpost Sunday School moved forward in an encouraging manner, and the Session took formal note of its appreciation of the work of Mr. and Mrs. Ricks as related to this particular enterprise at a meeting held early in 1939.⁶⁹ Another project inaugurated through the interest of the Pastor was a Sunday School Library, which was established in 1938.⁷⁰ About the time of acquiring the recent volumes which made up this collection, steps were taken whereby the older Sessional Records, covering the years 1835-1901, were deposited with the Historical Foundation at Montreat.⁷¹

In the autumn of 1939, two additional elders were elected,

⁶⁴ III, 183.

⁶⁵ III, 185.

⁶⁶ Minutes of Concord Presbytery, Vol. XVI, pp. 97, 102.

⁶⁷ III, 188.

⁶⁸ Scott, 1950 ed., p. 580.

⁶⁹ III, 200.

⁷⁰ III, 198.

⁷¹ III, 201.

William Chenault Spence on November 12, and Hoyte M. McCachren on the 26th of that month;⁷² but L. Victor Spears was lost to the Session by death on July 3 of the same year.⁷³

A distinguished guest, and son of a former minister, was the visiting preacher for the May Meeting in 1940. Dr. Edward Mack, professor in Union Seminary in Virginia and at that time Moderator of the General Assembly, returned for these several days to the church and scenes of his childhood which he had left upon the removal of his father sixty-five years before.⁷⁴

Early in 1941, Mr. Ricks, after a pastorate in the course of which, as has been noted, the Church's membership was increased by almost fifty per cent, left Rocky River to undertake work in lower Rowan County in the vicinity of China Grove.⁷⁵ By 1948, this had been organized into a church under the name of Immanuel, reporting ninety members and a Sunday School of 124.⁷⁶ At its summer meeting of that year, Concord Presbytery convened in the handsome house of worship which had been erected by the people of this young but flourishing congregation.⁷⁷

THE ED ERWIN FUND

Edward S., invariably known as Ed, Erwin was a son and devoted member of Rocky River, and served for a long period as deacon, trustee, and Treasurer of the Church.⁷⁸ Cognizant of the fact that there must come a day when he would be called to lay down his accustomed work in its behalf, he made prudent provision against that time by setting aside the sum of Ten Thousand Dollars in his will for the benefit of the work at Rocky River. Mr. Erwin died in 1927.

Somewhat more than thirteen years later, Elder William M.

⁷² III, 205.

⁷³ Tombstone in cemetery to rear of present church.

⁷⁴ The author attended these services.

⁷⁵ Minutes of Concord Presbytery, Vol. XVI, p. 415.

⁷⁶ Minutes of the General Assembly, 1948, p. 268.

⁷⁷ Minutes of Concord Presbytery, Vol. XVIII, p. 6.

⁷⁸ III, 139-140.

CONGREGATION ON ROCKY RIVER

Morrison made a report to the Congregation concerning the stewardship of the proceeds of this bequest which had come to be known as the Ed Erwin Fund.⁷⁹ The principal sum had been kept intact, only the interest being expended. It was an instructive story of accomplishment.

A building, formerly used as a residence by the principal of the public school which had superseded the Academy and was, in turn, replaced by a consolidated school at Harrisburg (1926), was purchased as a club house. The church was wired for electricity when electric power became available in the community, lighting fixtures were installed, and improvements made on the interior of the building. The manse was also wired and a modern water system installed. The sum of \$3,902.86 was expended in the foregoing connections.

During the dismal days of the depression of the 1930's, the Fund served to supplement the gifts of the Congregation for the payment of the Pastor's salary, \$978.00 having been applied on this account, while a total of \$1,776.82 was devoted to items under the head of Maintenance. Altogether, \$6,657.68 was spent in the interests of the Church during a period of twelve years, an average of \$554.81 per annum. Though Mr. Erwin died in 1927, the people of Rocky River continued, and continue, to enjoy the benefits which a love for his church led him to provide for its future and onward progress in the advance of the Kingdom of his Lord.

⁷⁹ This report has been preserved with the Sessional Minutes.

CHAPTER XI

To Serve the Present Age

ROCKY RIVER has been richly and remarkably blessed, even from her early years, in the enjoyment of the regular ministry of the Word of God. Concerning the beginnings, Dr. Foote has summarized this fact in his statement that "from all the efforts made for settled pastors, there was but one congregation, that of Rocky River, that could obtain any preaching except from missionaries, for many years."¹

The success of the Congregation in this respect during the Eighteenth Century continued throughout that which was to follow, and has manifested itself in the same beneficent manner across the past fifty years. During the most extended formal vacancy of some five years at the end of the Eighteenth and the beginning of the Nineteenth Century, which separated the pastorates of Alexander Caldwell and John M. Wilson, the pulpit was regularly filled by Licentiate John Couser for a considerable portion of the time, as has been previously noted.²

A period of exactly six months intervened between the dissolution of the pastoral relationship with Mr. Ricks and the installation of his successor, Rev. George Marshall Wilcox.

GEORGE MARSHALL WILCOX

Mr. Wilcox, then at the Vineville Church in Macon, Georgia, was called to the pastorate at a congregational meeting held on May 11, 1941.³ Rev. George Hanna, Rev. R. S. Arrowood, and

¹ *Sketches of North Carolina*, p. 318.

² Minutes of Concord Presbytery, Vol. I, p. 68.

³ III, 214; Minutes of Concord Presbytery, Vol. XVI, p. 437.

CONGREGATION ON ROCKY RIVER

Ruling Elder John J. Barnhardt constituted the commission of Presbytery for his installation on July 27.⁴

The new pastor was born at Elberton, Georgia, August 8, 1883. He attended Presbyterian College of South Carolina and Davidson in succession, graduating from the latter in 1904. The degree of Bachelor of Divinity was received from Columbia Seminary five years later. Mr. Wilcox was pastor at Walhalla, South Carolina, 1909-1915; Bennettsville, in the same State, 1915-1926; and had gone to the Vineville Church in the latter year. During his ministry at Walhalla, he was married to Miss Stiles Marion Coe of Richland, South Carolina, the ceremony taking place on October 4, 1911.⁵

Henry Wilcox, a brother of the pastor, made the Church a gift of new hymn books several months after the ministerial member of the family came to Rocky River.⁶

Clarence F. Blume, Eugene P. Morrison, and Clegg M. McCachren were elected deacons on October 13, 1942, and were ordained and installed on the 26th of that month.⁷ Upon the resignation of Sam Black, who had served as superintendent of the Sunday School since 1912, William Chenault Spence was elected his successor on March 31, 1941.⁸

THE WAR

The War of 1941-1945 could not fail to manifest its effects in the life of the community. Such secondary matters as rationing and shortages were, in spite of their frequent introduction into conversation, recognized as of minor consequence. That the sons of Rocky River were engaged in mortal struggle on battlefields and aboard ships scattered around the world, was the thing that mattered. The Rocky River service flag carried numerous

⁴ *Ibid.*

⁵ Scott, p. 770.

⁶ III, 216.

⁷ III, 219.

⁸ III, 212.

stars, two of which were wrought in gold before the end of the conflict.

Peter Boger Bost, son of Peter Boger and Jenny Hudson Bost, was the first such casualty. He was born in Cabarrus County, December 20, 1905, and was baptized in May of the following year.⁹ At an early age he united with Rocky River upon profession of faith.¹⁰ He was a student at Mount Pleasant Collegiate Institute and later attended Davidson College, participating extensively in athletics both during his school and college days and in later life.¹¹

Boger enlisted in the Marine Corps, receiving his basic training at Parris Island, South Carolina. While stationed at Norfolk, Virginia, he became ill, and was taken to the Naval Hospital at Washington, where his death occurred on July 29, 1943. Funeral services were held at Rocky River and he was buried at Boger's Chapel, the resting place of his Father, who died when Boger was an infant.¹²

John Daniel Boger, the second Rocky River boy to give his life in the service of his country during the late War, was born on April 5, 1920, on the Old Charlotte Road, several miles to the south of Concord. He was the son of Charles E. and Elise Barnhardt Boger, and grandson of John A. and Sallie E. Barnhardt. John was baptized on November 14, 1920, and was received into full membership of Rocky River Church on May 3, 1931. He attended the public schools in Concord and was a graduate of North Carolina State College at Raleigh.¹³

Immediately after graduation he entered the Quartermaster Corps, and, after eleven months of service, was transferred to the Army Air Corps. For two years he served as instructor in

⁹ Anna S. Spence, *Rocky River Casualties in the Great War*.

¹⁰ *Ibid.*

¹¹ *Ibid.*

¹² *Ibid.*; *History of Cabarrus County in the Wars*, p. 19.

¹³ Anna S. Spence, *Rocky River Casualties*; Rocky River Church, *Service of Dedication of Audio-Visual Equipment*.

CONGREGATION ON ROCKY RIVER

the Gulf Coast Training Command. Assigned to overseas service, he flew over the Holy Land on Christmas Eve, 1944, on the way to India where he was stationed. In the course of his third trip from Kurmitola, India, to Kumching, China, he was reported missing in action on January 6, 1945. At the time of his death he held the rank of Captain. "Captain Boger had a reputation for energy and earnestness of purpose," wrote General Carl Spaatz, Commandant of the Air Corps, in a letter addressed to his Parents under date of April 19, 1946; and the same officer added, "His many friends will not forget the competence and integrity which marked him."¹⁴

On the afternoon of Sunday, May 2, 1948, a special service was held in the Church. At this time a complete collection of audio-visual equipment was presented to the Congregation by the immediate family of Captain Boger in memory of this young son of Rocky River. The presentation was made by James Philip Boger and the speech of acceptance by William Chenault Spence, as General Superintendent of the Sunday School.¹⁵

Not since the erection of the Manse in the 1870's had a construction project of major proportions been undertaken at Rocky River. The need of additional space for the activities of the Sunday School and the desirability of a community center had become more and more apparent, while the church building itself stood in need of renovation and the addition of a heating plant.

Under the leadership of Mr. Wilcox, who by this time had not only evidenced an enthusiasm of his own, but had revealed that happy ability to impart it to others, an initial step toward the providing of such equipment was taken at a congregational meeting held on April 25, 1943. At this time a committee, consisting of W. K. Alexander, J. Lee White, Hoyte McCahren, W. M. Morrison, and William Chenault Spence, was appointed to "draw

¹⁴ *History of Cabarrus County in the Wars*, p. 19; Anna S. Spence, Rocky River Casualties.

¹⁵ Rocky River Church, *Service of Dedication of Audio-Visual Equipment*.

plans and solicit funds for the Community Building.”¹⁶ In this connection it was proposed “to make a list of former members and sons and daughters of Rocky River” which would be utilized in the raising of these desired funds. This duty was entrusted to R. A. Alexander, W. E. Alexander, Sam Black, E. A. Morrison, Ralph Morrison, and F. W. Pharr.¹⁷

Looking toward what was termed the “Church Improvement Program,” a committee was constituted of all the officers of the Church with F. M. Parrish as chairman.¹⁸ An attractive folder of six pages was distributed which was addressed “To the Children who have gone out from her and to other friends of Rocky River Presbyterian Church,” setting forth the need for the proposed building and soliciting the support of those to whom the publication was directed. The estimated cost of the new structure was, at that time, set at \$25,000.00.¹⁹ A drawing of the exterior of the building as originally envisioned and three floor plans were presented.²⁰

But it was not proposed to call upon the Sons and Daughters of the Church without having the then present members do their part in the program for improving the plant and facilities. The membership undertook, within five years, to 1, Install a modern heating plant in the church building; 2, Renovate and repair the interior of that structure, including a new roof, but without changing the appearance of the venerable building; 3, Beautify the premises; 4, Obtain the services of a full-time caretaker; 5, Install an organ.²¹ The appeal of the publication was enhanced by the reproduction of photographs of the Church and Manse, together with a view of the Session House before restoration and another after it had been thus improved.

¹⁶ III, 223.

¹⁷ III, 223.

¹⁸ III, 223.

¹⁹ Rocky River Church, *Progress! Posterity! Perpetuation!*

²⁰ *Ibid.*

²¹ *Ibid.*

CONGREGATION ON ROCKY RIVER

In the autumn of 1947, another booklet was published with a drawing of the Church and proposed Sunday School building on the front cover. This was the work of Col. J. Norman Pease of Charlotte, authority on ante-bellum design, who had prepared plans for the new building in keeping with the architectural features of the Church. It was reported that the cost of the addition, which was to be connected with the Church by a colonade, had risen, along with almost everything else, to \$50,000.00; and that one-half of the necessary sum was in hand.²² "Rocky River's early contribution to Christian Education" was portrayed in the booklet, with a note on Rocky River Academy of the early Nineteenth Century, and a list of its twenty-five ministerial alumni. A catalogue of Rocky River pastors was also included.²³

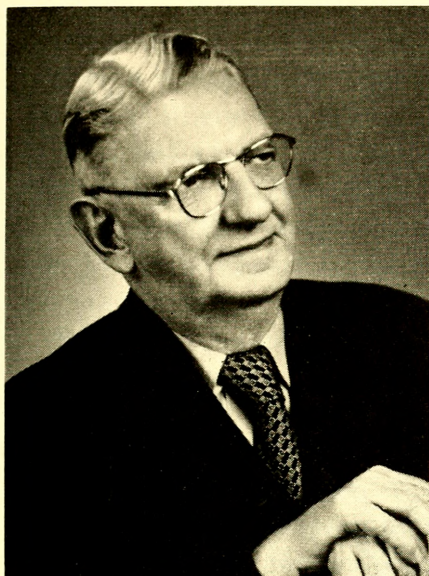
The "Building Committee," as indicated by this publication, consisted of Harvey Wilson Moore of Charlotte, great-grandson of Rev. John Makemie Wilson, Chairman; William H. Barnhardt of Charlotte, son of the late J. A. Barnhardt and himself a son of Rocky River; Thomas M. Barnhardt, likewise of Charlotte, grandson of Rocky River; Hugh M. Grey of Concord, grandson of Dr. James M. Wharey; Fred Wilson Morrison of Washington, D. C., son of Rocky River; Jones Y. Pharr of Concord, son of Rocky River; and the Pastor.²⁴ John J. Barnhardt was to render significant service in connection with the work of this group.

By this time, Mrs. Edna Parsley Barnhardt of Charlotte had arranged for the installation of a Hammond organ and chimes in the sanctuary. This gift was made in memory of her husband, Charles Eugene Barnhardt (1883-1938), and was dedicated at a service held on the afternoon of Sunday, June 23, 1946. Samuel Goodman was guest organist and Buford Goodman, guest pianist. The program for the occasion described Mr. Barnhardt as

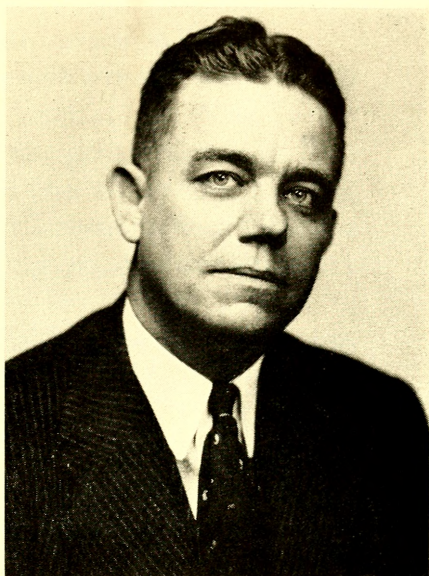
²² Rocky River Church, *Report on the Progress toward Perpetuating for Posterity.*

²³ *Ibid.*

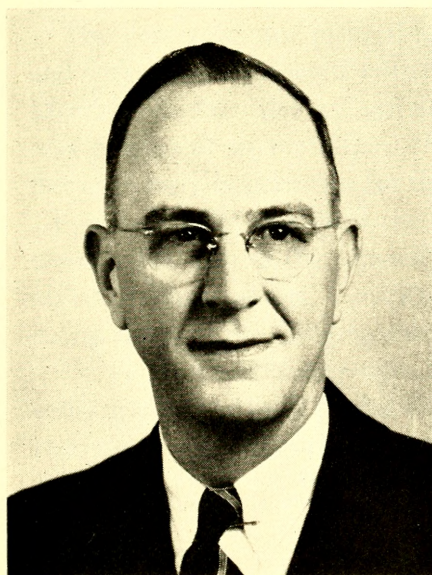
²⁴ *Ibid.*



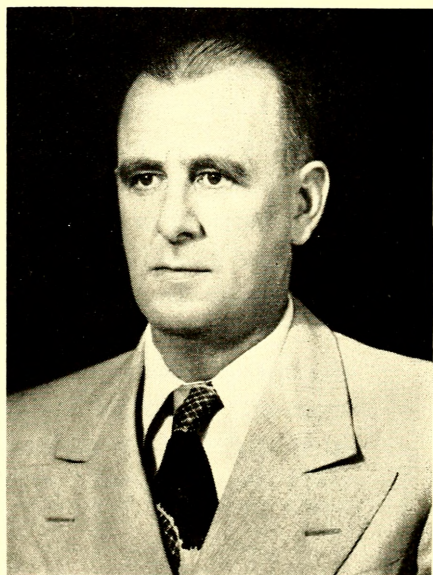
HARVEY WILSON MOORE
Chairman



THOMAS M. BARNHARDT



JOHN J. BARNHARDT



WILLIAM H. BARNHARDT

LEADERS IN BUILDING PROGRAM (I)

one who "was born in our community, baptized in our church and confessed his faith in Christ before our session." ²⁵

One of Rocky River's long links with a memorable past was severed on August 27, 1946, with the death of Mrs. W. H. (Frances Dorton) Hudson. She was a great-granddaughter of Rev. John Makemie Wilson, and had passed her ninety-third birthday at the time of her homegoing. Mrs. Elizabeth Stafford Howie, a member of the Church for sixty-four years, died on October 12 at the age of eighty-five. ²⁶

In consequence of an election held in the following year, William W. Carriker, James Ray Flowers, and John Scott Pharr began their work as deacons on March 3, 1947. ²⁷

The May Meeting of 1947 was the occasion of the return of the son of a former pastor, when Rev. Samuel Baxter Lapsley, son of Rev. James Lapsley and nephew and namesake of the pioneer missionary to the Congo, was the visiting preacher. On this Sunday, May 4, printed church bulletins were distributed to the worshippers for the first time in the history of the Congregation.

The year 1948 was marked by the death of two elders, long and intimately associated with Rocky River. William McKee Morrison died on May 15, and Sam Black on December 11. Each was prominent in the affairs of their community and county, but both were best known for their association with the Church. They were born and spent their entire lives in its vicinity, and were laid to rest in the cemetery which is hallowed by the remains of three pastors, a number of deacons, and many of the ruling elders of the Congregation.

Of wise and deliberate judgement, Mr. Morrison, who was generally greeted as Buck by his friends and neighbors, lent recurrent aid in the consideration and conduct of the affairs of the

²⁵ Rocky River Church, *Service of Dedication—Memorial Organ and Chimes*.

²⁶ Anna S. Spence, *History of Woman's Auxiliary of Rocky River Church, 1946-1947*.

²⁷ III, 238-239.

CONGREGATION ON ROCKY RIVER

Church. He was elected an elder in 1920,²⁸ and served loyally and constructively as a member of the Session until the time of his death. On September 10, 1919, he was married to Miss Ethel Hudson, great-great-granddaughter of Rev. John M. Wilson.²⁹

Sam Black, or Squire, as he was widely and affectionately known to young and old alike, occupies a unique place in the history of the Church. Son of John M. Black, who was a member of the Session for forty-one years, he himself became an elder in 1911. During the following year he was made superintendent of the Sunday School and Clerk of the Session.³⁰ Altogether, he served on that body for thirty-seven years, acted as its Clerk for thirty-six, and as Sunday School superintendent for twenty-nine.

A familiar figure as the congregation gathered for worship from Sabbath to Sabbath, the offices of trust which he was chosen to fill testify to the esteem in which he was held by the Church. His invitations to the Woman's Auxiliary to schedule their annual "all-day" meetings at his home during the summer season were accepted with recollections of his former, and in anticipation of his future, hospitality on such occasions. As one who touched the life of the Church at numerous points, he has now taken his place in a tradition stretching back across the many, many years that have passed since Presbyterians began to worship God on Rocky River.

Following the death of Mr. Black, S. Corum Pharr was elected Clerk of Session, after serving for a time as Acting Clerk.³¹ In the spring of 1949, Deacons Clarence F. Blume, Eugene P. Morrison, Clegg M. McCachren, together with Troy H. Linker and William M. White, were added to the eldership.³² The Board of Deacons having been thus depleted through the loss of the first

²⁸ III, 103.

²⁹ Lore and Morrison, *op. cit.*, p. 225.

³⁰ III, 57.

³¹ III, 258.

³² III, 256, 258.

three of these new elders, it was decided to add to its number; whereupon, Foy B. Parrish and James R. Morrison, in addition to all the foregoing, were inducted into office on April 3 of that year.³³

DEDICATION OF EDUCATIONAL BUILDING

Sunday, May 1, 1949, was among the great and glorious days in the history of Rocky River, for on that date the dedication of the Educational Building took place. Saturday had been marked by persistent and excessive rainfall, and the early light of the Sabbath disclosed low hanging clouds of threatening mein. This resulted in the making of preparations to serve dinner to the expected attendants in the new building, if this should prove necessary.³⁴

Never had the grounds looked lovelier than as early arrivals began to gather for Sunday School. Not only had the grove been put into fine condition, but the results of extensive grading and the laying of gravel driveways in the vicinity of the church were apparent. J. Lee White was responsible for these latter improvements, which were carried out at his personal expense.

After the usual Sunday School, the eleven o'clock service, at which the writer was privileged to preach, was concluded with the traditional observance of the Sacrament of the Lord's Supper. The offering, in keeping with a long standing custom, was designated for the cause of Foreign Missions. By this time, weather indications were such as to warrant the spreading of dinner upon two long tables which had been set up in the grove; and it was here that this meal was served.

Rev. Locke White, D. D., member of a family long associated with Rocky River and pastor of historic New Providence Church in Virginia, preached the dedicatory sermon at a service beginning at two-thirty in the afternoon. The text was I Chroni-

³³ III, 258.

³⁴ The writer has drawn upon his presence on this occasion for certain facts.

CONGREGATION ON ROCKY RIVER

cles 29:3, and his topic "Devotion for the house of the Lord." The Pastor presided at the service of dedication in the absence of Harvey W. Moore, who was prevented from attending by illness. The Scripture lesson was read by Dr. White from a handsome Bible which was later sent by Mr. Wilcox, in the name of the Congregation, to Mr. Moore in recognition of his untiring and visibly fruitful service as Chairman of the Building Committee.³⁵

John J. Barnhardt, a son of Rocky River, who had taken a prominent part in the financing and construction of the edifice, made the formal presentation of the new building, which was accepted by Ralph Morrison, a trustee of the Church. The congregation then adjourned to the court between the two buildings for the Litany, conducted by Mr. Wilcox, followed by the prayer of dedication, the latter led by Rev. John A. Carriker, who went into the ministry from Rocky River. The church choir, directed by Mrs. R. A. Sappenfield, Jr., was assisted by that of Mitchell College, which rendered several appropriate special numbers during the day.³⁶

While the program, as printed for the dedication, called for "Inspection of the Building" after the second service, many guests took advantage of the period preceding the afternoon assembly for this revealing tour. They found a structure, furnished and equipped, which would do credit to any congregation, representing a total outlay of \$82,500. From the attractive nursery to the dignified and fittingly furnished session room, the plant was one to bring joy to the hearts of all lovers of Rocky River. It was a long hark from the first rude house of logs erected for the worship of God by the people of the community two centuries before.

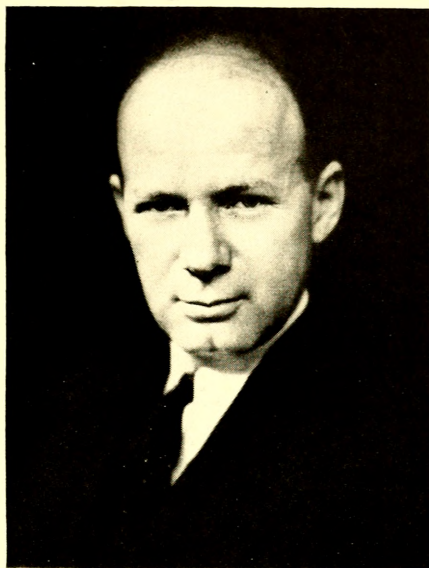
The occasion was not complete for large numbers without a

³⁵ *Concord Tribune*, May 2, 1949, p. 1; *Historical Foundation News*, July 1949, p. 1.

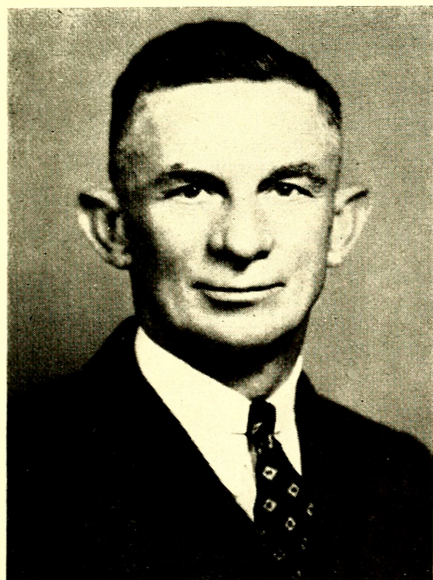
³⁶ *Concord Tribune*, May 2, 1949, p. 1; *Rocky River Church, Bulletin*, May 1, 1949.



HUGH M. GREY



FRED WILSON MORRISON



JONES Y. PHARR



J. LEE WHITE
Chairman Congregational
Building Committee

LEADERS IN BUILDING PROGRAM (2)

trip to the cemetery to the rear of the church where many a loved one slept after having served God in their day and generation. Then, with the departure of the worshippers and the coming of night, the day ended; but only to mark the beginning of a more effective ministry in the name of God on the part of Rocky River, to be made possible by the splendid building which had been consecrated to the advancement of His Kingdom and the glory of His Name during its course.

Concerning the beneficence of the Sons and Daughters of Rocky River, combined with the efforts of the current congregation, the Editor of the *Concord Presbyterian*, the official publication of the Presbytery, was soon to write: "They have made Rocky River one of the best equipped country churches in our Assembly—it is doubtful if there is another quite so well equipped."³⁷

Seventy-five years before, Daniel Lindley, whose local journeying and world travels must surely have served to make him an authority on the subject, had characterized the roads around Rocky River as "probably the worst under the sun."³⁸ Now, at provokingly long last, a hard-surfaced highway was built to the Church, being completed in the summer of 1949.

Rocky River was given an opportunity to utilize her newly acquired facilities for the entertainment of friends throughout Concord Presbytery when that court held its spring meeting for 1950 in the Church. This was on April 11, and the following extract from the report of the Committee on Resolutions, as adopted by the Presbytery, gives expression to a sense prevalent on that occasion:

We came here to do the Lord's work, but we have paused many times during the day to rejoice in the Lord's handiwork, to note unmistakable evidence of the Providential Hand which alone could have shaped such a people and such a place.³⁹

³⁷ *Concord Presbyterian*, May 15, 1949, p. 3.

³⁸ E. W. Smith, *Life and Times of Daniel Lindley*, p. 432.

³⁹ Minutes of Concord Presbytery, Vol. XVIII, p. 134.

CONGREGATION ON ROCKY RIVER

For the visitor to Rocky River is not only reminded of her storied past, but also of Him Whose gracious will has guided that people across the cumulated years.

On Sunday, May 7, 1950, a large bronze tablet, set in the outside of the east wall of the church, was unveiled. This plaque bears the following restrainedly impressive wording:

COMMEMORATING
ROCKY RIVER
PRESBYTERIAN CHURCH
ORGANIZED ABOUT 1751
CABARRUS COUNTY
FORMERLY MECKLENBURG

ALEXANDER CRAIGHEAD CALLED AS REGULAR
PASTOR APRIL 1758. HE INSTILLED
PRINCIPLES OF CIVIL AND RELIGIOUS
LIBERTY IN THE PEOPLE HE SERVED AND IN
1771-1775 THEY ANNOUNCED TO THE WORLD
THEIR IDEA OF INDEPENDENCE

ALL DELEGATES TO CELEBRATED CONVENTION
IN CHARLOTTE MAY 1775, WERE FROM THE
SEVEN CHURCHES OF MECKLENBURG COUNTY,
OF WHICH THIS IS THE MOTHER CHURCH.

ERECTED BY THE NORTH CAROLINA SOCIETY
OF COLONIAL DAMES OF AMERICA
UNDER AUSPICES OF
THE CABARRUS COUNTY COMMITTEE

1950

Participants in the attendant exercises included Harvey W. Moore, Tommy Pharr, Thomas R. Smith, Jr., Mrs. Thomas R. Smith of Albemarle, North Carolina, and W. G. Caswell, a former principal of the Academy.⁴⁰

⁴⁰ *Concord Tribune*, May 8, 1950, pp. 1-2.

Gifts reported by the Church for the year 1949-1950 were in excess of those of any like period in the history of Rocky River, with a total of \$15,407 contributed to all causes.⁴¹

In 1951, when William Chenault Spence, who had held office for ten years, relinquished the superintendency of the Sunday School, Wilton A. McCachren was elected as his successor.⁴² It is a noteworthy fact that, beginning with the induction of A. Newton Harris as superintendent in 1900, only four persons have served in this capacity.

Ruling Elder William E. Alexander died on August 6, 1952, at the age of eighty-four; and the Session took appreciative official action concerning his service to the Church.⁴³ As has been true in so many instances in the past, a son continues the work of the family as an official of the Congregation. In this case, William Kemp Alexander has held the office of Deacon since 1934.

Yet another historic occurrence is to be noted; for on the afternoon of Sunday, September 6, 1953, formal recognition, embodied in permanent form, was taken of the gift of the Educational Building by the children of Rocky River. This was in the nature of the unveiling of a "Plaque of Appreciation" which records the gratitude of the local congregation to the donors of the structure. With the Pastor, Rev. George M. Wilcox, presiding, the Plaque was unveiled by Mrs. John W. Russell and Mrs. G. Alvise Miller. The speaker for the exercises was J. Lee White, Chairman of the Local Building Committee. His address was followed by the consideration of a subject which proved, not only aptly appropriate for the occasion, but a fitting one with which to close the record of the Lord's work through two centuries among the people on Rocky River—"We Look into the Future."⁴⁴

⁴¹ Minutes of the General Assembly, 1950, pp. 218-219.

⁴² III, 280.

⁴³ III, 305.

⁴⁴ Rocky River Church, Bulletin, Sept. 6, 1953, 2:00 P.M.

May Meeting

There is more to the story than can be expressed through words or set down in characters upon the pages of a book. To belong to Rocky River is an experience to be forever cherished by all those who have been initiated into the gracious fellowship of her children, and one which can never be forgotten by any of that privileged number. And the epitome of such realization is to be discerned in the May Meeting, that hallowed home-coming of mystic fascination for all who have gone forth from the sacred precincts of the Mother Church.

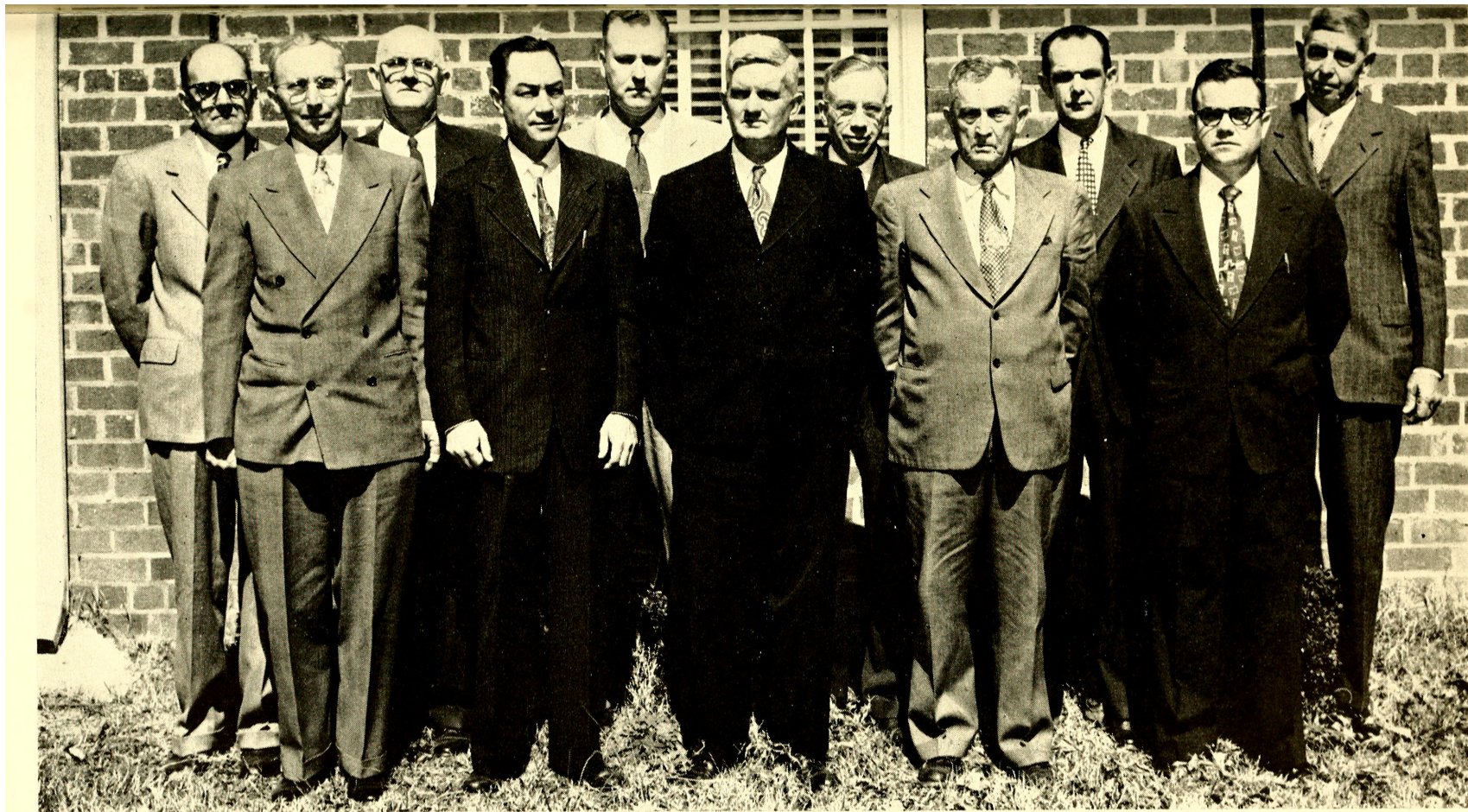
For many years the first Sunday in the month of May has been set apart as the season for the celebration of the Lord's Supper, the corresponding Sunday in September being observed in like manner, while a later custom of holding a winter communion service has been revived during the recent past. A morning meeting for worship, culminating in the Sacrament, such as was described in the preceding chapter, is followed by dinner in the grove, at which the attendants customarily gather by families in the fashion of ancient Israel. A second assembly is held in the afternoon, after which the congregation, drawn not only from the immediate membership of Rocky River, but derived in large part from those whose roots are there, is loath to depart. It is the day of days, as it were, the Christian counterpart of the Pass-over, Pentecost, and Tabernacles all combined in one.

It has been said by them of olden time that no one could fully appreciate the meaning of rejoicing who had not been present

at the symbolic pouring out of the water at the Feast of Tabernacles. The Sons and Daughters of Rocky River repeatedly echo this blessed conviction as they convene in the grove to hold fellowship with one another, and then pass on into the church to gather around the Table of the Lord. In that high and holy hour but scant imagination is required to look back across the two centuries past to that far-off day when some itinerant herald of the Evangel, ministering in the name of the Saviour, took bread and blessed and brake it in celebration of the first such service in the community.

The May Meeting not only reflects the joy of the treasured feasts of Israel, but stands as an earnest of that uninterrupted gathering around the Father's table, when the saints of all ages shall drink anew of the fruit of the vine in the blessed Kingdom of their Redeemer. It is not only a backward look to the days of Alexander Craighead, and John Makemie Wilson, and Daniel Lindley, and Father Penick, but a prospect of the time when they, and those who follow them across the intervening years, shall assemble in that house not made with hands, at the end of the age, beside the waters of another River, which flow forever by the throne of God.

Appendix



THE ELDERS

Left to Right: S. C. Pharr, Alpha Carriker, E. P. Morrison, C. F. Blume, T. H. Linker, H. M. McCachren, W. M. White,
F. W. Pharr, W. C. Spence, C. M. McCachren, C. S. McCurdy.
Absent: W. A. Alexander, E. A. Morrison.

Appendix

A. PASTORS OF ROCKY RIVER

	<i>Installed</i>	<i>Ceased to Serve</i>
Alexander Craighead	Nov. 6, 1758	March 12, 1766
Hezekiah James Balch	Nov. 15, 1769	1776
Robert Archibald	Oct. 7, 1778	1792 (?)
Alexander Caldwell	1793	March 29, 1797
John Makemie Wilson	April 30, 1802	July 30, 1831
Daniel Lindley	Nov. 7, 1832	April 4, 1834
Daniel Allen Penick	May 6, 1837	Jan. 8, 1870
Joseph Bingham Mack	Aug. 12, 1871	Dec. 8, 1875
James Morton Wharey	June 24, 1876	July 26, 1886
John Gray Anderson	May 4, 1888	April 13, 1893
Richard Venable Lancaster	May 5, 1894	Dec. 18, 1896
Cornelius Miller	June 13, 1897	Sept. 16, 1899
Robert Junius Hunter	May 3, 1901	June 23, 1908
James Lapsley	May 1, 1909	April 11, 1916
Thomas Hugh Spence	Oct. 29, 1916	March 31, 1931
John Addison Ricks	Oct. 30, 1932	Jan. 27, 1941
George Marshall Wilcox	July 27, 1941	

B. THE ELDERSHIP

Before the Arrival of Daniel Penick

William White	Nathaniel Alexander	William Morrison, Jr.
William Scott	Archibald White	Thomas White
Robert Harris	Adam Alexander	James Bradshaw, Sr.
David Caldwell	David Reese	James Burns
Daniel Alexander	Abraham Alexander	John White
James Morrison	John Query	James Bradshaw, Jr.
Francis Newell	William Morrison, Sr.	Wm. Rolland Pharr
Aaron Alexander	Thomas Davis	

CONGREGATION ON ROCKY RIVER

B. THE ELDERSHIP—*Continued*
 During and Following the Ministry of Daniel Penick

Andrew Davis	?-1852	Elam Columbus	
John Morrison	1816-1846	Davis	1885-1919
James Query	1823-1844	Clerk of Session,	1899-1912
John Phifer	?-1845	David W. Flowe	1885-1900
David Miller	?-1836	Clerk of Session,	1886-1888,
John M. Black	1836-1877		1893-1898
Robert Caldwell	1840-1847	Laird H. Alexander	1889-?
Alexander McClarty	1840-1850		1903-1919
John S. McClarty	1840-1871	Alexander Newton	
Walter Franklin		Harris	1889-1921
Pharr	1840-1853	James C. Thompson	1898-1900
David White	1842-1867	John A. Erwin	1901-?
Sandy McKindley	1847-1869	John F. Alexander	1902-1903
Robert Harvey		J. Hall M. White	1902-1933
Morrison	1847-1895	LeRoy McKee	
John H. White	1847-1857	Morrison	1903-1911
John Caldwell	1853-1865	Samuel Black	1911-1948
McAmy A. White	1853-1866	Clerk of Session,	1912-1948
Leander C.		Clifford O.	
Kirkpatrick	1858-1871	McEachern	1911-1920
Clerk of Session,	1863-1871	John Harvey Spears	1918-1928
Joseph O. Pharr	1858-1861	Alpha L. Carriker	1920-
John M. Query	1858-1901	William McKee	
James L. Morrison	1866-1885	Morrison	1920-1948
Abram C. Alexander	1866-1889	William E. Alexander	1922-1952
Robert C. Caldwell	1866-1869	Frank S. Pharr	1922-1933
Dixon B. Penick	1866-1871	W. Albert Alexander	1927-
William S. White	1869-1876	Elber A. Morrison	1933-
John R. Wilson	1869-1906	S. Corum Pharr	1933-
Jacob C. Barnhardt	1872-1893	Clerk of Session,	1948-1952
S. E. W. Pharr	1872-1884	Louis Victor Spears	1934-1939
Clerk of Session,	1875-1876	C. Samuel McCurdy	1934-
Samuel Pharr	1874-1880	Frank W. Pharr	1934-
Nathaniel G. White	1877-1881	Hoyte M.	
John M. W. White	1878-1936	McCachren	1939-
Thomas Lee Martin	1881-?	William Chenault	
John Dwight		Spence	1939-
Morrison	1881-1890	Clarence F. Blume	1949-



THE DEACONS

Left to Right: C. M. Miller, J. C. Sossamon, J. S. Pharr, M. C. Howie, J. R. Flowers, W. K. Alexander, F. B. Parrish, J. W. Russell, J. R. Morrison, W. W. Carriker.

Absent: F. M. Parrish.

B. THE ELDERSHIP—*Continued*

Troy H. Linker	1949-	Eugene P. Morrison	1949-
Clegg M. McCachren	1949-	William M. White	1949-
Clerk of Session, 1952-			

C. THE DIACONATE

John M. W. Alexander	1867-1904	Edward S. Erwin	?-1927
J. Melancthon Black	1867-1875	James C. Thompson	?-1898
John Dwight Morrison	1867-1881	W. Edney Harris	1901-1926
Elam M. Query	1867-1888	Abner D. Wilson	1901-1906
David Henry White	1867-1874	W. Albert Alexander	1908-1911
Matthias L. Harris	1872-1878	R. Arthur Alexander	?-1951
LeRoy McKee Morrison	1874-1903	C. Samuel McCurdy	?-1934
Robert L. Query	1875-1877	Frank W. Pharr	1925-1934
Joseph R. White	1875-1877	Mack D. Reid	1925-1944
Robert Benton White	1875-1886	Daniel Alexander	1927-1937
J. Lafayette Stafford	1877-?	Floyd M. Parrish	1927-
John M. W. White	1877-1878	Mack C. Howie	1933-
Robert A. Gourley	1879-?	John W. Russell	1933-
Alexander Newton Harris	1879-1889	John C. Sossamon	1933-
John A. Barnhardt	1882-1889	William Kemp Alexander	1934-
Julius B. Morrison	1885-?	Charles M. Miller	1934-
James M. Harris	1889-1895	Clarence F. Blume	1942-1949
John Harvey Spears	1889-1918	Clegg M. McCachren	1942-1949
William E. Harris	1890-1900	Eugene P. Morrison	1942-1949
E. E. Gribble	1891-1899	William W. Carriker	1947-
William N. Spears	1891-1926	James Ray Flowers	1947-
		John Scott Pharr	1947-
		Foy B. Parrish	1949-
		James R. Morrison	1949-

D. SUNDAY SCHOOL SUPERINTENDENTS

Joseph Flinn		J. Dwight Morrison	?-1880
Samuel Morrison	1832-?	Abram C. Alexander	
John M. Black		and	1880-1881
		John R. Wilson	

CONGREGATION ON ROCKY RIVER

D. SUNDAY SCHOOL SUPERINTENDENTS—*Continued*

Abram C. Alexander		Samuel Black	1912-1941
and	1881-1883	William Chenault	
Augustine Osborne		Spence	1941-1951
Abram C. Alexander	1883-1887	Wilton A.	
Elam Columbus Davis	1887-1900	McCachren	1951-
Alexander N. Harris	1900-1912		

E. PRESIDENTS OF THE WOMEN OF THE CHURCH
AND PRECEDING ORGANIZATIONS

The following are known to have served in this capacity:

Mrs. D. A. (Agnes) Penick	Mrs. Frank Teeter
Mrs. S. A. Grier	Mrs. W. M. Morrison
Rev. Jno. G. Anderson	Mrs. W. M. Linker
Rev. R. V. Lancaster	Mrs. Eugene Morrison
Mrs. W. C. Taylor	Mrs. Hoyte McCachren
Mrs. J. C. Black	Mrs. John Russell
Mrs. Harvey Spears	Mrs. George Wilcox
Mrs. T. H. Spence	Mrs. Ray Flowers
Mrs. Edward Erwin	Mrs. W. M. White
Mrs. F. W. Pharr	Mrs. Wilton A. McCachren
Mrs. R. A. Sappenfield	

F. MINISTERS FROM ROCKY RIVER

<i>Name</i>	<i>Born</i>	<i>Ordained</i>	<i>Died</i>
Edgar F. Alexander	1866	1892	1895
John A. Carriker	1892	1919	
Robert Davis	1818	1845	1871
Thomas E. Davis	1809	1845	1883
John M. Erwin	1789	?	1840
William Flinn	1818	1845	1894
Joseph M. Harris	1870	1899	
James Morrison	1795	1817	1870
James E. Morrison	1805	1834	1892
Richard C. Morrison	1862	1893	1930
Robert H. Morrison	1798	1821	1889
William N. Morrison	1810	1837	1885

F. MINISTERS FROM ROCKY RIVER—*Continued*

Daniel A. Penick, Jr.	1834	1858	1922
Peter T. Penick	1826	1850	1886
Henry N. Pharr	1799	1825	1862
Walter S. Pharr	1790	1820	1866
Walter W. Pharr	1813	1844	1886
William W. Pharr	1832	1858	1912
George H. Ricks	1911	1939	
Thomas H. Spence, Jr.	1899	1924	
A. Walker White	1850	1883	1935
Alexander E. Wilson	1803	1834	1841
John M. Wilson, Jr.	1808	1837	1881

G. PATRIOTS AND SOLDIERS OF THE
REVOLUTIONARY PERIOD

Rev. Hezekiah James Balch, pastor of Rocky River and Poplar Tent churches, prayed openly for the safety of the "Black Boys" while they were in hiding.

William S. Alexander	Robert Carothers. "Black Boy."
Thomas Allen	Benjamin Cochran. "Black Boy."
Robert Anderson	John Cochran
James Andrew	Robert Cochran
William Andrew	William Cochran
John Bigger (Constable)	John Davis
Robert Bigger	Robert Davis. "Black Boy."
John Black	Thomas Davis
James Bradshaw	William Davis
John Bradshaw	John Dickson
Robert Bradshaw	Charles Dorton
James Burns	William Dorton
Charles Caldwell (Constable)	William Driskill
David Caldwell, Capt.	Alexander Ferguson
John Caldwell	Thomas Ferguson
Robert Caldwell	Thomas Gourley
Andrew Campbell	James Harris, Capt.
Charles Campbell	Robert Harris, Capt.
William Campbell	Robert Harris, Col., of Reedy Creek
John Carothers	

CONGREGATION ON ROCKY RIVER

G. PATRIOTS AND SOLDIERS OF THE
 REVOLUTIONARY PERIOD—*Continued*

Robert Harris, Col., of Rocky River	William Morrison (Miller)
Samuel Harris, Major	John Neely
Thomas Harris, Sheriff	David Newell
William Harris	Francis Newell
Joshua Headley. "Black Boy."	John Newell
Samuel Houie	William Newell
Thomas Irwin	Walter Pharr
Nathaniel Johnston	William Pickens
Alexander Kimmons	James Plunkett
Hugh Kimmons	James Plunkett, Jr.
Valentine Kirkpatrick	Alexander Porter
John McAnulty, Capt.	David Purvians
James McClellan, Jr.	James Purvians
James McClellan, Sgt.	Alexander Query
Hugh McEachern	Joseph Rogers
James McEachern	Seth Rogers
Robert McEachern	Francis Ross, Lt.
Thomas McFadden, Capt.	Hugh Ross
Charles McGinnis, Colonel in Pa.	James Ross
Benjamin McGraw	John Ross
James McGraw	William Ross
Joseph McGraw	David Russell
David McKinley	James Russell, Sgt.
Allen McLain	John Russell
Alexander McLarty	Robert Russell
Alexander McLarty, Jr.	Robert Russell, Jr.
Archibald McLarty	Alexander Scott
Thomas McLure	James Scott, Capt.
Robert McMurray	John Scott
James Martin	William Scott
Griffith Morris	Evan Shelby
Duncan Morrison	Moses Shelby
James Morrison	Thomas Shelby
John Morrison, d. 1777.	John Simons
John Morrison, to Tenn.	Hugh Smith
Robert Morrison	Francis Snell
William Morrison (Big)	William Spears
	George Stafford

G. PATRIOTS AND SOLDIERS OF THE
REVOLUTIONARY PERIOD—*Continued*

James Stafford	James White
James Stafford, Jr.	James White, Major. "Black Boy."
John Stafford	John White, son of James.
James Tagert	"Black Boy."
David Taylor	John White, son of Thomas
William Townsend	Joseph White
William Voyles	Robert White
William Waddington	Samuel White
Andrew Walker	Thomas White
Aaron Wallace	William White, son of James.
Thomas Watson	"Black Boy."
Joseph Welch	William White, son of William.
Andrew White	"Black Boy."
Archibald White	Moses Wiley
Archibald White, Jr.	Oliver Wiley, Capt.
David White	

H. CONFEDERATE CASUALTIES

<i>Name</i>	<i>Died</i>	<i>Age</i>	<i>Place of Death</i>
Dion E. Alexander	July 3, 1863	20	Gettysburg
Elam N. Alexander *	1864	37	Rock Island, Ill.
John Milton Alexander	July 5, 1862	35	Richmond
Wm. Horace Alexander	July 9, 1862		Richmond
George W. H. Andrew *	Oct. 14, 1863	30	Bristoe Station
Robert McK. W. Bigger	July 25, 1863	30	
James A. Black	July 4, 1862	33	
John Lee Black	June 10, 1863	28	Virginia
Robert M. Caldwell *	May 3, 1863	26	Chancellorsville
Thomas M. Erwin	July 3, 1863		Gettysburg
Edwin M. Harris *	July 24, 1863	26	Petersburg
Milas E. Harris *	Aug. 26, 1864	24	Spottsylvania
William C. Harris *	May 3, 1863	31	Petersburg
William Johnston *	May 4, 1863	28	Fredericksburg
McAmy W. Kirkpatrick	Aug. 16, 1864	26	Ox Hill
Joseph R. McAnulty	June 27, 1862	29	Cold Harbor
Albert B. McClellan *	July 8, 1862	23	Richmond
John S. McCommon	1862		Hospital
Cicero Hector McEachern	July 28, 1864	36	

CONGREGATION ON ROCKY RIVER

H. CONFEDERATE CASUALTIES—*Continued*

<i>Name</i>	<i>Died</i>	<i>Age</i>	<i>Place of Death</i>
Z. Monroe McEachern		22	Chancellorsville
J. M. W. McKindley	July 10, 1862	32	
James Alexander McLarty	Sept. 3, 1862	32	
Joseph G. Martin	Oct. 3, 1864		
Adolphus Mehaffey *	May 6, 1864	33	Wilderness
Joseph Mc. Miller	July 9, 1863		Gettysburg
John McKemie Morrison *	May 3, 1864	17	Richmond
Quincy C. Morrison *	Aug. 7, 1863	35	
Thomas H. Neely *	Feb. 9, 1863	29	Richmond
Cicero H. Pharr	Feb. 1865	36	Federal prison
John Calhoun Pharr	Apr. 7, 1865	30	Richmond
John E. S. Pharr	Sept. 11, 1863		Fredericksburg
John Milton Pharr	Sept. 2, 1862	33	Fairfax C. H.
Rolin Watkins Pharr *	May 12, 1862	18	
Wm. Roland Pharr *	Nov. 28, 1863	25	Hospital
James Penick Query *	Oct. 26, 1863	25	Salisbury
John N. Query	Sept. 17, 1862	25	Sharpsburg
Robert Sidney Query	Feb. 1865	44	Hilton Head, S. C.
McKemie Wilson Russell	Sept. 17, 1862	34	Sharpsburg
Eli Jefferson Smith	Sept. 1, 1863	24	Ox Hill
Hugh J. Smith	Nov. 10, 1863	29	
Isaac N. Smith	March 1863	22	Camp
Wm. White Smith	May 3, 1863	27	Chancellorsville
Calvin A. Snell	Oct. 18, 1862	30	
Cyrus A. D. Snell *	Nov. 10, 1862	28	
Josiah W. Spears			Richmond
Winslow F. Spears	Apr. 8, 1862	23	
Erastus S. Stancil	Dec. 13, 1862	25	Fredericksburg
Wm. Lindley Stancil	March 1863	23	Lynchburg
James H. Walker *	July 1, 1863	32	Gettysburg
James Hall Walker *	Apr. 7, 1862	36	
Joe Calvin Welch	Aug. 2, 1862	33	
Alexander R. White	July 26, 1864	26	Richmond
Daniel C. White *	Jan. 2, 1862	25	Camp
Francis M. White	Apr. 3, 1862	26	Camp
Franklin Orr White	July 1863	27	Gettysburg
James E. White	June 1864		Spottsylvania

H. CONFEDERATE CASUALTIES—*Continued*

<i>Name</i>	<i>Died</i>	<i>Age</i>	<i>Place of Death</i>
James Milton White	July 28, 1864	20	Reams' Station
John Wilson White	June 3, 1863	24	Petersburg
Marshall Lindley White	June 29, 1862	21	Willis' Chapel
Phillip P. White	1862	20	Camp
Richard Jay White	May 12, 1864	24	Spottsylvania
Thomas Hall White *	Feb. 9, 1863	29	Richmond
Washington B. White	June 27, 1862	36	Gaines' Mill
William Shaw White	Sept. 30, 1864	25	Near Petersburg
Wm. Robinson White	July 1863	29	Gettysburg

* Marker in Rocky River cemetery.

I. QUARTERS OF THE CONGREGATION

The Quarters, or districts into which the Congregation was divided for purposes of administration and supervision, were set off during the pastorate of Hezekiah James Balch.

The First or, as afterward called, Smith Quarter had as its original elder James Morrison. Others who, with their families, resided in this quarter were William Andrew, John Caldwell, Andrew Davis, Alexander Kimmons, Charles, David, and John McKinley, James W. Morgan, John and Robert Morrison, Walter Smiley Pharr, Hugh and William Pickens, Joseph, Moses, and Seth Rogers, Francis, James, John, and William Ross, Moses and Thomas Shelby, Hugh Smith, James Snell, William Spears, Arthur and James Stafford, Samuel Stewart, Thomas and William Watson, Moses Wiley; and later, J. C. Barnhardt, Levi Parks, D. A. Penick, and Allison F. Woods.

The Second, or Church Quarter, was under the care of Col. Robert Harris of Reedy Creek. Here were found the families of Andrew, Charles, and Thomas Campbell, Robert and Thomas Davis, James and Thomas Harris, Alexander Huie, William Johnston, Robert, Valentine, and William Kirkpatrick, Isaac, John, and Joseph McClellan, Hector, John, and Peter R. McEachern, Thomas McFadden, James McKinley, Francis, James, Laird, and Robert McMurray, John Neely, Walter Pharr, James Porter, and James White. Later came the Archibald family, James, John, and Robert Carothers, Washington Harris, James L. Morrison, S. E. W. Pharr, John Phifer, and Nathan Phillips.

The Third, known as Black's Quarter, was first under the super-

CONGREGATION ON ROCKY RIVER

vision of Francis Newell. In this territory lived John and Joseph Bigger, John and Melancthon Black, James and John Bradshaw, Charles Dorton, Thomas Erwin, Robert and Thomas Gourley, John Hartwick, William Hudson, William McAnulty, Archibald McCurdy, the McEacherns, David McKinley, David Miller, James Plunkett, James Purvians, James S. Russell, Chas. E. Sehorn, John and Martin Sossamon, George Teeter, Aaron Wallace, James Walker, and Archibald, John, Samuel, and Thomas White.

The Fourth was known as the Query Quarter. Its first elder was David Caldwell. Families within its borders were those of the Cochrans—John, Robert, and William, John Gingles, Robert Harris of Rocky River and Robert Harris, Jr., along with William Harris, David Long, Charles C. McGinnis, Samuel Pharr, Alexander Query, and James Wilson, together with others living beyond what is now Harrisburg.

The Fifth was eventually to be known as the Factory Quarter, and its elder was William Scott. In this quarter resided William S. Alexander, William H. Archibald, James Ashmore, Hezekiah James Balch, James Burns, John Dickson, Alexander Ferguson, Joshua Headley, Peter and Samuel Huie, Charles McCommon, Griffith Morris, Benjamin, Joseph, and Samuel Patton, John Phifer, John Rodgers, David and James and Robert Russell, Alexander and John Scott, James Tagert, Lewis Townsend, Andrew Walker, and William White.

As the Congregation grew, another quarter, presided over by James Bradshaw, Sr., was formed by a division of Number Five; but this was discontinued in 1820.

When Rocky River was first established it served a wide radius but as other churches were organized—Sugar Creek, Poplar Tent, and Clear Creek (Philadelphia)—the lines were shortened; and it was after this that the quarters were instituted.

With the passing of time, there were changes in the family names whereby the different quarters were designated.

J. EARLY GRAVEYARDS

There are a number of graveyards with legible markers still standing in which early members of Rocky River were buried. The larger of these are the old burying ground across the Concord Road from the present church building, Spears Graveyard, about one and one-

half miles to the Southeast, and the cemetery to the rear of the church. In addition, some of the men and women associated with Rocky River in the years gone by were laid to rest in the Pharr and Stafford burying grounds, at Rocky Ridge, at Zion Church, and in the Memorial Garden in Concord, as well as other spots not listed above.

In the case of the two oldest graveyards with markers bearing inscriptions, the old Rocky River and Spears, names appearing upon the stones are indicated, together with the substance of the vital data relating to the persons concerned. Abbreviations employed in this connection are obvious: d. for died, a. for age (at time of death), and dau. for daughter.

Old Rocky River

Sarah Alexander, wife of Wm. S. A., d. Nov. 27, 1799; William S. Alexander d. Oct. 26, 1826, a. 75; Elizabeth Alexander (Black), wife of W. S. B., d. Nov. 29, 1796; James Burns d. Nov. 14, 1817, a. 49; Penelope Burns d. Dec. 28, 1830, a. 59; Penelope C. Burns d. Dec. 28, 1839, a. 17; Samuel Burns d. June 9, 1799, a. 10 months; Andrew Campbell d. Oct. 14, 1796, a. 41; Margrat Carother, wife of Robert C., d. Aug. 12, 1794, a. 40;

Walter Fair d. Dec. 22, 1799, a. 59; Zeno Kirkpatrick d. Dec. 10, ?, a. 2; James M. McKinley, Oct. 19, 1783—Jan. 5, 1810; Rebecca McKinley, wife of J. M. McK., Nov. 5, 1781—Sept. 20, 1825; Thomas McLellan d. Nov. 29, 1807, a. 25; (See final paragraph below); M. W. A. 58 1804; M. S. W. A. 97 1799; Abigail Morrison d. Oct. 6, 1825, a. 65; Catherine Morrison, Sept. 12, 1789—Oct. 19, 1792; Three infants of William and Abigail Morrison; William Morrison d. Nov. 10, 1821, a. 65;

David Russell d. Jan. 29, 1831, a. 66; Elizabeth Russell d. March 6, 1837, a. 60; James Russell, Sr., 1733—Feb. 21, 1799; Jane Russell d. July 29, 1823, a. 82; Mary Russell, wife of Robert R., d. Jan. 13, 1847; Robert Russell, Jr., Oct. 3, 1772—Jan. 20, 1791; William Russell, Sept. 19, 1772—Feb. 13, 1799; James Scott, Revolutionary soldier, Dec. 3, 1753—May 24, 1817; Margaret Scott, wife of John S., d. Nov. 1801, a. 31;

Agnes White, Aug. 20, 1784—Mar. 7, 1807; Archie White; Elam S. White d. Oct. 18, 1838, a. 30; Elizabeth White, July 11, 1791—Nov. 17, 1793; Elizabeth M. White d. Mar. 26, 1845; Frances White,

CONGREGATION ON ROCKY RIVER

wife of Joseph W., d. Sept. 7, 1823, a. 58; Jane White, wife of William W., Sr., d. May 18, 1837, a. 83; Jane White d. May 23, 1844, a. 63; Jean White, dau. of William W., March 19, 1789—Jan. 9, 1805; John R. White d. July 12, 1822, a. 27; Joseph White d. Oct. 6, 1842, a. 80; Margaret White, wife of Thomas W., ? 17, 1778—July 18, 1809; Robert White d. Feb. 23, 1810, a. 33; Sarah White, dau. of William W., Oct. 13, 1786—Oct. 10, 1807; Sarah White d. Oct. 25, 1810, a. 6; William White, Sr., Mar. 12, 1751—July 10, 1794; William White, Jr., son of Wm. W., June 13, 1775—Oct. 18, 1799.

A stone, on which it is impossible to decipher the name, supplies the following facts regarding its subject: 1750—Dec. 3, 1832.

The Historical Records Survey (1939) also lists the following: Martha McMurray d. Dec. 11, 1798, a. 15; R. E. McMurray d. May 4, 1798, a. 14; Sat. M. McMurray d. May 24, 1800, a. 25.

Spears

Barbara Andrew d. July 1, 1800; William Andrew, Aug. 13, 1758—Mar. 13, 1806; Agnes Archibald, wife of W. H. A., Jan. 29, 1794—Oct. 1, 1886; Bost Infant, son of J. M. & A. M. H. Bost, b. & d. June 20, 1856; James Bradshaw, d. Feb. 19, 1809, a. 67; Robert Caldwell d. Nov. 6, 1832, a. 75; Ann Cochran, wife of Robert C., d. Oct. 10, 1889, a. 63; Cyrus H. Cochran d. Sept. 21, 1838, a. 21; Elam W. Cochran, son of Robert & Ann C., d. Feb. 12, 1813, a. 14; Elizabeth Cochran d. Mar. 23, 1818, a. 73; Malinda Cochran, wife of Robert B. C., d. Jan. 31, 1846, a. 54; Martha Cochran, dau. of Robert & Ann C., d. Dec. 23, 1818, a. 20; Robert Cochran, June 21, 1764—July 28, 1837, married Ann C., Mar. 7, 1797; Robert Cochran d. April 28, 1822; Robert Brice Cochran d. Nov. 2, 1824, a. 31; William Cochran, Sr. d. Oct. 2, 1829, a. 77;

Amelia Davis, wife of Thomas D., Jan. 3, 1782—July 2, 1853; Samuel Davis d. May 13, 1822, a. 38; Thomas Davis, d. Aug. 7, 1819, a. 42; David Dorton d. Feb. 9, 1847, a. 70; John Gingles, May 15, 1769—July 28, 1831; Rachel Gingles, Apr. 18, 1772—Oct. 30, 1825; H. D. Grigles, Apr. 13, 1836—Aug. 8, 1837; W. H. H. Grigles b. July 18, 1841, a. 8 months; Margaret Harris, wife of Robert H., d. May 27, 1811, a. 37; Martha Harris, wife of Samuel H., d. Aug. 2, 1797, a. 29; Martha Harris, wife of William H., d. Jan. 25, 1818, a. 44;

Elizabeth Kimmons d. Oct. 15, 1850, a. 70; Margaret Kimmons

d. Nov. 22, 1852, a. 65; James M. King d. April 3, 1845, a. 19; Matilda King, wife of Richard K., d. Feb. 22, 1844, a. 44; Richard King, Jan. 5, 1795—May 7, 1854; Margaret Kirkpatrick, wife of Robert K., d. July 7, 1822, a. 31 and Milus C. Kirkpatrick, son of Robert K., d. July 7, 1822, a. 5 months (both on one stone); Capt. Archibald McCurdy, Revolutionary soldier, d. Nov. 10, 1843, a. 92; Archibald McCurdy, Jr., son of Capt. Archibald McC.; Sophia McCurdy, dau. of Capt. Archibald McC.;

Enoch Morgan, son of J. W. & T. H. M., d. Sept. 15, 1849, a. 17; Jane C. Morgan, dau. of J. W. & T. H. M., d. Sept. 3, 1840, a. 10; John W. Morgan, d. Aug. 14, 1845, a. 46; Sarah H. Morgan, dau. of J. W. & T. H. M., d. July 18, 1843, a. 5; T. H. Morgan, wife of J. W. M., 1803—July 2, 1857; Thomas R. Morgan d. June 9, 1845, a. 20;

Capt. James Morrison d. Oct. 30, 1804, a. 78; James Morrison d. Sept. 16, 1824, a. 47; James Morrison d. Sept. 4, 1846, a. 78; Jennet Morrison d. Feb. 4, 1810, a. 75; John Morrison (no dates); John Morrison, Jan. 2, 1768—Mar. 13, 1846; Lura Morrison, wife of Samuel M., d. Dec. 14, 1810, a. 26; Margaret Morrison, wife of James M., d. Sept. 6, 1844, a. 67; Margret Morrison, wife of James M., d. Nov. 24, 1817, a. 47; Mary Morrison d. Sept. 13, 1821, a. 45; Mary Morrison, wife of James M., a. 58; Robert Morrison d. Aug. 10, 1810, a. 82; Sarah Morrison d. Oct. 6, 1816, a. 77; Sarah Morrison, wife of Samuel M., d. Dec. 14, 1810, a. 26; Thomas Morrison, d. July 17, 1815, a. 31; E. Pickens (1827 only date given); Isaac Ross, Grandfr., Mar. 1, 1708—Feb. 13, 1760; M. Ross, wife of Isaac R., June 30, 1722—May 20, 1766; Robert Russell, Mar. 28, 1790—June 21, 1838; George Simons d. 1829, a. 27; Margaret Simons, wife of Thomas S., d. 1826, a. 67; Thomas Simons d. 1806, a. 51; William Spears (Monument with U. S. seal) d. Mar. 2, 1803, a. 72; Mary Wilie, wife of Oliver Wilie, d. Aug. 21, 1822, a. 78; Mary Wiley, wife of Moses Wiley, d. June 7, 1818; Oliver Wiley d. Dec. 1802, a. 61.

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Years	Pastors	Elders	Deacons	Added on Examination	Added on Certificate	Colored Communicants	Total Communicants	Adult Baptisms	Infant Baptisms	Sunday School Enrollment	Renewal Contributions	Pastor's Salary	Current Expenses	Other Contributions
1836	Daniel Penick, P. E.			18	1		400	6	36		390			8
1837	" " "			38	3		475	13	51		303			10
1838	Daniel Penick, P.			24	4		529	10	59		274			15
1839	" " "			28	—		535	11	39		292			8
1840	" " "			25	2		545	8	38		248			11
1841	" " "			12	2		552	5	39		172			8
1842	" " "			10	4		505	1	50		266			7
1843	" " "			12	1		497	1	33		288			8
1844	" " "			23	3		495	1	31		232			8
1845	" " "			8	2		483	2	19		108			7
1846	" " "			30	3		471	7	42		132			—
1847	" " "			21	5	125	476	7	21		107			7
1848	" " "			11	4	127	478	2	24		117			8
1849	" " "			7	10	130	485	1	39		120			8
1850	" " "			100	2	194	576	13	29		101			7
1851	" " "			19	2	151	587	6	36		195		594	46
1852	" " "			5	3	149	577	—	39		128		800	31
1853	" " "			8	1	148	571	3	31		275		554	49
1854	" " "			95	2	180	649	28	28		988		730	84
1855	" " "			27	—	195	646	11	35		228		850	17
1856	" " "			15	3	202	650	4	43		191		770	552
1857	" " "			25	2	143	573	6	32		326		758	128
1858	" " "			14	4	150	568	5	32		296		890	20
1859	" " "			17	3	156	575	3	39		494		826	79
1860	" " "			37	6	176	616	12	46		—		1359	35
1861	" " "			18	5	170	601	4	35		635		5711	65
1862	" " "			11	4	174	602	2	56		331		637	120
1863	" " "			4	4	177	599	—	37		491		2096	304
1864	" " "			14	9	176	523	3	35		926		1590	471
1865	" " "			19	1	180	529	5	36		1261		—	—
1866	" " "			25	4		383	6	44		154		1128	30
1867	" " "			47	5		332	2	16		167		856	60
1868	" " "			—	—		316	—	1	100	183		732	60
1869	" " "			3	5		311	—	19	160	291		962	30

K. STATISTICAL REPORTS, 1836-1953—Continued

Years	Pastors	Elders	Deacons	Added on Examination	Added on Certificate	Colored Communicants	Total Communicants	Adult Baptisms	Infant Baptisms	Sunday School Enrollment	Benevolent Contributions	Pastor's Salary	Current Expenses	Other Contributions
1870	V.			2	9		307	—	16	100	199		1062	280
1871	J. B. Mack, P. E.			4	1		290	—	16	80	294	250	—	55
1872	J. B. Mack, P.			67	14		350	5	18	170	472	1169	800	100
1873	" " " "			14	4		352	3	13	175	601	1374	1338	—
1874	" " " "			27	9		366	3	23	175	589	900	489	—
1875	" " " "	10	6	55	6		394	17	23	175	362	1400	1038	170
1876	V.	10	8	9	6		394	—	22	175	344	1350	186	44
1877	J. M. Wharey, P. E.	9	6	6	—		343	—	17	170	132	590	400	—
1878	J. M. Wharey, P.	9	8	8	4		351	1	9	175	178	1011	29	72
1879	" " " "	10	6	2	3		330	—	13	75	120	950	104	123
1880	" " " "	10	6	—	1		300	—	20	160	127	1117	50	56
1881	" " " "	9	8	7	1		300	1	13	125	421	959	—	56
1882	" " " "	10	7	7	2		290	1	24	100	89	876	49	70
1883	" " " "	10	8	8	2		265	1	16	115	248	1165	106	100
1884	" " " "	10	8	24	12		300	4	32	371	251	984	91	30
1885	" " " "	8	8	13	9		300	1	10	428	348	1221	76	313
1886	" " " "	9	8	6	9		297	—	21	348	265	865	203	36
1887	V.	10	7	13	3		275	2	22	160	103	619	218	—
1888	J. G. Anderson, P.	10	7	20	7		285	2	20	256	117	210	287	30
1889	" " " "	9	7	31	10		313	1	15	305	413	1000	471	91
1890	" " " "	10	5	7	14		305	2	18	372	438	933	108	62
1891	" " " "	10	5	30	10		335	2	18	266	707	1033	87	151
1892	" " " "	10	7	8	4		332	3	23	244	505	908	128	84
1893	V.	9	6	5	5		326	—	15	222	429	1089	130	75
1894	R. V. Lancaster, P. E.	9	6	7	5		326	—	15	169	304	444	44	58
1895	R. V. Lancaster, P.	9	7	52	8		366	12	11	236	492	650	70	32
1896	" " " "	8	7	—	5		358	—	14	292	402	635	95	35
1897	C. Miller, P. E.	8	7	—	7		350	—	12	246	374	555	144	19
1898	C. Miller, P.	8	7	24	18		356	—	12	161	347	525	98	35
1899	" " " "	8	6	8	2		341	1	9	145	337	644	71	20
1900	S. S.	8	6	3	2		335	—	11	84	249	485	100	—
1901	P. E.	5	5	5	4		310	3	8	102	420	474	124	20
1902	R. J. Hunter, P.	7	7	12	3		230	—	5	165	360	600	20	141
1903	" " " "	7	7	9	4		240	—	7	109	341	548	91	25
1904	" " " "	8	7	22	4		200	—	14	106	419	535	102	20

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K. STATISTICAL REPORTS, 1836-1953—Continued

Years	Pastors	Elders	Deacons	Added on Examination	Added on Certificate	Colored Communicants	Total Communicants	Adult Baptisms	Infant Baptisms	Sunday School Enrollment	Benevolent Contributions	Pastor's Salary	Current Expenses	Other Contributions
1905	R. J. Hunter, P.	8	6	2	3		190	—	7		338	550	83	20
1906	" " " "	7	5	5	6		180	—	7	98	448	586	147	104
1907	" " " "	7	5	3	—		185	—	7	98	456	652	66	85
1908	" " " "	7	5	5	1		185	—	8	108	408	606	137	20
1909	J. Lapsley, P. E.	7	6	1	1		158	—	11	129	303	357	238	—
1910	J. Lapsley, P.	7	5	25	2		172	3	8	109	368		595	28
1911	" " " "	7	6	2	2		156	—	1	108	396		675	20
1912	" " " "	8	5	40	4		206	5	6	110	414	575	10	121
1913	" " " "	9	5	13	2		218	7	6	88	465	640	169	—
1914	" " " "	7	6	1	2		220	—	5	90	438	655	383	5
1915	" " " "	7	6	22	—		233	—	6	121	555	628	89	
1916	V.	6	6	12	2		200	—	6	113	468	575	113	20
1917	T. H. Spence, P.	6	6	1	1		200	—	2	114	552		250	20
1918	" " " "	6	6	5	9		205	1	7	144	765	700	333	
1919	" " " "	7	5	4	3		205	1	6	120	951	900	204	—
1920	" " " "	5	5	4	10		210	1	3	100	2495	1015	189	—
1921	" " " "	7	5	3	14		210	—	4	120	2803	1000	396	—
1922	" " " "	6	5	16	7		210	5	5	—	2456	1000	220	180
1923	" " " "	8	6	—	—		200	—	3	144	1556	1000	735	70
1924	" " " "	8	6	6	7		200	1	4	146	1227	1000	438	—
1925	" " " "	8	8	8	—		200	1	3	140	1454	1000	110	—
1926	" " " "	8	7	7	6		200	—	2	160	1130	1000	219	—
1927	" " " "	8	5	10	1		200	1	5	176	1211	1000	288	—
1928	" " " "	8	6	3	—		200	—	—	176	936	1000	332	425
1929	" " " "	8	6	5	6		200	—	3	176	890	1000	506	157
1930	" " " "	8	6	7	4		200	—	—	162	1043	1000	288	—
1931	V.	8	6	7	1		206	—	2	162	558	1000	217	—
1932	John Ricks, P. E.	8	6	2	1		200	—	—	150	335	415	576	7
1933	John Ricks, P.	9	9	22	12		238	8	14	175	202	630	110	—
1934	" " " "	8	9	24	3		260	12	8	202	334	1000	377	—
1935	" " " "	9	8	5	10		270	3	—	253	433	1000	296	295
1936	" " " "	9	8	7	3		263	5	1	252	577	1000	480	159
1937	" " " "	10	8	10	2		274	1	5	234	542	1000	420	1450
1938	" " " "	10	8	9	10		278	2	5	239	670	1000	496	73
1939	" " " "	8	8	20	6		294	11	1	223	731	1000	395	332

K. STATISTICAL REPORTS, 1836-1953—Continued

Years	Pastors	Elders	Deacons	Added on Examination	Added on Certificate	Colored Communicants	Total Communicants	Adult Baptisms	Infant Baptisms	Sunday School Enrollment	Benevolent Contributions	Pastor's Salary	Current Expenses	Other Contributions
1940	John Ricks, P.	9	8	1	9		296	—	—	233	638	1200	493	1093
1941	V.	9	8	6	4		296	4	6	220	430	1000	599	62
1942	G. M. Wilcox, P.	9	8	6	10		300	—	3	203	450	1205	1135	232
1943	" " " "	9	11	9	2		299	4	2	156	782	1500	598	304
1944	" " " "	9	11	2	4		299	2	4	175	800	1500	875	772
1945	" " " "	9	10	6	—		301	2	3	175	827	1500	946	240
1946	" " " "	9	10	1	9		303	1	8	175	1159	1800	874	2100
1947	" " " "	9	13	3	11		305	2	5	175	1518	1925	2122	6223
1948	" " " "	11	13	2	5		303	1	2	175	2341	2544	2547	3368
1949	" " " "	14	12	7	4		300	5	4	235	2104	2700	2568	2553
1950	" " " "	14	12	6	5		306	—	7	220	2282	2700	4893	5532
1951	" " " "	14	12	7	9		314	5	4	254	2063	2700	4045	286
1952	" " " "	14	11	6	5		290	2	7	250	2887	3000	4362	4549
1953	" " " "	13	11	4	6		295	—	5	220	3033	3300	4510	—

L. MARRIAGE RECORDS, 1822-1870

To Joshua Harris, "Maker of coffins in the Rocky River Settlement," we are indebted for a three-fold record which embraces:

1. Baptisms from September 23, 1827 through April 29, 1859;
2. Deaths occurring from January 25, 1817 until September 12, 1859, the final entry, necessarily in another hand, representing the decease of the Recorder himself;
3. Marriages taking place from February 19, 1822 and closing about July, 1859, the first noted being one of the several weddings of Joshua Harris.

For this period, the Harris records form the basis of the following entries.

During the years of his pastorate, Daniel Penick preserved a catalogue of those who were united in marriage under the general auspices of the Church, the greater part of the ceremonies being performed by Mr. Penick. These are found in the First Volume of the Minutes of the Rocky River Session. When a marriage so recorded does not appear in the Harris list, it has been entered in the proper chronological sequence below and marked (DAP). Note is

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also made of certain instances in which the Penick data vary from, or supplement, those of Joshua Harris. Notations of these differences, or additions, are enclosed in parentheses, and prefaced by the initials DAP.

A careful examination reveals that a number of the weddings listed by Mr. Harris were those of parties not formally connected with Rocky River Church. Comparisons also indicate that he sometimes assigned an event to that date on which he had tardily learned of its occurrence. The spellings are those of the original Compiler and of the Church records. It is judged that many descended from these unions will find interest in their recording by contemporaries.

In the absence of other indications, weddings not dated took place at the same time as those preceding in the list. Uncertain dates are marked by ?

Marriages

1822

Feb. 19 Joshua Harris to Elizabeth Harris

1826

July 13 Walter F. Pharr to Jane Stafford

Aug. 3 Robert Bigar to Martha Robinson

Sept. 28 Ewd. Harris to Margert Harris

1828

March 4 John Gingles, Sen. to Emelia Davis

John Gingles, Jr. to Dorcas McGinnis

April 19 Solomon Harris to Jane Phillips

July 25 Joseph Mehaffey to Isabella Harris

Sept. 17 John C. Cochran to Polly Davis—Cochran 18—Polly
26

Dec. 11 Henderson Rodgers to Sarah Pharr

18 Walter F. Pharr to Sarah Morrison

1829

Jan. 29 Jeremiah Stegall to Clemmingtine Morrison

John McLarty to Cracida McLellen

March 5 Franklin Stafford to Mary Pharr

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1830

- Feb. 18 Wm. Bever to Matilda Pharr
 March 4 Dr. James Gilmore to Sarah Harris
 May 13 George M. Harris to Sarah Shaver
 June 11 Hampton Pharr to Catherine Morrison
 July 13 Lot Hamilton to Polly Davis
 27 Davis Dixon to Polly McLane
 McCamy Alexander to Margeret Bowls
 Aug. 24 Richard Martin to Elizabeth Littleton
 Sept. 9 E. H. Davis to Linny Gingles
 14 R. C. Cochran to Statira McKinley
 Dec. 7 J. M. Morrison to Polly Johnston
 9 Winslow Alexander to Margert Alexander
 25 Josiah Harris to Margert Purvians

1831

- Jan. 20 Henry Pharr to Polly Davis
 27 William Davis to Margert Parks
 Feb. 24 James Caldwell to Polly Dixon
 March 3 Sandy McKinley to Ann Hope
 Jo. McCombs to Prudy Johnston
 17 R. C. Harris to Polly Alexander
 April 28 John McEchran to Jane Pharr
 June 2 Jesse W. Harris to Addaline Alexander
 July 26 Nathaniel Harris to Mary Gilmore
 Oct. 6 Green Newel to Sarah McLellen
 13 Wm. McLellen to Burniece Black
 Nov. 1 Wm. Hays to Violet Harris
 3 Nat. Johnston to Polly Welch
 15 Wm. Nicolson to Catherine Pharr
 Dec. 1 James Cochran to Mary Cathey
 8 Robt. McLellen to Polly McEchran
 15 Mr. Walker to Cynthy Spears
 29 A. Smith to Sarah McLellen

1832

- Jan. 5 Eli Stafford to Eliza McCombs
 12 Hugh Bain to Ann Allen
 June 21 Dr. Maxwell to Margeret McLarty

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- Sept. 14 Hall Burns to Mary Groves
 20 S. A. Stewart to Elizabeth Cochran
 22 Dan Melchor to Elonor McUrdu
 Oct. 18 Alphrad Bost to Elizabeth Bradshaw
 Nov. 13 Elija Davis to Teressa Smith
 Wm. McLellen to Teressa McEchran

1833

- March 28 Wm. T. Alexander to Margert Harris
 July 18 Harvey Morrison to Margeret Cochran
 Dec. 26 Curtis Kirkpatrick to Elizabeth Alexander

1834

- Jan. 14 Mr. Chambers to Mary Wilson
 March 27 D. Bradshaw to Eliza Flinn
 Elias Huie to Polly Jackson
 May 20 Levi Parks to Tirza Davis
 Aug. 26 R. W. Harris to Mary Stafford
 Sept. 2 Sandy McKinley to E. Morrison
 Oct. 21 Hampton White to Peggy Query
 27 John Huei to Eliza McLellen
 C. H. Gingles to Mary Morrison
 Nov. 25 Go. McLure to Eliza Pharr
 Elias McLellen to Fanny Townzen
 Dec. 4 Isaac Wilson to Miss Wallace
 18 Wm. Caldwell to Eliza Query

1835

- Feb. 5 Rufis Reed to Polly Wilson
 10 Rev. John Irwin to Mrs. Neyle
 25 Dr. Gipson to Elizabeth Phifer
 March 26 Sandy Query to Miss Cannon
 May 7 Sam McKee to Cinthy Morrison
 June 9 John Wilson to Martha Parks
 Oct. 16 George Monteeth to Livina Garretson
 29 Joshua Harris to Sarah M. Mehaffey
 Nov. 6 Silas P. Stewart to Martha C. Lemmond (DAP)
 Dec. 7 Mr. Towle to Sarah Snell
 8 Richard R. Carson to Harriet Wilson

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- Dec. 10 Alexander W. Allen to Jane White (DAP)
 22 Aquinus White to Clarrissa White (DAP)

1836

- Feb. 2 John Query to Delina Alexander
 4 Stephen Ecock to Caroline Newel
 James Allen to Mary Richeson
 9 Wm. P. Harris to Martha Cochran
 17 James Alexander to Miss Allen
 23 Hovis McBaul to Amanda Moon (DAP)
 ? Joseph L. Black to Mary McCachren (DAP)
 25 Jo. McCombs to Martha Parks
 March 15 Zimri Johnston to Miss Keighlor
 24 James Morris to D. Walker
 Sept. 7 Harvey Davis to Mary Spear (DAP: 8; Elam H.
 Davis to May C. Spears)
 20 Robt. McLellan to Matilda Kimmons
 Nov. 23 J. M. Black to Elizabeth Johnston
 Dec. 22 Moses Alexander to Margaret Allen
 John Allen to Dorcas Cochran

1837

- Feb. 23 Dr. Hapholbt to Dorcas Foster
 March Thos. S. Martin to Dorcas E. Tucker (DAP)
 April ? John A. Davis to Margt. E. Spears (DAP)
 Oct. 26 David R. Kelough to Elizabeth Erwin (DAP)
 Dec. 28 Rev. Angus Johnston to Mary A. Spears (DAP)

1838

- Jan. 11 Cisro Alexander to Mary Cochran (DAP: A. C. Al-
 exander)
 P. Townzen to Mary Ross (DAP: H. P. Townsend)
 18 Sam Kimmons to Tirza Stafford (DAP: 20)
 Feb. 22 David Newel to Matilda Harris
 Sept. 5 Hope Cochran to Jane Harris
 27 Jim Andrives to Sarah Farr
 Oct. 11 John Gingles to Clementine Purvines (DAP: Purvi-
 ance)
 Dec. 6 Silas Collwell to Avaline Query (DAP: Caldwell)
 22 Wm. A. Sosaman to Sarah Dixon (DAP)

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1839

- Jan. 8 Josiah L. Phillips to Margt. Wilson (DAP)
 24 D. M. Taylor to H. C. Harris (DAP: 22)
 May 6 Joshua Teter to Margaret Callwell
 23 John Bost to Suphfira Brown
 24 Wm. Remes to Catherine Farr

1840

- Jan. 21 J. B. White to Ann M. Harris (DAP: 22)
 March 17 Jo. O. Pharr to Luesa Black
 24 Andrew Alexander to Miss Montooth
 April 14 Jo Cochran to Catherine Macnite
 June 11 Wm. T. Alexander to Mary Orr
 30 L. H. Harris to Harriet Alexander
 July 15 Robt. Mcibon to Jane Blunt
 28 J. C. Pharr to Poly Davis
 Aug. 4 Rev. W. S. Pharr to Miss Allison
 20 R. L. Archibald to Sarah Archibald (DAP: Sarah R. Bradshaw)
 Oct. 6 Joshua Harris to Susan White (DAP)
 29 D. Ingram to Martha Alexander
 Nov. 8 D. White to Caroline Walker
 Dec. 17 Alfred Brown to Margaret Bost (DAP)
 23 J. Porter to Mary Harris, sister of Mack Harris

1841

- Jan. 21 James L. Morrison to Elizabeth White (DAP)
 Feb. 2 Andrew Flinn to Sarah Means
 April 15 John F. Morrison to Elvira R. McLelland (DAP)
 July 27 Harvey Scott to Margeret Morrison
 Aug. 10 Robt. Strube to Eliza Huie
 Sept. 14 J. M. Black to Eliza Weddington
 John M. Morrison to Mary Davis (DAP)
 25 John Teeter to Sally Cook
 28 John L. Morrison to Margert Davis
 Oct. 5 Harvey Spears to Mary McLellen
 Nov. 9 Sam Harris to Catherine Watson
 16 Nat Johnston to Margert Welch
 19 Jas. Orr to Nancy Cochran
 Dec. 16 P. D. Furr to Elizabeth McEchran

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1842

- Jan. 6 George Alexander to Sarah Pharris
 Feb. 8 Harvey Taylor to Mary Purvians
 24 Horace Alexander to Marget White
 March 24 Wm. Underwood to Martha Newel
 April 12 Wm. Cartor to Mary Ann Taylor (DAP: 10)
 30 James White to Mary Hickingbeckim
 June 1 R. W. Allison to Ann Phifer (DAP: May 31)
 July 12 Rev. G. W. Gibbs to Ceny Morgan (DAP: Geo. M.
 Gibbs)
 Aug. 30 J. R. Weddington to Narcissa Black
 Sept. 1 N. Penigar to Tirza White
 E. P. Cochran to Mary McGinnis
 Dec. 29 Allen Boger to Hesse White

1843

- Jan. 2 Dr. Hapholdt to Sarah A. Williamson
 17 J. C. McLellen to Sarah Harris
 Feb. 2 R. Cravan to Elizabeth Pharr (DAP: Jan. 31:
 Geo. W. Craven; Farr)
 14 J. C. Sosserman to Sarah Burns
 16 Nat Alexander to Adaline Davis
 23 H. H. Pharr to Joanna Davis
 April 13 Loranizo Strube to Elizabeth White
 25 Jo Cochran to Martha Sample
 July ? Robert Knox to Margaret Bain (DAP)
 Aug. 21 Harvey McLellen to Margert Morrison
 Nov. 28 Robert Young to L. E. Phifer (DAP)

1844

- Jan. 25 Dr. Gilmore to Hetty Alexander
 Feb. 6 Dr. McLellen to Margert Purvians
 8 P. D. Furr to Elizabeth Harris (Josh)
 22 Wilson Blackwelder to S. H. Scott (DAP)
 March 7 Miles Lemmons to Mary Means
 8 Jesse Luallen to Linny McLellen
 May 16 Eli Stafford to Jane Cochran
 July 25 Wm. G. Newell to Cressida S. Black (DAP)

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CONGREGATION ON ROCKY RIVER

- July ? Joseph M. Black to R. McEachern (DAP)
 Dec. 17 Leird Query to Mary Scott (DAP: James L.)

1845

- Jan. 12 Henry Garmon to Martha White
 Feb. 6 Elisha Scott to Mary Kimmons
 March 20 Thos. White to Elizabeth Alexander (DAP: 13)
 April 4 Hampton Speir to E. Barnhardt (Earnhardt)
 June 12 A. F. Woods to Mary Gilliam
 July 17 Dr. R. W. Martin to Ceney McLellen (DAP: 16)
 29 Milton Hunter to Jane Wilson
 Aug. 12 Isaac Alexander to Carline Morrison
 Wm. Miller to Serena Morrison (DAP: David W.)
 Sept. 18 Wm. Rodgers to Martha Bell
 23 Wm. Morrison to Mary Newel (DAP: 18)
 Oct. 16 Saml. Kimmons to Dorcas Pharr (DAP)
 Nov. 4 R. H. Morrison to Mary Stewart
 25 Harvey Morrison to Martha Pharr
 L. C. Kirkpatrick to Burnies White
 Dec. 13 Robt. Query to Emely McGinnis
 Franklin Irwin to Minka McGinnis
 18 Cases Cochran to Margeret Galloway
 23 Henderson Davis to Mary Rodgers (DAP:
 Thomas H.)
 Chas. McGinnis to Lucreia Kirkpatrick

1846

- Jan. 8 McCamy A. Harris to M. I. Alexander (DAP)
 May 12 John Newel to Jane Swearingin
 July 28 Dr. Gilmore to Elizabeth Alexander
 Aug. 4 Wm. T. Alexander to Margery Cohan
 6 Jonathan Smith to Margert Caldwell
 11 A. J. York to Burnies Long
 C. N. White (shff) to Josephine Brown
 Dec. 3 Hugh C. Cochran to Jane Hunter
 8 Robt. S. Young to Miss Burton
 9 J. H. Wilson to Mary Phifer
 Batte Irwin to Mary Robinson
 15 Jefferson Hunter to Cracida Cochran

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- Dec. 17 R. L. Cochran to Martha McGinnis
 31 J. M. Alexander to Herriet Harris (DAP: D. Alexander)

1847

- Jan. 7 Saml. Caldwell to Mary Alexander
 21 W. Yates to C. McClellan (DAP)
 Feb. 23 George L. Phifer to Rose Penick
 April 28 Cisro Alexander to Mary White
 May 6 J. M. Query to Sarah Cochran
 11 John Frazor to Jane Davis
 25 Dr. Rankin to Elizabeth Alexander
 June 24 Ransom Winecoff to Hetty Bost
 July 3 John M. Morrison to Herriet Newel
 22 Lee Morris to Mary Parks
 Aug. 17 Leroy Morrison to Margeret Pharr (DAP:George L. to M. M.)
 Sept. 16 Orrison Hoggs to Mrs. Kirkpatrick
 Nov. 4 John McLarty to Miss Smith
 18 Rev. Walter Wellington Pharr to Miss Bain Alexander
 25 Lee Garretson to Burnies Hadley
 Dec. 2 Mr. Wolf to Mary Ann Davis
 Franklin Alexander to Miss Craige
 Agustis Pharr to Miss Handcock
 4 Sam Black to Lydda McEchran
 9 P. D. Furr to Elizabeth Davis

1848

- Jan. 28 Jas. C. Morrison to Jane White
 Feb. 1 Rev. Mr. Lafferty to Miss Chamberlane
 March 2 John Gingles to Elizabeth B. Harris
 8 Mr. Johnston to Susan Caldwell
 9 Saml. White to Martha Biggar
 16 John W. Davis to Martha Wolf
 30 W. T. McAnulty to Polly Stogner
 April 11 Stephen Wilson to Jane Flow
 May 4 Jas. McEchran to Miss Fisher
 July 4 J. Wilson to Mary Jane Allan

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CONGREGATION ON ROCKY RIVER

- July 6 John H. Bryen to Carcida B. Harris
 11 Milton Hunter to Martha Rodgers
 12 Martin L. Phifer to Miss Hoyl
 13 Robt. Caldwell to Mary Cochran
 Aug. 17 Isaac Snell to Jane Towle
 24 Williamson Wallace to Mary Morris
 26 Dr. M. M. Orr to Miss Fox
 ? Hon. D. M. Barringer to Miss Weathery
 Oct. 4 Isaac Harris to Mary Burns
 5 Thos. P. Rodgers to Emely Alexander
 10 Amzi Cook to Margery McGinnis
 Nov. 29 Wade Flow to Margaret Cuthberson
 Dec. 1 Cornelis Alexander to Mary Caldwell
 21 McCamy Alexander to Mary Hunter
 Adw. Neel to Caroline Hunter
 Wm. B. Phillips to Cene Newel
 Joshua Hartsil to Palina Turner
 William Petree to Elizabeth Galloway

1849

- Jan. 17 James Dortin to Margeret Means
 Feb. 1 Samuel Pharr to Martha Scott
 John D. Morrison to Elizabeth Wilson
 John Kilpatrick to Herriet Orr
 8 Lawsen Blackwelder to Matilda Gingles
 Dr. Bingham to Miss Harris
 15 Garretson Blair to Margeret Query
 John Orr to Miss Hartis
 March 8 Ad. Johnston to Polly Johnston
 Robert White to Mary Corzine
 April 10 Wm. F. Phifer to Miss M. M. White
 22 John Weddington to Elizabeth Hart
 May 10 Rev. Saml. C. Pharr to Miss Springsteel
 Aug. 2 Col. Rea to Martha McEchran
 23 Mr. Stough to Mary Morrison
 Sept. 4 Robinson White to Mary Query
 Jo. W. Scott to Martha Brown
 Nov. 1 Hale Weddington to Margaret Hart
 ? Mr. Garretson to Sarah McGinnis

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- Nov. 13 Chas. Caldwell to Jinny Cochran
 15 Mr. Jimmison to Sarah Alexander
 20 Asa Bost to Carline Venderburg
 22 Alfrad Area to Margeret Pharr
- Dec. 13 Cyrenas Alexander to Margeret Ann Cochran
 19 Mr. Northem to Luise Gingles
 20 R. C. White to Dorcas Alexander
 Mr. Wolf to Sarah White (DAP: D. C. Wolfe)
 James Newel to Miss Howel
 Mr. Howel to Miss Gray
 Lawrance Dry to Ann Brien
 Adam Alexander to Miss Kate Stokes
 Jasper Gowyer to Nancy L. Flemming
 27 Thos. F. Brian to Emely Davis

1850

- Jan. 3 Rev. R. H. Lafferty to Cornelia Parks
 10 Wm. Underwod to Miss Bostian
 Orrison Hodges to Susan Wallace
 Warren Meloan to Amanda White
 17 Joseph Miller to Miss Carrigan
 24 _____ Berryhill to Ann Taylor
 26 Wm. Griffeth to Emely Reid
 31 Alfrad McEchran to Herriet Johnston
- Feb. 19 John McKinley to Polly Hutson
 21 Robert R. Brown to Miss Haul
 26 Samuel Blair to Minty Query
 Jo Irvin to May Ann Ray
 Thos. Ferguson to Elizabeth Feruguson
- May 30 Thomas H. McLellen to Martha Elizabeth Harris
- June 18 John Bradshaw to Mary Phifer
 25 Wm. Huie to Sarah Lyde
- July 9 Dr. James Stewart to Margeret Morrison
 10 Alfrad Martin to Elizabeth Keeler
 30 Robert M. White to Margt. E. Dunn (DAP)
- Aug. 22 Milton Hunter to Mary Montgomery
- Sept. 25 Hampton Newel to Harriet Bradshaw
- Oct. 22 Wm. B. Cochran to Rachel Caldwell

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CONGREGATION ON ROCKY RIVER

- Nov. 19 Rev. Wm. Barringer to Miss Lavinia Alston, of
Chatham
23 Wm. Rodgers to Eliza Strube
26 David Taylor to Catherine Pharr
28 John Brafford to Esther Newel
Sam. Garretson to Miss Hunter
Dec. 10 Mr. Craford to Rebecca Harris
19 Nathaniel White to Sarah Martin
Hall Hudson to Frances White

1851

- Jan. 16 D. W. Faggot to Elizabeth Swearingin
30 Hugh Harris to Mary Walker
Feb. 18 J. M. Alexander to Rebecca Martin
25 L. C. Kirkpartick to Carline McLellen
? Mike Festerman to Polly Howell
April 3 Matthias Boger to Catherine Burns
May 7 Rev. Aaron Quay to Jane Huie
29 Washington Brien to Sally Gray
July 15 Calvin Hood to Ann Newel
28 Wm. Carter to Jane Baker
Aug. 12 Hope Caldwell to Miss Wilson
26 Chas. McGinnis to Caroline Alexander
28 Sandy White to Sarah Hudson
Harvey Henderson to Harriet Dixon
Sam. Burns to Elizabeth Harris
Sept. 30 Hugh Taylor to Jane McEchran
Oct. 4 J. Williford to Eliza Black
7 R. L. Cochran to C. M. Irwin
McCamy Dickson to Margaret Huie
9 Saml. Gilmore to Margaret Alexander
14 J. L. Badger to Mary McMillan
Nov. 6 Wm. White to Martha Neely (DAP: Nov. 7)
Dec. 3 Wilson Wallace to Caroline Harrison
4 Robt. Query to Margeret Caldwell

1852

- Jan. 6 F. S. Weddington to E. Ann Scott
13 N. A. Kirkpatrick to J. L. Pharr

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- Feb. 24 James Cannon to Georgia White
Dr. McKee to Margeret Sadler
- March 18 S. ? Caldwell to Mary C. Welch
25 Mr. Huie to Frances Lyde
- April 8 McCamy A. White to Elizabeth White
- May 6 John Slone to Sarah Stewart
James Grible to Sarah Houston
- June 1 George Bost to _____ Blackwelder
3 Pinkney Caldwell to Sarah Russel
? Mr. Hutcheson to Dorcas Lucky
- July 27 Sandy Query to Jamima Walker
29 Blumer White to Ann Winecoff
- Aug. 10 R. R. King to Martha Morris
Dr. L. C. Kirkpatrick to Miss M. C. C. Buchanan
David Newell to Miss Burns
- Sept. 16 Adam Clontz to Mary Weddington
21 _____ Hadrick to Betsy Burns
- Oct. 7 Dr. McKee Houston to Mary Black
14 Rev. P. T. Penick to Miss Bayley (DAP: Sarah L. Bailey)
John Morrison to Patcy Morrison
Mr. Peoples to Miss Neel
- Nov. 18 Sam K. W. Snell to Jinnet Harris
- Dec. 9 L. S. Williams to Lucy Dillard
John Purvians to Miss Pennigar
Jas. Russell to Mary M. Irwin
14 Robt. Cochran to Tirzah Eugene Cochran
21 Jacob McMurdy to Sally White
Elam Wiggons to Erixyen Hodge

1853

- Jan. 13 Lock Gipson to Miss Babcock
? S. G. Scott to Frances Scott—never did
? Mark Festerman to Miss Gardner
? Danl. Penninger to _____ Stancil
? John Gorder to _____ Stancil
18 Lawson Cochran to Susan McCaleb
21 Charles Starns to Esther White
27 Washington Russel to Sarah Flow

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CONGREGATION ON ROCKY RIVER

- Feb. 10 James Carter to Mary Ann Robinson
 23 Jo Reed to Cornelie Brown
- April 4 Tom H. Strube to Martha Walls
 6 James E. Morrison to Juley Colter
 Elam N. Alexander to Malissa Tolliston
 ? John Dixon to Miss Grier
 26 Mr. Slone to Harriet Black
 28 James Page to E. Jane McAnulty
- May 12 Sandy Flow to Elizabeth Gingles
- June 1 Peter Brown to Christena Crawford
 23 John Cross to Catherine Pitts
- July 7 Rachal Neely to _____ Maxwell
 Rev. Mr. May to Jane Harrison
- Aug. 18 Lee Venderburg to Miss Brawley
 25 Sam Huie to Harriet T. Cochran
 John Hunter to Martha Lee
- Sept. 8 Green Hodge to Margery Orr
 27 Tilrow Blair to Lock Parks
 ? John Brown to Miss Karr
 29 Wm. Cochran to Lidda Towls
- Oct. 9 Matthias Klutts to Pelina Sprinkle
- Nov. 1 Chas. M. McKinley to Mary E. Harris (DAP: Oct. 1)
 2 J. Tom Downs to Margeret Joanna Orr
 24 Jas. A. Harris to Margeret Burns
 Alex Scott to Mat Ann Cochran (DAP: Martha Cochran)
 ? Dr. Dillard to Mag Brown
- Dec. 2 J. C. A. Cochran to Margeret Porter
 15 David M. Corzine to Mary Hudson
 20 Cis McEchran to Pha. Archibald (DAP: Cicero)
 22 Dicon Caldwell to Elizabeth McLean
 27 John Hardwick to Miss Ceny Nely? (DAP: E. C. Neely)

1854

- Jan. 6 Lawson Black to Sarah Morrison
 ? Henry Garmon to Hartsil Suffirer
 26 Jo. Calvin Welsh to Tamanda Wilson
- Feb. 2 Wm. Morris to Eliza McCombs

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- Feb. 22 R. B. Cochran to Elizabeth Query
 March 2 David M. Russel to Nancy Hunter
 14 Dan Peninger to Mary Catherine Pharr
 April 4 P. Milton Morris to Lu Alexander
 May 25 Rufus Barringer to Miss Morrison
 James Carson to Molly Williams
 ? Thos. Still to Palina Barber
 July 3 Rev. J. L. Watt to A. L. Neal
 22 John P. Moor to Martha Parks
 Aug. 22 Wm. P. Rich to Martha Jane Martin
 24 Jo. Walker to Polly Hunter
 Sept. 7 Rev. S. Ross to Neomy Caldwell
 20 J. B. Alley to Sarah A. Mehaffey
 Oct. 4 Dr. Sam Gilmore to Jane S. Pharr
 Dec. 14 McCamy W. Caldwell to Amanda Query
 ? John Walker to Martha Porter
 14 Wm. Orr to Sarah Rogers
 28 Wm. Garretson to Martha Bingham
 Decator McGinnis to M. C. Cochran
 Abner Goodson to Sarah Young

1855

- Jan. 18 Seth Spears to Sarah I. Townzen
 Spain Gray to Polly Hegler
 Jackson V. Bost to _____ Gray
 22 Ibson Cannon to Emely Baker
 23 Cisro McLellen to Catherine Smith
 Ben Glen to Catherine Gingles
 30 Columbus White to Antenet T. Alexander (DAP:
 E. A. Alexander)
 Feb. 1 Col. R. M. Cochran to Mary Davis
 John Gibson to Jane McCalab
 8 Robt. Caldwell to Martha Cochran
 14 Joshua Harris to Ann Levina Lingle
 15 James C. McLellen to Mary Rodgers
 Wilson Bigger to Elizabeth Bost
 David Miller to Miss Long
 Harris Polk to Elizabeth Bockem
 Wm. L. Archibald to Caroline Bradshaw

CONGREGATION ON ROCKY RIVER

- Feb. 28 George Alexander to Sarah Getton
 March 6 R. M. Biggers to M. E. Bost (DAP)
 13 Thos. Jordan to Clemmentine Stancil (DAP)
 20 James Nelson to Frances S. Cochran
 22 H. P. Townzen to Mary Brown King
 John O. Bost to Ann Hall King
 R. C. H. Cochran to Barbara Cochran
 April 10 Thos. Alexander to Sarah Jones
 11 James Irwin to Elizabeth M. Newell
 12 James Carter to Martha J. Hadley (DAP: Headly)
 19 John M. Morehead to Sarah Phifer
 May 10 Tobias Linker to Mary Biggar
 June ? L. B. Krimmenger to Vashti Gilmore
 July 18 Sam Krimmenger to Mary Ann Swaringame
 31 Franklin Stafford to Mary Caldwell
 Aug. 16 Rev. C. Caldwell to F. A. McKinley
 S. E. W. Pharr to F. I. Cochran
 Jess Hudgens to Sarah Pharr
 22 John Springs to Elizabeth C. Stafford
 30 Wm. Brawley to Miss M. J. York
 Sept. 1 John Revvels to Eliza Carter
 25 Wm. A. Deal to Salome Lingle
 27 Jackson Bost to Linny Swearingame
 Nov. 1 James Walker to Jane Pharr
 Adolphus Gipson to Mary A. Moss
 6 Dr. Davidson to Molly Elms
 15 Peter Albright to Addeline Cress
 Dec. 1 Martin Bost to Rose Crowel
 4 ——— Lions to Mag Springs
 5 Joab Camble to Sarah Johnston
 Sam J. Harris to Elizabeth McEchran
 13 James H. McLellen to Sarah Davis
 Isaac Allison to Mary Robinson
 20 Hugh J. Smith to Margret W. Kirkpatrick

1856

- Jan. 29 David Garritson to Margerat McLean
 Jacob Dove to Margerat White
 31 Manless Harris to Martha L. Harris

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- March 13 A. Newton Harris to Jane A. Smith
 April 9 Harvey Scott to Eliza Towls
 22 S. Washington Harris to Martha Davis
 May 5 Archibald Melone to Cate Swaringame
 21 Robt. R. Brown to Elizabeth Pharr
 Aug. 14 John Morrison to Isable Morrison
 Elonor Davis to Mr. Foster
 28 John Wilson to Sidney Davis
 Sept. 2 Columbus Q. Morrison to Susan Gray (DAP: Q. C.;
 Sept. 3)
 23 Wm. R. Cochran to Ceney D. Harris (Josh)
 Sam Luin to Jane Gibson
 25 Pleasant Hodges to Sarah Cochran
 Nov. 18 Cornelis Alexander to Mary Caldwell
 27 Franklin Caldwell to _____ Wilson
 Dec. 4 Robt. Cochran to Margery Cochran
 John M. McEchran to Jos. Archibald
 9 Jack Black to Jane Russel
 10 John W. McKibbin to Dovey Murph
 11 Bill Carter to Prudy Turner
 23 James A. Black to Eliza Area

1857

- Jan. 6 R. R. King to Sarah Parks
 8 Wm. Blue to Margerat White
 10 George Farr to Margerat Pharr
 McCamy White to Martha Sprinkle
 Conner Flow to Martha Gingles
 29 Wm. F. Harkey to Lenora Cochran
 Feb. 12 John Trelore to Margerat Speir (DAP: Mar. 12;
 Treloa)
 17 Robert Caldwell to Margeret I. Harris (Josh)
 March 3 Wm. H. Howie to Mary I. White (DAP)
 April 1 Monroe Sloop to Cate Albright
 30 Peter Albright to Cate Bostian
 May 12 J. W. Patton to Miss C. C. Johnston (DAP)
 14 Robt. B. White to Martha H. Alexander
 21 Rev. S. C. Alexander to Mary Homes Brown

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CONGREGATION ON ROCKY RIVER

- June ? J. L. Moody to Sarah Blacke
 July 7 Sam McKee Stafford to Mary C. McKinley
 Aug. 27 Levi Leech to Cinda Page
 Sept. 15 Sam Wharton to E. C. Alexander
 Oct. 15 _____ Cox to Patsy Sweringame
 29 Wm. Caldwell to Senera Caldwell
 Wm. Cochran to Eliza Bain
 Nov. 4 Rev. P. T. Penick to Eliza J. Bingham
 Rev. D. A. Penick, Jr. to Eliza L. McKneely
 Dec. 22 T. B. Slone to Sarah Ann McCorkle
 31 Caleb McCurdy to Martha Bost

1858

- Feb. ? Saml. A. Stewart to Mrs. Stewart
 11 John M. Fink to Sarah Gingles
 March 4 James Alexander to Mary Caldwell
 9 A. D. Parks to Isabella Wilson
 25 John Harry to Susan Shalby
 April 27 Henry Howey to Mary Johnston
 May 20 Charles Cochran to Ceny Cochran
 June 3 Logan Wilson to Josephene Hunter
 Aug. 10 Rev. Alexr. Sinclair to Laura Brevard Davidson
 12 David White to Jane Huei
 Elam M. Query to Josephene Wilson
 Sept. 14 Rev. E. D. Junkin to Agnes A. Penick
 Oct. 5 Rev. I. G. McGlaughlin to M. McElwee
 14 Dr. McKee Houston to Mary Watson
 19 Caleb N. White to Miss Coleman
 28 Jackson Slone to M. Jane Goodman
 Nov. 11 Mr. John A. Dorton to Miss Narcissa A. Archibald
 (DAP)
 25 Lee Houston to Martha Alexander
 30 Chas. H. Irwin to C. Eliza B. Bost
 Dec. 2 Wm. C. Harris to M. M. T. Davis
 B. B. Young to Isabella M. Lingle
 16 Wilson A. Lingle to Martha J. Lynch
 ? Cyrenas Alexander to Martha Kirk
 23 Jas. A. Kirkpatrick to Emelia E. White

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1859

- Jan. 6 John Cochran to M. Festerman
 18 Elias Morrison to Jane Reames
- Feb. 10 Monroe Russel to Martha Martin
 Wm. W. Speir to Martha Earnhardt
 ? G. W. H. Andrew to Sarah Alexander
 17 Arastus Stancil to Teresa Alexander (DAP: E. S. Stansil)
 ? Henry Bever to Aveline Flow
 ? James McCaul (83 yrs) to Miss Culberson (17)
- March 2 E. B. Burns to Elizabeth Brown
- May 5 Thos. H. McClellin to Barbara Cochran
 10 Conner Reed to Luisa Caldwell
- June 21 Wm. R. Pharr to Jane Amanda King
- July 28 Rev. R. H. Caldwell to Emely Caldwell
 ? Ci Harris to Emely Alexander
 ? E. A. Miller to Ann Bost

Here ends the register kept by Joshua Harris. Marriage lists following are from the Records of Rocky River Church (Sessional Minutes, Vol. I) during the later years of the pastorate of Daniel Penick and that portion of 1870 following his death.

1859 (Continued)

- Sept. 15 Caleb Linker and E. C. White
 29 Joseph R. McLellan and M. C. Long
- Oct. 18 Dixon B. Penick to Elizabeth A. Cochran
 31 M. W. Johnston to A. H. Bost
- Dec. 13 T. R. Bennet to M. J. Townsend

1860

- Jan. 3 Eli J. Smith to D. J. Kirkpatrick
- Aug. 14 Isaack B. Teater to D. S. Harris
- Sept. 6 M. A. Lipe to Martha M. Erwin
- Nov. 27 J. C. Pharr and R. M. King
- Dec. 11 Cyrus A. Snell and Margaret A. Porter

1861

- Jan. 3 J. L. Davis and J. M. Russell
- March 29 T. M. Johnston and Sarah Pharr

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CONGREGATION ON ROCKY RIVER

May 1 James Campbell and F. D. Alexander
 Nov. 27 Wm. Johnston to V. S. Pharr

1862

Feb. 20 T. G. Davis to E. Spears
 Aug. 7 T. A. Davis and M. E. White

1863

Jan. 1 R. M. McEachern and M. E. Tucker
 Feb. 25 ? L. Stafford and C. E. McKindly

1864

Oct. ? Henry Pharr and Ann Davis

1865

Jan. ? John Caldwell and S. N. Pharr
 June 22 John M. Alexander to M. F. Query
 Sept. 12 Isaac C. McClelan to M. W. Smith
 J. B. Morrison to Betty Scott
 Oct. ? Nat. McClelan to M. C. Smith
 Nov. ? S. K. W. Snell to E. E. Query
 Dec. 14 Robert Snell to M. M. Query

1866

Jan. 2 D. L. Alexander to E. McClelan
 Feb. 6 William Harris to Cynthia E. Spears
 July 24 John H. Caldwell to Sarah L. Parks
 Nov. 15 William Nicholson to M. E. L. Morrison
 M. L. Pharr and M. L. Kirkpatrick
 27 Thomas McKinley and F. L. Alexander
 Dec. 11 S. H. Alexander and M. M. McClellan
 13 Walter McClain to Margaret A. Martin
 20 Robert Cope to Mary E. Spears

1867

Jan. 17 Joseph McClellan and Martha A. Russel
 31 John M. Black to Sarah A. Erwin
 Feb. 14 John M. McClarty to E. M. Black
 19 John M. W. Alexander to E. A. Morrison

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- June 26 R. H. Caldwell to M. Q. Pharr
 Sept. 5 B. Boyd to M. C. L. Pharr

1868

- Jan. 30 Joshua Teater to Harriet C. Alexander
 ? Jas. B. White to ?. Winecoff
 Feb. ? _____ Stricland to E. J. McEachern
 April 30 Thos. H. McClellan to Mrs. Mary Query
 July 28 S. A. Harris to E. C. Wharton
 Sept. 8 D. H. White to Laura Hampton
 10 Joseph R. White to M. J. White
 15 David Cline to Jane W. Morrison
 Oct. 20 Elam C. Davis to E. E. Kirkpatrick
 Nov. 11 William S. White to Fanny White
 Dec. 22 William L. Morrison to Mary Black
 Charles Miller to Sally Spears

1869

- Jan. 25 Robt. Scruggs to Julia A. Biggers
 May 11 John Freeze to Mary H. Scott
 Aug. 10 A. Bauman to Mary F. Penick
 Oct. 28 Wm. Townsend to E. J. Martin
 Nov. 17 Dr. D. W. Flow to Mollie J. Pharr
 Eddie P. Penick to Maria L. Morrison

1870

- Jan. 5 Charles H. Erwin to Virginia Johnston
 Feb. ? Hugh S. Pharr to Mary Means
 Nov. 24 Joshua Teeter to Mary Carigan
 Dec. 12 Victor Query to Martha Barnhardt

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- B. Miscellaneous Manuscripts
- C. Books and Pamphlets
- D. Periodicals

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2. Milton, North Carolina
Session: Vol. I, 1826-1850.
3. Rocky River
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Librarian's Record: Vol. 1832-?
Session: Vols. I-III, 1835-1953.
Treasurer's Record: Vols. I-III, 1836-1898. Also Building Fund Treasurer's books, subscription lists, and similar papers relating to the erection of the present house of worship. In possession of J. Lee White, Concord, N. C.
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Young People (various names): Vols. I-II, 1893-1917.
4. Zion, Cabarrus County, North Carolina
Session: Vol. II, 1886-1904.

II. PRESBYTERIES

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4. Mecklenburg (Early): Vol. I, 1825-1828 (manuscript).
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