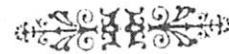




Centennial of
Concord Presby' erian Church,

Bethel Presbytery, S. C.,

October 16th, 1896.



The Standard Lessons

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I.—HISTORICAL SKETCH OF CONCORD CHURCH.

By Rev. M. R. KIRKPATRICK, Pastor.

There is evidence that services were held at Concord as early as 1785. Rev. Robt. McClintock, from Ireland, preached at Concord in Fairfield, Indian Creek in Newberry, and Rocky Springs in Laurens, from about 1785 till 1796, if not later; part of the time regularly and part occasionally. He seems to have been independent of South Carolina Presbytery, which was formed in 1785; and with Rev. Hugh Morrison, also from Ireland, was thought to favor the "New Lights."

He was a man of great energy, and devoted to Christ's cause. His record shows 2,080 persons baptized by him; 159 between January 1st, 1800, and June 5th, 1803. It may be in relation to Concord that Rev. Hugh Morrison wrote: "There is the prospect of a promising congregation on the Wateree; it is the intention of most of the people to have two houses. I think we shall soon triumph over all our enemies; and the prejudices of the people seem daily to diminish."

From 1793 supplies were occasionally sent by South Carolina Presbytery to Concord. Some of these were Revs. Roseboro, McCullough, Dunlap, Walker, Cousar, Gil-land and J. B. Davies.

Services were held at this time at a *stand* or *house* of worship five or six miles southeast of the present site on

the plantation now owned by Mr. E. P. Mobley, on the Wateree creek. So far as we can learn, the present site has been occupied since 1796, at Woodward, S. C.

Concord church was organized by Rev. Robt. B. Walker, of South Carolina Presbytery, and enrolled April, 1796. There is a tradition that it was organized in 1790, but it is only a *tradition*. As no roll is found previous to 1836, the number and names of the original members are not known. The first elders were James Arter, James Caldwell, James Hindman and Abraham Miller. During 1796 there were added to the eldership John Stirling, James Robinson and James McKeown.

Rev. Robt. B. Walker, pastor of Bethesda church, supplied the church for one year. From 1797 the church was occasionally supplied until September, 1800. Rev. Wm. G. Roseboro was the first pastor, serving Horeb and Concord churches from September 1800, until his death, May 5th, 1810. His remains were laid in old Lebanon graveyard. From 1810 to 1813 Rev. Francis H. Porter, of Purity congregation, supplied the church occasionally. In 1813 Rev. Robt. McCullough, of Catholic church, supplied the church for one-fourth of the time, and in 1814 for one-half. This arrangement continued until the death of Mr. McCullough, August 7th, 1824.

"The last time Mr. McCullough preached at Concord an incident occurred, while of little historic importance, yet, from its rarity, we venture to record it. While he was in the midst of his services, a night-bird of ill omen came in broad day and perched itself in the window, by the side of the pulpit, and there began its plaintive song; 'Whip-poor-will, whip-poor-will.' This was looked upon as an occurrence so extraordinary and ominous that all prognosticators were ready to give us their interpretation of it—'something is going to happen to Mr. McCullough.' And, strange to tell, it so proved: this was his last visit and sermon at Concord! He died August 7th, 1824."

(See History of Purity Church, by Rev. Jno. Douglass.) His remains lie in Catholic graveyard.

The church seems to have prospered during this period. The present brick church was built about 1817 and 1818. Five elders were ordained and installed during this pastorate, viz.: Samuel Penney, Samuel Banks, Samuel McCullough, James Douglass and Hugh Thompson.

James B. Stafford, a licentiate under care of Hanover Presbytery, Va., was called to the joint pastorate of Purity and Concord churches, and was ordained and installed June 7th, 1825. He was a native of North Carolina. This pastorate continued until 1834. In 1825 Concord was taken into Bethel Presbytery, which had been formed October 9th, 1824. The congregation had considerable agitation during these years. Mr. Stafford introduced Watt's Psalms and Hymns in the place of Rouse's Version of the Psalms. This caused a division, and weakened the church and diminished its members. Stirling, or the Covenanter church, was perhaps formed about this time, located about two miles south of Concord. John Stirling, an elder of Concord, becoming dissatisfied on account of the adoption of Watt's Version of Psalms and Hymns, (some say because of his anti-slavery views) withdrew and with others formed this church, which lasted but a few years.

Some political trouble was bearing against the pastor in Purity congregation. He (Mr. Stafford) resigned the pastorate in these churches for the peace and welfare of Zion, and removed to Mississippi in 1834.

The session was increased during this pastorate by the selection of Robt. Caldwell, John Banks and Wm. Wilson.

The church was vacant for two years, when Mr. John Douglass, a licentiate of Bethel Presbytery and a native of South Carolina, was called. He became pastor of Purity and Concord April 30th, 1836. During this year John McCullough, Alexander N. Hindman and Henry Moore were made elders. At this time there were sixty-four mem-

bers, sixty white and four colored. This is the first roll that is found. The church must have made rapid progress during the next ten years. In 1841 the roll had increased to ninety-four; and in 1849 to one hundred and thirty-five. Mr. Douglass continued his labors as pastor until 1846, at which time he removed to James' Island, near Charleston, S. C.

The Psalm question continued to be a cause of dissatisfaction. There being a minority dissatisfied with Watt's Psalms and Hymns the majority yielded and returned to the use of Rouse's Version of the Psalms, after having used the former for about twenty years. The Psalms continued in use for about twenty-five years.

1846 to 1847 the church had no regular supply. Rev. James Saye, appointed by Bethol Presbytery, held a meeting the 4th Sabbath in April, 1847, at which time five were received on examination. Rev. James A. Wallace preached one-half his time to this church in 1847 and 1848. The other half was given to a mission point near Halselville, where Mizpah church now stands.

Rev. Jas. R. Gilland labored in Concord and Mt. Olivet churches (the latter in Harmony Presbytery) from 1848 till 1853, when he became professor in Davidson College, N. C. From 1841 to 1851 the church lost several efficient elders. Robt. Caldwell died in 1841, John Banks removed in 1847, Henry Moore went west in 1849, and Samuel Banks died in 1851. Quite a tender tribute is written in memory of Mr. Banks by George H. Miller, clerk of session. Coming from Scotland when twenty-five years old, he married, settled near Concord, and raised ten children. He was made elder in Concord and for thirty-six years was eminently useful. Before his death he was permitted to see his five sons and five daughters unite with the church, and to hear two sons, Rev. Alex. R. and Wm., preach the gospel, at Catholic church, in one day. Two more were made elders in the Presbyterian church and one

a deacon in the Baptist church. He gave a large copy of the Bible to each child, and provided in his will that each grandchild, forty-seven in number, should receive a copy.

From 1844 to 1848 we find on the roll the names of two who became ministers of the gospel. These were Wm. Banks and Douglass Harrison. James Carlisle and Geo. H. Miller were installed elders in 1849. Rev. W. J. McCormick was installed pastor of Concord and Mt. Olivet in October, 1853, and continued till 1858 when he removed to Florida. At this time many moved west, and the church increased little in numbers. April, 1857, John Neil and Thomas Carlisle were added to the session. John Neil was a man of intelligence and great piety, and being a school teacher gave promise of great usefulness, but was called to his reward October, 1858. The church was vacant till 1859, when Rev. G. W. Boggs was secured for several months.

Rev. T. W. Ervin became pastor in 1859. His was the longest pastorate Concord has ever had, continuing seventeen years. It was during his ministry the ravages of the civil war spread gloom and poverty over the country. In the midst of other distresses, death claimed four of her elders—James Carlisle, William Wilson, John McCullough, and Alexander Hindman entered into their rest. The last three were venerable men and had served the church long and well. During all these adverse circumstances the pastor remained and preached, receiving what the congregation in its impoverished condition could give him. It is said that in some cases he returned to the contributors money given, saying they could not spare it without entailing suffering on their families. Having a small farm he worked as others had to do and continued to preach.

In 1865 there were eighty-five colored members, nearly all of whom left the church when emancipated and erected

stands for themselves, where some of their own number preached to them. There were some exceptions; two colored members remained faithful in the church at this time.

About 1805 (?) A. B. and John C. Douglass were installed elders; and in 1870 J. M. Blain, W. W. Brice and A. H. Dunbar.

Toward the latter part of Mr. Ervin's ministry, the congregation increasing in the upper part, about Blackstock, need was felt of a house of worship in their midst; consequently a movement was set on foot which resulted in the erection of a neat house of worship at Blackstock in 1877. The first board of deacons was elected in the spring of 1877, consisting of S. B. Lumpkin, John A. Stewart, E. D. Mobley and Hugh Bruce. Mr. T. M. Lowery labored as supply during his Seminary vacation in 1877; Rev. James Douglass, during the following winter. In July, 1877, a very precious season of blessing was enjoyed by the congregation, Rev. J. Lowrie Wilson conducting a meeting, and seventeen were added to the roll on profession of faith and seven by certificate.

Rev. John C. McMullen, of Alabama, labored a short while in the fall of 1878 with a view to a call, which resulted in his being called and settled as pastor in May, 1879. This pastorate extended over more than five years, ending September 20th, 1884. He seems to have been the man for the occasion. Much hard work was done and many evils corrected. The barrooms disappeared from the congregation during his ministry, and much drunkenness and disorder with them. By his indefatigable zeal he led the congregation to peace and quiet by the overthrow of this curse. The last mention of license to sell whiskey in the town of Blackstock is in 1883; and doubtless it ceased with that year.

The session was increased as follows: Wm. Douglass, J. E. Craig and John K. McCarley in 1880; and by

W. Banks Thompson in 1883. In 1880 G. L. Kennedy; John C. Muckorell and Madison Tennant were installed deacons. The last named did not serve long.

It is with pleasure the writer of this sketch acknowledges the help given in the sketches written by Rev. John Douglass of the church's history from 1790 to 1839; and by Mr. Geo. H. Miller from 1839 to 1881.

If time permitted it would be a pleasing task to speak of the long and valuable services of Mr. George H. Miller, an elder in this church for thirty-three years, and for much of the time stated clerk. He was the father of R. Gilland Miller, at this time an elder in this church, and Dr. Samuel G. Miller, a former elder. Mr. Miller passed to his reward in 1882 full of years and labors for the Master.

One hundred and forty-six names appear on the roll at the close of Mr. McMillen's pastorate in 1884, at which time he became evangelist of Bethel Presbytery. Rev. C. R. Hemphill, D. D., of the Theological Seminary, Columbia, and Mr. S. R. Hope, supplied the church with preaching for the next year.

Rev. Wm. G. Neville, of South Carolina Presbytery was the next pastor, serving from May 8th, 1886, to July 20th, 1890. The congregation made good progress during this pastorate. A number of revival meetings were held, and 94 members were added, the roll reaching 180. Mr. R. G. Miller was installed elder in 1887; Daniel H. Stevenson and W. B. Thompson in 1889. (Mr. Thompson returning after an absence from the congregation.) Mr. Thos. W. Brice was installed deacon in 1887, and Alex. McDonald in 1890. During Mr. Neville's ministry the congregation, led by him, built its commodious and comfortable manse at Blackstock. In July, 1890, Mr. Neville left a sorrowing people and removed to Frankfort, Ky.

Rev. R. P. Smith entered upon his labors as pastor in January, 1891, and continued three and one-half years. During this ministry the church increased her contribu-

tions and gave evidence of growth along several lines. The roll reached 195. In August, 1898, the tender ties, so strongly grown between pastor and people, were severed, and Mr. Smith removed to Gastonia, N. C.

Mr. D. J. Currie, of Columbia Seminary, followed as a supply to the church. In the latter part of January, 1894, the present pastor, Rev. M. R. Kirkpatrick, of Wadesboro, N. C., entered upon the work as pastor. Coming after such excellent workmen, he found the congregation in good condition and the church well equipped with elders and deacons, and an efficient Ladies' Aid Society. Coming to a church with such a history, and so well-equipped, a generous, devoted people, his ministry gave promise of good fruit. This promise has not been disappointing. The first year witnessed the ingathering of thirty-five members, swelling the roll to the highest number ever attained—225.

Few churches have to record more heroic and efficient service rendered by the women than ours. The Ladies' Aid Society during the last three pastorates has done great work. Through their labors, chiefly, an iron fence has been placed around the cemetery at Concord, costing about \$800. There being a debt of \$700 on the manse in 1887, they, by their unceasing activity, have paid principal and interest, reaching near \$1,000. The final payments were made during the present pastorate.

Here, too, let us record the generous, loving service of our beloved father in the ministry, Rev. James Douglass. God has blessed us in bringing him so near and giving this church so much of his ministry when needed. The second year of the present pastorate, a number of members were dismissed to join churches near them, and the roll was purged, leaving at present 208 members on the roll.

Two elders, S. D. Patrick and S. G. Miller, and two deacons, J. N. Caldwell and J. H. Allen, were added in 1895. Two elders were removed from us in 1896: S. G.

Miller to Chester, and Wm. Douglass to the General Assembly and Church of the First-Born in heaven, February 29th, 1896.

The church being 100 years old April, 1896, the session decided to celebrate the 100th Anniversary October 16th, 1896, with appropriate services. In accordance with this decision, the four former pastors who still live were invited to be present, and with the present pastor and congregation take part in this jubilee of praise and thanksgiving to our covenant-keeping God for all His mercies to this church.

May we not confidently say at this blessed hour, amid the appropriate decorations of this house, with the "sear and yellow leaf" side by side with the vigorous bloom, and the tender bud, all arranged by loving hands—symbols of the aged, the matured and the young planted in God's kingdom—"We feel the presence of those who have gone before." Yonder, looking over the jasper walls are hundreds, born here, ripened for glory through these ordinances, bone of our bone, our exalted, purified loved ones, they join us with rapture, swelling His praise and adoring His name for the *existence, faith, patience and triumphs* of Concord.

O! Thou covenant-keeping God, our God, our *fathers'* God, and the God of our *children*, bless this church; prolong its existence; make it more and more fruitful; enlarge its influence for good; and may the world be better for its existence. Grant that *many* may be gathered from its ranks to the "General Assembly and Church of the First-Born whose names are written in heaven." Amen.

II.—HOUSES OF WORSHIP.

By Elder W. W. BRICE.

There is no mention of the buildings of Concord church in any of the histories; but most of the older people have heard much, perhaps, about them, when children.

It seems that sometime after the close of the Revolutionary war, when our country was laid waste and almost depopulated by foes, a few men, assisted and encouraged no doubt by the noble women, met somewhere on Waterce Creek, on land once owned by Edward P. Mobley (we have never seen any one who could tell us the exact place) and built a house in which they stately worshipped for some years. It was known as "Mobley meeting house." But this being inconvenient to most of the congregation, a more central and suitable place was sought. The present site being selected, about six acres of land were given by Daniel Hoffman. An arbor was soon erected, across the railroad from the present house, near the forks of the road. Here they gathered for worship, no vehicles, and but few horses; the country a wilderness, the roads but paths blazed out; the men came in their shirt sleeves, copperas breeches and moccasin shoes; the women clad in dresses of homespun, and sun bonnets, bearing a scone of bread for lunch. The women thought nothing hard of riding on horseback twelve or fifteen miles to church. The writer remembers to have seen Mrs. Roseboro, now eighty-three years old, yet hale and hearty, ride at least seven miles on horseback to church; also crowds of men and wo-

men walking, carrying their Sunday shoes and hats, and stopping over there in the woods to make their toilets.

We do not know how long the congregation worshipped under this arbor, but afterwards it was decided to build a log house, each man agreeing to furnish a log. The first log was laid down by John Cork. This work was continued until the pews were put in, each man making his own, and some of them very rustic. One made by James McKeown was conceded to be the handsomest and the most comfortable. It was made from a large poplar, hewn trough-like, with one side higher than the other for a back. This house was blown down by a hurricane, and another built near the site of the present building. The present brick building was erected in 1818, and though somewhat dilapidated, still stands a monument to the builders—the noble men and women whose remains lie there in the cemetery. The roof of this building being too flat, it was raised three or four feet higher about fifteen years after it was built. In 1869 it was re-covered, the brick floor replaced by a plank floor, and the pews remodeled. A few years later the pulpit recess was added and the gallery used by the colored members before the war, was removed. Several years ago the walls were braced with iron rods to prevent a collapse. This, we hope is the last work we will do to this building, hoping before long it will be replaced by a neat, modern building.

Our congregation increasing around Blackstock, occasional services were held in a hall over one of the stores by Rev. T. W. Ervin, our pastor, and Rev. R. D. Perry in 1874 and for a while afterwards. The most elevated and desirable lot in the town was secured and a substantial house erected. A beautiful manse also now adorns the adjoining lot, the home of our pastor.

We remember but few of the faces which filled the pews forty years ago—the Millers, Camerons, Blacks, McKinleys, McElhanies, Clarks, Yongues, Corders, Wilsons, Dun-

bars, Hardins, Swanns, Hindmans, Caldwell's, and others. Very few of these families are represented here to-day. Of the seventy on the roll thirty years ago, there only remain Mr. and Mrs. A. B. Douglass, Mr. and Mrs. J. M. Blain, Miss N. Brice, Misses K. and D. Cork, J. C. Mackorell, Mrs. Elder, Mrs. Belle Douglass, Mr. and Mrs. Smith Gordon, and Mrs. Margaret Brice. Of the members of fifty years ago, only two remain: Mrs. Eliza Grafton, granddaughter of Jas. Caldwell, one of our first elders, and Rev. D. Harrison, who is with us to-day.

During the late war our church was invaded, the Bible taken from the pulpit, the communion service, baptismal font, and Tokens taken from the closet underneath the old pulpit. All seemed discouraged but one man, whose devotion and sacrifice as the only active elder gave hope. But for him our doors would have been closed. Many of us remember his earnest prayers for this church. We are often reminded of him when we look at the Bible on the pulpit, his last gift to this church. His remains lie beside his wife in the corner of the cemetery, and the inscription is written there, "Sacred to the memory of Geo. H. and Mary Miller."

Sad reflection! Not one living now who was first enrolled; and sadder still, when the next Centennial comes we will all have gone to our final home, even the little boy baptized last Sabbath, William Banks Douglass.

May we be prepared for that home where there will be no need for churches or preaching, to be with Jesus, seeing and knowing the loved ones gone before, who now stand with "Beautiful, beckoning hands" just across the river.

III.—OUR INDEBTEDNESS TO THE PAST AND OUR OBLIGATIONS TO THE FUTURE.

Sermon by Rev. W. G. NEVILLE.

TEXT: "Their works do follow them."—Rev., 14:13.

That is, their works follow them into the other world, or their works follow them in this world, or both. I shall consider the passage to-day in the sense that their works follow them in this world. "Their works do follow them."

And our works will follow us. Man dies and passes off the stage of action in this world, but his work continues to live and his influence goes on to the end of time. Those who once lived where we now live are gone—their faces and forms are seen no more, but their works are still living. The places that know us now will soon know us no more forever, but our works will remain here and they will be felt by those who come after us.

Thus we are indissolubly connected with the *past* and the *future*. We are connected with the *past* in our thinking and modes of thought, in our habits and manner of life, in our doctrines, principles and policies, and in all of our environments. We are simply what the past has made us. We are connected with the *future* by our hopes and aspirations, by our works which are to follow us and by the impression these works are to make upon the genera-

tions which are to come after us. The future is to be what we are going to make it.

Hence the full sweep of a man's influence and life can never be taken until the end of time. Thus we can see the propriety and justice of waiting till the last day for the general judgment. Not till then will all the facts in connection with a man's life be in, and not till then can a just estimate be formed of that life. Your influence goes on and on till the end of time. It is impossible for you to trace it out in its different ramifications, but the omniscient eye of God keeps up with it. He knows every chain of events and influences with which your work is connected. He knows all that is involved.

Thus as we stand here to-day with the *past* stretching out behind us and the *future* stretching out before us, we feel like taking off our shoes, for we are standing on sacred soil. The blessed dead are in the past—they are gone to an infinitely better and happier world, but we can think of the hallowed associations which cluster around their memories and which crowd upon us to-day as we are engaged in these memorial services. "Their works do follow them." And we can feel the influence and power of these works to-day. We feel like we are in the company of those who have died in the Lord, for we are compassed about with a great cloud of witnesses. We feel like Concord's sainted dead for one hundred years are hovering over us to-day. If this is so, blessed dead, we welcome you here to-day, and we congratulate you upon your blessed estate. The sainted dead are blessed because of their *rest*. They have quit the toils and turmoils of earth and have entered into heaven's rest. They are blessed because of their *service*. They have entered upon a higher, nobler, sweeter service. They are forever freed from the weariness, drudgery and disappointments which are incident to our service here. When they were in the flesh, they could sing:

"Dear dying Lamb, thy precious blood
Shall never lose its power,
Till all the ransomed Church of God
Be saved to sin no more.

"E'er since, by faith, I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die.

"Then, in a nobler, sweeter song,
I'll sing thy power to save,
When this poor flapping, stammering tongue
Lies silent in the grave."

This prophecy which they sang on earth has been fulfilled in their experience and lives in heaven. They are singing in a sweeter, nobler strain the song of Moses and the Lamb.

They are blessed because, *their works do follow them*. These works follow them in bearing witness to their faithfulness. They tell us how they toiled and suffered—how they sacrificed and made self-denials. These works follow them, and in this way, they continue to do good. The blessed dead have in these works a kind of permanent investment which is perpetually bearing a dividend towards increasing their happiness and joy. These good influences which they put into operation before they left this world are still going on and they are streams of happiness which continue to flow into their hearts.

The glorious *future*, potential with grand possibilities, looms up before us. As we stand here to-day on this neck of land which separates between the *past* and the *future*, we are forcibly reminded of,

OUR INDEBTEDNESS TO THE PAST AND OUR OBLIGATIONS TO THE FUTURE.

This will be my theme for this occasion. We do not appreciate, as we should, our indebtedness to the past;

nor do we realize, as we should, our obligations to the future. We are the beneficiaries of the faithful work of those who have gone before us. They toiled, not simply for themselves, but for others, for generations unborn, and we to-day are enjoying the fruits of their faithful labors. Every blessing which we enjoy has come down to us through the toils and tears, the struggles and sacrifices of those who have lived in the past. "The books we read, and whose pages give us so much pleasure and profit, are prepared for us oft-times at sore cost to their authors. The great thoughts that warm our hearts and inspire us to noble living are the fruit, many times, of pain and struggle. Men had to pass through darkness and doubt to learn the lessons of faith and hope which they have written in such fair lines for us. They had to endure temptations and fight battles in which they well-nigh perished, that they might set down for us their bright, inspiring story of victory and triumph. They had to meet sorrows in which their hearts were about broken, to learn how to write the strong words of comfort which strengthen us as we read them in our times of grief. We do not know what some of the glad hymns of faith and hope cost those who first sang them. They learn in suffering what they teach in song."

Go back in imagination beyond the limits of memory and think of the time when your mother watched by your little cradle. You were without care, but you were your mother's care. You were helpless, absolutely so; but your mother's strength was always in reach and at your service. Think how your mother, like a ministering angel, guarded and nourished you. Think how she laid out all of her time and energy and strength for you. Think how she spent perhaps many a weary and sleepless night for you—how when others all around were unconscious in sleep she sang to you those beautiful nursery rhymes and those sweet hymns of praise. If what a man's mother has suf-

fered and done for him is no incentive to him to make something of himself, then there is certainly nothing good in the man. How we are indebted to those gone before!

"We exult in our civilization, our advancement; our refinement, our knowledge, our culture, our arts, our Christian society, the pleasant things of our modern life. Do we remember that all this comes to us from the toils and sacrifices, the study, the thought, the invention, the sweat and the pain, of thousands who have gone before us? There has not been a true life anywhere in the past, however lowly, that has not contributed in some degree to the good we now enjoy." "Their works do follow them." We do not enjoy a blessing, or a comfort, which did not come to us at great cost to somebody. These blessings and comforts have come to us through the toils and tears, through the sorrows and sacrifices, through the efforts and energies of those who have gone before. This is seen in every department of life.

IN THE MATERIAL AND INDUSTRIAL WORLD.

In the houses we live in, in the sanctuaries we worship in, in the clothes we wear, and in the victuals we eat. Look at science, and agriculture, and mechanics. See what has been done in each of these departments. Consider the labor-saving machines and contrivances by which one man can do now what it took five, or ten, or twenty men to do a few years ago. See the comforts and conveniences which we now enjoy and which come down to us through the labors of the past.

Our forefathers had to contend with the forests and the deserts; they had to contend with the inconveniences of travel which existed in their times but they have left us the fruitful fields and our beautiful homes; they have left us the railroad and other comfortable and expeditious modes of transportation. How they had to struggle in

order to secure what we now possess and enjoy! They toiled hard when they laid the foundation for our modern civilization. Every achievement in science, every invention and discovery in the material world is a monument to the faithful labors of those who have lived before us. "Their works do follow them."

OUR INDEBTEDNESS TO THE PAST IS ALSO SEEN IN THE
CIVIL AND POLITICAL WORLD.

As we rest serenely under the American flag, enjoying the blessings of liberty and good government, our minds ought to go back, occasionally, at least, to the trials and conflicts through which our forefathers had to pass in achieving these blessings for us. How they had to endure hardships of war under peculiarly trying circumstances. How they had to face the foe; how they had to contend with the elements of nature; how they had to pass through many a cold night, through the snow, the sleet and the rain! How they left their humble homes, their loved ones exposed frequently to the enemy and the hardships which were characteristic of those times! How many of them poured out their life-blood on the battle field! How they all consecrated themselves and all they had upon their country's altar! Noble and costly sacrifice! They had to do all this, in order that their posterity and succeeding generations in this country might inherit the blessings of good government and be free from the tyranny which had so oppressed them.

OUR INDEBTEDNESS TO THE PAST IS ALSO SEEN IN THE EDU-
CATIONAL WORLD.

The log school house which served its purpose nobly in its day and generation has been replaced by the beautiful academy, or graded school building. The blue-back

spelling book which in its day was one of the greatest blessings bestowed on the human race, and God forbid that I should ever say any thing against it. Mankind would do a great work if they would erect a monument to the author of that book. But that monument has already been erected in the hearts and lives of the millions who were assisted by that grand and noble book in their first steps towards getting an education! But this book has gone—it has served its purpose, perhaps. Yet, its works do follow. After holding its grasp on the human mind for so long a time, it paved the way for a greater blessing.

See how the appliances in the school-room have been improved and multiplied! How the methods of teaching have been advanced! How the opportunities for getting an education have been increased! How the facilities for diffusing a good literature have been multiplied! At one time only the wealthy could own books and only a few at that; for there were not many extant! But now a good book can be bought for only a few cents! The whole Bible can be bought for twenty cents and a copy of the New Testament for five cents! See the large and ever increasing stream of literature as it pours into our midst. These things come to us at great cost to those who have gone before. Every school house, every good book, every appliance in the school-room, every printing press—they all remind us of our indebtedness to the past.

OUR INDEBTEDNESS TO THE PAST IS SEEN ESPECIALLY IN THE
RELIGIOUS WORLD.

All the accumulated blessings of religion which we enjoy come down to us through the toils and sacrifices of those who have gone before. These blessings have been growing and multiplying, every day better and larger than the day before. We have in our possession all the achievements of the past. We have the fruits of their labors

and even their experiences. We are enjoying to-day the fruits of the labors of all the good people who have lived in the past. We are enjoying the fruits of the labors of Noah, and Abraham, and MOSES, and David, and Daniel, and John, and Peter, and Paul, and Augustine, and Luther, and Calvin, and Knox, and Wesley, and Spurgeon. "Their works do follow them." Blessed are the sainted dead! They are blessed in that they have blest us through their labors. They sowed the good seed in their trials and conflicts and persecutions, and we are reaping the harvest of their wise sowing. If they can only see the fruits of their labors—and why can't they?—they are now rejoicing as never before in their sowing. Ah, if Paul can see what his works are still doing in the world in comforting, strengthening, and inspiring God's people, he is rejoicing as never before in those perils and stonings and ship-wrecks and that nakedness and hunger which he endured while on earth. It was hard while he was passing through them, but now he can thank God as never before for those crosses and trials and thorns in the flesh; and he can rejoice as never before in his infirmities that the power of Christ may rest upon him. They have worked out for him, and are still working out for him, a far more exceeding and eternal weight of glory.

How precious these treasures are which have come down to us through the past! How costly they are! What a stream of conflicts and trials the religious blessings we enjoy have come through! Oh, how those faithful ones who have gone before had to strive and struggle in order to achieve, conserve and transmit to us the blessings we now enjoy! Some were sold into slavery and carried into captivity; others were tortured, not accepting deliverance; and others had trials of cruel mockings and scourging, yea, moreover, of bonds and imprisonment; they were sawn asunder, they were stoned, were tempted, were slain with the sword; they wandered about in sheep-

skins and goatskins, being destitute, afflicted, tormented—(of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens, and caves of the earth. They had to pass through all of these experiences in order to hand down to us the priceless blessings which we possess and enjoy.

And when we survey the life and work of our divine Lord and Saviour, we see this truth reaching the very climax of its realization. See how He had to pass through the exhaustive suffering of the garden and the cross; how He sweat great drops of blood; how He drank the very dregs of that cup of intense suffering! He endured all this in order to secure for us and transmit to us the inestimable blessings of the gospel which we now enjoy. Oh, how Jesus toiled and suffered for us! And it was a willing sacrifice on his part. He preferred the garden of Gethsemane to the paradise of God; He preferred the cross of Calvary to the throne of heaven; and he preferred the scoffs and maledictions of a wicked and gainsaying world to the admiration and homage of the intelligent hosts in glory. For it was only in this way that he could secure for us the blessings of eternal life. These blessings come to us at infinite cost.

When we contemplate these priceless treasures which have come to us at such great cost and sacrifice; which have come to us through the death of our blessed Redeemer, and which have come to us through the lives and death of Christ's disciples, which are baptized with the blood of Jesus and the martyrs, we feel something like David did when the three brave men brought him water from the well by the gate of Bethlehem, having had to cut through the line of the Philistines in order to get the water to him. David was so impressed with the bravery of these men and the danger to which they had exposed themselves, that he would not drink the water which they brought, but he poured it forth unto the Lord. He said: "Be it far from

me, O Lord, that I should do this! Shall I drink the blood of the man that went in jeopardy of their lives? Even though he was so thirsty, this water was too sacred and it came at too great a cost for him to drink it. It could be properly used only as an offering unto the Lord.

As we stand here to-day on this historic spot and contemplate the unnumbered and priceless blessings which have come to us as an heritage through the toils and tears, the sacrifices and sufferings of those who have lived and are now dead, may the Lord help us to appreciate properly these blessings, and at the same time, to realize fully our indebtedness to the past.

OUR OBLIGATIONS TO THE FUTURE.

The *past* is gone; and it is irreversibly fixed. The *future* is before us—it is yet to come. It is filled with grand and glorious possibilities. We are to be factors in the development of the future. The past has given us a sacred trust. We are the custodians of all the precious treasures of the past. We have all the accumulated wealth of all the ages that are gone. What an awful responsibility! The future is dependent on us for the blessings which she is to possess and enjoy. Shall we meet our obligations to future generations by transmitting to them the blessings which have come to us from the past? Let us embalm these blessings in our good works and hand them down to those who are to come after us.

The future is, in a certain sense, the result of the past. We can assist in shaping the future. We have a certain control over the agencies and influences which have been put into operation in the past. As we touch these things which pass through our hands and lives, what kind of an impression will we make on them? Are we turning them into channels of influence and usefulness, and are we going to keep them there as long as we have any control over them?

We are the link between the past and the future. Let this be a *golden link*, binding together the good works of the past with the good works of the future. God forbid that we should break the continuity of good works!

In all probability, each one of us will strike a chord in somebody's life, which will vibrate forever. In this connection, let me call your attention to the imperishable nature of a good deed. Every really good deed will last forever. Every noble thought, every kind word, every act of self-denial for Christ's sake, record themselves in the sounding-board of eternity and never die away. Our work may be very imperfect in this world and it may be very incomplete; but, if it is done in the name of Jesus, and for His sake it will last forever and it will stand every test. Our good works are as imperishable as the everlasting truth. There is an element of immortality in every noble thought and impulse, in every kind word and smile, and in every good deed and work. These thoughts and words and deeds are embalmed in the hearts and lives of those who come after us, and they are transmitted from one generation to another.

What shall the message of our lives be to those who are to come after us in the regular line of the world's history? Shall it be, "We transmit to you the sacred trust which we inherited from the past; we have cherished the inheritance and have been blessed by it; we have used it for the glory of God and for the advancement of His kingdom; we give it to you intact, and may you ever be faithful to the trust?" God grant that this may be our message to future generations.

Go on then, Concord, with renewed strength and energy on thy mission of love; to instruct, to strengthen and to comfort all who shall in the future make this their spiritual home. Having completed one hundred years of thy record on earth, be thou faithful to the end. Then Christ will confess and reward thee and

all thy faithful sons and daughters before an assembled universe. The books will be opened and the roll will be called. The book of life will be opened and the roll of the sainted dead will be called. What profound silence and interest will prevail! No sound, except the voice of the angel who calls the roll, will be heard. He calls from the Lamb's Book of Life: Noah, Abraham, Isaac, Jacob, Moses, Joshua, David, Daniel, Peter, James, Paul. Christ will say, "I confess them." Then the angel will come on down through the ages, calling the roll: Luther, Calvin, Melancthon, Knox, Wesley, Spurgeon. Doubtless Christ will say, "I confess them." Many names will be called which have been forgotten on earth.

How our hearts will be thrilled with interest when the angel comes to Concord's roll! The names of the pastors and the supplies will be called: Robt. B. Walker, Wm. G. Roseboro, Robt. McCullough, James B. Stafford, John Douglass, Jas. A. Wallace, Jas. R. Gilland, Wm. J. McCormick, G. W. Boggs, T. W. Ervin, T. M. Lowry, John C. McMullen, C. R. Hemphill, S. R. Hope, Wm. G. Neville, Robt. P. Smith, M. R. Kirkpatrick. God grant that we may hear the voice of Jesus saying, "I confess them."

Then the names of the elders will be called; some of whom are: George Miller, Wm. Douglass, John Douglass, A. B. Douglass, W. W. Brice, J. E. Craig, J. M. Blain, W. B. Thompson, R. G. Miller, S. G. Miller, S. D. Patrick. May we hear the voice of Jesus saying, "I confess them."

Then the names of the deacons will be called, some of whom are: John A. Stewart, E. D. Mobley, Geo. L. Kennedy, Jno. C. Mackorel, Thos. W. Brice, Alexander McDonald, J. N. Caldwell, J. H. Allan. May we hear the voice of Jesus saying, "I confess them."

Then the long list of private members will be called. Will Christ say, "I confess them?" May it be so!

IV.—LETTER AND EXCUSES OF PASTORS.

(1)

SHERMAN, TEX., Sept. 22, 1896.

With hearty greetings to all the members of the Concord church:

Your letter of invitation, through your pastor, to be present to take part in celebrating the centennial of the organization of Concord church, brought vividly before me in memory, the familiar faces of the good and venerable men who constituted the bench of ruling elders when I was installed their pastor. Wm. Wilson, John McCullough, Jas. Carlisle, Alex. Hindman and George Miller, all numbered with the dead; besides many others whose names we trust have been transferred from the church militant, to the church triumphant. To be present with you that survive, and to take part in the exercises, would to me be a melancholy pleasure, for it would be something like a funeral service, with myself in my seventieth year, the oldest surviving pastor, standing as it were on the verge of the grave. Duties, however, never clash, and as it will be my duty as the financial agent of the Synod of Texas, in founding a Theological Seminary, to be present to make my report at its annual meeting, which will be on the 16th of October, the very day of your celebration, I will be obliged to forego the pleasure of being with you in person, but you may all be well assured that I will be with

you in spirit, and my prayer will be, that God's richest blessings may abide continually upon Concord church, as a vine of his own planting. With this brief memorial I now bid you God-speed in all your good work.

Yours in fraternal bonds,

T. W. ERWIN.

(2)

No word from Rev. John C. McMullen, now in Midway, Ky.

(3)

Telegram from Rev. R. P. Smith, telling he was detained at home by sickness. He is now evangelist in Mecklenburg Presbytery, N. C.

V.—THE PAST ROLL OF WHITE MEMBERS OF CONCORD CHURCH.

Prepared by Mr. J. E. CRAIG, Clerk of Session of Concord Church.

ABBREVIATIONS:—e, for Elder; c, for Certificate; p, for Profession.

- | | |
|-----------------------|----------------------------|
| 1830 Samuel Banks, e. | 1836 Chas. Leroy Boyd, c. |
| Elizabeth Banks. | Sarah R. Boyd, c. |
| Robert Caldwell, e. | 1837 Michael McKinley, p. |
| Jane Caldwell. | Elizabeth McKinley, c. |
| William Wilson, c. | Mary Miller. |
| Margaret Wilson. | 1836 Elizabeth Bensley. |
| John Banks, e. | 1837 James Carlisle, c. |
| Esther Banks. | Margaret Carlisle, c. |
| Henry Moore, e. | William Banks, c. |
| Margaret Moore. | 1838 Jane Polly, c. |
| Jno. McCullough, e. | David Wilson, c. |
| Alexander Hindman, e. | Mary Wilson, c. |
| Jno. L. Yonque. | Jennet Swan, Jr., p. |
| Mary Yonque. | Sarah Hardin, p. |
| Elizabeth Huffman. | Jno. G. Johnston, c. |
| Alex. Dickey. | Margaret Johnston, c. |
| Ann Dickey. | Susan Dickey, p. |
| Hannah Castles. | Jane R. Crossan, p. |
| Anna Castles. | Robert Ross, p. |
| James Castles. | 1839 Geo. H. Miller, e.—c. |
| Sarah Castles. | Mary Miller, c. |
| Benjamin Corder. | Savilla H. Cameron, p. |
| Margaret Corder. | Elizabeth Wilson, p. |
| Elizabeth Hindman. | Jennet Swan, Sr., p. |
| Sarah Hindman. | Sarah Swan, p. |
| Nancy Cameron. | William Moore, p. |
| Margaret Cameron. | Nathaniel McDaniel, p. |
| Elizabeth Hardin. | Margaret McDaniel, c. |
| Catherine Polly. | Samuel Sullivan, p. |
| Henry Banks. | Jane Sullivan, p. |
| Rebecca Banks. | Elizabeth Stormont, p. |
| Mary McKeown. | Martha Swan, p. |
| Jane Thompson. | 1840 Wm. Douglass, c. |
| Susannah Stozdale. | Elizabeth L. Douglass, c. |
| Joseph Robinson. | Jesse Castles, p. |
| Sarah Robinson. | Dorcas Castles, p. |

- 1840 Eliza Strain, p.
Rachel Strain, p.
Mary Ann Carlisle, p.
Margaret Ross, p.
Elizabeth Polly.
Ellen Sullivan, p.
Nancy Sullivan, p.
Mary E. Banks, p.
- 1841 John Grier, p.
Nancy Stevenson, c.
Elizabeth Robinson, c.
John Stevenson, p.
Jas. J. Sullivan, p.
John Sullivan, p.
- 1842 Elizabeth Beasley, p.
Alexander Boyd, p.
Charles Swan, p.
Mary Ann Hindman, c.
- 1843 Mary McKeown, p.
Jane P. Gordon, p.
Robt. Gordon, p.
Sarah Wilson, p.
James Swan, p.
Nancy Pharies, p.
- 1844 Mary Moore p.
Sarah A. McKeown, p.
Doughess Harrison, c.
John Clayton, p.
Elizabeth Clayton, p.
John Johnston (B.S.) c.
Margaret Johnston, c.
Jas. Hutchison, c.
Sarah Hutchison, c.
Jane McCullough, p.
John Pharies, p.
- 1845 Nancy Marshall, c.
Robt. McElheney, c.
Nancy McElheney, c.
Matilda McElheney, c.
Jane McElheney, c.
Araminta Clark, c.
Martha Boyd, c.
Emily Sterling, p.

- 1845 Nancy Banks, p.
Eliza Caldwell, p.
Margaret Banks, p.
James Brown, p.
Robt. Banks, p.
Mary McKeown, p.
Nancy Allman, p.
Jane Wylie, p.
Elizabeth Sterling, c.
Jane Allman, p.
Mary Wier, p.
Debra Robinson, p.
Isaac Garrick, p.
Samuel Castles, p.
William Robinson, p.
Osburn Thompson, p.
Mary Cockrell, c.
Elizabeth Goodman, p.
Sarah Goodman, p.
Catherine Corder, p.
Molly Peggy Corder, p.
Newton McElheney, p.
- 1846 Robt. Simpson, c.
Mary Simpson, c.
Robt. Wilson, p.
James Hutchison, p.
Eliza Hutchison, p.
Mary Corder, p.
Margaret J. McCann, p.
Mary Castles, p.
Margaret Wilson, p.
Sarah Poag, c.
Jane Poag, p.
- 1847 Margaret Morrison, p.
Elizabeth Cork, p.
Mary P. Garrick, p.
Sarah Wilson, p.
Wm. J. McCluey, p.
Anna McCann, p.
Catherine Q. Carlisle, p.
- 1848 Mary A. Johnston, p.
David Brice, p.
Mary E. Brice, p.

- 1848 Nancy Bruce, p.
- 1849 Nancy Wilson, p.
Louisa Sterling, c.
Peggie McKeown, p.
Thos. P. Carlisle, e.—p.
Elizabeth Wilson, p.
Peggy Johnson, p.
Nancy Johnson, p.
Samuel Ferral, p.
- 1850 John Johnson, p.
John Caldwell, c.
Mrs. John Caldwell, c.
Sarah Robinson, c.
Nancy N. Caldwell, c.
Caroline Gilland, c.
John Ritchie, c.
Mrs. John Ritchie, c.
Jane Ritchie, c.
Joseph Robinson.
- 1851 Jane Irving, p.
- 1852 Sarah Johnston, p.
Sarah McKinley, p.
Isabella McKinley, p.
Jesse Simpson, p.
Eliza Simpson, p.
Thomas Clark, p.
Elizabeth J. Carlisle, p.
Francis Nelson, p.
Mrs. Patience Nelson, p.
Robt. McDowell, p.
William Wilson, p.
John Neil, c.
- 1853 Wm. John Dunbar, p.
Robert G. Cameron, p.
Adam Dunbar, p.
Margaret Dunbar, p.
Adam Dunbar, Jr., p.
Feaster Cameron, p.
Robt. Clark, p.
Robt. McCormick, p.
- 1854 John M. Wilson, p.
Jane Wilson.
Ann Dunbar.
- 1854 Jane Gordon, c.
Margaret Yongue, c.
Robt. H. Wilson, p.
John Cork, p.
Jas. F. Clark, p.
Caroline McKeown, p.
Annie Polly, p.
Chauny D. Yongue.
Mary J. McKinley, p.
Susan Carlisle, p.
Jane Clark.
Nancy Ratteree.
Jacob Corder.
Gilbert Clark, p.
James Carlisle.
James Dunbar.
- 1855 Margaret S. Bruce, p.
M. J. Baird.
John McDaniel.
S. W. Montgomery, c.
Mrs. — Montgomery, c.
Amanda Brown, c.
Mrs. M. S. McCormick, c.
Miss L. J. Douglass, p.
Miss M. E. Douglass, p.
James Johnston, p.
James S. Polly, p.
William Bruce, p.
- 1856 James Brown, p.
Grucilda Brown.
Jane B. Mackorell, p.
Nancy Hutchison, p.
Jas. Stewart, c.
- 1857 Jas. B. Miller, p.
- 1856 Matilda Ritchie, p.
- 1857 P. M. Spence, p.
James McCarley, c.
Mrs. James McCarley, c.
Mary McCarley.
Mrs. Wm. Wilson, p.
James Yongue, c.
- 1858 Sarah J. McCarley, p.
- 1857 William McEwan, p.

- 1857 Margaret McEwan, p.
Ellen McEwan, p.
- 1858 H. W. Yongue, p.
Miss M. J. Bell, p.
Eliza J. Miller, p.
Mrs. Robt. Wilson.
- 1857 Sarah Ann Price, p.
Mary S. Yongue, p.
- 1859 Jane Yongue, c.
John L. Yongue, p.
Mrs. T. W. Erwin.
Hannah Brice, c.
Elizabeth Brice, c.
- 1861 Hattie Cameron, p.
Thos. McElduff, p.
John Polly, p.
Jane King.
Mary G. Brice.
Madison Tennant, p.
Agnes Hindman.
- 1862 Sarah E. Miller, p.
Amanda Cork, p.
- 1864 John C. Douglass, c.
- 1866 Moses Mackorell, c.
Ann McCarley, c.
Thos. R. Sterling, p.
Andrew Cameron, p.
- 1862 Mary A. Hindman, p.
- 1867 Susan Mackorell, p.
Alex. Carlisle.
Leroy Montgomery.
- 1862 Hepsiba Sterling, p.
- 1869 Elizabeth Gaston, p.
Martha J. Corder, p.
Margaret McCarley.
Ann F. Miller, p.
Nancy McDonald, p.
Jane E. Stewart, p.
Mary E. Erwin, p.
- 1870 Savilla Dye, p.
Robert Dunbar, p.
S. B. Dunbar, p.
Emily Dunbar, p.
- 1870 S. G. Wilson, c.
- 1871 Francis Hamilton, p.
James Donley, p.
Mrs. James Donley, c.
Rebecca Mobley, p.
J. K. McCarley, c.
Hessie McCarley, c.
Robt. McIlroy, c.
Catherine Q. McIlroy, c.
- 1872 Maggie McIlroy, p.
Susan McIlroy, p.
W. C. Gaston, p.
Mrs. A. S. Cameron, p.
- 1873 Betsy Lee, p.
B. C. Rosborough, p.
Rachel Rosborough, c.
M. Lenora Miller, p.
Hugh S. McKeown, p.
- 1874 Mrs. R. Montgomery, p.
Robt. Montgomery, p.
- 1875 Lizzie Douglass, p.
John Erwin, p.
Maggie Erwin, p.
Nettie Erwin, p.
Samuel G. Miller.
Mary Lucas, p.
Maggie Yongue, p.
- 1876 Jane Polly, c.
Lizzie Sloan, c.
Hugh Bruce, c.
Agnes Bruce, c.
Samuel B. Lumpkin, p.
Laura A. Lumpkin, p.
- 1877 Arthur K. Craig, c.
Annie Hagan, c.
Robt. McCarley, p.
Nettie Roddy, p.
Robert Mackorell, p.
William Mobley, p.
- 1876 Maggie J. Brice, c.
- 1877 Lizzie Brown, p.
Garner Brice, p.
R. W. Lumpkin, p.

- 1877 W. T. Wilkins, c.
Mrs. W. T. Wilkins, c.
- 1879 John Morrison, p.
Sallie M. Mobley, c.
- 1880 Annie Bowden, c.
Ella B. Mackorell, p.
Hattie Tennant, p.
Eliza Simpson, p.
Tommy V. Hicklin, p.
- 1883 M. Lenora Bell, p.
- 1884 J. Yongue Brice, p.
- 1886 Jno. M. Brice, p.
J. Clarence Brice, p.
- 1890 Herbert Bruce, p.
Belle Bruce, p.
- 1893 Mrs. W. K. Boggs, c.
Estelle Boggs, c.
Ettie Boggs, c.
- 1894 Julia Adams Brice, p.
- 1875 Maggie G. Caldwell, p.
Kitty Caldwell.
- 1879 J. W. Caldwell.
- 1883 Maggie Caldwell, p.
- 1881 Ella Cameron, c.
- 1884 Mrs. H. V. Cameron, c.
- 1886 Janie B. Clowney, p.
Maggie R. Clowney, p.
- 1887 W. B. Cameron, p.
Jas. H. Craig, p.
- 1890 A. E. Cornwell, c.
- 1891 R. L. Cunningham, p.
- 1892 Polly Francis Craft, p.
Margaret Craft, p.
Mary L. Cameron, c.
- 1894 Moses Craft, p.
- 1877 Belle P. Douglass, c.
- 1882 R. L. Douglass, p.
- 1886 J. M. Douglass, p.
Wm. S. Dunbar, p.
Bettie Lee Dunbar, p.
Cattie Dixon, p.
- 1888 L. W. Dick, c.
- 1880 Wm. B. Dixon, c.
- 1889 Mrs. Wm. B. Dixon, p.
Lethia Dickey, c.
- 1892 Lutie Douglass, c.
- 1879 Nannie Elder, c.
- 1881 W. C. Elder, p.
Mary Elder, p.
- 1883 G. W. Franklin, p.
- 1887 John Frazier, p.
- 1884 Rosa Garvin, c.
- 1895 Nannie A. Gordon, p.
- 1883 Thos. H. Higgins, c.
Sallie E. Higgins, p.
Wm. Lyles Hicklin, p.
- 1886 Rebecca B. Hicklin, p.
- 1891 Bessie Hall, p.
- 1883 Jno. K. Johnston, p.
- 1894 Jane Johnston, c.
- 1893 Robt. A. Lewis, c.
- 1881 Mary McCarley, p.
Anna McCarley, p.
Mattie Mackorell, p.
- 1883 Nettie J. McMullen, c.
E. L. Mobley, c.
- 1884 Nathan Mobley, p.
- 1886 J. B. Mackorell, p.
S. A. McCarley, p.
Sue D. Mobley, p.
- 1887 M. S. Montgomery, p.
- 1888 A. E. Mackorell, p.
- 1891 E. E. Mackorell, p.
- 1893 Hattie Miller, c.
- 1894 Moses Mackorell, c.
Wm. A. McNeil, p.
Laura A. McNeil, p.
S. Mack Mobley, p.
- 1895 W. J. Morgan, p.
- 1886 Mrs. V. A. Neville, c.
- 1889 N. A. Peay, Jr., c.
- 1881 W. L. Rosborough, c.
M. A. Rosborough, c.
- 1883 James Reid, p.
- 1886 Annie N. Richardson, p.
Ada L. Richardson, p.

- 1886 Thos. H. Spence, p.
D. H. Stevenson, e.—c.
Mrs. M. E. Stevenson, c.
1887 R. M. Sandifer, c.
D. Calvin Stevenson, p.
1888 Janie Stewart, p.
1890 Mrs. S. E. Simpson, c.
1891 Ella R. Smith, c.
Mabel C. Smith, c.
1894 H. M. Shannon, p.
1881 Wm. Timmons, c.
Moses Tennant, p.
Mary L. Thorn, p.
1882 R. S. Thompson, p.

PAST ROLL—COLORED MEMBERS.

- Landen McKeown.
Phillis Yongue.
1837 Rachel Sterling.
Mary Sterling.
Esther McKinley.
1838 Robt. Yongue.
Mary Sterling.
1839 William Blain.
Fanny Sterling.
Daniel Castles.
Patience Castles.
1840 Sally Cameron.
1842 Ann Kirkpatrick.
1844 Charles Simonton.
Joe Cameron.
Sidnah Hindman.
1845 Tempe Cameron.
Caroline Yongue.
Lucy Caldwell.
Fed Caldwell.
Mary J. McCullough.
Fanny Yongue.
Clarissa Blain.
Kitty Blain.
Nelson Blain.
1845 Betsy Swan.
- 1883 J. M. Thompson, c.
Miss Willie Thomas, p.
Hattie Varuadon, p.
1879 Jno. McC. Wilson, p.
1880 Mrs. J. M. Wilson, p.
1883 Joseph Williams, p.
1889 Thomas Walker, p.
Nancy E. Walker, c.
1886 Robert Walker, p.
1889 Maggie E. Walker, p.
1894 Minnie Wayes, p.
1882 Alice Yongue, p.
Eunice Yongue, p.
- 1846 Harriet Blain.
Ellen Ellet.
Nelson McCormick.
1847 Bill Robinson.
1848 Esther Robinson.
Patsey Polly.
Sarah Brice.
Hannah Bruce.
1849 Cousar Miller.
1850 Solomon Sterling.
Malinda Castles.
Lebina Castles.
Chaney Miller.
Ann Miller.
1851 Chloe Brice.
1852 Tempe Cameron.
Becky Sterling.
Lydda Sterling.
Meredith McElheney.
Osmond Yongue.
Letty Swan.
1854 Sally Cockorell.
Rachel Brice.
Clarissa Miller.
1855 Stephen Cockorell.
1854 Caroline Blain.

- 1855 Julia McCormick.
1856 Ben Banks.
Lewis Montgomery.
Rachel Montgomery.
Betsy Yongue.
Ned Yongue.
Sealy Caldwell.
Jonny Bell.
1857 Nelson Swan.
Milly Caldwell.
Lina Yongue.
1858 Winny Bell.
Jane Cameron.
John Cameron.
Susan Cameron.
Simon Cameron.
Margaret Cameron.
Lona Cameron.
Harriet Cameron.
Martha Cameron.
Morris Cameron.
Matilda Cameron.
M. Cameron.
Sandy Hindman.
Emily Hindman.
Sengo Caldwell.
Julia Blain.
Levina Brice.
1860 Gilbert Gaillard.
Pompey Gaillard.
William Gaillard.
Phillis Gaillard.
Sarah Gaillard.
Mary Gaillard.
Charlotte Gaillard.
Selina Gaillard.
1864 Silas Woodward.
Martha Woodward.
Mary Woodward.
Jessy Sterling.
Leachy Gaillard.
Betty Gaillard.
- 1864 Mariah McLurkin.
Catherine Gaillard.
Elvina Douglass.
1866 Jefferson Yongue.
Rachel Yongue.
Manerva Yongue.
Joe Douglass.
1867 Ned Brice.
Hanna Simonton.
D. Corder.
Frank Cork.
Margaret Phenny.
Esther Cork.
Jessy Brice.
Peter Douglass.
Lewis Cork.
Caroline Beasley.
Belle Sterling.
Mary Cork.
1867 Nancy McLurkin.
Rachel Simonton.
Lige Simonton.
Esther Simonton.
Chaney Simonton.
Milly Simonton.
1860 Robert Gaillard.
Morris Gaillard.
Seby Gaillard.
Martha Gaillard.
Clem Gaillard.
Kizziah Gaillard.
Tenny Gaillard.
Tension Gaillard.
1868 Lewis Gray.
Ben Douglass.
1870 Georgiana Graham.
Lizzie Rosborough.
Henry Stevenson.
Andy Ellison.
Lizzie Brice.
Sally Gaston.
Mary Ann Sterling.

VI.—THE PRESENT ROLL OF MEMBERS OF
CONCORD CHURCH.

Pastor, - - - - - Rev. M. R. KIRKPATRICK, 1894.
Licentiate, - - - - - D. M. DOUGLASS, 1890.

ELDERS.
1870 J. M. Blain.
W. W. Brice.
1880 J. E. Craig.
1865 (?) A. B. Douglass.
1887 R. G. Miller.
1895 S. D. Patrick.
1889 W. B. Thompson.

DEACONS,
1877 John A. Stewart.
E. D. Mobley.
1880 Geo. L. Kennedy.
Jno. C. Mackorell.
1887 Thos. W. Brice.
1890 Alex. Macdonald.
1895 J. N. Caldwell.
Dr. J. H. Allen.

Clerk of Session, - - - - - J. E. CRAIG.
Treasurer, - - - - - Dr. J. H. ALLEN.

1890 J. H. Allen, c.
Florence N. Allen, c.
1892 Mrs. E. A. Adams, c.
1852 Peggie H. Brice, p.
1862 Jane Blain, p.
Nannie Brice, p.
1867 W. Watt Brice, e.-p.
1868 Jas. M. Blain, e.-p.
1873 Carrie E. Brice, c.
1881 A. J. Boyd, c.
1886 Thos. W. Brice, p.
Robt. M. Brice, p.
Nannie E. Brice, c.
Thos. W. Brice, Jr., p.
1877 Mrs. Sydney Brown, c.
1888 Carrie E. Blain, p.
Melville Blain, p.
1890 Lila A. Brice, p.
1891 L. S. Boyd, p.

1892 Isla M. Boyd, c.
Mary E. Brice, c.
Mrs. F. E. Brice, c.
1894 Jas. W. Brice, p.
L. M. Brice, p.
John A. Brice, c.
S. M. Brice, p.
Janie Blain, p.
1845 Hannah E. Corder, p.
1854 Karon H. Cork, p.
1855 Drucilla Cork, p.
1877 J. E. Craig, e.-c.
Sarah J. Craig, c.s.
John R. Craig, p.
1879 Susan W. H. Craig, c.
1880 Mrs. A. Y. Caldwell, c.
1886 S. B. Clowney, p.
C. R. Caldwell, p.
1887 J. N. Caldwell, p.

1887 Mrs. F. M. Caldwell, c.
M. Emeline Craig, p.
1889 Robt. J. Craig, c.
Rebecca Craig, c.
Sallie T. Cork, p.
J. Edward Cornwell, p.
Arthur R. Craig, p.
1890 Eli E. Cornwell, c.
Mary C. Cornwell, c.
Fitz W. Cornwell, c.
1891 John L. Craft, p.
Edward L. Craig, p.
Burdette E. Cornwell, p.
Jane E. Craft, p.
1892 Georgiana Craft, p.
Matthew D. Craft, p.
Thos. G. Cameron, p.
1893 Clara B. Craft, p.
L. R. Craig, p.
M. Rebecca Craig, p.
1894 Margaret Craft, p.
R. Edward Caldwell, p.
R. Eli Craig, p.
Sylves D. Craig, p.
Benjamin Craft, p.
1895 Robt. B. Caldwell, c.
1860 Alex. B. Douglass, e.-c.
Jane Douglass, c.
1853 Belle Douglass, p.
1872 D. A. Deitz, p.
1877 James E. Douglass, p.
1880 Mrs. E. W. Douglass, c.
1881 Wm. S. Douglass, p.
1883 Jane Dewitt.
1886 D. M. Douglass, p.
Jane B. Douglass, p.
1889 Robt. L. Douglass, p.
Jane Dickey, c.
1891 Alice Irene Douglass, c.
1894 Mary R. Dewitt, c.
1877 C. A. Douglass, p.
1849 Mrs. S. M. Elder, p.
1895 Mrs. N. Lee Deitz, c.

1895 W. S. Dickey, p.
1876 Mrs. N. C. Ford.
1877 Mrs. N. E. Faulkner, c.
1880 Mattie Ford, p.
1847 Margaret Gordon, p.
1854 Smith Gordon, p.
1876 D. D. Gordon, p.
1882 Minnie Bennett, p.
1886 Mary A. Gordon, p.
1895 Maggie E. Gordon, p.
Wm. S. Gordon, p.
1880 Sarah R. Hicklin, c.
1886 H. A. Holder, c.
1895 Wm. M. Harvy, c.
1879 Mrs. Heppie Harvy, p.
1877 Geo. L. Kennedy, p.
Lida B. Kennedy, c.
1894 Laura H. Kirkpatrick, c.
L. R. Kirkpatrick, c.
W. H. Kirkpatrick, c.
Minnis M. Kirkpatrick, c.
Mrs. M. J. Lewis, c.
1865 J. C. Mackorell, c.
1869 J. M. McDonald, p.
1870 J. B. Montgomery, p.
R. G. Miller, e.-p.
1873 Mary Montgomery, p.
1874 Annie McKeown, p.
Robt. Mobley, p.
1877 E. D. Mobley, c.
Mrs. M. R. Mobley, c.
Cattie D. Mobley, c.
John McClure, c.
Della McClure, c.
A. Mayo McKeown, p.
T. A. J. Mobley, p.
1875 Nannie Mobley, p.
1877 Mrs. Robt. Mobley, p.
1878 Wm. McCarley, p.
1879 Sallie E. McDonald, c.
1881 Mary E. Mackorell, c.
S. Pettie Mackorell, p.
1886 John D. Mobley, p.

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| 1886 Wm. T. McDonald, p. | 1875 John A. Stewart. |
| 1887 $\frac{1}{2}$ C. N. Montgomery, p.
Alex. Macdonald, p. | 1876 Miss J. L. Sloan, c.
Miss N. C. Stewart, c. |
| 1888 Martha Mobley, p. | 1869 Ellen Stewart. |
| 1891 Wm. Muckorell, p.
Jacob Muckorell, p.
Hugh D. McCarley, p.
J. D. Montgomery, p.
J. L. Montgomery, p. | 1880 J. R. Sterling.
1885 Anna C. Smith, c.
1886 James Shenley, p.
1889 Rebecca Simpson, c.
1890 Maggie Simpson, c. |
| 1887 $\frac{1}{2}$ M. Y. Montgomery, c. | 1891 Sunie Stewart, p. |
| 1876 Nannie I. McCarley, p. | 1894 Wm. J. Simpson, p.
M. E. Stewart, p. |
| 1879 Susan McCasker, p. | 1879 Catherine Thomas. |
| 1891 D. Barnes Mobley, p.
D. M. Mobley, p.
S. L. McDonald, p.
Nannie S. McCarley, p.
Mary E. Montgomery, p.
Leo Y. McAfee, p. | 1881 B. G. Tennant.
Rosa Tennant.
1882 S. H. Teiran, p.
Hattie Teiran, p. |
| 1888 Mrs. F. R. McAfee, p. | 1883 Jane Thomas, p. |
| 1892 Margaret McCarley, p.
Wm. J. McCarley, p.
B. Q. Montgomery, c. | 1887 Lou Thomas, p.
1883 W. B. Thompson, e.-c.
Sarah E. Thompson, c.
Janie Thompson, p. |
| 1893 $\frac{1}{2}$ M. A. Montgomery, p. | 1889 Mary Thompson, c. |
| 1894 Lillian I. McKeown, p.
Bessie E. Miller, p.
Mary McDonald, p.
J. H. McDonald, p.
M. Louisa McDonald, p. | 1894 Lillie W. Thomas, p.
Walter D. Tennant, p.
Miss M. E. Tennant, p. |
| 1896 Mrs. S. L. McDonald, c.
Wm. McKinnell, c.
Mrs. Wm. McKinnell, c. | 1872 Lila Woodward, p. |
| 1870 Mrs. M. E. Oates, c. | 1881 W. J. Wilson, p. |
| 1881 Mattie R. Oates, p. | 1886 D. Y. Wilson, p.
Jas. M. Wilson, p. |
| 1894 S. D. Patrick, e.-c.
Lizzie Patrick, c. | 1880 Kate Wilson, p. |
| 1877 Jane B. Roseborough, c. | 1894 Mrs. M. J. Wier, c.
Jno. W. T. Wilson, p. |
| 1890 J. L. Ratteree, c.
Emma Ratteree, c. | 1895 S. A. Westbrook, p. |
| 1894 Mary Y. Ratteree, p. | |

COLORED.

- Joicy Winn.
1886 Alice Brice, p.