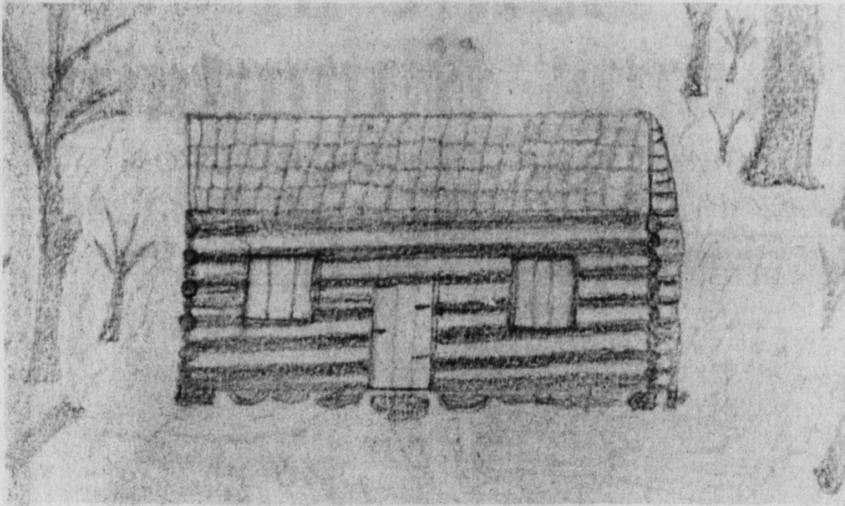
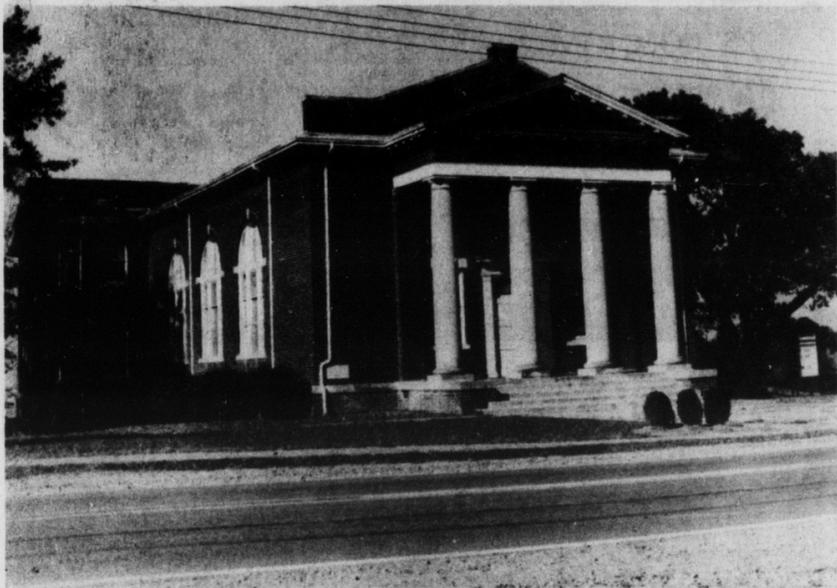


Shiloh Presbyterian Church Over 200 Years Old



Shiloh Presbyterian Church in 1780



Shiloh Presbyterian Church in 1980...

The families who settled the general area in which Shiloh Church is located were Scotch-Irish, English and German. Each race brought to this land a gift distinctly its own. Especially the Scotch-Irish, whose ancestors were born in the lowlands of Scotland during the reign of the Stuarts. These were peace loving Protestants and ardent supporters of the 'Old Covenant Presbyterians' — founded by John Calvin. This church was governed by presbyters, or elders, in a representative form of government.

During the reign of James, Son of Mary Queen of Scots, many ministers with their congregations migrated to Ulster, where they established communities and built their churches throughout all northern Ireland. These Presbyterians preserved their religious distinctness. Their difference of habits, difference of creed, and difference of tradition kept them apart. There they suffered many injustices and persecutions because they retained their difference of habits, their different creed, and their different traditions. After several generations they became too unhappy to stay longer in Ireland.

So, these early Presbyterians left Ulster, and crossed the ocean to escape the galling tyranny of the bishops whom England had made ruler of the land. Young, enterprising, and energetic Presbyterians came to this new and better land bringing their Bibles and church letters with them. Here, in America, they bought land of their own and built their homes, established their communities, built their churches, and again set up their religion.

Pennsylvania became the centre of the Presbyterian settlements in America, and from that province, after 1735, a continuous stream of Presbyterian emigrants flowed to the South. Across the beautiful hills and valleys of Virginia and on into 'Carolina.' It is known, from records, when they bought their land, and where they laid out their roads. However, it is not known when the few hardy souls built near Kings Creek their little 'Calvary' Presbyterian Meeting House. Today, the church holds to the traditional year of the battle at Kings Mountain — 1780 — which was fought only a short distance away.

I have found no description of the first church. It was, most certainly, a hewn log house with an earthen floor. On cold days, it was, probably, heated by building a log fire on the earth floor. The seats, no doubt, were logs pegged in place with one side hewn flat to sit upon.

For the first twenty years the church had only ministers sent occasionally to supply. The church was served by ministers who lived at a great distance. To come, they had to travel over roads almost impassable; and therefore, they could give very little pastoral care to the people. The coming of the minister was a great day in the life of these simple, God fearing people. The community gathered from miles around on horseback. Many walked barefoot, and carried their home tanned, hand sewn, leather shoes until they were near the Meeting House. Not only did these ministers bring to the people the Gospel, they also brought news from the outside world, news from the relatives and friends in other communities. Also, another vital task the minister performed — he taught the boys of the congregation how to read, write and cipher.

Shortly after 1800, there was a long vacancy. The church became completely disorganized. This was perhaps the darkest period in the history of the church. The little 'Calvary' Meeting House, now renamed Shiloh, was permitted to fall into decay. From family records this fits the time when the sons and daughters of the pioneers had because of the deaths resulting from the Civil War, it is no surprise, the membership on its return to the old locality was as follows: Three males, nineteen females and thirty-eight colored members. Rev. W. W. Ratchford served Shiloh in some capacity for ten years.

In 1872, a lot facing the Railroad and public highway was bought from Dr. A. F. Hambright, and the frame building, better known as 'The Church in the

Pines', was completed in the Fall of 1883. Shiloh then moved to the village, known as Whitaker, South Carolina. Changed to Grover, North Carolina, in 1885, when the Post Office was moved across the Railroad tracks into North Carolina.

The old log church was sold to the colored Methodists for \$75, who adopted the name Shiloh also. Shiloh retained ownership of the 'Old Cemetery,' which contains the remains of many of the early settlers, and Revolutionary War Heroes who fought so bravely in the battle at Kings Mountain.

During the following years the church made slow, but consistent progress. Shiloh's fifth building is the splendid structure in which we have our meeting today, finished December 22, 1926. The building of such a structure by a small congregation was a great undertaking, and splendidly carried through.

Dr. Joseph T. Dendy, the first full time pastor in the history of the church, began his ministry in July 1927, ending his pastorate in the Summer of 1937.

In the late 1930's Sunday School outposts were organized: Dixon and Hamburg. A few years later Dixon organized as a church. Hamburg's site is now on land of the Kings Mountain National Military Park. The old building was removed to the 'Cowpens' battleground.

Shiloh church also helped to support the organization of an outpost in West Shelby in 1953, now John Knox Presbyterian Church.

The congregation in 1949-50 built on the beautiful spacious grounds a modern style brick manse, replacing the first built about 1890 — which was removed.

Rev. Henry L. Reaves, a former missionary to China, began his ministry in December 1937, and served until December 1939. During his pastorate he edited, in corporation with Rev. W. Arthur Hoffman, Baptist minister, a 'Carolina Churches' Magazine.

The beloved pastor, Rev. J. Tim Pharr, began his ministry in October 1941, and served during the trying times of World War II, and until his death on February 25, 1949.

Park H. Moore, Jr., a student at Columbia Theological Seminary, began as student supply in March 1949. He was ordained and installed as pastor on July 23, 1950, ending his pastorate on June 26, 1955. During his time as pastor he wrote 'The History of Shiloh Presbyterian Church'.

Other full time ministers were: Rev. Trent Howell, Rev. Dick Hobson and Rev. Stewart White. Rev. Dick Hobson during his pastorate did much work in gathering together some of the church treasures. He designed and had made, to order, the beautiful glass cabinet where on occasions the church treasures can be seen on display in the Narthex.

Rev. Robert A. Wilson began his pastorate the first Sunday in June 1969 and also served as pastor of Dixon Presbyterian Church in a two church field until 1976 when the two churches called Dr. Olin Whitener. Dr. Whitener was pastor of both churches until 1979 when Rev. Harold Hutchison was called to supply and then subsequently was ordained as the new minister of Shiloh in January 1980. Dixon called Rev. Graham Wood as its new pastor.

Shiloh organized a Senior Citizens club in 1973 and this club is of much interest to its members from the surrounding communities, outside Shiloh and beyond.

The influence of this church has been far reaching indeed, not alone in its members at home, but through the various young men and women who have gone out into their walks of life as leaders in their profession. One son, W. Grady Harry, became a Presbyterian minister and is now retired. One daughter, Mary Priestler, became a missionary, and is now married and serving in a foreign field.

Many of the early families who established this church came many miles to escape religious persecution and to own land of their own. They must have endured grievous hardships—Ever faithful to their high Christian ideals.

They had a dream which became "Our Heritage, A Christian Community In a Christian Name."

A hymn we sometimes sing has some wonderful thoughts—one stanza—

The tumult and the shouting dies;
The Captains and the Kings depart;
Still stands thine ancient sacrifice,
And humble and a contrite heart
Lord God of Hosts, be with us yet,
Lest we forget, lest we forget.

Let us then, and not forget those of this church who have moved on from life's stage...to their heavenly reward. Not forget their faithfulness, loyalty, dedication, their love of God and the vast contributions so many of them made—not only to this church but to the enrichment of the lives of others.



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