A history of
BACK SWAMP BAPTIST CHURCH
1839 - 1960
Nash A. Odom
A HISTORY OF BACK SWAMP BAPTIST CHURCH
1839 - 1960
by
Nash A. Odom

October 10, 1960
Nash A. Odom, Historian
Reynolds Baptist Association
A HISTORY OF THE BACK SWAMP BAPTIST CHURCH
1839 to 1960

The research for the writing of this brief history has been a most meaningful experience. This writer has gone to many sources to gather his information. His information has come from the records of the Back Swamp Baptist Church which the clerks have faithfully kept through the years; from newspaper clippings dating back for 35 or 40 years; from the minutes of the Cape Fear Association of which this church was once a member; and from the minutes of the Robeson Baptist Union from 1832 to 1849 and Robeson Baptist Associational Minutes from 1883 through 1960.

Back Swamp Baptist Church has had a glorious history and one well worth being recorded for future generations. Time would not permit this writer to do a complete history as could be written with the material that is available, but some day a full and complete history should be written. This writer prays that this history may be a blessing to all who read it and that it may challenge the church to move forward for the cause of our Lord and Saviour Jesus Christ.

October 18, 1960

Nash A. Odom, Historian
Robeson Baptist Association
under their care and partake of their church privileges. Acts XVIII. 27.

8. We also engage as far as our temporal circumstances will admit to contribute of our worldly substance to the support of him whom God may place over us in the gospel or who may administer unto us in Spiritual things. I Cor. IX. 13-14.

9. We do solemnly agree that in cases of difference with each other in secular matters, if we cannot settle it ourselves we will refer the matter of dispute to a committee chosen from amongst ourselves agreeably to I Cor. VI. 1-4.

10. And lastly we do in the presence of God solemnly agree to the above specified articles adhereing to them as far as God shall enable us and that whatsoever amongst us deviates therefrom shall be deemed worthy of church censure and dealt with accordingly.

This covenant was to serve as a guide for the church and as one reads through the old minutes of the church they see that the church lived up to what they pledged themselves in the covenant.

The first building was erected the same year that the church was organized. It was used both as a church and as a school building, thus showing that when the forefathers built they combined the training of both the heart and mind. The first building occupied by the church was a wooden structure 30 feet by 50 feet. It was erected just across the swamp from where the present church building stands. After worshipping here for several years it was decided to build a larger house of worship and to locate it in a more central point, so the church was moved to its present site. According to Dr. Charles H. Durham and a history written up for the Robesonian Newspaper the land was given by John Moore to the church.

When the location of the church was moved, the name was then changed from Mount Pisgah to Back Swamp. The Church building was nestled in a beautiful grove of long-leaf pines on the banks of the Back Swamp.
ROLL OF BACK SWAMP BAPTIST CHURCH

Back Swamp Baptist Church was organized as the Mount Pisgah Baptist Church on December 22, 1839 by nine men, seventeen women, and one female slave. From December, 1839, until 1849 the name of the church was Mount Pisgah. Rev. Newton Hayes preached the first sermon, and the second sermon was delivered by Elder Furney Prevatt who accepted a call to preach for them four times a year.

The following church roll covers the period 1839-1840:

Jacob Thompson
John Moore
Hough G. Inman
James Prevatt
Needham Lamb
Abraham M. Moore
Robert Rowan
Henry Goodman
William Prevatt
James Moore, Sr.
Matthew Spivey (Baptized Feb. 23, 1840)
Richardson Townsend (Baptized June 12, 1840)
James Thompson (Baptized Aug. 30, 1840)
Redding Britt (Received by letter Sept. 12, 1840)
Hayekiah Woodward (Received by letter Oct. 25, 1840)
Peter Prevatt, Sr.
Jacob Tyce
William Thompson
Everitt Nichols
Allen Britt, Jr.
Reuben Moore
Alfred Townsend
John Woodell
Daniel McKimmon
William Tyner
Thomas Lamb
Elias Prevatt
Isaac Spivey
Alfred Moore
Josiah Ratley
William Ratley
William Thompson
Elias Woodell
John B. Thompson
Kaden Williby
Alex Woodell
Lemons Thompson
Henry Carter
Joel Pitman
Harry Wilkins
Rev. F. Prevatt
Robert Rowan
(Continuation of the Church Roll of Back Swamp Baptist Church)

Sarah Thompson
Margaret Moore
Susan Inman
Beneter Lamb
Emily Moore
Mary Stephens
Elizabeth Goodman
Levicy Rowan
Orry Prevatt
Sarah Moore
Louisa Townsend Harrell
Sarah Townsend Moore
Martha Staten
Martha Thompson (dismissed by letter Sept. 12, 1840)
Nancy Woodel
Eliza Thompson Hueston
Mary Lamb Bryant
Rachel Morgan
Grace Spivey (baptized May 10, 1840)
Rachel Britt (baptized Aug. 30, 1840)
Sarah Bruce (Received by letter Oct. 24, 1840)
Maria Townsend
Susan Thompson
Katharine Tyner
Nancy Thompson
Rhody Spivey
Helen Prevatt
Sahara Ann Thompson Britt
Isabel Ivey
Margaret Brumble
Elizabeth Jane Smith
Margaret Wilkins
Edith Townsend
Anna Jane Townsend
Susan McNeill
Nancy Townsend
Malinda Townsend
Martha McKimmon
Luanza Bruce
Rebecca Spivey
Marium Bruce
Katharine Ann McNeill
Mary Best
Nancy Best
Eliza Hais Woodel
Rosa Batley Biggs
Loving Moore
Mary Woodel
Elizabeth Woodel
Martha Townsend
Rosey Ann Morris
Penny Jane Thompson
Charity Stephens
Milly Sampson
Sarah Prevatt
Gia McNeill
Helen Maria Hatley
Susan Prevatt
Eleanor Douglas
Susan Humphrey

The following are Negro members of Back Swamp Church for the period of 1839-1849 and their owners:

Bob, property of Everett Nichols
Jo, " " Alex Wilkison
March, " " Wm. B. Thompson
Peter, " " Mary Stephens
Sam, " " William Thompson
Jack, " " John Moore
Saul, " " Jacob Thompson
Sunday, " " Wm. B. Thompson
Sue, " " Charles Thompson
Jo, " " Cobb Stephens
Saul, " " Sarah Stephens
John, " " Wm. B. Thompson
Nat, " " John Moore
Will, " " John Moore
Eliza, " " Mary Stephens
Tamer, " " Hough G. Inman
Diner, " " Wm. Thompson
Peggy, " " Alex Wilkison
Lovey, " " Charles Townsend
Nelly, " " John Moore
Dinah, " " Wm. Thompson
Wrt, " " Hector McNeill
Arry, " " Andrew J. Thompson
This roll follows the church conference minutes for June 1849. It covers a period of several years.

Jacob Thompson
Rev. F. Prevatt
Josiah Hatley (Dismissed by letter 1851)
Elias Woodel (Dismissed by letter Sept. 12, 1852)
John B. Thompson
Lemuel Thompson
James Thompson
Isaac Spivy
Elias Prevatt
Alexander Britt
Hadenson Williby
Joel Pitman (Ded)
John Laws (Dismissed by letter July 13, 1851)
Andrew J. Thompson (Baptized Aug. 14, 1848)
Alfred Biggs (Received by letter in 1849)
William Thompson
Henry Prevatt
John McNeill
William Odom
John Thompson
John Hill (Received by letter Sept. 11, 1852)
Benjamin Freeman (Received by letter Apr. 25, 1853)

This is a new roll that immediately follows the previous roll and contains almost identically the same names.

Jacob Thompson
F. Prevatt
J. B. Thompson
J. W. Thompson
Isaac Spivy
Elias Prevatt
A. J. Thompson
Alfred Biggs
William Tyner
Henry Prevatt
L. McNeill
William Odom
John Thompson
John Hill
Benjamin Freeman
D. B. Ayers (Received by letter July 24, 1853)
David T. McNeill (Baptized August 23, 1853)
Dewey Ivy (Baptized August 28, 1853)
Alfred Ivey (Baptized August 28, 1853)
Ben Woodel (Baptized August 28, 1853)
James Prevatt
(Continuation of Church roll of Back Swamp Baptist Church)

Sarah Thompson
Margaret Moore
Orry Prevatt
Sarah Townsend (Died)
Martha Staten
Sarah Bruce
Marah Townsend
Susan Thompson Cannon
Isabel Ivey
Edith Townsend (Dead)
Margaret Wilkins
Amy J. Townsend
Susan McNeill
Nancy Townsend
Lawiza Bruce
Mariam Bruce
Nancy Best
Mary Thompson
Levine Moore
Elizabeth Woodell
Penny J. Thompson
Sarah Prevatt
Celia McNeill
Susan Odom
Mary Biggs
Sarah A. Thompson (Dead)
Mary A. Thompson
Nancy McKay
Gracy Spivey
Margaret Townsend
Cally J. Townsend
Nancy Townsend
Effey J. Roan
Elizar Woodell
Meleachy Hill (Received by letter Sept. 11 and dismissed by letter 1852)
Anna Freeman (Received by letter April 23, 1853)
Lucinda Spivy (Received by letter May 23, 1853)
This Church rolls appears immediately following the conference for October of 1858.

Jacob Thompson
Furney Prevatt (Dismissed by letter 1856)
John B. Thompson
Lemons W. Thompson
Elias Prevatt
Isaac Spivy (Dismissed by letter February 1857)
Andrew J. Thompson
Alfred Biggs (Baptized June 1855)
William Tyner (Dismissed by letter 1856)
Henry Prevatt
John Thompson
John Hill
Benjamin Freeman (Dismissed June 1855)
Durias B. Ayers (Dismissed by letter 1855 and received July 24, 1852)
David T. McNeill (Baptized August 28, 1853)
Uriah Ivy
Alfred Ivy
James Prevatt (Dismissed June 11, 1854)
Richardson Townsend (Dismissed Aug. 14, 1854)
James Thompson
William Thompson
Kay Wilkins
Alfred Townsend
Hugh G. Inman
Neal A. Thompson (Baptized August 17, 1854)
Caleb G. Stephens (Baptized August 17, 1854)
Richard W. Moore (Baptized August 17, 1854) (Dismissed by letter May 1858)
Jessie J. Inman (Baptized August 17, 1854)
Elarkel Woodell (Baptized August 17, 1854)
Henry Thompson (Baptized August 17, 1854)
Hardy Inman (Baptized August 17, 1854)
James P. Inman (Baptized August 17, 1854)
Mathew Spivy (Baptized August 17, 1854)
Marten Ransom (Baptized August 29, 1854)
Henry Inman (Baptized August 29, 1854)
Nicholas Tyner (Baptized August 20, 1854)
James Baker (Baptized August 20, 1854)
Abraham Moore (Dismissed Sept 10, 1854)
Alexander Townsend (Baptized July 30, 1855)
W. R. Price (Baptized July 30, 1855)
James H. Ranson (Baptized July 30, 1855)
Pink Prevatt (Baptized July 30, 1855)
Richard Carter (Baptized July 30, 1855)
Henry Carter (Baptized July 30, 1855)
Calvin Carter (Baptized July 30, 1855)
Alexander Britt
Stephen Wiggins (Baptized 1855)
Enoch McNeill (Baptized 1855)
Stephen Carter (Baptized 1855)
William Olson
Archibald Prevatt (Received by letter November 1855)
(Continuation of church roll for Back Swamp Baptist Church)

Benjamin Woodel
Elder P. C. Connelly (Received by letter 1856)
Riley Barker (Baptized August 1856)
James Humphrey (Baptized August 1856)
James McNeill (Baptized August 1856)
John Spivy (Baptized August 1856)
Malcom Wilkerson (Baptized August 1856)
Troy Norton (Baptized August 1856)
Morris Woodell (Baptized August 1856)
Jackson Prevatt (Baptized August 1856)
Martin Woodell (Received by letter 1856)
Jordan Prevatt (Received by letter October 1857)
Giles Thompson (Baptized July 14, 1858)
Neill Townsend (Baptized July 14, 1858)
Stephen Thompson (Baptized July 14, 1858)
Neill Townsend (Baptized July 14, 1858)
Martin Ranson
Alfred Ivy
Cader Wiloby
Wiley Tyner
Sarah Thompson
Margaret Moore
Susan Inman
Mary Stephens
Arry Prevatt (Dismissed by letter 1854)
Liza Harrel
Martha Staten
Gracy Spivy
Rachel Britt
Sarah Bruce
Catherine Thompson
Rady Lamb
Isabel Ivy
Margaret Wilkins
Edith Townsend (Died May 23, 1855)
Ana Jane Townsend
Susan McNeill
Nancy Townsend
Melinda Finkens
Luiza Bruce
Marian Willby
Nancy Best
Mary Thompson
Levina Moore
Elizabeth Woodell
Lenane Breath
Sarah Prevatt (Dismissed by letter September 1856)
Celia McNeill
Helen Ratley
Martha Townsend
Mary Biggs
(Continuation of Church Roll of Back Swamp Baptist Church)

<table>
<thead>
<tr>
<th>Name</th>
<th>Event Details</th>
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<td>Marian Thompson</td>
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<td>Eliza Carter</td>
<td>(Dismissed August 17, 1854)</td>
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<td>MALE</td>
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<td>41. Rev. F. Prevatt</td>
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<td>59. Eleanor Douglass</td>
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<td>60. Susan Humphrey</td>
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 NAMES OF BLACK MALE MEMBERS:
1. Bob
2. Jo
3. Mark
4. Peter
5. Sam
6. Jack
7. Saul
8. Sunday
9. Sue
10. Jo
11. Saul
12. John
13. Nat
14. Will

OWNERS NAMES:
Everett Nichols
Alex Wilkison
Wm B. Thompson
Mary Stephens
William Thompson
John Moore
Jacob Thompson
Wm B. Thompson
Charles Thompson
Cabb Stephens
Sarah Stephens
Wm B. Thompson
John Moore
John Moore

 NAMES OF BLACK FEMALE MEMBERS:
1. Eliza
2. Tamer
3. Diner
4. Peggy
5. Lovey
6. Nelly
7. Dinah
8. Writ
9. Arty

OWNERS NAMES:
Mary Stephens
Hough G. Inman
Wm Thompson
Alex Wilkison
Charles Townsend
John Moore
Wm Thompson
Hector McNeill
Andrew J. Thompson
In October, 1852, the new building was completed and the congregation had their first worship service in it. Elder Zachariah Bullock was serving the church as pastor. In 1851 Back Swamp is listed in the minutes of the Cape Fear Association as having 91 members. That year under the pastorate of Rev. Fumey Prevatte there were 10 additions.

The building erected in 1852 lasted until 1888 when a new building was then erected. Mr. Neil Thompson had a most active part in the building of the 1852 building for he hauled the timber that was used as joists in the building. Rev. Zachariah Bullock was succeeded shortly afterward by Rev. P.C. Connelly, and Rev. D.B. Ayers. The first revival mentioned in the minutes was in 1857.

The cornerstone of another church building was laid on June 1, 1888 while Rev. Elias D. Johnson, the great grandfather of the writer of this history, was serving the church as pastor. This building was a commodious wooden building that was erected by money and labor of its members. The names of those who made contributions of money and labor, or both, were placed in the cornerstone of this building. For fifty-two years the church met regularly for worship in this building. On Easter Sunday morning, March 24, 1940, this building was destroyed by fire. It was a complete loss except for a very few pieces of its furnishings. Found in a jar was a brief history of the church which included this prayer.

"We ask God's blessings on this his house. Long may it stand a beacon light to warn sinners of the error of their ways, and may its future pastors faithfully preach the true gospel to those who may come after us. May time deal gently with its walls, and coming generations rise up and bless our labours that left to them this temple of the living God where they can worship our creator according to the dictates of their own consciences, and none dare molest or make them afraid."
In October 1939, the new United Nations, formed by the cooperation of nations, was created. In 1941, Japan joined the United Nations and declared war on China. In 1945, World War II ended with the United Nations victorious. The United Nations played a crucial role in ensuring peace and prosperity for the world.

The United Nations was established in 1945 to promote international cooperation and peace. It has played a vital role in resolving conflicts and providing assistance to countries in need.

The United Nations has 193 member states, and its headquarters are located in New York City. The United Nations is the world's largest intergovernmental organization and plays a significant role in international affairs.

The United Nations has six main organs: the General Assembly, the Security Council, the Economic and Social Council, the International Court of Justice, the Secretariat, and the International Criminal Court.
A week later after the burning of this building that was built in 1888 the chairman of the deacon board, Mr. L.B. Barnes, called a meeting with the other deacons and the pastor, Rev. B.B. Hester and Dr. C.H. Durham, a former pastor, and plans were made for another building. They decided to build the new church building of red brick. On November 29, 1940, Max Barnes laid the first brick. Contributions for this new building came from members and friends of the church and sister churches throughout the Robeson Association. From the time of the burning of the church house, services were held every Sunday. At first, the services were held on the church grounds, and improvised seats were used. When cold weather came, they moved into the community house which had recently been built near the old church location.

The following pastors served the church from 1886 to 1940: Rev. Elias D. Johnson followed Rev. G.B. Blalock. Rev. A.R. Pitman came next and was followed by Rev. I.P. Hedgpeth. They were in turn succeeded by Revs. J.M. Booth, W.J. Jackson, Livingstone Johnson, J.D. Clark, O.P. Meeks, J.A. McKaughan, F.O. S. Curtis, D.B. Bridges, J.R. Miller, Dr. C.H. Durham, J. Boyce Brooks, and S.A. Rhyne. Rev. A.R. Pitman instituted the Sunday school and W.P. Barker became superintendent. The Sunday School remained independent of the church until 1901, when it was taken over by the church and L.B. Barnes became its superintendent. The new brick building was beautifully furnished during the ministry of Rev. S.A. Rhyne. The Rev. Prentice Fox was called as pastor following S.A. Rhyne who was killed in an accident in 1954. Mr. Fox stayed until 1957 and was succeeded by Rev. Nash A. Odom. He in turn was succeeded in 1959 by Rev. Robert D. Davis who is the present pastor.
ASSOCIATIONAL MEMBERSHIPS

From 1839 when the church was constituted until 1883, Back Swamp Church was a member of the Cape Fear Baptist Association. This association was organized in October, 1805 at the Saddle Tree Meeting House (now Saddle Tree Baptist Church). This association covered churches located in Bladen, Brunswick, Cumberland, Duplin, New Hanover, Onslow, Robeson, and Sampson counties. The Cape Fear Association used the Philadelphia Confession of Faith and Back Swamp Church adopted this confession of faith for its own.

Back Swamp was also a member of the Robeson Baptist Union. This was a union of the Baptist churches within the county and nearby surrounding areas. It was within the Cape Fear Association and we might even refer to it as being the forerunner of the Robeson Baptist Association. It was organized in January of 1831 at the Saddle Tree Baptist Church. Back Swamp Church was not one of the original members but it joined the union and sent representatives soon after the church was constituted. The union minutes note the name of Mount Pisgah which was the original name of the church and they also mention the change of the name of Mount Pisgah to Back Swamp. The Union met with Back Swamp on numerous occasions. At times, the attendance was low because of the flooded water around the Back Swamp.

The Union meeting served the purposes of the people of the county who were Baptists until the organization of the Robeson Baptist Association in November of 1883 at the Raft Swamp Baptist Church. Twenty-six churches responded to the call to organize a new association and Back Swamp Church was one of that number. The Church has faithfully served the association during its membership. The Robeson Association met with Back Swamp Church in 1889, 1906, 1935, and 1951.
In the early days of Back Swamp Church, as it was in other churches, the courts were not able to combat the social injustice that prevailed. Therefore, the responsibility of correcting social injustice fell on the church. When a church member failed to walk as a Christian should walk, he was brought before the church, and if he did not make amends for his wrong doings, he was excluded from the fellowship of the church until he set things straight.

In 1843 one member brought a matter up against another member who had detained some of his cattle. A committee was appointed to look into it and the brother was allowed to keep one and give up three.

Another member was excommunicated for not attending the services and conferences of the church. In one conference three men were dismissed for drinking to excess. A lady member was excluded for playing the fiddle and dancing. A deacon was forgiven for selling ardent spirits. Men and women alike were excluded for drunkenness and fighting. One lady member was put before the church several times for violating the rules of order in the church.

A sister church was involved also once with Back Swamp in a dispute and the records state that Back Swamp accused that church of not showing brotherly love. The privilege was also granted to the colored members to use the church building after the white members were dismissed for singing and praying.

These selections from the minutes show us that the church was very important in the lives of our forefathers. They may have been treated severely at times, but the church today has certainly been too lax in its social obligations.
A MOTHER OF OTHER BAPTIST CHURCHES

Back Swamp has helped to mother several other churches in Robeson Association. On December 10, 1853 a conference was held at Back Swamp to raise money to build a house of public worship in or near Lumberton, N.C., for the Baptist denomination. A new building was completed and on July 1, 1855 Elder Haynes Lennon and Elder D.B. Ayers together with members of Back Swamp, Mt. Elim, Antioch, Saddletree, and other Baptist churches, convened to constitute the Lebanon Baptist Church of Lumberton. Members were dismissed from Back Swamp Church to help form new churches in the adjacent areas.

The demand on the members who lived at a distance to meet the conference regularly, regardless of weather conditions, became so great that when enough people of Baptist persuasion lived in one community, they organized a church in their own community.

Back prior to the Civil War, the slaves held membership in the church along with their masters. In 1840 Back Swamp had 23 Negro slave members. In 1855 there were 55 slave members. The slaves were listed in the record books by first name only and then to whom they belonged. Many of the members remained in the white church until their death, but most of them preferred to go to a church of their own race.
A HANDBOOK OF DIPLOMATIC RELATIONS

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1840 - Admit. to CAPE FEAR[E].
1849 - Became Back Swamp.
1883 - Dism. from CAPE FEAR[E] Charter member of ROBESON.
Back Swamp ch, Robeson Assoc
dedict + picture, $10

Bibl Rec Nov 20 1946
Mrs. Frances E. Britt

Mrs. Frances Evelyn Britt, 64, of Rt. 1, Rowland, died Tuesday, July 9. Funeral services were held Thursday at 4 p.m. at Back Swamp Baptist Church by the Rev. David McGugan. Burial was in Rowland Cemetery.

She is survived by a daughter, Mrs. Charles Pate of Rowland; three grandchildren; and a half-sister, Mrs. Nora Stone of Fairmont.

Pallbearers were Walter Hodge, Michael Branch, David Ransome, David L. Wagner, George A. Pate and Johnny Watts.

Music was by Marvin Lynn Maxwell.

The family suggests in lieu of flowers memorials may be made to the Rowland Rescue Squad or to Back Swamp Baptist Church, Rt. 1, Box 221, Rowland.
Back Swamp Baptist Church was organized in 1839

The history of Back Swamp Baptist Church dates back to its Dec. 22, 1839 founding, according to church records. Originally Mt. Pisgah Church, it was a cornerstone in the Baptist organization of Robeson County, and its congregation was responsible for founding many other churches, including the First Baptist Church, Walnut Street, in Lumberton.

Mount Pisgah Baptist Church was founded by nine men, 17 women and one female slave. Rev. Newton Hayes preached the first sermon, and Rev. Furney Prevatte was the first pastor called to preach, four times a year. The church was called Mount Pisgah from 1839 until 1849 and then became the Back Swamp Baptist Church.

The first building was a wooden structure, 30 by 50 feet, erected just across the swamp in 1839. In October 1852 a new building was erected on the present site, and in 1888 another new building was erected while Rev. Elias D. Johnson was pastor. On Easter Sunday morning, March 24, 1940, the building was destroyed by fire.

A week after the burning of the building, the chairman of the deacons, L.B. Barnes, called a meeting with the other deacons and the pastor, Rev. B.B. Hester and Dr. Charles H. Durham, a former pastor, and considered rebuilding. They decided to build the new church building of red brick.

On November 29, 1940, the first brick for the present church was laid. This building was completed during the ministry of Rev. S.A. Rhyne.

In 1851 Back Swamp Church had 91 members, and was a member of the Cape Fear Association. Prior to the Civil War, slaves held membership with their masters. The slaves were listed in the record books by first name only and to whom they belonged. In 1840 Back Swamp had 23 black church members and in 1855 there were 55 slave members.

The Mother of Churches
On December 10, 1853, according to the records, a conference was held at Back Swamp to raise money to build a public worship place in or near Lumberton for the Baptist denomination. A new building was soon completed and on July 1, 1855, Elder Haynes Lennon and Elder D.B. Ayers, together with members of Back Swamp, Mt. Elam, Antioch and other Baptist churches, convened to constitute the Baptist Church in Lumberton. Raft Swamp Baptist Church and other nearby churches are also offshoots from this church, according to the church history.

A Sunday school for the Back Swamp congregation was instituted during the pastorate of Rev. A.R. Pittman, with Frank Gough and W. P. Barker as its superintendents. The Sunday school operated as a unit independent of the church until 1901 when it was taken over by the church and L.B. Barnes was made its head.

In 1957 a new Training Union was organized. It has remained a very active part of the church.
<table>
<thead>
<tr>
<th>1. Name***</th>
<th>Back Swamp</th>
<th>Date of Constitution</th>
<th>1829</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. Name</td>
<td></td>
<td>If changed. Date of change</td>
<td></td>
</tr>
<tr>
<td>3. Location. Name of County when Constituted</td>
<td>Raleigh</td>
<td>1786</td>
<td></td>
</tr>
<tr>
<td>4. Location. Name of County at present time</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. Name of Association with which originally affiliated</td>
<td>Raleigh</td>
<td>1883</td>
<td></td>
</tr>
<tr>
<td>6. Type of Church; General Baptist,</td>
<td>Separate,</td>
<td>Regular,</td>
<td>Other,</td>
</tr>
<tr>
<td>7. Is the church by either name listed in Convention Annual in 1959 or 1960?</td>
<td>Yes</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

(See Notes Other Side)
MOUNT PISGAH - 1840 | 99
Robeson Co.

1836 -
1837 -
1838 -
1839 -
1840 - Admit, as newly const.
    H. Woodward, pastor.
    Jacob Thompson, J. More, delegates.
1841 - no pastor
1842 - no pastor
1843 -
1844 -
1845 -
1846 -
1847 -
1848 -
1849 - Because Back Swamp
1850 -
1851 -
1852 -
1853 -
1854 -
1855 -
1856 -
1857 -
1858 -
1859 -
1860 -
1861 -
1862 -
1863 -
1864 -
1865 -
1866 -

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1864 -
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1866 -

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1864-
1865-
1866-
1836 -
1837 -
1838 -
1839 -
1840 -
1841 -
1842 -
1843 -
1844 -
1845 -
1846 -
1847 -
1848 -
1849 -
1850 - Formerly Mount Pisgah
1851 -
1852 -
1853 -
1854 -
1855 -
1856 -
1857 -
1858 -
1859 -
1860 -
1861 -
1862 -
1863 -
1864 -
1865 -
1866 -
1867 -
1868 -
1869 -
1870 -
1871 -
1872 -
1873 -
1874 - Ass. with
1875 -
1876 -
1877 -
1878 -
1879 -
1880 -
1881 -
1882 -
1883 - Dism. to form ROBESON B/Ag
1884 -
1885 -
1886 -
1887 -
1888 -
1889 -
1890 -
1891 -
1892 -
1893 -
1894 -
1895 -
1896 -
1897 -
1898 -
1875 -
1876 -
1877 -
1878 -
1879 -
1880 -
1881 -
1882 -
1883 - Clear men for Cape Fear.
1884 -
1885 -
1886 -
1887 -
1888 -
1889 - Asses with writ.
1890 -
1891 -
1892 -
1893 -
1894 -
1895 -
1896 -
1897 -
1898 -
1899 -

Back Swamp - 1879
Robeson
1925 -
1926 -
1927 -
1928 -
1929 -
1930 -
1931 -
1932 -
1933 -
1934 -

1935 - Anna met with.
1936 -
1937 -
1938 -
1939 -
1940 - Anna was burned March 24, 1940.
1941 -
1942 -
1943 -
1944 -
1945 -
1946 -
1947 -
1948 -
1949 -
BHC ACCESSION SHEET

MAIN ENTRY: Back Swamp Baptist Church (1839), Robeson Co., N. C.

TYPE OF PAPERS; DATES: Church minute book, 1839-58.

PHYSICAL DESCRIPTION: 1 vol. typescript (photocopy)

ORIGINAL FORM OF MATERIAL: Manuscript.

HISTORY-SCOPE AND CONTENT (ABOUT AUTHOR AND MATERIALS):

Back Swamp Baptist Church (1839), Robeson Co., N.C. Records, 1839-1858. 1 vol. (photocopy)
Minutes of church conferences, 22 Feb. 1840 to 11 Sept. 1858; a church covenant, 1839, 1849, and 1852; the original 1839 church roll and other membership rolls for 1849 and 1858 of male and female and slave members.
See finding aid in BHC.
Gift 1969.
I. Mount Pisgah Baptist Church (1839) Robeson Co., N. C.
1. Robeson Co., N. C.
2. N. C. Church Records.
NCCF: Back Swamp Baptist Church   ROBESON
Back Swamp Baptist Church   CAPE FEAR
Mount Pisgah Baptist Church   CAPE FEAR

REFERENCE TO A DESCRIPTION IN A GUIDE, OR WHERE PREVIOUSLY PUBLISHED.

ORIGINAL LOCATION OF MANUSCRIPTS:


COPY IN BHC IF NOT ORIGINAL: Photocopy of typescript copy.

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LOCATION IN BHC: CR 83

DATE: 18 January 1970/JRW
Back Swamp Baptist Church, Robeson County, N.C., was organized as the Mount Pisgah Baptist Church on December 22, 1839 by nine men, seventeen women, and one female slave. These twenty-seven members from all sections of the community constituted themselves into a Regular Baptist Church. Rev. Newton Hayes preached the first sermon and the second sermon was delivered by Elder Furney Prevatte, who accepted a call to preach for them four times a year.

NAME CHANGES: Known as Mount Pisgah, 1839-49.

ASSOCIATION MEMBERSHIP: Cape Fear, 1839-83
Robeson, 1883-


1975 –
1976 –
1977 –
1978 –
1979 –
1980 –
1981 –
1982 –
1983 –
1984 –
1985 –
1986 –
1987 –
1988 –
1989 –
1990 –
1991 –
1992 –
1993 –
1994 –
1995 –
1996 – Request to your Burt Swang refer to Bradley annually.
1997 – Not sure of Burt Swang.
1998 –
1999 –
THE BIRTH AND EARLY BEGINNING

Back Swamp Baptist Church was organized as the Mount Pisgah Baptist Church on December 22, 1839 by nine men, seventeen women, and one female slave. These twenty-seven members from all sections of the community constituted themselves into a Regular Baptist Church as the first records tell us. Rev. Newton Hayes preached the first sermon, and the second sermon was delivered by Elder Furney Prevette, who accepted a call to the church to preach for them four times a year. From December, 1839 until 1849 the name of the church was Mount Pisgah. In the year 1849 the minutes of the Robeson Baptist Union note the change to the Baptist Church at Back Swamp or Back Swamp Baptist Church.

The Mount Pisgah Church when constituted adopted this covenant which reads as follows:

"1. We do solemnly profess to believe and support those doctrines and principles contained in God’s word, and set forth in a confession of faith adopted by the Baptist Association that met in the city of Philadelphia, September the 25th A.D. 1742.

2. We do solemnly agree to give ourselves to the Lord; and to one another in the Lord; submitting to the government of Christ, as in 2 Cor. VIII. 5 and Rom. XIV. 7.

3. That we each agree to pray for our ministers, deacons, and fellow members, watch over each other in the Lord; and if need be reprove and admonish each other agreeably to our Lord’s direction in Matthew XVIII. 15-18.

4. We do solemnly engage to receive the Christian admonition of our brethren in the spirit of meekness and love.

5. That we will endeavor to keep the unity of the Spirit in the bond of peace as in Eph. IV. 3 avoiding all discord or cause of division.

6. We do further engage to attend upon the means of grace in public worship upon the Lord’s day and all other meetings appointed by the church. Keeping our places in the house of God, not forsaking the assembling of ourselves together as the manner of some is as Heb. X. 25.

7. We do agree that in the course of providence we should be removed at a distance from this church and into the vicinity of some other of the same faith and gospel order, to take letters of dismission to the end that we may be..."