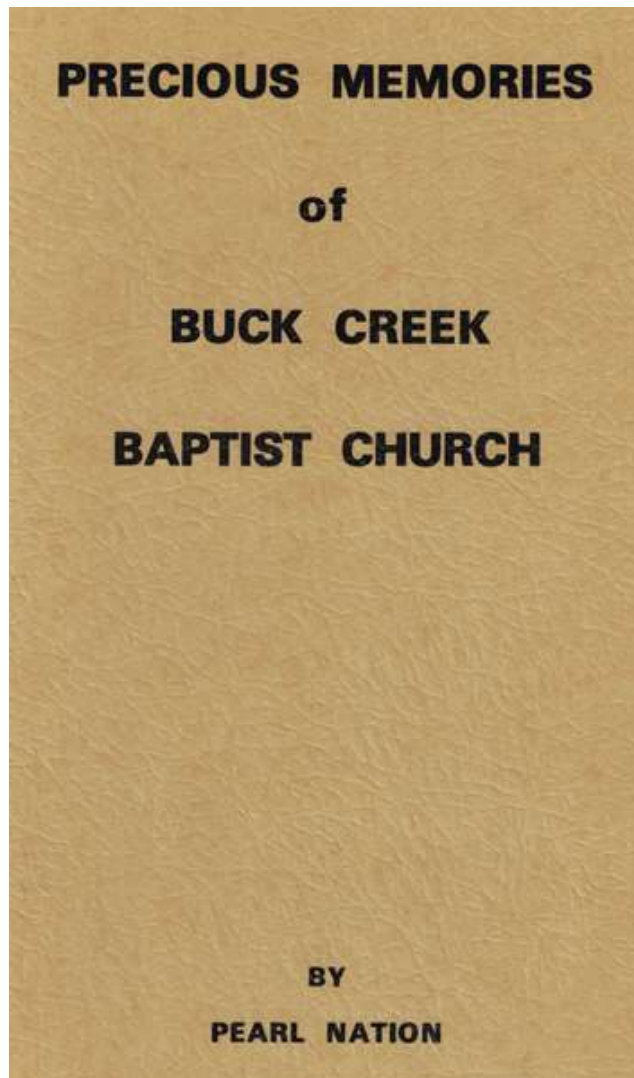


Black members at Buck Creek – McLean County

By Jerry Long
c.2025



**Precious Memories of Buck Creek Baptist Church, Pearl Nation
(Utica, KY: McDowell Publications, 1987) pp.25-26:**

Since the constitution of Buck Creek Baptist Church there have been several wars that involved the people of this area. In the history of these one hundred seventy-five years no war touched the lives of the local people as much as the Civil War. However, this knowledge has to come from local oral history, because there was nothing written in the church records that even remotely mentions the Civil War.

What makes this so astonishing is that the Buck Creek people were so articulate in expressing their views on Biblical matters. Did they not have strong convictions about secession and slavery? They had to be keenly interested, especially because of the black members at Buck Creek.

At one time there were forty-three names of black members written on the roll. During the years just prior to the Civil War that number greatly decreased, indicating that the white members had already practically abandoned the practice of owning slaves.

The early church cherished and cared for their black brothers and sisters. Elder Downs, in 1831, given authority by the church, traveled to Panther Creek in order that a black sister might have the opportunity to make acknowledgements to the church and be reinstated to full fellowship. This was around twelve miles on horse back, or in a horse drawn vehicle, or by walking.

In 1828, the church, met at James McFarland's house and received into the church membership two of James McFarland's slaves, Henry and Nancy, and another named Edmon, and restored two of Widow Huslow's servants, Rachel and Celah. In 1829, they appointed Bro. Davis "to sit as a church to hear the acknowledgements of some black members, and if he thinks it proper, to restore them in the name of the church"

How did the Civil War affect the attitude of the church toward its black members? In March 1861, five brethren were appointed to devise some plan to supply the black members with preaching within the bounds of the church field. In May of that year they reported that separate services were not advisable. Black members were still welcome in the church. It was regarded as being their church, too. In fact, in 1867, after the War's end, one black was baptised, and joined the church.

One supposes that gradually after the war the black members began to congregate in their own church meeting houses, and after a time of not attending Buck Creek, they were purged from the roll.

In July, 1870, as the church was trying to take all non-attenders off the books, a membership committee tried to contact the black members as well as the white members. After contacting all members possible who were listed as non-attenders, the committee reported that they had one section of the list to be presented to the church which contained the names of seven black members. They stated, "We do not know their whereabouts." Only at that point were the black members' names removed from the church roll.

After the church removed the seven names in August, 1870, one of the seven, a woman, requested a letter of dismissal. They decided to investigate by sending a committee to see her. In September, the members voted to restore her to full fellowship and granted her a letter of dismissal.

On November 12, 1887, the church granted a request from the black people to allow them to use the church house to hold a meeting on "Sunday night and Monday night next." As far as could be determined, this seems to close the chapter on the black and white relationship at Buck Creek except for the cemetery. Blacks have been buried there as late as 1950.

Blacks named in Buck Creek Church records:

1813	founding members: Dinah, Judah, Oliver		page 3
1828	Henry – slave of James McFarland		page 25
1828	– slave of Richard McFarland		page 25
1828	Edmon		page 25
1828	Rachel – slave of widow Huslow		page 25
1828	Celah – slave of widow Huslow		page 25
1830-1835	McFarland's Jack	McFarland's Jinny	page 28
	McFarland's Dinah	Kelly's Fillis	page 28
	Newton's George	Howard's Squire	page 28
	Field's Peter	McFarland's Isom	page 28
	Wall's Juaia	Allen's Edmond	page 28
	Huston's Rachel	Glen's George	page 29
	Huston's Seluk	Pile's Humphrey	page 29
	Newton's Eliza	McFarland's Pompy	page 29
	Field's Jenny Keston	Jones' Iena	page 29
	Field's Biney	Glen's Daniel	page 29
	Anderson's George	McFarland's Harry	page 29
	Anderson's Moriah	Allen's Phebe	page 29
	Anderson's Jane	Spaldon's Simon	page 29
	Lee's Jams	Barnet's Isabel	page 29
	Lee's Samuel	Wintan's Amy	page 29
	Lee's Dinah	Allen's Recia	page 29
	Glover's Joshua	Wall's Mahala	page 29
	Hanley's Milly	Allen's Mary	page 29
	Lee's June	Thompson's Edmond	page 29
	Glover's Lydia	Thompson's John	page 29
	Newton's Judia	Mrs. Kerkpatrick's Wilson	page 29
	Rita's Mary Mrs.	Kerkpatrick's Marriet	page 29
	McFarland's Henry	Allen's Eliza	page 29
	McFarland's Nancy		page 29
1835-1855	Joshua	Tanner's Julia	page 30
	Whitaker's Noah	Cilly's Philis	page 30
	Whitaker's Sarah	McFarland's Henry	page 30
	Woodward Reecy		page 30

