

The 6<sup>th</sup> – 8<sup>th</sup> Grade Class of  
Cane Creek Baptist Church

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*CANE CREEK  
BAPTIST CHURCH  
HILLSBOROUGH, NORTH CAROLINA*



*EST 1789*

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## Foreword

Those of us who grow up in Protestant churches often cheat ourselves because we miss out on the important learning that can come from symbols. The Catholic tradition pays much more attention to the role symbols have in our spiritual growth. As someone who is a visual learner, it is often the image that sticks in my mind rather than the words. Certainly the power of the image is one of the reasons why this project has taught me so much.

I have thoroughly enjoyed being included in this project. When Susan Trollinger, the teacher of the 6<sup>th</sup> – 8<sup>th</sup> graders, told me her students were going to research the meaning behind our stained glass windows and the people who gave them to the church, my heart skipped a beat for a couple of reasons. First, all pastors dream about having teachers who put as much into their students' lives as Susan does. Secondly, this project is an important piece of Cane Creek's history.

As I write this, Cane Creek is in the midst of its 210<sup>th</sup> year of existence. Like most churches, we sometimes get bogged down too much in details but we also know how to rejoice as the family of God when lives are renewed by the grace of Jesus. People have been walking together through the peaks and valleys of life as a part of this congregation for over 200 years and Lord willing, we will continue to do so until Jesus returns.

As you read through this book, please remember some things. First, remember all the work that was done in the book and the beauty of the windows should point us toward worshiping God. This book is about our relationship with

God. Without God as the focus, all we have here is just a bunch of nice artwork and some clever words. Second, while the people of Cane Creek may not be perfect in thought or in deed, because of Jesus we can claim the honor of being Saints in Christ Jesus. Jesus' blood covers our imperfections. Third, the students who have worked so hard on this book have become our teachers. Most of the words come from their own learning. Let us never be too proud to learn from those of all ages.

As this book ages and the students who are now 6<sup>th</sup> – 8<sup>th</sup> graders have their own 6<sup>th</sup> – 8<sup>th</sup> graders, this book will take on deeper meaning for them. One day they may show their own children what they did to learn more about Jesus at the little church in the country - Cane Creek Baptist Church. My prayer for these students is this: "God, these students may look upon this project with increasing fondness as the years pass. May their relationship with you grow in similar ways."

– Gregg L.J. Hemmen, Pastor

– May 1999

## Acknowledgments

We would like to thank everyone for their dedication and hard work during the process of making our book. We hope this will be a source of knowledge and inspiration to all who read it. We would also like to thank Gregg Hemmen for his time and encouragement on this project.

– Claren Truelove (with help from the class)

## Bibliography

Sources used in this project were not cited on individual pages. We used the following sources to help us in our work and we are greatly indebted to their time and effort in helping us to learn.

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*In Memory of*  
*The*  
*James W. Aldridge*  
*Family*

A crown of thorns is one of the symbols of the crucifixion of Christ. “And the soldiers let him away ... clothed him with purple and twisted together a crown of thorns and set it on him. They began to call out to him, ‘Hail, King of the Jews!’ ” (Mark 15:16-18). Christ is usually pictured wearing the crown of thorns from this moment until he was taken down from the cross.

Crucifixion was a Roman form of execution. The condemned man was forced to carry his own cross along a main road to the execution site as a warning to the people. Types of crosses and methods varied. Jesus was nailed to his cross; some were tied with ropes. Death came by suffocation because the weight of the body made breathing difficult as the victim lost his strength. Crucifixion was a hideously slow and painful death.

In John 19:19, we find after Christ had been crucified, “Pilate had a notice prepared and fastened on the cross. It read: Jesus of Nazareth, The King of the Jews.” John continues to say in 20:20, “the sign was written in Aramaic, Latin, and Greek.” The sign was written in Aramaic for the native Jews, Latin for the Romans soldiers, and Greek for foreigners and Jews visiting from other lands.

A king, stripped, nearly naked, and executed in public, had obviously lost his kingdom forever. But Jesus was just coming into His kingdom. His death and His resurrection strikes the fatal blow to Satan’s rule and establishes Jesus’ eternal authority over all the earth. Few people reading the sign that bleak afternoon could have understood its true meaning. While they saw it as mockery, the irony behind the sign proclaims the literal truth. Jesus Christ is King of the Jews, the Gentiles, and of the whole universe.

The letters, INRI, represent the four initial letters of the Latin words, *Jesus Nazarenus Rex Judaeorum*, meaning “Jesus of Nazareth, King of the Jews.” They are gold in color, symbolizing the Divine nature of God, sacred and holy. The crown of thorns is green with a hint of brown. Green symbolizes the triumph of Spring over Winter or life over death. Brown is symbolic of degradation, the state of being degraded, and renunciation of the world. To renounce or repudiate means to cast off or reject. When we combine the colors brown and green, it points us to Jesus offering us new life through His death and resurrection.

In Christian art, the red rose is symbolic of martyrdom. This interpretation has been current since the earliest years of Christianity. The red roses are representative of God’s plan of completion – Jesus’ death on the cross and his resurrection so we can have the gift of salvation. The green foliage represents the triumph of life over death. Three, the number of roses, is symbolic of the Trinity – God the Father, God the Son, and God the Holy Spirit.

Christ was crucified for one purpose: God’s divine plan for our salvation. Christ’s death paid the penalty for our sins and has cleared the way for us to have our relationship with God restored.



*In Loving Memory of*  
*James I. Andrews*  
*October 10, 1876 June 2, 1948*  
*By Wife*

A house or a church on a rock is sometimes pictured as a secure foundation. Peter's confession, "You are the Christ, the Son of the Living God" (Matthew 16:16), became the foundation of his life. Those who hear the words of our Lord, confess Him as the Son of the Living God, and obey these words have a firm foundation. Matthew 7:24-25 says, "Therefore everyone who hears these words of mine and puts them into practice is like a wise man who built his house on the rock. The rain came down, the streams rose, and the winds blew and beat against that house; yet it did not fall, because it had its foundation on the rock."

The shield is symbolic of our protection through faith in Jesus Christ. Paul says in Ephesians 6:16, "...take up the shield of faith with which you can extinguish all the flaming arrows of the evil one." Paul is not only giving advice to the church, but to all individuals within the church. We must depend on God's strength, the strength of the Holy Spirit against the forces of evil in our lives.

The beehive presents a picture of many bees working together, each in its own capacity, for the benefit of the entire hive. As a symbol of the unified church, the beehive suggests order and organization of many human beings who function for the benefit of all. Paul says in Ephesians 2:19-22: "Consequently you are no longer foreigners and aliens, but fellow citizens with God's people and members of God's household, built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone. In him the whole building is joined together and rises to become a holy temple in the Lord. And in him, you too are being built together to become a dwelling in which God lives by His Spirit."

A church building is sometimes referred to as God's House. In reality, God's household is not a building, but a group of people. He lives in us and shows himself to a watching world through us. Others see that God is love and that Christ is Lord as we live in accordance with what God says in His Word.



*In Loving Memory of*

*J. Talmage Andrews*

*July 15, 1907 January 10, 1943*

*By Mother*

A monogram is a character composed of two or more letters. The nature of the letters, together with various arrangements, produce a symbolic design. By far, the most common are the monograms representing Christ. The letters IHΣ are the first three letters of Ιησους, the name of Jesus in Greek. These letters are interpreted as being an abbreviation of the Latin phrase, *Jesus Hominum Salvator* (Jesus Savior of Men).

Jesus came into the world to save sinners, and no sin is beyond His saving power. Paul refers to this in 1 Timothy 1:15, 16: “Here is a trustworthy saying that deserves full acceptance: Christ Jesus came into the world to save sinners – of whom I am the worst. But for that very reason I was shown mercy so that in me, the worst of sinners, Christ Jesus might display this unlimited patience as an example for those who would believe on Him and receive eternal life.”

Jesus didn't come merely to show us how to live a better life or to show us how to be better people. He came to offer us salvation. We should never forget that we are sinners saved by grace. Part of being a child of God is to demonstrate humility and gratitude while we live on earth. These should be the marks of every Christian.



*In Loving Memory of*  
*Zalph H. Andrews*  
*July 9, 1921 July 5, 1944*  
*By Mother*

Various letters were used in the 1<sup>st</sup> century to identify Christ. Alpha (A) and omega (Ω) are the first and last letters of the Greek alphabet symbolizing Christ as the beginning and the end.

This usage is based on recordings in Revelation 1:8 which reads, “ ‘I am the Alpha and the Omega,’ says the Lord God, ‘who is, and was, and who is to come, the Almighty’ ” and in Isaiah 4:6, “Israel’s King and Redeemer, the Lord Almighty: I am the first and I am the last, apart from me there is no God.”

God the Father is the eternal Lord and Ruler of the past, present, and future. Without Him we have nothing that is eternal, nothing that can change our life, nothing that can save us from sin. He is the One who is the beginning and the ending of all existence, wisdom, and power.

The three circles in the monogram, one in the “A” and two in the “Ω” are representative of the Trinity – God the Father, God the Son, and God the Holy Spirit – Three in One.

The use of the two letters, A and Ω, are representative of the two natures of Christ – the human and the Divine.



*In Memory of*

*Father and Mother*

*Luther Madison Cates*

*Nancy Crawford Cates*

The lamb, as a symbol of Christ, is one of the most favorite and most frequently used symbols in all periods of Christian art. Many scriptural passages reference this symbolism. John the Baptist testifies in John 1:29, “The next day John saw Jesus coming toward him and said, ‘Look the Lamb of God, who takes away the sin of the World.’”

In Christian art the Lamb of God often carries a banner with a cross. This banner is called a resurrection banner. This is symbolic of the cross on which the Lamb of God died. Through this sacrifice, Christ saved those who believe in Him.

The lamb is lying on the Book of the Seven Seals, which contain God’s judgements on the world. Who can possibly open the book? “Who is worthy to break the seals and open the scroll?”(Revelation 5:2). John continues to say, “Then I saw a Lamb ... He came and took the scroll from the right hand of him who sat on the throne”(Revelation 5:6-7). “And they sang a new song:

‘You are worthy to take the scroll

and to open its seals,

because you were slain,

and with your blood you purchased men for God

from every tribe and language and people and nation.

You have made them to be a kingdom and priests to serve our

God,

And they will reign on the earth’ ” (Revelation 5:9-10).

The crown, from very early days, has been the mark of victory or distinction. In Christian art, the crown signifies victory over sin and death. Because of its solidity and endurance, the oak leaves in the crown are a symbol of strength of faith and of the endurance of the Christian against adversity. Again we see the two natures of Christ, human and Divine, represented by the two circles in the top of the crown. The triangle in this crown represents the Trinity – the Father, the Son, and the Holy Spirit.

The symbol of the Cross and Crown stands for the reward to those who are faithful unto death, the crown of life. Jesus says, “ ‘...Be faithful, even to the point of death, and I will give you the crown of life. He who has an ear, let him hear what the Spirit says to the churches. He who overcomes will not be hurt at all by the second death’ ” (Revelation 2:10 and 11).

Grace is God’s voluntary and loving favor given to those he loves. We can’t earn salvation, nor do we deserve it. Salvation comes only from God’s mercy and love. To receive it, we must acknowledge that we cannot save ourselves, that only God can save us, and that our only way to receive this loving favor is through faith in Christ.



*In Memory of*  
*Nerius A. Cates*  
*And Family*

From the earliest centuries of Christianity, the ark of Noah has been a symbol of the Church. In the ark all living creatures found refuge from the flood. As the ark sails through troubled waters, so the Church, amid the waves and winds of adversity, is on its heaven-bound journey. Jesus Christ, the captain of our salvation, is in charge. The writer of Hebrews says in 2:10, “For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.”

In Mark 4:37-39, we find Jesus’ calming of the storm, “A furious squall came up, and the waves broke over the boat, so that it was nearly swamped. Jesus was in the stern, sleeping on a cushion. The disciples woke him and said to him, ‘Teacher, don’t you care if we drown?’ He got up, rebuked the wind and said to the waves, ‘Quiet! Be still!’ Then the wind died down and it was completely calm.”

Few symbols so effectively illustrate the unity of Christ with the members of His Church as does the figure of the fruitful vine and branches. Jesus said in John 15:15, “I am the vine, you are the branches. If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing.” And in John 15:8, “This is to my Father’s glory, that you bear much fruit, showing yourselves to be my disciples.”



*June L. Cheek*

*And Wife*

*Bessie Durham Cheek*

*By Their Children*

The Gospels tell us that the blessings of the cross are for all countries and cultures. Paul says, “Here there is no Greek or Jew, circumcised or uncircumcised, barbarian, Scythian, slave or free, but Christ is all, and is in all” (Colossians 3:11). The cross over the world signifies salvation is available to all people of the world. Christ’s sacrifice on the cross was also sufficient for all people. Our Lord Himself testified that “God so loved the world that He gave His only Son” (John 3:16). Since His sacrifice was for all, it is vital that the good news of it be made known to all. Jesus gives a command in Mark 16:15, “Go into all the world and preach the Gospel to the whole creation.”

The vine is the most vivid symbol used in the Bible to express the relationship between God and His people. The vine, as the emblem of Christ, points to the new relationship between God and Humanity. Jesus tells of this new relationship when he says, “I am the vine; you are the branches. If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing.” Jesus also says, “This is to my Father’s glory, that you bear much fruit, showing yourselves to be my disciples”(John 15: 5 and 8).

All who take His words to heart and do them, are blessed in having Christ abide in them and have His strength in them so that they can bear fruit. As a branch thrives in its connection with the stem and root system, so Christians thrive as they remain faithful to Christ.



*In Memory of*

*D. Frank Crawford*

*And*

*Martha Cates Crawford*

The Bible is God's written revelation of His will to humankind. It is our only source of knowledge for salvation through Jesus Christ. The symbol of the open Bible is significant in Christian art. There was a time in history when the Bible, written in languages the average person could not understand, was a closed book to many. Thanks to the work of Bible translators, God's Word is widely accessible. Today, many new revised and paraphrased editions have further opened God's Word. Translations of the Bible, or portions of it, have been published in more than a thousand languages.

The torch, symbolic of Christ revealed to us through the Word of God, refers to our obligation to bear the Light of Truth through the current age to the coming age.

Christ is surrounded by an aureole which is the symbol of divinity and of supreme power. The aureole consists of many luminous rays and clings closely to the body. Generally, aureoles are either white or gold to give the impression of light. Here Christ is surrounded by a blue aureole, indicating celestial glory, which is rarely seen.



*In Loving Memory of*  
*The*  
*Jesse B. Dodson*  
*Family*  
*By F. R. and C. J. Dodson*

The familiar five-pointed star is symbolic of the Advent season. In Matthew 2:2, it is recorded that the wise men came from the East and asked, “Where is he who has been born king of the Jews? For we have seen his star in the East and have come to worship him.”

The five-pointed star is the star “out of Jacob” (Numbers 24:17), referring to the coming Messiah, Jesus Christ. In Revelation 22:16, Jesus is the “bright morning star.” As the Messiah, he is the light of salvation to all.

The picture of Christ as a child is symbolic of God’s nearness to humankind and God’s first step in the redemption of humanity, through his Son, Jesus Christ. The aureole is a halo of radiance encircling the head or body of one of the three persons of the Trinity: the Father, the Son, or the Holy Spirit. The aureole is a symbol of divinity and supreme power.



*In Memory of*  
*Manuel C. Garrett*  
*And Wife*  
*Addie Dodson Garrett*  
*By Children*

The most important use of the dove in Christian art is as the symbol of the Holy Spirit. This symbolism first appears in the story of the baptism of Christ. It is recorded in Matthew 3:16, "As soon as Jesus was baptized he went up out of the water. At that moment heaven was opened, and he saw the Spirit of God descending like a dove and lighting on him."

The olive branch is best known as a symbol of peace. Christians believe the olive sprig is symbolic of the grace of Jesus Christ which gives peace to troubled souls.

The olive branch, as a symbol of victory, hope, and expectation of new life, dates back to the time when the waters of the flood were subsiding. We are told that Noah sent out a dove from the ark. Then we read, "When the dove returned to him in the evening, there in its beak was a freshly plucked olive leaf! Then Noah knew that the water had receded from the earth" (Genesis 8:11). With this sign of hope, the human race would make its second start.

The sun is symbolic of Christ. This is based on the prophecy of Malachi 4:2, "But for you that revere my name, the sun of righteousness will rise with healing in its wings..." God will be like the healing warmth of the sun to those who love and obey Him.

The symbol of Christ, the Rock, suggests solidity and security, as referred to in Psalm 95:1, "Come, let us sing for joy to the Lord; let us shout aloud to the Rock of our Salvation." The cross on top of the rock reminds the Christian that Christ became the sure basis of their faith by dying on Calvary's cross for their sins, gaining their peace with God.

Christ is the rock of salvation because His teachings are true, and all who believe in Him and obey Him have found a sure foundation for daily Christian living.

Water is symbolic of troubles and tribulation which is rarely used in Christian art. This is based on the scripture in Matthew 8:24-26, “Without warning, a furious storm came up on the lake, so that the waves swept over the boat. But Jesus was sleeping. The disciples went and woke him saying, ‘Lord, save us! We’re going to drown!’ He replied, ‘You of little faith. Why are you so afraid?’ Then he got up and rebuked the winds and waves, and it was completely calm.”

The disciples had witnessed many miracles yet they panicked in this storm. There is often a stormy area in our life where Jesus’ power can help us deal with the troubles we face. He heals us with His warmth, grants us peace, and greatest of all, makes known His presence through the Holy Spirit. When we truly understand who God is, we will realize that He controls both the storms of nature and the storms of the troubled heart. Jesus is willing to help if we only ask Him. We should never disregard His power even in our times of trouble.



*In Loving Memory of*  
*Arthur and Dwight*  
*Glosson*  
*The A. A. Glosson Family*

The trumpet is an instrument used to proclaim loudly, to announce an arrival, but primarily as a call to worship. Trumpets are symbols of eternal praise to for God. Numbers 29:1 reminds us: “On the first day of the seventh month you shall have a holy convocation; you shall not work at your occupations. It is a day for you to blow the trumpets.”

The Feast of Trumpets in Numbers 1 and 2 demonstrate three important principles that we should follow in our worship of God:

1. The people gathered together to praise and worship God. There is an extra benefit to be gained joining in worship with other believers.
2. The normal daily routine was suspended and no hard work was done. It takes time to worship and setting aside this time allows us to adjust our attitudes and prepare ourselves mentally for worship.
3. The people gave God something of value by sacrificing animals as burnt offerings to Him. We show our commitment to God when we give something of value to Him. The best we can offer Him is ourselves.

In Psalm 103 we find David’s praise focused on God’s glorious deeds. He forgives us our sins, heals our bodies, redeems us from death, gives us continual love and compassion, satisfies our desires, and He gives us righteousness and justice. We receive all of these without deserving any of them. When life’s journey becomes difficult, we can always count our blessings and know from whom these blessings come. We have plenty for which to praise God.

*Praise the Lord, O my soul,  
all my inmost being,  
praise His holy name.*

– Psalm 103:1

*Praise the Lord, all His works,  
everywhere in His dominion.  
Praise the Lord, O my soul.*

– Psalm 103:22

The harp is recognized as the attribute of King David. “David and all the Israelites were celebrating with all their might before God, with songs and with harps...” (1 Chronicles 13:8). The harp has come to be the symbol of the book of Psalms and of all songs and music in honor and praise of God. The harp as an instrument of divine music is referred to in Revelation 5:8 which describes the twenty-four elders who surround the throne of God as “...having every one of them harps.”

The harp is known for its soothing qualities and it symbolizes the praise that the Church is continually offering to the glory of God.

The harp is triangular in shape. This is the symbol of the Trinity, suggesting three equal parts joined into one – God the Father, God the Son, and God the Holy Spirit. The harp is golden, which is the color of the Divine nature of God. The lamp, because of the light it sheds, is symbolic of the Word of God, wisdom, knowledge, and enlightenment.



*To the Glory of God  
and Loving Memory of  
George S. Howard  
and Wife  
Nancy Ann Howard  
by Their Children*

The two tablets pictured on this window symbolize the Ten Commandments, which state the fundamental moral law for both Jews and Christians. God gave the Ten Commandments to Moses. Exodus 31:18 says, “When the Lord finished speaking to Moses on Mount Sinai, he gave him the two tablets of the Testimony, the tablets of stone inscribed by the finger of God.” The commandments are:

- I. You shall have no other gods before me.
- II. You shall not make for yourself an idol.
- III. You shall not misuse the name of the Lord your God.
- IV. Remember the Sabbath day by keeping it holy.
- V. Honor your father and mother.
- VI. You shall not murder.
- VII. You shall not commit adultery.
- VIII. You shall not steal.
- IX. You shall not give false testimony.
- X. You shall not covet.

Moses summoned all Israel and said, “Hear, O Israel, the decrees and the laws I declare in your hearing today. Learn them and be sure to follow them” (Deuteronomy 5:1). Moses’ three-fold command to the Israelites is excellent advice for all God’s followers. “Hearing” is absorbing and accepting information about God. “Learning” is understanding meaning. “Following” is putting into

action all we have learned and understood. God wants our hearts and our lives completely dedicated to Him. If we love Him, obedience will follow.

The sheaf of wheat is a symbol of God's bounty. Every year, practically without fail, there is a harvest to be gathered from the fields. He "makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust" (Matthew 5:45).

As God enables humanity to gather a harvest from the earth, He makes it possible to reap a spiritual harvest. Paul gave a summary of this law of life when he wrote, "Do not be deceived: God cannot be mocked. A man reaps what he sows. The one who sows to please his sinful nature, from that nature will reap destruction; the one who sows to please the Spirit, from the Spirit will reap eternal life. Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up" (Galatians 6:7-9). Every action has results. If we plant to please our own desires, we will reap a crop of sorrow. If we plant to please God, we will reap joy and everlasting life.



*In Loving Memory of*

*J. Graham Kirk*

*and Wife*

*Martha Frances Kirk*

*by Children*

The most frequent use of the fish is as a symbol of Christ. The five Greek letters forming the word, “fish” (Ιχθους) are the initial letters of the five words, “Jesus Christ God’s Son and Savior.” The fish is also symbolic of baptism, for just as the fish cannot live except in water, the Christian cannot live except through the waters of baptism. We are baptized in the name of the Father, the Son, and the Holy Spirit. “I baptize you with water for repentance. But after me will come one who is more powerful than I, whose sandals I am not fit to carry. He will baptize you with the Holy Spirit and with fire” (Matthew 3:11). The Apostle Paul says, “We were buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life” (Romans 6:4). In John’s gospel, Jesus says, “...I tell you the truth, no one can enter the kingdom of God unless he is born of water and the Spirit” (John 3:5).

Baptism signifies an inward change leading to a changed life. The act of baptism is an outward sign of that inward transformation. The baptized person receives the Holy Spirit to guide and help them in their new commitment of faith.

The anchor is the Christian symbol for hope and steadfastness. This symbolic meaning comes from Hebrews 6:19-20, “We have this hope as an anchor for the soul, firm and secure. It enters the inner sanctuary behind the curtain where Jesus, who went before us, has entered on our behalf.” Our hope is secure and immovable, anchored in God. “Through Him you believe in God, who raised Him from the dead and glorified him and so your faith and hope are in God” (1 Peter 1:21).

The crown signifies victory over sin and death. The oak leaves in the crown are symbolic of strength of faith and Christian endurance against adversity. Our faith is to be firmly anchored in Jesus who won the victory over death for all believers to be free from sin as Paul refers to in 2 Timothy 4:8, “Now there is in store for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day – and not only to me, but also to all who have longed for his appearing.”



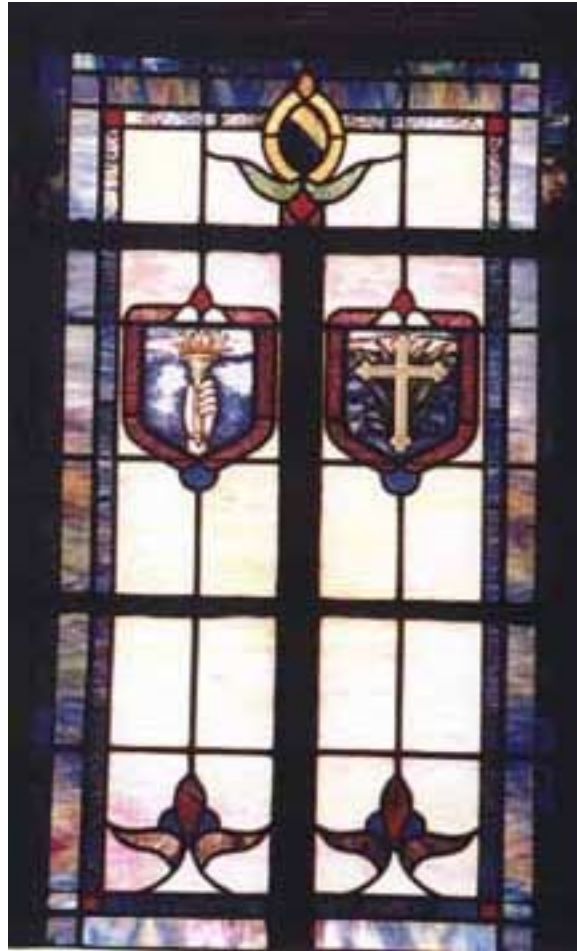
*In Memory of*  
*Cad Wallender Lloyd*  
*Family*

Among the many symbols of Christ's resurrection, the Lily is one of the most favorite and the most familiar. The new life from the bulb buried in the earth has come to represent Christ's death and resurrection. We have this word from the Apostle Paul in 2 Timothy 1:10, "...it has now been revealed through the appearing of our Savior, Christ Jesus, who has destroyed death and has brought life and immortality to light through the gospel."

Paul summarizes the gospel by saying God loves us, called us, and sent Christ to die for us. Because Christ won the victory over death, we can have eternal life through faith in Him, because He broke the power of death with His resurrection.

Golgotha is where Jesus' crucifixion took place. In this picture there are three crosses, the middle cross is symbolic of the cross Jesus dies on and two outer crosses represent the crosses of the two robbers crucified with Jesus.

Jesus suffered a slow, painful, death for all of humanity. His death on the cross paid the penalty of our sins. Through Christ's death we are offered the great gift of salvation. Christ's death provided a way for all people to come to God. It cleared away the sin that keeps us from having a right relationship with Him. We can be reconciled to Him by accepting Christ, who died in our place, on a hill on a cross.



*In Memory of*

*John T. Lloyd*

*1885 – 1948*

*by Wife*

*Emma Brewer Lloyd*

*and Children*

The presence of the Lord was frequently indicated by a hand emerging from the sky. This symbol comes from the frequent scriptural references to the hand and arm of the Lord, symbols of his almighty power and will. “Sing to the Lord a new song, for he has done marvelous things; his right hand and his holy arm have worked salvation for him” (Psalm 98:1). “The eternal God is your refuge, and underneath are the everlasting arms. They will drive out your enemy before you saying, ‘Destroy him’” (Deuteronomy 33:17).

The torch is symbolic of Christ as the light of the world, “The true light that gives light to every man was coming into the world” (John 1:9). “When Jesus spoke again to the people, he said, ‘I am the light of the world, whoever believes me will never walk in darkness, but will have the light of life’” (John 8:12). Our role is to be a reflector of Christ’s light. Jesus brings God’s presence, protection, and guidance to our lives.

The cross is one of the oldest and the most universal of all symbols in Christian art. It is the perfect symbol of Christ because of His sacrifice on the cross. The cross in this picture is a symbol of the Passion of Christ, the last suffering and the death of Jesus Christ, or the atonement. In Matthew 20:28 it is recorded, “Just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.”

Christ’s death was the price paid to redeem all people from the bondage of sin and death. His death provided a way for all people to come to God. We can have peace with God and be reconciled to Him by accepting Christ, who died in our place.

The green leaves of the lily, behind the cross, symbolize the triumph of life over death, regeneration of the soul, and newness of life. All who welcome Jesus Christ as Lord of their lives are reborn spiritually, receiving new life from God.



*In Memory of*

*Alfonzo A. Perry*

*1856 - 1935*

*Luda Cates Perry*

*1868 - 1939*

The lamp, because of the light it sheds, is symbolic of the Word of God, wisdom, knowledge and enlightenment. From ancient times lighted lamps dispelled physical darkness – the gloom of night. There is yet another kind of darkness, spiritual darkness – the gloom of unbelief, separation from God and hopelessness.

Spiritual enlightenment comes from the Word of God. In Psalm 119:105 the psalmist declares, “Thy word is a lamp to my feet and a light for my path.” The Gospel that shines brightly from the pages of the Holy Scripture does more than teach us how to live, it shows us the way to heaven through faith in Jesus Christ.

The Cross is the oldest and most universal of all symbols in Christian art. It is the most perfect symbol of Christ because of His sacrifice upon the Cross of Golgotha. Tradition says that Christ was crucified upon a Latin Cross. This cross is used to symbolize the reconciliation of God with humanity through Christ, the atonement. The Apostle Paul writes in Romans 5:8, “But God demonstrates his own love for us in this: While we were still sinners, Christ died for us.” Also in Romans 5:10 Paul writes, “For if, when we were God’s enemies, we were reconciled to Him through the death of His Son, how much more, having been reconciled, shall we be saved through his life!”

God sent His Son, Jesus Christ, to die for us, not because we were good enough, but because He loved us. The love that led Christ to die is the same love that sends the Holy Spirit to live in us and to guide us every day. The power that raised Christ from the dead is the same power that saves us and is available to all.

The sacrament instituted on the evening before Christ's death is His last will and testament. This sacrament goes by various names: Holy Communion, the Lord's Supper and the Breaking of Bread. Christian art has portrayed this sacrament in various ways. Here the dual symbol of the host rises out of the chalice with the letters I H S. The ears of wheat and a cluster of grapes are the products from which the elements are taken from. Mark tells us in 14:22-24, "While they were eating, Jesus took bread, gave thanks and broke it, and gave it to his disciples, saying, 'Take it; this is my body.' Then he took the cup, gave thanks and offered it to them, and they all drank from it. 'This is my blood of the covenant, which is poured out for many,' he said to them."

The Lord's Supper is a sacrament ordained by Christ, "...do this in remembrance of me" (1 Corinthians 11:24-25). All who remember what Christ did through eating the bread and drinking the wine are strengthened in their faith. Forgiveness of sin and growth for Christian living are enhanced through remembrance.

## Window Memorials

### Mr. James W. Aldridge

Mr. James W. Aldridge lived in our community off of Teer Road. He and his wife, Ida Mae Martin, had thirteen children. Their names were: Celestine Aldridge Harden, Beulah Aldridge Brewer, Ollie, Jesse, Walter, Grady, Pearlie, Clyde, and Luther. They also had four children who died at an early age. After the death of his first wife, Mr. Aldridge married Margaret Felecia Craig Aldridge and had a son, William Gilbert, who lives on the home place today.

Mr. James Aldridge was a farmer and grew cotton on their farm. His son Gilbert raises a vegetable garden on his property and is a peddler. Gilbert's uncle, Mr. Gilbert Craig who he is named after, was the principal of Orange Grove School, which was located on the property where the Cane Creek Activities Center is now located.

Information on Mr. James W. Aldridge was given by Gilbert Aldridge, son of James W. Aldridge.

### James I. Andrews

Mr. James I. Andrews was married to Ina King Andrews and had ten children. They had five sons – Norbert, Zollie, Talmage, Pholey, and Zalph. They also had five daughters – Mary Elizabeth, Zelma, Thelma, Lilly, and Swannee.

Mr. Andrews was a farmer in our community. His home place was on Carlisle Road near Everette and Ted Andrews' homes. Mr. Andrews' descendants in our community today number four generations from him to his great granddaughters Elizabeth and Meredith Andrews and his great grandson, Jim Andrews.

Information on Mr. James I. Andrews was given by Norbert Andrews, son of James I. Andrews.

#### Private James Talmage Andrews

Private James Talmage Andrews, son of James I. Andrews and Ina King Andrews, was born July 15, 1907 and died on January 10, 1943 at Fort Sheridan, Illinois. He served as a member of BTRY. BN. 510<sup>th</sup> C.A. (A.A.).

#### Corporal Zalph H. Andrews

Corporal Zalph H. Andrews, son of James I. Andrews and Ina King Andrews, was born July 9, 1921 and was killed in the battle of St. Lo in France on July 5, 1944. He served as a member of the 329<sup>th</sup> Infantry.

#### Mr. Luther Madison Cates

Mr. Luther Madison Cates was married to Nancy Crawford Cates. They raised five sons: Marvin, Madison, Marshall, Chandler, and Truitt.

Mr. Luther Madison Cates and his family lived on Bradshaw Quarry Road, west of Jeanne and Fletcher Holmes. This property today is still farmed by the Kirk family.

Grandson Chandler Cates of Hillsborough provided information on Mr. Luther Madison Cates.

#### Mr. Nerius Cates

Mr. Nerius Cates was married to Decie Dowd Cates. He farmed in our community on the property west of Felton and Billie Johnson and the Kirk Dairy Farm. Mr. Cates' son Carl kept the family farm working with tenants Robert and Joe Eubanks running the dairy. Mr. Luther Cates and Mr. Nerius Cates were brothers. Mr. Nerius Cates, as a member of Cane Creek Baptist Church, served on many committees including service as the Superintendent of Sunday School.

Information on Mr. Nerius Cates was gathered from Decie Kirk Kenyon and church records.

#### Mr. June L. Cheek

Mr. June L. Cheek was married to Bessie Durham Cheek and together they raised five children. Their two daughters were Bessie Ward Cheek (married to Clyde Lloyd), and Mildred Cheek Cox. Their three sons were Jack Cheek, Pleasant Cheek, and Paul Cheek.

Mr. June L. Cheek was a farmer and carpenter. Paul Cheek gave information that his grandfather helped build some of the houses in this community.

Mr. June L. Cheek was the clerk of Cane Creek Baptist Church from April 20, 1907 until April 1921.

Paul Cheek (grandson), church records, and various other members of the community provided information on Mr. June L. Cheek.

#### Mr. D. Frank Crawford

Mr. D. Frank Crawford was married to Martha Cates Crawford. They raised nine children. The six sons were: Lonnie, Walter, Arthur (father of Rebecca Crawford, Joel Crawford, and A.G. Crawford), Charlie, Otis, and John. The daughters were: Lizzie, Recie, and Annie Bell.

Mr. D. Frank Crawford served as a deacon of Cane Creek Baptist Church and served as a Trustee. His home place, the property of his granddaughter Rebecca Crawford, is on Teer Road.

Rebecca Crawford, the granddaughter of D. Frank Crawford, has served as organist of Cane Creek Baptist Church since she was a young lady.

Rebecca Crawford, granddaughter, gave information on Mr. D. Frank Crawford.

### Mr. Jesse B. Dodson

Mr. Jesse B. Dodson and his wife, Lela Cates Dodson, lived on the corner of Dodson's Crossroads and Dairyland Road in the house where Barry Thompson, their grandson, lives today.

He operated a store on the road across from his house and a cotton gin in the area east of Sandra and Michael Carwile's house. Mr. Dodson also farmed the land.

Mr. and Mrs. Dodson had ten children: Hattie Dodson (married to Gene Holmes and died at age 31), Hiram Boyd (many descendants of Hiram Boyd and Mary Dodson still reside in the community today), Glenn, Mary Dodson Heigh, Howard, J.B., Charles, Foy, Clara Dodson Johnson, and Frances Dodson Thompson.

Information on Mr. Jesse B. Dodson was provided by Harold Dodson, grandson.

### Manuel C. Garrett

Mr. Manuel C. Garrett and wife Addie Dodson Garrett reared five children – three daughters, Eleanor, Zettie, and Mettie and two sons, Harvie and Haley. Haley married Grace McAdams who is Fletcher and Tommy Holmes' aunt.

Mr. Garrett was a farmer in our community. His home place was what is now known as Dairyland Estates on Dairyland Road. Mr. Garrett served on various committees as a member of Cane Creek Baptist Church.

Information on Mr. Manuel C. Garrett was given by Tommy Holmes, nephew of Haley Garrett and Mrs. Grace Garrett, wife of Haley Garrett, daughter-in-law of Mr. Manuel C. Garrett.

Mr. Arthur Alfred Glosson

Private Dwight Moody Glosson

Mr. Arthur Alfred Glosson was married to Myrtle E. Crawford Glosson. They had three sons: Stuart, Ernest, and Dwight. Private Dwight Moody Glosson born on July 29, 1925, was killed on Okinawa on May 21, 1945.

Mr. and Mrs. Glosson made their home on Dairyland Road on the Snipes property. Mr. Glosson farmed, was a carpenter, and worked at a saw mill. He also was in charge of heating the Orange Grove School. Mr. Glosson served as sexton of Cane Creek Baptist Church.

Mr. Glosson's grandson, Buster Glosson, serves as a military consultant for CBS news.

Mae Crawford provided information on Mr. Arthur Alfred Glosson.

Mr. George S. Howard

Mr. George S. Howard was married to Nancy Ann Howard and together they raised six children. Their three sons were: Jim, Robert, and John. Their three daughters were: Nettie Howard Sykes, Rachel Howard Wilson, and Ollie Howard Brown.

Mr. George S. Howard farmed the land and his family lived off of Chestnut Ridge Church Road, near the property of Margie and Banks Dodson. Mr. Carlton McKee, great great grandson of Mr. George S. Howard, today owns and operates the historical Colonial Inn in Hillsborough.

Mr. George S. Howard, as a member of Cane Creek Baptist Church, served on various committees.

Margie Dodson, wife of Banks Dodson, and Mr. Carlton McKee, provided information on Mr. George S. Howard.

#### Mr. J. Graham Kirk

Mr. J. Graham Kirk was married to Martha Frances Kirk. Together they raised eight children: Lonnie, John (father of Bob Sr., Merritt, and Decie Kirk Kenyon), Claude, Ed, Ralph, Retta, Arlena, and Frances.

Mr. J. Graham Kirk lived on Orange Grove Road where his granddaughter Decie Kirk Kenyon and her family still live. Mr. John W. Kirk started the Kirk Dairy farm that still operates today. This property is still home to third, fourth, and fifth generations of Kirks (The fifth generation is: Kristen Kirk, Lauren Kirk, Michael Kirk, Aaron Kirk, and Heather Kirk).

Information on Mr. J. Graham Kirk was provided by the grandchildren: Bob Sr., Merritt, and Decie Kirk Kenyon.

### Mr. Cad Wallender Lloyd

Mr. Cad Wallender Lloyd was married to Mary Elizabeth Lloyd. Their children were: Gary, Fred (father of Banks, Clarence, and Erle), Andrew, Claude, Thomas, Graham, Estelle, Nannie Suitt, Alma Swicegood, Luna, Olivia Snipes (James and Charles Snipes' aunt), and Ollie Cates.

Mr. Cad Wallender Lloyd's son Fred Lloyd started the Lloyd dairy farm with his sons, Banks, Clarence, and Erle.

Mr. Cad Wallender Lloyd's fifth generation great great grandson is Will Franklin (son of Boyd and Cindy Lloyd Franklin).

Information on Mr. Cad Wallender Lloyd was provided by Priscilla Lloyd, grandson Erle's wife.

### Mr. John Turner Lloyd

Mr. John Turner Lloyd was married to Emma G. Brewer Lloyd. They lived on Teer Road near the Rebecca Crawford property. Mr. and Mrs. Lloyd had two children, a son Alvis, and a daughter, Alice Loretta Lloyd (married Tommy Hilliard).

Information on Mr. John Turner Lloyd came from Mr. Gilbert Aldridge and Ms. Rebecca Crawford.

Mr. Alfonzo A. Perry

Mr. Alfonzo A. Perry was married to Luda Cates Perry and had one son, Hight Manley Perry Sr., who was married to Virginia S. Perry. Mr. Hight and Ms. Virginia had one son, Hight Manley, Jr., who lived at the Perry home place on Buckhorn Road. Mr. Alfonzo A. Perry farmed and served on various committees of the church.

Kevin and Kathy Perry, children of David Perry, and Chad, Clayton, and Curtis Hudson, sons of Scott and Denise Perry Hudson, are fifth generation descendants of Mr. Alfonzo A. Perry. These fourth and fifth generation descendants still live on the Perry home place.

Information on Mr. Alfonzo A. Perry was given by David Perry, great grandson.