

HISTORY
OF THE
PRESBYTERIAN CHURCH

IN
SOUTH CAROLINA,

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PREPARED BY ORDER OF THE SYNOD OF SOUTH CAROLINA.

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BY REV. GEO. HOWE, D. D.

P R E F A C E .

In the year 1849, the Synod of South Carolina adopted a scheme for securing a History of the Church covered by their jurisdiction. The scheme was elaborate, embracing many particulars: and it was the pleasure of Synod to appoint the present writer their Historiographer.

The office involved an amount of labor and consumption of time, in the preparation of the first volume; of which he did not have the least conception, although the scheme, as marked out, was not fully accomplished. The History was to be brought down to 1850, the middle of this Century. In 1870 the first volume was issued, bringing the work down to the year 1800. The volume which is now issued, has been prepared at such intervals as could be secured in vacation, when the author was relieved from his ordinary official duties. As the whole of an ordinary generation has passed away since the year 1850, the year to which his appointment extended, it has been the desire of the author to bring the History down more nearly to the present time, and he had, to some extent, received the materials for doing so. But during the past Summer his health began seriously to fail him, and his most judicious friends advised him to stop at the original limit of 1850, saying that it was the proper place to stop: that the History of the Church through our late civil war, and the efforts it put forth in those days of supreme trial and since, deserve a fuller treatment than he could now give it. To this advice he has yielded, and although this did not occur until the work showed manifest allusions in several instances to a later period, he removed from the remainder of his manuscript all such references, except those which could not well be erased. Some of the materials furnished from the Churches are brief. Others far more extended, which, in some instances, have been greatly abbreviated, and in others more amply given. The author is fully conscious of the many defects of his work, and submits the result of his labors to that indulgence of his brethren which it so greatly needs.

The migration of our own Presbyterian people to the South and Southwest has been great, as these pages will show, carrying their institutions with them. The last Census, that of 1880, proves that this expansion has been true of our population in general: that 50,195 of the residents in Georgia were born in South Carolina; that 35,764 of the

residents of Alabama were born here ; that 18,522 of the inhabitants of Florida ; 31,157 of those of Mississippi ; 2,637 of those of Missouri ; 16,121 of those of North Carolina ; 11,698 of those of Tennessee ; 22,124 of those of Texas ; 15,107 of those of Arkansas, were natives of this State ; while, at the same time, 42,182 of the residents of South Carolina were born elsewhere than within its own bounds, many of them in foreign lands. The Presbyterian Church of this portion of our land, though exceeded in numbers by some other denominations, has always been an influential one, and it is hoped, that for soundness of doctrine, and the promotion of knowledge and education among our people, its influence may never be less.

ADDENDUM.

The lamented author of this work was summoned to the eternal world when he had almost finished the present volume, only the index remaining to be completed. In the judgment of his friends, it is deemed proper to append a brief biographical notice of himself to the account given by his hand of deceased ministers who had been connected with the Synod of South Carolina and Georgia. It will be the office of some future historian to expand the record of a life which, for over half a century, was devoted to theological education, and made an indelible impress upon more than five hundred candidates for the Gospel Ministry.

The Rev. George Howe, D.D., LL.D., was born at Dedham, Massachusetts, November 6th, 1802. His father, William Howe, was the son of Thomas Howe, of Dorchester, who was lineally descended from one of the pilgrim fathers who landed at Plymouth Rock. His mother, Mary, was the daughter of Major George Gould, a revolutionary officer who served under Washington when he occupied Dorchester Heights, and Rachel Dwight, the daughter of Samuel Dwight, of Sutton, a woman of great energy, fortitude, perseverance and piety, who lived to be over ninety years of age. When twelve years old, he removed with his father to Holmesburg, Pennsylvania, where he attended the school of Mr Scofield. His teacher having gone to Philadelphia, he followed him. There he was hopefully converted under the ministry of Dr. James Patterson, and joined the First Presbyterian Church of the Northern Liberties, of which Dr. Patterson was pastor. He was prepared for college by the Rev. Thomas Biggs, of Frankford, near Philadelphia; was graduated at Middlebury College, Vermont, in 1822, and at Andover Theological Seminary, where he took a full course, in 1825. Having been appointed Abbot scholar, he studied for more than a year on that foundation. He then became Phillips Professor of Sacred Theology in Dartmouth College, New Hampshire, in which relation he continued until 1830, when his health failing him he came to the South. In the Fall of 1831, he was, by the Synod of South Carolina and Georgia, elected Professor of Biblical Literature in the Theological Seminary at Columbia, S. C. In October, 1836, when he was thirty-four years of age, he received a call, signed by Thomas H. Skinner, Knowles Taylor and Ichabod S. Spencer, to the Professorship of Sacred Literature in Union Theological Seminary, New York. He was also

at different times solicited by several important churches to become their pastor. All these calls he declined, and devoted his learning and his energies to the maintenance of the institution with which he had cast his lot. To it he adhered with a love which was as affecting as it was enduring, through all its financial difficulties, until the summons came which terminated his labors on earth.

In November, 1881, the Alumni of the Seminary held a semi-centennial commemoration of his connexion with it, when he received the congratulations of his former pupils. He lived to see, with great joy, the re-opening of the institution after a suspension of its exercises for two years, occasioned by the failure of its funds.

On Sabbath, April 1st, 1883, after having for the last time partaken of the Lord's Supper, and while riding homeward, he was thrown from his carriage and one of his legs was fractured. He lingered, expressing his trust in the Saviour, and offering most touching prayers for his beloved Seminary, until Sabbath, April 15th, when, without a struggle or groan, in the eighty-first year of his age, he fell asleep in Jesus. His funeral service was held at the Presbyterian Church, amidst the tears of his brethren and numerous friends, and his venerable form was committed to its last resting-place in the cemetery of that church.

Dr. Howe was twice married. His first wife was Mary Bushnell, the daughter of the Rev. Jedediah Bushnell, whom he characterized as a man of singular piety and wisdom. She died a little more than a year after her marriage and was buried where his own remains now sleep. His second wife was Mrs. Sarah Ann McConnell, the daughter of Andrew Walthour of Walthourville, Liberty County, Georgia. This lovely saint, who had blessed him with her devoted affection and little less than angelic ministrations during life, and nursed him with tenderest assiduity in his last illness, bade him farewell in the hope of a not distant meeting in the paradise of God.

Dr. Howe's learning was extensive. He was deeply versed in Oriental literature and intimately acquainted with the controversies in regard to the Sacred Text. He was a godly man, an eminent exemplar of the attractive graces of Christianity; when at the full bent of his noble faculties, was a powerful preacher; and as a man and citizen was esteemed and loved by a community in intercourse with which he had lived for half a century. Almost his whole ecclesiastical life was passed in connexion with the Synod of South Carolina and the Charleston Presbytery. His death is sincerely lamented by these bodies, and by the whole Southern Presbyterian Church of which he was a distinguished ornament.

J. L. G.

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HISTORY
OF THE
PRESBYTERIAN CHURCH
IN SOUTH CAROLINA.

VOL. II.

BOOK FIRST.

CHAPTER I.

Our first volume has given a brief outline of the ante-American history of the people which are represented in the Presbyterian Churches of the Synod of South Carolina and Georgia, and has traced their subsequent history more or less perfectly from the first permanent occupation of the country by European colonists on the 17th of March, 1670, to the opening of the present century. Many of them fled from their native lands of their own accord, because they could not worship according to the dictates of their own consciences, without the loss of their earthly possessions and life itself. Some were forcibly transported hither against their will. Some were offered the alternative of expatriation or ignominious death. Such was the case of James Nisbet, of the parish of Landon, who suffered in Glasgow, at the Howgate head, June 5th, 1684.

In the course of his last speech and testimony he said: "Now I know there will many brand me with self-murder, because I have got many an offer to go to Carolina upon such easy terms. But to this I answer, self preservation must stoop to truth's preservation." He thus refused to succumb to

the demands of his persecutors. "Now I have to take my leave of all created comforts here; and I bid farewell to the sweet Scriptures. Farewell reading and praying. Farewell sinning and suffering. Farewell sighing and sorrowing, mourning and weeping. And farewell all Christian friends and relations. Farewell brethren and sisters, and all things in time. And welcome Father, Son and Holy Ghost. Welcome Heaven and everlasting joy and praise, and innumerable company of Angels and Spirits of just men made perfect. Now into thy hands I commit my spirit for it is thine.

Sic Subscribitur,

JAMES NISBET."

It might be doubtful as to the special locality meant by Carolina in this address. On the 13th of June, 1665, Clarendon and his associates had obtained a new charter from Charles the Second, granting them all the land from the Atlantic to the Pacific Ocean, between twenty-nine degrees and thirty-six degrees, thirty minutes, north latitude, a charter which never went into effect, being superseded on the south by the charter granted by George the II. on the 9th of June, 1732, to Oglethorpe and his associates "in trust for the poor," which erected the country between the Savannah and the Altamaha, and from the headsprings of these rivers due west to the Pacific, into the Province of Georgia.

The first *permanent* settlement made, in what is known as North Carolina, was in 1663, when William Drummond a Scotchman and a Presbyterian was made its first governor. A general division into North and South Carolina dates as far back as 1693. Yet the dividing line between North and South Carolina was not run till 1738, nor fully completed till afterwards. And as we have shown in our First Volume, Chap. II., pp. 78-86, that Charleston or Port Royal was the destination of those who were banished, or who voluntarily removed for safety from Scotland, this we suppose was the Carolina that was in the mind of the heroic martyr.

All this occurred nearly 200 years ago. Yet it is well for us to remember what our ancestors suffered for the faith we profess. The saying is true that "The blood of the martyrs is the seed of the Church." It has lived and flourished in the midst of persecution. It is said that the Reformed Church of France in 1751 could count 2,150 Churches. That the Church of Orleans had 7,000 members and 5 ministers. That

in 1561 there had been 200,000 cut off by martyrdom: From the Church of Caen alone about, 15,000; of Alencon, 5,000; of Paris, 13,000; of Rheims, 12,000; of Troye, 12,000; of Sens 9,000; of Orleans, 8,000; of Angiers, 7,500; of Poitiers, 12,000. (Quick's Synodicon, p. lix., lx., and so on.) Above 200,000 in a few years were cut off for the Gospel, p. lix. And to some, Carolina became a place of refuge.

The few Congregational Churches of our seaboard have been so united with those which were fully Presbyterian in their polity, that their history has been given with equal particularity. The method pursued was adopted from the felt necessity of preserving the facts of the past before they should be lost out of the memories of men, before the various notices of them yet existing in ephemeral contemporaneous literature should utterly perish, and the scattered items that might be gathered out of private correspondence should wholly disappear. Much of all this had been lost already by the accidents of fire and flood, and cruel war, and by that decay which is consuming all the works of industry and art. To keep up the sequence of events as to their succession in time was important, that each congregation might be able to trace back its own history was no less so, and to hold up to view that antecedent discipline in the school of adversity through which our ancestors passed, which has moulded their character and ours, was equally important.

It was not unknown to the author that there is a connection of cause and effect which history should disclose; that each event is to be conceived of as both the product of some other that has preceded it, and a potential cause of those which follow; that there is a development in history, and a progress, answering to that in the ideas of men educated by the circumstances in which they are placed. Society is ever advancing, but by a movement by no means uniform nor always in one direction. When men of education and refinement migrate from the midst of culture to a wilderness where they must find the means of support, and protect themselves from savage beasts and more savage men, it is natural that they should lapse by degrees from former pursuits into the life of the trapper and the hunter, from this into that of the herdsman, and then into that of the cultivator of the soil. It will be difficult for them and their families to retain all the outward decencies of worship and culture as they were enjoyed in the

countries which they left. Their manners will become for a season more rude and simple. As settlements enlarge and wealth increases, and artificial wants, in the progress of society, are created, these outward customs of social life will change, and new phases of public and social character must needs appear. New theories of government, too, are ever and anon arising. Some exalting and some depressing the individual man, the human mind passing, under the ordinary providential government of God, from one extreme towards the other in almost perpetual oscillation. In the history of the Church then are two factors. On the one hand there is God's truth made the object of the mind's contemplation by the word revealed from Heaven and enforced by the operations of the Holy Spirit. There are the depraved will of man on the other, and the mysterious and hostile influences of the powers of darkness. The development of the Church on earth has, under these circumstances, not been a constant and uniform progress. It has often gone backward both in its doctrine and its government. And the only true progress it ever can make is ever to *look back* to the writings of the New Testament for the form of doctrine given to the Church, when it was enjoined upon it to go forth into all the world preaching the Gospel, and to the entire Scriptures for the system of doctrine to be believed unto salvation.

From the age of Constantine when Christianity ascended the throne of Cæsar to this our day, one of the last things the Church has been able rightly to comprehend, is its own independence of the State. This would seem logically to follow from the doctrine of our Confession, that Christ alone is King and Head of the Church, and that all ordinances of worship and forms of Church government are ordered by him alone; that there are two Commonwealths equally appointed by God, the civil, whose office is to protect the person and property and promote the well being of men as they are members of civil society; and the religious, the commonwealth of Israel, whose object it is to train men, as they are sinners, for glory and immortality. Although these exist together in this world, each is independent of the other in its own sphere. In the civil commonwealth there is one and the same civil authority ruling in its own proper sphere over all. The Church of Christ, as it is visible in any country, is divided among many denominations, who act in their appointments

for religious observance independent of each other, each being responsible to Christ their head. It has been in our happy country alone, under its present form of government, that this has obtained a full acknowledgment, though in practice this independence has, alas! been now and then invaded, and it has been forgotten that unto Cæsar only the things that are Cæsar's are to be rendered and to God alone the things that are God's. Our own Presbyterian Church by its solemn leagues and covenants and by its republican form of government has done much to destroy the bondage of despotism under which the British nation would have otherwise continued to groan, and has done much to introduce that form of regulated liberty which our own country enjoys. But the solemn league and covenant when attempted by the British Parliament to be imposed upon the nation, looked forward to the establishment by law of an absolute uniformity of religious faith. The contest in England was a contest for civil liberty, in Scotland for religious purity and freedom. In England it was under the guidance of political principles, in Scotland mainly under those which the religion of Christ inspires, whose fruit is peace. But the close union of Church and State which the Long Parliament, the majority of whom were Presbyterians, still contemplated, would have placed dissenters under civil disabilities and have led to oppression, if not absolute persecution of the less numerous sects. The Independents who were numerous and represented largely in Cromwell's army, being a minority in the Westminster Assembly, were clamorous for liberty of conscience, but it is to be feared that it was liberty of conscience for themselves alone. For when they set up their own government in Massachusetts, they made membership in the Church a prerequisite to civil office and inflicted penalties and exile upon the Anabaptists and Quakers, chiefly, perhaps, because of certain fanatical conduct which disturbed the public peace, but, we fear, also because of alleged error in doctrine. Cromwell approached nearly to the truth when he declared "that all men should be left to the liberty of their own consciences and that the magistrate could not interfere without ensnaring himself in the guilt of persecution." Yet not even he saw clearly, at all times, the necessity of a complete severance of the union between Church and State, nor realized the inauspicious results which such a union must inevitably produce, the great injustice it

must ever do to dissenters from the religion of the State, and the hypocrisy to which it leads. While, therefore, we can justly point to the earlier history of our fathers as illustrating in their exceeding sufferings, the disinterestedness and earnestness of true piety, the power of faith, their own surpassing courage and constancy, their ardent love for civil and religious liberty, the tendency of adversity, encountered nobly by brave and trustful hearts, to develop character and to promote vital godliness—the whole being a grand testimony to the truth of the Christian religion; we can point to it, on the other hand, as exhibiting chiefly in their opponents the narrow blindness and selfishness of bigotry, the folly of persecution, the evil of Erastianism, the tendency to cruelty and deeds of blood in a dominant Church, the guilt of forcing religion on an unwilling people, the conflicting claims which may arise between Church and State, and the necessity of a complete severance of one from the other, and the power of the voluntary principle to sustain all the institutions which the Church shall need and authorize.

The severance in this country has been made complete. And though our customs and our common law have arisen under the Christian faith, the Jew, the Mohammedan, the Pagan and the Deist are alike protected in what are the distinctive features of the faith they profess, not because the national belief sanctions their creeds, but because, otherwise, the rights of conscience cannot be maintained. Whatever approaches to an established religion in any of the States of the Federal Union, existed in the colonial period, have disappeared since the Revolution, and the nineteenth century begins without these disturbing influences in our social state.

Under the colonial government the refinements of the higher civilization were kept up in our seaboard country by its constant intercourse with the British Isles, whither the sons and daughters of the wealthy were often sent for their education. But in the upper country the church and the school, both accommodated at first in the rudest and most primitive structures, were almost inseparably connected, until, as we have seen, in the last fifteen years of the eighteenth century, institutions for the higher learning had almost everywhere arisen, if not in a form and with endowments which rendered them permanent, yet conducted with a becoming energy of purpose, and affording the means of a valuable education to

those who were to become the future leaders in the Church and the State.

In his *Retrospect of the Eighteenth Century*, published in 1808 by Dr. Samuel Miller, late of Princeton, the belief is expressed that the learned languages, especially the Greek, were less studied in the Eastern than in the Southern and Middle States, and that while more individuals attended to classical learning there than here, it was attended to more superficially. The reason he gives is, that owing to the superior wealth of individuals in the latter States, more of their sons were educated in Europe, and brought home with them a more accurate knowledge of the classics and set the example of more thorough study. The most of our clergy, especially, whether educated at home or abroad, were full of labor in the pulpit, or the school, or in missionary work, and few of them, in the period over which we have passed, had leisure, or pecuniary means, to make any important contributions to the literature of the church.

CHAPTER II.

THE INDEPENDENT AND CONGREGATIONAL CHURCHES.

1800—1810.

IN resuming our history of individual churches we begin with those which were either strictly Congregational, or admitted only of the Congregational Presbytery. The first of these is THE INDEPENDENT OR CONGREGATIONAL CHURCH IN THE CITY OF CHARLESTON, for whose preceding history we refer the reader to the pages indicated in the Index to our First Volume. We have there quoted on pp. 459, 460, the general character and polity of this church as set forth from their own records. We have not sufficiently indicated the doctrinal creed they profess, and, to do so, are obliged to revert to the time when these doctrines were prominently set forth.

The inequalities which existed under the Colonial Government when the Protestant Episcopal Church, the Church of England, was by law the Established Church of the Colony of South Carolina, were removed by the Provisional Constitution of 1778, and the permanent State Constitution of 1790. Under the Constitution of 1778, the name of an established

church was retained, but on such a broad basis as to comprehend all denominations of Protestant Christians, each having equal rights and capacities, and public pecuniary support being withheld from all. The Protestant religion was declared the established religion of the State, and it was enacted that any society consisting of fifteen persons, or upwards, should be an established church, and entitled to incorporation, on petitioning for it, after they had subscribed, in a book, the five following articles :

1. There is one Eternal God, and a future state of rewards and punishments.
2. God is to be publicly worshipped.
3. The Christian religion is the true religion.
4. The Holy Scriptures of the Old and New Testament are divinely inspired, and are the rule of faith and practice.
5. It is lawful, and the duty of every man, being thereunto lawfully called, to bear witness to truth.

These articles were readily subscribed by the Church, but were not considered by its members as going far enough ; they, therefore, added an explanation of their particular creed, as follows :

“ Although we acknowledge that the foregoing articles do not contain anything contrary to truth, yet as they do not discriminate truth from error, and are no ways declaratory of those distinguishing truths which this Church has always heretofore acknowledged, and at this time do recognize to be the Scripture doctrines of grace ; and, as the foregoing articles are now received, by this Church, merely in compliance with the requisitions of the legislative body of this country, and in order to entitle it to the privileges of establishment and incorporation, lest any person should take occasion, from them, to attempt to introduce any doctrines into this Church, not heretofore received and acknowledged by it as Scripture doctrines, we lay down the following three articles as the fundamental doctrines of this Church :

“ 1. That there are three distinct persons mentioned in the Scriptures, the Father, the Son, and the Holy Ghost ; to each of whom the name of God is properly given, divine attributes are ascribed and religious worship is due ; that these three, the Father, the Son, and the Holy Ghost, are one God, the same in substance, power, and glory.

“ 2. That the Scriptures reveal and declare man to be a fallen creature ; that, by his transgressions of the law of God, he has lost the divine image in which he was at first created, and incurred the displeasure of God, and subjected himself to the penalties annexed to the breach of His most holy law, and has become so wholly impotent, that he can do nothing meritoriously to atone for his guilt, recover the forfeited favor of God, and restore the divine image in his depraved soul.

“ 3. That the Scriptures reveal a method of recovery for fallen man through the divine interposition, to accomplish which the Eternal Father gave his only begotten Son to become a substitute for man ; that the Eternal Son voluntarily submitted to this appointment and substitution, and in the fullness of time took upon Him our nature, and was made under the Law, to which he paid a perfect obedience, and died as a sacrifice and atonement for human guilt ; that by his active and passive obedience, he perfected and brought in an everlasting righteousness, by the imputation of which, through faith, mankind are again restored to the lost image and forfeited favor of God, and delivered from the curse of the Law ; that the Holy Ghost, by his enlightening influences and saving operations on the human heart, is the author and efficient of that faith by which we apprehend the righteousness of Christ, and through which we are made partakers of the blessings of grace.”

“ It was never so much the intention of this Church,” says Dr. Ramsay, “to build up any one denomination of Christians as to build up Christianity itself. Its members were, therefore, less attached to names and parties than to a system of doctrines which they believed to be essential to a correct view of the Gospel plan of salvation. These have been generally called the doctrines of the reformation—of free grace—or of the evangelical system. The minister who preached these doctrines, explicitly and unequivocally, was always acceptable, whatever his creed might be in other respects, or to whatsoever denomination he might belong. On the other hand, where these were wanting, no accordance in other points—no splendor of learning—no fascination of eloquence could make up for the defect.

The doctrines above stated have always been the doctrines of this Church, but they were formally adopted as such in its

Constitution ratified on the 20th day of August, 1804, as follows: "It is now further declared, that the view of the Holy Bible, which is taken, and the construction which is given to its contents, by this Church, is the same as is taken and given in the confession of faith, and the catechisms of the Presbyterian Church in the United States of America, is that accepted by the General Assembly at their session in May, 1805."

Early in this decade, in consequence of the increasing congregation, measures were taken for the enlargement of church accommodations. In 1798 its funds amounted to \$18,857, loaned to the State Treasury, and, in common with all other contemporaneous evidences of debt, suffered a depreciation by which, in 1783, they were reduced to \$3,515.68. In consequence of the war of the Revolution, the Church was temporarily disorganized and dispersed. For six years it remained without a settled minister, and divine service was discontinued for half that period. When the British *Vandals* evacuated the city, December 14th, 1782, they left nothing but the shell of the ancient edifice—the pulpit and pews having been taken down and destroyed, and the empty enclosure used, first as a hospital for the sick, and afterwards as a storehouse for provisions for the royal army. Even the right of sepulture in the cemetery was denied to the families of worshippers, who were in Charleston, after her capitulation, as prisoners of war. About thirty-eight heads of these families had been exiled, partly to St. Augustine, in 1780, and partly to Philadelphia, in 1781. The exiles in Philadelphia, even while the royal army yet occupied Charleston, anticipating a speedy departure of the foe, took provisional measures for the supply and recognition of their Church as soon as it should be delivered from thralldom. The remnant in Charleston began, from the time of the evacuation, to devise means for the repair of their dilapidated and desecrated temple, and a subscription was opened for that purpose, to which there was a general contribution, even among members of other Christian denominations. The repairs were soon completed, at the cost of \$6,000, and the renovated edifice opened and consecrated anew, to Divine worship, December 11, 1773, with an excellent and appropriate sermon, from the recently arrived pastor of the Church, the Rev. Wm. Hollinshead, afterwards D. D., on December 11, 1783, the very day appointed by Congress,

as a Day of Thanksgiving to Almighty God, for the blessings of peace and independence.

In 1772, the increased numbers and flourishing condition of the congregation, induced them to erect or complete another house of worship, in connexion with the one already established on Meeting Street. This project had originated, as early as 1772, and had made such progress that before the Revolutionary War, the walls of a new house of worship, located in Archdale Street, had been completed, the whole covered, and most of the pews put up; but it remained in this unfinished state during the eight years of the Revolutionary War, and for some time after the termination of that contest. The cost of converting the unfinished shell of the new church into a suitable place of worship, was \$6,000; and it was opened for public worship, by the Rev. Dr. Hollingshead, on the 25th October, 1787. The next year the Rev. Isaac Stockton Keith, afterwards D. D., was regularly inducted and settled as co-pastor. Of this we gave an account, Vol. 1, p. 458.

The labors of the colleague pastors had been exceedingly blessed, and in fifteen years after divine service began to be performed in the Archdale Street Church, Josiah Smith, the Treasurer, informed the Church that all the pews, in both houses of worship, were taken up, and a number of applicants, for some time past, had been turned off from the want of pews to supply them—whereupon it was resolved “that a committee be appointed to examine into the practicability of making an alteration or addition to the houses of worship, so as to make room for more worshippers.” On the 13th of February, 1804, it was resolved to build an entire new brick church, of a circular form, of 88 feet interior diameter. The argument in favor of this form were: that it was the least expensive mode of enclosing any requisite area of a church—that it admitted of such a location of the pulpit and pews as brought the whole audience more completely in view of the preacher, and the preacher in view of the hearers, than any other of the usual forms of churches—that it required less exertion of the voice of the preacher to be heard than would be necessary in another form of equal area—that it was favorable to distinct hearing in the pews most distant from the pulpit. Some of these advantages, with respect to hearers, in some parts of the church, were diminished and an unpleasant echo introduced, in consequence of a partial departure

from the complete circular form, which had been recommended by the original projector, and by Mr. Mills, the ingenious architect who delineated the plan of the present circular building. The substitution of a right line in place of a segment of a circle, in the front of the church, was adopted by the building committee, to favor the erection of a steeple on the Western extremity of the church, opposite to the pulpit, and is supposed to be the cause of the echo. Mr. Mills has since completed a church, in Philadelphia, of a larger area, wholly on the circular form, in which there is no echo. In it a low voice, very little above a whisper, can be distinctly heard at a distance of 90 feet, over the gallery, and distinctly across from the two extreme points of the interior diameter.*

A proposition for pulling down the old building, which might have lasted several years, and erecting a new circular one, at the expense of \$60,000, on its site, would first have been promptly rejected, but from the agency of Providence, which overrules the hearts of man, it was after repeated deliberations, peaceably and unanimously adopted. On this occasion the venerable Treasurer of the Church, (Josiah Smith,) gave an example worthy of imitation by the minority of all deliberative bodies. The opposers of the circular form were at first very numerous; but they all successively came into the measure, with the exception of Mr. Smith. When he perceived the change that had taken place, and the final question was about to be put, he walked out; but gave up all opposition, and continued from that day to be, as he had always been before, a most active, disinterested, zealous friend of the church.

For the two years which elapsed between the pulling down

*The church to which reference is here made we suppose to be the Sansom Street Baptist Church, in Philadelphia. The ceiling of this was, we believe, not vaulted—like a dome, but was more like the interior surface of a hollow cone. The ease with which the speaker's voice could be heard are perhaps due to this method of construction. The echo in the Circular Church was painful and exceedingly annoying to the speaker. His voice returned to him, as if some one was mimicking him from beneath the pulpit or elsewhere. The chorister was wont to give out the first line from the gallery or organ loft, and the echo was very distinct and disturbing to the stranger who might at the time be occupying the pulpit. One walking up the side aisle when the church was empty would hear his footsteps repeated, as of one walking down the aisle on the side opposite. These echoes are the accidents of architecture, and are sometimes as surprising as they are unexpected.

of the old building and the finishing of the new circular one, the worshippers were accommodated with the use of the South Carolina Society's building, in Meeting street, for the performance of divine service. On the 25 of May, 1806, the Circular Church* was opened in the presence of a numerous congregation, with an appropriate sermon of each of its co-pastors: the other house of worship was for that day shut. When all demands came in, it was found that the expense of the building so far exceeded the estimate, that a large sum must be raised from the pews. To make the most of this source of income, was a matter of some delicacy and difficulty. The descendants of the founders, and of other old members, had claims to be accommodated with pews at a reasonable rate, as all the funds which had been acquired for a century past, were given up in the first instance to defray the expenses of the building. In their behalf, it was urged that they should have the first choice of pews, and that the surplus should be sold to the highest bidders. To their reasonable claims the necessities of the church were opposed. The size of the church and the number of the pews (166, exclusive of those in a large gallery) furnished the means of an amicable compromise. The northern half of the gallery was gratuitously given to the negroes. And it accommodates about four hundred of them, who are orderly, steady, and attentive worshippers. The south gallery is reserved for the future disposal of the church, and, in the meantime, it is free to all such persons as choose to worship there. It was agreed, after an animated discussion, that sixty pews should, in the first instance, be sold to whosoever might be the highest bidders; and, afterwards, the surplus should be assigned on a valuation to the former worshippers, who, in proportion to their respective claims as contributors to the old church should have a priority of choice. To favor the sale, an agreement was made with Mr. William Payne, that he should have the first choice of a pew, on his consenting to pay for it \$300 in cash, and to discount all that it sold for beyond that sum, in lieu of his commission for doing the whole business of the church, as its auctioneer and accountant. Under these cir-

*The form of the house of worship gave rise to the popular designation of the Church and congregation henceforth, as the white color of the structure which preceded it had done before. See Vol. I., p. 184.

circumstances he purchased for himself the first choice of a pew for \$605. This so enhanced the value of the subsequent sales that \$20,390 was raised in one day, from the sale of sixty pews at auction. The remaining ones on the ground floor, were chiefly distributed on a fair valuation, amounting, in the whole, to \$25,550, among the unsupplied former worshippers and others. In every case a fixed annual rent varying from \$8 to \$30, and in one case to \$40, was imposed on every pew in addition to the original purchase money. By these means upwards of \$40,000 was secured to pay for the building, and an annual income of \$3,978 (when the pews on the ground floor are all rented, and the rent thereof punctually paid) towards defraying the salaries of ministers and other contingent expenses. To the pew-holders, a fee simple title to their pews was given by the corporation, subject to be sold for pew rents due by their owners to the church, but not for any other debt whatever. The building was commenced with inadequate funds, and without any subscription, but with a strong reliance on Providence, that the pews, added to the old funds, would raise a sufficient sum to pay for the building, and be an annual source of income for all necessary expenses. These bold hopes were realized.

This congregation were generous promoters of the various objects of Christian charity. An annual sermon was preached through this period in the interests of "The Society for the Relief of Elderly and Disabled Ministers, and the Widows and Orphans of the Clergy of the Independent and Congregational Church in the State of South Carolina." Most of the members of this Society belonged to this congregation. It consisted in 1808 of forty-seven members. The annual subscription of a pound sterling and the addition of its surplus fund to the principal had given it a capital, at this date, of over \$29,000, its annual income being about \$2,000 more than its expenditures. The first Domestic Missionary Society, in the South, and, it is believed, the second in the United States, was formed in this congregation in 1801, and was called "the Congregational Society for the Promotion of Religion in South Carolina." In all acts of benevolence they were encouraged and led on by their pastors, of whom Dr. Keith, being possessed of larger means than most of his profession, set them a noble example. In the following donations to this Church may be found those which belong to the

period now before us, although the list begins at a date almost a century earlier. It is quoted from Dr. Ramsay's History of the Independent or Congregational Church in Charleston, South Carolina, printed for the author at Philadelphia in 1815, and in that of Richard Yeadon, Esq., printed in Charleston in 1853.

OF THE BENEFACTORS TO THE CHURCH.

- 1704—Frances Simonds, widow of Henry Simonds, planter, gave a lot of land, on which the old White Meeting was built, 100 by 130 feet. Agreeable to the designs of her husband, long before his decease.
- 1707—Frances Simonds also bequeathed another plot of garden ground, adjoining the preceding, and one large silver cup marked H. S.
- 1730—Andrew Allen, merchant, gave a part of three several town lots, which forms a part of the burying ground.
- 1730—Lydia Durham bequeathed a moiety of yearly rents, arising on houses and her lands, on the bay of Charleston, subject to some deductions.
- 1730—Robert Tradd, the first male child born in Charleston, bequeathed to Miles Brewton, Thomas Lamboll, and Garret Van Velson, and to the survivor or survivors and their successors, the sum of one thousand pounds, current money, upon trust, that they should put out the said sum to interest, yearly, on good security, and pay the clear profits thereof, yearly, forever, unto such minister or preacher successively, as should from time to time officiate in the Presbyterian Church in Charleston, aforesaid (of which Society the Rev. Mr. Bassett was then minister), according to the form and discipline of the same, to be and remain to the proper use and behoof of such ministers and preachers, for their better support, &c
- 1731—William Warden gave a slip of land now part of the burying ground.
- 1732—Thomas Ellery gave a piece of ground adjoining the above.
- 1737—Samuel Eveleigh bequeathed 500*l*. for a pew, free of rent, to his heirs.
- 1740—Charles Peronneau bequeathed 1,500*l*.
- 1745—James Mathewes bequeathed 200*l*.
- 1754—Henry Peronneau bequeathed 500*l*.
- 1756—Benjamin D'Harriette bequeathed 500*l*.
- 1760—John Mathewes bequeathed 400*l*.
- 1761—Theodora Edings bequeathed 200*l*.
- Ann Mathewes bequeathed 500*l*.
- 1768—George Mathewes bequeathed 350*l*.
- 1769—William Dandridge bequeathed 350*l*.
- 1770—Mary Heskit bequeathed 200*l*.
- 1774—Alexander Peronneau bequeathed 500*l*.
- 1776—Othniel Beale bequeathed 150*l*.
- In 1776—and partly in 1786, eighty-three ladies subscribed and paid, for the purpose of building a pulpit in the Archdale Street Church, \$650.
- 1779—Sarah Stoutenburg bequeathed \$1,905. The current money, in this year, was so far depreciated as to be worth, on an average, not more than fourteen for one.

- Josiah Smith presented to the church a lot of land, on Archdale Street, and two tenements, which, in 1774, anterior to depreciation, cost him 4,000*l.* currency. The buildings were removed and placed on King Street, and now bring in an annual rent of \$300. The south wall of the church is built on part of said lot.
- Mrs. Mary Lamboll Thomas, in 1777, gave 2,660*l.* towards the purchase of another lot and tenement. This was, by depreciation, reduced to 1,360*l.* 4*s.* 10*d.*, and the church paid a balance of 904*l.* 18*s.* 5*d.*, due on the purchase; subject in like manner to depreciation.
- 1780—Mrs. Mary Ellis bequeathed 3,000*l.* in indents, which was depreciated by law to 129*l.* 5*s.* sterling.
- 1784—George Smith bequeathed a pew in St. Michael's Church, which, being sold in 1787, produced \$300.
- 1792—Dr. Richard Savage bequeathed 50*l.* sterling
- 1799—Widow Ruth Powell bequeathed 100*l.* sterling.
- John Scott, Jr., bequeathed 150*l.* sterling.
- 1801—Mrs. Frances Legare bequeathed a house in Tradd Street, subject to the payment of 100*l.* to the Baptist Church fund, for the education of pious young men for the ministry. The clear sum accruing to the church, from the sale of the house, was 650 guineas.
- 1806—Rev. Dr. Keith released the church from the repayment of \$300, which he had loaned to the building committee, to assist in paying the expenses of building the Circular Church, on their paying off the assessment on two or three pews, which are to remain the property of the church, and to be leased or granted, free of rent, to poorer members, especially widows—and that \$100 should be credited to Mrs. Elizabeth Bee, in payment of half the assessment on her pew.
- 1807—One hundred and forty-seven ladies gave, towards building the pulpit in the Circular Church, \$2,063.
- 1808—Rev. Dr. Keith bequeathed, by his will of that date, to the church the reversion of about \$5,000, unfettered with any binding restrictions, but with an implied trust, or rather strong recommendation, that the income alone should be expended, at their discretion, for pious purposes. The intentions of the testator were expressed in the following words: "Although I do not judge it expedient to lay upon the said church any positively binding restrictions, yet I think it proper to declare, that it is my desire and hope, that the said church should consider itself rather as the trustee, than the absolute proprietor of the said property; and, that after funding it in the manner that may be judged the most safe and advantageous, the clear profits thereof be applied, under the direction of the aforesaid church, chiefly, if not wholly, to the purpose of aiding young men, of approved piety and talents, when such assistance may be necessary, in obtaining a suitable education for the gospel ministry; or, of aiding sister churches, in supporting the ministrations of the gospel, and providing for the accommodation of worshippers, in their attendance on the ordinances of the Christian sanctuary, or of aiding charitable institutions or societies, founded on Christian principles, for promoting the interests of religion, by spreading the light and blessing of the gospel among those who might otherwise remain destitute of the knowledge of the Holy Scriptures, and of the salvation which is in Christ, with eternal glory."

1810—Rev. Dr. Keith gave the pulpit branches to the Circular Church, which cost him \$195.26.

Besides the proper estate belonging to the church, many of the individuals composing it form the society, incorporated in 1789, "For the relief of elderly and disabled ministers, and the widows and orphans of the clergy of the Independent and Congregational Church, in the State of South Carolina," that its capital stock, amounting to \$30,000 [now about \$40,000], may, in a qualified sense, be considered as an appendage to the church. An annual collection, enforced by an appropriate sermon in its favor, is [directed] by a standing order of the church; [but it has been irregularly omitted for many years past, in consequence of the wealth of the Society, being largely beyond its wants, or the legitimate calls on its income."]

FEMALE BENEFACTORS.

We add to the list of Benefactors a number of the Marys of the Church—of that sex, who were "last at the Cross of the crucified Redeemer, and first at the tomb of the risen Saviour"—and who, all having, in life, chosen "that good part which should not be taken from them," have all gone to their heavenly reward.

1. Miss Elizabeth Huxham, who bequeathed a legacy of \$1,000 to the church, appropriating the income for the relief of the poor females of the congregation, who receive pecuniary relief on Sacramental occasions; besides leaving \$1,000 to the Ladies' Benevolent Society.

2. Mrs. Eliza Lucilla Simons, who bequeathed a legacy of \$2,000 to the church, directing the income to be applied to the repairs of the church; besides leaving \$5,000 to the Theological Seminary, at Columbia. On this donation, we learn that "Simons' Hall" was constructed, in connection with the Seminary.

3. Mrs. Jane Keith, who bequeathed a legacy of nearly \$10,000 to Miss Sarah Stevens, to be appropriated for the promotion of the spread of the Gospel Kingdom of Jesus Christ, and the glory of God. She also, in her lifetime, made many munificent donations to the church. Among the latter, was a donation of \$2,500, towards the purchase of the present magnificent organ of the church increased by a legacy of \$2,000, for the same purpose, under her will. She also presented the church with its elegant marble baptismal font.

4. Miss Sarah Stevens, who bequeathed much the larger portion of Mrs. Keith's legacy to the Pastor and Deacons of the Circular Church, to be appropriated by them to the preaching of the Gospel to the poor of Charleston. The fruit of this munificent benefaction is thus described in the "*Southern Presbyterian*."

5. Mrs. Rebecca Barksdale, who was, in her lifetime, an annual benefactor of the church, in the way of voluntary contribution.

6. The late Mrs. Dr. Francis Y. Porcher, who was also, in her lifetime, a liberal donor [Dr. Ramsay's *History of the Independent Church*, 1815, and that of Richard Yeadon, Esq.'s *History of the Circular Church*, 1853.]

This we are tempted to quote, although it anticipates, by several decades of years, the general progress of our history.

At the same time the dates go back over the period covered by our first volume. There is this advantage accruing, that there is thus an uninterrupted view given of the progress the Church has made in the 144 years which preceded the date of the facts to which we now refer, and which are mentioned in the *Southern Presbyterian* under the head of

CHURCH EXTENSION.

The most pleasing and hopeful feature of the present state of things, is the waking up of the church to a sense of her duty in regard to the spread of the gospel. The divine command, "*Go ye into all the world and preach the Gospel to every creature,*" is no longer a dead letter. There are still those in the church who plead for "a little more sleep, a little more folding of the hands," but with the church of Christ at large, it is fast settling down as a principle, that "WHEREVER THERE ARE PEOPLE, THERE MUST BE A CHURCH." "Church extension" is the order of the day. This city, we rejoice to see, is in full harness, ready and willing to lay out her strength in moving forward the conquering car of the gospel. Not to speak, at present, of any of those greater, those overshadowing acts which always proclaim their own praise, we have set out to notice two of those unpretending efforts in this way, which at once deserve commendation, and indicate a hopeful advance—one in the suburbs, the other in the vicinity of the city. The rebuilding of Wappetaw Church at or near the village of Mount Pleasant.

As a preliminary remark, it is proper to state that, some years ago, Mrs. Jane Keith and Miss Sarah Stevens, ladies of distinguished piety and benevolence, in this city, left a fund, in trust of the Pastor and Deacons of the Congregational Church, the income of which was to be devoted to supplying the poor and destitute with the gospel. In conformity with this arrangement, Rev. G. C. Halleck was engaged last Fall as "city missionary." The rapid extension of the city towards the northwest, indicated that region as his proper field of labor. There he found scores of families who not only had no church connection, but attended no church; their children growing up in ignorance of religious truth. A room was rented, the children were gathered into a Sabbath school, and public services for the congregation were appointed for the Sabbath day. The prospects of a permanent location being encouraging, the erection of a new house of worship was suggested. A lot was purchased at a cost of \$1,000. A neat and commodious little church—finished throughout, at a cost of \$1,100—now stands a beacon of hope and a conservator of morals to that growing suburban portion of our population. The funds for this building were contributed chiefly by a few benevolent individuals connected with the Circular Church.

The Sabbath school has now on its roll about 100 scholars, and a fine library has been contributed by the South Carolina Sunday-School Union. There are many others, both adults and children, in the vicinity who will become members of this congregation and this school. Thus has been opened here a new and important field of usefulness.

Much is due to the zeal and efforts of Rev. Mr. Halleck in advancing this enterprise. His health having failed, he was obliged to relinquish this undertaking. We are happy to learn, however, that his place is now filled by our excellent brother, Rev. W. P. Greedy, a native of

this city, and a son of the church under whose auspices this enterprise was commenced. We commend it to the kind regards and fervent prayers of Christ's followers.

The numerical strength of this church in 1802 was: white members, 239; black, 166—total, 405. In 1806, whites, 256; blacks, 286—total, 542. Six whites and nineteen persons of color added during the year. For some years we find no satisfactory statistics of this church, but in December, 1810, there were 280 white members, and 235 colored members, making a total of 515 in the membership of this church. Records of the Congregational Association.

"THE INDEPENDENT OR CONGREGATIONAL CHURCH worshipping AT WAPPETAU, IN CHRIST'S CHURCH PARISH," was modelled upon the same platform with that in Charleston. Its confession of faith is expressed throughout in nearly the same words.

"In matters of Church Government," they say, "we hold it to be an inalienable right as a Christian Church to govern ourselves in such manner as to us appears most expedient and best suited to our circumstances, without control in ecclesiastical matters from any man or set of men; nevertheless, in difficult cases, we think it prudent to ask advice of such Protestant Churches and Ministers, as we may judge proper."

"As we profess not to confine ourselves to elect Pastors from any one denomination of Protestant Christians, if it should so happen that the Minister of our choice should have different opinions of Church government from that we hold, he shall be at full liberty to follow his own judgment in all matters which concern himself only; provided he makes no attempt to introduce into the Church any of the particular modes of the denomination to which he belongs; for the more effectual prevention of which it shall be a standing form in all our calls to Ministers, that they accept the charge of this Church according to the constitution thereof." These articles are the same word for word in the constitution of the two Churches, and it is further declared in both, that "The denomination of this Church, the mode of performing Divine service therein, as at present practiced, and the government thereof by its own members and supporters, shall forever remain unalterable, and no other part shall be altered but by the concurring voice of two-thirds of the members and supporters thereof." Both Churches have Deacons "to provide the neces-

sary articles for Communion, to serve the communicants, to receive charitable contributions, and to dispose of the same among the helpless poor of the congregations." Both have Wardens, two or four, to collect the pew rents, to keep in repair the Church and Church Yard, and to attend to other temporalities, and to procure supplies to the pulpit, with the approbation of the Deacons, when opportunity will not admit of taking the sense of the Church.

This Church still enjoyed the labors of the Rev. Daniel McCalla, D. D., for whose service and eventful life, pages 462 *et seq.*, and 505 of our first volume, may be consulted, and should be, if it is desired that a connected view of his character and history be obtained.

For it is one of the infelicities of the plan we have adopted that the different portions of the lives of our ministers are distributed according to the epochs into which we have thought it best for other reasons that our history should be divided. Dr. McCalla was honored with the degree of D. D., from the College of South Carolina, in 1808. But he was then approaching the termination of life. He died on the 6th of April, [*South Carolina Gazette*, in May, Sprague's Annals, III, 320.] 1809, in great peace, and in the joyful confidence of a better life, having been pastor of this Church for twenty years.

The following obituary too, covers briefly his entire history :

"Died on the 6th instant (April, 1809), in the 61st year of his age; the Rev. Daniel McCalla, D. D., for 21 years pastor of the Independent or Congregational Church in Christ Church Parish, S. C.

To eulogise the dead can neither confer merit on the undeserving nor add to the lustre of excellent endowments in the worthy. But when men of distinguished eminence die, to record their character is but a just tribute to their worth and a reasonable compliance with public expectation. Few men are better entitled to encomium than the subject of this paper. Born* of most excellent and pious parents, he was early instructed by them in the principles of the Christian religion, and attended on this species of instruction with uncommon expansion of mind and great seriousness of reflec-

* He was born at Neshaminy, Pa., in 1748.

tion. He received the rudiments of his education at the grammar school in Foggs-manor, Pennsylvania, under the direction of the Rev. John Blair, where he acquired a taste for classical learning, which did honor to his preceptor, and displayed the opening of a refined and manly genius. At this place he was also distinguished for his early piety, and was admitted to the communion of the Church in the 13th year of his age. When properly qualified he was removed to Princeton, where by intense application his constitution was endangered, and parental interference became necessary to prevent his falling a sacrifice to the ardor of his mind. In 1766 he finished his course at college, and was honored with the degree of Bachelor of Arts with the reputation of extraordinary attainments. Being now only in his 18th year, Mr. McCalla was prevailed upon by the solicitations of several respectable and literary characters in Philadelphia to open an academy in that place for the instruction of youth in languages and science. In this useful employment he acquitted himself with honor and with general approbation. In the meantime, in addition to his favorite studies of theology and belles lettres, he made himself acquainted with the science of medicine and the collateral branches of literature, and obtained a critical knowledge of the French, Spanish and Italian languages. On the 8th of July, 1779, he was licensed to preach the Gospel and received the testimonials of the Second Presbytery of Philadelphia of their high approbation. His popular talents soon attracted the attention of several congregations who wished to obtain his residence among them as pastor. He gave the preference to the United Churches of New Providence and Charleston in Pennsylvania, and was ordained their minister in 1774. In this situation he preached to great acceptance till the commencement of the American Revolution when a new field opened for the exercise of his eloquence, and he became peculiarly useful in directing the views and confirming the patriotism of many others as well as those of his own congregations. After the commencement of hostilities, when the troops under the command of Gen. Thompson were ordered to Canada, at the solicitation of several officers he was appointed by Congress to the chaplaincy to attend that corps. His opportunities for ministerial usefulness however were not equal to his wishes. For soon after his arrival in Canada he was made prisoner in company

with Thompson and several of his officers at Trois Rivières. After several months confinement on board of a loathsome prisonship he was permitted to return to his friends on parole and was restored to his congregations in the latter end of 1776. But the tranquility he enjoyed here was not long till it was interrupted by an order issued by the commander of the British army then in Philadelphia for apprehending him on a pretense of his having violated his parole in praying for his country. He had timely notice of this order and returned to Virginia. Having received information of his release from parole by an exchange of prisoners he returned to the uncontrolled office of his ministry and took charge of a respectable Academy in Hanover County. But it pleased the head of the Church by a train of providences to remove him once more to a station better suited to his inclinations in Christ Church Parish where in undisturbed retirement he might pursue his beloved studies and indulge his ample mind in inquisitive research. Through his whole residence in this country, though other subjects occupied a portion of his regard, his attention was principally directed to the sacred scriptures. He read them diligently in the originals and in the several languages into which they have been translated; collected and compared the various readings from many authorities and had it in design, had life been spared him, to have digested his remarks and arranged them in an order which would have rendered them useful to posterity. But infinite wisdom determined otherwise. An afflictive providence in the death, at the age of twenty-six, of a most amiable, excellent and dutiful daughter, an only child, the wife of Dr. John R. Witherspoon, accelerated the event, which frequent attacks on a constitution already almost exhausted by protracted disease must soon have been brought to pass. He bore the affliction with exemplary submission and while he felt, he blessed the hand that laid the stroke upon him. In religion he found resources sufficient to support his spirit, but not sufficient to fortify his enfeebled frame against the power of disease. In calm submission to the paternal will of God he met the King of Terrors with the composure and submission of a Christian, and sweetly resigned his soul into the arms of the Saviour, in whom he had long placed an unswerving confidence.

Dr. McCalla was in person of a graceful figure, polite, easy and engaging in his manners, entertaining and improving in

his conversation, of a lively fancy and a generous heart; of unfettered liberality and undissembled candor. He was easy of access; a friend to mankind; but peculiarly attached to men of science and religion. His powers of mind were equal to his piety and benevolence. He justly held a conspicuous place in the foremost rank of learned and good men. He was a profound scholar, combining the wisdom of antiquity with the refinement of modern literature. In biblical learning, criticism, and sacred history, he was exceeded by none. As a divine his theological opinions were founded solely on the authority of the Scriptures, and without servile attachments to party distinctions of any name, he professed himself a moderate Calvinist. On the subject of Church government he was liberal; but thought, says the writer from whom we quote, "the popular plan of Congregational Churches the most consonant to apostolic and primitive practice, and best fitted to promote the interests of piety and religion.

"As a preacher the eloquence of his manner, the perspicuity of his style, the abundant variety of his information, enforced by a manly and almost unequalled eloquence, at once charmed, convinced and interested. The subject of his pulpit addresses, never uninteresting, seldom speculative, were always calculated to inform the understanding and improve the heart. To have been languid or unbenefitted under his ordinary preaching would have evidenced great insensibility or great depravity.

"As a teacher of youth he had a peculiar facility of communicating the knowledge with which he was so copiously endowed, and the peculiar happiness of commanding obedience and respect without severity or hauteur. As a man of piety and virtue, with as few infirmities as usually fall to the lot of good men in the present world, his example in every department of life was worthy of imitation, and displayed a rectitude of mind which could only result from perfect integrity of principle. His loss to the Church, to the partner of his life, to his friends and country is unspeakable. 'Well done, good and faithful servant,' and 'a mansion in Heaven is his reward.'—*South Carolina Gazette*.

Dr. McCalla published a sermon at the ordination of James Adams in 1799. In 1810 two volumes of his works edited by his son-in-law, Dr. John R. Witherspoon, were published with notices of his life by Dr. Hollingshead. These volumes

contain nine sermons on different subjects; Remarks on the "Age of Reason," by Thomas Paine, over the signature of "Artemas;" Remarks on Griesbach's Greek Testament; An Essay on the Excellency and Advantages of the Gospel; Remarks on the Theatre and Public Amusements, in thirteen numbers; Hints on Education, in fourteen numbers; the Sovereignty of the People, in twelve numbers; a Fair Statement and Appendix to the same in eighteen numbers, containing an address to President Adams; Servility of Prejudice Displayed, in nine numbers; Federal Sedition and Anti-democracy, in six numbers; a Vindication of Mr. Jefferson, in two numbers; and the Retreat, a poem.

THE CONGREGATIONAL CHURCH OF DORCHESTER AND BEACH HILL. Of the restoration of the church edifice, probably the oldest now standing in South Carolina, and the revival of the church organization after the Revolution we have made mention, Vol. I. p. 566.* The Rev. James S. Adams, who was one of the original members of the Congregational Association of South Carolina, remained in charge of this Church until the 5th of March, 1805, when he resigned on account of declining health. During his ministry of six years he had been "*greatly* beloved and *eminently* successful in the work of the ministry. But the loss of his first wife and children, as was believed through the insalubrity of his situation, and his own very feeble health, induced his return to the healthful air of his native hills, in York District where he was born. His resignation was reluctantly accepted by the Congregation, who in a letter highly complimentary to him, signified their

*Dec. 1, 1800. The Congregational Church of Dorchester and Beach Hill was first organized and the churches used alternately for public worship about A. D., 1700. The first, of brick, now stands in the Parish of St. George, Dorchester, on a tract of ninety-five acres. The other, of wood, was destroyed long since by fire or material decay and was on another parcel of land, of ninety-five acres in the Parish of St. Paul. This is the land given to Trustees, of whom Dr. Stevens, deceased, was the last survivor. By the removal of most part of the worshippers with their minister, Rev. John Osgood, about forty years ago, said churches have been neglected, and fallen into a decayed state, and for some time past, no worship of any kind has been regularly carried on in the Parish of St. George, Dorchester. The petition for the Act of Incorporation also speaks of the said two tracts and one-twenty-sixth part of undivided land around Dorchester, given in trust for said Church. The records in 1802 speak of the fourth payment of Madam Fenwick's legacy as received, and the fifth in 1803, another in 1805, and so on in 1816, 1818.

appreciation of his services and their regret at the separation. Mr. Adams was reported among the absentees at the meetings of the Association until early in 1809. He had addressed them on the 26th of November, 1808, from Lincoln County, N. C., requesting a dismissal from their body, giving reasons for his absence since his removal from the Lower Country. His reasons were sustained and his request was granted. The Church then called the Rev. B. M. Palmer, pastor at Beaufort, who must have visited them, as there is evidence that \$27 were paid him for services. Failing in this application they request Dr. Hollingshead, June, 1805, to aid them in their efforts to secure the labors of a settled minister, offering a salary of \$860. They request, Dec. 30, Rev. Mr. McIlhenny to serve them, and he consents to do so [1805] as long as he shall remain in that vicinity. The number of members in the Dorchester Church in 1804 was twenty-six, white; sixteen, black; total, 42. The church received the fourth payment from Madam Fenwick's Trust Fund [see Vol I., p. 569,] in 1802 and the fifth in 1805.

Historically related to this is THE CONGREGATIONAL CHURCH OF MIDWAY, LIBERTY COUNTY, GA., which migrated from Dorchester, S. C., in 1752-54, (Vol. I., p. 268, 269, 376, 377,) had enjoyed the labors of the Rev. Abiel Holmes, afterwards D. D. In May, 1784, Mr. Holmes being in South Carolina, and the Midway Church learning of his intention of entering the ministry, made application to him to preach for them one year. He consented to their proposal, and in the following August commenced his ministerial labors among them. In June, 1785, being about to return to New England, he was solicited by the Church and congregation to receive ordination and to become their pastor. For this purpose he was ordained at New Haven on the 15th of September, 1785. The ordination took place in the College Chapel the day after Commencement in connection with the *Concio ad Clerum*, which was delivered on that occasion. He returned to Georgia in November following, and assumed the pastorate of Midway Church. His health becoming impaired he went to the North in the Summer of 1786, and, instead of returning to his charge in the Autumn, as he had intended, he made an arrangement with his friend, Mr. Jedediah Morse, afterwards Rev. Dr. Jedediah Morse, then a tutor in Yale College, by which an exchange of duties and place was effected.

Mr. Morse resigning his place as tutor, and Mr. Holmes taking *his* place in the tutorship. Mr. Morse was ordained on the 9th of November, and the next day set out for his place of destination in Georgia. Here he remained about six months, during which time overtures were made to him of settlement from James Island, Sunbury and Savannah. Mr. Holmes having held the tutorship for a year, returned to his charge in November, 1787, and continued in great harmony with his people until 1791, when ill health compelled him to leave the State, though he always remembered with great affection the Church and society at Midway. He was succeeded in December, 1791, by Cyrus Gildersleeve, who first preached as a licentiate, was ordained by the Presbytery of New Brunswick, in 1792, and continued in this pastoral charge till 1811.

THE INDEPENDENT PRESBYTERIAN CHURCH OF STONEY CREEK. This Church was fully organized with pastor, elders and deacons, ordained with prayer and laying on of hands, and held that "such churches as have not officers so ordained are disorderly, there being something still wanting"; but at the same time believed that every particular Church of Christ is independent; and that no one Church hath any priority or superintendency above or over another." It therefore was not represented in Presbytery. Its pastor, however, Rev. James Gourlay, was a member of the Presbytery of Charleston, incorporated in 1790. He continued Pastor of this Church till his death, Jan. 24th, 1803.*

*The following is his epitaph: "Sacred to the memory of the Rev. James Gourlay, who presided as Minister about thirty years over the congregation of Stoney Creek Church, much beloved by his flock, and esteemed by all who had the pleasure of his acquaintance. He was a native of Scotland, and departed this life on the 24th of Jan., 1803.

This stone is erected by his affectionate congregation as a memorial of their respect for his long and faithful labors among them, in the Gospel of Jesus Christ." MSS. of Rev. Robert M. Adams.

There is found among Mr. Gourlay's papers the following project of an Association for the promotion of religion; but whether it ever went into operation we have no knowledge.

The subscribers, ministers and representatives of certain congregations of Christians in Beaufort District, conceiving that by uniting together for the purpose of religious improvement and the extension of the Redeemer's Kingdom, they may obtain so desirable an end, do agree to form ourselves into a society for these general purposes, as well as for any

As far as appears from the records of the Church there was no pastor or supply for the next four years, when the Rev. Robert Montgomery Adams from Scotland was called and settled. Mr. Adams, as appears from his papers, was engaged as a student, preparing for the ministry at Edinboro' from the year 1794 to April, 1800. He was tutor in the family of H. Gavin Park for over three years, as was usual with candidates for the ministry, who needed the income such services procured. The certificates of his Theological Pro-

other which may conduce to the particular benefit of our congregations, and to be governed by the following Rules and Regulations :

1st. This society shall be called the Protestant Union and shall consist of the pastors and congregations of any Christian Protestant denomination, whose tenets agree in the main with what is mentioned in the following Rule :

2d. We agree to admit into this Society any Congregation whose articles of faith are, the Unity of the Godhead in three distinct subsistencies, Father, Son and Holy Spirit; the necessity of Divine Grace to renew the heart, and the all sufficiency of the atonement, mediation and righteousness of the God-man, Christ Jesus; and in the operations of the Holy Spirit, as, also, of the absolute necessity of holiness in heart and life without which no one can see God. We reject no one from our Society upon the account of any differences in rites and ceremonies as far as these may be implied or expressed in the Holy Scriptures.

3d. The Society shall have one general meeting in the year at each time and place as shall be agreed upon at each meeting.

4. The Society shall consist of the Pastor of each Church or Congregation, and of one or more lay delegates, but not exceeding three.

5. The objects of the meeting shall be to enquire into the State of religion in the bounds of each Congregation, to settle disputes that may arise between the Pastor and his people, but in this respect only as an advisory council; To assist vacant congregations with ministerial services occasionally; to watch over each other in love, and to excite and animate one another in a holy walk and life, and generally and specially all such things relating to church government as may be brought before it.

6. The meeting of the Society shall always begin and end with prayer, and these meetings shall never separate without participating together in the most Holy Communion of the Lord's Supper, to which all worthy communicants of any Protestant Church may be admitted.

7th. A Moderator and Secretary shall be chosen at each annual meeting for that period and to remain in office only during the meeting. His powers are to observe order in the transactions of the Society, to put the questions, &c. The Secretary is to keep a fair account of the minutes, &c.

8th. At the opening of the annual meeting an appropriate sermon shall be preached by one of the pastors, and the meeting close with the same by another, besides intermediate discourses agreeably to circumstances.

fessors yet exist which reveal the care taken by the Church of Scotland in the training of their ministers.*

He was licensed by the Presbytery of Ayr, September 30, 1801. The certificate of his licensure is as follows :

At Ayr, the thirtieth day of September, one thousand, eight hundred and one years. Which day the Presbytery of Ayr, having taken into consideration, that Mr. Robert Adams, student in Divinity, after passing the requisite course of study at the University, had laid before them satisfactory testimonials from the Professor of Divinity, respecting his proficiency, his character and his having delivered the usual Discourses; that their Committee of private examination had reported him as qualified to be entered on public probationary trials and that the concurrence of the Synod thereto having, in consequence of intimation to Presbyteries, been obtained in due form, Mr. Robert Adams had accordingly been admitted to said trials, all of which he having gone through; Did on a review of his whole appearances declare their satisfaction with the specimens he had given of his qualifications to be a licentiate of this Church, and authorize their Moderator to license him. Whereupon the questions prescribed by the 10th, Act of Assembly, 1711, were put to him, to all which he gave satisfying answers; also the Act, 1759, against Simoniacal practices was read to him, and then he did judiciously subscribe the Formula. After which the said Mr. Robert Adams was licensed by the foresaid Presbytery to preach the Gospel of Christ and exercise his gifts as a Probationer for the Holy Ministry, and he is allowed an extract of this his license in common form when called for.

Extracted by

WILLIAM PEEBLES, Pres. Clk.

He preached at Camregan from 1801 to 1804. From 1804 to 1806 he was assistant Minister to Dr. Gordon at Sorn. A new society was formed in this parish which called him as their minister on a salary of £100 Sterling, whose house of worship was to be in Sorn or Cattune. Not wishing to divide the parish he prudently declined this offer. Migrating to America, after some short time spent as an assistant teacher

*EDINBURGH, 25th April, 1800.—That Mr. Robert Adams was enrolled as a student of Divinity here in the two last sessions; that he attended the hall for a very short time on each of them; that he delivered a Lecture and Exegesis, both of which I approved as certified by

A. HUNTER, S. T. P.

“That the bearer Mr. Robert Adams hath been enrolled here as a student of Theology for four sessions, 1794, 5, 6 and 7; That he attended the Theological Lectures so assiduously through the three former sessions as not to have been noted absent in any one of them above eight or nine times, and that in the last he was present for the first month, but seldom afterward; that he delivered a homily during the currency of these sessions, and that so far as is known to me his behaviour hath been in all respects unblamable and suitable to his profession as certified.

ROBERT FINDLAY, S. S. Theo. Prof.

Glasgow, Nov. 18, 1798.

under Dr. Buist in the College at Charleston,* he became pastor at Stoney Creek in Prince William Parish, Beaufort District, South Carolina, in 1807.

Mr. Adams, in a letter to his parents, speaks pleasantly of his new home: "In my letters of last summer," says he, "I gave you an imperfect description of this part of the United States. The Parish of which I am minister is reckoned one of the most wealthy and beautiful of the whole State. Many of her gentlemen are possessed of an immense number of slaves, and, of consequence, very ample landed property. Their crops of cotton, rice, indigo, and others, are very abundant. Their mansions sometimes splendid, with every elegance and luxury. Some of the most respectable and worthy of them are members of my church, and elders of the congregation. The funds of the church are sufficient to pay their clergyman and defray every necessary expense. I have enjoyed as good health since I came to America as ever I did in Europe. Last summer my congregation gave me leave of absence five months, and will do the same this summer, by which time I shall be enured to the climate." After writing a letter to Rev. B. M. Palmer, of Beaufort, (afterwards D. D.) to secure him lodgings there, where he had spent the preceding summer, he alters his mind, resolving to spend the summer at Rock Spring, in the neighborhood of which he had a church erected, and where he regularly officiates. "At Rock Spring and at there are twelve families, who make these places their summer residence, and who are the most wealthy and respectable in St. Luke's Parish. The society at Rock Spring is certainly the most pleasant and amiable I have ever met with in the course of my life. They are all people of good information, some of them extremely rich, and their sole occupation during the Summer months is to enjoy themselves. They exhibit human felicity in its fairest forms. The public dinners are both frequent and splendid, and every evening, Sundays excepted, are devoted to the charms of music or the pleasures of conversation. If rational enjoyment, combined with elegance of taste and agreeableness of manners, is anywhere to be found, it is at Rock Spring. I administer the Lord's Supper at my new church on the second Sabbath in September, and will be assisted by two Presbyte-

*Historical Sketch of the Charleston College, Vol. XII. American Quarterly Register, p. 168.

rian clergymen, Mr. Beck and Mr. Crawford. I do not know if you have heard of Mr. Crawford. He is possessed of very ample property, of very respectable character, and I am told is a man of talents, but his delivery is not agreeable. He and Mr. Beck have a church about thirty (?) miles from Rock Spring, where they alternately officiate, without salary, as they are both independent. I think it would be an object worthy our attention to have these gentlemen members of our Presbytery, which I believe they very much wish." There then follow some remarks about Dr. Kollock, with certain speculations as to the strength of Presbytery, (if they had the new church built for him, Prince William's, Saltkehatchie and Pon Pon together,) with some few gentlemen in North Carolina,* and should meet now in North Carolina and now in Georgia. Mr. Adams was accustomed to write the first draft of his letters, mingled up with snatches of sermons, in a very obscure hand, while his careful writing was plain, and often beautiful. We do not know to whom this letter was addressed, probably to Dr. Buist, nor are we certain that we have rendered every word correctly.

Notwithstanding the glowing description, *colour de rose*, above given of society in Prince William's and St. Luke's, he confesses to another friend that he "has had to contend with those who blasphemed the name of the Divine Majesty, violated the sanctity of the Holy Sabbath, and opposed or neglected the worship due to His most holy name in the family."

His lists of communicants, found scattered among his papers, embrace names of the most respectable families of the neighborhood, as Postell, Wigg, Baker, Kensey, Jenkins, Taylor, Main, Farr, Bowman, Roberts, Forshae, Pilot, North, Neufville, Webb, Cuthbert, Doyle, Hutson, Hutcheson, Findlay, Richardson, Fraser, Love, Gadsby, Chancey, Davis, Johnstone, Frampton, McLeod, Heyward, Cuthbert, Lambright, Porcher, Metier, Ferguson, Pringle, Getch, Shepheard, Morrison, Gilbert, some of whom may have been occasional communicants from other neighboring churches.

At this point a report of the hiring of the pews shows the following names as the supporters of the church: James Bowman, Frederick Fraser, Charles Love, J. R. Pringle, J. E.

*Dr. Buist had written to him March 24, 1808: "Two Ministers from North Carolina have written to me, proposing to be admitted members of our Presbytery."

McPherson, John A. Oglevie, J. A. Cuthbert, A. F. Gregorie, Robt. Reid, Wm. Heyward, Jno. Frampton, Jno. McLeod, Wm. M. Hutson, Kenney J. Jenkins, Christopher T. Danner, W. H. Williamson, J. Lockwood, J. S. Taylor, Mrs. Maine, Dr. Richardson, Ed. Neufville, Jno. Izd. Wright, R. Brown, Josiah Heyward. By Dr. Ramsay, the Stony Creek church is represented as not only Presbyterian, but as connected with the Presbytery of Charleston, of which its minister, Robert M. Adams, was a member. (See his History, Vol II, p. 25, published in 1808.)

THE CONGREGATIONAL ASSOCIATION OF SOUTH CAROLINA.

An application made towards the close of the year 1800, by the INDEPENDENT CONGREGATIONAL CHURCH in the neighborhood of WAYNESBORO', BURKE CO., GEORGIA, to the ministers of the Congregational Churches of Charleston and its vicinity, for the ordination of a pastor, gave origin to the "Congregational Association of South Carolina," which was organized on the 25th of March, 1801, and remained in existence for twenty-one years. The circumstances, as set forth in the first pages of their records, are as follows:

"Application having been made some time in the latter end of the year 1800, by Mr. Loami Floyd, a candidate for the ministry, to the Rev. Dr. Hollingshead and the Rev. Dr. Keith, of Charleston, and to the Rev. Mr. Adams, of Dorchester, to concur in setting him apart, by solemn ordination, to the sacred office; and, also, to assist him in soliciting the concurrence and aid of such ministers in the neighborhood of Charleston, on the solemn occasion, as they might think proper to have associated with them in this important transaction; application also having been made, by letter, from the Independent Congregational Church in the vicinity of Waynesboro', Burke County, in the State of Georgia, to the ministers of the Independent Congregational Churches in and near Charleston, to set aside Mr. Loami Floyd to the ministerial office, that he might more effectually exercise the functions of his ministry among them; the above-named gentlemen, to whom these applications were first presented, agreed to take the advice of the Rev. Mr. McCalla, of the Independent or Congregational Church of Christ Church, and the Rev. Mr. Price, of the Presbyterian Church of James' Island; and, if the way should be clear in other respects, to

request their attendance with them at the solemnity, at such time and place as may be agreed upon by them jointly.

"In the meantime, the Rev. Dr. Hollingshead, having conferred on the subject of Mr. Floyd's application, gave it to him as their opinion, that, though they could not determine what might be the mind of the ministers in the vicinity who ought to be consulted on the occasion, yet it would be proper, before any regular proceedings could be had in the business, that Mr. Floyd should furnish them with a more particular account of the church of which he is invited to take the pastoral charge; and that, as Mr. Floyd is a stranger to them, and has belonged to another connection, it would be proper he should produce a certificate of his good standing with that connection at the time of his withdrawing from them.

Mr. Floyd, accordingly, on the 19th of January, 1801, presented to Dr. Hollingshead and Dr. Keith a certificate of his not having been accused of any immorality when he withdrew from the Methodists, signed by John Garven, Secretary of their Conference, held at Camden, dated January 6th, 1801. This certificate being satisfactory, invitations were sent to the Rev. Dr. McCalla, the Rev. Thomas N. Price, and the Rev. James S. Adams, requesting their attendance in Charleston on the 25th of March, if that day should not be inconvenient to them, to proceed to Mr. Floyd's examination, and, if approved of, to set him apart by prayer and imposition of hands to the work of the ministry.

Agreeably to this invitation, the following gentlemen, the Rev. Dr. Hollingshead, the Rev. Dr. Keith, the Rev. Messrs. James S. Adams and Thomas H. Price, met at the Rev. Dr. Hollingshead's, on the 25th day of March, 1801, and they agreed to form themselves into an Association; to assume the style and title of The Congregational Association of South Carolina, and the Rev. Dr. Hollingshead being appointed Moderator, opened the Association with prayer, and Mr. Price was chosen Scribe.

The following account of the Independent Congregational Church, near Waynesborough, was laid before the Association:

"We, the underwritten, a Committee of the Independent Congregational Society, in the vicinity of Waynesborough, Burke County, Georgia, being desirous to have the gospel preached among us, together with the administration of all its ordinances, do represent our situation to the Rev. William

Hollingshead, D. D., the Rev. Isaac S. Keith, D. D., the Rev. Daniel McCalla, M. A., the Rev. James Adams, and the Rev. Thomas Price, and the other Ministers of their vicinity, whom they may think proper to consult on the occasion."

"On the eleventh day of August, in the year of our Lord 1790, a charter of incorporation for our congregation was obtained from His Excellency Edward Telfair, Governor of the State, who had been authorized by an Act of the General Assembly, passed the 23d day of December, 1789, to grant such charters of incorporation."

"On the 20th of September, 1790, Mr. Henry G. Caldwell was received as minister, and on the 3d day of March, 1794, he resigned the appointment. Since that time we have had no established minister, or regular performance of Divine worship. In the Spring of 1799 Mr. Floyd was introduced to the congregation by one of its members, but Mr. Floyd being at that time engaged as an itinerant preacher, could not make a permanent settlement, and only visited us at convenient intervals. He was requested then to become the pastor of our congregation, but his engagements prevented him from giving us any decisive answer. In January, 1800, he returned to Georgia, and expressed a wish to render us his ministerial services. The congregation made arrangements for his support, and a regular ministry, we hope, is only wanting to organize the congregation in a proper manner."

"Excited some time past by the same desire which now prevails among us, we addressed the Ministers of the Independent Congregational Church, in Charleston and its vicinity, requesting the ordination of Mr. Floyd. We return you our thanks for your attention to our request. As you, however, thought it not sufficiently explicit, we are willing to give all the satisfactory information on the subject in our power. We hope that what has been said will merit your attention, and that our recommendation of Mr. Floyd will justify his being ordained, and enable him to perform the various ministerial functions as pastor of our congregation."

(Signed,)

" DAVID ROBINSON.
 " JOSHUA E. WHITE.
 " WILLIAM DOUGLASS,
 " J. WHITEHEAD.
 " AMOS WHITEHEAD,
 " ALEX'R CARTER.
 " GEO. POYTRESS,"

Mr. Floyd was ordained, in pursuance of these proceedings, in the Independent (or Congregational) Church, in Archdale Street, March 26, 1801, Dr. Hollingshead preaching the Sermon from Romans x., 15. Mr. Adams offering the ordination prayer, and Dr. Keith delivering the charge to the pastor. A letter was addressed to the Church in Burke County, informing them of the fact, and of the hope the Association entertained that his ministry among them would be abundantly blessed.

At a subsequent meeting the following resolutions were adopted for their better regulation, till such time as a more ample Constitution should be adopted, (pp. 17-19):

Resolved, 1. That this Association presumes not to exercise any authority over the Churches with which its members are in connexion, it being our opinion that every Church has a right inherent in itself to be governed, on the principles of the Gospel, by its own members.

2. That a perfect equality be preserved among the members of the Association.

3. That the stated meetings of the Association be held on the second Tuesdays in May and December, at such places as may be agreed upon at each time of adjournment.

4. That a Moderator and Scribe be chosen at every stated meeting.

5. That every meeting of the Association be opened and concluded with prayer, and that the business before the Association be attended to in order.

6. That the object of the Association being humbly to endeavor to promote the Kingdom of Christ in the world, the members agree, as far as may appear expedient to each one, to report the state of religion in the society with which he is connected, and that means be proposed for promoting the interests of religion, and maintaining its life and power in our congregation.

7. That the Association also receive and consider applications from churches to ordain their ministers.

8. That the Moderator, with the concurrence of any member, may call an occasional meeting of the Association, when they shall think it expedient.

9. That a fair record be kept of the proceedings of the Association, in a book provided for that purpose, and that there

be a stated clerk, who shall have the custody of said book, into which he shall transcribe the minutes of the Association, and whatever other papers they may think proper to insert in it, and that said book be produced at every meeting of the Association.

10. That the Scribe shall furnish the stated Clerk with a correct copy of the minutes from session to session.

The Rev. Drs. Hollingshead and Keith were appointed a committee to suggest a plan for providing a fund for promoting the interests of religion. This committee reported that there are many indigent and ignorant families in the State, and some considerable districts entirely destitute of the Gospel, which might be benefitted by the well directed exertions of a society to be formed for this purpose; that subscription papers should be offered to persons in their own connection; that if a sufficient amount could be raised among their own denominations, others should not be solicited. (See also Keith's Works, p. 267.) That two objects should be principally aimed at, the distribution of books on the most necessary subjects of religion, which was all they could probably do at first, and when their funds should be sufficiently enlarged, the sending out of missionaries to preach the Gospel where people were unable or unwilling to support ministers among themselves. Funds were to be raised by annual subscriptions of members, by donations of others not members, by charity sermons, and by the publication of small tracts, the profits of which, though small, might enhance the stock of the society. These recommendations of the committee were approved. Members were to give five dollars as a donation, and to subscribe five dollars annually. Some fifty subscribers were soon obtained, whose subscriptions would yield \$250 annually; some \$750 were subscribed by members, as donations, and some \$530 by persons not wishing to become members, and thus the projected society was ushered into existence on the 12th of January, 1802.

The original members of Congregational Association of South Carolina, at its formation, in 1801, were the Rev. Wm. Hollingshead, D. D., the Rev. Isaac Stockton Keith, D. D., The Rev. James S. Adams, and the Rev. Thomas H. Price. The Rev. Loami Floyd became a member on his ordination, March 26, 1801, and the Rev. B. M. Palmer on the 28th of

April, 1804. The Rev. Drs. Hollingshead and Keith, and the Rev. Mr. Price, were originally Presbyterian Ministers, and the Rev. Mr. Adams, previous to his ordination, in 1799, was a Licentiate of the Presbytery of Orange.

During this decade THE CHURCH IN BEAUFORT re-appears, now an Independent or Congregational Church. In our first volume it appears as a Presbyterian Church, having its connection with the old Presbytery of Charleston. (pp. 279, 322, 400, 402, 474)

It is in connection with this church that we first meet with the name of B. M. Palmer. He was the fourth of the sixteen children of Job Palmer, and his eldest son, and a grandson of the Rev. Samuel Palmer, who died in 1775, the only minister for forty years, and for most of that time the only physician of Falmouth, Mass. The father, Job Palmer, migrated to Charleston before the War of the Revolution, was exiled by the British to Philadelphia, where, in a fortnight after the arrival of his parents in that city, B. M. Palmer, the first of that name, was born on the 25th of September, 1781. From early life Dr. Palmer was equally distinguished for exemplary morals and piety, and high talent, and the promise of boyhood and youth was fully realized in ripened manhood. He received his school education at the College of Charleston, under Rev. Bishop Smith, who then presided over that institution, and graduated at Princeton College, under Dr. Samuel Stanhope Smith, greatly indebted to his pastor, Dr. Keith, by whose efforts the means of pursuing his education were furnished. He studied divinity under Drs. Hollingshead and Keith, and was licensed on the 7th of June, 1803, by the Congregational Association of South Carolina. He preached to a Congregational Church, organized in Beaufort, which soon sought him as their pastor in the following terms :

“TO THE REVEREND THE MODERATOR OF THE CONGREGATIONAL ASSOCIATION OF SOUTH CAROLINA.

“BEAUFORT, S. C., December 4th, 1803.

“*Reverend Sir and Gentlemen :*

“The Independent or Congregational Church in Beaufort having received satisfaction in the ministerial labors of the Rev. Benjamin M. Palmer, who was licensed by you lately, and having given him a call, unanimously, to undertake the office of Pastor to the said Church,

request you to ordain him to this office, agreeably to your forms and institutions.

“In behalf of the Church,

“We are, &c.,

“STEPHEN LAWRENCE, } *Deacons*

“JAMES E. B. FINLEY, }

“SAMUEL LAWRENCE, SEN., } *Wardens.*”

“JOHN BENTON,

Mr. Palmer was ordained, pursuant to this request, at Beaufort, on the 28th of April, 1804. At this time the Church had 18 white and 2 black members. In 1806 the number of white members was 24, of black 6. The Independent Church of Beaufort was incorporated December 21, 1804. (Statutes at Large, Vol. VIII., p. 223.)

A “Plan of Union” proposed by the General Association of Connecticut in 1801, and adopted by the General Assembly of the Presbyterian Church in America, to take effect in the mixed population of the new settlements, provided, that if any Church of the Congregational Order should call a Presbyterian minister as their pastor, the Church might still conduct its discipline on Congregational principles, the minister being subject to his own Presbytery; any difficulty between the minister and his Church, or any member of it, should be referred to the Presbytery to which the minister belonged, if both parties should agree to it, otherwise to a council, one-half Congregationalists and the other half Presbyterians, mutually agreed upon by the parties.

Congregations might be composed partly of Presbyterians and partly of Congregationalists. They might agree in choosing and settling a minister. In this case, the Church should choose a Standing Committee from its communicants, whose business it should be to call every member to account who should conduct himself inconsistently with his Christian profession, and give judgment on his conduct. If the person condemned be a Presbyterian, he shall have liberty to appeal to the Presbytery; if he be a Congregationalist, he may appeal to the body of the male communicants. In the one case the decision of the Presbytery shall be final, unless the Church appeal to the Synod, or from that to the General Assembly. If he be a Congregationalist, he may appeal to the body of the male communicants, and from this an appeal may be made to a mutual council. If said Standing Commit-

tee of any Church shall depute one of themselves to attend the Presbytery, he may have the same right to sit in Presbytery as a Ruling Elder of the Presbyterian Church. This Plan of Union is found in the Assembly's minutes of 1801, pp. 221, 224 and in Baird's Digest, p. 555.

There is a remarkable coincidence of dates between the origin of The Congregational Association of South Carolina and that of The Plan of Union. The former was organized on the 25th of March, 1801, and the Overture of the General Association of the State of Connecticut to the General Assembly of the Presbyterian Church of the United States bears date in the same year. The Plan of Union was adopted by that Assembly on the 29th May, 1801, and was ratified by the General Association of Connecticut before the meeting of the Assembly in 1802. It remained in force until it was abrogated in 1837, a year memorable in the Presbyterian Church in these United States.

But though these two acts were cotemporaneous, or nearly so, there was this difference, that the Southern organization was intended to separate the Congregational element from the Presbyterian, by providing a specific organization for the former; while the Northern plan was adapted to accommodate the state of affairs in a newly settled country, so that *Presbyterians and Congregationalists could be members of one and the same Church*; the discipline to be conducted, if the party were a Congregationalist, as far as possible after the Congregational form, and if a Presbyterian, as far as possible in accordance with the form of the Presbyterian Church.

A good understanding between Congregationalists and Presbyterians had existed in earlier times. Of this "the Heads of Agreement" drawn up by the ministers of London in 1690, for a basis of Union between the two sects, is an evidence. Of this, Increase Mather, President or Rector of Harvard University, being then in England, was greatly instrumental. The principle of Presbyterianism, of higher and lower courts, had also been introduced, in a modified sense, in the Saybrook Platform, adopted in Connecticut in 1708, which, besides the ASSOCIATION of the pastors of a particular district, provided for a CONSOCIATION, covering a larger district, to which these Associations should report, and the decision of which should be final.

CHAPTER III.

IN the preceding chapter we have given such an account as we have been able to compile of the Independent or Congregational Churches of the Low Country. We have seen them separating themselves more distinctly from their Presbyterian brethren and organizing themselves for more independent action. We now turn to those Churches more strictly Presbyterian. The first we mention is the FRENCH PROTESTANT CHURCH OF CHARLESTON, the only survivor of the Huguenot Churches of the Low Country or of the States. It had lost its house of worship, we have seen, vol. I, 570, in the great fire of June 13, 1796. It was rebuilt in 1800,* but the congregation had been dispersed. The Rev. Marin DeTargny, whose register begins January, 1805, seems to have ministered to the people till 1808. The last entry in his register is in November, 1807. From this date to the end of this decade the Church was without a pastor.

The FIRST PRESBYTERIAN CHURCH in the city of CHARLESTON continued to enjoy through the larger part of this decade the labors of its beloved pastor, the Rev. Dr. Buist. On the 28th of October, in the year 1805, he was appointed by the Trustees of Charleston College, Principal of that institution. He had for years taught a large grammar school, which he now removed to the college building. His assistants were a Mr. O'Dunovan, of Ireland, the Rev. Robt. M. Adams, of Scotland, Mr. Hedley, an English Episcopal Minister, Mr. Raphael Bell, afterwards a licentiate of Charleston Presbytery, Mr. Assalit, a French teacher, and Mr. (afterwards the Hon.) Mitcheli King. The plan of the college was to educate boys for practical life, or for the learned professions. The course marked out for the first class was arranged for nine years, that of the second class for eleven years. There were about one hundred boys in the various stages of education, none of whom graduated under Dr. Buist's administration, no class having attained a higher rank than that of Sophomore. Dr. Buist had the choice and superintendence of the subordinate teachers, confining his own instructions to the highest classes which were co-ordinate with those of the college proper. For

*Daniel Ravenel, 1799 Mills.

this position he was eminently qualified, both because of his own attainments in classical learning and his ideas of college discipline. (Am. Quart. Register, vol. XII., p. 168.) Under his guidance the college attained a respectability it had not acquired before, and if his superintendance could have continued longer, it would have passed, ere long, from the character of a grammar school which it substantially was, to an institution for the higher branches of learning and science. Dr. Buist retained his Scotch notions of Presbyterian Church government, but he cautions his friend; Robert M. Adams, against 'pushing them too far. "You know enough from your own people," (those of Stoney Creek) he says, "to find that we cannot carry the principles of Presbyterianism to their full extent in this part of the world; and we must rather do what we *can*, than what we *wish* or think *best*." (MS. Letter, Feb. 29, 1808.) It was through him that the old Presbytery of Charleston made its overture for union with the General Assembly in 1804, "but without connecting themselves with the Synod of the Carolinas." (Vol. I, p. 675.) The Hon. Mitchell King, to whom he was partial, and who was invited by him to occupy a situation as teacher in the College, informs us as to his general habits. In his (Dr. Buist's) very short absence from the College, his communications in respect to its government were ordinarily made to him. He owned a farm, about four or five miles from town, where he ordinarily spent his Saturday holiday. Thither Mr. King sometimes accompanied him, and almost every Saturday he dined with him. "From early life," says Mr. King, "he was a great student, and his love of learning and knowledge seemed to increase with his increasing years. When he was first called to the ministry, he composed a great number of sermons, which, after his marriage, and with the cares of an increasing family, and the labors of conducting an important literary institution, he was, in a great measure, obliged to continue to use. His excellent delivery still recommended them to his hearers. Had he been spared, and enabled to give himself to the composition of new sermons, it is confidently believed that, with his increased learning, and experience, and knowledge, he would have left works behind him which the world would not willingly let die. The sermons which were published after his death were among his early productions, and are by no means to be re-

garded as adequate specimens of his attainments and abilities in the later period of his life. It is hardly necessary to say that, with his literary tastes and great diligence, he was a proficient in various departments of learning. While he was a student at the University, as well as afterwards, he was passionately fond of the study of Greek. I have heard him say that, during his college course, he was accustomed frequently to start from his sleep and find himself repeating some favorite Greek author."

But the life of Dr. Buist was cut short "in the midst of his days." On the 27th of August, 1808, he had invited a friend whose wife, with her infant child, was suffering in health, to accompany him to his farm, hoping the jaunt might be beneficial to both. On the way he complained of feeling unwell, on the next day, being Sabbath, a physician was sent for, and on Wednesday night, August 31st, at half-past 11 o'clock, he expired, after an illness of only four days, in the 39th year of his age. He was interred in the Scotch Church-yard, in a spot of ground he had some time before chosen, attended by the Masonic Lodge, the St. Andrew's Society, the congregation, the College boys, headed by their Masters, and a number of friends. A greater concourse of the citizens has never, I understand, been witnessed in this city." (The Letter of Chas. E. Rowand to the Rev. Mr. Adams, Rock Spring, near Coosahatchie, dated Sept. 14th, 1808.) His funeral service was performed by his intimate friend, the Rev. Dr. Furman, of the Baptist Church. More elaborate eulogies have been pronounced upon him, but we here produce the following closing portion of a sermon delivered by Rev. Robert M. Adams, of the Stony Creek Church, in the First Presbyterian Church, Charleston, probably on a communion occasion, some short time after his death, which we have met with among Mr. Adams' manuscripts.

"These reflections on the universality and consequences of death recall forcibly to our remembrance the decease of your late worthy and ever to be lamented Pastor. If, in the circle of your domestic connections, you have had a friend or a brother whom you tenderly loved, whose name was dear to your heart, and in whom you experienced all that affection can confer or virtue adorn, the tear of sensibility must run down at the recollection of your loss.

"Let us contemplate him, for a moment, as a man, as a scholar, and as a minister of the Gospel.

“As a man—he was distinguished by those qualities which adorn human nature, and add to the splendor of illustrious intellectual power, the charms of pure and energetic virtues. Possessed of those superior endowments of mind with which few of the sons of men are favored on an equal, and almost none in a superior degree, he shone as a star of the first magnitude, keen and penetrating, he, at one intuitive glance, discriminated characters, and was able to appreciate worth and excellence. He looked beyond the external appearance, and entered deep into the recesses of the human heart. Hence, he detected the pretensions of arrogance, and exposed the concealed artifices of hypocrisy. With a candor, which is the fairest ornament of human nature, and discovered the purity and excellence of his own heart, he never for one moment would prostitute integrity for the fleeting applause of the time-serving sycophant. But, most distinguished as the powers of his mind certainly were, he never effected that superiority which disgusts rather than gains the admiration and love of others. On the contrary, Dr. Buist was modest and unassuming—a perfect judge of merit in others, he often undervalued or imperfectly appreciated the qualities in himself but, in another’s character, he would have admired as bright and luminous. Hence, in society, he was a most agreeable and pleasing companion, whose mind, being replenished with an inexhaustible store of the most interesting anecdotes or useful and improving truths, he had the peculiar felicity of communicating in an easy and engaging manner. Nor was he less amiable in his domestic relations than in his social intercourse with mankind. As a husband and as a father he discharged with exemplary fidelity the duties of his station.

“As a scholar, Dr. Buist was eminently distinguished. Possessed of those powers of mind which are essential to the acquisition and communication of knowledge, he was distinguished in very early life as one who bade fair for future excellence. Hence, the first university in the world, for the learning of its Professors and the number and attainments of its pupils, conferred on him the highest honors with which genius rewards merit. His acquisitions of skill in the learned languages have seldom been surpassed, and his acquaintance with the various departments of philosophy were peculiarly distinguished. Indeed, he seems to have been fitted by

Providence to act in a more enlarged sphere of useful labor than is generally the lot of a preacher of the Gospel. Of this his fellow-citizens seem to have been fully aware, and unanimously called him to the head of an institution, in the conducting of which he has gained to himself immortal honor, and will live in the grateful remembrance of the succeeding generation. His place in the College of Charleston may be occupied by another, but there is little hope that it will ever be filled by one so illustrious and successful.

As a minister of the Gospel, Dr. Buist has ever been esteemed as occupying the first rank. This was the department in which he chose to excel—to which all the force of his genius was devoted—and in which he soon felt that his efforts were to be successful. For, from the very commencement of his theological studies, he gave pressages of his future attainments; and in the societies of his youthful companions, laid the foundation of that splendid reputation which for near twenty years of meritorious service, continued to increase, and which has procured for him, as a religious instructor, access to the understandings and hearts of the most cultivated inhabitants of the United States.

“To you, my brethren, who have long enjoyed the inestimable blessing of his religious instruction, it is unnecessary to describe the qualities of the luminous, fascinating eloquence with which he was accustomed to enlighten and arouse your hearts. We have never heard any one who excelled, or even equalled him, in the most distinguished requisites of pulpit oratory, in profoundness of thought, in vivid flashes of imagination, or in pathetic addresses to the heart. There never was a public teacher in whom all these were combined in juster proportions, placed under the directions of a more exquisite sense of propriety, and employed with more uniform success in conveying useful and practical instruction. Standing on the foundation of the Apostles and the Prophets, he exhibited the doctrines of Christ in their genuine purity, separated from the dross of superstition, and traced with inimitable elegance through all their beneficial influence on the condition, on the order, and on the virtue both of public and private life. Hence, his discourses united in the most perfect form the attractions of utility and beauty, and frequently brought those into this sacred temple who would otherwise have been found in the society of the foolish or the abodes of the dissipated.

The wavering have acknowledged that his sermons established their faith, and the pious have felt the flame of divine love kindled with greater ardor in their hearts when, under his ministrations, they worshiped in the temple or drew near to present their offerings on the holy altar.

"But divine wisdom has seen meet to remove him, in the midst of his usefulness, from the Church on earth to the Temple in the Heavens. He has gone to give an account of his stewardship; we are left behind to mourn his loss. Let us pray that the great Shepherd of Israel may give you another pastor, who will lead you amid the green pastures and beside the still waters, until you shall pass into that blessed state where the Lamb which is in the midst of the throne shall lead you to living fountains of water, and God Himself shall wipe away all tears from your eyes."

Dr. Buist was married in 1797 to Mary, daughter of Capt. John Somers. She was a native of South Carolina, though her father was from Devonshire, England. Mrs. Buist died in 1845. They had six children, four sons and two daughters; of the sons, two became ministers of the Presbyterian Church, Rev. Arthur Buist and Rev. Edward T. Buist, D. D., one, George, a lawyer, and one a physician. In 1809 a selection from Dr. Buist's sermons was published in two volumes, 8 vo., with a brief sketch of his life. Dr. Buist was succeeded in 1809 by Rev. John Buchan, D. D., of Scotland, who was "called by the unanimous voice of the Church, with the approbation of the Rev. Presbytery of Charleston." [Charge by Rev. Robt. M. Adams, in MS.] He was regularly installed by the old Presbytery of Charleston.

THE SECOND PRESBYTERIAN CHURCH, CHARLESTON.

The number of Presbyterians multiplied in the city and throughout the State. The Church in Charleston was found insufficient to accommodate those who wished to worship with Presbyterians. The house was always crowded, seats could not be procured, except by long delay and the necessity of another Presbyterian Church became apparent.

Previous to 1811, the First Presbyterian Church was the only accommodation for Presbyterians in Charleston. As early as the year 1804, the necessity of a new erection was felt and the design encouraged by Dr. Buist, then pastor of

the church. The Rev. Mr. Malcomson, who arrived from Ireland in 1804, and had been settled as pastor for many years in Williamsburg, in this State, was engaged to preach for those who wished to form another congregation, and the temporary use of the French Church was procured. His death, which occurred in September of the same year, blighted the sanguine hopes which were entertained that ere long another Presbyterian Church and congregation would be formed. It was not until the year 1809, when the inability to find accommodation in the existing church, made the matter urgent, that the determination was finally and effectually made to enter upon the formation of the present Second Presbyterian Church.

It was on Wednesday evening, February 8th, 1809, that the following gentlemen being assembled at the house of Mr. Flemming, entered into an agreement to unite their efforts to secure a suitable building for a Presbyterian Church, viz : Benjamin Boyd, William Pressly, John Ellison, Archibald Pagan, George Robertson, Samuel Robertson, William Walton, James Adger, Caleb Gray, John Robinson, Alexander Henry, Samuel Pressly, William Aiken, John Porter.

At a subsequent meeting on March 6th, a subscription paper for the support of a minister was presented, when by the subscription of a number present, of one hundred dollars each, for two years, more than a sufficient salary being subscribed, a committee was appointed to request the Rev. Andrew Flinn, then connected with the united congregation of Williamsburg and Indian Town, to organize and take charge of the congregation, with a salary of two thousand dollars. That committee consisted of Benjamin Boyd, John Cunningham, Joseph Milligan, Samuel Robertson and John Robinson, who is, in 1837, the only present surviving member. This invitation, the claims of his charge having been voluntarily surrendered, Mr. Flinn accepted; when a meeting for the formation of a Second Presbyterian Church was held at Trinity Church on Monday evening, April 24th, 1809. Committees were appointed to attend to the secular business, to purchase a site for the erection of a church and to obtain subscriptions. The first standing committee to attend to all the secular affairs of the church and to purchase a site for the church, were Benjamin Boyd, John Cunningham, Joseph Milligan, John Robinson and Samuel Robertson.

The committee to procure subscriptions consisted of Benjamin Boyd, John Cunningham, Joseph Milligan, Alexander Henry, John Stoney, John Ellison, William Porter, George Robertson, James Gordon, William Aiken, William Walton, William Pressly, John Robinson.

As a record of the munificence of the donors, who were not confined to Presbyterians, it was resolved that the names of the subscribers should be preserved in parchment and deposited in the archives of the church. This parchment though somewhat defaced in one part, is still preserved. By May 16th, the plan of the church was presented by William Gordon, who was appointed to build it, and who immediately entered upon the work. In 1809 an Act of incorporation was obtained.

THE PRESBYTERIAN CHURCH OF JAMES ISLAND.—In 1801 the Rev. Thomas H. Price, of the Presbyterian Church of James Island, was one of the persons who was consulted as to the ordination of Mr. Floyd, and one of the original members of the Congregational Association, organized March 25, 1801, (see p. —,) yet while the other Churches whose ministers united in that act are styled "Independent or Congregational," this is styled "Presbyterian"

The ordination sermon of Mr. Price was preached by Dr. McCalla, but in what year we are not informed. See McCalla's Works, series IX., vol. I., p. 247.

Mr. Price is reported in the minutes of the Association, through this decade, and was the Scribe of that body, and the Association once met at his house. Dr. Ramsay, also, in 1808, reported this Church as belonging to the Independents, (Hist., Vol. II., p. 18,) but without an act of the congregation itself, this is not positive proof of any change of its original character. The Church was reported by Mr. Price at the beginning of this decade to have a membership of 27 whites and 6 blacks. Total 33. At the close its white membership was 20, its black 26—total 46. Mr. Price, himself, originated in the Bethel Congregation in York County, and was a licentiate of Presbytery.

We retain the name of James Island among the Presbyterian Churches although it seems not to have been fully connected with Presbytery until November, 1853, when it was represented in Presbytery by an Elder, Mr. Edward Freer. It had, however, been dependent on Presbytery for the preach-

ing of the Word and pastoral services. There were other Churches bearing the name of Presbyterian, which remained for a series of years independent, without any direct representation in Presbytery, except through its ministerial supply.

THE PRESBYTERIAN CHURCH OF JOHN'S ISLAND AND WADMALAW had applied to the Presbytery of South Carolina for the ordination of Rev. James McIlhenny. We have seen (Vol. I., p. 573,) that this Presbytery was divided, and by the division two Presbyteries, the First and the Second Presbyteries of South Carolina were created. The territory on the Southwest side of Broad River, [which as it flows on becomes (on receiving the Saluda) the Congaree, and this (on receiving the Wateree) the Santee.] in its course to the ocean would embrace the John's and Wadmalaw Islands. The Second Presbytery of South Carolina "having received satisfactory information of the earnest desire of the Church on John's and Wadmalaw Islands to have him ordained at this time to settle among them, proceeded, on the 12th of February, 1800, at its meeting at Fairforest, to set apart Mr. McIlhenny to the work of the gospel ministry by prayer and imposition of the hands of Presbytery," Rev. Andrew Brown preaching the ordination sermon, and the Rev. William Williamson delivering the charge to the newly ordained minister, "after which Mr. McIlhenny, being invited, took his seat as a member of Presbytery." "The Clerk was directed to write a letter to the Church on John's and Wadmalaw Islands, giving them official information of the ordination of Mr. James McIlhenny as their pastor, and also on the expediency of having him installed among them if practicable. Mr. McIlhenny soon after, on March 13, 1800, was married to Mrs. Susannah Wilkinson,* relict of Francis Wilkinson, Esq., Dr. Keith officiating. On the 9th of April, 1801, a letter was received by Presbytery from Mr. McIlhenny, giving his reasons for absence from the sessions, and expressing his desire to resign his pastoral charge, "whereupon it was ordered that the Clerk cite that Church to appear by their representation at our next stated sessions to show cause, if any they have, why the Presbytery should not accept the resignation of Mr. McIlhenny."

At the Fall meeting, September 24, 1801, the Church ad-

*This was his second marriage. He first married Miss Jane Moore, of Bethesda, York, who lived but a short time, leaving him one child,

dressed Presbytery, by letter, and the result was that Mr. McIlhenny was released from his pastoral charge, (the reason alleged being "want of harmony between the parties,") and the Church declared vacant. We do not see any other acts of that Presbytery during this decade touching the churches of the Low country. In 1806 the Rev. Dr. Clarkson, who had been a member of the Philadelphia Presbytery, was a licentiate of the same in 1795, and was reported as pastor of Greenwich and Bridgetown in 1796, became pastor of this Church. In 1808 Dr. Ramsay reports this Church as one of "seven congregations which look up to the Presbytery of Charleston for religious instruction," and Dr. Clarkson as one of the "five ministers of which the Presbytery consists." His ministry continued into the next decade.

PRESBYTERIAN CHURCH, EDISTO ISLAND.—The Rev. Donald McLeod continued pastor of this Church. He did, indeed, on March 2, 1803, signify his intention to resign. But on the 19th of March, 1804, they renewed their call, raising his salary to £300, it having been £200 before. The Rev. Mr. McLeod was at this time the stated Clerk of the Presbytery of Charleston.

WILTON CHURCH.—We have seen, Vol. I., p. 576, that the Rev. Andrew Seele was ministering to this congregation in 1800, and that he removed to Mississippi, and for the reasons there given had devoted himself to the practice of medicine.

In a paper dated April 19th, 1803, mention is made of a Thomas Stewart, who was *probably* a minister, and served the congregation for some time.

From 1803 to 1807 no record remains to show who ministered to the congregation. Previously to 1807, or early in that year, the church building erected in the pine land about three miles from the former site, at the Bluff, and a few hundred yards from the road which runs parallel with the Edisto or Pon Pon River, was burned, the fire having communicated to it from the woods.

There is a "notice" bearing date May 1st, 1807, requesting the members of the Wilton congregation to assemble on business of importance, at the *ruins* of the Church lately burnt. This meeting was held May 21st, when it was resolved "that a committee be appointed to examine into the state of the funds and property of the congregation generally, and to enquire what would be the cost of rebuilding the

Church, and the means whereby it may be done." Mr. Champney, Mr. Ashe and Mr. Hamilton were appointed the committee. The only report of their examination remaining is the list of donors which was published in our first volume, p. 577, which, being without date, was published with the history of the period from 1790—1800; but it is just as probable that it belongs here.

The spot where the Church stood, which was built when it was judged expedient to remove it from the Bluff, is marked by some remains of the ruins and a few grave stones which still stand in tolerable preservation. On one of these is the name of John Berkley, of honored memory, who was one of the Deacons of the Church; and on another that of Mrs. Maltby, the widow of Rev. John Maltby, who was pastor of the Church from 1769 to 1771. A few hundred yards from this spot are a few remaining signs of the place where the parsonage stood. (MSS. of J. L. Girardeau, D. D.)

BETHEL PRESBYTERIAN CHURCH AND CONGREGATION OF PON PON had the Rev. Andrew Steele as its pastor, who seems to have served this Church, as well as Wilton, till 1802, when the Rev. Loami Floyd, who had relinquished the charge of the Church at Waynesboro', Ga., was installed its pastor. Mr. Floyd continued a member of the Congregational Association, and reported in December, 1806, "that the Lord's Supper had not been administered in the Church of which he is pastor for many years, until Sabbath, the 7th of that month, when he had the happiness to administer the sacrament to 14 persons, 5 of whom were whites, and 9 persons of color." (Minutes of Association, p. 49.)

SALTKEHATCHEE.—This church still existed, but after the death of Mr Gourlay, was probably dependent on occasional supplies. They erected a new house of worship, and invited the Rev. Dr. Buist to open it for them on the second Sabbath in May, 1808. On the 25th of November, 1809, they addressed Rev. Mr. Adams, through their trustees, William Patterson, Archibald S. Johnston, and Wm. C. V. Thompson, requesting a portion of his services, "if agreeable to the gentlemen, trustees of Prince William's. Our funds," they add, "are not considerable, but your labor shall be recompensed." They request an answer "against the commencement of a new year." This church was incorporated December 17, 1808, by the name of "The Saltkehatchee Independent Presbyterian Church." (Statutes, Vol. VII. 248.)

During this decade, SAVANNAH, the sister city to Charleston, had received into the pulpit and pastorate of the Independent Presbyterian Church, the much admired and greatly beloved Dr. Henry Kollock, who removed to that city in the fall of 1806, while Charleston had lost Dr. Malcomson, whose history belongs to Williamsburg, in the first year of his residence in that city, in 1804, and his friend, Dr. Buist, followed him to the eternal state four years later.

The Church in WILLIAMSBURG became divided in the way we have described in the first volume, pp. 486, *et seq.*, and 578, *et seq.* The feud which had been created was not to be healed till years had elapsed and one generation had passed away. The party that retained possession *in law*, and, also, the *title* of the Williamsburg Church, had Dr. Malcomson as their pastor till his removal to Charleston, in 1804. The church remained without the stated means of grace for many years, receiving occasional supplies from Rev. Messrs. Knox and Thompson.* In 1809 the Rev. Thomas Ledly Birch, of Washington, Pa., and a native of Ireland, was invited to visit the congregation with a view to settlement, but he declined coming." (Wallace, p. 88.)†

Dr. Stephenson, PASTOR OF THE BETHEL CHURCH, whose memoir is given in Vol. I, 581, *et seq.*, was a man of peculiar earnestness, faithfulness and piety. The beginning of this century was signalized by extensive revivals of religion in many parts of the Southern Church. They began in Kentucky, in the summer of 1799, but reached their height in that State in 1800 to 1801. Crowds flocked to the sacramental occasions, and as the neighborhood did not furnish sufficient accommodations, they came in wagons loaded with provisions, and fitted up for temporary lodging. Camp-meetings thus arose, the first of which was held in Kentucky in July, 1800, in the congregation of Mr. McGready, formerly of North Carolina. One was held at the Waxhaw church, in South

*This Mr. Thompson was from North Carolina, and a man of some eccentricity. Dr. McC. and his brother went into the church one day, after service had commenced. Mr. T. drew out his watch and said: "It is half-past 11 o'clock." Having occasion to allude to Dr. Witherpoon, of Princeton, he interposed the correction: "He is no connection of the Witherpoons here, though—not at all."

† "Rev. Thomas Ledly Birch was *permitted* to emigrate to America on account of his sympathy with the rebellion." (Reid's Hist. of Ireland, Vol III, p. 428, Note 45.)

Carolina, on the 21st of May, and another at Nazareth on the 2d of July, 1802, accompanied with ever memorable revivals, and attended, in the case of many, with remarkable bodily agitations. In the summer of this year, a camp-meeting was held, following the example which had thus been set, at the Sand Hills, near the road, three miles above Kings-tree, which was attended by the Rev. John Brown (afterwards D. D.), of the Waxhaw church, Rev. Duncan Brown, of Hopewell, and the Rev. Mr. McWhorter, of Salem. Mr. (afterwards Dr.) Stephenson's preaching had already been attended with happy results to his people. Dr. Brown had just enjoyed a blessed work of grace among his flock, in which Mr. Stephenson, among others, had assisted. He opened the meeting with a sermon in explanation and defense of the revival, now becoming more and more extended, which convinced the people that the work was genuine, and the wonderful scenes which occurred were accompanied by the influences of the Holy Spirit. There were, indeed, doubters and opposers. "The exercises" which attended this revival in Kentucky in a more extreme degree, had accompanied it in South Carolina, and were exhibited here; and Mr. Malcomson did not conceal his disapprobation of these things, nor did Dr. Buist, as the note appended to his discourse on Mr. Malcomson's death will show. The two congregations were intermingled with each other. Their houses of worship were less than one hundred yards apart (Vol. I, p. 488), and they were supplied with water from the same well; yet Mr. Malcomson's people were not affected by these exercises, nor were the negroes, which is harder to be believed. Mr. Stephenson continued pastor of this church till his removal to Tennessee, in 1808. The Rev. Andrew Flinn succeeded him in the Bethel church in 1808. After a short interval,* he was succeeded by Daniel Brown, of the Fayetteville Presbytery, whose ministry was signally owned by God, especially in his labors among the blacks † The only statistics we find of this church are for the year 1802, when it reported to the General Assembly 104 communicants. In about 1806 or

*Less than a year.

†We find, too, that the Presbytery appointed for this church during this period occasional supplies, viz: G. G. McWhorter, in 1807; Duncan Brown, John Cousar, and Andrew Flinn in 1808, and Duncan Brown and John Cousar in 1809.

1807, the Bethel congregation gave up their original site, and built a new house of worship about half a mile distant from the former.

Of Mr. Malcomson, whose name has been introduced in the preceding pages, Dr. Buist speaks in the sermon preached at his funeral, in the following terms:

“There he continued for nearly ten years, discharging with fidelity and diligence the duties of his pastoral office, much and justly esteemed by the members of his congregation.

With his ministerial functions he combined (what should always, if possible, be united in remote country settlements, where a physician seldom is resident), the profession of medicine, in which he possessed no small degree of skill, and which he practised with considerable success. He also contributed largely to the benefit of the district in which he was settled, by promoting the institution of an academy which he afterwards superintended with credit to himself and profit to his pupils. And, at a later period, he vindicated with ability and success, both from the pulpit and the press, the cause of genuine and rational religion, in opposition to some misguided men who wished to maintain that the kingdom of heaven consists not so much in *righteousness, peace, and joy in the Holy Ghost* as in enthusiastic raptures, and in violent bodily contortions and agitations which they absurdly denominated being *religiously exercised*. In that district there unhappily existed, long before his residence in it, religious and political divisions and prejudices, too deeply rooted and too inveterate to be easily eradicated; and though his useful labors, upright conduct and very obliging and agreeable manners gained him the sincere and universal attachment of his own congregation and of all men who had discernment to appreciate and liberality to acknowledge merit, he found that the most inoffensive conduct will not always secure from the tongue of the slanderer those whom he has resolved to persecute, and he experienced, on various occasions, the unhappiness of living in a society where, though we are for peace, others are obstinately bent on war. With a view to escape the evils of this state of society, in hope of providing more amply for the education and support of a numerous and increasing family, and induced by the opinion of respectable friends, that his labors as an instructor of youth and a minis-

ter of religion, would here meet with encouragement and success, he removed to Charleston in the beginning of this year. Here his expectations were more than realized. Liberal and discerning men did justice to respectable talents, to attainments far above mediocrity, to upright and exemplary conduct, to agreeable manners and to an unexampled suavity and placidness of disposition which is justly deemed one of the best proofs of a Christian temper. He had obtained a respectable and numerous academy; daily accessions were making to a congregation already considerable for numbers and justly and sincerely attached to their pastor, and he had the fairest prospect of being highly useful and respected in the community, and of making a handsome provision for his family. • When, alas! to the inexpressible grief of his family and friends and to the great loss of society, in the prime of life, in the full vigor of his faculties, in the thirty-sixth year of his age, he is removed from us to occupy a more exalted station in another region of God's infinite dominions.

We, who witnessed its closing scene, are able to add an authority still more unexceptionable and impressive. For

“A death-bed's a detector of the heart:

“There tir'd dissimulation drops the mask:

“There REAL and APPARENT are the same.”

YOUNG.

How much was it to be wished that the infidel and the worldling had been present in the last moments of our departed friend! That they who foolishly barter an eternity of bliss for an hour of transitory enjoyment, had heard his sentiments on the vanity of all sublunary things! That they who are carried down the stream of pleasure, unmoved by the sorrows, and insensible even to the joys of others, had witnessed the heart-rending but instructive scene, when, finding his end approaching, he called his family and friends around him, comforted his afflicted consort, exhorting her to trust in the living God who had all along befriended them, and who would still prove her protector and guardian; when he took his infant child in his arms, blessed her, and commended her to the providential care of the Almighty; when he charged such of his offspring as had understanding sufficient to comprehend his meaning, to persevere in the virtuous course in which they had been initiated, and diligently serve Him

whom their father had served; when he expressed to his weeping friends and some of the affectionate attendants on his ministry who were present, his ardent wishes for the success of the gospel, and for the interests of religion and virtue, declared his unfeigned assent to the truth of Christianity, devoutly thanked God for the comforts and hopes of religion, and desired his friends to join in the performance of that divine exercise of praise, which he was soon to enjoy in perfection in the mansions above."

INDIAN TOWN PRESBYTERIAN CHURCH was associated with Bethel as the pastoral charge of Dr. Stephenson, and he resided in its vicinity. He labored successfully and satisfactorily among them for the space of nineteen years. He preached his valedictory sermon at Indian Town on the 28th of February, 1808, and set out for Maury County, Tennessee, with a colony of about twenty families of the Bethel Church (some part of whom, however, had preceded him), and settled on a tract of land which they had jointly purchased from the heirs of General Green. He was succeeded in the pastorate by Rev. Andrew Flinn, afterwards D. D., in 1809. The history of James White Stephenson, as written by Rev. J. A. Wallace, subsequently pastor of the churches of Bethel and Indian Town, is given by us in our first Volume, pp. 581, 587, and was also published in the *Southern Presbyterian Review*, Vol. VI., p. 102.

It was during the ministry of Dr. Stephenson that Thomas Dickson Baird, afterwards D. D., became a resident within the bounds of this congregation and a member of this church. He was born in the County of Down, Ireland, on the 26th of December, 1773, of parents who were members of the Burgher Secession Church. In early life he had a strong desire for knowledge, and for a liberal education, which his father felt obliged to deny him, intimating to him that he was destined to the trade of a blacksmith. But while toiling at the anvil he made himself acquainted with arithmetic, and advanced considerably in Lilly's Latin Grammar, which was the more difficult as it was itself written in the Latin tongue. He was at the same time a diligent student of the scriptures, and acquired a good knowledge of systematic theology. At eighteen he became a member of the church to which his parents belonged, and afterwards joined the Reformed Church or that of the Covenanters. On the 12th of December, 1796,

he was united in marriage with Isabella Mackey, and returned again to the Associate Church.

He was a participant in the Irish rebellion of 1796, and, eluding the vigilance of the authorities, in the year 1802 he embarked for America and landed at Newcastle, Delaware, on the 9th of July. He was employed at his trade in Pennsylvania nearly three years, when, receiving letters from a relative in Williamsburg, S. C., he left Philadelphia in March, 1805, and traveled by the way of Charleston to the place where his relative resided. In the following autumn his wife was seized with the prevailing fever, which proved fatal, and shortly after his two little boys fell victims to the same disease and were laid by the side of their mother. He himself was then seized by the same malady, and escaped death as if by a miracle. The man who made the coffins for his wife and children was still living in 1858. It was at this period that Mr. Baird began more seriously to meditate the purpose of entering the ministry. He had already united with the church at Indian Town, and gradually became reconciled to singing the version of the Psalms then in use.

His purpose of entering the ministry was subsequently thwarted again and again. Yet it was not abandoned. He wrote a sermon while he was yet at Indian Town which he exhibited to a few of his friends. The vestiges of his house were still shown a few miles from the church on the 6th of February, 1858. Persevering in a purpose so early formed, in April, 1809 he quit his worldly occupation, sold the little property he had accumulated and again entered on a course of study. He availed himself of the instruction of the Rev. Moses Waddel, then the principal of a very popular school at Willington, Abbeville District, S. C., while at the same time he was acting as tutor in the institution. In the spring of 1811 he was taken under the care of the Presbytery of South Carolina, as a candidate for the ministry, and on 8th of April, 1812, was licensed to preach the Gospel.

The success of the Presbyterian colony led forth by Dr. Stephenson, may be known by the following history of "the Frierson Congregation," so called by the prevalence of that name among them. And, indeed, down to this time, several of that name have entered the Presbyterian ministry.

A REMARKABLE CONGREGATION.

We take the following sketch from correspondence of the *Louisville Presbyterian Herald* :

The history of the Frierson congregation is somewhat unique and peculiar, and deserves from me more than a passing notice. About the commencement of the present century a number of families belonging to a Presbyterian congregation in South Carolina, determined to emigrate to the West for several reasons. The land on which they lived was much exhausted and the climate of South Carolina was so unhealthy that their children sickened and died before arriving at the age of maturity. They had heard of a promised land in the West and determined to seek a residence in it. But they formed a resolution to carry with them the institutions of the Gospel, and to implore the blessing of God on their enterprise. They could not go unless God went with them, and they determined to acknowledge him in all their ways. Their minds were bent on making a settlement in Louisiana, but to reach that territory which had been but recently ceded to the United States, it was necessary to pass through Tennessee. Louisiana was at that time supposed to be a perfect paradise. In the spring of the year 1805, four families came out and settled for a time in the neighborhood of Nashville, to prepare the way for the removal of the whole colony. They had to traverse mountains and nearly all the way they had to pass through an unbroken wilderness. But Providence was kind to them and "they arrived in the vicinity of Nashville at the time the purchase was made from the Indians of the lands whereon they afterwards settled, of which purchase they knew nothing previous to their emigration." Such is their own statement, made in a journal or history of the colony, which is still in existence. That purchase of Indian territory was the means, in the hands of Providence, of fixing the permanent residence of the colony of Tennessee.

In the year 1806, eleven other families removed from South Carolina. Temporary places of abode had been prepared for them in the neighborhood of Franklin, about twenty miles southeast of Nashville. Their journey was a prosperous one. They thankfully recorded that the rivers were lowered so that they had not to ferry a single stream, nor had they a single shower of rain to wet them or to make the roads muddy. Not an accident of a serious nature occurred during the journey. These families traveled in two companies. One company rested on the Sabbath day and conducted public worship by singing, praying and reading a sermon. The other had hired wagons to convey their families, without any written agreement, binding the drivers of their wagons to stop on the Sabbath day, and when the Sabbath came they geared up their horses and would go forward. The party that kept the Sabbath arrived at their journey's end just one hour after the other, with their wagons and horses in a much better condition. Resting on the Sabbath had proved to be profitable both to man and beast.

In 1807, the colony purchased five thousand acres of land from the heirs of General Greene, in Maury County, and prepared to settle on it permanently. They went into the cane brake, divided their land and built a house of worship in the center of their tract near a spring, and then went to work to build small cabins for the accommodation of their families. We do not believe that the same thing can be said of any settlement that has ever been made in the West. I never heard of any

other emigrants who built a house of worship before they cut down a single stick of timber to make comfortable residences for their own families. What is also remarkable, they had no preacher with them, and their worship had to be conducted by laymen. Their pastor did not join them until several years after their removal into the wilderness. He first paid them a visit, and afterwards moved into the midst of them. With pleasure we make the following extracts from the history of the congregation. It gives a pleasing view of the state of feeling among the Friersons on a very important subject :

"A Committee named our Society Zion In the fall of 1808, Rev. Gideon Blackburn preached for us; in the winter, the Rev. Samuel Finley. In the spring of 1809, Rev. James W. Stephenson removed to our neighborhood, and became our stated supply. Six elders were elected and set apart for that office; two had been previously set apart, so that the session consisted of eight elders.

The houses not being large enough to accommodate the people, we erected a stand and made a shed before the meeting house. In August, 1809, the sacrament was administered for the first time, and we trust much good resulted.

About this time a goodly number of our black people appeared to be under awakening influences and petitioned to be admitted to church privileges. To our shame we have to acknowledge that the education of these people had hitherto been criminally neglected. A great number of them had been the companions and nurses of our infantile years. They had been doomed to hard slavery in order to procure means for our education and to let us live in ease, and yet we had not taken that pains and trouble which we ought to have taken in training them and teaching them a proper knowledge of the God who made them, of their lost condition by nature, of the pure requisitions of God's law, or of the plan of salvation through a Redeemer. * * * * * A sense of that neglect made a considerable impression on the minds of a number of the congregation. The session resolved to pay due attention to them, and to take them under charge as catechumen.

[Sprague's Annals, vol. III., pp. 550, 554, vol. IV., 476, 478.]

THE CHURCHES OF HOPEWELL AND AIMWELL, on Pee Dee, united, both, as "vacancies," remained under one and the same pastoral charge through the most of this decade. At the beginning of the century they were vacant and were dependent still on occasional supplies. (See Vol. I., p. 593.) On September the 29th, 1803, Duncan Brown applied to the First Presbytery of South Carolina, which embraced that portion of the State Northeast of the Broad, Congaree and Santee Rivers, to be received under their care, producing a certificate of dismissal from the Presbytery of Orange. The tradition is, that he was pastor of the two churches from the year 1800. He may have preached to them as a licentiate from that date, and probably did so, but he was not connected with the Presbytery to which these churches were amenable till the date

mentioned above. A call from these two churches for his pastoral services was presented to the Presbytery at this meeting, and by him accepted.* At an intermediate meeting, held at Hopewell, on the 19th of November, 1803, he was solemnly ordained to the whole work of the gospel ministry by prayer and the imposition of hands, and installed as pastor of the united congregations of Hopewell and Aimwell (Pee Dee.) The ordination sermon was preached by the Moderator, Rev. Geo. G. McWhorter, and the charge delivered by Rev. Jas. W. Stephenson. He remained in this pastoral charge, faithfully performing its duties, until October 2d, 1809, when the pastoral relation was dissolved at his own request, and with the concurrence of his people. He was at the same time dismissed to join the Presbytery of Transylvania.†

The only statistical reports we find of Hopewell and Aimwell during this period are for the year 1805. Total communicants reported 57. Infants baptized 5. For the year 1807, communicants 56; Baptisms, 1 adult and 12 infants.

THE PRESBYTERIAN CHURCH OF BLACK MINGO still had the Rev. William Knox as its pastor. He was a minister of the old school, and probably regarded many of his brethren as too rigid, and perhaps fanatical.

• THE RED BLUFF CHURCH.

The site of the old Red Bluff Church is still to be seen in Marlboro' County, on the west bank of the Little Pee Dee River, on a high bluff, from which it takes its name. It was perhaps the oldest Presbyterian Church in the State on the east of the Great Pee Dee. We have failed to get the exact date of its organization. It was doubtless organized some years previous to the great revival of 1802, by Scotch settlers,

*This call was signed by Alexander Gregg, James Bigham, Jr., E. Birch, David Bigham, William Gregg, Sr., John Muldrow, Joseph Gregg, Thomas McCall, Hugh Muldrow, Alex. Gregg, Jr., Jeremiah Brown, John Cooper, James Hudson, Samuel Bigham, John Gregg, Samuel Gregg, S. Fritchard, Charles Rinacklea, John McCown, Hanor Davis, Robert Gregg, James Neuter, Gavin Witherspoon, John Ervin, Hugh Ervin, Stephen Thompson, Moderator of the meeting, Rev. James Stephenson, of South Carolina Presbytery, and Pastor of Williamsburg Church. (MSS. of Rev. W. A. Gregg.)

†MSS. Minutes of First Presbytery of South Carolina, pp. 53, 55, 60, 61 and 124.

who came down into that region from the Cape Fear settlement. At that time (1802) Rev. Colin Lindsey was preaching there to a regular organized church, and, as far as we can learn, a church of some considerable strength. Here, as elsewhere, a good degree of excitement, and, perhaps, some excesses attended the revival meetings. Mr. Lindsey, it is said, at first tolerated, then afterwards took strong grounds against the revivalists, and a goodly number of the congregation sided with him. This caused two parties in the church, very bitter in their feelings toward each other. The revivalists were called the New Lights. They did not at first secede from the church, but invited Rev. Murdoch Murphy, of Robeson County, who held the same views, to preach for them on a different day from Mr. Lindsey's appointment. A well established tradition said the Old Lights, or anti-revivalists, to defeat this movement, built a high rail fence around the church on the night previous to the appointment of Mr. Murphy. The elder who kept the church key, (Mr. John McRay,) siding with the New Lights, leaped over the fence, opened the church door, and bid the minister and congregation to follow, which they did, and worshiped without further molestation. After this Mr. Murphy preached at private houses until a new house of worship was erected by the revivalists, about one and a half miles east of the old church. This was called Sharon Church, and continued a number of years a separate organization. After Mr. Lindsey's death the two parties came together again at the old stand. Which party was right in this controversy we cannot fully determine, but are rather inclined to side with the revivalists. There was evidently more piety on that side, and their views, after lopping off excesses, finally prevailed in the community. Had Mr. Lindsey been a more pious and prudent man, this breach in the household of faith might have been prevented. This leads us to say of Mr. Lindsey, that in the judgment of posterity he was a man of some talent, but little piety. A well founded tradition says that he was often assisted into the pulpit by some one of the elders, and preached to the people under the influence of strong drink, and would say to the people: "Do not as I do, but as I say." We have learned the name of but one elder during Mr. Lindsey's time. Mr. John McKay, whose name is mentioned above, and who withdrew with the revivalists. The elders of Sharon were John McRay, Hugh McLaurin, Duncan Rankin,

Daniel McIntyre, and Archibald Thompson. After the reunion the following elders were elected: Daniel McLeod, Daniel McLaurin, and John McRae. Mr. Murphy supplied the Sharon Church but a short time. He removed Westward, and was succeeded by Rev. Malcom McNair. (Liberty Co., Ala., Dr. Wall's Diar., &c., p. 10.)

Some attention was drawn to Presbyterianism in other localities in this general region of the State. "A few people near the LONG BLUFF on PEDEE RIVER, and a people near Kingstree, request to be noticed by this Presbytery." [Minutes of the First Presbytery of South Carolina, September 21, 1802.] On the 15th of March, 1805, Murdoch Murphy, who had been appointed in October, 1804, by the Synod of the Carolinas, a missionary for the lower part of South Carolina, was received as a licentiate from Orange Presbytery, N. C. A call was presented to Presbytery for his pastoral services from a congregation by the name of the church and congregation of BLACK RIVER, WINYAW, in Georgetown District, which was put in Mr. Murphy's hands and by him accepted. On May 17, 1805, an Intermediate Presbytery was held at Black River Church, the evening session being held at the house of Mr. Samuel Green. On the following day the ordination services took place at the church, the Rev. Geo. G. McWhorter preaching the sermon, Dr. Stephenson proposing the constitutional questions to the candidate, and the usual charge being given to the minister, the Rev. Murdock Murphy, and the address to the people over whom he was placed. This church was located very near the spot where an Episcopal Church had stood in former days. Mr. Murphy was dismissed March 2d, 1809 to the Presbytery of Orange, and it is not probable that his connection with this church continued longer. [Min. 1st Presbytery, p. 116.]

SALEM CHURCH (BLACK RIVER).—The Rev. John Foster was released from his pastoral charge at the meeting of the Presbytery at Bethesda, March 27, 1801. On the 16th of March, 1805, he was cited to appear before Presbytery, at its next stated meeting, to answer for non-attendance upon its sessions and neglect of ministerial duty. The citation was renewed at the next session. On the 13th of March, 1806, he appeared and plead bodily indisposition as his reason, which was accepted. He was again cited September 29th, 1807, for the same fault and for indifference to their orders. The

citation was repeated with greater sharpness and severity on March 3d, 1808, and he was ordered to appear at the next session to answer the charges exhibited against him. At the fall sessions, October 3d, "Mr. Foster, being called to answer to the several specific parts of such charge, was heard in each in his own defense in justification for supposed neglect of duty as stated in the same, and his reasons were such as induced the Presbytery to acquit him. However, Mr. Foster unequivocally denies his violation of his own word, and promises, as stated in such charges, and Presbytery, without any hesitation, admit that such charge is to be considered as carrying with it some degree of harshness." [Minutes, p. 102.]

The strictness of the Presbytery is at the same time shown by the citation of the Rev. Murdock Murphy to appear personally or by letter at the next stated sessions to inform them "of the reasons of his former non-attendance."

"The Rev. John Foster continued to fulfil the ministerial duties," says M. P. Mayes, clerk of the session of Salem Church, "until the time he left us and removed to the back country. Our church was now vacant, with only occasional supplies. Rev. Mr. Roxborough gave us a sermon or two, and perhaps others. In September, 1802, the Rev. George Gray McWhorter came on as a missionary from some one of the North Carolina Presbyteries,* preached to us, pleased us, and became our pastor, without any Presbyterial installation. On September 2d, 1804, the Brick Church was dedicated by him, and two elders—William Wilson and Charles Story—were ordained."

There is one error in this statement. Mr. McWhorter was a member of the *Old* Presbytery of South Carolina, organized in 1785. He was ordained pastor of Bethel and Beersheba in 1796; was one of the original members of the *First* Presbytery of South Carolina, on the division of the *Old* Presbytery, and was released from his charge of Bethel and Beersheba by act of Presbytery, September 29, 1801. Salem had 67 communicants in 1807.

* Rather from the First Presbytery of South Carolina. The *Old* Presbytery of South Carolina was set off from the Presbytery of Orange in 1785. On the 6th of November, 1799, it was divided into the *First* and *Second* Presbyteries of South Carolina, the waters of Broad River on their way to the Ocean being the southern boundary of the *First* Presbytery.

CONCORD CHURCH, SUMTER DISTRICT, was organized by Rev. George G. McWhorter about 1808 or 1809, while he acted as pastor of Salem Church. It is about eight miles from Sumterville, on the road to Kingstree and Georgetown. The Presbytery to which the Rev. Mr. McWhorter at that time belonged was known as the First Presbytery of South Carolina, the original Presbytery of South Carolina having been divided in 1799 into the First and Second Presbyteries of South Carolina.

NEWHOPE.—This was a church gathered, we believe, by the labors of the Rev. John Cousar while yet a licentiate. A call was presented to him through the Presbytery on the 29th of September, 1803. "The First Presbytery of South Carolina held its ninth regular session at this church. And on the 19th of March, 1804, during the session, the Rev. Geo. G. McWhorter preached an ordination sermon from Jeremiah I: VII., last clause, 'For thou shalt go to all that I shall send thee, and whatsoever I shall command thee thou shalt speak;' after which Mr. John Cousar was, by prayer and the imposition of hands of the Presbytery, solemnly ordained and set apart to the exercise of the whole of the gospel ministry, and installed pastor of the congregation of Newhope. A suitable charge was then given by Mr. Walker, after which Mr. Cousar took his seat in Presbytery." [Minutes, p. 60.] Newhope had 21 communing members in 1805. It had 23 in 1809, and 10 infants were baptized that year. Mr. Cousar was dismissed from Newhope, and the church declared vacant, April 5, 1811. [Minutes of Harmony Presbytery, p. 28.]

MIDWAY is another church over which Rev. Mr. Cousar presided. It is named in the Assembly's Minutes in 1808, and had twelve communing members in 1809, when the Lord's Supper was administered among them for the first time. An account which we have received of it is as follows: "Sometime in September, 1801, the following named gentlemen, John Witherspoon, John Witherspoon, Jr., R. Archibald Knox, William McIntosh, Thomas Rose, Sr., Daniel Epps, John McFaddin, Thomas McFaddin, and Samuel Fleming, met at the house of Mrs. Mary Conyers to deliberate as to the propriety of organizing a Presbyterian Church in the community. The result was favorable to such an organization. No documents are accessible informing us who organized the church. We only know that a church was organized, and

that the two Witherspoons, aboved named, and Archibald Knox were its first elders. A plain building, costing no more than \$180, was first erected. On November 10th, 1802, the building was completed, and called Midway, because it was half-way between Salem (Black River) and Williamsburg Churches. The Rev. G. G. McWhorter, pastor of the Salem Church, on invitation, gave one-fourth of his time to the new church. He preached his first sermon in Midway October 22d, 1803, and continued to supply the church till January 1, 1809. The Rev. John Cousar, in March, 1809, gave to this church one-half his time, and to Bruington the other half.

[EPHESUS] CHURCH OR CONGREGATION.—On the 18th of March, 1803, "a supplication" was received "from a people on Tomb's (Tom's) Creek, in Richland District, requesting that they may be enrolled on our minutes and be known by the name of Ephesus, and be appointed supplies." [Minutes of First Presbytery, p. 48.] This request was doubtless attended to by the Committee on Supplies. The appointments for general supplies are recorded but five times during this decade. Samuel W. Yongue supplied it by appointment three of these times. The neighborhood is about twenty or twenty-five miles from Columbia, in "the Fork" of the Wateree and Congaree, where now a different denomination prevails.

CHAPTER IV.

COLUMBIA—MR. DUNLAP.

1800—1810.

COLUMBIA CHURCH.—The death of the Rev. David Ellison Dunlap occurred, as we have seen (Vol. I, p. 596), on the 10th of September, 1804, his wife and he dying on the same day, and being interred in the same grave.† We learn

† Mr. Dunlap was licensed April 16th, 1793, was appointed, September 25th, to preach at James' Island, John's Island and Wadmalaw, Fishing Creek, Ebenezer, Bethel, N. Pacolet, Milford and Nazareth, each one Sabbath, and at Lebanon, two. From Lebanon he received a call. In April, 1794, he was ordered to preach at John's Island and Wadmalaw, Dorchester, Bethel, Lebanon, Fishing Creek and Nazareth, each one Sabbath, at Columbia four, and the rest at discretion. He was called to Columbia September 23d, 1794, and was ordained and installed June 4th, 1795, the Presbytery meeting in the State House, where his ordination took place. (See Vol. I, p. 595.)

nothing more of the congregation to which he ministered until 1810. It is not mentioned among the churches of the first Presbytery (either as vacant or otherwise), in the report made by this Presbytery to the General Assembly in 1808. There are two conjectures: one that it was never fully organized under Mr. Dunlap; another, that it had become wholly disintegrated as a church after his death. In the Act of the Legislature, passed December 19th, 1801, Rev. D. E. Dunlap, Rev. John Brown, and Rev. Samuel W. Yongue, and Thomas Taylor, one of the first elders of the Columbia Church, were named among the Trustees of the College of South Carolina, at that time founded. There were no other clerical members named. It may be that this denomination was, at this time, and had been before, more than any other, devoted to the education of our youth. Mr. Dunlap was present at the first meeting of the Trustees, at the house of the Governor, on the 12th of February, in the City of Charleston. At this meeting, the Rev. Jonathan Maxy, former President of Brown University, and then President of Union College, was elected President of the College of the State, and the Rev. Robert Wilson, then Pastor of the Presbyterian Church of Long Cane, was chosen the first Professor of Languages, an office which he did not accept, though afterwards he became President of the University of Ohio. Rev. Joseph Caldwell was elected Professor of Mathematics and Natural Philosophy in 1805, but declined the appointment. The election of the Rev. John Brown to the Professorship of Logic and Moral Philosophy in South Carolina College, April 25th, 1809, was connected with the *renaissance*, or with the regular ecclesiastical organization of the Church in Columbia. The early history of Rev. (afterwards Dr.) John Brown we have briefly given in our first volume, p. 616. He removed to Columbia in the early fall of the same year, and the religious interests of the Presbyterians in this community, and those favorable to their doctrines and discipline, engaged his attention.

We were greatly in error in saying, in our first volume, that he was born in "Chester District." It appears that he was born in Ireland, in Antrim Co., on the 15th of June, 1763. His father, who was not blessed with the wealth of this world, with many others, availed himself of the "King's bounty," as it was called, by which he obtained a free passage to America, and a title to 160 acres of land in one of the

Carolinas. He chose his location in Chester District, S. C., and lived to see his son John a distinguished minister of the Gospel. We have there spoken of the limited period of his school education, in all, but eighteen months, during a part of which time he was a schoolmate of Andrew Jackson. At the age of sixteen, as we have there said, he exchanged the groves of the academy for the bustle of the camp, and fought, under General Sumter, the battles of his country. Having improved his mind by private study, he put himself under the instruction of Dr. S. E. McCorkle, of Salisbury, N. C., and was licensed by the Presbytery of Concord in 1788. After this he was engaged in teaching, became pastor of the Waxhaw Church, and remained as such for some ten years. At the time of his election to the Professorship in South Carolina College, he had given up the pastorship of Waxhaw, and had resorted again to his favorite employment as a teacher.

BETHESDA, OF CAMDEN.—Of the settlement of the town of Camden we have written, Vol. I, pp. 495-497. We have mentioned (p. 598) the statement of Mills—that there was a Presbyterian house of worship there before the Revolution. We did not mention the statement of Rev. Dr. Furman (Appendix No. VII to Ramsay's History) that the Presbyterian house of worship was burnt by the British. The inscription on the tombstone of Miss Smith, referring to her legacy, is spoken of (p. 497), as is also the ordination of Mr. Adams, of Massachusetts, for Camden, and the preaching of Mr. Logue. But whatever outward demonstration of Presbyterianism there may have been, it seems to have disappeared.

During the year 1804, a number of gentlemen united in the laudable effort of building a Presbyterian Church on the site assigned by the founder of Camden for that purpose, and having finished the undertaking by voluntary subscription, the first act on record is the following, dated 12th July, 1803, viz:

1st. *Resolved*, That the Society, for the purpose of inducing the Rev. Andrew Flinn to settle in Camden as the regular pastor of the congregation, will guarantee to him the sum of eight hundred dollars a year during his continuance to discharge the duties of pastor.

2d. *Resolved*, That if the assessment on the pews should not be sufficient to raise the above sum of eight hundred dollars, a subscription be opened to make up the balance.

3d. *Resolved*, That the persons whose names are hereunto subscribed agree to carry the above resolutions into effect, and secure the above guarantee.

Signed—Isaac Alexander, Isaac Dubose, Wm. Lang, Joseph Brevard, Zuck Cuntey, John Kershaw, Abram Blanding, John Adamson, Jas. Clark, John McCaa, Ben Carter, Wm. Parker, Jas. Mickle, John Kirkpatrick, Francis S. Lee, Saml. Bread, Jonathan Eccles, Henry H. Dickinson, Danl. Rose, William Huthison, James Young, John Trent, J. D. Deveaux, Thomas Wilson, James W. Ker, William Cloud, Jos. H. Howell, Reuben Arthur, Alexander Mathison, Wylie Dangham.

At a meeting held the 6th July, 1805 of the Presbyterian congregation, at the Court House, Camden, Dr. Isaac Alexander was appointed Chairman, and Abram Blanding, Secretary. The names above enrolled being all present.

Resolved, That the congregation for the purpose of securing the services of the Rev. Andrew Flinn, do hereby guarantee to him the sum of eight hundred dollars per annum during his continuance to discharge the duties of pastor.

The Rev. Andrew Flinn, having accepted the call from the Church, entered upon the duties of the office on the 1st of January, 1806.

At a meeting of the congregation held at the church on the 20th of February, 1806, an election for Ruling Elders was held, when the following persons were duly elected, viz :

Isaac Alexander, William Lang, John Kirkpatrick, William Ancrum, James S. Murray.

Mr. William Ancrum having declined to act as Elder, Mr. Zebulon Rudolph was elected in his room.

Meanwhile Rev. Mr. (afterwards Dr.) Flinn, at the meeting of the First Presbytery of South Carolina, held at Zion Church (Winnsboro') on the 11th of March, 1806, presented a certificate of dismissal from the Presbytery of Orange, by which he was licensed and ordained and was received as a member in connection with that Presbytery. At the same time "the Rev. Duncan Brown in behalf of a people in the town of Camden and its vicinity, petitioned that the said people may be taken under the care of this Presbytery, be known by the name of Bethesda of Camden, and receive sup-

plies." The prayer of their petitioner was granted. Presbytery on the next day appointed the Rev. Andrew Flinn "stated supply at Bethesda of Camden until their next meeting, and that he attend to the organization of that society." At their next session at Bethel, York, September 30 and October 1. Mr. Flinn reported that he had acted as stated supply, and had effected the organization of the Society as he had been directed. At their next meeting, March 4th and 5th, 1807, the call from Camden was presented to Presbytery, placed in his hands, and by him accepted, and the Rev. William C. Davis was appointed to embrace the earliest opportunity to install Mr. Flinn as pastor of the congregation. The first of these dates are from the MS. account of the church by the venerable Jas. K. Douglas, written late in 1852; the last is from the minutes of Presbytery.

ANDREW FLINN, D. D.,

The Rev. Andrew Flinn was born in Maryland in 1773. His parents removed to Mecklenburg County, N. C., when he was little more than a year old. When he was twelve years of age his father died, leaving his widowed mother with six small children, and with stinted means. The extraordinary promise of his youth induced certain of his friends to encourage him to pursue a life of study, and to aid him in its prosecution. He prepared for the University of North Carolina under the instruction of Rev. Dr. James Hall and some others, where he graduated with distinction in 1799. He was licensed to preach by the Presbytery of Orange some time in 1800, and his first pulpit efforts excited great attention. Having preached at Hillsborough and some other places, he accepted in January, 1803, an invitation to supply the pulpit in Fayetteville, vacated by the resignation of Dr. Robinson, where he was ordained in the month of June and installed as pastor. The labor of teaching, which he was obliged to add to those of the pulpit, proving too oppressive, he felt himself obliged to resign his charge and accept the invitation to Camden. He remained here till 1809, when his pastoral relation with the congregation of Bethesda of Camden was dissolved. A temporary arrangement for the supply of the pulpit was made with the Rev. W. Brantly, until a regular pastor could be procured. On the 16th of October, 1809, the Rev. B. R.

Montgomery was called, with a salary of \$600. Bethesda, of Camden, was reported as having thirty-three communicants in September, 1809.

As our thoughts turn towards the Zion Church they pause for a moment on the locality of the GERMAN REFORMED PRESBYTERIAN CHURCH ON CEDAR CREEK, and to the name of Dubard, its preacher, at the period of the revolution. The organization has long since passed away, and been superseded by one of another denomination, but the name of the ancient minister still remains, and was borne by A. F. Dubard, a Christian man of many virtues, well known and much appreciated, who was killed a few months since, in these times of misrule, by an assassin's hand as he was quietly returning in the evening on the public highway, from the town of Columbia to his own dwelling.

ZION CHURCH (WINNSBORO') had applied to be received under the care of the Presbytery of South Carolina in October, 1799.

It had been agreed at the fall meeting of the Presbytery in 1798, that the Presbytery of South Carolina should be divided, and that Broad River, in its whole course to the Ocean, should be the dividing line between the two bodies thus constituted. The Synod of the Carolinas was to act on this proposition, at its impending meeting at Hopewell Church on the 31st of October, 1799. This division was effected. The members on the northeast side of the river constituted the *First Presbytery of South Carolina*, and the members on the southwest side were to be known as the *Second Presbytery of South Carolina*. This action was taken by the Synod of the Carolinas, and *The First Presbytery of South Carolina* held its first session, as directed, at Bullock's Creek (*alias* Dan) on the 7th of February, 1800. At its second meeting, at Unity Church, on the 29th of September, 1800, Zion Church renewed its petition for supplies. These occasional supplies, the first of whom is said to have been the Rev. Robt. McCulloch, it was privileged to enjoy, and the administration of baptism to their children. Their next supply was the Rev. John Foster, who had been called in March, 1801, from Salem Church, Black River, to the Presidency of Mount Zion College. He was employed to preach to them a part of his time, and this arrangement continued during the two years of his presidency.

On the 27th of September, 1805, a letter was laid before the First Presbytery of South Carolina, at its session at Richardson Church, endorsing a call from the congregation of Zion Church, for the pastoral services of George Reid, a licentiate under the care of the Presbytery. The confidence of the Presbytery in the ability of this young man in matters of business, is manifested by their electing him their treasurer on the resignation of his predecessor in that office. (Minutes, p. 43, 72).^{*} The call, on the next day, was put into the hands of Mr. Reid, and by him accepted; but it appeared by an accompanying letter that the congregation had elected elders who were willing to serve, but had never been ordained. The Rev. Samuel B. Young, of Lebanon Church, was appointed to ordain and install them in their office before the next regular meeting of Presbytery, which it was agreed should be held at Zion Church, Winnsboro'. The ordination of the elders took place according to appointment, and was duly reported. (Minutes, p. 79.)

These transactions occurred on the 28th of September, 1805, at a meeting held at Richardson Church. The next regular session of Presbytery was held at Zion (Winnsboro') on the 11th of March, 1806, and on the 13th, Mr. Reid was ordained "to the whole of the Gospel ministry, the ordination sermon being preached in the college by the Rev. John B. Davies, from 1 Thess., ii: 4, and after the rite of ordination was performed, "a suitable and pathetic charge was addressed to Mr. Reid and the congregation by the Rev. Andrew Flinn." (Minutes of First Presbytery, p 79.) In June, the sacrament of the Lord's Supper was dispensed to this Church for the first time. Twenty-seven communicants and two elders united in celebrating the sufferings and death of their Lord and Saviour.† In 1807 their pastor left them." (MS.

* A two-fold delegation waited upon Mr. Reid, at this time, of men held in high esteem, one in behalf of the Mount Zion Society, which had elected him President of the College, and one in behalf of the congregation, expecting, between the two offices, to secure to him a competent support. At that time there was no division in the community, all apparently favoring the Presbyterian faith and order.

† The communion was held in an outbuilding in Mr. Creighton Buchanan's yard (afterwards Mr. McMaster's), and was an occasion of great joy to the Church. Measures had already been inaugurated for the constructing of a church edifice; a suitable lot had been given as its site by Maj. Thomas Means. The corner-stone was laid in 1809, but the church was not finished until 1811. The Court House was the ordinary place of public worship.

Hist. Session Book.) The record in the Presbyterian Minutes dates the dissolution of the pastoral connection by act of Presbytery, on September 29th, 1807. (Minutes, p. 90. of First Presbytery of South Carolina.) At the same time, Mr. Reid applied for leave to travel out of the bounds of Presbytery for six months, which leave was granted, and Mr. Reid and Mr. Stephenson, who had obtained leave for one year, were furnished with certificates of their standing. The Zion Church was declared vacant, and John Foster was twice appointed by Presbytery to supply it. Mr. Reid appears to have returned from his travels after a brief absence, and to have resumed nearly his former position in the community. The congregation were satisfied with him as a preacher, and those who had children and relatives in college, and the students themselves, recognized his abilities as a teacher. The Society in Charleston, however, withdrew their countenance from him. For a season he continued to teach on his own account in the college, until notice was served upon him that another professor would be appointed. The trustees in Winnsboro' recommended Rev. John Foster, who was appointed a second time as principal in the school. The congregation, however, or the large majority of them, desired him to continue, both as their pastor and the teacher of their children. As soon as it became necessary to give place to Mr. Foster in the college building, other and desirable quarters were procured for him, and he continued his usual labors in both capacities through the remainder of this decade. During the entire period of Mr. Reid's ministry, the general interests of religion prospered.

Mount Zion Congregation was incorporated by the Legislature December 20th, 1810. (Statutes, Vol. VII, p. 258.) An earlier incorporation had been made March 19th, 1778. (*Ibid*, p. 139.)

The Elders in Zion Church: James Beaty, elected in 1805, had been an elder in Mt. Olivet Church; John Porter, elected in 1808, an elder elsewhere before; Wm. McCreight, elected in 1808, installed January 15, 1809, had been an elder in Lebanon Church, Jackson's Creek.

LEBANON CHURCH (Jackson's Creek) FAIRFIELD was ministered to by Rev. Samuel Yongue, during this decade. We have been able to learn but a few facts pertaining to its history. The two congregations of Lebanon and Mt. Olivet

remained united under his pastoral care. (See vol. 1, p. 599.) Mr. Yongue's compensation from his churches was small, as it was wont to be at that time, and alas, still is with ministers, his family was increasing, and he sought and obtained the offices of Clerk of Court and Ordinary, whose duties, with the assistance of his family, he continued for a length of time to perform, and which enabled him to live in spite of the small compensation for ministerial services he received. His absence from the meetings of Presbytery were, under these circumstances, quite frequent. In reference to cases of this kind the Presbytery exhibited great solicitude, as it was faithful also in other cases in watching over the conduct of its members. On the 7th of October, 1807, we find the following action recorded: Whereas the Synod of the Carolinas at their last sessions, in consequence of an overture introduced through the Committee of Overtures, requesting their opinion respecting the propriety of ministers of the Gospel accepting and holding civil offices which divert their attention from their ministerial duty and bring reproach upon the sacred ministry, have expressed their disapprobation of such conduct and passed a resolution requiring those Presbyteries where such instances are to be found, to adopt the most effectual measures to induce such ministers to lay aside such offices and devote themselves wholly to their ministerial duties. Therefore

Resolved, That the Rev. Samuel W. Yongue and the Rev. William G. Rosborough be cited to appear at our next sessions, that the Presbytery may enter into a conference with them with respect to the inconsistency of their continuing in those offices which they respectively hold.

Ordered that the clerk furnish each of those members before mentioned with a copy of this minute, accompanied with a citation to appear at our next sessions.

At their next session, held at Bethel Church, "the Presbytery entered into a free conversation with the Rev. Messrs. Yongue and Rosborough, and, after some time spent on the business,

"*Resolved*, That the matter, as a general question of discipline, be referred to the General Assembly for their decision.

“The question is in the words following: ‘Is it inconsistent with the discipline of the Presbyterian Church in the United States of America that ministers of the Gospel hold any civil office under our civil Government?’”

The Rev. William C. Davis, who represented the Presbytery in 1808, reported that the General Assembly answered this question “in the negative, *i. e.*, that it is not inconsistent.” (Minutes of the First Presbytery of South Carolina, pp. 85, 88, 103.) The direct action on this case was to reaffirm the decision of the Assembly, in 1806, in the case of Rev. Boyd Mercer, of Ohio (who, being too infirm in health to discharge the regular duties of the ministry, devoted himself to the functions of an Associate Judge), that “there is nothing in the Scriptures, or in the Constitution, acts, or proceedings of the Presbyterian Church in these United States expressly prohibitory of such union of office.” That decision, however, is accompanied with a caution to the clergy “against worldly-mindedness,” exhorts them “not to aspire after places of emolument or civil distinction;” reminds them “that the care of souls is their peculiar business, and they who serve at the altar ought, as far as possible, to avoid temporal avocations.” (Minutes 1806, p. 363; 1808, p. 399; Baird’s Digest, p. 69.) Lebanon Church reported 120 members in 1810.

MT. OLIVET.—This Society, which had usually been called, from the stream near which it stood, the WATEREE CHURCH AND CONGREGATION, requested Presbytery (the First Presbytery of South Carolina) at the fall meeting in the year 1800, that it, in future, should be known on the Minutes by the name of Mount Olivet. It was a portion of the charge of Rev. Samuel Whorter Yongue. He was licensed April 16th, 1793, and supplied this congregation some two or three years. He received a call to this charge in conjunction with Lebanon, and was ordained in February, 1796, and became pastor here in 1798. The salary voted him, October, 1799, was £40 sterling for half his time. The full organization of the congregation, as indicated by the rules adopted by it, was in the year 1796. The first house of worship was a frame building, which served the uses of the congregation for about forty years.

HOREB CHURCH.—This church was formed, according to the recollection of the oldest member of the congregation who was living in 1850, about the time Mr. McCaule resigned

the Presidency of Mt. Zion College and the charge of Jackson's Creek, *i. e.*, about 1791 or 1792. Its first elders, according to her recollection, were James Brown, one by the name of Boyd, and another, name not remembered. It is near Crooked Run, a tributary to Cedar Creek, and affluent of Broad River, and was first known on the Minutes of the Presbytery by the name of the stream; "Crooked Run." It requested, on the 8th of February, 1800, that it should be known by the name Horeb, and should receive supplies. It presented, through Presbytery, a call to Wm. G. Rosborough for his services, September 30, 1800, simultaneously with Concord Church. On the 4th of February, 1801, Mr. Rosborough was ordained by the First Presbytery of South Carolina (then holding its third session at Horeb), as pastor of the united congregations of Concord and Horeb, Rev. John B. Davies preaching the sermon from 2d Cor., iv., 5. Rev. Robt. B. Walker presided, and gave the charge to the pastor and people. On the 13th of March, 1806, Mr. Rosborough was released from his pastorate here, and the church declared vacant. The church was often called by the name of its first settled pastor, and is so named in Mills' atlas and map of the State. It was now dependent for some time on occasional supplies. Horeb Church is about eight miles south from Winnsboro.

CONCORD CHURCH is about ten miles from Winnsboro', and was, as we have seen, united with Horeb under Mr. Rosborough, in the same pastoral charge. He retained the pastorate of Concord until his death.

AIMWELL CHURCH (on Cedar Creek) is about eight miles west of Winnsboro'. It was received under the care of the old Presbytery of South Carolina, October 25, 1799, just before its division into the First and Second Presbyteries. The first church edifice seems to have been built about 1799, on land given by Francis Robinson the year previous. John Rosborough was the first elder. About two years elapsed, when Wm. Robinson was ordained as elder. Rev. George Reid, who was ordained as pastor of Zion Church, Winnsboro', and was principal of Mount Zion College, preached to this church for about 7 years before he removed to Camden. If this were the case, Mr. Reid's ministry must have commenced here in about 1802, and while he was yet a licentiate. The church consisted, it is supposed, in Mr. Reid's time, of about thirty members.

The church of BEAVER CREEK is situated on the stream so called, about 21 or 22 miles a little west of north from Camden. The Rev. Robert McCulloch had been dismissed by the Presbytery from the pastoral charge of this church in October, 1792, "in consequence of the congregation failing greatly in the support promised in the call. The congregation is, at present, in a broken, disorderly state." (Historical account sent up to the Assembly in April, 1694.) It remained vacant during this decade. It was supplied, under order of Presbytery, by Rev. George G. McWhorter, in 1808, and by Robt. McCulloch in 1809. On March 1st, in this year, the First Presbytery held its regular sessions at this church.

HANGING ROCK, named from one of the tributaries of Little Lynch's Creek, was in the general neighborhood of Beaver Creek church, and, probably, in Lancaster District. Mr. McCulloch was ordered to supply it at two different times, in 1807 and 1808. Beaver Creek and Hanging Rock are reported, in 1808, as "vacancies" able to support a pastor.

MILLER'S CHURCH. This, with Beaver Creek and Hanging Rock, were reported as vacant in 1800, but are represented as able, united, to support a minister. The First Presbytery of South Carolina held its eleventh stated session at this church on the 15th and 16th of March, 1805. The attendance was small—G. G. McWhorter, J. B. Davies and John Cousar, ministers present, with James Crawford and William Carter, elders; absent, Rev. Messrs. Alexander, McCulloch, Stephenson, Walker, Yongue, Foster, Rosborough, and D. Brown. Miller's Church does not appear on the Minutes of Presbytery much longer. It was, probably, soon absorbed by the church of Beaver Creek.

CATHOLIC* CHURCH, Chester District. Rev. Robert McCulloch continued the pastor of this church, in connection with PURITY, until his lamentable fall. In consequence of this, he was, on the 13th of November, 1800, deposed from the min-

*The reason for giving the name "Catholic" to the Church was owing to the mixed character of the families who united in erecting the house—consisting of emigrants who had been connected with the different branches of the Presbyterian Societies of Ireland, viz: the Presbyterian (so-called), the Associate and the Reformed Presbyterians, or the Covenanters—agreeing that it should become the property of whichever should succeed in obtaining the first settled pastor, and it thus became the property of the Presbyterian Church, under the care of the General Assembly.

istry and suspended from the privileges of the church. These things are proofs of human imperfection; and yet religion has its place in the world, and the Church still stands; nor were such instances of defection, even of renowned servants of God, wanting in Scripture times. It was probably in view of this, and moved by the evidences of his repentance, that his Church, September 28, 1801, petitioned for his restoration to the ministry. This the Presbytery did not then grant, first, because it would be improper to return him to the ministry before he was received into the communion of the Church, and secondly, there should be very satisfactory evidence of repentance, reformation and aptness to teach. But after he should give satisfaction to the Church, Presbytery had no objection that he should use his talents among them in their religious meetings for their instruction, yet in such a way as was consistent with the duties of a private Christian only. In those unofficial labors he engaged, holding prayer meetings, accompanied with exhortation, through the congregation, and drawing back to him the affections of his people. On the 17th of March, 1802, the congregation renewed their petition, being satisfied of his repentance and that he would be as useful as ever in the ministry, if not more so, if restored. Presbytery, after careful enquiry and full communication with the offender absolved him from the sentence of deposition and appointed him to preach in their vacant Churches. This he did both to his own Church and to others. For several years he was reported as a minister without charge, and Catholic Church as vacant. The defection of Mr. McCulloch was followed by a great decline in Catholic congregation just when the interests of religion were advancing rapidly elsewhere. Many withdrew from the communion of the Church, some of whom joined the Covenanters, some the Old Associate, and some the Associate Reformed, and some remained out of the communion of any Church. The Reformed Presbyterians and many of those who regarded themselves as a branch of the Kirk of Scotland, kept up their "Society meetings," taught their children the principles of religion, and observed the Sabbath strictly. Those Presbyterians who were of Irish birth were warned by friends in the old country to beware of the "New Lights." Without discriminating, they included under this term not only those inclined to Socinianism who had come here from Ireland, but the Ameri-

can Presbyterians, and Whitefield, and the advocates of Modern Revivals. Hence they were little affected by the revivals which prevailed in many congregations of the South in 1802, upon which many of the Irish, and the Scotch no less, looked with disapprobation.

Between 1802 and 1805 John Brown, Sr., a soldier of the revolution; John Graham and Samuel Ferguson, were added to the session, and after the death of John Graham, Joseph Simpson was elected in his place. Mr. McCulloch continued to preach at Catholic. In the years 1807 and 1808 he preached one-fourth of his time at ROCKY MOUNT. On the first of the year 1809 he commenced preaching in the neighborhood of Beckhamville, at a newly built church called BETHLEHEM, a branch of Catholic, one-fourth of his time. (Papers of Rev. J. B. Davies, D. C. Stinson, and Rev. Jas. H. Saye.)

HOPEWELL, CHESTER DISTRICT.

“A new Church had arisen in the former bounds of Catholic, of which we were not aware when our first volume was issued. The separation between Hopewell and Catholic took place in 1788. These people had existed as one society for about seventeen years. The two old elders, Thos. McDill and David McQueston, who had been elders in Ireland, assisted at the first communion at Catholic. The division between these Churches was geographical. Draw a line from Hugh McDonald's and Robert Parker's, the plantation now owned by Mrs. Moore, Sam McCallough's plantation, now owned by Wm. Caldwell, David McCallough, now Caldwell's mills, on Bull's Creek; Robert Jamison's and Corder's. West of this line is Hopewell; east, Catholic, down to Catawba River. Those families that seemed to be all connected, divided this line, to wit: Geo. Cherry and wife, brother-in-law to Chestnut, to Moffatt, McDill and Meek. They remained in Catholic. The brother-in-law of David McQueston was a ruling elder in old Richardson Church. At that day people entered the Church most convenient to them. After January, 1801, when Rev. Robert McCulloch was suspended from the ministry, many persons went over to Hopewell Church, to wit: Sam. Macaulay and family, David Macaulay and the Nixon girls, step-daughters, and some others. From Purity, Ed. McDaniel, a ruling elder, and Matthew Elder's family. There were frequent

changes from one Church to the other, even down to the present time.”

PURITY CHURCH, the congregation of which bordered upon that of Catholic, and which was united under the same pastorate, is in the centre of Chester District (or as it is now called county, as was the case formerly), and had its house of worship within two miles of Chesterville. While the Presbytery was in session at Catholic Church in the case of Mr. McCulloch, it is alleged that there were many outside and improper influences introduced on the part of the prosecution. The resentment of the people against the accuser was so great for the manner in which he attempted to bias testimony and suborn witnesses that it was found necessary to apply for a military guard to protect his person. There had manifestly been great imprudence on the part of the accused and a criminal intent. This he admitted, but denied criminality of outward act. He was deeply afflicted at the decision but bowed submissively to it. There was a decided opinion in relation to him. But he won back the affections, confidence and sympathies of the congregation of Catholic, which remained till they were earnest for his restoration, and did not rest till it was accomplished. Purity Church did not unite in the petition, nor were they willing to receive him. It therefore remained vacant with only occasional supplies until 1806. In March, however, 1802, a call was sent up to the First Presbytery of South Carolina for the ministerial labors of Thomas Neely (then a licentiate), by Purity and Catholic Churches conjointly. It was informal, not being duly certified, and probably coming only from a minority of Catholic Church. It was returned to the congregation with explanations. Certain grievances of a portion of this congregation were laid before Presbytery.

“ The petition of a number of persons representing themselves as being a part of Purity congregation, praying redress of certain grievances, was taken under consideration, and after some general observations were made, on motion, it was—

Resolved, That each paragraph be separately considered.

“ The first paragraph was then read as follows: *We believe that the Churches had all the instituted means of grace and salvation before the existence of camp meetings among us, nor can we think that there is any divine warrant for them.*

“From observations dropped from different quarters of the house, it appeared that a diversity of opinion prevailed on this subject. Therefore, upon motion made, the question was put whether we had a divine warrant for camp meetings or not, and carried in the affirmative. The yeas and nays being required to be inserted in the minutes, are as follows :

Yeas—The Rev. Messrs. Alexander, Stephenson, Brown, Walker, Davis, Rosborough and Messrs. McCreary and Crafford, Elders—8.

Nays—The Rev. Messrs. McCulloch, Dunlap, Yongue and S. McCulloch, Elders—4.

“The second paragraph was read as follows : *Ministers of other denominations have been permitted to preach in those assemblies and to associate with our ministers in the exercise of religion without the approbation of our Church or even any terms of religious correspondence, union and communion entered upon by the parties themselves, known to us.*

“Respecting this paragraph we take the liberty to observe that inasmuch as the petitioners have not been sufficiently explicit in pointing out the denominations to which they refer we conceive that we cannot give an explicit answer in this case.

“The third paragraph was read, viz : *Members of the Methodist persuasion have been admitted to the table of the Lord in communion with the Presbyterians. We do conceive that the Methodists are very erroneous in some of the most important articles of the Christian religion, and therefore we consider it highly improper that such a toleration should be granted to that class of people in the Presbyterian Church.*

“Respecting this paragraph we also observe that we cannot think that merely the circumstance of a man's being called a Methodist is a sufficient reason why a person should be excluded from the communion of the church, provided he be otherwise qualified, and as the petitioners have not defined the particular doctrines held, or supposed to be held by the Methodists, which they conceive to be erroneous, we cannot with propriety go into a decision on them.

“The fourth paragraph was read in these words :

“*Another subject, which we take the liberty to represent and state, is, that a regular system of psalmody has been introduced into this congregation contrary to our consent and approbation.*

The truth is, we are not as yet persuaded that it is our duty to sing any other but the Psalms of David in Christian worship. We must claim the privilege of worshipping God agreeably to the dictates of our own consciences, and in the way which was formerly practiced in this congregation.

“On this subject we would observe that, in as much as the late Synod of New York and Philadelphia, and the General Assembly, have already made certain regulations on the subject of Psalmody, we beg leave to refer the petitioners to their printed extracts; at the same time observing that, as the Synod aforesaid, and the General Assembly, do not oppose the use of any particular system of Psalmody, or any contrary to their wish, neither do we.”

“On the 11th of March, 1806, Purity united with Edmonds (a church recently organized some eight miles northwest of Chester C. H.) in a call to Mr. Neely to become their pastor, and he was accordingly ordained and installed over these two churches, on the 17th of October in that year, the Rev. W. C. Davis presiding and delivering the charge, and Rev. J. B. Davies preaching the sermon from 2d Cor., iv. 13. last clause. Mr. Neely was a native of York District, pursued his theological studies with Dr. Joseph Alexander, of Bullock's Creek, and continued in this charge through the remainder of this decade. In the last part of it he labored in the midst of much bodily infirmity. On September 29th, 1809, he excused himself from attending on Presbytery (as also did Rev. Mr. Rosborough) for this reason, and requested that supplies be appointed to his charges until the design of Providence in respect to him may be ascertained.” During the labors of Mr. McCulloch with Purity congregation, the Bench of Elders consisted of Wm. Lewis, Edw. McDaniel, Robert Boyd, James Kennedy, Andrew Morrison, and John Wilson. In 1800 appear the names of John Bell and Hugh Gaston. After the trial of Mr. McCulloch, John Bell and Edward McDaniel withdrew to the Associate Reformed Church at Hopewell, under the charge of Rev. John Hemphill. John Wilson removed to the State of Kentucky. One year previous to the settlement of Mr. Neely, William Bradford, John Harden, and Robert Walker were ordained ruling elders. These three, with James Kennedy and Wm. Lewis, constituted the eldership at this time.

The Rev. John Douglas, who is our authority for much of

what we have here said, in his History of Purity Church, written in 1865 and published in 1870, thus describes the houses of worship: "The first house of worship erected by this congregation, which was many years before Mr. McCulloch's day, was a small loghouse, which stood only a few paces in the rear of the site of the present building. It was made of the roughest materials, not of such cedar trees and fir trees as Hiram gave Solomon. It was neither ceiled with cedar, nor painted with vermilion, nor did it go up without sound of hammer or axe. Each neighbor brought in his own unhewn log, freshly cut from the adjacent forest; thus, nearly in a day, a shelter was provided that would screen the worshipper from the summer's scorching sun and the pelting storms of winter. It was built of round logs, covered with clapboards, fastened down with weight-poles. It was built on a piece of vacant land of about eleven acres in extent." It seems that the architect of "the second temple" had not studied among the ruins of Athens, Corinth or Ephesus. "It was during Mr. McCulloch's ministry at Purity, the second house of worship was built. This stood directly in front of the present church. It was, no doubt, the design of its framers that "the glory of this latter house should be greater than the former." Unlike Solomon's chariot it was not made of the wood of Lebanon, nor were its pillars of silver, nor its coverings of purple, nor was it *always* paved with love. It was a loghouse, though its timber were hewed, had a shingled roof, but like Noah's ark had but one window and not many doors. Accurately to describe its form or dimension by cubit or rules, would require much greater architectural skill than the writer professes to possess, although he still has its ineffaceable picture distinctly daguereotyped in his mind. As for its form there could have been no idolatrous design to violate the second commandment, for "it was not made in the likeness of anything that was made," "neither was it made according to the pattern God gave Moses in the Mount." It was intended more for "the useful than the ornamental." One of the most memorable reminiscences connected with this venerable house of God (especially with the juveniles), was its so-called "seats" or *benches*. They were of split timbers, hastily hewed and not carefully planed, with high, strait-backs, so high from the floor the young could not touch it with their toes, conse-

quently they had no means of shifting position or relieving the tedium so peculiar to them in "this prison of boyhood." Even to those of riper years and more devout feelings, they were so unpliant and so uncomfortable that they must have felt more like being seated on the "stool of repentance" than engaged in the pleasant devotions of the sanctuary. Though unique and rustic in its exterior, this house served its day and was pulled down to give place to one more becoming the service of God. It is very plain the authors of this house of worship did not agree with a celebrated modern Doctor of Divinity, that cushioned seats are truly "means of grace."

EDMONDS CHURCH, mentioned above, says Rev. John B. Davies, was reorganized as a church September 22, 1802, and for two or three years was supplied by Mr. George Reid, a licentiate of the First Presbytery of South Carolina. It is near Sadler's Cross Roads in the northern part of Chester District. It was fully organized by Rev. Robt. B. Walker, and as such reported to Presbytery in 1805. In 1806 they united with Purity under the ministerial labors of Rev. Thomas Neely, who served them through the remainder of this decade.

FISHING CREEK (upper) and RICHARDSON'S (formerly Lower Fishing Creek).—The Rev. John B. Davies became, as we saw, Vol. 1, p. 603, pastor of these churches May 14, 1799, and continued so, far beyond the period of which we now write. In common with many other churches, they shared in the quickening and refreshing influences of the Holy Spirit in 1802, which continued on with happy results for some four years. The following additions were made to the session in successive years: In 1801, Hugh Gaston; in 1804, Josiah Porter, Charles Brown, Wm. Walker, and D. Davis; in 1808, James Steele, James Wallis, and Samuel Lewis. The following is a list of communicants at the beginning of his ministry, in 1799, viz: Rev. J. B. Davies, Pastor; Samuel Neely, David Carr, David Neely, Thos. Neely, and Thos. Latta, Elders; Mrs. Polly Davies, Sarah Neely, Margaret Carr, Agnes Neely, Prudence Neely, Martha Latta, John and Margaret Latta. Eliza Chambers, Widow McClure, Martha Gaston, Hugh McClure, Jane McClure, Mary Porter, David and Jane Davis, Thomas and Agnes Wright, Wm. Anderson, Joseph Walker, Widow Bishop, Widow McColloch, Mary Elliot, Jas. and Jane Armstrong, Charles Brown, Wm. and

Agnes Thorn, John and Martha Walker, Jane Walker, Elizabeth Lemon, Widow Knox, David, Margaret and Sarah Boyd, Christopher and Rose Strait, John Mills, Sarah Gill, Josiah and Rachel Porter. Total—48. Received in 1799. Elizabeth Mills, Elizabeth Neely, Isabel Allen, Sarah McHugh, Thomas Miller, making a total of 53 at the beginning of this century. The total of members at the end of 1800 was 60; at the end of 1801, 68; of 1802, 65; of 1803, 68; of 1804, 77. Down to this time, 80 had been received into the Church on profession, and 24 by certificates. Some had died, many had been dismissed, and the number at the beginning of 1810 was 75.

In RICHARDSON CHURCH there were elected as elders, in 1810, David Patten, Thomas Nesbit, and Abram Walker. This church was part of the charge of Rev. J. B. Davies.

BULLOCK'S CREEK.—At the commencement of this century the Rev. Joseph Alexander was still the pastor of this church. We have anticipated, in our first volume, a few years in this, indicating, as we have done, on page 603, his release from his pastoral charge, which took place by his own request on the 27th of March, 1801. He speaks of the number of communicants being small, and reduced from what it once was, amounting, at that time, to 85; of their diminished interest in public worship, and in the business of the Church; of their perfect inattention to the collection of his stipend, and want of interest in his ministry, as the reasons of his request. It betokens a low state of religion in a community when these things are so. But it is the calamity which often comes upon the aged minister, though he may have worn his life out in the service of the Church. He was honored, as we have before said, with the degree of Doctor of Divinity, in 1807, some two years before his death. He was held in honor by his brethren in the ministry, as the following resolution of the Presbytery shows:

“*Resolved*, That the death of the Rev. Dr. Joseph Alexander, who departed this life on the 30th day of July last, brings to our lively recollection the sense we entertained of his great usefulness in planting many of our churches, and in devoting forty or fifty years of his life to the propagation of the Gospel in these Southern States.” (Minutes, September 29, 1809.)

Dr. Alexander was succeeded, for a season, by William Cummins Davis, who was born December 16, 1760; was graduated at Mt. Zion College, where he was both student and tutor, in 1786; was licensed by the Presbytery of South Carolina in 1787; was ordained as pastor of Nazareth and Milford churches in 1789. He was released from this charge in 1792. He was dismissed to the Presbytery of Concord, October 13th, 1797, and, soon after, was settled as pastor of Olney, N. C. In 1803 he was appointed by a commission of Synod to "act as a stated missionary" to the Catawba Indians until the next stated meeting of Synod, and to superintend the school in that nation. In 1805, by permission of the Presbytery of Concord, he supplied the church of Bullock's Creek. On the 30th of September, 1806, he was received into the First Presbytery of South Carolina, and at the same meeting, a call was presented to him from Bullock's Creek, which he accepted, and a committee was appointed to install him. He was twice appointed commissioner to the General Assembly, and in 1808 he attended the sessions in Philadelphia. He was, also, in 1805, 1806, 1807 and 1808; on the General Assembly's Standing Committee of Missions. He was, therefore, so far, a man held in honor, of a vigorous intellect, of considerable influence among the people, an interesting preacher, given more than most men to metaphysical speculation. This led him into error, which brought him under the notice of ecclesiastical courts, and was followed by dissensions and divisions for many years. Of these our pages will shortly speak. The only recorded statistical report from Bullock's Creek is in 1807, in which it reported 70 communicants and 7 baptisms.

"NAZARETH CHURCH," says the Rev. Robt. H. Reid,

"was organized by Dr. Alexander. He continued to preach as their stated supply until after the Revolutionary War. He was succeeded by the Rev. William C. Davis. The road that leads from this place to Pinckneyville on Broad River, was first opened by this congregation, as a bridge way for Dr. Alexander to travel when he came to preach to them. For the following excellent biographical sketch of Dr. Alexander, which I know will be read with interest, I am indebted to the kindness of Robert Y. Russell, of York District:

"Of the nativity and early training of Dr. Alexander, we are not, at this late day, prepared to speak with certainty. So far as a general impression remains upon the mind of the writer, he entertains the opinion that Dr. Alexander was a native of Pennsylvania. He graduated at Princeton College, New Jersey, in 1760; was licensed to preach the Gos-

pel by the Presbytery of Newcastle in 1767, and in October of that year was dismissed as a licentiate to the Hanover Presbytery, and accepted a call from Sugar Creek, N. C. He was ordained at Buffalo on the 4th of March, 1768, and in May following, was installed pastor of Sugar Creek, N. C., where he for several years performed the duties of his office in the midst of a population deservedly ranked amongst the most intelligent, virtuous and patriotic of the early settlers of the American colonies. In so fair a field, his highly cultivated mind, professional zeal, and ardent patriotism, all found ample scope for successful development. Under the mighty causes then at work to stamp upon the American mind its permanent character, young Alexander felt the vivifying influence, and soon became prominent as a powerful preacher and an earnest remonstrant against the oppressive measures at that day sought to be enforced upon the colonies in America. However painful the task to relinquish a station of service in which he found so much that accorded alike with his tastes and with what he had proposed to himself as the great aim of his life, nevertheless, so urgent were the calls that with distressing frequency fell upon the minister's ear, from hundreds of destitute churches and congregations, all over the Southern country, that our young minister felt it impossible longer to resist the "Macedonian cry," and in obedience to the suggestions of duty, yielded the pleasant and flourishing field of his labors to other hands, and removed with his family to South Carolina. About the year 1776 he settled in Bullock's Creek Congregation, York (then Camden) District, of which he assumed the pastoral charge, and entered promptly upon the duties of his mission. He found himself surrounded with a moral waste stretching in all directions over an immense area, with here and there the cabin of a pious Pennsylvanian or a Scotch-Irish Presbyterian. From these Bethels in the wilderness, the morning and the evening prayer had come up in remembrance before God; and in answer, the dawn of a gospel-day was now rising upon the darkness which had so long enshrouded the Broad River Valley.

Like Paul at Athens, the newly arrived minister felt his spirit stirred within him, as he surveyed the wild and rugged fields he had undertaken to cultivate.

All his resources were taxed to their utmost to meet the exigencies of his people, but implicitly confiding in the pledges of the Master whom he served, and encouraged and sustained by the hearty co-operation of the few pious families whose urgent appeals had brought him amongst them, he diligently persevered in his work, and saw it advance with slow but steady progress. In the tract of country he occupied, the forests abounded with game, and the streams with the finest of fish. Luxuriant grasses clothed the hills, and almost impenetrable cane-breaks darkened the creek and river low-lands. Hence with the exception of the labor required to cultivate a few acres planted in corn and wheat, to bread the family, and a patch planted in tobacco, and another in indigo (the commercial staple of upper Carolina at that day) to procure a few dollars to meet unavoidable expenses, the settlers along the Broad River and its tributaries, composing what was then called Bullock's Creek Congregation, passed their time in what the Mantuan Bard would have termed "inglorious ease." The amusement of fishing and hunting furnished not only a delightful entertainment to the pleasure-loving lords of the forest and their wild growing lads, but at the same time contributed largely to the stock of materials necessary to family subsistence, and were, therefore, looked upon as a commenda-

ble feature in their system of provisional economy. Meanwhile the cultivation of the mind, and the importance of subjecting the moral and religious elements of our nature to the renovating and transporting power of the Gospel, seemed to be matters that few had bestowed a practical thought upon. This state of things rendered it necessary for Mr. Alexander to undergo immense labor in bringing the scattered materials on which he had to operate within the sphere of his ministerial influence. No one who properly estimates the unyielding nature of inveterate habits, fortified by the native hostility of the human heart to the offices of religion, but will at once admit that nothing short of Divine wisdom and power could have directed and crowned his efforts with success. To win this numerous class of the population to virtue and religion, he must first conciliate their attachment to himself, which he accomplished, after a time, by means of regular family visitations. The familiar and friendly intercourse established in this way between himself and his thoughtless parishioners soon won upon their regards, and secured a patient ear to such suggestions as he chose to offer on the subject of religion, as he sat by their firesides, encircled with a listening household.

Ere long, our judicious and zealous pastor had the satisfaction to look down from his pulpit on a Sabbath morning and mark, now one, and then another, and there a third one, of the families upon whom he had bestowed his attentions and his prayers, timidly entering the doors of the church, and, fearful of attracting the notice of the congregation, quietly seating themselves in the nearest vacancy to listen to the preaching of the Gospel. From witnessing the fruits of this apostolic measure, Mr. Alexander was stimulated to ply his energies with an industry so untiring that, in due time, a crowded auditory thronged the house of worship and gave evidence of their appreciation of the gospel at his mouth by a profession of their faith in Christ, and an exhibition of the fruits of that faith in a life of practical holiness.

Thus, under the early ministry of Dr. Alexander, was a church-altar erected on Bullock's Creek; and a flame enkindled upon it which has not ceased to give forth its light through all the changes of well-nigh a century, up to the present hour. So long as he was able to serve the Church as a minister, he was careful to employ a portion of his time in fostering the growth of family-religion by going from house to house throughout his congregations, conversing with heads of families, instructing the youth and children of the household, and uniting with them in prayer for the Divine blessing. He was accustomed at stated periods to conduct catechetical examinations, held on his own appointment in the several quarters of his congregations, at which both old and young were strictly enquired at concerning their knowledge of Divine truth, and their experience and progress in practical religion. Those wisely-directed labors were productive of the very best fruits. The congregations under his care advanced apace in the acquisition of Bible knowledge, the pastor and elders were cheered with frequent and large accessions to the communion of the Church from the youth under their joint care and instruction, and the several churches in charge of the beloved minister became vigorous and flourishing branches of the "True Vine," clothed in beauteous foliage, and laden with the fruits of righteousness.

In addition to the church of Bullock's Creek, Dr. Alexander organized (as we have been informed) Nazareth Church, in Spartanburg District, and Salem Church, in Union District—a section at that day composing a part of Ninety-Six—in each of which his ministry contributed greatly

to advance the cause of religion, and to further the interests of our National Independence.

During the lapse of nearly forty years, embracing the memorable period of the American Revolution, Dr. Alexander continued to serve the churches which his labors had been blessed in planting and rearing up until within the last three or four years of his life, when the infirmities of age forced him to demit his pastoral charge, and to rest forever from his ministerial toils.

We have learned, from the men who grew up under his ministry, that his style of preaching was bold and pungent, leading the understanding captive to the demonstrations of truth, and the applicatory appeals with which he was accustomed to close his sermons, terrible as the storm, scattering in fragments the strongholds in which sin and impenitence seek shelter and repose. Fidelity to the character and to the valuable services of this excellent man demands that a note be made of the influence of his efforts in the cause of his country, as well as in that of the Church and the Gospel.

Of so ardent a type was Dr. Alexander's patriotism, that from the days when the Stamp Act and Boston Port Bills passed the British Parliament until the hour when the smoke cleared away from the last gun fired in defence of our National Independence, the glowing fires of his truly American heart, impatient of control, burned with intensity in his conversation, and with the force of lightning shot from the pulpit, when on suitable occasions he drew the picture of our country's wrongs, and in the names of humanity, liberty and religion, summoned her sons to the rescue. His unflinching and spirited hostility to British tyranny and oppression, and to Tory butchery, arson and plunder, procured for him a prominence that frequently perilled his property, his person, and the regular exercise of his professional functions. But he had, with mature deliberation, transferred his temporal all on board the bark of the Revolution, and resolved to share her fortunes, and with her to sink or swim.

In the dark day of Carolina's prospects, when the British and Tory ascendancy lowered like the clouds of death over her sky, from the seaboard to the mountains, so fierce and threatening was the storm that raged around the partisan preacher, and so deep was his hold upon the affections of his people that the few men and lads of Bullock's Creek not out at the time in the public service, habitually repaired to church on the Sabbath morning with their rifles in their hands, and, stationing themselves around what the next generation called "The old Log Meeting House," guarded the minister and the worshipping congregation while he preached the Gospel to them. On the very spot where these services to God and the country were performed has the writer sat and listened with spell-bound attention to the recital of these stirring scenes, at the lips of some of the venerable actors themselves, as the tears shot down their cheeks, and told with an impressiveness still more forcible than their words, the price it had cost them to place in our hands the charter of Freedom and the unchallenged right to worship the God of our fathers according to the sanctions of the Bible and the dictates of conscience. May Bullock's Creek preserve the legacy unimpaired so long as civil liberty and sound Christianity are allowed one acre on earth they can call their own.

Emerging from the perils of the revolution, South Carolina, from the peculiarly trying position allotted her in the bloody drama, presented a picture calculated to awaken the tenderest sympathies of the human

heart. Her farms and plantations had been burned with fire—her factories, work-shops, academies and school-houses, that had escaped the vandalism of the foe, were left to silence and decay—the sires and sons, the mothers and daughters who had survived the carnage of privations incident upon the war, were reduced to poverty—in a word, the plowshare of devastation had torn through and ruptured all the resources of her former prosperity. But thanks to Heaven over the dreary desolation, the voice of liberty and independence now rung with a restorative power and awakened into life and activity the intellectual, the moral, and the physical energies of all classes, and immediately summoned them to the noble work of repair and improvement. Ever ready to move with the foremost in planning and prosecuting measures promotive of good to mankind at large and to his countrymen in particular, Dr. Alexander, impressed with the duty of lending his aid to the diffusion of learning throughout the State, embarked with other literary men of the country in the business of opening schools and seminaries for the benefit of the children and youth, who from the necessity of the times had been hitherto almost entirely neglected. About the year 1787, he opened a capital school near his own residence, situated a little over a mile southwest of Bullock's Creek Church, and in a few months the infant seminary was thronged with young men from his own and the adjoining Districts. For a number of years he continued to discharge the duties of Preceptor with eminent ability, and had the happiness in after years to see many of his pupils in stations of honor and usefulness as clergymen, physicians, jurists and statesmen. Many Presbyterian ministers, who from the beginning of the present century until the time of their death contributed largely to give strength and extension to that arm of the Church in York and the neighboring Districts, had been not only classical students of his, but were also indebted to him for their early attainments in Theological science. The late venerable Governor Johnson furnishes to the memory of many of us, a specimen of the solid stamp of true South Carolina character and early scholarship with which himself and many others of Dr. Alexander's pupils were permitted during a long life, to adorn society and benefit the State. Governor Johnson entertained while he lived, a high regard for his venerated Preceptor, and spoke with pride of his once flourishing academy standing on a ridge-land in the Bullock's Creek forest.

From an intimate personal acquaintance with a number of the old men of Bullock's Creek congregation, who had grown up from children under the ministry of Dr. Alexander and who were tried and honored officers and soldiers of the Revolution, and members and elders of the church, the writer had an opportunity of forming a tolerably accurate estimate of the mighty results which accrue both to the Church and the State, from the permanent labors of an enlightened and faithful gospel ministry. The religion, the morality, the patriotism and the sound-common sense maxims of the Bible, had been brought to bear, with a steady and formative influence upon the youthful mind in the congregations with whose interest and progress the greater part of Dr. Alexander's life had been identified, and the result was that a generation of men matured under his pastoral instructions, whose worth to their country as soldiers in war and as citizens and Christians in peace, is beyond all our powers of appreciation. What these men had been on the field of battle we could only learn from the pen of the historian; the scars which they carried on their persons, and their own recital of

the scenes of mortal strife through which they had passed; but what they were as men and as citizens *we know*, for we listened to their words and looked upon their lives as they passed with noble and venerable bearing before our eyes. As Christians, they bowed with reverence to the authority of the Holy Scriptures, in all they believed and in the duties they performed. The family altar, the sanctity of the Sabbath and the House of God, were enshrined in their hearts. Their lives were a lucid comment on the wisdom, the purity and the strength of primitive Presbyterianism as an embodiment of the doctrines of Christianity and of the elements of national prosperity and greatness. But they have passed from amongst us, and with the venerated man whose labors and example contributed so much to make them all they were, have gone into the communion of an immaculate and glorious church-fellowship near the throne of God, and are become citizens of an illustrious commonwealth, the grandeur and perpetuity of whose honors and immunities were not won by the valor of the soldier on the battle-fields of earth, but were achieved by the blood of the cross, and are bestowed by the hand of Him who is the Prince of the kings of the earth.

Dr. Alexander closed his eventful life on the 30th of July, 1809, in the 74th year of his age, and was buried in the churchyard at Bullock's Creek. A simple stone taken from the mountain quarry of our District, stands at the head of his grave, inscribed with his name, his age, and the time of his death, and marks the resting place of all that was mortal of this eminently useful and patriotic Divine. L.

York District, July 24th, 1855.

Rev. James Gilliland, Jr., was licensed by the Second Presbytery of South Carolina, April 8th, 1802, and was ordained the pastor of Nazareth and Fairview, on the 7th of April, 1802. (Vol. I, p. 626.) He was a lively speaker, a good scholar and popular in his manners. The church flourished greatly under his pastorate.

BETHESDA CHURCH enjoyed the labors of its beloved and excellent pastor the Rev. Robt. B. Walker. "As to the numerical strength of the church previous to this century we have" says Mr. Harris, "no definite information, but it was probably large from the first. In the beginning of the century we have been informed, the membership was about one hundred."

Since the year 1804, when large additions had been made to the membership, we have reliable data, from which we ascertain that the average annual report of members for fifty years was one hundred and sixty, being the highest in 1818, when it was nearly four hundred, and lowest in 1850, when, in consequence of the years of immense mortality preceding and also the extensive emigration to the West, it was reduced to one hundred and five (105.)

There must evidently then have been frequent and important accretions to the communicants in the church to fill up the breaches made by death and emigration; and this is what might be expected from the character of her ministry, and the church's known fidelity to her children and families, and by the aid of the Divine Spirit. But besides this gradual but constant increase of members, there was at intervals a very large influx into her communion, for Bethesda has enjoyed several seasons of general religious awakening, and as Father Walker used to say, "the people expected one every fifteen years." The first of these occurred in the beginning of this century, and we shall permit the lamented Bishop to describe it :

In 1802, the wonderful work of grace which commenced in Kentucky, extended to this region of country. In the spring, or early in the summer of this year, a "*protracted meeting*" was appointed at Bethesda, at which time the first "*Camp Meeting*," was held at this Church. The neighboring ministers were invited and masses of men assembled in expectation of a revival. They came from the two Carolinas; some as far as thirty and forty miles, to attend this solemn occasion. Revivals of great power had already appeared in some of the surrounding congregations; but a special work of grace appeared *now* in Bethesda. It passed through that vast assembly like some mighty whirlwind. "The people were moved as the trees of the wood are moved by the wind." Subjects were taken from almost every age, class, character and condition. Hundreds retired from that assembly who had felt the mighty power of this work, and very many returned to their homes "rejoicing in hope of the glory of God."

Thus commenced that remarkable work in the congregation, known as the "old revival," and which continued with great power between three and four years. Such masses now crowded the house of God, that in pleasant weather want of room compelled them to retire to the grove. They assembled early on Sabbath morning at the place of worship, not for worldly conversation or amusement, but to transact business for the eternal world. Immediately on their arrival, not waiting on the presence of the pastor, the people commenced prayer, praise, religious conference and conversation with the anxious enquirer. In such exercises, in connection with public worship, was the day measurably spent, and at evening the people retired to their homes with an overwhelming sense of eternal things possessing the soul. Meetings for prayer during the days or nights of the week were appointed in different parts of the congregation and attended by crowds, for they now considered secular pursuits as secondary to the interests of eternity. Such was the all-prevailing solemnity resting on the public mind that fashionable amusements, sports and pastimes which had been so common, disappeared, as darkness does at the approach of dawn, and the chill of winter with the return of spring. The business of life was not neglected; but such was the absorbing interest then felt in the things of the soul that wherever men assembled, were it even to repair or construct the roads, to raise the house, clear the fields, or remove the rubbish, and even to

"husk the corn," (at other times demoralizing) the work of grace then progressing, and the salvation of the soul, were the general topics of conversation. And even when they assembled at the house on such occasions, to take their meals, it was not uncommon to spend a time in social prayer and praise, and religious conference, before resuming their labor.

"Those were happy golden days,
Sweetly spent in prayer and praise."

What number of persons became hopeful subjects of grace during this revival, can be learned in eternity alone. Many from a distance, it is believed, were savingly impressed while attending protracted meetings at Bethesda, who returned to their homes, and whose subsequent history was of course unknown to this Church. Many hopeful subjects of this gracious work united themselves to other branches of the Church, and large additions were made to this Church. It is known to some of you, I am informed, that at the commencement of this gracious work the number of persons in actual communion in this Church, did not amount to eighty, and at the close of the revival it largely exceeded three hundred! And even after the Church supposed the revival to be at an end, its gleanings for years continued to come into the Church. From all I can learn, I am induced to believe that Bethesda alone received more than three hundred members on profession of their faith as the fruits of this one revival.

There were some things connected with this work which were very peculiar in their nature, in relation to which good and judicious men sincerely differed. Of these I am not at this time called to express an opinion. Some who came into the Church afterwards dishonored their profession; but the large mass, as you yourselves are aware, gave evidence of genuine piety. There are still some subjects of that revival living among us, whom we love and revere; but the greater part are "fallen asleep." So that whatever may be said of the alleged irregularities and excesses of those times, certain it is, that this Church and community have reaped lasting benefit from that work of grace. Unbelief and skepticism were confounded, and in many instances compelled to acknowledge that it was the "finger of God." The caviler was silenced; the hardened sinner and even the bold blasphemer were melted and subdued, and changed. Many who once had been leaders in sin, now resembled the man in the Gospel, who, from a wild demoniac, was seen "clothed in his right mind and sitting at the feet of Jesus." The Church made much advancement. For in addition to its large accession of numbers, the people of God were refreshed and invigorated, and took a higher position in the community, and religion acquired an ascendancy over the public mind, which it had not previously held here and which to some extent has continued to this day.

To this the writer of this historical sketch can add that he has a list of names, David Sadler, Ro. Steele, Ro. Love and Frank Ervin, of persons who at the commencement of this religious interest signed a pledge to one another that they would not yield to the influences now developing so extensively among the people, but, as the result proved, all of these were during the meeting, made genuine converts, thus

evincing the power of efficacious grace and God's "making the wrath of man to praise him."

Of the ministers who have arisen from this congregation we mentioned the names (Vol. I., pp. 611, 614) and gave something of the history of the two McElhenny's, James and John, the ministry of one of whom began in the close of the last century, of the other in this. Rev. John McElhenny, D. D., who was licensed by Lexington Presbytery, in 1808, died in 1871, since our first volume was published, and was buried among the lamentations of good men, and yet were their sorrows mingled with alternate joy, that one who had labored so faithfully and so long, and whom the age in which we live has cause to remember, has gone up higher to receive his reward. Bethesda Church reported 150 members in 1805, and 139 in 1810.

EBENEZER is enumerated among the vacant churches at the beginning of this century, unable to support a pastor, and so also in the Assembly's minutes in 1808. It was not over ten miles in a direct line from Bethesda, and was within reach of Rev. Mr. Walker. Mr. Harris says: "For twenty-five years, in connection with Bethesda, he also ministered at Ebenezer Church with the same degree of acceptance and success as here in his pastorate." As Ebenezer does not apply to Presbytery for supplies, it depended probably upon him. Its statistics, as given in different years, enumerate 35, 59, 54, 42 and 43 communicants. Infant baptisms, 7 and 11.

BEERSHEBA, in York, was under the charge of Rev. George G. McWhorter, in connection with Bethel, until September, 1801, when, with the consent of the churches, he resigned his charge and removed to Salem, on Black River. The ruling elders at this time were John Peters, John Chambers, John Venable, and Robert Kennedy. Beersheba Church reported 130 members in communion in 1810. In 1802 both churches petitioned for supplies. They both ask and obtain leave to employ the Rev. Humphrey Hunter, of Concord Presbytery, who supplied the pulpit for one or more years. Beersheba asks leave in September, 1805, to call Rev. Jas. S. Adams, then a member of the Charleston Association. The leave is granted, provided Mr. Adams obtain a dismissal from the Association and join the Presbytery. In September, 1806, they obtain leave to continue Mr. Adams as their stated supply. Leave is again asked and

obtained to the same effect in September, 1807. He seems to have continued as their supply for several years, dividing his time between this church and Olney, across the line in North Carolina. Mr. Adams obtained his dismissal from the Congregational Association in 1809.

UNITY CHURCH, in the Old Indian Reservation, was a part of the charge of the Rev. John Brown in connection with Waxhaw. It became vacant by his removal in 1803. It was supplied by Humphrey Hunter, of North Carolina, in 1805; by Mr. Foster and Geo. Reid in 1807, and by Mr. Walker in 1808. The second regular sessions of the First Presbytery of South Carolina were held at this church from the 29th of September to the 1st of October, 1800, and the sixteenth regular sessions from September 28th to the 30th in 1807.

SHILOH (formerly Calvary), on King's Creek, west of Bethel, on the North Carolina line, sought supplies at the beginning of this century. W. C. Davis preached to it by Presbyterial appointment in 1807 and 1808, but it was chiefly dependent on the services of Rev. Jas. S. Adams, who ministered to it for some years, from time to time.

BETHEL CHURCH (York) was under the pastoral care of Rev. Geo. G. McWhorter, in connection with Beersheba, until the 29th of September, 1801. By permission of the Presbytery it was supplied by the Rev. Humphrey Hunter, from North Carolina, for one or two years. Mr. Walker, Mr. Neely, Mr. Geo. Reid, are appointed as supplies for it in 1807 and 1808. During this vacancy the present church building was erected—the third since the organization of the church. Other ministers sprung from this church in addition to those mentioned. (Vol. 1, pp. 605, 607.) Only one of whom should be mentioned here, viz: Thos. H. Price, whom we have found as minister on James Island, originated in this congregation.

As we pass over the Catawba into Lancaster District, we meet first with that ancient church often called OLD WAXHAW. In the beginning of this century the Rev. John Brown was pastor of this church and of Unity, giving to this last one-fourth part of his time. During his ministry, in May, 1802, occurred a memorable revival of religion, the tradition of which still lingers in the memories of many, and is called "the old revival." The following letters, written by men whose names cannot be mentioned without respect, and who were wit-

nesses of these extraordinary scenes, will convey some faint idea of their character.

Dr. Samuel E. McCorcle was a man of extraordinary theological attainments, and had made acquisitions in science and literature above the majority of his cotemporaries. He participated in these meetings, which were now held in various congregations, in imitation of those in Kentucky. He believed in revivals as extraordinary outpourings of the Holy Spirit, but was strongly prejudiced against considering "the exercises" as a part of the Spirit's work, and was inclined to doubt, because of these, whether the work which had now commenced was of God or not. He held out a long time, the disorders he witnessed giving new strength to his doubts. But at a meeting he was attending at Bell's Mills, in North Carolina, in January, 1802, his own son was among those who were struck down, and he was sent for to come and pray for him. This turned his thoughts in a new direction, and the various extraordinary cases he witnessed at that meeting at length removed the difficulties under which he labored. He attended the meetings at Third Creek and the Cross-Roads, in Iredell and at New Providence, N. C., of which he gives some account, preached the opening sermon at the camp-meeting at Waxhaw, but relies for a description of its progress upon the following

TESTIMONY OF REV. JNO. M'GREADY.

May 28, 1802.

"I have just returned from a general meeting (so called because different congregations and different denominations were invited to join in it) at Waxhaw's, in South Carolina, which commenced on Friday, 21st instant, and closed on the ensuing Tuesday.

"About twenty ministers of different denominations attended, one hundred and twenty wagons, twenty carts, and eight carriages, and by a rough computation, about three thousand five hundred persons, of whom more than one hundred were exercised on the occasion, few of whom received the sensible comfort of religion. I am happy that I attended, because I have returned with answers to two or three objections which were made here against the least degree of divine agency in this work. Those objections originated from facts that had taken place at two common sacramental occasions which I

had just before attended—one in the vicinity, the other at home. At the first of these, the opposers were numerous, wretched, restless and daring. They cursed, and scoffed, and threatened, and fortified themselves with ardent spirits to prevent the stroke or animate for opposition. And yet not one of them was struck down. At the other sacrament a number of females were afflicted, but not one man. These circumstances could not escape observation, united with another, viz: that it is at the close of all our meetings, when the body is debilitated, and the mind impressed with a long series of dreadful sights and sounds, that by far the greater number fall.

“At Waxhaw’s I saw these objections vanish away. About twenty persons fell the first day; the far greater number throughout the whole occasion were men, and few opposers escaped; not less than twelve of the most notorious fell. The second person that I saw struck was a man who had boasted that he would not fall. However, struck he was, fled, fell, was found and brought to a tent, where I saw him, and heard him cry for mercy. Curiosity had compelled another to attend, and the fear of falling had induced him to drink freely, so that it was doubtful when he was struck down, what was the true cause. Time determined. I saw him twelve hours after, and he was trying in ardent language to express his repentance, love, joy, gratitude, resolution and hope. I saw another, soon after he had fallen. His companion was gazing on. A respectable by-stander told me that they were racing horses into the encampment that morning, that they were swearing and talking profanely, that the fallen had boasted that nothing but his bottle should ever bring him down, and that he would not, for the value of the whole camp be degraded by falling for anything else. Another was struck down, and by one of the ministers (who told me) he was urged to pray. This he peremptorily refused. He was urged again, and then declared that he would rather be damned than pray. Such a comment on the enmity and pride of the human heart I never heard before. After lying all night on the ground, he crept away the next morning, and I heard no more of him.

“A remarkable occurrence took place on my return, not far from the encampment. A young man was exercised in a thick wood; he was found, and then called for his relatives

and neighbors, to whom he gave a very ardent exhortation. His exercises were joyful, as they respected himself, but became painful when his thoughts turned on his thoughtless or opposing relatives and neighbors. But the most singular circumstance was his own solemn declaration that he had experienced this painful work in that very wood long before he had ever seen it in others; and, therefore, he cried out with unusual animation, 'O, my friends, this work is the work of God, and not sympathy, as some of you suppose.'"

DR. FURMAN'S LETTER.

The following letter from Rev. Dr. Furman, of Charleston, to Dr. Rippon, of London, is a description of the same meeting by a distinguished and well-known minister of the Baptist Church, who was present at and a participant in its religious exercises:

CHARLESTON, August 11, 1802.

"Rev. and Dear Sir:

"Having promised you some information respecting the extraordinary meeting at the Waxhaws, to which I purposed going at the time I wrote, in May, and having accordingly attended it, I now sit down to perform my promise.

It was appointed by the Presbyterian clergy in that part of the country, but clergymen of other denominations were invited to it, and it was proposed to be conducted on the same principles and plan with those held in Kentucky. The place of meeting is about one hundred and seventy miles from Charleston, in the midst of a large settlement of Presbyterians, but not far distant from some congregations of Baptists and Methodists. This Presbyterian congregation is one of the first which were formed in the upper part of this State, has for its pastor a Mr. Brown, who is a respectable character and is furnished with a commodious place of worship. But as the place of worship would not be in any wise equal to the numbers expected, a place was chosen in the forest for an encampment. The numbers which assembled from various parts of the country formed a very large congregation, the amount of which has been variously estimated; to me there appeared to be three thousand or perhaps four thousand per-

sons, but some supposed there were seven thousand or eight thousand. My information respecting the number of ministers who attended, was probably not correct, but from what I observed and collected from others, there were eleven Presbyterians, four Baptists and three Methodists. The encampment was laid out in an oblong form, extending from the top of a hill down the south side of it, toward a stream of water which ran at the bottom in an eastern direction, including a vacant space of about three hundred yards in length and one hundred and fifty in breadth. Lines of tents were erected on every side of this space, and between them, and behind, were the waggons and riding carriages placed, the space itself being reserved for the assembling of the congregation, or congregations rather, to attend public worship. Two stands were fixed on for this purpose; at the one a stage was erected under some lofty trees, which afforded an ample shade; at the other, which was not so well provided for with shade, a waggon was placed for the rostrum.

“The public service began on Friday afternoon, the 21st of May, with a sermon by the Rev. Dr. McCorcle, of the Presbyterian Church, after which the congregation was dismissed, but at the same time the hearers were informed that they would be visited at their tents and exhorted by the ministers, during the course of the evening. To this information an exhortation was added, that they would improve the time in religious conversation, earnest prayer and singing the praise of God. This mode of improving the time both by the ministers and a large proportion of the hearers was strictly adhered to; not only were exhortations given, but many sermons were also preached along the lines in the evening, and the exercises continued by the ministers in general till midnight, and by the Methodist ministers among their adherents nearly or quite all the night.

On Saturday morning the ministers assembled after an early breakfast and appointed a committee to arrange the services for that day and the two following. The committee consisted wholly of Presbyterian Ministers. They soon performed the work of their appointment and assigned the several ministers present their respective parts of service. By this arrangement the public services were appointed at each stand for that day; three for the Sabbath, together with the administration of the communion, at a place a little distant

from the encampment, and two at each stand again for Monday. The intervals and evenings in particular to be improved in the same manner as on the former day. Necessary business calling me away on Sunday evening, I did not see the conclusion of the meeting. This, however, I can say, it was conducted with much solemnity while I was at it, and the engagedness of the people appeared to be great. Many seemed to be seriously concerned for the salvation of their souls, and the preaching and exhortation of the ministers in general were well calculated to inspire right sentiments and make right impressions.

In the intervals of public worship the voice of praise was heard among the tents in every direction, and frequently that of prayer by private Christians. The communion service was performed with much apparent devotion while I attended, which was at the serving of the first table. The Presbyterians and the Methodists sat down together, but the Baptists, on the principle which has generally governed them on this subject, abstained.

Several persons suffered, at this meeting, those bodily affections which have been before experienced in Kentucky, North Carolina, and at other places where the extraordinary revivals in religion within this year or two have taken place. Some of them fell instantaneously, as though struck with lightning, and continued insensible for a length of time; others were more mildly affected, and soon recovered their bodily strength, with a proper command of their mental powers. Deep conviction for sin, and apprehension of the wrath of God was professed by the chief of them at first, and several of them afterwards appeared to have a joyful sense of pardoning mercy through a Redeemer. Others continued under a sense of condemnation after those extraordinary bodily affections ceased, and some from the first appeared to be more affected with the greatness and goodness of God, and with the love of Christ than with apprehensions of Divine wrath. In a few cases there were indications, as I conceived, of enthusiasm and even affectation, but in others a strong evidence of supernatural power and gracious influence. Several received the impression in their tents, others in a still more retired situation, quite withdrawn from company, some who had been to that moment in opposition to what was thus going on under the character of the work of God, and others

who had been till then careless. The number of persons thus affected while I was present was not great in proportion to the multitude attending. I have, indeed, been informed several more were affected the evening after I came away and the next day, but in all, they could not be equal to the proportional numbers which were thus affected at some other meetings, especially in Kentucky. Several, indeed a very considerable number, had gone seventy or eighty miles from the lower part of this State to attend this meeting. Of these, a pretty large proportion came under the above described impressions, and since their return to their homes an extraordinary revival has taken place in the congregation to which they belong. It has spread also across the upper parts of this State, in a western direction. There are some favorable appearances in several of the Baptist churches, but my accounts of them are not particular enough to be transmitted. Taking it for granted that you have seen the publication entitled "Surprising Accounts," by Woodward, of Philadelphia, containing the accounts of revivals in Kentucky, Tennessee and North Carolina, I therefore say nothing of them; but only that the work in North Carolina increases greatly; opposition however is made by many, and I am informed that the congregation of which I have been writing so much (that at the Waxhaws) is likely to be divided on account of it, and that Mr. Brown has been shut out of the place of worship since the meeting was held there, by some, I suppose, a majority, of his elders and adherents. A particular reason of the offense taken by them, as I have understood, was the practice of communing with the Methodists. Having mentioned this denomination frequently, I think it proper to say that it is that class of Methodists who are followers of Mr. Wesley, which is intended; few of the followers of Mr. Whitfield are to be found in the United States, not at least as congregations. These general meetings have a great tendency to excite the attention and engage it to religion. Were there no other argument in their favor, this alone would carry great weight with a reflecting mind, but there are many more which may be urged. At the same time it must be conceded that there are some incidental evils which attend them and give pain to one who feels a just regard for religion. Men of an enthusiastic disposition have a favorable opportunity at them of diffusing their spirit, and they do not fail to improve the opportu-

nity for this purpose, and the too free intercourse between the sexes in such an encampment is unfavorable. However, I hope the direct good obtained from these meetings will much more than counterbalance the incidental evil.

"I am reverend and dear sir, your friend and servant in the Gospel,

RICHARD FURMAN."*

The revivals of this period were attended with bodily agitations and nervous excitement far more perhaps than at any other. But in the Carolinas the bodily exercises never proceeded to such extravagant and even frightful extreme as in the West, and especially in Kentucky. There was exhibited as Dr. Davidson in his excellent history of the Presbyterian Church in Kentucky has described them, the falling exercise, the jerkings, the rolling, the running, the dancing, the barking exercise, to which he adds visions and trances. In the falling exercise some fell suddenly as if struck by an invisible power, while others were seized with a universal tremor before they fell. Many uttered loud shrieks in their prostrate state, or cries of "glory!" Some were more or less convulsed after they fell, drumming with their heels, or with their bodies bouncing on the floor, and sometimes there was a prancing over the benches, possibly from an attempt to resist the impulse before they actually fell. They would remain in this state from fifteen minutes to two or three hours. And the numbers so affected would be counted by hundreds, and was computed in one instance by thousands. This falling under deep religious impression had occurred before, as under Whitefield. (See vol. I of this work, p. 239, the case of Mr. Bull.) So in the days of Edwards and the Tennents. *The jerks* first occurred at a sacrament in East Tennessee, and were quickly propagated. In the least violent cases it was a jerking of the forearm from the elbow downwards—quick, sudden, apparently uncontrollable. It sometimes extended to other members, the head would be thrown violently backward and forward, or from side to side, or from right to left, with extreme velocity so that scarcely a feature could be discovered. In the rolling exercise the head and heels would be drawn together, and the person would roll

*Benedict's History of the Baptists, vol. II., p. 167, Boston Edition, of 1813.

like a wheel, or turn over and over sideways like a log. In the running exercise the person would run with amazing swiftness, leaping over obstacles with wondrous agility, prancing over benches for some time and perhaps falling at last in a swoon. Again some would leap and jump without any measured step, or dance with a gentle and not ungraceful motion to a lively tune. To all human appearance these acts were involuntary and there are many examples adduced to show that they were not under the control of the will, as even ungodly men were struck down and yet were not converted, or when persons resolved that they would resist their impulses, but were unable. Instances are on record where persons were so seized when they were entirely alone, when they were at their own homes, and stayed away from those places of public concourse that they might avoid those singular affections and the exposure they would occasion.

There was also in some of those meetings great confusion. The multitude was so great that different preachers addressed them from different stands, and then in those seasons of excitement they would break into groups, the voice of the preacher disregarded, each knot of people conducting their worship, each as seemed to them good. On some occasions the female part of the worshippers laid aside that delicacy, reserve and self-respect that belonged to them and in the warmth of affection on either side intercourse between the sexes was without that decorum which the usages of society and nature itself imposes. These things were magnified by opposers and rules of conduct were at length framed by the church-leaders and their assistants for the abatement of these evils.

If our space would allow us we might bring forward individual cases to substantiate what we have mentioned thus generally. But we must refer the curious reader to the compilation Dr. Davidson has made from various sources. There is enough that is strange without reverting to the testimony of the eccentric Lorenzo Dow, who says, "I have passed a meeting-house where I observed the undergrowth had been cut for a camp meeting, and from fifty to a hundred saplings had been left breast high, on purpose for the people, who were jerked to hold on by. I observed where they had held on, they had kicked up the earth as a horse stamping flies. It may well be suspected that Lorenzo Dow was

imposed upon, and that the saplings were left as hitching posts for horses.

The question is left us as to whether these phenomena were natural or supernatural, and if the latter, whether they were from a divine source, or the work of "him who lieth in wait to deceive."

After a review of all that, Dr. George Baxter, of Virginia, who, when entering the ministry, spent a month in Kentucky in attendance upon these meetings, says of them, (the *London Christian Observer* says): "It is a well-known fact, that, in general, these strange emotions are not so involuntary as they appear to be; for it has been usually found to be very easy for the preachers to repress them whenever they are inclined to do so." "Let us request any one to weigh well this question, whether he can ascribe to God, the God of order and wisdom, such wild and disorderly effects as have been described? May they not even be the devices of that enemy, who is emphatically called in scripture 'the deceiver' of the world, who would thus delude men into a false estimate of their spiritual state, and also bring into disrepute the common, but far more valuable, effects produced by the zealous and faithful preaching of the gospel?" (Vol. 1, p. 672.) "By their fruits ye shall know them." Dr. Baxter testifies, that "the characters of Kentucky travelers were entirely changed; that such men became as remarkable for sobriety as they had been for dissoluteness. I found Kentucky, to appearance, the most moral place I had ever seen. A religious awe seemed to pervade the country; and some deistical characters had confessed that, from whatever cause the revival might proceed, it made the people better." The great number of sound conversions, the fruits of which were abiding, is a testimony that the real agency was not from beneath.

Were these strange bodily affections, then, the special and direct effects of the Spirit of God? This question must be answered in the negative. "God is not the author of confusion, but of peace, as in all the churches of the saints." Even in the day of miracle the Corinthian Church is guarded against such scenes of confusion. Even then "the spirits of the prophets were subject to the prophets," and the direction was "Let all things be done decently and in order."

We are to look, therefore, to the influence of natural causes, working through that mysterious connection of the body with

the mind. Any powerful impression made upon the mind acts through it upon the body. Fear often paralyzes all our corporal energies, and an imagined calamity often produces as great agitation as one that has really occurred. Religious emotions, the sense of guilt, the dread of its punishment, the love of God, the power of faith, the vision of a world to come, may act powerfully upon the corporal frame. Edwards speaks of a young lady of remarkable personal beauty, of refined tastes, of wonderful sweetness, calmness and universal benevolence of mind, whose views of spiritual objects were often the most delightful and overpowering, nature often sinking under the weight of divine discoveries; the strength of the body being taken away, so as to deprive her of all ability to stand or speak; sometimes the hands clenched and the flesh cold, but the senses still remaining." This young lady, Sarah Pierrepont, became his own wife, and the knowledge of her experience under the impressions of true religion, made him more tolerant than he might otherwise have been to these bodily affections in seasons of revival. If there is now added to this the power of sympathy, and the tendency to imitation, the whole of these phenomena is accounted for from natural causes. Epilepsy is itself "catching." The children in a poor-house at Harlem were seized with fits from seeing one of their number attacked; nor could any stop be put to this epidemic malady until Dr. Boerhave, with great sagacity, forbade the administering of medicine, and sought to produce an impression upon the mind. He introduced into the hall where the children were assembled, several portable furnaces, ordered that certain crooked irons should be heated and applied to the arm of the first individual that was taken. The convulsions at once ceased. There was a family of six children in Chelmsford, Mass., one of whom was afflicted with St. Vitus' dance; the rest imitated his gestures for sport, until they participated in his disease. The father prepared a block and axe, and threatened to decapitate the first who exhibited these affections except the original sufferer, and the rest were affected no more. So the Romans, when in the excitement of the Comitia, their public meetings for elections, one was seized with epilepsy, adjourned the Comitia, lest others should be seized, as experience showed they would be, by the same disorder, the *Morbus Comitialis*. So, in these meetings, these epidemic convulsions were propagated by sympathy.

The conclusion to which Dr. Alexander, of Princeton, in his letter to the *Watchman and Observer*, was brought, is thus expressed :

PRINCETON, N. J. September 5, 1846.

MR. EDITOR : The letter of the Rev. Dr. Baxter, giving an account of the great revival in Kentucky, in the year 1800 and 1801, recently published by you, was written before the results could be accurately known. Dr. Baxter himself changed his views respecting some appearances, of which he expresses a favorable opinion, in this letter. And many facts which occurred at the close of the revival were of such a nature that judicious men were fully persuaded that there was much that was wrong in the manner of conducting the work, and that an erratic and enthusiastic spirit prevailed to a lamentable extent. It is not doubted, however, that the Spirit of God was really poured out, and that many sincere converts were made, especially in the commencement of the revival, but too much indulgence was given to a heated imagination, and too much stress was laid on the bodily affections, which *accompanied the work*, as though these were supernatural phenomena, intended to arouse the attention of a careless world. Even Dr. Baxter, in the narrative which he gives in this letter, seems to favor this opinion, and it is well known that many pious people in Virginia entertained similar sentiments.

Thus, what was really a bodily infirmity, was considered to be a supernatural means of awakening and convincing infidels and other irreligious persons. And the more these bodily affections were encouraged, the more they increased, until at length they assumed the appearance of a formidable nervous disease, which was manifestly contagious; as might be proved by many well attested facts.

Some of the disastrous results of this religious excitement were :

1st. A spirit of error, which led many, among whom were some Presbyterian ministers, who had before maintained a good character, far astray.

2d. A spirit of schism, a considerable number of the subjects and friends of the revival separated from the Presbyterian Church, and formed a new body, which preached and published a very loose and erroneous system of theology ;

and though a part of these schismatics, when the excitement had subsided, returned again to the bosom of the Church, others continued to depart further from the orthodox system, in which they had been educated, and which they had long professed and preached. Among these was the Rev. Mr. Stone, who became the leader of an Arian sect, which continues unto this day.

3d. A spirit of wild enthusiasm was enkindled, under the influence of which, at least three pastors of Presbyterian churches in Kentucky, and some in Ohio, went off and joined the Shakers. Husbands and wives who had lived happily together were separated, and their children given up to be educated in this most enthusiastic society. I forbear to mention names for the sake of the friends of these deluded men and women. And the truth is—and it should not be concealed—that the general result of this great excitement was an almost total desolation of the Presbyterian Churches in Kentucky and part of Tennessee. For the religious body commonly denominated “Cumberlands,” arose out of this revival. The awakening commenced in the south part of Kentucky, and extended into the bordering counties of Tennessee. The Cumberland Presbytery, situated in that region, in utter disregard of the rules of the Presbyterian Church, which they had solemnly adopted at their ordination, went on to license a number of men, and to ordain some who had no pretensions to a liberal education; and they no longer required candidates for the ministry to subscribe the Presbyterian Confession, but openly rejected some of the cardinal doctrines of Calvinism. The Synod of Kentucky sent a large “Commission” to deal with the Presbytery, who insisted on examining the persons who had been licensed and ordained contrary to order; and when the Cumberland Presbytery refused to submit their newly licensed candidates to the examination of the Commission, they were suspended by this body. Thence arose a new body of Presbyterians, professing, for the most part, Arminian doctrines. Still, however, adhering (though inconsistently) to the doctrine of the Saint’s Perseverance, and to the Presbyterian Principles of Church Government.

A few years since, when *new measures* were coming much into vogue, Dr. Baxter’s letter was published, I think, in the New York *Evangelist*, to support those measures. Dr. Bax-

ter, on being informed of it, promised the writer that he would publish an explanation; which, however, he did not live to perform.

A. A.

“Among human beings,” says a medical writer, “there exists such a power of sympathetic consent that a multitude may be apparently possessed by the same spirit; the organism of each instantaneously taking on the same action simply from the general attention being directed to the same objects. If we would learn the full extent of sympathy, we must study the records of the Dancing Mania, or see the Barkers, the Shakers, the Jumpers, the Dervises, and other Convulsionaires at their devotions. There are many facts which tend to convince us that a large company may be put into such relation to each other, under similar circumstances, as that the very same idea shall present itself to all at the same moment.” The use of the body in relation to the mind.” By George Moore, M.D., Member of the Royal College of Physicians, etc., etc., p. 66

Let us separate then this revival itself, as a religious work upon the soul, from these corporeal phenomena, to which the religious element does not attach. As a revival it was a great and glorious work, but marred sadly, in more parts of the country than one, by its unnecessary accompaniments. The General Assembly in its pastoral letter of 1804 noticed these in language of disapprobation.*

In May, 1802, during the Great Revival, Mr. Brown introduced Dr. Watts Psalms and Hymns. This was deemed a sacrilege by that portion of the congregation whose ears were accustomed only to Rouse's Version. Nor did they approve of the proceedings in the revival. Dr. Brown, leaving the next year, and the Associate and Associate Reformed ministers finding willing ears, a rent was occasioned in the congregation which never has been healed. The elders that drew off were Robert Montgomery, Robert Dunlap, John Harris; and the elders that remained were Alexander Carnes, Moses Stephenson, and Nathan Barr. The dissentients claimed the Black Jack church, and had supplies until Mr. Kitchen was called as their pastor. There are two large

*Davidson's Hist. of Pres. Ch. Ky., Chap. V, vii. Princeton Rev. Vol. VI. Dr. Baxter's Fetters, Watchman and Observer, Sept. 5, 1846. Tracy's Great Awakening, Chap. XIII.

and flourishing churches now in that quarter, viz: Tirza and Shiloh, under the pastoral charge of the Rev. D. P. Robinson.

In the beginning of this century, the Presbytery of South Carolina was divided into two Presbyteries, the First Presbytery and the Second Presbytery of South Carolina, John Brown being at that time the pastor of Waxhaw and Unity churches. In 1803 he was released from the pastoral care of the Waxhaw congregation, by the First Presbytery, at his own request. His subsequent history is well known. He had charge of a High School at Wadesboro', N. C., for several years, and a flourishing academy at Salisbury. He became Professor of Logic and Moral Philosophy in South Carolina College in 1809; President of the University of Georgia in 1811, in which year the degree of Doctor of Divinity was conferred on him by the College of New Jersey. He died at Gainesville, Ga., in his 80th year, December 11th, 1842; a man of great simplicity, modesty, and purity; affectionate, discriminating in his conceptions, and wonderfully fluent as a speaker; indifferent to the world, and generous beyond his means, which were never ample; a good man, and full of the Holy Ghost.

After the removal of Mr. Brown, this church remained without a pastor for a period of ten years. A few years after his departure, the house of worship was burned down by accident, and the congregation erected "a stand" opposite the spot where the house of Mr. John Foster now is, the water being better there than at the site of the old church, and the services were held there for many years. Among their occasional supplies, the names of Dr. James Hall and Dr. Barr are recollected. At this spot they commenced the building of a new church. The old members were not satisfied, however, to leave the graves of their fathers; and it was finally agreed to go back to their original site. On the 23d of December, 1807, therefore, the congregation purchased an additional piece of land from Robt. Thompson, and taking down the frame that had been erected, built the present church edifice where it now stands. During this period of vacancy, they received occasional supplies by appointment of the First Presbytery of South Carolina, among which were the names of John B. Davies Wm. G. Rosborough, Robt. B. Walker, and George Reid, J. B. Davies' name occurring most fre-

quently. During this period, too, Mr. F. Porter, the father of four ministers of that name who have been successively educated at the Columbia Seminary, taught the grammar school in the bounds of the congregation, and as a licensed preacher, was able materially to assist them in maintaining divine worship. • The elders of the church about this time were Robert Montgomery, John Cousar, William Dunlap, John Scott, Nathan Barr, George Dunlap, Robert Davis, and Dr. Samuel Dunlap. [J. H. Saye.]

Of the BETHANY in Lancaster District, received March 20th, 1798, and of FISHDAM, mentioned as another "vacancy," we read no more in the Presbyterian Minutes of these ten years, though reported to the Assembly, as are Witherspoon and Calvary in 1802. But LITTLE BETHEL CHURCH in Lancaster applied September 28th, 1801, to be taken under Presbyterian care and to receive supplies, and a petition was presented by William Wherry in behalf of a people in the neighborhood of Benjamin Dunlap, in the Indian Land, praying for supplies from the Rev. Mr. Neely, which was granted them. [Minutes of First Presbytery met at Ebenezer October 3d, 1808.]

Of JOHN'S ISLAND AND WADMALAW, and its call for the pastoral services of Rev. James McElhenny, of his ordination and his dismissal from that church we have already spoken. [Vol. I, p. 573; vol. II, p. —.]

GRANBY—This was a preaching station of Rev. Daniel E. Dunlap for a season. [Vol. I, p. 595, 596.] It is stated in this passage that a call was presented by the people of Granby to the Presbytery of South Carolina in October, 1799, just before the dissolution of that body, for the pastoral services of George Reid, then a licentiate. It seems that they had not yet been fully organized as a church, and as Granby was in a state of decadence, its prospects less flattering on account of the establishment of the seat of government at Columbia, and the gradual removal thither of the population, the people had paid no attention to the advice of Presbytery touching the steps they ought to have taken to secure the object of their call, which had been accepted by Mr. Reid some eighteen months before: He was, therefore, released by the Second Presbytery from his implied obligation and was dismissed at his own request as a licentiate in good standing, to join the First Presbytery.

MOUNT BETHEL ACADEMY, in Newberry District, was one of the earlier classical schools in the upper part of the State. It was founded by the Methodists, by the influence mainly of Rev. Mr. Dougherty; Elisha Hammond, the father of Governor Hammond, and Josiah P. Smith, being its principal teachers. "It gave to the country," says Judge O'Neal. (Annals of Newberry, p. 62) such men as Judge Crenshaw, his brothers, Dr. Crenshaw and Walter Crenshaw, Chancellor Harper, John Caldwell, Esq., Dr. George W. Glen, John R. Golding, Governor Richard J. Manning, John G. Brown, Dr. Thomas Smith, of Society Hill, N. R. Eaves, of Chester, and Thomas W. Glover, of Orangeburg. It furnished the first students and graduates of the South Carolina College." (See also Ramsay, vol. II., p. 205, Duffie's Edition.) This school was in the neighborhood of Indian Creek and Gilder's Creek, affluents of the Enoree, where there had always been a considerable Presbyterian population since the first settlement. It was, perhaps, partly to accommodate those people or to win their influence that Josiah P. Smith from Bethel Academy applied to the Second Presbytery on the 8th of August, 1806, for supplies for that place. The application was granted; and we find that Rev. John B. Kennedy, Hugh Dickson and James Gilliland, were appointed to preach there, but whether this arrangement was at all permanent we are not able to say. The presumption is that it was not.

The Church of INDIAN CREEK was still the scene of Robt. McClintock's labors. The church does not appear on the minutes of the Second Presbytery. Nor was Mr. McClintock a member of that body. If connected with any Presbytery it was with the Old Presbytery of Charleston. We have already said that his baptismal register contains the names of 2,080 persons baptised by him. One hundred and fifty-nine of these were of persons baptised between the 1st of Jan. 1800, and June 5, 1803. The name of the parents are given and a large share of these were persons living in this portion of Newberry district. He died after a life of active service, soon after this date. The last baptism but two which he administered, were those of John and Robert, his own children, baptised on the 23rd of April, 1803. (See Vol. I. p. 617.) We are not able to trace this church further in this decade, nor to indicate on whom it depended. Morrison and McCosh frequently exchanged pulpits with Mr. Clintock during his lifetime; one, at least, of

whom survived him, and the names of several others, as Warnoch, Scott, Thomson, Meneely, Martin and Lindsay, we have met with, whose locations and employments we have never ascertained. It is just as probable as otherwise that this flock here and elsewhere were absorbed by other congregations.

GRASSY SPRING, in the neighborhood, where Maybinton now is, was under the charge of the Rev. William Williamson until 1802, who had preached to it one-fourth of his time, but now withdrew from it as its pastor. From this time, frequent supplies were afforded it by Rev. Messrs. Wm. Williamson, Montgomery, and Rev. John B. Kennedy, and now especially the latter, until August 8, 1806, when Daniel Gray* was ordained and became its pastor, Mr. Davis by request of Presbytery preaching the ordination sermon from 2 Tim. iv. 6, in place of Mr. Dickson, who was indisposed, the charge to the pastor and exhortation to the people being delivered by the Rev. Moses Waddel. This ordination took place at Union Church during the 14th regular sessions of the Second Presbytery of South Carolina, in pursuance of a united call presented to Presbytery, Sept. 28, 1805, from the Churches of Fairforest for one-half, of Union for one-fourth, and of Grassy Spring for one fourth of the ministerial laborers of Daniel Gray, and the pastoral relation thus constituted, continued through the remainder of this decade.

LITTLE RIVER.—A portion of this congregation resided in Newberry District and a part in Laurens. The Rev. John B. Kennedy was then pastor, dividing his labors between this Church and that of Duncan's Creek. The elders from the time of Mr. Kennedy's settlement were Col. John Simpson, James Caldwell, Samuel Henderson and James Burnsides. Later, but still during his ministry, Washington Williams, Maj. John Griffin, Maj. John Black, Dr. A. T. Golding, John Burnside and Samuel Caldwell held this office.

DUNCAN'S CREEK in the eastern corner of Laurens, was united with Little River in the same pastorate, sharing equally with it the ministerial labors of Mr. Kennedy. This congregation and those in Newberry were of the same Presbyterian stock. Of several of those in Newberry, Judge O'Neal in his An-

* "He was probably educated by Dr. Dook, of East Tennessee." Letter of his nephew, D. L. Gray, to Rev. J. H. Saye. Feb. 28, 1850.

nals of Newberry District speaks. The father of the Hon. Ket Boyce, the distinguished millionaire of our own day, he characterizes as "an industrious, thriving Presbyterian Irishman." "Col. David Glenn and his wife was among the last of the emigrants that were permitted to leave Ireland before the American Revolution. They landed in Savannah, Ga., and thence came to South Carolina and settled on Enoree, at a place once known as Glenn's Mills, now Braselman's." He first served in the mounted troops as a private, and was with Sumter at Wemyss' defeat at Trighdam, and Tarleton's at Blackstock's in 1780. He was adjutant and commissary under Col's. Giles and Lindsay. Col. Glenn accompanied Morgan at the battle of the Cowpens, and was at the seige of Ninety Six, and the battle of Eutaw. His life was sought by the "Bloody Cunningham," and his party, who surrounded his house and put to death Mr. Chesky, who was asleep in the upper part of the house, while he escaped by a violent effort out of their hands, undressed as he was. They came upon him at his mill, but a friend of whom they inquired the way, divested them by a roundabout road, threw a bag of corn on his own horse to conceal his purpose, rode quickly to the mill and gave the Colonel timely warning, who plunged into the CANE BRAKE on the Enoree and escaped. He was Representative of Newberry in the first Legislature of South Carolina after the Revolutionary war, and was the father of Dr. George W. Glenn, elder of the Aveleigh Church. There were John, William, and James Caldwell and their sisters Mrs. Richie, Mrs. Patrick Calhoun, (the mother of John C. Calhoun,) Mrs. Moore, Mrs. Gillham, Mrs. East, and Mrs. Dr. Martia. This family were sharers in the hardships of the Revolutionary struggle. John Caldwell was a member of the first provincial Congress of South Carolina which met at Charleston, Jan. 11, 1775. He was appointed a captain and raised a company in which William Cunningham, (afterward the Bloody Bill,) but then a highly influential young man, and other respectable young men of Saluda, Little River, and Mudlick Creek, were members. They were concerned in the capture of Fort Charlotte on the Savannah, and were ordered to Charleston in the Spring of '75. Whatever was the cause of grievance, of which there are several different versions. Cunningham returned after the fall of Charleston at the head of a band of bloody scouts, to wreak his vengeance upon his

former neighbors. In November, 1781, at Easley's shop he or his party killed Oliver Towles and two others. Mrs. Gillam (Elizabeth Caldwell,) *alone* visited the shop soon after they left and found the three lifeless bodies, one of them regularly laid out, as in mockery on the vice bench. She saw the party before they reached the house of Maj. John Caldwell, Cunningham's former commander. The party halted at the gate and hailed, Caldwell walked out, and, according to one account, Cunningham drew a pistol and shot him; according to another, two of his men who were in the advance performed the deed, and when Cunningham arrived he *affected* to deplore the bloody act. Yet in the next instant, his house, by his orders, was in flames, and his widow left with no other covering but the heavens, seated by the side of her murdered husband. Mrs. Gillam was the first of the family at the smoking ruins, her brother on his face in the yard. In the year '81 or '82, (probably the latter,) a lad, James Creswell, afterward Col. Creswell, remarkable for his active hostility to the Tories, was at Mrs. Caldwell's, (Mrs. Gillam's mother.) A negro gave the alarm. In an instant the old lady directed her daughter Betsey, (Mrs. Gillam) to hide herself, and Creswell to dress himself in clothes of her daughter which she furnished. As the Tories approached her house, she ordered her own horse and that of her daughter Betsey to be saddled, as she was compelled to visit Mrs. Neely. Sambo had the horses at the door. The old lady called Betsey, "Come along," said she, "I am in a hurry." Out walked Creswell in Betsey's *toggery*, her bonnet slouched over his face covered his features; he and the old lady mounted in the presence of the Tories, and away they went to visit Mrs. Neely, while the Tories set about searching for Jemmy Creswell. They found the true Betsey, became aware that Creswell had escaped, and soothed themselves by sweeping pretty much all of Mrs. Caldwell's household goods. One of them declared that he thought Betsey took mighty long steps, as she went to her horse. "Gen. James Gilham" now, in 1871, and elder in the Rock Church, Abbeville, is the son of this Mrs. Gillam, and of her he has most justly remarked, that "she and all the other members of the Caldwell family were Presbyterians, and hence she was strict in the instruction of her children." She was baptized in infancy by the Rev. Patrick Henry, uncle of Virginia's celebrated orator. She was long a member of Lit-

tle River Church, near Belfast, Laurens, but when Aveleigh Church near Newberry was organized, she became a member of it.

John Boyce, the father of Ker Boyce, was of the Scotch-Irish stock. Alexander, his brother, was a captain, and fell at the siege of Savannah, at the head of his company. John Boyce was in the battles of Blackstock's, King's Mountain, Cowpens and Eutaw. On his return to his family, after one of these battles, he had scarcely saluted his wife and children when he was startled by the sound of approaching horses. He sprang to the cabin door and saw a party of Tories, headed by William Cunningham and a man of less note, McCombs, immediately before him. Four of the horses were already abreast of his door. He threw his hat in the face of the horses, which made them open right and left. He sprang through the opening and ran for the woods about seventy-five yards before him. Cunningham was alongside, and, striking a furious blow, it took effect on his raised hand as he avoided the charge, nearly sundering three of his fingers. Before the blow could be repeated he was in the thick brush of a wood impenetrable to the cavalry. He watched the retreat, hurried to his house, had his wounded hand bound up, was in the saddle on the way to his commander, Casey, and before night Casey, with a party of fifteen, was in pursuit, and on the Enoree, near the mouth of Duncan's Creek, captured eleven or twelve of the party, among whom was McCombs. These were conveyed to a place where the Charleston road crosses the old Ninety-Six road, (now Whitmire's) and there "a short shrift," a strong rope and a stooping hickory applied speedy justice to them all. A common grave at the root of the tree is their resting place for all time. On another occasion Mr. Boyce was captured and tied in his own barn, while a bed cord was sought for to hang him; his negro man (long afterward known as old Sandy) being hid in the straw, and knowing the necessity of speedy relief while his captors were absent on their fell purpose, came to his rescue and untying him, both made good their escape. John Boyce lived long after the war. He died in April, 1806. He was a Presbyterian and an elder in McClintock's church, Gilder's Creek. (Then Indian Creek, to which Gilder's Creek has succeeded.) In the graveyard there rest his remains. He was a mer-

chant and a distiller. He made and sold whiskey, and, strange to say, not one of his many sons ever drank to excess. This no doubt is to be attributed to the "Let us worship God," heard night and morning at his family board. Captain James Caldwell, brother of John and William was in the battle of Cowpens under General Pickens. In this engagement he was severely wounded and mutilated in his hands and head. He was a man deservedly popular. He died in 1813. He united himself to the Presbyterian Church of Little River, of which he was a devout and exemplary member till his death. The preceding accounts are from the late Judge O'Neal's Annals of Newberry District. They relate to the Revolutionary period of our history, which we have long since passed, but some of the actors in those scenes were still living in this decade, and they show the kind of stuff of which the men and women found at that day in this group of Presbyterian churches, were made, some of whose virtues we may hope have been inherited by their descendants.

ROCKY SPRING—One of the churches of Rev. Robert McClintock, a short distance east of Laurens C. H. We are not able to trace its history by any sources of information before us through this decade. Robert M. Clintock began to preach there in 1787. In vol. I., p. 528, tradition says that the first who preached the gospel there was Rev. John McCosh, who preached at a stand in the woods near the site of the present church. This, it is conjectured, was about 1780. The first church edifice was of unhewed logs, with a dirt floor. The next was of plank, sawed one edge thin and the other thick with a whip saw, the frame being of hewed logs. Whether Mr. McCosh or Mr. McClintock formerly organized the church is not certainly known. (Z. L. Holmes in "Our Monthly," Sept., 1872.) After the death of Mr. McClintock, in 1803, the church was served by the Rev. J. D. Kennedy through this decade.

LIBERTY SPRING, in the southern part of Laurens District. Mr. Kennedy continued to preach to this congregation as often as was in his power. From 1803 to 1807 he devoted to them one-third part of his ministerial labors. After this they obtained a fourth part of the services of the Rev. Benjamin R. Montgomery, whose residence was at a more convenient distance. In addition to this, certain Presbyterian supplies were appointed, as of Mr. Kennedy in 1800 and 1801,

Mr. Templeton in 1803, Mr. Dickson and Mr. Montgomery in 1807, of Messrs. Kennedy, Waddel, and Gilliland in 1808. "Mr. Kennedy," says Dr. Robt. Campbell, "was an excellent, sound doctrinal Preacher, a man of great piety, and indefatigable in all his ministerial duties. There is much due to his memory for the good he was instrumental in doing at Liberty Spring Church. There were but few of the old members belonging to the church when he commenced preaching, and in the course of two or three years he had a very flourishing church. Much harmony, unity, and good feeling existed all the time he preached there. In the first year or two, especially, the accessions to the church were numerous. About this time there appeared to be a divine work manifesting its power in a very miraculous manner in the upper Districts of South Carolina. Under the preaching of the gospel many persons would apparently lose voluntary power and fall prostrate, as if struck with apoplexy and would remain in a state of prostration from an hour to one or two hours. When they begun to speak they expressed deep conviction of their state as sinners and asked God to have mercy on them. Some, when they would rise to their feet, admonished and exhorted those around them to repent and seek the Lord. I have never had any doubt myself, in relation to the work being of divine origin. If it was not the work of God why would the sincere cry to the Lord to have mercy on him? Moreover, in many cases, I had a right to 'judge the tree by its fruits.'" Such is the testimony of Dr. Robert Campbell, a man of wisdom, intelligence, and piety, now no more, from whose manuscript we quote. The elders ordained by Mr. Kennedy were Johnathan Johnson, Esq., Major John Middleton, Captain John Robinson, James Neikels, Joseph Hollingsworth, and Samuel Freeman, wrongly printed Truman in our Vol. I. p. 621. We repeat the names, desiring thus to correct this error. Mr. Kennedy continued preaching at Liberty Spring till near the close of this decade, and was succeeded by Rev. Benjamin Montgomery, D.D., who preached one-fourth of his time the year after Mr. Kennedy left. He lived some time before this in Abbeville, and taught a Male Academy at Cambridge. He was, says Dr. Campbell, a man of fine talents and eloquent. His eloquence was characterized by both gravity and warmth. After he left Liberty Spring he was called to preach at Camden, thence to Columbia as Professor

in the South Carolina College and pastor in the Columbia Church. He died in the prime of life in one of the British Isles whether he had gone in the pursuit of health. MS. of Dr. Campbell. [MS. Hist. of Second Presbytery, by Rev. Dr. Waddel. Rev. J. B. Kennedy, Hugh Dickson, Committee. Minutes of Second Presbytery.]

UNION PRESBYTERIAN CHURCH —A part of Dr. Joseph Alexander's ministerial labors were devoted to this people until 1802, when the Rev. William Williamson took the pastoral charge. A great revival occurred here in this year, which was productive of blessed effects in many instances. In 1805 Mr. Williamson removed to the State of Ohio, having first taken his dismissal from Presbytery to join the Presbytery of Washington in the State of Kentucky. Mr. Williamson owned a number of slaves which he wished to emancipate, and it was the same disaffection with slavery which induced him, Robt. G. Wilson, and James Gilliland, Sr., to remove to the free states of the West about the same time.

On September 28, 1805, Daniel Gray was called to this church in connection with Fairforest and Grassy Spring; he was ordained as has before been mentioned, and continued in connection with these churches through this period. Presbyterial supplies were ordered for it also. Messrs. Williamson and Kennedy in 1800 and 1801; Messrs. Williams and Montgomery in 1803, and Messrs. Williamson and Kennedy in 1804. Besides the elders of this church, Wm. Kennedy and Joseph McJunkin, ordained before the present century, and John Savage, Joseph Hughes and Christopher Brandon, mentioned Vol. I. p.p. 530-532; two others, Thomas Kennedy and James Gage were ordained, between 1800 and 1815. (J. H. S.)

FAIRFOREST.—We have before seen Vol. I. p. 551, 552, that Rev. Wm. Williamson was pastor of this church until his removal with a portion of his congregation in Ohio to 1804-5. The Rev. Samuel B. Wilson, a native of North Carolina, afterwards Dr. Wilson of the Union Theological Seminary, but at that time licentiate, supplied the church for six months in the year 1805. This congregation was the first within the bounds of its Presbytery where the great revival of 1802 made its appearance. Many were awakened and the happy results were observable in the holy walk of many truly converted persons for many years. "It is still for a memorial," says the MS.

History of the Second Presbytery written in 1809. Thomas Williamson, M.D., and Daniel Gray also preached for this people as licentiates under the care of Presbytery in September, 1805. Thomas Williamson was the brother of Rev. Wm. Williamson. He abandoned the practice of medicine for the ministry, and preached with great zeal, but died before being ordained. Daniel Gray was brought up in Abbeville District, and was a pupil of Dr. Moses Waddel, he was ordained pastor of this Church in Connection with Union (formerly Brown's Creek,) and Grassy Spring (now Cane Creek) in August, 1805. He was spoken of as an able and zealous preacher as well as sound Divine. He taught a classical school at the church for some time. Rev. Thomas Archibald, Wm Means, A. W. Thompson, David McDowell, and Wm. K. Clowney were among his pupils.

NAZARETH CHURCH, Spartanburg District, was at the beginning of this century ministered to by the Rev. James Templeton as stated supply. His connection with the church in this capacity ceased before April 7th, 1802, when the church petitioned Presbytery for supplies. In September, 1802 in connection with the church of Fairview, they called James Gilliland, Jr., (who was licensed on the 8th of April in that year, to be their pastor. He was ordained on the 7th of April, 1803, at Fairview church, at the regular meeting of Presbytery, the Rev. John B. Kennedy presiding, and Rev. James Templeton preaching the sermon. This Mr. Gilliland is said to have been the son of parents unable to afford him an education. Their minister, who was also employed in teaching, observing the bright parts of the lad, said to his parents, "Give me your son James, and I will help him with his education." (The minister is supposed to have been Mr. Templeton.) James went to live with the preacher and had a variety of work to perform. But he always carried his book with him, and occasionally looked into it even while ploughing. His progress was rapid. He married a Miss Nesbit. His father-in-law furnished the funds which enabled him to obtain an education at College. He taught a classical school in the Nazareth congregation, while he was preparing for the ministry and before he was licensed, which was attended by Dr. John McElhenney from 1798 to 1801, Dr. Samuel B. Wilson of the Union Seminary, Virginia, being his school-mate at that time. Mr. Gilliland continued the pastor

of Nazareth and Fairview Churches through the remainder of this decade. To excellent scholarship, James Gilliland, Jr.,* added the attractions of an animated speaker, and of a man of engaging and popular manners. The church grew and flourished under his pastorate. In this society too the revival of religion of which we have spoken made its first most remarkable appearance early in July, 1802. The members of the Second Presbytery of South Carolina generally attended a camp meeting previously appointed, and administered the Lord's Supper. During the solemnity which several thousands attended, many persons were stricken down and exercised in a manner to account for which the wisest persons present were puzzled. From this the work was diffused and there were few if any societies in the bounds of the Presbytery in which its effects did not appear in a greater or less degree within a short time afterwards. [MS. Hist. of Pres., Minutes of Do. Letters of J. H. Saye and Dr. John McElhenney, MS. of Rev. Robt. H. Reid.] The following letter more fully describes the occasion to which the preceding alludes. [p. 404 of Footed Sketches of N. C.]

A TRUE ACCOUNT OF A GREAT MEETING HELD IN THE DISTRICT
OF SPARTANBURG, SOUTH CAROLINA.

Abbeville, (S. C.), July 7th, 1802.

"MY FRIEND: I have just returned from Nazareth, where I have seen and heard things which no tongue can tell, no pen can paint, no language can describe, or of which no man can have a just conception, until he has seen, heard and felt. I am willing that you should have a perfect detail of all the circumstances attending this meeting; and of all occurrences which there took place. But you must accept the acknowledgments of my inadequacy to draw a just representation; yet, as far as I may be able, I will now give you an account of some things :

*The author greatly regrets the error which occurs in his first volume page 506, in an extract from the Central Presbyterian, which confounds James Gilliland, Jr., with James Gilliland, Sr., who became a member of South Carolina Presbytery in 1796, and was pastor at Bradaway Church, went to Ohio in 1805, and never taught in Nazareth congregation. It was James Gilliland, Jr., who was not licensed until 1802, and did not leave the State until 1819 or 1820. The two Gillilands it is believed were not related to each other, or if so, very remotely. The one was called *Nazareth* Gilliland, and the other *Bradaway* Gilliland from their respective places of labour.

“The meeting was appointed some months since by the Presbytery, and commenced on Friday, the 2nd inst. The grove wherein the camp was pitched was near the water of Tyger River; and being in a vale which lay between two hills gently inclining towards each other, was very suitably adapted to the purpose. The first day was taken up in encampment until two o’clock, when divine service commenced with a sermon by the Rev. John B. Kennedy. He was succeeded by the Rev. William Williamson, in an address explanatory of the nature and consequences of such meetings. The assembly was then dismissed. After some time, service commenced again with a sermon by the Rev. James Gilliland, who was followed by the Rev. Robert Wilson, in a very serious and solemn exhortation. Afterwards the evening was spent in singing and prayer alternately. About sundown the people were dismissed to their respective tents. By this time the countenances of all began to be shaded by the clouds of solemnity, and to assume a very serious aspect. At ten o’clock two young men were lying speechless, motionless, and sometimes to all appearance, except in the mere act of breathing, dead. Before day, five others were down; these I did not see. The whole night was employed in reading and commenting upon the word of God; and also in singing, praying and exhorting; scarcely had the light of the morning sun dawned on the people, ere they were engaged in what may be called family worship. The adjacent tents collecting in groups, here and there, all round the whole line. The place of worship was early repaired to by a numerous throng. Divine service commenced at eight by one of the Methodist brethren, whom I do not recollect. He was followed by the Rev. Mr. Shackelford, of the Baptist profession. Singing, praying and exhorting by the Presbyterian clergymen continued until two o’clock, when an intermission of some minutes was granted, that the people might refresh themselves with water, &c. By this time, the audience became so numerous, that it was impossible for all to crowd near enough to hear one speaker; although the ground rising above the stage theatrically, afforded aid to the voice. Hence, the assembly divided, and afterwards preaching was performed at two stages. An astonishing and solemn attention in the hearers, and an animating and energetic zeal in the speakers, were now everywhere prevailing. Service commenced half

after two by the Rev. John Simpson at one stage, and at the other, by the Rev. James M'Elhenney, who were succeeded by the Rev. Francis Cummings. After these sermons, fervent praying, &c., were continued until, and through the night, in which time many were stricken, and numbers brought to the ground.

“The next morning (Sabbath morning,) a still higher, if possible, more engaged and interesting spirit pervaded the whole grove; singing and praying echoed from every quarter until eight o'clock, when divine service commenced again at both stages, before two great and crowded assemblies. The action sermons were delivered by the Rev. Robert Wilson, at one stage, and the Rev. William Cummings Davis at the other. I did not hear Mr. Wilson. But Mr. Davis's was one of the most popular orthodox gospel sermons that I ever heard. No sketch, exhibited in words, would be adequate to portray the appearance of the audience under this discourse. Imagine to yourself thousands under a sense of the greatest possible danger, anxious to be informed in all that related to their dearest interests, in the presence of a counsellor, who, laboring with all his efforts, should be endeavoring to point out the only way to security; and you will have some faint conception of this spectacle.

“Then ensued the administration of the Lord's Supper. To the communion sat down about four hundred persons. It was a matter of infinite satisfaction, to see on this occasion the members of the Methodist and Presbyterian Churches united; all owning and acknowledging the same God, the same Saviour, the same Sanctifier, and the same Heaven. We are sorry to add that the Baptists refused to join; whether their objections were reasonably justifiable, I shall not presume to say.

“The evening exercises, although greatly interrupted by the intemperance of the weather, progressed as usual, until about dark; when there commenced one of the most sublime, awfully interesting and glorious scenes which could possibly be exhibited on this side of eternity. The penetrating sighs, and excruciating struggles of those under exercise; the grateful exultations of those brought to a sense of their guilty condition, and to a knowledge of the way to salvation, mingled with the impressions which are naturally excited by the charms of music and the solemnity of prayer on such

occasions; and to all this added the nature of the scenery, the darkness of night and the countenances of the spectators, speaking in the terms more expressive than language, the sympathy, the hope and the fear of their hearts, were sufficient to bow the stubborn neck of infidelity, silence the tongue of profanity, and melt the heart of cold neglect, though hard as adamant. This scene continued through the night. Monday morning dawned big with the fate of its importance. The morning exercises were conducted as usual. About half-past seven the assembly met the ministers at the stage, and service commenced by the Rev. Mr. Waddel, after which ensued singing, exhorting and a concert of prayer. At length the business closed with an address, energetic and appropriate, by the Rev. Francis Cummins. In the course of this day, many were stricken, numbers of whom fell.

“I cannot but say that the parting was one of the most moving and affecting scenes which presented itself throughout the whole. Families, who had never seen each other until they met on the ground, would pour forth the tears of sympathy, like streams of waters; many friendships were formed, and many attachments contracted, which, although the persons may never meet again, shall never be dissolved. Not one-quarter of an hour before I mounted my horse to come away, I saw one of the most beautiful sights which ever mortal beheld. It would not only have afforded pleasure to the plainest observer, but the profoundest philosopher would have found it food for his imagination. The case to which I allude was the exercise of Miss Dean, one of the three sisters who fell near the close of the work. Her reflections presented mostly objects of pleasure to her view. But sometimes, for the space of a minute, she would lose them; the consequence of which was painful distress. By the very features of her face I could see when her afflictive sensations approached, as plain as ever I saw the sun's light obscured by the over-passing of clouds. In her happy moments she awakened in my recollection Milton's lively picture of Eve when in a state of innocence.

“Another extraordinary case occurred at the very moment of departure. Two men disputing, one for, the other against the work, referred their contest to a clergyman of respectability, who happened to be passing that way. He immediately took hold of the hand of the unbeliever and thus

addressed him : 'If you were in your heart's desire to wait on the means of grace, God would show you the truth. You may expect mercy to visit you ; but remember, my hand for it, it will cost you something ; a stroke would not now come at a successful hour.' Scarcely had the words dropped from his lips, when the man was on the ground, pleading for an interest in the kingdom of heaven, and begging pardon of God for his dishonoring him and the cause of religion, through unbelief. I understood the man to be a pious man, and his hesitations of a religious and conscientious kind. The other men who had been in the crowd where many were lying under the operations of the work, attempted to run off. One, leaving his hat in his haste, ran about twenty or thirty paces and fell on his face. His shrieks declared the terrors and anguish under which he labored. The other ran a different course about fifty yards, and fell.

"The number of those who were stricken could not be ascertained, but I believe it to be much greater than any one would conceive. On Sabbath night, about twelve or one o'clock, I stood alone on a spot whence I could hear and see all over the camp, and found that the work was not confined to one, two or three places, but overspread the whole field, and in some large crowds the ground appeared almost covered. In the course of one single prayer, of duration about ten minutes, twelve persons fell to the ground, the majority of whom declared, in terms audible and explicit, that they never prayed before.

"There attended on this occasion thirteen Presbyterian preachers, viz. : Messrs. Simpson, Cummins, Davis, Cunningham, Wilson, Waddel, Williamson, Brown, Kennedy, Gilleland, Sr., M'Elhenny, Dixon and Gilleland, Jr., and an unknown number of Methodists and Baptists.

"The multitude on this occasion far exceeded anything which had come under my observation. There were various conjectures of the number present, some allowed three, some four, some five, some six, some seven, and some eight thousand. I had not been in the habit of seeing such multitudes together, and therefore do not look upon myself capable of reckoning anyways accurately on the subject. But I do candidly believe five thousand would not be a vague conjecture. The District of Spartanburg, where the meeting was held, contains no less than twelve thousand souls. Men

of information who reside therein, said, to one who might be travelling, the country would appear almost depopulated, and hesitated not in the least to say two-thirds of the inhabitants were present. Now supposing only one-third to have attended from that district itself, there would have been four thousand. Besides, there were multitudes from the districts of Union, York, Laurens and Greenville. Numbers from Pendleton, Abbeville, Chester and Newberry, and some from Green, Jackson, Elbert and Franklin counties, of the State of Georgia. Of carriages, the number was about two hundred, including wagons and all other carriages.

“ In a thinking mind, an approach to the spot engendered awful and yet pleasing reflections. The idea which necessarily struck the mind were, thousands in motion to a point, where to meet, tell, hear, see and feel the mighty power of God. Believe me, sir, no composition can exaggerate the spirit of one of these occasions, although facts may be misrepresented. For a lively miniature, I refer you to an extract of a letter contained in a book lately published and entitled, ‘*Surprising Accounts*,’ where this expression is used, ‘The slain of the Lord were scattered over the fields.’

“ I cannot omit mentioning an idea expressed by Mr. Williamson. After taking a view of the general prevalency of dissipation and slothful neglect in religious affairs, he concluded, saying, “ These works appear like the last efforts of the Deity to preserve his church, and promote the cause of religion on this earth.’ To see the brilliancy and sublimity of this idea, we need only recur to the state of society for a few years back, especially in the Southern States of United America, when and where Satan with all his influence appeared to be let loose and was going about like a roaring lion seeking whom he might devour. This extraordinary work carries in itself, demonstratively, the truth of the Christian religion. Men who fall, and many there are who have paid no attention to the holy scripture, yea, even infidels of the deepest dye, cry out “ their sinful state by nature,’ ‘ their alienation from God,’ ‘ and man’s incapacity to satisfy the justice of the law under which he stands condemned,’ ‘ and of course the absolute necessity of a Redeemer.’ When receiving comfort from this last consideration, I heard none crying for Mahomed, Bramma, Grand Lama or Hamed; none but Christ was their healing balm, in Him alone was all reliance fixed, on Him alone was all dependence placed.

“It would be exceedingly difficult to draw an intelligible representation of the effects of this work upon the human body. Some are more easily and gently wrought than others; some appear wholly wrapped in solitude; while others cannot refrain from pouring out their whole souls in exhortation to those standing round; different stages, from mild swoons to convulsive spasms, may be seen; the nerves are not unfrequently severely cramped; the subjects generally exhibit appearances as though their very hearts would burst out of their mouths; the lungs are violently agitated, and all accompanied with an exhalation; they universally declare that they feel no bodily pain at the moment of exercise, although some complain of a sore breast and the effects of a cramping, after the work is over; the pulse of all whom I observed beat quick and regular, the extremities of the body are sometimes perceptibly cold. In short, no art or desire would imitate the exercise. No mimic would be able to do justice to the exhibition. This demonstrates the error of the foolish supposition of its being *feigned*. I will conclude, my dear sir, acknowledging that all I have here written is incompetent to give you any complete idea of the work. Therefore to you and all who wish to be informed, I say, come, hear, see and feel.

I am yours, respectfully,

“EBENEZER H. CUMMINS.”

These statements are very remarkable, yet we abide in the opinions expressed on former pages.

FAIRVIEW CHURCH, Greenville District. The connection of this church with Rev. James Templeton, the halt of whose labors they had enjoyed since 1794, ceased in 1800. They received supplies as a vacant church from John Simpson, James Gilliland, Sen., and Wm. Williamson, until 1802, when they united with the Nazareth Church in a call to Rev. James Gilliland, Jr., with whose labors they were favored through the remainder of this decade. About the year 1809 Alexander Peden, William Peden and Anthony Savage were chosen as elders.

NORTH PACOLET was supplied as a vacant church through this decade. In 1800 James Templeton, in 1802 James Templeton and James Gilliland, Sen.; in 1803, Gilliland; in 1804, Templeton and James Gilliland, Jr.; in 1805, Templeton; in

1806, Templeton and Gilliland; in 1807, Templeton and Daniel Gray; in 1808, Gray; in 1809, Gilliland and Gray. Under Mr. Templeton in 1800, W. Logan and M. Logan, Jr., R. McDowell and his wife and J. McDowell and his wife became members of the church. Under the labors of J. Gilliland in 1806, W. Jackson and Mrs. Jackson became members. Thus the succession of a church, apparently never large, was kept up and transmitted.

MILFORD is often associated with North Pacolet in these supplies. In 1800 James Templeton; in 1802, Templeton and Gilliland, Sen.; in 1803, Gilliland and Benjamin Montgomery; in 1804, Gilliland, Jr., and Templeton; in 1806, Gilliland; in 1807, Templeton was appointed as supply. In Sept. 1801, Milford contributed to the Missionary Fund through their Elder.

NEWTON, "at the head of Tyger River" was supplied in this decade by Mr. Gilliland, Sen.; in 1805, by Mr. Templeton; in 1806, by the same, if the Presbyterial appointments were fulfilled, as in this Presbytery they generally were.

CUFFEY TOWN, in Edgefield District, on Cuffey Town Creek for which see Vol. I, p. 642, had frequent supplies during this decade. "Cuffey Town Church petitioned for supplies" (Minutes of Second Presbytery, p. 104.) In 1800 and 1801, Dr. Cummins; in 1802, Hugh Dickson and Robert G. Wilson, (afterwards D. D.); in 1803, Wilson and Dickson, and in 1807 Williamson were appointed on this service.

The GERMAN CHURCH, on Hard Labor Creek begins to be named among those for which supplies are appointed. "The German Church on Hard Labor petitioned for supplies" Sept. 28, 1804, Minutes, p. 74. Rev. Messrs. Dickson, Wilson and Waddel were appointed for this purpose in 1804; Messrs. Waddel, Dickson and Montgomery in 1805, Messrs. Waddel Dickson and Gray in 1806, Messrs. Waddel and Montgomery in 1807, and Dr. Waddel the most frequently of them all. The German Church is named and Cuffey Town is not in the report of the Second Presbytery to the General Assembly in 1809. Did the one organization supersede the other.

SMYRNA CHURCH, Abbeville. There was a destitute neighborhood near Whitehall which had associated together for the purpose of public worship. They had sent up to Presbytery a request to be taken under their care and to be known by the name of Smyrna Congregation. They were received

see Vol. I, p. 633. Uniting with Greenville Church they petitioned Presbytery Sept. 22, 1800, each for one-half of the services of Hugh Dickson, who had been licensed at the Spring Sessions, as their stated supply. The petition was referred to the Committee on Supplies. They appointed him to serve these churches each three Sabbaths, Hopewell and Carmel each, one, and the rest of his time to preach at his own discretion. At the Spring Sessions May 9th, 1801, they presented a regular call for him as their pastor, which he accepted, and was ordained as pastor of these congregations at an Intermediate Presbytery, which was held at the house of John Hairston, in the middle ground between the two congregations, on the 11th of November, 1801, the Rev. Francis Cummins preaching the sermon, and the Rev. Robert Wilson presiding and putting the questions prescribed in the Discipline, making the consecrating prayer and delivering the charge to the pastor and an exhortation to the people, and Mr. Dickson entered upon the discharge of the duties of his office. At the time of the settlement in the congregation there was no regular session. The people elected Andrew and Alexander White, David Logan, John Hairston, and Samuel Weems to the office of ruling elders, into which office they were inducted by ordination. These men, by deaths and removals, soon disappeared from among the people. The efforts made to obtain others, and the singular fatality attending them, probably belong to a later period.

GREENVILLE CHURCH (formerly Saluda), Abbeville. This church was left vacant by the dissolution of the union between it and the Long Cane Church in 1797. We mentioned that the congregation was supplied once in the month for one year afterwards by Rev. Robert Wilson. But this period having elapsed it was left vacant, and in this situation, with a few occasional supplies, it continued until the spring of 1800, when it was visited by Mr. Hugh Dickson, a licentiate, under the care of the Second Presbytery of South Carolina. He preached to them occasionally through the summer, and at the fall sessions he received an invitation to spend half of his time among them as a stated supply till the next meeting of the Presbytery. This was through the hands of Presbytery, under whose direction he was. It took the course we have indicated, but for substance it was accepted on his part, and he commenced his labors. There were at that time but two

officiating elders, James Watts and John Bell, and about forty communicants. Many had removed to the new settlements in Pendleton, and a degree of coldness prevailed among the people generally. The old house of worship was very much racked, and a new one was to be built, and the session engaged. Both these objects were attended to. The house was built, and John Weatherall, George Brownlee, and Edward Sharpe were elected to the office of ruling elders, and were ordained. The great religious excitement, which prevailed in many parts of the country in 1802, produced little effect on the congregation. There were a few additions to the church. [MS. Letter of Rev. Dickson to Rev. J. C. Williams, March 9th, 1853.] In the Minutes of Presbytery there is on record: "A memorial from the Trustees of Greenville congregation stating that a specific contract was made between them and Mr. Dickson, their pastor, seven years since stipulating a certain sum of money in consideration of his labors among them, the performance of which had become almost impracticable to them; and praying, not for a dissolution of their relation as pastor and people, but for an exoneration from the obligation on their part as to the specific sum. To which, with Mr. Dickson's consent, the prayer of the memorial was granted." (Minutes of the meeting at Hopewell Church, April 5th, 1808, p. 120.) We remember that the alleged inability of this congregation to pay the half of Dr Robert G. Wilson's salary was the reason of the dissolution of the pastoral relation with him. But in this case "things went on smoothly," and the minister did not "count the loss of earthly goods." The church at this time, according to a brief history sent up to the General Assembly, consisted of about fifty communing members.

ROCKY CREEK, now ROCK CHURCH, continued to rely on Presbyterial supplies. Among these we name Robert Wilson, in 1800, 1801, 1803; J. B. Kennedy and Hugh Dickson, in 1803; Moses Waddel and Hugh Dickson, 1804, in which year, on the third Sabbath in July, Messrs. Waddel, Kennedy, Dickson, and Montgomery were appointed to administer the communion; Hugh Dickson, Thos. Williamson and Daniel Gray, in 1805; Hugh Dickson, in 1806; J. B. Kennedy and Jas. Gilliland, Jr., in 1808; J. B. Kennedy, Hugh Dickson and Benjamin Montgomery, in 1809. John Sample and George Heard were appointed ruling elders in 1804. The

existence of this church seems to have been continued under these inadequate means. The congregation is in the southeast part of Abbeville District. Below it and near the Edgefield line lies old CAMBRIDGE, or NINETY-SIX, of Revolutionary renown, said to have eight stores, five of which were quite extensive, if we may credit tradition. The seat of justice for the judicial district of Ninety-Six, and the site of an institution of learning, which would one day, it was believed, grow into a university, where Creswell, Springer, and others preached, is not named in the records of Presbytery during this decade. In 1803 the Cambridge Association was incorporated by the Legislature. The college and lands belonging thereunto, the court house and jail, and the public lots in the village, were vested in this Association, to be sold and disposed of for these objects, the college property being held exclusively for the uses of the institution the Association was to establish. The Cambridge Baptist Church was chartered at the same time. The old college building was of wood. The Association erected an academy building of brick. The Presbyterian interest revived again in this locality at a subsequent period.

HOPEWELL CHURCH, ABBEVILLE (Lower Long Cane), received supplies as a vacant church in 1800. Rev. Messrs. Simpson, Dickson and Gilleland, Sr., preached to them by order of Presbytery that year. In 1801 Rev. Dr. Waddell left Columbia County, in Georgia, and opened a school in Vienna, Abbeville District, South Carolina, where he also labored in preaching the gospel. This place was laid out as a town on the Savannah River in expectation of its becoming a place of commerce. Three other places were laid out at the same time. Vienna, opposite the mouth of Broad River, in Georgia, at its confluence with the Savannah; South Hampton on the hill above Vienna, two others on the Georgia side, Petersburg in the fork, and Lisbon on the south side of Broad River, of high sounding names, all rivals for the trade of the two rivers, and all destined to an ephemeral existence. Hopewell Church, on the 24th of September, 1801, petitioned Presbytery for liberty to call Mr. (afterwards Dr.) Waddell, a minister of Hopewell Presbytery in Georgia, as their pastor, another neighboring congregation uniting with them in this call, and desiring to be known on the records by the name of MORIAH. This church was the one called Liberty, Vol. I, p. 631, and was still so called, notwithstanding this effort to

change its name. The prayer was granted, and on the 7th of April, 1802, Mr. Waddel was received as a member, and was accompanied by Mr. William Hutton, a delegate from the session of Hopewell Church. In 1804 Mr. Waddel removed from Vienna to Willington, a country seat which he had established. Mr. Waddel requested leave of Presbytery September 28th to resign his pastoral charge of Vienna. To this Presbytery replied that as Vienna is not now, nor has been at any former period known as a church under the care of Presbytery, and never presented any call to Mr. Waddel through that body, he cannot be considered bound otherwise than by private contract, which may be dissolved at the pleasure of the parties. Willington was about six miles below Vienna, and a little more than six from Hopewell Church, the chief scene of his pastoral labors. The degree of Doctor of Divinity was conferred upon him by the College of South Carolina in 1807. As an illustration of Dr. Waddel's character, and a revelation of his personal history beyond those bounds which limit our own knowledge, we again quote from the contribution of Mrs. M. E. D., from the point at which we left it on p. 654 of our first volume: "When Dr. Waddel was disconnected with South Carolina Presbytery his interest in it did not cease—he followed in the footsteps of Mr. Springer at Liberty, and while a resident of Georgia often preached at Hopewell in this State, whether as a missionary or as a supply I cannot determine.

"In these excursions, after crossing the Savannah, he usually remained a night with Capt. P. Roger, or with Pierre Gibert, Esq., French settlers on opposite sides of Little River, and by the assistance of these friendly families he was ferried across in a small canoe, while his horse either forded or swam according to the condition of the river. And here we may notice an indication of that punctual habit which thus early acquired, followed him through life, and which aided by his remarkable perseverance triumphed over every trifling obstacle, and suffered neither wind nor weather to detain him behind the time, or in any way to disappoint a congregation. For several years previous to his entire removal Dr. Cummings had resigned the care of Hopewell, but continued at Rocky River, and the proximity of these churches prepared the way for an intimacy between the ministers which lasted for years many letters having passed on both sides after the removal of Dr. C. to Greensborough.

"In pursuing this course several years had elapsed in the life of the young widower, when, being appointed Commissioner to the Assembly at Philadelphia he passed the place of his nativity, and met again the object of his earliest love, Miss Elizabeth Pleasance, his first cousin. A juvenile attachment had subsisted between them; but the engagement

was broken off by the parents, who refused to let their daughter encounter what was then considered the wilds of Georgia. The devotion of the lady, however, triumphed over this difficulty; and a few days or weeks before his marriage with Miss Calloun, he received intimation that his former friend was willing to meet the inconveniences of frontier life. God was pleased by the death of the first wife to develop the amiable qualities of this excellent woman, who by patience, perseverance and meekness was so well fitted to her station, and her constancy rewarded by the privilege of ministering for more than thirty years to the comfort of an eminent servant of Christ.

Immediately after this marriage Mr. Waddel settled in South Carolina, resuming his classic vocation in a decent Academy built by a Board of Trustees in the village of Vienna.

"In the meantime the rich and beautiful situations on the Savannah River, for some miles below, had been taken up by several worthy descendants of the Scotch-Irish colony, and some few had been drawn from a distance by the already famous character of the school at Vienna. Among the latter was the widow of a Mr Bull, a relative of Govr. Bull of Charleston, with her two youthful and talented sons. She was a dignified and superior lady, and lived an ornament to the church, but the younger of her sons, the late beloved Elder of Wilmington was a man of whom the world was not worthy. They all lie side by side in the church yard, and the mother's stone once so lonely is now crowded with companions.

"These, in connection with the warm-hearted French, were the patrons of Mr Waddel, and as he was now a regular supply at Hopewell, and was preaching at Liberty, ten or twelve miles below, it appeared to them both convenient and desirable that he should make a more permanent settlement among them. On the high healthy ridge which succeeds to the lowlands, and about five miles from his former position, a tract of land was obtained for him, which had been included in the grant of a French settler—and in 1804 he set up on his own responsibility in the little secluded valley destined to become so well known, and to which he gave the name of Wilmington.

For educational purposes he had at first but a log house, ventilated by a wide open passage; and as the place seemed so strait, and the number of pupils continually increased, soon a great number of little wooden tents or domicils surrounded the log cabin, peeping out here and there from among the Chinquapin bushes—some with little pipes of wooden chimneys plastered with mud—others more pretentiously built of brick looking decrepid and ricketty; yet supplying all that the erratic wishes of a student might require. Here, in this classic camp, the teacher, by his own vigilance, and by means of monitors maintained the strictest subordination. Some men seem born to rule, and such was Moses Waddel. Though rather below the medium height, as his frame matured, he became stout and athletic, and his large head and heavy eyebrows gave promise of that unconquerable will, which was never found swerving from the path of duty.

"This is said to be a "fast age," but if by a precocious manhood, and a false indulgence, the purposes of education are now defeated; it is no less true, that in the primitive state of our society, the teacher must have met a much greater hardihood and boldness of nerve. Boys trained to out-of-door sports, and nurtured in warfare could not be easily frowned into submission, and the young Dictator in the introduction of his new system had many and severe contests, the memory

of which affected his risibles for the remainder of his life. He honestly believed that the wise suggestion of Solomon was the only safety-valve for the follies of youth, and he acted upon that belief with boldness and decision. No man could administer reproof with more point, and few better understood its application—should reproof fail, the rod was the dernier but sure resort.

I suppose that a volume might be filled with anecdotes, illustrative of his belief in the superior efficacy of coercive measures. I will give only one: A young man who refused to meet the Monitor's bill on Monday, played truant, and in order to return home borrowed a horse from some of the unsuspecting peasantry—for in these days the sound of the stage-horn had never frightened the peaceful echoes of Willington. Before leaving, however, he ventured, booted and spurred, into the precincts of the camp. The master, apparently with no hostile intention, but with a rod concealed under his arm, came out, and approaching the stirrup-iron of the delinquent, by a skillful manœuvre unhorsed him, and giving him a severe flagellation, ordered him to proceed on his journey—but no! the horse was dismissed, and the truant *chose now* to remain, and, said the old man in relating it, "I never had a better or more obedient pupil than he was from that day."

Though Mr. Waddel had much confidence in the birch, he had more hope in God, and his heart was overflowing with love to his pupils and with zeal for their spiritual improvement. They had always been convened for morning and evening prayers, and had heard many lectures on spiritual as well as on moral themes; he had given them all his vacant Sabbaths; but not satisfied with this, he commenced in 1806 a regular course of preaching on Friday afternoons.

The people followed up these lectures, and to accommodate the audience they were mostly given out of doors. His engagements had now become so numerous that some must suffer. The charge of Rocky River was now added to Hopewell, Dr. Cummings having in 1803 or 4 removed to Georgia, and it was his custom to convene his family for worship by candle light on Sabbath morning, ride on horseback to these places—the one ten, the other fifteen miles, preach and return the same day.

"The fragment of the Huguenots at Liberty received but one Sabbath, and sometimes that was necessarily a failure. Advantage was taken of this opening by some ministers of the Baptist denomination, who, without regard to ministerial etiquette took possession of the place for a time. This order had been gradually increasing in the neighborhood, while the elder French were being swept away by the ruthless hand of time, and while these were immersing at Liberty, the second generation of the French people found themselves carried away by those influences which were radiating round a new organization.

"In 1809 the fruits of Mr. Waddel's assiduous labors began to be manifested in his school—a most interesting revival took place there, which extended to the people of the surrounding country, and they began seriously to feel the inconvenience attending the want of a house of worship. Some of the more influential citizens—among the most prominent of whom was P. Gibert, Esq., made application to the Trustees at Vienna for the Academic building at that place, which was most generously granted them; and shortly it arose beneath the already consecrated groves of Willington. Besides four convenient recitation rooms it contained a small Chapel, and here in 1813 the church was regularly organized, William Noble, Pierre Gibert and Moses Dobbins constituting the session.

"At this time the church at Rocky River was resigned to Mr. Gamble and Mr. Waddel alternated between Willington and Hopewell.

It is said that he refused to enter into the pastoral relation, which was attributable in part to the fact, that his vocation as a teacher interfered with the proper discharge of the duties of that sacred office, and partly, to the missionary spirit he had imbibed in early youth, which inclined him to labor as an Evangelist whenever it should be practicable. He was fond of going to the help of his ministerial brethren, and this habit became so confirmed that in his advanced age he was much from home.

We have the best authority for stating that Mr. Waddel adopted early in life the declaration of St. Paul as his motto: "I am chargeable to no man, &c.," but however noble and self-sacrificing this might have been in his own person, it was not calculated to produce the fruits of a righteous stewardship in others. The wants of the age, in the beginning of his ministry, and his independent mode of living, made it easy and perhaps proper for him to render gratuitous service; but it is believed by some that absolution from pecuniary obligation to the church for so many years, has induced a torpidity on this subject in these congregations which has ever since been manifesting its unsanctifying efforts; unless early trained in liberal things it is very hard for men to realize that they who "preach the Gospel should live of the Gospel," and that those "who sow sparingly shall reap also sparingly," there are not wanting here, men, who are willing to believe that a secular calling is perfectly compatible with the Gospel ministry, and who quote Dr. Waddel as a precedent for generous self-devotion.

"It is true that in all benevolent enterprises brought before the church his own example of great liberality had some effect upon his contemporaries; for there were many noble and large minded Christians in that day, but these consequences were developed in the future. By the exercise of great industry and economy, combined with the fewness of his wants in his simple and patriarchal mode of living, Mr. Waddel soon found himself acquiring a competent estate, so that he was enabled to become a cheerful giver; but his disbursements were all made in the faith of one who lends to the Lord, and this sentiment he saw no reason to change to the end of his days. Giving on one occasion the last twenty-five dollars from his pocket to a traveling agent, he returned that night from a marriage, and displaying the same amount of money to a friend, remarked with a smile, "I knew the Lord would return it; but I did not know that he would send it to-day." (MSS of Mrs. M. E. D., see Vol. 1, p. 442.)

ROCKY RIVER CHURCH. When Rev. Francis Cummins resigned the pastoral charge of Hopewell Church in 1796, he still retained that of Rocky River in the northwestern part of Abbeville District. In the spring of 1803 the pastoral connection of Mr. Cummins with this church was dissolved, and he removed to the State of Georgia. In 1804 the Rev. John Simpson was directed to preach at this church as a supply. In 1805 at the solicitation of the people, Dr. Waddel consented to preach to them a part of his time and took upon himself the charge of the church, in which he continued.

In the early days of this church there was used what was called a *shade* or shelter in place of a house of worship. About the time of its regular organization a house was built of hewn logs, which was used till A. D. 1800, when a large frame building was put up. The early settlers in this congregation were foreigners, but the largest portion at this time and even earlier were from Virginia and Pennsylvania, to all of whom tradition gave the honor of having taken an active part in the Revolutionary struggle. (MS. by John Spear.)

The eldership had been increased since 1790 by the addition of John Caldwell, and, at a late period, of Ezekiel Calhoun, Wm. H. Caldwell and Robt. Crosby. Mr. Calhoun to fill the vacancy made by the death of Mr. Allen; Mr. Caldwell to fill that of his father, and Mr. Crosby that occasioned by the death of Mr. Baskin. This addition was made to the session about the year 1805.

In the years 1800 and 1802 there were camp meetings held at this church and also in 1804, at which there was great excitement, and great numbers in attendance. "I attended two of these meetings; I was then seventeen years old. There was no noise, yet many would fall down and appear for hours insensible. But so far as my knowledge extends I could perceive no reformation in after life. I only speak from my own observation. In two or three years the Presbytery generally gave up those camp meetings. I think it was well to do so."

A. GILES,

Monterey, S. C., October 5, 1853.

There was a difference of opinion then among good men as to these extraordinary scenes.

LONG CANE CHURCH, formerly *Upper Long Cane*, enjoyed the labors of Rev. Robert Wilson, D. D., until November, 1804. This is the statement in vol. I., p. 628 of this history, in which we anticipated the progress of our narrative. On consulting the minutes of the Second Presbytery we find that Dr. Wilson's desire to resign his pastoral charge was made known October 2d, 1804, and the church cited to appear and shew cause, if they have any, why the request should not be granted, but that the official release from his pastoral charge was on the third of April, 1805. The three ministers, Robert Wilson, William Williamson and James Gilliland, Sr., were

on the same day dismissed to join the Presbytery of Washington, in the State of Kentucky. The moving cause of the migration of two of these ministers, Messrs. Wilson and Gilliland, was opposition to the institution of slavery. The Presbytery of Washington belonged to the Synod of Kentucky, but extended over the Southern portion of Ohio, where these three ministers took up their abode. After this, the congregation was frequently supplied by Presbyterial appointment, Messrs. Dickson, Thomas Williamson, Waddel and Kennedy being appointed at sundry times, Rev. Dr. Montgomery and Thos. Williamson the most often. With each of these last named ministers they were about forming a pastoral relation which was prevented by the death of the latter and by the death of the wife of the former, which turned his attention in a different direction.

At a special meeting of Presbytery held at Poplar Tent, N. C., October 6th, 1809, William H. Barr, a licentiate under the care of Concord Presbytery, was received, and a call was laid before Presbytery from the Long Cane congregation for his services, which was by him accepted. At a *pro re nata* meeting held at this church on the 27th of December, 1809, he passed his trials, and on the 28th was ordained pastor of this church, Dr. Waddel, presiding, and John B. Kennedy preaching the ordination sermon, from Col. i.: 28. Thus was inaugurated a ministry which was peculiarly happy, able, and attended with blessed results. The number of church members in full communion at this time was about 120. (MS. of Robert Wardlaw, MS. Hist. of 2d Pres., by Dr. Waddel, Chairman. Minutes of Pres'y.)

BRADAWAY CHURCH, in Pendleton District, was under the pastoral care of James Gilliland, Sr., till April 4, 1804, when the pastoral relation between him and this people was dissolved and he had leave to travel without the bounds of Presbytery. His dismissal occurred, as we have indicated, and his subsequent history was given, vol. I., pp. 634, 635. "In July, 1802, the general revival in the Southern States, appeared here, where multitudes attended a communion season and a most astonishing solemnity prevailed, the lasting effects of which, says the Committee on the History of the Presbytery of which Dr. Waddel was Chairman, "are still happily experienced and visible in some." After Mr. Gilliland's departure the church was dependent on Presbyterial supplies

among which occur more than once, the names of Simpson, Templeton, McElhenny, Gilliland, Jr., Montgomery, Williamson, and Dickson. This church consisted in 1809 of forty communicants and was able to pay half the expenses of a minister.

ROBERTS AND GOOD HOPE were united under the care of Rev. John Simpson, till his lamented death in October, 1807. After his death these churches secured for a short time the services of Rev. Samuel Davis, as a supply. It is not known how long or with what success he labored. He appeared, says Rev. David Humphries, to be a devout man, a Nathaniel in whom there is no guile. He removed to the mountain regions of North Carolina and labored there for some years; in 1821 he returned to this State and settled in Anderson District on Broad Mouth Creek, and was there for a few years without a charge, after which he returned to his former settlement in North Carolina. He raised a pious family. Nothing further is known of his history. (MSS. of David Humphries.) The Rev. Andrew Brown was appointed by Presbytery to preach at Roberts as a supply in 1808, and Dr. Waddel at Good Hope. Rev. Mr. McElhenny was remembered by Mr. Humphries to have also preached at Good Hope and Roberts as a supply, but, as dates are not given, this may have been in the next decade.

As there are no records preserved giving an account of the organization of these churches, we can barely give the names of some whom tradition reports to have been among their first elders. The names of Messrs. Stephenson, Gilman, Henderson, Martin, Allen and Anderson, are mentioned. These are all remembered as very upright and worthy men, honorably filling the offices of elders in the church of Roberts.

Of the first elders of Good Hope little comparatively is known. Esquire — Lusk was one of the first that held the office. He was well acquainted with the doctrines and polity of the Presbyterian Church, a man of prayer and exemplary in all his conduct. He with several others from this church moved to Pickens District and formed a portion of the Bethel Church. He is said to have died at Cedar Springs, Abbeville. Mr. McCreight was also early an elder here. He removed to Green County, Alabama, in 1820. Mr. Samuel Parker was another, a man of a spiritual mind and much concerned for the peace and prosperity of the church. Mr. Steele also was

one of the first bench of elders. Mr. Thomas Beaty was an elder here at an early day. He came from North Carolina with a large family, which, for a time, formed a large portion of the church. Many of their descendants are still here. He removed to Bethel Church in Pickens District. (MSS. of Rev. David Humphries.)

HOPEWELL (KEOWEE).—This congregation was dependent still longer on the Presbytery for supplies. The minutes of Presbytery show that Rev. Mr. Simpson was appointed twice and Rev. Mr. Dickson once to preach to them in 1800. Mr. Gilliland, Sr., Mr. McElhenny and Mr. Montgomery in 1802, and Mr. Templeton and Mr. Gilliland, Jr., in 1804. On the 12th of September, 1803, a call was presented from this church for one-half the ministerial services of the Rev. James McElhenny, and from the same for one-fourth the ministerial services of Rev. James Gilliland, Sr.; also a call from Carmel, heretofore associated with Hopewell (Keowee), in the same pastoral charge. Mr. Gilliland accepts the call so far as it respects himself; Mr. McElhenny takes it into consideration. A year passed, and Mr. McElhenny had not signified his acceptance of these calls, but Hopewell again presents a call for half, and Carmel for half of the ministerial labors of Benjamin R. Montgomery. Presbytery is embarrassed, but places the calls in Mr. Montgomery's hands, "not knowing but it may be the design of the people to obtain the services of them both." The result was that Mr. Montgomery became their ordained pastor April 4th, 1805, Presbytery holding its spring sessions at that Church. The ordination sermon was preached by Dr. Waddell, and the charge was delivered by Rev. John Simpson, the Moderator of Presbytery. Mr. Montgomery remained in this pastoral charge for two years, and was dismissed from it in September, 1807. The Rev. James McElhenny, who was now residing among them, and preached to them half his time, was their pastor through the remainder of this decade. The church was often known in popular language as "The Stone Church," the house of worship being built of that material in the year 1802. The great revival of 1802 was felt here, and some persons now living recollect the camp fires around the church, among the memories of their youth.

CARMEL CHURCH, which stands a few miles eastward of Hopewell, was formed in connection with Hopewell, and had,

in these early times, a parallel history. It was supplied in like manner at the beginning of the century, Messrs. Gilliland, Sr., Dickson, Cummins, McElhenny, Templeton, Brown and Montgomery being appointed to supply its pulpit. The Rev. Benjamin R. Montgomery was pastor of this church in connection with Hopewell, as Dr. Reese had been before, and James McElhenny afterward.

One of the first elders of this church, who has passed away since the author commenced gathering his materials for this history, was Thomas Hamilton. His father migrated from Scotland to Pennsylvania, where they lived for some time, at a place there called Little York. It was during this time that Thomas Hamilton was born. His father then removed to York District, South Carolina. Thomas was sixteen years of age when the war with Great Britain commenced, and at this early age he entered the service of his country. For seven years he was more or less actively engaged in the struggle which tried men's souls. Finding his own horse, he served the greater part of this period in the cavalry, without any compensation, except twenty-eight dollars, which he received while acting for a short time as wagon-master. It is known that he served under General Sumter and Wade Hampton. He was in several battles, besides many skirmishes, and often narrowly escaped with his life. He has often been heard to describe the circumstances of the battle of the Cowpens, Blackstock, Six Mile House (near Charleston), and the three weeks' siege at Ninety-Six. He had connected himself with the church in York District. Soon after his settlement in this vicinity, he was elected an elder of Carmel Church, in which capacity he served the cause of his Master more than fifty years. The following obituary notice of this worthy elder is from the pen of his pastor, the Rev. John Leland Kennedy.

DIED—On the 3d instant, at the residence of his son, Col. D. K. Hamilton, in Anderson District, S. C., Mr. THOMAS HAMILTON, aged 93 years, 10 months. To record all that was excellent in the life and character of this venerable man—to portray that bright and impressive exemplification of the Christian character displayed during a long and useful life—yet more strikingly during his last years, and increasingly so till his expiring moments, would require rather the pages of a volume than such space as may be claimed in the public journal. He was one among the remnant of noble spirits that periled life in the cause of freedom. So soon as that priceless boon was secured, he

entered the service of the King of Saints—the only acknowledged sovereignty of such spirits.

Though not blessed with any opportunity of a liberal education, his mind was trained in the school of Christ; his memory was stored with a treasure of divine knowledge. The principles of truth had been most carefully implanted and nurtured from infancy; for, to all within the circle where he moved, it was known that he loved and practiced truth unwaveringly. This world's wealth and honor was trash in his estimation, when compared with the Christian's portion. That *his* treasures were laid up in heaven could be doubted by none, for his heart and conversation were there.

Having been blessed with a partner of kindred spirit, he raised a large family in comfort, but not in affluence—without earthly wealth, yet in the luxury of content. His humble abode was the delightful resort, the hospitable resting-place for all pilgrims. Nor were any, rich or poor, ever repulsed. Destitute of splendor at home, and equally unostentatious abroad, he, with his household, were cordially greeted and welcomed among the wealthy and distinguished. Cheerful piety beamed from his own eye, and was infused into all around; while daily praise warbled from every tongue, as that precious volume from Heaven, administered richly the food and water of life, followed by that morning and evening incense, ascending from paternal lips, which was met by the *gracious smile* of a reconciled father, beaming through a beloved Saviour's face upon the eye of faith, *heaven directed*, by the life-giving Spirit. But we must limit, to facts more personal. This venerable patriarch had been a ruling elder in Carmel Church more than fifty years; and Presbyterian records, concurring with many living witnesses would allow that he was ever a true and faithful servant of the Church.

In proportion to means, with the foremost in liberality—excelled by none, in consistent, constant zeal, he lived a burning and shining light holding forth the Word of Life. Though very infirm for years before his death, his love for the House of God—his delight there to be—his deep felt *increasing* interest in the prosperity of Christ's Kingdom bore him onward superior to his frailty and infirmity. Ever watchful for the good of the flock, *especially the youth*, his benevolent soul thought and labored for *all* within his reach.

BETHLEHEM, CANE CREEK and BETHEL Churches. The Rev. Andrew Brown had been settled over the two first of these churches on the 18th of July, 1799. They had been gathered by him while a licentiate. On the 12th of September, 1803 he obtained a dismissal from his pastoral relations to these churches, and leave to travel beyond the bounds of the Presbytery. His absence could not have long for we find him not long after present regularly at Presbyterian meetings and he continued preaching to these same churches as a stated supply. On the 2nd of April, 1805, he reports BETHEL as a new church organized by him, which sends up its contribution for ecclesiastical purposes.

NAZERETH (BEAVER DAM). On the 12th of September, 1803, "a society in the fork between Tugaloo and Keowee,

known by the name of Nazareth on the Beaver Dam desires to be entered on our minutes and supplied with the gospel," (Minutes, p. 62.) Supplies are ordered, viz.: Messrs. Simpson, Gilliland, Jr., and McElhenny, in 1803; Gilliland, Sen., Brown and Simpson, in 1804; Simpson and Brown, in 1805 and 1806.

RABOURN'S CREEK. On the 30th of September, 1809, "a petition was handed into Presbytery from a neighborhood between Reedy River and Rabourn's Creek in Laurens District desiring to be known on our Presbyterial book bearing the name of RABOURN'S CREEK CONGREGATION, at the same time requesting supplies" (p. 139 of Minutes of 2d Pres'y) Messrs. Dickson and Montgomery were appointed to visit them with the ministry of the gospel.

THE INDEPENDENT CHURCH OF SAVANNAH.—It seems that the early records of the Independent Church of Savannah were destroyed in the fire of 1796 or 1820, and that the exact year of the organization of the church is unknown. Probably before 1756 at which time a grant was obtained for a site on which to erect a house of worship. But previous to this, as early as February, 1743, the inhabitants of Vernonsburg and the villages adjacent in the neighborhood of Savannah desiring a minister of the Calvinistic faith sought to obtain through the trustees of Georgia the services of Rev. John Joachim Zubly, a native of St Gall in Switzerland, of all which we have spoken in our first volume, pp. 266, 267. After preaching in different places he was settled at the Wappetaw Church on Wando Neck in the neighborhood of Charleston. There he received a call from the German and English churches of Savannah for his pastoral services. This call was prosecuted before the church, and the arguments for his removal prevailed. And as an evidence of the close union between it and the Independent Church in Charleston, known in our day as the Circular Church, his farewell sermon was preached in the City Church on the 28th of January, 1759, see Vol. I., p. 267. The Confession of Faith of this Independent Church in Savannah was "the doctrine of the Church of Scotland agreeably to the Westminster Confession." They were incorporated as The Independent Presbyterian Church about 1755.

Mr. Zubly went we suppose immediately from the Wappetaw Church to Savannah, preaching to that congregation in

English, to another in German, and to another in French. The degree of Doctor of Divinity was conferred on him by the College of New Jersey in 1770. He took an active part in the dispute between the mother country and her American colonies in favor of the latter, and so great was the confidence of the people of Georgia in his patriotism that he was made a member of the Continental Congress in 1775-76, but he opposed the actual separation from the mother country, and when the question of actual independence was carried, he quit his post in Congress, returned to Georgia and took sides against the colonies, became unpopular, and ceased, it is supposed, to serve the Church in the work of the ministry. He was a man of decided ability, and until the change in his political course was high in the estimation of his people. He left two daughters whose descendants are most highly esteemed among the citizens of Georgia. He died in South Carolina on the 23d of July, 1781. After Dr. Zubly's retirement the Rev. Messrs. Philips and Johnson, sent by Lady Huntington to take charge of the Orphan Asylum served the church. — Philips came in 1778 and left in 1790. — Johnson came in 1790, 1791 and left in 1793. During his time the ordinances were administered, but Philips probably was only a licentiate. The Rev. Thomas H. McCaule, the former principal of Mt. Zion College in Winnsboro, S. C., who had opened a classical school in Savannah, became their next supply. A call for his pastoral services was presented to the Presbytery of South Carolina, on the 8th of April, 1794, but not being found in order was returned that it might be presented in a more regular form. His death is recorded on the ministers of Presbytery in 1796, till which time he continued to preach. He was followed by Rev. Walter Monteith from 1797—1799. The church edifice was destroyed by fire in 1796, when the congregation worshipped in the Baptist Church, which was then without a pastor. In 1800 the Rev. Robert Smith took charge of the church, but he fell into declining health and in about two years died. The next pastor was the Rev. Samuel Clarkson, D. D., who served them without a formal call for three years. He was followed by the Rev. Henry Kollock, D. D., in the fall of 1806, who served this people with great acceptance, till 1809, when his relation as pastor was dissolved with a view of his removal elsewhere. But this removal did not take place. He

remained with his people greatly admired and beloved till his death.

FIRST PRESBYTERIAN CHURCH—AUGUSTA, GA.

The Presbyterian Church in the City of Augusta, Georgia, was first organized, by the Rev. Washington McKnight, in A. D. 1804.

Messrs. John Taylor, William Fee and George Watkins, were ordained elders, and the sacraments were regularly administered from that time.

In the course of Providence, Mr. McKnight was removed by death in September, 1805; after having been the honored instrument of planting this church, and after having set before his little flock an example of humble and uniform piety, which caused his memory to remain long after his departure to his rest, precious in the hearts of a surviving people.

After his decease, the church remained destitute of a pastor until July 3d, 1806, when a call was presented to Mr. John R. Thompson, a licentiate from New York, and then rector of Richmond Academy, inviting him to the pastoral charge of the congregation. This invitation was accepted by Mr. Thompson, and he was ordained to the work of the gospel ministry by the Presbytery of Hopewell, May 9th, 1807, and immediately entered upon his pastoral labors in the congregation.

At the same time the following persons were elected elders, and set apart by the pastor to that office:—Oswell Eve, Thomas Cumming and Augustus Moore.

At the decease of Mr. McKnight the church consisted of thirteen members in full communion. Between this and the ordination of Mr. Thompson, fourteen additional members had been received into full communion, making in all twenty-seven members at the commencement of Rev. Mr. Thompson's ministry.

The congregation at this time worshipped in the building belonging to the corporation of the Richmond Academy, and known as "St. Paul's Church," which stood upon the site now occupied by the church edifice, owned by the Episcopal congregation in this city; known also by the name of "St. Paul's." From the rents of pews in that building, funds were raised for the salary of the minister, and the other current expenses of the church.

At the expiration of the year ending May, 1809, the Board of Trustees of Richmond Academy declined renting "St. Paul's Church" to the Session of the Presbyterian Church, for the special use of the congregation, on the plea that it ought not to be given up to the control of any one particular denomination, but should be free to all. By this act, the congregation which had for a long time worshipped God, and maintained the ordinances of religion in this building with regularity and profit, were virtually excluded from their customary place of worship, and scattered abroad. Measures were immediately taken for the erection of a Presbyterian Church, and the following extract from the records of the session for that year (1809), shows the spirit and zeal which dictated the enterprise. "Under this privation," referring to the refusal of the Board of Trustees above referred to, "the session feel animated, in common with the members of the congregation, in witnessing the active zeal which pervaded the community, and the friends of religion in particular, in the laudable work of preparing a new Presbyterian Church within which we anticipate with pleasure, in reliance upon the Providence of God, to see a reunion of the scattered flock, offering up their prayers and praises where there will be 'none to make afraid.'"

Measures had been taken two years previous to this, for obtaining subscribers to a new Presbyterian Church, and application had been made to the Legislature of Georgia for an act of incorporation for seven individuals therein named, to constitute, with their successors, the "Trustees of Christ Church in the City of Augusta."* This application was granted, and in December, 1808, the Legislature passed "an act authorizing and requiring the conveyance of a lot on the common of Augusta, to certain trustees and their successors, for the purpose of building a new church, and to incorporate the trustees of said church. This act is signed by Benjamin Whitaker, Speaker of the House of Representatives, and Henry Mitchell, President of the Senate, and approved 16th December, 1808, by Jared Irwin, Governor. The following are the persons named as trustees, and who constituted the first Board of Trustees of this church:—John Taylor, James

* The name of the church was changed by act of the Legislature, in 1836, to "The First Presbyterian Church in Augusta."

Pearre, John Wilson (the elder), Thomas Cumming, John Campbell, John B. Barnes and William White.

After the act of incorporation was obtained, a meeting of the subscribers to the new church was held in Augusta, on Tuesday, May 29th, 1809, at which the trustees reported the proceedings of the Legislature in the act of incorporation, and that they had obtained the title deeds of the lot selected as the site of the intended edifice. Whereupon resolutions were passed, declaring that, in the opinion of the meeting, preparations for building the church ought to be commenced without delay; and making provision for the issuing of stock to a sufficient amount to defray the expense of its erection. One of the resolutions adopted at this meeting, with its preamble, is as follows:—

“ And whereas, it is truly desirable, and, indeed, essential to the prosperity and well-being of every congregation of worshippers, that the public services and ordinances of religion should be performed ‘decently and in order,’ and thus be exempted from those contentions and changes attending places of worship, which, under the nominal plan of being free and open to all, are, by experience, found to be really useful to none; therefore,

“ *Resolved*, That to avoid all causes of discord or doubt on this point, so important to good order and harmony among the members of every congregation: WE do hereby agree, make known, and proclaim, that the subscribers hereto do consider themselves as associated in a congregation of THE PRESBYTERIAN CHURCH.”

At this meeting the following persons were elected a Building Committee, and the plan, size, and materials of the intended church were submitted to them in connection with the Board of Trustees: John Murray, David Reid, Robert Cresswell, Oswell Eve, and Ferdinand Phinizy.

The work of obtaining subscriptions to the church stock was prosecuted with great energy, and in a very short time a sufficient amount was obtained to warrant the commencement of its erection. The plan of the building was furnished by Mr. Robert Mills, of Philadelphia, and, with a few slight modifications, was adopted by the Building Committee and Board of Trustees. The edifice as erected is about one hundred by seventy feet in size, and will seat a congregation of eleven hundred persons.

The corner stone was laid July 4th, 1809, by John Murray, M. D., Chairman of the Building Committee, in the presence of the Board of Trustees and subscribers, the Intendant and members of the City Council, trustees of Richmond Academy, officers and soldiers of the county militia, and a large assembly of the citizens generally. (Brief hist. of the Pres. Ch. in Augusta, Ga., by Rev. E. P. Rogers. Charleston, S. C., 1851.)

As early however as 1773 applications for supplies were sent up from St. Paul's parish in Georgia, to the Synod of New York and Philadelphia, and Mr. Caleb Wallace, a candidate, was directed to "preach there some time." (Minutes p. 448.) So that although St. Paul's was received under the care of Hopewell in 1806, there was a *St. Paul's* petitioning for supplies 23 years before the Presbytery of Hopewell existed. (Minutes of Synod of New York and Philadelphia, p. 448.)

A name long remembered in Georgia was that of John Springer. He and J. W. Stephenson (afterwards D. D.), *par nobile fratrum*, were licensed by the Presbytery of South Carolina on the 18th of October, 1788, and John Springer was ordained at an intermediate session of that Presbytery held at Washington, Ga., on the 21st of July, 1790.

Rev. John Springer was the first Presbyterian minister, says the Rev. John S. Wilson, D. D., that was ordained south of the Savannah River. He was ordained by the Presbytery of South Carolina, in the town of Washington. No house of worship existed in the place at that time, and consequently the ordination service was performed under the shade of a large tulip or poplar tree, standing on the grounds belonging to A. L. Alexander, Esq. He was installed Pastor of Smyrna congregation, whose house of worship stood some three miles southeast of Washington, on the Augusta road. Mr. Springer died in 1798. Some of his descendants still reside in this State.

The churches northeast of the water of Broad River in their course to the ocean continued under the jurisdiction of the First Presbytery of South Carolina until the year 1810. In the year preceding a new Presbytery by the name of Harmony was erected by the Synod of the Carolinas, embracing the low country in South Carolina and Georgia. This arrangement confined the Territory of the First Presbytery of South Carolina to the Districts of Lancaster, York, Chester, Fairfield and part of Kershaw. But in the year 1810 the Presbytery was dissolved and its members and churches, except those located in Fairfield and Kershaw Districts, were added to the Presbytery of Concord. This is

relating in this decade what occurred in the beginning of the next. But that which led to the dissolution of this Presbytery was the controversy and vexatious proceedings which were produced in dealing with the Rev. William C. Davis, on account of the peculiarities deemed heretical, introduced and advocated by him. This was a season of sore affliction to the Church, and wounds were inflicted on this part of our Zion which remained to quite a late period unhealed. A schism was produced and a considerable number of some of our churches were withdrawn from our communion. Mr. Davis had been received as a member in 1806. Prior to his reception he had commenced the propagation of his peculiarities; and on his admission he was located at Bullock's Creek and Salem, lately separated from Bullock's Creek. By this location it became convenient for him, to associate with the brethren of the Second Presbytery of South Carolina. With them he frequently interchanged ministerial labors. His departure from some of our Confessions of Faith was perceived, and animadverted on in their social interviews. Mr. Davis was extremely tenacious of what he seemed to regard as new discoveries, though most, if not all of them, had, in the progress of the Church, been broached, advocated, exploded, died away, and had been forgotten. And when he was opposed in argument, he, possessing no inconsiderable ingenuity and shrewdness, warded off the force of their reasonings, and was carried step by step until his departure from the received doctrines of the Confession of faith was regarded so objectionable as to call for the action of the judicatories of the church. But as Mr. Davis had propagated his views mostly without the territorial limits of the First Presbytery of South Carolina, of which he was a member, and to which he was amenable, its members for the most part, were not so fully apprized of the character of the peculiarities he advocated, and the Presbytery felt somewhat at a loss what attention should be paid to them. However, a memorial under date of Sept. 1st, 1807, was prepared and sent up to the Synod of the Carolinas by the Second Presbytery of South Carolina, complaining of what they deemed inattention in his Presbytery to the erroneous doctrines which Mr. Davis inculcated in his public discourses. In consequence of this memorial the Synod judged it to be their duty to give special direction to the First Presbytery of South Carolina to take the case of Mr. Davis under consideration, and to proceed in it as duty and the discipline of the Church demanded. At their sessions in March, 1808, the First Presbytery of South Carolina passed an order requiring Mr. Davis, not then present, to appear at their next session, that a conference might be held with him in relation to the doctrines contained in the memorial sent up to the Synod, and forwarded to the Presbytery. Accordingly he appeared at the meeting of Presbytery in October 1808. At this meeting he made such explanations in regard to the doctrines charged against him, in the aforesaid memorial, that the opinion prevailed that it was not expedient, at that time, to table a charge against Mr. Davis on account of those doctrines. It was, however, proposed and agreed to to send up to Synod the following question: "Whether the holding any, and what doctrines, apparently repugnant to the letter of the confession, will justify a Presbytery in calling a member to public trial?" In giving the subject this direction there was far from being that harmony of opinion desirable in Ecclesiastical proceedings. This resulted in some measure from the sympathy that was felt by some of the members for the man, if not for the opinions he advocated. This state of feeling was manifested by a few of the members of the Presbytery

during the whole course of the controversy, which created no inconsiderable degree of embarrassment both to the Presbytery, and to the Synod to which it was carried up. When the above query was laid before the Synod, it failed as well it might, to give satisfaction. Upon which the Synod passed an order requiring the First and Second Presbyteries of South Carolina to meet forthwith the Second to prepare and table charges against Mr. Davis; and the First Presbytery to receive and adopt measures to dispose of the case as required by the discipline of the Church. Agreeably to the direction given by Synod the two Presbyteries convened. Charges were drawn up and tabled before the First Presbytery, in behalf of the Second Presbytery, embracing the following items, viz. that Mr. Davis teaches.

1. That what has been termed the passive obedience of Christ, is all that the law of God can or does require in order to the justification of the believer: and that his active obedience is not imputed.

2. That saving faith precedes regeneration, and has nothing holy in its nature, as to its first act

3. That the Divine being is bound by his own law, or in other words by the moral law.

4. That Adam was never bound to keep the moral law, as the federal head, or representative of his posterity; or in other words, that the moral law made no part of the condition of the Covenant of works.

These and a few other points Mr. Davis industriously taught wherever he was called to preach the Gospel, both amongst the people of his charge, and in neighboring congregations. The First Presbytery of South Carolina held a meeting by order of Synod, at Bullock's Creek Church, which was a part of his pastoral charge, in the November following. At this meeting Mr. Davis appeared; and when his case was under consideration, and the Presbytery were about to proceed agreeably to the instructions of the Synod, it was found on inquiry that there was no member of the Second Presbytery present, authorized to act as prosecutor in the case, Mr. Davis discovered that the record of the Synod in the case was not present, and in opposition to the communication made by a member as to the nature of the record, he gave a contradictory statement of its purport, and refused to answer to the charges exhibited against him by the Second Presbytery of South Carolina, in conformity with the instructions of the Synod in the case. In consequence of this state of things, the Presbytery was reduced to the dilemma, either to adjourn to another time, or to take up and act on the case in somewhat of a different form. This course being fixed on, with the consent of the accused, the Presbytery proceeded immediately to hear and consider the case. Mr. Davis admitted the relevancy of the charges tabled against him, with certain modifications and explanations. His explanations, as extracted at the time of trial from his written defense, are as follows, viz:

In regard to the first item, he explained by stating, "By the active obedience of Christ; I mean his perfect obedience to the precepts of the moral law, exclusive of the sufferings which he endured in obeying the penalty of the law, by way of atonement, which last I mean by his passive obedience. Therefore, although I believe and maintain that the active obedience of Christ is absolutely necessary to the salvation of a sinner, not only as an example, but also to render the atonement valid

and acceptable in the sight of God, without which it would not be imputed, nor efficacious if it could; yet this active obedience is not imputed to the believer for justification; but the passive obedience only."

In regard to the 2d item he explained "Although I affirm the necessity of regeneration as a very principal part of our salvation, and although I argue not as to time excepting a mere mathematical difference betwixt the cause and effect, and although I acknowledge that the exercise of the faith of a believer, after he is united to Christ, is subsequent to regeneration, and consequently may be holy; yet the first act of saving faith which unites to Christ, I affirm to be previous to regeneration, and consequently in its nature, although it is an act of obedience, yet it is not a holy conformity, or a holy obedience to the moral law, and consequently cannot be a holy act."

In regard to the 3d item he explained, "In speaking of the Divine Being we are obliged to speak after the manner of men, for want of language capable to reach the sublime state of our Glorious God. And inasmuch as God himself uses such language to represent himself to His creatures, I hope no advantage will or can be taken of me when I use the words *bound, obligated, necessary, &c.*, in this acknowledgment, and defence, as I do not intend to give the idea of any inferiority or dependence which would be in any degree derogatory to the infinite perfection of the Deity. Therefore I observe that the moral law, in its radical principles, is the only standard of moral perfection and glory, and is consequently the rule of moral action for all intelligent beings; and it is impossible for any rational being to possess moral excellence or glory but in conformity to this law. I don't mean the ten commandments or any class of precepts founded on the moral law, so modified as to suit the peculiar circumstances of any particular class of beings; but the radical principles of justice and equity which is the foundation of all moral laws. In this view of the matter, I affirm that God is bound by the moral law, so that his moral perfection and glory is in consequence of perfect conformity to this law, as suited to the state of the Divine Being, and it would be impossible, otherwise, for God to be morally excellent or glorious."

In regard to the 4th item he explained: "I acknowledge that Adam as well as all intelligent creatures, was and forever will be, bound by the moral law, as the only infallible rule of moral action; and that every transgression of it, did, does and will incur guilt. But I deny that the moral law was, or could be the condition of the Covenant of works, which Adam had to fulfil for himself and for his posterity. And although the moral law had an immediate consequential connection with the condition of the Covenant, either as to the keeping or breaking said Covenant, yet it is not the guilt of transgressing the law that is imputed to Adam's posterity, but only the guilt of eating the forbidden fruit."

To these explanations Mr. Davis added a protracted defence. Notwithstanding this the Presbytery entered upon record a judgment condemning his views as errors contrary to the Confession of Faith and the word of God, yet they regarded the errors as not being of such a nature as to strike at the vitals of religion, and therefore as not inferring suspension or deposition, as held by Mr. Davis. Yet they were decidedly of opinion that Mr. Davis had acted with some degree of imprudence in espousing and propagating these opinions without consulting with his brethren and the judicators of the Church.

The resolutions adopted by them were as follows :

"*Resolved, 1st.* That the Rev. William C. Davis is guilty of propagating the doctrines which are specified in the several numbers of the charge exhibited against him by the Second Presbytery of South Carolina, agreeably to his own confession and explanation.

"*2d.* That God alone is Lord of the conscience and hath left it free from the doctrines and commandments of men, which are in any thing contrary to His word or beside it in matters of faith or worship," therefore Presbytery consider the rights of private judgment in all matters that respect religion as universal and inalienable.

"*3d.* That truth is essentially necessary in order to goodness, and the great touchstone of truth is its tendency to promote holiness, according to our Saviour's rule, "by their fruits shall ye know them," and that no opinion can be either more absurd or more pernicious than that which brings truth and falsehood upon a level, and represents it as of no consequence what a man's opinions are. On the contrary, Presbytery are persuaded that there is an inseparable connection between faith and practice, truth and duty ; otherwise it would be of no consequence either to discover truth or to embrace it.

"*4th.* That while under the conviction of the above principle they think it necessary to make effectual provision that all who are teachers in the Church be sound in the faith ; they also believe that there are truths and forms with respect to which men of good characters and principles may and do differ. And in all these they think it the duty both of private Christians and societies to exercise mutual forbearance towards each other.

"*5th.* That under the conviction of these truths and agreeably to the constitution of the Church, Presbytery feel themselves at liberty to exercise the dictates of their own consciences in passing decisions respecting the opinions or sentiments of any of their brethren, agreeably to the holy scriptures which are the only rule of faith and manners, and that no church judicatory ought to pretend to make laws to bind the consciences in virtue of their own authority, and that all these decisions should be founded on the revealed will of God.

"6th. That agreeably to the constitution of this church, though heresy and solicism may be of such a nature as to infer deposition, yet errors are to be carefully considered whether they strike at the vitals of religion or are likely to do much hurt.

"7th. That though the doctrines stated in the charge are, in the opinion of this Presbytery, contrary to the word of God and the Confession of Faith, yet as the constitution of this church has declared that there are errors of such a nature as do not strike at the vitals of religion, Presbytery do humbly conceive that said doctrines are of this nature, and therefore do not infer suspension or deposition as they are held by Mr. Davis, yet Presbytery are decidedly of opinion that Mr. Davis has acted with some degree of imprudence in espousing and propogating those opinions without consulting his brethren and the higher judicatories of the church, as the preaching such doctrines to the vulgar at large has a tendency to introduce division in the Church and to excite a distrust in the minds of Christians with respect to a stability in the doctrines of religion."

Although this judgment was recorded, no censure was inflicted, no admonition was given nor any restraint imposed on him as to the propagation of his doctrine.

When the records of the Presbytery in this case were presented to Synod for review, a general dissatisfaction at the proceedings of the Presbytery prevailed, as not meeting the instructions and the expectations of the Synod. Upon which the Presbytery was called upon to answer why they had not conformed to the instructions given at the preceding session, which being complied with, the absence of the prosecuting body in person or by representatives, and the discrepance of statement which had occurred at the November meeting was communicated by the Presbytery, as the ground of their procedure in this case. Whereupon the prominent actors in this case at the former meeting of the Synod, and then present, gave a decided and unequivocal expression of their convictions that the ground taken by the accused was unwarranted and without foundation.

The Synod was dissatisfied with the course pursued. It did not in their view conform with their directions of the last year, nor meet the exigencies of the case. They resolved to take the case under consideration from the report of their Committee on Review, and were proceeding to an investigation and trial when Mr. Davis protested and appealed to the General Assembly. To this body the Synod themselves finally remitted the case and sent up also an overture respect-

ing the book Mr. Davis had published, denominated "The Gospel Plan," in which his sentiments were expressed at large. The further action of the church courts in this vexatious case, and the sequel of this attempted act of discipline for opinions deemed heretical by the church, belong to the history of the next decade. It should be stated, however, that before the Synod proceeded to a trial of the case they ordered the First Presbytery to "withdraw and either issue the case in a manner more agreeable to the order of Synod in our last, or refer it to this Synod." The Presbytery accordingly met during the sittings of Synod, and resolved "that they cannot go into the measure recommended by Synod in said order, inasmuch as it would be, in their opinion, nullifying their former judgment, which they cannot do upon constitutional grounds."

There were several irregularities in these proceedings, of which Mr. Davis, in his defence, subsequently written, complains. And the Rev. J. R. Davies in his historical sketch of those transactions from which we have largely drawn, says that "for the want of experience some errors were fallen into which proved highly embarrassing and doubtless contributed to the failure of the process against Mr. Davis."

These irregularities however have nothing to do with the question whether the newly adopted opinions of Mr. Davis were consonant with the Confession of Faith, which at his ordination he accepted, and contrary to which he might not, as a minister of the Presbyterian Church, teach. For this he and all other ministers of this church had adopted as embracing the system of doctrines contained in the Scriptures.

The minutes adopted by the Synod of the Carolinas was as follows :

"The Synod of the Carolinas after a lengthy and serious consideration of the relation in which the Rev. William C. Davis and the churches in our bounds at present stand, came to the following resolution :

"That the members of this Synod are firmly attached to the system of doctrine and discipline of the Presbyterian Church of the United States of America ; that they highly disapprove of the doctrines complained of in the charges exhibited against the said Mr. Davis ; that a Committee be appointed, consisting of the Rev. James McRee, Samuel C. Caldwell, John Robinson and John M. Wilson, to meet at

Poplar Tent on the second Wednesday of November next, to prepare a pastoral letter to be addressed to our churches, stating a brief history of the business, and testifying a decided disapprobation of the doctrines alluded to in the charges exhibited by the Second Presbytery of South Carolina against the Rev. William C. Davis, and that this letter contains a *solemn caution* to our churches against being seduced from the *form of sound words*, which hath been received and adopted as the standard of their faith and practice, next in authority to the love of God."

"On request, the Synod of the Carolinas did at their sessions at Poplar Tent, North Carolina, in October 10th, 1809, constitute a Presbytery out of the territory of the First and Second Presbyteries and the Presbytery of Hopewell, to be known by the name of Harmony, whose boundary should begin on the sea coast, following the divisional line of North and South Carolina till it strikes Lynch's Creek, thence down said creek to Evan's Ferry, thence to Camden, thence to Augusta, thence in a direction nearly south (including St. Mary's), and which should consist of the following ministers, viz: Of the First Presbytery of South Carolina—Rev. George G. McWhorter, Andrew Flinn and John Cousar; and of the Presbyter of Hopewell, the Rev. John R. Thompson; that they should hold their first meeting in Charleston on the first Wednesday in March, 1810, the Rev. Andrew Flinn, or in case of his absence, the oldest minister present to open the meeting and preside until a Moderator be chosen.

EXHIBIT OF THE TWO PRESBYTERIES.

It will be remembered that the boundaries of the Presbyteries had been changed at the close of the preceding century. In October 31st, 1799, the Presbytery of South Carolina then existing, petitioned the Synod of the Carolinas, that, as a matter of convenience, it might be divided, and the Broad River as it passes through the State of South Carolina should be the line of division, that the members on the north-east side of this line should be constituted a Presbytery. The First Presbytery of South Carolina was to meet at Bullock's Creek on the first Friday of February, 1800, the Rev. Joseph Alexander to preside, or the senior member in his absence. This accordingly was done. The First Presbytery of South

Carolina was organized at Bullock's Creek (*alias* Dan) on the 7th of February, 1800.

The Ministers and Churches, according to this division, were as follows :

<i>Ministers.</i>	<i>Congregations.</i>
The Rev. JOSEPH ALEXANDER.....	Bullock's Dan.
ROBERT McCULLOCH.....	Catholic and Purity.
JAMES W. STEPHENSON	Indian Town and Williamsburgh.
JOHN BROWN.....	Waxhaw and Unity.
ROBERT B WALKER	Bethesda.
DAVID E. DUNLAP.....	Columbia.
SAMUEL W. YONGUE	Lebanon and Mt. Olivet.
JOHN FOSTER.....	Salem.
GEORGE G. McWHORTER.....	Bethel and Beersheba.
JOHN B. DAVIES.....	Fishing Creek and Richardson.

<i>Licentiates.</i>	<i>Vacancies.</i>
Mr. WILLIAM G. ROSBOROUGH	Hopewell, P. D., and Hopewell.
JOHN COUSAR.....	Beaver Creek, Hanging Rock and Miller's.

<i>Candidates.</i>	
Mr. THOMAS NEELY	Shiloh, Fishdam, Concord, Horeb or Crooked Run, Ebenezer, Aimwell on Cedar Creek, Mount Zion, and Bethany.

Ideally, the SECOND PRESBYTERY OF SOUTH CAROLINA embraced all that portion of the State which should lie to the southwest side of the Broad River on its way to the ocean. On the sea-coast, therefore, its line extended from the mouth of the Santee to the mouth of the Savannah River. Beyond the Savannah was the Presbytery of Hopewell. In all the low-country, however, the Second Presbytery of South Carolina had no transactions with any church except that of John's Island and Wadmalaw. The ministers and churches were as follows :

<i>Ministers.</i>	<i>Churches.</i>
JOHN SIMPSON.....	Good Hope and Roberts.
JAMES TEMPLETON, S. S.....	Nazareth.
FRANCIS COMMINS.....	Rocky River.
ROBERT WILSON.....	Long Cane.
WILLIAM WILLIAMSON.....	Fairforest and S. S. Grass Spring.
JAMES GILLELAND.....	Beadaway.
JOHN B. KENNEDY.....	Duncan's Creek and Little River.
ANDREW BROWN	Bethlehem and Ebenezer, on Cane Creek.

<i>Licentiates.</i>	<i>Vacancies.</i>
.....	Hopewell (Abbeville.)
JAMES McELHENNY	Hopewell (Pendleton.)
GEORGE REID	Carmel, Greenville, Rocky Creek.

Candidates.

HUGH DICKSON	Beaver Dam, Cuffey Town.
THOMAS NEELY	Fairview, Newton, Liberty Spring, Smyrna, Granby, John's Island and Wadmalaw.

At this first meeting at Fairforest Church, February 7th, 1800, they ordained James McElhenny, Rev. Andrew Brown, preaching the sermon, and Rev. William Williamson, delivering the charge. The clerk was directed to write a letter to the church at John's Island and Wadmalaw, giving them official information of the ordination and suggesting the expediency of having him installed among them. He remained however in that charge, as we have seen, but about a year. James Gilliland, Jr., also was taken under the care of Presbytery as a candidate for the Gospel Ministry, at the same meeting, and Hugh Dickson was licensed (February 12, 1806). At this second session at Fairview, September 23d, 1800, Robert Robbins was received as a candidate for the ministry. At their third session at Little River, April 9th, 1801, Benj. Montgomery was taken under the care of Presbytery as a candidate. During their fifth session at Greenville Church, Jas. Gilliland, Jr., was licensed April 8, 1802, and at the same meeting Thomas Williamson, M. D., was received as a candidate for the ministry. During their sixth session at Bradaway, Daniel Gray was received as a candidate on the 16th of September, 1802, and Robert Dobbins was licensed to preach. During their seventh session at Fairview, Benj. Montgomery was licensed on the 8th of April, 1803. During their ninth sessions at Fairview the licentiate, Mr. Dobbins, was dismissed April 4, 1804, to join the Washington Presbytery of Kentucky. At their tenth sessions at Fairforest, Thomas Williamson, M. D., and Daniel Gray were licensed (October 2d, 1804), to preach the everlasting gospel. At the same meeting John O'Neal was received under their care as a candidate, but his trials were never continued to him here, and he fell at length under censure. Thus in the first few years of this decade seven young men were introduced into the ministry under the supervision of this Presbytery.

CHAPTER III.

1800—1810.

Having now finished what we have found connected with the history of individual churches and congregations, we proceed to those more general matters which are equally connected with the purposes before us. It is not only the history of individual men in which we are interested, which is more strictly confined to the department of biography, nor that of individual churches, but it is the interaction of these churches among themselves, of Presbyteries upon Presbyteries, and the influence of the Synod and the General Assembly, which bind all together, and fill up that idea of Church unity which pervades the scriptures, and suggests to our minds the conception, not of a congeries of churches, but of one Church, cemented by the bonds of mutual charity, and outwardly and visibly one (under Christ our Head), that we have in view. And whether it be discipline, whether it be the great interests of religious and ministerial education, or the conduct of missions at home and abroad, mutual counsel and combined efforts, they can best be secured by that unity of action which flows from the central and controlling thought of the unity of the Church.

There is often a centrifugal force in the attempted union of ecclesiastical bodies, which overcomes the centripetal power of Christian love. For some reason the overture made by the Old Presbytery of South Carolina to the Synod of New York and Philadelphia, in 1770, never went into effect, although the terms were fair and honorable on the part of the Assembly. We have briefly alluded to these matters in Vol. I, pp. 673, 675. But they deserve a further treatment.

These overtures were renewed on the part of the Rev. Dr. Buist in behalf of the PRESBYTERY OF CHARLESTON, which had been reorganized after the war of the Revolution, and was incorporated by the Legislature in 1790, the only example of an incorporated Presbytery, at that time, in our history. A letter from the Presbytery of Charleston was received by the First Presbytery of South Carolina, at its first meeting, February 7th, 1800, addressed to the Presbytery of South Carolina, which had recently been divided. It was signed by the

Moderator and Clerk, in behalf of the Presbytery, and found to relate to matters which lie more immediately before the Second Presbytery, and was therefore remitted to them, their territorial limits, as ordered by the Synod of the Carolinas, including Charleston and its vicinity. The letter proposed a conference with the Presbytery of South Carolina. Messrs. Brown & Williamson, of the Second Presbytery, were appointed to draught a letter to Dr. Buist on the subject, which was accordingly done, reported to Presbytery on the 11th of February, and ordered to be forwarded. On the 16th of May, 1800, the matter was brought before the Assembly, sitting at Philadelphia :

“ Dr. Green laid before the Assembly a petition from a body styling themselves ‘ The Presbytery of Charleston, in South Carolina,’ requesting to be received into connection with this body, accompanied with other papers ; which being read, on motion (Minutes, p. 188, Engles’ Ed., Philad.),

“ *Resolved*, That Drs. Rodgers, McWhorter and Green, and the Rev. Messrs. Cathcart, Wilson and Anderson, be a committee to take the same into consideration, and report to the Assembly as soon as may be convenient.

“ The committee to whom was referred by the General Assembly the consideration of an application from the Charleston Presbytery, in South Carolina, to be taken into connection with the Assembly, made their report, which, being corrected, was adopted, and is as follows, viz :

“ After examining the papers and propositions brought forward by the Charleston Presbytery, the Committee think it expedient that the General Assembly refer this business to the consideration of the Synod of the Carolinas, with whom this Presbytery must be connected, if they become a constituent part of our body. That the said Synod be informed that the Presbytery ought, in the event of a connection with us, to be allowed to enjoy and manage without hindrance or control, all funds and moneys that are now in their possession; and that the congregations under the care of the Presbytery be permitted freely to use the system of psalmody which they have already adopted. That, on the other hand, the Synod must be careful to ascertain that all the ministers and congregations belonging to the Presbytery do fully adopt, not only the doctrine, but the form of government and discipline

of our Church. That the Synod of the Carolinas, under the guidance of these general principles, should be directed, if agreeable to them and to the Presbytery, to receive said Presbytery as a part of that Synod. But if the Synod or the Presbytery find difficulties in finally deciding on this subject, that they may refer such difficulties, and transmit all the information, they may collect relative to this business, to the next General Assembly : Ordered, That the Stated Clerk furnish the parties concerned with an attested copy of the above minute." (Minutes of Assy. p. 189.)

These negotiations were resumed in 1804., May 23d, "A letter from the Rev. Dr. Buist of the Presbyteries of Charleston, presented by the Committee of Bills and Overtures was read, and made the order of the day for Monday, the 21st. After some consideration it was referred to a committee consisting of Dr. Samuel Smith and Randolph Clark of the Presbytery of New Brunswick, and Rev. Dr. Hall of the Presbytery of Concord, to which was afterwards added the Rev. Robert Wilson of the Second Presbytery of South Carolina. Their report was presented, considered and adopted on the 23rd of May, and is as follows :

"A letter from the Rev. Dr. Buist was presented to the Assembly by the Committee of Overtures, and read, requesting, in behalf of the Presbytery of Charleston, in South Carolina, that they may be received into connection with the General Assembly of the Presbyterian Church, without connecting themselves with the Synod of the Carolinas.

Inasmuch as this subject has been regularly before the Assembly in the year 1800, and certain resolutions adopted thereon, which appear not to have been complied with, and the application comes before the Assembly in an informal manner.

Resolved, That the Assembly cannot now act upon the representation of Dr. Buist, but

Resolved, Further, that Dr. Smith be appointed to write to Dr. Buist, informing him, and through him, the Presbytery of Charleston, that this Assembly are by no means indisposed to admit that Presbytery to a union with their body, upon a plan which may be hereafter agreed upon, provided, that the application for that purpose come before them in an orderly manner from the Presbytery of Charleston ; provided, further,

that it shall be made to appear to the Assembly that the difficulties of their or other circumstances, render it inexpedient for that Presbytery to be connected immediately, with the Synod of the Carolinas; and provided that they give the requisite assurance to the Assembly, that the Presbytery and the churches under their care do fully adopt the standards of doctrine and discipline of the Presbyterian Church in the United States of America. (Minutes, p. 296.)

Against this action the Second Presbytery drew up their solemn remonstrance, as follows :

“A remonstrance against the admission of the Charleston Presbytery into the General Assembly on the terms proposed at their last meeting was prepared by the Presbytery, which was as follows :

“The Second Presbytery of South Carolina, having heard that the General Assembly which met in May, 1804, determined to admit, on certain terms, the Presbytery of Charleston (South Carolina) into their body, and that the said Presbytery, within the bounds of the Synod of the Carolinas, and within the limits of our Presbytery, will not, when received, be in immediate connection of either, but with some distant Synod. Relying upon the correctness of the information the Presbytery have thought it their duty to remonstrate against receiving the Presbytery of Charleston in the manner proposed.

1. Because it interferes with the jurisdiction of the Synod of the Carolinas and particularly this Presbytery, by acknowledging as part of the Assembly a Presbytery within our bounds and not immediately connected with us.

2. Because the reason alleged against an immediate connection with the Synod of the Carolinas, (*viz.*, the danger of travelling to the back country in the fall season) is nugatory. The circuit judges travel from Charleston to the different parts of the State at the same season of the year in which the Synod meets without any injury to their health, and but one member of the Charleston Presbytery resides in Charleston, and with regard to the others they are not more remote than some of our present members who usually attend Synod.

3. Because we believe that in a distant Synod certain reports usually thought to be reproachful to the character of a Gospel

minister could not be investigated with the same convenience.

4. Because if in this case foreigners be allowed to form themselves into a Presbytery in order to their reception by the Assembly, it will be opening a door by which all such may evade the salutary regulations which have been adopted.

We are, with esteem, yours in the Lord."

Which remonstrance was ordered to be transcribed and forwarded by Mr. Waddel to the next General Assembly. This letter was forwarded to the General Assembly, which took no action in the premises except to resolve "that this letter be kept on the files of the Minutes," p. 341.

The Synod of the Carolinas took action on this subject at their Sessions at Bethesda Church, Oct. 3d, 1805. "Synod being informed that certain persons within their bounds had petitioned the Assembly to receive them into connection by the name of *the Presbytery of Charleston*, without being in connection with the Synod of the Carolinas, proceeded to draw up a remonstrance to the Assembly against their being received in such circumstances as unconstitutional, and reflecting on the Synod."

The remonstrance of the Synod was communicated to the General Assembly by letter. A committee was appointed to report on the same, which report, having been received and considered, was adopted and is as follows :

"Your committee find that this letter contains a remonstrance against receiving into union with this Assembly a body of men styling themselves the Presbytery of Charleston; that this subject was regularly before the Assembly in the year 1800; that certain resolutions affecting the case were then adopted, to which that body of men have not conformed on their part, and that no application has been made by them to this Assembly. Your committee, therefore, submit the following resolution, viz. :

Resolved, That this subject be dismissed."—Minutes, p. 363.

The subject came before the Assembly again in 1811,—Minutes, pp. 467, 475.

Another subject was brought to the attention of the Ecclesiastical judicatories, that of *Emancipation*. The following overture had been introduced to the Synod of the Carolinas

in 1799, viz. : "That Synod appoint a committee to correspond with the highest judicatories, conventions, associations and conferences of the Christian Church of other denominations within the bounds of Synod, to use their influence with the people under their respective jurisdictions when the subject shall be sufficiently matured in the several churches, that petitions might be brought forward to our several State legislatures in favor of emancipation, in order to have it on the footing which it has obtained in some of the Northern States ; that is, that all children of slaves, born after the passing of such an act shall be free at such an age, which, being read and considered, was agreed to — whereupon the Rev. Messrs. David Caldwell, Francis Cummins, James Hall, Samuel Doake, Robert B. Walker, Gideon Blackburn, and Moses Waddell were appointed a committee for the purpose of carrying the above overture into effect."

Mr. Walker accordingly brought this matter before the notice of the First Presbytery of South Carolina at its first meeting in February, 1800, praying for their advice and direction.

Presbytery then proceeded to take the above matter into consideration, and after the most serious and mature deliberation on this important subject *resolved*, "that notwithstanding Presbytery earnestly pray for and wish to see the day when the rod of the tyrant and the oppressor shall everywhere be broken, yet it appears to us, that any attempt at the present to bring about a legislative reform in this case, in this State, would not only be attended with want of success, but would be attended with evil consequences to the peace and happiness of our country, and probably be very injurious to those who are in a state of slavery. And as the overture of Synod only recommends the exercise of prudence in the case, it is therefore recommended to Mr. Walker not to proceed in this business until further advice be had from the Synod. And it is hereby recommended and enjoined on every member of this Presbytery to attend the next meeting of Synod to reconsider this matter ; and with this further in view, that if such measures are not adopted as may correspond with what appears to us to be duty, that those who think proper may enter their protest."

At the next meeting of the Synod of the Carolinas held at Sugar Creek, Oct. 2, 1800, the committee having made no

progress, a new committee consisting of Rev. David Caldwell James Hall and James W. Stephenson, was appointed to reconsider this whole matter and report.

Their report was as follows: "That though it is our ardent wish that the object contemplated in the overture should be obtained. Yet, as it appears to us that matters are not yet matured for carrying it forward, especially in the Southern parts of our States, your committee are of opinion that the overture should be now laid aside, and that it be enjoined upon every member of this Synod to use his influence to carry into effect the direction of the Synod of New York and Philadelphia, and those additionally made by the General Assembly, for the instruction of those who are in a state of slavery to prepare them the better for a state of freedom when such an object shall be contemplated by the legislatures of our Southern States.

The subject of MISSIONS engaged the attention of the Presbyteries and the Synod of the Carolinas during this decade. There were two classes of missionaries sent forth by the General Assembly—pastors temporarily withdrawn from their charges and sent on tours of from one to six months, and missionaries who were expected to find a settlement among the people to whom they were sent. Of this last class were several of the earliest ministers in Carolina. The Assembly had remitted to the Synod of the Carolinas the matter of sending missionaries into the destitutions of this portion of the South, and to the remote Southwest. And the minutes of the Presbyteries show that continual efforts were being made to raise funds from the churches, for this object, by the ministers and licentiates acting as collectors. The General Assembly, in 1800 appointed the Rev. James Hall, of the Presbytery of Concord, a missionary to the "Natchez" for several months, to commence about the first of October, in that year. The Synod of the Carolinas, meeting at Sugar Creek, expressed themselves as impressed with the importance of the mission, and that Mr. (afterwards Dr.) Hall "ought, if possible, to have company, determined to send with him two members, viz. the Rev. Messrs. James H. Bowman and William Montgomery, who are directed to spend eight months, if convenient, and they find it expedient, in that country and places adjacent—commencing their mission about the 15th instant. And for the support of

these missionaries, the Synod pledges itself to give them thirty-three and one-third dollars per month from the time they engage in the work ; they rendering a regular account of all moneys received by them during their mission."

Arrangements were made for the supply of Dr. Hall's and Mr. Bowman's churches in North Carolina, and Mr. Montgomery's, in Georgia, by detailed appointments made by Synod from the several Presbyteries. The modern facilities of travel were at that time unknown. The only mode then was on horseback. The route was, first to Nashville, Tenn., and thence to Natchez, through the nations of the Shawnee, Cherokee, Chickasaw, and Choctaw Indians, over the road known as the " Natchez Trail "—the road from Nashville to Natchez, and the only road in the country. It was infested by a band of robbers under the celebrated Mason, the Robin Hood of that day, whose marvelous exploits, talents and, sometimes, high-toned chivalry are handed down in the traditions of the country. To see a human body, covered with blood, by the road side, the pockets and saddle-bags rifled gave no surprise. Travelers set out heavily armed, and prepared to meet the most desperate contingencies. James Hall had been a soldier of the Revolution. When South Carolina was overrun by the forces of Cornwallis, he had assembled his flock, and called them to take up arms in defense of their neighbors. A company of cavalry was organized, and they demanded him for their leader. To this demand he yielded and led them in 1779 on an expedition into South Carolina, in the double office of Commander and Chaplain. When at a subsequent period the American forces marched into the Cherokee country in Georgia, he accompanied them as Chaplain. He had but one opportunity of preaching during the expedition, and his lips pronounced the first gospel sermon ever heard in that Indian Territory. In the skirmish at Cowansford, on the Catawba, when General Davidson fell, he was selected by General Green to succeed him as Brigadier-General, and a commission was offered him, which he declined. He was now leader of a different, smaller, but nobler expedition, under the invisible banner and guardianship of the Prince of Peace. They were unarmed now, for the weapons of their warfare were not carnal. They led an extra horse as a pack-horse, the bearer of their provisions and camp fixtures. They swam or forded streams, and pitching their tent at night,

tethering their horses, they cooked their evening meal, and "the wild woods rang with their hymns of lofty cheer." Near Pontotoc, in the State of Mississippi, they called and spent the night at the mission station which had been established three years before by Rev. Joseph Butler,* who resided there with an assistant, Mr. Ebenezer Rice. They had fallen in with men after leaving Nashville who were driving horses South for families who had gone down the river in boats, who were ill-provided, expecting to buy from the Indians what they might need. But the Indians had gone west of the Mississippi on their fall hunt, and the missionaries to whom these men were both company and protection furnished them until their stock gave out, except a little meal, of which they made "water gruel" and partook of with thankful hearts. At one time they captured a raccoon, which they roasted and ate without salt or other condiments. Pressing forward night and day as fast as their horses could carry them, for their circumstances were becoming desperate, on the morning of December 4th, 1800, about two o'clock, they drew near to a dwelling on Big Black River, the first intimation of which was the crowing of a rooster, which was music to their ears. They hastened to the house, aroused the inmates, pleading starvation as their apology. They were kindly received, and a meal was speedily prepared of corn bread, bacon and coffee. "A night," said Mr. Montgomery, forty years afterwards, "never to be forgotten by any of us."

At Big Black they established a preaching station, another a few miles further south, at Grindstone Fort, another still further south, on Clark's Creek. The first town they reached was "Gibson's Port," now Port Gibson. They found Mrs. Gibson, the wife of the original settler, dead, and at the request of Mr. Gibson, her funeral sermon was preached by William Montgomery, the first sermon ever preached in the place. There were none professing religion there of any church, but they were treated with great kindness by an intelligent and hospitable people. A few miles further south they found a few Presbyterian families anxious for religious

*Rev. Joseph Butler was graduated at Yale in ———; was settled in Windham County, Vt., as pastor of a Congregational Church for twenty years. In 1797, he established, under the Missionary Society of New York, a mission among the Chickasaws, near the modern town of Pontotoc, in Mississippi.

privileges, who united and built a loghouse for worship; a congregation was collected, and the name of Bayou Pierce was given to it. Further south they were attracted to a small village, not now existing, called Union Town, where their road crossed Cole's Creek, by the name of *The Montgomerys*, who lived there, and who had migrated from Georgia to Kentucky, and thence to that locality. They were Presbyterians, and by their aid they found seven families of Congregationalists who had migrated to that neighborhood with Rev. Samuel Swazey from New Jersey, whose church had been broken up by the Spanish authorities; the wife of Felix Hughes, an Irishman, who had been member of a church in North Carolina; John Bolls, a native of Ireland, who had been a ruling elder of Hopewell Church, in North Carolina, before the Revolution, was in the Convention which adopted the Mecklenburg Declaration, served in the army through the war, and was present in the closing scene at Yorktown. Three years afterwards, in 1804, these families were organized into the first Presbyterian Church of the Southwest,* Alexander Montgomery, John Bolls, Alexander Callender, and John Griffen being the elders. On land belonging to Alexander Callendar they built a log meeting house, which was popularly called "Callender's Church." The house is no more, but the graveyard is sacredly preserved.† The next point was Washington, the capital of the territory, in whose vicinity were several Presbyterian families, and where they established a preaching station. The next point was Natchez, where they found only one Presbyterian family, that of John Henderson, a man identified with the subsequent history of the Presbyterian Church in that region. Of their reception at Natchez we will soon speak.

Their next point was "the Jersey Settlement," southeast from Natchez. The members of the church of Rev. Samuel Swazey,‡ which the Spaniards had broken up, cheerfully co-

*The organization was effected by Rev. Joseph Bullen, who had moved to this vicinity in 1803. He remained its pastor till 1822. He died in 1826.

† It contains the graves of Rev. Joseph Bullen, Mrs Hannah Bullen, the Colemans, Callenders, Curtis, Smith, &c.

‡ He had emigrated from New Jersey, where he had been a Congregational minister for thirty or forty years, with his brother Richard and their numerous families, and others. These he organized into a Congregational Church in about 1772. He was the first minister of the gospel in that territory which then belonged to Great Britain. In

operated with them and united with the few Presbyterian families in their vicinity, and here another preaching station was established. Still further south they established another at Pinckneyville, which at that time was in the Spanish territory, of which circumstance they were not aware.

Of the nine preaching stations they thus established, five were subsequently organized into Presbyterian Churches, and were the germ of the first Presbytery in the Southwest, which, in 1816, in the next decade, extending from the Perdido River westward over what is now the territory of several entire Synods

The missionaries made their headquarters at Natchez, and supplied these nine stations in rotation. They were constantly employed in the work for which they were sent. When the time for their departure arrived, the citizens of Natchez held a public meeting to bid them farewell. On his return to North Carolina, Dr. James Hall published in a pamphlet form "A Summary View of the Country, from the Settlements on the Cumberland River to the Mississippi Territory," in which he gave his impressions of the people, of the manner in which the missionaries were received, and a farewell address to them, adopted at a public meeting of the chief citizens of Natchez. This portion we here quote (pp. 34 to 40):

"This is a circumstance, perhaps, peculiar to that country, that the most opulent citizens are the people of the best morals, together with the few possessors of religion in the lower class. This remark will apply with particular force to the citizens of the town of Natchez. For more than four months which I resided in the territory, a great part of which I spent in that town, with one exception, I never heard a profane oath from, or saw the appearance of intoxication on, an inhabitant of the place, who was in the habit of a gentleman; but this was far from being the case among the lower class of mechanics, carters, &c. My colleagues and myself were received with much cordiality, and treated by all classes of the citizens with the utmost friendship and attention. We

1779 it was transferred to Spain, which power established in it the Roman Catholic faith. Rev. Samuel Swayze died in 1784, and was buried at Natchez, in the old graveyard which was below Fort Rosalie. It was on a high bluff which has since been washed away by the Mississippi, "the Father of Waters."

all had repeated and pressing solicitations to return, in order to make a permanent settlement among them; and the regret appeared to be common between them and us, that our obligations to our respective pastoral charges prevented us from giving that encouragement which to them, we were well assured, would have been highly agreeable.

"Such, indeed, were my attachments to that people on account of their peculiar friendship to us, and the influence which our continuing among them promised, that, in parting with friends, I never experienced more tender sensations, or as they may be called, wringings of heart, than I felt in parting both with families and societies; especially as it was under this impression, 'That they should see my face no more.' Let the following address serve as a specimen of the disposition of the people toward us.

"It was presented to us on the day of our departure, and was signed by more than thirty of the principal citizens of the town and vicinity of Natchez, among whom were a considerable number of the leading civil characters of the territory:

"*Messrs. Hall, Bowman and Montgomery.*

"REV. GENTLEMEN: The citizens of Natchez, viewing as arrived the moment of your departure, wish to discover a part of what they feel on this affecting occasion.

"While, gentlemen, we desire to return, through you, our sincere thanks to the Presbyterian General Assembly for their great attention to our dearest interests, we cannot refrain from expressing our cordial approbation of your conduct while amongst us.

Although we have not all been educated in the pale of that Church of which you are ministers, yet we all feel interested in the object of your mission, and disposed to maintain the doctrines you have delivered. For we have pleasingly witnessed that, so far from portraying those shades of religious opinions not *practically* discernable, you have exhibited to us a moral picture to all equally interesting (and ought to be), equally engaging. Omitting points barely *speculative*, you have insisted on points *radical* and *essential*, and evinced by your deportment a desire to produce a combination of influence to support our common Christian faith.

"Such dispositions and exertions we consider as proper

and necessary to counteract the influence of infidelity, which had almost produced alarming symptoms of moral and social depravity; and it is with pleasure we add that since your coming among us, we have observed some indications of a beginning change in opinions and habits.

"It would, gentlemen, be too great a restraint upon our feelings, not to mention, also, the great pains taken by one of you to instruct us in things merely material,* and we trust we were morally affected by the explanations given to us of those sublime and beautiful laws which govern nature, as well as religiously disposed by your unfolding the far more interesting principles of grace in the moral system of things whose indistructable nature shall survive the general wreck of our present physical existence.

"Influenced by considerations so affecting to our mental feelings, we offer you our thanks for the faithful execution of your well-timed mission among us; and our minds follow you with sincere wishes for a safe return to your respective residences.

"Receive, gentlemen, the unfeigned expression of our concurrent sensations, and permit us to add an earnest solicitation for your return to our territory. Should this, however, be impracticable, you will please to exercise your influence in procuring and sending others, whose zeal and abilities may operate to accomplish the incipient reformation your labors have instrumentally effected.

"We are, Reverend Gentlemen, with sentiments of grateful esteem, your much obliged, most obedient servants,

"JOHN STEELE, &c."

This seems much in favor of the propagation of the Gospel in that country, that the most opulent citizens and influential characters appear to be most forward for its encouragement. One of their most wealthy and enlightened citizens expressed himself to me in these or similar words:

"Besides promoting the great object of religion, I think that a learned and respectable ministry would have a happy influence to meliorate the state of civil society among us with respect to morals, and would be the best means for the promotion of literature."

* This refers to a course of lectures on Natural Philosophy, held weekly by one of us, in the town of Natchez.

Respecting the bulk of the citizens, it may be affirmed that, for hospitality to strangers, for politeness of manners, and sumptuous living among the opulent, they may vie with any part of the Union.

They left the territory in April, 1801, after receiving this extraordinary address, set their faces toward the wilderness, and returned to Carolina over the same long and perilous route by which they had come. They found the territory of Mississippi exceedingly destitute of religious privileges and teachers. "Only one Episcopalian," says Dr. Hall, "one Methodist and two Baptist clergymen, besides a few exhorters, all illiterate except the former, are in the Territory." Dr. Hall gives a conjectural statement as to the population at that time, but the census, which was then being taken exhibits a population exclusive of Indians, of 8,850 of whom 3,489 were slaves. The pamphlet published by Dr. Hall is mostly occupied with a description of the country as to its history, settlement, revolutions, general appearance, soil and produce, climate, manners, character and customs of the people, trade and commerce, curiosities, hurricanes, Indian tribes, and contributed no little to awaken a general interest in it which advanced its settlement. In a religious point of view, hardly any domestic missionary efforts of the present century have been covered with greater success or wakened a deeper interest in this department of Christian effort.

Mr. (afterwards Dr.) Hall was at this time pastor of Bethany and Concord churches in the Presbytery of Concord; James H. Bowen, pastor of Eno and Little River in the Presbytery of Orange; William Montgomery, pastor of Greensboro and Little Britain churches in Georgia. He was born in Shippensburg, Pa., in 1768. In his early youth his father migrated to North Carolina. He was a graduate of Mount Zion College, Winnsboro; was ordained by the Presbytery of South Carolina in 1795; he married the sister of Gen. Lane, who in 1862 was a candidate for the Vice Presidency of the United States on the ticket with John C. Breckenridge for the President.* In 1811 he returned to Mississippi with his family

*He was one of the original members of the Presbytery of Hopewell; in 1797 was pastor of the Churches of Siloam and Little Britain, then of New Hope, from the pastorship of which he was suspended under the censures of Presbytery in May, 1802, and again restored at the petition of the Congregation in November of the same year. He was dismissed from the Presbytery of Hopewell, in 1814--1815.

and there labored faithfully till his death; was at one time President of Jefferson College at Washington, the capital of the Territory, and afterwards pastor of Ebenezer and Union churches for thirty-seven years. He was an excellent classical scholar and kept up the study of the Latin classics to the end of life. His favorite was Horace, whom in old age he familiarly called "his friend Horace," many of whose odes he could repeat from memory. In his youth he had great personal endowments, was a pattern of manly beauty, dignified in his bearing, yet candid, kind and frank, and singularly animated in his delivery. The two churches which have been mentioned were not his only charge but those which he served during the chief part of his ministry in the West. They were in the Scotch colony in Jefferson County, and under his labors grew to be the most influential as well as the largest country churches in the Synod. He was a profound Theologian, a thorough Calvinist and a *jure divino* Presbyterian. His promptitude and punctuality to his engagements were perfect even to a fault, but begat punctuality on the part of his people. Only twice, at the death of his wife and at the death of his son, did he fail to meet his appointments, and then he sent a messenger to make known the cause. His salary was a small one, amounting from his two churches to some \$300. But by the assistance of a friend he became possessed of a valuable piece of land. From the one negro servant he brought from Georgia proceeded a numerous family; he was thus provided with a competence in old age, and left something to his heirs. He rode even in his old age through flood, storm and rain to his appointments. His last hour at length came. He rode to church thirteen miles through the rain and preached in damp clothes. Pneumonia was the result. Like the soldier on the march or on the eve of an engagement he braved the element, true to the banner of the Cross under which he enlisted. He died in 1848 in great peace and was laid by the side of the wife who preceded him.

"The voice at midnight came,
He started up to hear;
A mortal arrow pierced his frame.
He fell but felt no fear.

Tranquil amid alarms,
It found him on the field,
A veteran slumbering on his arms,
Beneath his red cross shield.

The pains of death are past ;
 Labour and sorrow cease ;
 And life's long labour closed at last.
 His soul is found in peace.

Soldier of Christ, well done ;
 Praise be thy new employ ;
 And while eternal ages run,
 Rest in thy Saviour's joy."

Venerable old man ! A favorite with the young to the end of life ; held in veneration in his own churches, by other denominations, and the people at large ; a genial companion, an honest man, a true minister of Christ. His son William, a candidate for the ministry, of great promise, died a member of the Senior Class in Oakland College. Another, Rev. Samuel Montgomery, is pastor (in 1871) of Union and Barsalem Churches. Mr. Bowman, another of the three Missionaries settled in Georgia, and afterwards in Tennessee, where he died.

(Abridged chiefly from "Beginnings of Presbyterianism in the Southwest, published in the S. W. Presbyterian for 1871.)

The Synod of the Carolinas still nursed this Missionary field. In October, 1801, they re-appointed Rev. Wm, Montgomery, of the Presbytery of Hopewell, and Mr. John Matthews, a licentiate of Orange Presbytery, as Missionaries to the Mississippi Territory, from the 15th of November, to act as long as they shall judge convenient. Mr. Montgomery did not go at that time, but Mr. John Matthews performed his tour of service, read his report to the Synod in October, 1802, and received its thanks for his diligence. They also appointed Hugh Shaw a Missionary to the Natchez, and as Mr. Matthews expressed a desire to return, a commission was ordered for him, and the Presbytery of Orange was ordered to *ordain* him, should he go. The Synod at the same time appointed a commission of Synod to attend regularly to their Missionary operations. In October, 1804, Rev. Daniel Brown and Malcolm McNeil were appointed Missionaries to the Natchez for six months or more, and in October, 1805, Rev. James Smylie, who had been appointed by the commission of Synod and had been ordained by Orange Presbytery, made a favorable report of his mission to the Mississippi Territory, and presented a letter addressed to Synod, asking for further aid. Mr. Smylie was born in North Carolina in about 1780,

received his classical and theological education under Rev. Dr. Caldwell, at Guilford, was licensed by the Orange Presbytery, by whom he was ordained in 1805. He settled at Washington, the Capital of the Territory, and took the charge of the congregation which the Missionaries who preceded him had collected. This he organized in 1807, into a regular church with twenty members and three elders. It received the name Salem. It was afterwards removed to Pine Ridge, four miles distant, and was known as the Pine Ridge Church. He removed in 1811 to Amite County and was actively engaged in Missionary labors and organizing churches in Mississippi and contiguous parts of Louisiana. He was for many years pastor of Bethany and Friendship Churches and the teacher of a classical school, and many of the leading men of that region are indebted to him for their early education. In 1814 he travelled on horseback through the Choctaw and Chickasaw nations to Tennessee to induce the Presbytery of West Tennessee to petition the Synod of Kentucky for the erection of a Presbytery in the Southwest. In 1815 that Synod erected the first Presbytery of Mississippi, which was organized March 16, 1818, with the Perdido river for its eastern boundary, with a jurisdiction extending indefinitely westward. This was the commencement of a contested claim of jurisdiction between the Synod of South Carolina and Georgia and the Synod of Kentucky, afterwards expressed in a memorial from the former body to the General Assembly. Probably it was the greater proximity of the Presbytery of West Tennessee to Mr. Smylie's residence which led to this application. In 1836 the Chilicothe Presbytery addressed a violent abolition letter to the Presbytery of Mississippi, which Mr. Smylie answered. It was an enlargement of a sermon on the subject of slavery which he had preached extensively before, and which is said to have been of great use to the members of the Legislature and other public men in their researches on the same topic. In his old age he devoted himself exclusively to the religious instruction of the negroes. He anticipated Dr. Jones in preparing a catechism for them which received the sanction of the Synod of Mississippi. He was a close observer and thinker, had an acute and original mind, was an accurate Greek and Latin scholar, a good theologian, and like Mr. Montgomery a *jure devino* Presbyterian. He was twice married, left one child by each marriage, who

still survive him. He died in 1853, aged about 73 years. He kept an accurate diary which may be of historic value and is in the hands of his nephew, Rev. John A. Smylie, of Milford, Texas. (Southwestern Presbyterian, of February 23d, 1871.)

For so much of missionary labor performed during this decade, and followed by such lasting consequences, is the Southwest indebted, under God, to the old mother Synod of the Carolinas and to the churches of this State and her sisters, North Carolina and Georgia. Precious, and blessed in its fruits, is the communion of saints, and pleasant were the bonds which, in those days, bound these affiliated churches together. The noble structure was rising, its living stones cemented together, the mystic body was growing, held in union by that which every joint supplieth. And still shall it grow into nobler and more majestic proportions, unless through our own sins it shall please Him who "holds the stars in his right hand," and "walketh in the midst of the golden candlesticks," "to remove our candlestick out of his place."

Nearer at home also were these missionary labours extended. In 1801 Thomas Hall, a licentiate of Concord Presbytery, was appointed to itinerate through the Carolinas and Georgia, for the space of eight months. He read his report before Synod and received its thanks for his diligence. In October, 1803, the Commission of Synod reported that they had commissioned eight missionaries within the bounds of Synod, one of whom, Wm. C. Davis, was to visit the Catawba Indians. Reports were heard from these missionaries, and it was "ordered that the Rev. Wm. C. Davis act as a stated missionary to the Catawba Indians until our next stated meeting of Synod; that he superintend the school in that nation, now taught by Mr. Foster, and that he obtain the assistance of Rev. James Wallis as far as may be convenient. Ordered that the several Presbyteries under our care be directed to pay particular attention to the subscription business for the support of the missionaries, especially as we now have a promising prospect of teaching the Catawba Indians to read, and pay some attention to the gospel. In 1804 Murdock Murphy, a licentiate of Orange Presbytery, was appointed for the lower part of South Carolina. We have seen, p. 119, that he was settled as pastor of Black River Church (Win-

yaw) in the following year. He was afterwards pastor of the Midway Church, Liberty County, Georgia, and thence emigrated to Florida. From the minutes of the commission and the reports of the missionaries to the Synod of the Carolinas in 1805, it appeared that the school among the Catawbias had been conducted at considerable expense; the proverb about "the new broom" had been fulfilled; at first the Indians were much interested in the instructions and exhortations of the teacher, but after a while grew weary; and that there had been but little preaching among them. The prospect was not flattering. The commission was reappointed, but in 1806 reported that they had done nothing. The synod itself appointed three missionaries, Dr. James Hall, Wm. H. Barr, a licentiate of Orange, and Mr. Thos. J. Hall, to itinerate within their own bounds.

Dr. Hall in his report to Synod in 1807 says: "Approaching the low country in South Carolina, the professors of religion became less, and the bigoted attachment to party doctrines appeared to be stronger. These doctrines which they call *their principles*, are so frequently brought into the pulpit, that sometimes a private member of one of those denominations, when he goes to hear a preacher of the other, expecting what will come forward, has his scriptural notes prepared and reads them against the doctrines delivered, on which issue is joined, and the doctrines are debated in the presence of the congregation. From these and other circumstances, it appears that few attend on the preaching of the gospel except the bigoted adherents to their respective parties."* Mr. William H. Barr also read his report. Both were commended as exhibiting "great industry and much labor."

In 1808 the Commission of Synod reported that they had appointed Dr. Hall, Rev. E. B. Currie and Mr. Wm. H. Barr. Mr. Currie had not been commissioned. The others read long and interesting reports. The Rev. Dr. Hall had travelled 1132 miles, preached 40 times, and received \$64.68. He thought it would be more advisable to cherish our own va-

*It was probably during this missionary tour that Dr. Hall preached his sermon from Prov. XIV, 31. "Righteousness exalteth a nation; but sin is a reproach to any people," before the Court at Barnwell, and more fully before the Court of Laurens District, in South Carolina at their spring Session, A. D., 1807. Printed at Raleigh by William Boylaf 1807, pp. 25, 12mo.

cancies than to establish new societies, and recommended vigorous exertions on the part of Synod to encourage the education of young men for the ministry. Mr. Barr concurred with Dr. Hall that it would be better to change missionary action from the itinerant to the supplying our vacancies with more regular preaching."

In urging the cause of education, Dr. Hall says: "Otherwise, our churches, if any should remain must be supplied with ignorant and illiterate preachers, or they must receive foreigners, which past experience has for the most part shown not to be very eligible; as we may expect little except the dregs of European Churches. Should none of these be the case, our people must sink into ignorance and barbarism, and stand exposed to every wind of doctrine." Mr. Barr appears to have been a most industrious missionary.

A commission of Synod was appointed, "to regulate the whole of the missionary business, to meet the first Wednesday of November, at Unity Church, Indian Lands, of which Dr. Hall was appointed moderator."

In Oct., 1809, the Commission reported that they had appointed Dr. Hall and Rev. Andrew Flinn to act as missionaries to the vacancies within their bounds. Mr. Flinn did not fulfill the appointment. Dr. Hall spent four months and thirteen days in the mission, travelled 1545 miles, preached sixty-nine times, held three communions and several evening societies. "Previously to departure from home, he had extracted four hundred and twenty questions from our Confession of Faith and disseminated them through eight of our vacancies for the perusal of the people until he should return to finish his mission, at which time they were to be called upon for public examination." The success of this was very encouraging.

Great irregularities in connection with the revivals and camp-meetings had sprung up in the congregations of Long Creek and Knobb Creek in Orange Presbytery. The Presbytery had appointed in 1804 a large and able Committee to examine into these and deal in some suitable manner with them. Some who were laymen laid claims to special divine guidance, and moved as they said, by a divine impulse had administered the ordinances of the Supper and Baptism. For these and other irregularities many had been suspended from the privileges of the Church. He spent considerable

time in the Knobb Creek congregation and heard from some of the most intelligent and pious their heartfelt lamentations and horror at their past extravagances, and their gratitude to God that they were not given over to the most wild and delusive fanaticism. "When I fell into those extraordinary exercises," said one of them, "I found such pleasure in them that I would not think of parting with them; yet when they went off, I found the power of religion so declining in my heart, that I was conscious that in that state I never need expect to enter the kingdom of Heaven; and they have cost me many sleepless hours in prayer and wrestling with my own wretched heart, before I could give them up." "Let some, however," says Dr. Hall, "think unfavorably or even lightly, of those deep and heart-affecting exercises, both distressful and joyous, to which no doubt we have all been witness and many of which, if we judge by their fruits, we have reason to believe, were produced by the powerful operations of the Holy Spirit, by which from an overwhelming sense of divine things, these effects were produced upon the body."

He was witness to the solemn and ample acknowledgment of his error by an elder who had been, with many others, suspended by the sentence of Presbytery from church privileges for his adherence to these extravagances, and who had held out long and obstinately, and now had humbly yielded, and with expressions of gratitude and thankfulness had been fully restored to the Communion of the Church. He again presses the subject of an educated ministry as of prime importance to the Church. Such were the earnest efforts of these Presbyteries and this Synod of the Carolinas in the home missionary work, which have accrued in more good than we know of to our generation, and whose benefits will extend themselves into the distant future.

HISTORY OF THE CHURCH.—Very commendable efforts were made, both in the First and Second Presbyteries, to provide materials for the history of the Church. On the 14th of November, 1800, Rev. John Brown and John B. Davies were appointed by the First Presbytery to make out as correct a history of the First Presbytery as possible, to be transmitted to the General Assembly, March 27, 1801; the failure of the committee to perform this duty is excused, but Mr. Davies is directed to prepare the reports that have been sent in, and Mr. Brown to assist him, under pain of censure if they fail.

On September 24th, 1801, the Second Presbytery directed the stated clerk to lay before that body the necessary materials for the history of that Presbytery. Again, April 1, 1806, the following minute is found: "In compliance with an order of the General Assembly, for the collection of material for forming a history of the Presbyterian Church in America, it was enjoined on every member to endeavor to collect the proper information in their respective churches, as to their origin, succession, pastors, present standing, &c., and render a statement of the same at the next stated session of Presbytery."

Agreeably to this order, the members of Presbytery were called on at the next sessions, August 8, 1806. "The information laid before Presbytery was put into the hands of Mr. Kennedy, and he directed to form a general report on this subject, and lay the same before our next stated sessions for inspection, that, in the end, Presbytery may be enabled to forward to the General Assembly their quota of information forming a history of the Presbyterian Church in America."

The subject was brought forward at each successive meeting. October 3d, 1808, the matter was taken out of Mr. Kennedy's hands and placed in Dr. Waddel's, who, after some delays for want of materials, prepared the proposed history (of which we have frequently availed ourselves), and forwarded it to Dr. Green, at Philadelphia. The Synod did not cease to urge the attention of its Presbyteries to this matter.

GRAMMAR SCHOOLS.—The Synod had directed its Presbyteries to "establish within their respective bounds one or more grammar schools, except where such grammar schools are already established, and that each member of the several Presbyteries make it their business to select and encourage youths of promising piety and talents, and such as may be expected to turn their attention to the ministry of the gospel." It was therefore "ordered" by the First Presbytery "that each member pay particular attention to this business and endeavor to come to some conclusion in their own minds where it may be proper to encourage such institution or institutions." At their next meeting they come to the conclusion that "inasmuch as there are a number of such institutions already established and vigorous exertions made for their encouragements, it is conceived to be inexpedient to pay any

further attention to this business at present." Of the same import was the conclusion reached by the Second Presbytery.

INDIAN TRIBES.—The General Assembly had required the Presbyteries below to report respecting the Indian Tribes and frontier settlements. Messrs. James Gilliland, Andrew Brown and the elder, Gen. Andrew Pickens, were appointed by the Second Presbytery on this business. Than the last named gentleman there was none that had been more concerned with these people in peace and war, and none more feared as a foe or honored as a friend than he. The report was made at the next sessions and ordered to be sent on to the Assembly.

We have already spoken of the mission of the First Presbytery to the Catawbas set on foot by the Synod's Commission.

BOOK SECOND.

1810—1820.

CHAPTER I.

The arrangement as to Presbyteries hitherto existing began with this century, so far as Carolina is represented in them, and ended with its first decade. The whole seems to have been a matter of agreement and deliberation. The First Presbytery suggested to the Synod of the Carolinas its own dissolution and division. The upper division to include Rev. William C. Davis pastor of Bullock's Creek, the Rev. Robert B. Walker, pastor of Bethesda, Rev. John B. Davies, of Fishing Creek and Richardson, Rev. Thomas Neely, pastor of Purity and Edmonds, and the vacant congregations of Waxhaw, Unity, Hopewell, Ebenezer, Bethel, Beersheba, Shiloh, Yorkville and Salem to be united with the Presbytery of Concord, and the rest with the proposed Presbytery of Harmony. This is acceded to by the Synod of the Carolinas. At its meeting at Fairforest Church, October 6, 1810, they had declared the First Presbytery of South Carolina dissolved and that the Second Presbytery is hereafter to be known and distinguished by the name of THE PRESBYTERY OF SOUTH CAROLINA. They had previously at their session held at Poplar Tent, October 5, 1809, adopted an overture for a new Presbytery, to be known as the Presbytery of Harmony; its bounds to begin on the seacoast where the division line

between North and South Carolina commences, thence till the line strikes Lynches Creek, thence to Evan's Ferry, thence to Camden, thence to Columbia, thence to Augusta in Georgia, thence in a direction nearly South (including St. Mary's) to the seacoast. The coast line of Harmony Presbytery, according to this division, was co-extensive with that of South Carolina and Georgia, and the division between it and the Presbytery of South Carolina was probably then understood to be the travelled road, which at that time crossed the Savannah river at Campbell's Town, a short distance above Augusta. Where there are no natural lines the travelled road will suggest the ideal division, although it should change somewhat from time to time.

The Presbytery of Harmony was constituted by order of the Synod of the Carolinas, at its meeting at Poplar Tent, on the 5th of October, 1809, "out of the territory of three others, to consist of the following members: Rev. George McWhorter, Andrew Flinn and John Cousar, of the First Presbytery of South Carolina; John R. Thompson, of Hopewell Presbytery; who were appointed to meet for the first time in the City of Charleston on the first Wednesday of March, 1810; the Rev. Andrew Flinn, or the senior member present, to preside and open the Presbytery."

In pursuance of this order, the Rev. Andrew Flinn, D. D., the Rev. John R. Thompson, of Augusta; the Rev. John Cousar, and the Rev. George G. McWhorter, and Mr. Oswald Eve, an elder from St. Paul's Church, Augusta, met in the First Presbyterian Church in the City of Charleston. The Rev. Drs. William Hollingshead and Isaac Keith, and the Rev. Thomas Price, of the Congregational Association, and the Rev. Jedediah Morse, D. D., of Charlestown, Mass., at one time pastor of the Church in Liberty County, Ga., were present by courtesy as corresponding members. At the request of Dr. Flinn, the meeting had been opened with a sermon by Dr. Morse, from Malachi 1: 2, and the Presbytery instituted with prayer by Dr. Flinn. Dr. Flinn had been chosen as Moderator, and the Rev. John Cousar as Clerk. The way being opened, the Second Presbyterian Church in the city applied by their representative, Mr. Beuj. Boyd, to be taken under the care of Presbytery, were received, and Mr. Boyd, an elder in the Second Church, took his seat as a member. No other business of importance was done. The installation of Dr. Flinn was postponed until the house

of public worship, then building for the Second Church, should be opened, of which the Moderator should give due notice. After appointing a commissioner to the General Assembly, and attending to other necessary business, the Presbytery then adjourned, to meet at St. Paul's Church, in Augusta, in September.

But immediately after the reception of the Second Church, a letter was received from the Rev. Donald McLeod, Stated Clerk of the (Old) Presbytery of Charleston, complaining of the conduct of the Synod of the Carolinas in laying off and constituting the Presbytery within *their* bounds, which complaint was principally bottomed on the opinion that the Presbytery of Charleston had been admitted as a constituent part of the General Assembly. It was resolved that the above memorial be referred to the Synod of the Carolinas.

CHAPTER II.

We resume our history of the individual churches, with those which were Congregational or Independent, and first,

The INDEPENDENT OR CONGREGATIONAL CHURCH, in the City of Charleston. This church was in a very flourishing condition at the commencement of this decade. From the reports given in the minutes of the Congregational Association from time to time, by Dr. Hollingshead, it would seem that the membership in 1806 was 246 whites, 286 blacks, total, 542. Subsequent reports would swell the number to 403 whites and 290 blacks, total 693 in 1813. In that year Dr. Hollingshead reported 109 whites added. But as nothing is said of diminutions by deaths, dismissions and removals, these numbers may be exaggerated. Dr. Keith died suddenly on the 14th of December, 1813, in the 59th year of his age. Rev. Benjamin Morgan Palmer, who had lately removed to Charleston having resigned his charge at Beaufort, was chosen pastor in his stead as a colleague with Dr. Hollingshead, in the year 1814. Dr. Hollingshead did not long survive his former colleague Dr. Keith. He died on the 26th of January, 1817.

"The Rev. Dr. Isaac Stockton Keith was born in Buck's county, Pennsylvania, January 20th, A. D., 1755, and was educated in the grammar school and college of Princeton, New Jersey, when the Rev. Dr. Witherspoon was President. His diligence and progress in his studies were

so great that at every examination of the school he was honored with a premium. In 1775 he was admitted to the degree of A. B. His pious parents, from early youth, dedicated him to the ministry, and his own inclination concurred with their fond anticipations. Soon after he left the college he commenced the study of divinity, under the direction of the Rev. Dr. Robert Smith, of Pequea, in Pennsylvania, and in 1778 was licensed, by the Presbytery of Philadelphia to preach the Gospel. After itinerating for short time, he settled in Alexandria in Virginia, and continued there in the exercise of his ministerial functions till the year 1788, when he accepted an invitation from the Congregational Church in Charleston, to be co-pastor thereof, in connection with the Rev. Dr. Hollingshead. He there served the church with ability and fidelity for twenty-five years, a period exceeding that of any one of his eleven deceased predecessors. In 1791, he was constituted D.D. by the University of Pennsylvania. He was thrice married; first to Miss Hannah Sproat, daughter of the Rev. Dr Sproat, of Philadelphia, who died on the 30th Sept., 1796; second Miss Catharine Legare, daughter of Mr. Thomas Legare, Esq., of Charleston; who died of a lingering disease on the 15th of May, 1803; third, to Miss Jane Huxham, a native of Exeter, in England, and daughter to Mr. William Huxham, who had resided many years in South Carolina. As a man, as a Christian, and as a preacher of the Gospel, Dr. Keith was respected and beloved. On all the relations of life in which he was placed, he reflected honor—given to hospitality and abounding in charity, his heart and his house were open to the stranger, and his purse to the indigent; the spirit of the Gospel marked his intercourse with men; it influenced the whole of his deportment, and impressed a distinctive character on all his transactions. "He rejoiced with those that did rejoice, and wept with those who wept." In pastoral visits to the sick and afflicted he was indefatigable; to their impressible minds he presented divine truths with such sympathy, affection and discretion, as with the blessing of God often terminated in the happiest result. He was fond of assembling children around him, and of conversing with them in a pleasant cheerful manner, mingled with instruction. Though not a parent, he had deeply imbibed the spirit of a judicious affectionate Christian parent. Many were the books which he gave in presents to adults, but more to children, under such circumstances of love and affection as could scarcely fail of ensuring an attentive perusal of their important contents. His heart overflowing with love to God and man disposed him to spend and he spent in promoting the glory of the one and the happiness of the other. In the work of the ministry he was diligent, laborious, and successful, and he was well furnished with gifts and graces for its faithful discharge. Sensible that souls were committed to his care he shaped his instructions, admonitions and warnings according to this dread responsibility. Jesus Christ was the centre and the sum of his sermons. These were distinguished for their manly sense, evangelical piety, and searching truth. The divinity of Christ, and atonement through his blood, were with him essential doctrines. He deemed that sermon of little value which had not in it something of Christ. The doctrines of grace were his usual topics, and he stated and defended them with zeal and ability. The entire depravity of the human heart—the absolute necessity of divine influences to change the heart and to sanctify the soul, were, with him, articles of primary importance, and urged on the consciences of his hearers as indispensably necessary to a correct view of the Gospel. In his preaching he was particularly attentive to the dispensations of Providence. Epidemic

diseases, destructive fires, earthquakes, hurricanes, tornadoes and unusual convulsions of the elements, were never suffered to escape his public notice. They were always the subjects of appropriate prayers and sermons, and made tributary to the instruction of his hearers. He was among the first in the United States in aiding, with pecuniary support, the interest of evangelical missions and translations of the Holy Scriptures in the East. Of the Charleston Bible Society he may in some respects be called the father. On Monday, the 13th of December, 1813, he zealously and successfully advocated a motion, the object of which was to send the Scriptures, in their native language to the French inhabitants of Louisiana, and in the course of the next thirty hours he was called to the bosom of his Father and his God, after he had served his generation fifty-eight years and eleven months. He died childless, with an estate of about thirty thousand dollars at his disposal. Of this he bequeathed a considerable part for the most important and beneficent uses. Besides a large legacy left to the Church of which he was pastor to be hereafter particularized, Dr. Keith bequeathed about five thousand dollars to the general assembly of the Presbyterian Church in the United States of America. To each child named after himself or either of his three wives (about twenty in number,) he bequeathed a copy of Woodward's edition of Dr. Scott's Commentary on the Bible. The Church directed a monument to be erected to his memory in the Circular Church, with the following inscription :

Sacred to the memory of
The Revd. ISAAC S. KEITH, D. D.,
for 25 years a beloved co-pastor of this Church, from
which he was suddenly removed, by death, on the
fourteenth of December, 1813, in the
fifty-ninth year of his age.

He was
a learned, amiable, and successful minister
of the Gospel of Jesus Christ :
In prayer, copious and fervent ;
in doctrine, clear and evangelical ;
in exhortation, warm, affectionate, and persuasive
In his pastoral intercourse,
and in his private and public deportment,
he adorned the doctrine
of his Lord and Saviour.
His charity to the poor,
his hospitality to the stranger,
his patronage to the meritorious,
his munificence to the Church,
his suavity of manners and unwearied activity
in the cause of humanity and religion,
conspired to render him
dear to his people and society at large.

His mourning congregation,
in testimony of his merit and their affection,
erect this monument.

[This monument was on the eastern wall of the Church, to the right of the pulpit as one would approach it, while the Church was still standing.]

Dr. Keith published several sermons and addresses delivered on special occasions during his life, which, with a few others and the sermon occasioned by his death, which was preached by the Rev. Andrew Flinn, D. D., a brief biographical notice of him, and a selection from his correspondence were published in 1816, making an 8vo volume of 448 pages.

"The personal appearance of Dr. Keith," says the Rev. Edward Palmer, who was one of the congregation to the day of the Dr's lamented death, "was imposing. Large in stature, dignified in manner, grave in aspect and speech, it was impossible not to feel that you were in the presence of a much more than ordinary man. But, notwithstanding his appearance and manner were such as to repel everything like frivolity, he was so courteous and affable as to invite the confidence of the most timid child. Indeed, the affectionate freedom with which the young of his numerous flock actually approached him, showed how easy of access he really was. His example was in beautiful keeping with his religious profession—it was an epistle of Christ known and read of all men." "As a *man*, as a *Christian* and as *minister* of the Lord Jesus," says Dr. Flinn, he was deservedly *revered, respected and beloved*. Venerable and grave in his aspect, his presence forbade the rude approach of impertinence. To a stranger, his first appearance seemed rather distant and severe; but he soon found that in the presence of dignity, it was dignity softened and embellished with every benign and generous affection. An affectionate husband, a humane master, an obliging neighbor, and a distinguished philanthropist. His heart and his house were open to the stranger and his *purse* to the *indigent*. As a disciple of Jesus Christ, this amiable man was *humble, watchful and devout*. But it was from the walls of Zion that he shed the brightest glory of the gospel. Of his sermons, Jesus was the centre and the sum. They were distinguished for their manly sense, and simplicity of style, evangelical piety and searching truth."*

"On the 22d of August, 1814, the Rev Benjamin Morgan Palmer, A. M., was elected co-pastor with Dr. Hollingshead, in the place of the Rev. Dr. Keith. He had served the Church the preceding seven months, in the capacity of a temporary supply, and for ten years anterior to that temporary appointment, had been settled in Beaufort, S. C., as pastor

*The Charleston Bible Society is said to have been set on foot, at the suggestion and by the efforts of Dr. Keith.

of the Congregational Church in that place. He was the fourth of the sixteen children of Mr. Job Palmer, who had been a worthy member of the Independent Church in Charleston, for the preceding forty-two years. He was also the grandson of the Rev. Samuel Palmer, who for forty years immediately prior to the year 1775, in which he died, had been only minister, and for the greater part of the period the only physician of Falmouth in Barnstable county, Massachusetts, where he was much beloved and respected. The Revd. Mr. B. M. Palmer spent the summer of 1810, in the Northern States, for the benefit of his health, and part of it at Falmouth. This unexpected visit, from the distance of a thousand miles, of a clerical grandson of their former beloved pastor, was highly gratifying to the Congregational Church of that place. They, particularly the gray-headed veterans in that county of longevity, received him with transports of joy. Their then minister, the Rev. Mr. Lincoln, after closing the religious services of the evening, invited his clerical brother Palmer, just arrived, and then attending as a hearer, to address the congregation. Mr. Palmer accepted this invitation, intending to speak only for a few minutes; but, animated from the consideration of his being in the vicinity of the bones of his ancestors, and of his standing in the place of his grandfather, and speaking to a congregation among whom his father had been born, and his father's father laboured as a gospel minister for forty years, he was insensibly urged by his feelings to continue his extemporaneous address for nearly an hour, to the great satisfaction of his hearers, who rejoiced that their pastor, though he had ceased from his labours, for thirty-five years, still lived in the person of his grandson, devoted to the same profession, in the exercise of which his venerable ancestor had been so useful to them. Mr. Benjamin M. Palmer was born in Philadelphia, in about two weeks after his parents had arrived there, in the character of exiles, driven from Charleston, in the year 1781, by the then British paramount power in South Carolina. On the termination of the revolutionary war the whole family returned to Charleston. Mr. B. M. Palmer's classical education commenced in Charleston college, when it was under the superintendence of the Rt. Revd. Bishop Smith. In the year 1797, he was removed to Princeton college, when the Rev. Dr. Samuel S. Smith presided over the institution. There, in 1800, he was admitted to the degree of A. B. This extensive course of education was not entered upon without serious and deliberate consultation. The buddings of Mr. Palmer's genius inspired hopes that he might easily be made a scholar. His correct, orderly habits, and early religious impressions, pointed him out as a suitable person to be educated with a view to the ministry; but there were difficulties in the way. The times were hard—money scarce—education dear—his father's family large. In this crisis the Revd. Dr. Keith interposed with his usual ardour in doing good, and urged with all his energies of persuasion that the promising youth should be put forward in a collegiate course of studies, and he seconded his arguments with more than advice. A generous friendship between the parties was thus commenced. It was excited on one side by gratitude, and fanned into flame on the other by frequently repeated acts of disinterested benevolence. The attention of the Church on their late bereavement, by the the much lamented death of Dr. Keith, was naturally turned towards Mr. Palmer, as being known to them, from his infancy, to be distinguished for correct conduct, respectable for his genius and literary attainments, for his fervent piety, and in his adult years for the distinguished excellence of his compositions

for the pulpit. With the exception of the Rev. Josiah Smith, he was the only Carolinian that had ever been offered as a pastor for their Church, though it had been constituted above one hundred and twenty years. In addition to these strong recommendations, he was known to have possessed the fullest confidence of their lately deceased beloved pastor, and also his highest esteem and applause as an able, faithful, and accomplished preacher. The circumstances of the case were particular, and seemed to point out that the hand of God was in the matter. Mr. Palmer's congregation in Beaufort, was so small as to be unequal to his comfortable support. His friend, Dr. Keith, had long urged him to leave that place and come to Charleston, and open school there for his immediate support (which he did for a time) till Providence opened another door for the regular exercise of his ministerial functions; in the meantime, having it in view to supply a vacant Presbyterian Church, on John's Island, with preaching every Sabbath during the winter months. On the 15th of November, 1813, exactly twenty-nine days before his death, Dr. Keith wrote to Mr. Palmer, just recovering from distressing sickness, as follows: "Be assured, my friend, that I have felt much for you, not only on account of your bodily sufferings, but also of your difficult situation and discouraging prospects in Beaufort. It seems as if a variety of circumstances were combining to indicate that your residence cannot be much longer continued in Beaufort, as without a considerate change, not perhaps to be soon expected in the present state of our country, the means of supporting your family are likely to fail you. But what shall you do? Or whither shall you go? I wish I could tell. Perhaps *the finger of Providence will point out to you when and how you are to be next employed*; and perhaps a visit to Charleston, and you spending some time here, as soon as you can conveniently come, may be the means of placing you *on a ground a little higher than that on which you now stand, so that you may be able to see a little further and more clearly around you.*"

Mr Palmer accordingly came to Charleston and after much serious consultation and anxious mental conflict, assented to the recommendation of his friend—issued proposals for opening a school, and on the forenoon of the 14th of December, 1813, sent off to his Church in Beaufort, a letter of resignation of its pastorship. In two hours after this was done, Dr. Keith was struck with apoplexy, and in seven hours more breathed his last."

History of the Circular Church, p. 7.

William Hollingshead was born of respectable parents in Philadelphia, October 8, 1748. His father, William Hollingshead, who was considerably distinguished in civil life at the commencement of the Revolution, was the youngest son, who lived to manhood, of Daniel Hollingshead, who came from Lancashire, England, to Barbadoes, early in the eighteenth century, and was married to Miss Hazell, the daughter of a wealthy sugar planter on the Island, and some time after came to New Jersey and settled in the neighborhood of New Brunswick. The subject of this sketch was the eldest of fifteen children. He discovered a serious disposition from early childhood, and at the age of fifteen became a commu-

nicant in the Church. He was graduated at the University of Pennsylvania in 1770. He was licensed to preach by the Presytery of Philadelphia in 1772; and was ordained and installed pastor of the Presbyterian Church in Fairfield, N. J., the next year. Here he was greatly esteemed, and enjoyed a high degree of popularity throughout the whole region; and he did not hesitate to say, in the latter part of his life, that he had never known any happier years than those which he spent in his connection with this congregation.

In the year 1783, he accepted a call from the Independent Congregational Church in Charleston, South Carolina—a call from the same Church having been sent to him the preceding year, but not accepted on account of some informality. Here, also, he was received with great favor; and soon acquired an extensive influence, both as a man and a minister. In 1788, the Rev. Isaac Keith, who had been previously settled over the Presbyterian Church in Alexandria, D. C., was associated with him in the pastoral office; though there were two places of worship belonging to the congregation in which the two pastors alternately officiated.

In 1793, Mr. Hollingshead was honored with the degree of Doctor of Divinity from the College of New Jersey.

Dr. Hollingshead continued in the active discharge of his duties till March, 1815, when he suddenly lost, in a great measure, his power of recollection. while engaged in the public service of the Sabbath. In connection with this, he suffered great depression of spirits; and, early in the summer, traveled into the Northern States, in the hope that his malady might yield to rest and relaxation. He returned home in December following without having experienced any essential relief; and from that time he continued in a low and declining state, until the 26th of January, 1817, when he closed his earthly career, aged sixty-eight years and three months.

Dr. Hollingshead published a sermon on the new meeting house, 1787; a sermon on the advantages of public worship, 1794; a sermon commemorative of General Moultrie, 1805.

He was married to a sister of the Rev. Daniel M'Calla, but they had no children.

"In stature," says the Rev. William States Lee, who was reared under Dr. Hollingshead's pastoral care, "he was not much above medium height; but was remarkably dignified in

his deportment. His features were very regular and attractive; his manners combined the apparently opposite qualities of great refinement and Christian simplicity. So great was his influence among the people of his charge during the first years of his ministry in Charleston, and so marked was their attachment to him, that he was tauntingly spoken of by many in other denominations as "the white meetings' Saviour." He maintained a distinguished reputation for biblical knowledge, piety, and eloquence, to the close of life. His manner in the pulpit was earnest and impressive. He spoke like one who felt deeply his responsibility to God, who truly estimated the value of the soul, and whose ardent love to God and man cause him to forget himself in his efforts to advance the interests of Christ's Kingdom.

In his intercourse with his fellow-men he was urbane and courteous. Never forgetting what was due to his office, and what was reasonably expected of him as a Christian and a Christian minister, his cheerfulness, and mildness, and unaffected interest in the welfare of all, rendered his character peculiarly attractive, and his company exceedingly welcome to persons of all ages. His pastoral intercourse was characterized by tenderness and fidelity. Prepared at all times to advise, direct, commend, and even censure, if need be, in a manner peculiarly his own, he could check the presumptuous without repelling them, and encourage the timid or desponding without bringing to their view any false ground of dependence. Christ and Him crucified, the sinner's hope, the Christian's example and life, was the theme that seemed ever present to his mind, both in public and in private.

The following inscription to his memory was to be found on a mural monument on the eastern wall of the Church (previous to the conflagration of 1861), to the left of the pulpit as one should approach it:

Sacred to the memory
of the
Rev. WILLIAM HOLLINGSHEAD, D. D.
This venerable servant of God
Was the Senior Pastor
Of the Independent Church, in this City,
Nearly one-third of a century.
After a long and afflicting illness,
Sustained with the most pious resignation,
He was called to the joy of his Lord,
On the 26th day of January, A. D. 1817,
In the 68th year of his age.

He was blessed with a meek
 And gentle spirit,
 Which peculiarly qualified him
 To be a teacher of the benevolent doctrines
 Of his Lord and Saviour Jesus Christ.
 He was fervent in prayer,
 Earnest and eloquent in his public discourses,
 And eminently persuasive and consoling,
 In his pastoral visits to the sick
 And the afflicted.
 His active beneficence, ardent piety,
 His humility, blended with mild dignity,
 And his faithful labors in the ministry,
 Greatly endeared him to his own people,
 And procured him the respect of others.

His Congregation, deeply sensible of his great worth,
 And of their severe loss,
 Erect this monument to the memory
 Of their beloved Pastor.

In the year 1814, a few months only having elapsed since the death of Dr. Keith, the church called Mr. Palmer to become their pastor as colleague with Dr. Hollingshead. The next year he was honored with the title of D. D. by the College of South Carolina. During the decade of which we now speak there were published of his the following sermons: Gratitude and Penitence recommended from the united consideration of national judgments; a Sermon delivered on a day appointed for humiliation, thanksgiving and prayer in Charleston, 1814; the Signs of the Times discussed and improved; two Sermons delivered in the Independent Church, Charleston, 1816; a charge at the ordination of Rev. Jonas King and Rev. Alfred Wright, the former when he was ordained as City Missionary in Charleston, among the seamen and others; the latter as a Missionary to the Choctaw Indians in 1819; a Sermon on the Anniversary of the Sabbath School Association in Charleston, 1819.

It will be remembered that this church, though incorporated as one body, consisted of two congregations, meeting in two distinct places of worship, the house popularly known as the Circular Church, in Meeting street, and that known as the Archdale Street Church; that they were served by two associate or colleague pastors who officiated in the respective churches alternately, morning and evening. Early in the spring of 1815, the Rev. Anthony Foster, who had been

preaching for some short time in the Independent Church at Wappetaw, in the First Presbyterian Church, Charleston, and the Church on John's Island, was engaged as a temporary supply in the room of Dr. Hollingshead, whose age and infirmities forbade the expectation that he would ever be able to resume his labors. In the autumn of this year he was attacked with hemorrhage of the lungs and did not resume his labors till sometime in the Spring of 1816. In January of the next year, as we have seen, Dr. Hollingshead died.

Mr. Foster was born in the County of Brunswick, in North Carolina, January 11th, 1785. His father dying when he was yet a child, his education was provided for by his guardian, who sent him and his brother to the University of North Carolina where they entered the preparatory school, he being at this time but twelve years of age. He resided at this institution for five years and at the advice of friends commenced the study of law. But he was found to be poring over volumes of theology which chance threw in his way, rather than perusing Blackstone or Coke. His health failing, through this too sedentary life, under the advice of friends he accepted an Ensign's commission in the army, bearing date March, 1804. He was stationed on the Western frontier of Georgia, was promoted to a Lieutenancy and had the reputation of a brave, correct and active officer until October, 1806, when he resigned and retired from the service. He was then for a season employed in the United States Factory established at the fort where he had been stationed, and then returned to his legal studies at Milledgeville. After some time thus spent he was attacked with a severe illness from which he never fully recovered. He then returned to North Carolina and became private secretary to General B. Smith, his former guardian, who was at that time, 1810, Governor of the State. Here his desire returned to dedicate himself to the preaching of the Gospel. With this view he became assistant teacher in the Raleigh Academy, under the Rev. Dr. McPheeters, who was its principal, and at the same time pastor of the Presbyterian Church in Raleigh. Early in 1813 he was licensed as a preacher by Orange Presbytery, and till November of that year officiated as a voluntary Missionary in various parts of South Carolina and Georgia. He was married in December, 1813, to Miss Altona H. Gales, daughter of Mr. Joseph Gales, of Raleigh, and sister of Mr.

Gales, afterwards of Washington City. She was born in Altona, in Holstein, and her full name was Altona Holstein Gales.

Mr. Forster was a man of popular manners and very considerable talent. So far as his theological education was concerned, it had been in the Calvinistic faith, and the creeds and discipline of the Presbyterian Church he must have assented to, or he could not have been authorized by it to preach the Gospel. But he could not have been a thorough and well-read theologian. And when he came under the personal influence of a Unitarian friend, in the City of Charleston, he was led to adopt, more or less, his opinions, and to favor doctrines which are subversive of the Gospel.

The following history of these ever-to-be-lamented events is compiled from the narrative of a committee appointed July 14th, 1817, "to collect, collate and submit a statement of the causes which led to a separation of this congregation."

"For a time," say this committee, "his preaching and conduct won greatly upon his hearers, while his pecuniary circumstances awakened their sympathy. He was engaged for the church at the small annual stipend of \$1,140, which was made thus narrow by the necessity of continuing a large portion of the salary of Dr. Hollingshead. His pecuniary necessities were relieved from private sources. But the necessities of Dr. Hollingshead being soon after provided for by the Society for the Relief of Disabled Ministers, Mr. Forster had placed at his disposal the annual sum of \$2,140. The death of Dr. H. created a vacancy which the existing engagement with Mr. F. could not be construed to embrace. It was, however, no less necessary that some person should officiate as a *temporary supply*, on the same terms as before stated. The members and supporters gave another evidence of respect for Mr. F. by a unanimous election of him to fill this new vacancy. The second contract with Mr. F. was of the ordinary duration, and so prevalent was the opinion that he would succeed as co-pastor, that the course indicated by the Constitution, and similarly pursued on similar occasions, was not resorted to. It was during this latter engagement that some of his discourses awakened apprehensions of the unsoundness of his principles in the minds of the most intelligent and discerning members of the congregation. These impressions were received with caution and uttered

with hesitation. Such was the delicacy observed towards him, and such the confidence of the church in him, that the day for the election of co-pastor was already announced and not one effort essayed to obtain another candidate. On the day appointed for the election, the members and supporters of the church were convened. Pursuant to the letter and spirit of the Constitution, the members in communion first assembled to determine on the expediency of proceeding forthwith to elect a co-pastor, an election which they well knew, for the causes above stated, must eventuate in favor of Mr. Forster. While thus deliberating, two of the members stated to their brethren that, to satisfy certain doubts, they had waited on and held a personal communication with Mr. F., the result of which was a confirmation of those opinions which previously existed but in doubt; and further, substantially declared that the tenets of Mr. Forster were at variance with those adopted, and which had uniformly obtained in that church; and they sincerely believed that, even if elected, he would not subscribe the Constitution and articles of faith. This important communication from gentlemen whose veracity was above suspicion, and whose intelligence and zeal left no room to suppose the existence of error, awakened the most poignant reflections, and became the source of extreme embarrassment. Could they imagine that he who had been received into the bosom of the Church, in the view of a written constitution, embracing those great doctrinal points or articles of faith which had been interwoven with its very existence; which had been recently reviewed and solemnly confirmed, and with which every member of the congregation was supposed to be conversant? Could he have been ignorant at the moment of his acceptance of so important and responsible a charge, that such was their constitution, such their faith? They were aware that it was impossible. Even ignorance, under such circumstances, was culpable and without the possibility of extenuation. Could he, then, possessing principles hostile to both, voluntarily become their spiritual guide, without intending secretly to sap the most venerable and beautiful pillars of the Institution?

Mr. F had been received into the Church in the true spirit of Christian philanthropy. It had in advance, and while he was yet a stranger, bestowed its confidence and affection. Could he, in return, retain those principles locked up in his

own bosom until his increasing popularity should awaken the spirit of discord and erect this triumph on the divisions of the church? Or did he imagine their concealment for a time essential to the great object of effecting a gradual change, and having once set afloat the immutable principles of the church on the tempestuous ocean of theological speculation, deign graciously to become their pilot, and guide them, by the polar star of *his* opinions, to a haven of more security?

Whatever suggestion this intelligence gave birth to, constrained them either to impute to him a conduct so wholly opposite to the sacred character he sustained—to that correct and honorable sentiment which must ever constitute and give dignity to that character—or to regard with an eye of suspicion a communication which, in the opinion of several, was directly confirmed by his own discourses.

On a review of this conduct the mind intuitively pauses, and the question is irresistibly obtruded, was it in human ingenuity to devise a measure more liberal, ingenuous and respectful, than to “instruct the deacons of the church to inquire and ascertain from Mr. Forster, whether, if elected, he would subscribe the constitution and articles of faith?” The only known candidate was represented as opposed to that constitution, by virtue of which he was to be elected, and to that faith which the church required him to enforce by precept and illustrate by example. An inquiry into the fact was indispensable, because enjoined by the most sacred duty, and a postponement of the election absolutely necessary, because an election would have been nugatory and void. To whom, then, could an inquiry, so peculiar in its character and consequences, have been so properly committed, as to the responsible and solemnly recognized officers of the church, the deacons. Having adopted these measures, the supporters were called in, and the chairman announced to them, that the members in communion deemed it inexpedient to proceed at that meeting to an election for a co-pastor. A motion was then made by one of the supporters, that the church should pursue its usual course on such occasions, and that, as heretofore, a committee be appointed to inquire for and report the names of suitable clergymen as candidates for the office of co-pastor, which having been concurred in, the meeting adjourned.

Availing themselves of the earliest moment, the deacons ad-

dressed a respectful letter to Mr. Forster, to which they received an answer of a character so evasive, that they would have been fully justified in not holding any further communication with him, and in reporting these proceedings to the church; but a spirit of forbearance prevailed, and a second was addressed. The result mortified the hopes of all to whom the peace of the church was dear. The committee appointed to inquire for a suitable candidate, also wrote to Mr. F., enclosing a copy of the constitution, and requested to be informed whether he would become a candidate under its provisions. His answer to this communication referred to his correspondence with the deacons, from which even the faintest ray of information on those essential points sought after by the church, could not be elicited.

A few days subsequent to the occurrences just developed he addressed a letter to Mr. Thos. Jones, the venerable chairman of the church, in which he expatiated at length on the *blasphemy of creeds*, and commented with acrimony on those who subscribed to them, alluding particularly to the members of the church. Nor did he wait the effect this last effort was calculated to produce on the minds of the congregation, but gave it to the public in pamphlet form. To temporize was to submit—replication involving doubt was inadmissible; under such circumstances even forbearance ceased to be a virtue. The adherents to the constitution and faith of the church were importunately required to act, and at a numerous meeting of the members and supporters immediately subsequent, the connection between the church and Mr. F. was solemnly dissolved. Hence arose that division which eventuated in the separation of the congregation and of the two churches. That in Archdale Street was yielded to the advocates of Mr. F., that in Meeting Street to those who adhered to the constitution and faith of the church.

For the motives which induced a unanimous vote on the question of separation, the views which governed the opposite party, and for embodying much valuable information relative to this interesting occurrence, your committee take the liberty of embracing in *their* report a report of a committee who were appointed to carry into effect and arrange the several matters growing out of a division of the churches, and which was made to a select meeting of the friends and adherents to the Constitution, as follows:

“ This meeting has been solicited by the committee who consider themselves the representatives of the friends and adherents of the constitution of the church. The motives are to have a free conference on the state of the church, without being controlled by the presence of those who, unhappily for the church, have organized a violent opposition to its rules and constitution. The present state of this church is beyond all example in its past history critical and ominous.

A large portion of worshipers have leagued with a floating mass composed of persons who claim to have a voice, but whose voices, until now, have not been heard in the concerns of the church, and who, neither by attendance on worship, nor by contributing to its support, have ever manifested any extraordinary interest. It is not to be disguised that the party at present opposed to the constitution of the church is composed of various materials and that they are influenced by various motives. *A portion* of them, and not a small portion, have sprung from a party heretofore subsisting on the lifetime of our late venerable pastors. *Others* are influenced by personal attachments to Mr. F. and *others* by religious opinions, conforming to those he is supposed to possess and which have decided this church to withdraw from him their support.

Others there may be who, partaking of none of those motives, have been driven by that wayward spirit of opposition too often found among men, and *others* drawn in by the personal influence of the zealous. Various as may be the motives of this party there is one point in which they all agree, either to divide these churches or to overturn them from their foundations. They were to have taken the most effectual means of securing united counsels and of acting with combined force on these their favorite points. They have not left the men of their party to that freedom of will which seeks the line of prudence in free and common discussion at a fair church meeting, but they meet separate and apart, hear arguments on one side only, and resolve *before hand* what they *will do*, before they meet their other brethren of the church.

To deliberate under such circumstances is nugatory. They come not to deliberate, but to *act*. This was sufficiently manifested at the last church meeting, which must be fresh in every one's recollections. The result of that meeting showed

what extremities the affairs of this church are fast approaching.

Your committee felt deeply the importance of the charge and the weight of responsibility under which they acted. They could not but perceive that what might be done was pregnant with great effects on this church and on posterity ; that it was to be reviewed by their cotemporaries and looked back to by posterity with censure or approbation. They felt themselves bound, therefore, to suppress their passion or indignation at what had passed, and taking a long view of the actual state of the church, from whatever cause it had arisen, concert such measures as promised to diminish, if not eradicate present evils, and leave an open door of hope for more prosperity and harmony in future. It is manifest that this could be done only by union or disunion ; that is by again harmonizing present parties under the present constitution of the church, or by separating the congregation into the two distinct churches, so that each might be organized by itself, without interfering with one another. It is needless to tell this meeting how more than hopeless, how utterly impracticable it was to attempt the first. Independently of all other considerations, the party in opposition had so completely identified their cause with that of Mr. Forster that nothing short of his being brought in as co-pastor of both churches, could have met their concurrence.

It is superfluous to state, how perfectly repugnant this would be to those whom we represented. Measures had gone too far on both sides for Mr. F., ever to have become a bond of union. To sit again under the ministry of a man, not only more than suspected of being erroneous in the faith, but who, with a most unsparing hand had lavished grossest abuse upon the living signers of the constitution of the Church, and the memory of those who had died in the faith of it, was abhorrent to every principle.

To *agree to differ*, was the only alternative, or to wage a war of doubtful issue. When your committee say, of doubtful issue, they mean to say doubtful on which side victory would be found. But in one respect this issue is not at all doubtful, for let the victory settle where it might, it would be a grievous or disastrous victory, one to be bewailed by victors and vanquished.

If the friends of the constitution maintained the ascendancy,

they would maintain their favorite constitution, it is true, but they would empty both Churches of a very large number of effective members. These would go away and rear a hostile Church, the germ of endless animosity, leaving this Church reduced, wounded and bleeding in every part. It is no trifling consideration too, that this state of things would rear the demon of discord in the bosom of private families. How many cases are there, where the nearest connection, not excepting husband and wife, differ from one another. In the best issue therefore to which the contest might or could be brought, we should have much to lament and regret as individuals—and much as a Church. How deeply would it suffer in its friends and in its vital interests, it is impossible to foretell. It is even to be apprehended that it might lose, not only the whole body of the vanquished party, but that *others* either from personal connection with them or from uneasiness of mind, would seek peace in the bosom of some other Churches. Many years at least must roll away, perhaps the present generation must pass, before the Church would recover. If our principal fears and alarms are from the hazzard of organizing a Socinian Church in this city, that event would be at least as certain in the issue we are now contemplating, as in any other that might occur. Opposition is sometimes the parent, but always the nurse of Sectarianism. The passions of men always mingle with their principles, whether political or religious, and never fail to push those principles further, and give them more activity and effect than they would ever have attained by their own accord. Men may, through spite and opposition, become rooted and confirmed, where, if left to their cool and dispassionate judgment, they would have forsaken the soil into which they had become transplanted in the first moments of schism. It is very certain that a great many of the present adherents of Mr. Forster profess to disbelieve the facts of his being of Arian or Socinian principles, and some have declared that if it turn out otherwise, they will forsake him. How many would adhere to him after his avowal of these principles, and whether there would be a number sufficient to maintain a distinct church, it is difficult to say. But of one thing we may be certain, that the number will be greater when the establishment is made through the medium of angry passions, than when it springs from the unaided force of mere opinion.

If the character and views of Mr. Forster are not greatly mistaken, he will be more governed by the necessity of a parochial establishment than by his zeal for revolutionizing the theological opinions of the public; and if he finds, as we trust the truth is, that the favorers of those opinions are comparatively few, the opinions will be submerged, and we shall hear nothing of them. But let us for a moment reverse the scene and suppose the possible case, that the *other* party shall obtain a constitutional majority, and be proud in possession of a complete victory. Then they will have it in their power to alter the whole constitution—to expunge all articles of faith, to abolish everything that distinguishes this Church from any other, and to bring to the communion table any man of any sect who merely professes to *believe the Scriptures*. It cannot be doubted that the principles avowed and published by Mr. Forster go most decidedly that whole length. His publication is their text-book, and what would be the result of this? It must drive our present pastor out of the pulpit, the body of the communicants and a large portion of the supporters from the church forever, and both buildings become the temple of every sect, as mixed and heterogenous as the audience of a theatre. Should the heat of the triumphant party abate a little when the paroxysm of triumph is over, they might deign to allow us to collect in the Archdale Street Church. The qualified negative of the body of the communicants, that most valuable protecting principle, would probably be abolished in both churches; for the party possess great hostility to it. Indeed, so much darkness and horror surround the church in this event of things that it is equally difficult and painful to anticipate the result. If this result should not be the worst that could occur, it would not be for the want of mischievous passion to work the engine of destruction. And if the future situation of the constitutional worshippers should be better than our fears, they must enjoy it under the humiliating sense that they owe it to the clemency and concession of the dominant party. There is a third result to which the contest might be brought, perhaps full as probable, and not less disastrous in its consequences than either that has been contemplated.

Our opposers might obtain a decided majority at the church meeting, though not quite a majority of all the voting members of the church. To what extremity they would carry

their power under the passion now excited and the aggravations that would attend the struggle it is difficult to say and painful to anticipate. They would probably leave nothing undone that is constitutionally in the power of a majority to do, calculated to draw the minority into terms of their prescribing. But as men, when possessed of power and strongly excited do not always measure their steps by the rules of legitimate right, they might seize one or the other of the churches for their favorite minister, and leave us to contest the question of right in the courts of law. They might flatter themselves that we would submit to almost anything, rather than embrace a long contested, and acrimonious and distracting litigation, or that our ranks would become thinned while the contest lasted, while they would be in possession, and not without the chances of a sufficient number of individuals joining their party, for the sake of putting an end to so painful and unprofitable a controversy. In the meantime the shepherd might be drawn away and the flock scattered—the foundations of the ancient and venerable church torn up—the aged worshipper driven from the sanctuary and left to mourn between the porch and altar.

Your committee could not contemplate either of these results with minds prepared to embrace them. Neither resentment, nor indignation, nor zeal for victory, nor any nor all personal considerations could stimulate them to put so much to hazard. They had a meeting by themselves prior to the joint meeting, and taking a calm and solemn view of the state of things, they resolved upon the expedient of dividing the congregation, if they should find the party ready to go into the measure on proper principles. They saw that some difficulties in detail might occur, but they were not of such a nature, but they might not be adjusted either by previous arrangement or by individual negotiations."

The result that was reached at last was that the two churches or congregations of Archdale and Meeting Streets should be separated wholly, and be thereafter established as independent churches with power to elect their own Pastors, and that the church in Meeting Street should be liable for two-thirds and that in Archdale Street for one-third of the church debt, which liability of Archdale Street Church should be a condition in the deed of conveyance of said church. After the separation some 89 male members were found

adhering to the Circular Church, and 63 to the Archdale Street Church. A number of the members, especially female members, returned to the Circular Church and some left both churches for other churches of the Presbyterian faith or of other denominations that had not been involved in this strife.

Mr. Forster had addressed a letter to the Presbytery of Harmony, covering his dismissal from the Presbytery of Orange to put himself under the care of that Presbytery. This letter came before Presbytery on the 28th of October, 1814. Presbytery appointed him as a supply to the churches of Charleston and Beaufort Districts and appointed a meeting for his ordination. This was held on the 19th of November, 1814, and on the next day his ordination as an Evangelist took place in the Second Presbyterian Church in the city of Charleston, Dr. Leland preaching the sermon from 1 Tim. iv. 16: "Take heed to thyself and to thy doctrine; continue in them, for in so doing thou shalt both save thyself and them that hear thee." Mr. Forster's name appears on the minutes of Presbytery until April 30th, 1817. In a letter to the Moderator dated April 29, 1815, he announced his declination of its jurisdiction on the ground of "the inconsistency" of the Presbyterian "system of Church government with our civil institutions—with our habits and our mode of thinking on other subjects; its establishment of a tribunal, by whose decisions the exercise of private judgment is fettered, and by which a difference of opinion might be tested as involving as much of a crime as a violation of moral duty," little remembering that, "What think you of Christ?" was the searching question of our Saviour, the answer to which involved the moral character and eternal destinies of man. In November of the same year the following overture was made to the Synod of South Carolina and Georgia for their decision: "What shall be done in a case when a man places himself under the care of Presbytery, professed our doctrines and consents to our Government, receives ordination, and thus becomes a member, afterward renounces our government, rejects our doctrines, preaches heresy and demands a regular dismissal?" The Synod directed that the Presbytery should "proceed with such persons as directed and authorized by the Book of Discipline." The final action of the Presbytery of Harmony at Columbia, April 30th, 1817, was as follows:

"WHEREAS, Rev. Anthony Forster having at our last Spring session, brought forward and submitted to Presbytery a written document in which he declined the authority of the Presbyterian Church, in consequence of conscientious scruples as to the scriptural authority of its discipline, and whereas he voluntarily declined availing himself of whatever rights and advantages he considered himself entitled to from said declination for some time. It is therefore hereby

Resolved, That the said Anthony Forster be and he is hereby dismissed from all connection with the Presbyterian Church in the United States of America, and that his name be stricken from the records of this Presbytery as a member thereof." MS. Min. Vol. I., p. 259--270.

During the short period which intervened between the discontinuance of Mr. Forster's connection with the co-ordinate churches or church, worshipping in Meeting and Archdale Streets, he preached to crowded auditories which assembled in the Hall of the South Carolina Society, drawn thither in part by the excitement of this controversy. But when the final decision was made, his friends, to whom the possession of the church in Archdale Street was accorded, organized under the name of the Second Independent Church in Charleston, but which has since been known properly as the Unitarian Church.

Such was the unforeseen result of the device set on foot by William Tennent before the Revolution, to provide increased church accommodations for the city of Charleston, involving a colleague pastorate and two places of worship, and two congregations under one independent ecclesiastical organization. It was during this same decade, 1810-1820, that the memorable and open avowal of Unitarianism in the Congregational Churches in Massachusetts took place.

Mr. Forster spent the summer and autumn of 1817, while the fever was raging so fatally in Charleston, at the North, where he was sick in Philadelphia. Returning in December, he continued his labors most of the winter. The next summer was, in like manner, spent at the North in pursuit of health. His last sermon was preached on the 7th of March, 1819. He remained with his people till May, 1820, when he went with his family to Raleigh, N. C., where, after nine months of almost insensible decline, he died on the morning of January 18th, 1820. A brother of his, who had no sym-

pathy with his errors, has been long a worthy, honored and useful minister in the Methodist Episcopal Church. A volume of Mr. Forster's sermons, with a memoir of his life, was published at Raleigh in 1821; pp. 335, 8vo.

THE INDEPENDENT OR CONGREGATIONAL CHURCH OF WAPPETAU, in Christ Church Parish after the death of Dr. McCalla, in April 1809, appears to have remained vacant for some time, and dependent upon such casual services as could be obtained from neighbouring Clergymen. Near the close of the year 1813, they invited the Rev. Anthony Forster, of whom we have spoken in the preceding pages, who had, in the early part of that year, been licensed by the Presbytery of Orange at its meeting in Raleigh, to settle with them as their pastor. This invitation he was induced to accept and he removed early in January 1814, with his wife to whom he had been recently married, into the bounds of the congregation to enter upon the duties of this charge. But he discovered the reality of his position there to be essentially different from the expectations he had been led to form, and he sought to recall from the congregation his acceptance of their invitation. To this request they assented. He continued laboring among them till the month of June, when their call was formally repeated which he felt it his duty to decline. (Memoirs prefixed to his works.) How this Church was supplied between this and the latter part of the year 1817, is unknown. On the 26th of December of this year, Mr. William Perrin, a licentiate of the Royalton Association, Vermont, was received under the care of Harmony Presbytery at their meeting in the Second Presbyterian Church, Charleston, when a call from the Congregational Church at Wappetau for his pastoral services was laid before that body, and by them placed in his hands and accepted. At an intermediate session held at Wappetau on the 17th of January 1818, at which Drs. Flinn, Leland and Rev. John Cruickshanks were present, Mr. Perrin was ordained, Mr. Cruickshank preaching the sermon, and Dr. Flinn presiding and giving the charge. Mr. Perrin continued their pastor through the remainder of this decade, and we find from the first report of the Religious Tract Society of Charleston which began its operations in 1815, that 634 Tracts were delivered to Dr. Leland and Rev. Mr. Osborn for distribution in Christ Church Parish, so that Mr. Forster and Mr. Perrin were probably not the only laborers within the bounds of the congregation during the period of which we speak.

THE CONGREGATIONAL CHURCH OF DORCHESTER AND BEECH HILL. The Rev. L. D. Parks, the pastor of the Church at White Bluff below Savannah, was invited early in the decade to supply this Church at a salary of \$600 for the year. He wrote to them from Hagget's Hill, Dec. 26, 1811, and on the 20th of May, 1812, accepted their invitation. At the meeting of Charleston Association, May 11th, 1813, he reported the addition of 7 white and 11 black members to the Church since his connection with it, and the whole membership at 15 whites and 50 blacks. His salary was increased to \$700. In March 1814, he declined to serve them further, but is prevailed on to continue till June 27th. Dec. 13, 1814, he informs the Association of his resignation of this charge and of his present employment as a Missionary. The congregation next turned their attention to William States Lee, a native of Charleston, who was a graduate of Princeton College in 1812, and was taken under the care of the Congregational Association of So. Ca. Dec 13th 1814, and by them licensed as a probationer and preached his first sermon in Bethel Church St. Bartholomew's Parish, on Dec 25th of that year. On the 5th of June he was called on a salary of \$550, which call he accepted and was ordained on the last Sabbath of February 1816, as their pastor. A meeting of the Association was held at this Church on the 9th of June 1819 at which Mr. Henry White, a graduate of Williams College, Mass., who had been licensed as a probationer by the Association on the 13th of May, 1818, was ordained, *Sine titulo*, Dr. Palmer preaching the sermon, Mr. Parks offering the ordination prayer, and Mr. Lee delivering the charge. On the 12th of March, 1817, the Congregation resolved to offer for sale 50 and 45 acres of land extending from the road to the river. In January, 1818, they took measures for the erection of a parsonage.

THE INDEPENDENT PRESBYTERIAN CHURCH OF STONY CREEK. The Rev. Robt. M. Adams continued pastor of this church until his death, which took place on the 29th of October, 1811. On the 16th of October, 1810, at the request of the Saltkehatchee Church, he had been permitted to devote one-fourth of his time to its service. The church seems to have been much in arrears for his salary and did not pay it wholly until 1817. Mr. Adams was by no means deficient in ability. His sermons, existing in MSS., and which are written in full, are evangelic in spirit, manly in tone, and often elegant and

eloquent in diction. He did not need to borrow ever from the labors of others.

Mr. Adams was, we believe, never married. Some of his habits were, we judge, somewhat peculiar, and might not have existed to the degree they did if he had not so long remained in that state in which the highest of all authorities declared His judgment when He said, "It is not good for man to be alone." Yet he appears to have been a faithful pastor. At the close of an appropriate and eloquent sermon on Public Worship, delivered at the opening of a new house, dedicated to the service of God, he thus alludes to himself: "I trust I shall not be inattentive to preparation for the discharge of my public duty. Educated from my earliest years for the labors of the holy ministry, I glory in the name of an ambassador for Christ! I shall neither be found in the society of the dissipated, nor the abodes of the idle; but with my labors for your spiritual and eternal good, I shall unite my prayers with yours at the throne of grace. And happy shall I be—inexpressibly happy—if I shall be honored to be the instrument of your salvation. The night is far spent, the day is at hand; let us, therefore, gird up the loins of our mind, and prepare for that state of existence where the wicked cease from troubling and the weary are at rest; where hope shall be no more pained by disappointment, and where the sorrows of time are forgot in the joys of eternity!"

This Church was incorporated in 1785 (Statutes at large, VIII, 127), but the knowledge of the fact seems to have been lost, for it was again incorporated in 1816 (*Idem*, 279, 280). Both are perpetual charters. The second was adopted by the Church, with the name therein contained.

Mr. Adams himself was doubtless a member of the old (Scotch) Presbytery of Charleston. The old Stony Creek Church claimed from the beginning to be independent, formed much on the model found in the writings of John Owen. Its Confession of faith, substantiated by scripture-proof—the work, probably of its first pastor, Wm. Hutson—though wrong in its theory of church government, is an admirable document.

After the death of Mr. Adams, the church seems to have labored under great difficulty in obtaining supplies for their pulpit. There is evidence in the Minutes of the Trustees of continued efforts to have the vacancy filled, but without any other

success than the serving of occasional supplies. From 1817 the Rev. L. D. Parks occupied the pulpit—whether as pastor or stated supply is not clear, and this was the condition of things through this decade.

In relation to Mr. Parks the following minute is found on the records of the Congregational Association of South Carolina, under the date of Dec. 14, 1819 :

“The Association have heard with regret, that the Rev. L. D. Parks, one of the members, has associated in an ordination with persons holding sentiments which they deem subversive of the fundamental principles of the Gospel, they consider such conduct contrary to the spirit of the Constitution and calculated to produce serious evil :—Wherefore agreed that the Rev. Mr. Parks be cited to assign reasons for his conduct to be laid before the Association at the meeting to be held in April, 1820.” This has reference to the part taken by Mr. Parks in the ordination of Rev. (afterwards) Dr. Gilman as pastor of the Archdale Street Church, popularly known as **THE UNITARIAN CHURCH.**

“Lycen D. Parks,” says Rev. John Douglas in his history of Steel Creek Church, N. C., “Was the eldest son of Captain Hugh Parks of that congregation, and was licensed in 1813 or 14 to preach the Gospel,” and alludes to his becoming connected with the Congregational Association, speaks of their action disapproving his course, and of the publications respecting him in the public prints, especially that over the signature of Rev. B. M. Palmer, Sr. D. D. He says that even in these Dr. Palmer did not accuse him of being a Unitarian. That after this he married the widow of Mr. William Hayne and settled on a plantation near Walterboro. And that not many months before his death, he was sent for by a neighbor who was on his death bed, who wished the presence and prayers of a minister of the Gospel. As he approached the bedside, the dying man thus addressed him: “Mr. Parks, I am a dying man, and I wish prayers of mercy for me before I go. Tell me frankly do you believe in the Godhead, the Father, Son and Holy Ghost? Are you a firm believer in the adorable Trinity?” To which he replied: “To you, a dying man, I aver my solemn belief in the adorable Trinity, the Father, the Son, and the Holy Ghost.” “Then,” said the dying man, “kneel down and pray for my soul.” Mr. Parks died early, short of middle life, either in 1822 or 1823, and is buried at “Hayne Hall” near Bethel Church, S. Paul’s Parish, S. C. History of Steel Creek Church, by Rev. John Douglas, Columbia, 1872.

THE CHURCH IN BEAUFORT. The Church in Beaufort was served by the Rev. B. M. Palmer (afterwards D. D.) until November or December, 1813, when having been afflicted with a severe illness, and despairing of adequate support, he

removed to Charleston as has been already mentioned, and was elected soon after the successor of the Rev. Dr. Keith in the Circular Church.* The Rev. Anthony Forster was appointed on the 28th of October, 1814, a missionary for Charleston and Beaufort Districts and for this end he was ordained, as has already been mentioned. The Church in Beaufort now came under the care of Harmony Presbytery as a Presbyterian Church and Dr. Flinn and Messrs. Leland and Forster were directed to preach in it one Sabbath each before the next meeting of Presbytery. These appointments were not fulfilled, and Dr. Leland reported in behalf of himself and the others, "That owing to the peculiarly exposed situation of the Town and Island of Beaufort to the incursion of the British cruisers, the inhabitants had generally removed." At the meeting of the Presbytery in November, 1816, Rev. Mr. Cruickshank was ordered to supply one Sabbath at Beaufort.

The Church at WAYNESBOROUGH, BURKE COUNTY, GEORGIA had a similar history. It was supplied by Rev. John Boggs. On the 5th of April, 1811, it applied to the Presbytery of Harmony informing them that owing to the removal of their late pastor they were destitute of the means of grace and petitioned for supplies. The Rev. John R. Thompson of Augusta and Rev. Ezra Fisk, then a missionary employed by the Presbytery, were appointed to visit them. The Rev. John Joyce also at a later period. January 21, 1818, Mr. E. Caldwell, a licentiate of the Salem Association (Mass.) was received as a candidate under the care of the Presbytery of Harmony, and a call was presented for his pastoral services by the Congregational Church of Waynesborough which he accepted. Presbytery met at the Church in Waynesborough on the 3rd of July, 1818. Present, the Rev. William McWhir, Murdoch Murphy, & Thomas Goulding. The Rev. Murdoch Murphy preached the sermon from I Timothy 3:2; the Rev. Mr. (afterwards Dr.) McWhir presided and propounded the Constitutional questions. Mr. Caldwell was ordained by prayer and the imposition of hands, and a charge was delivered to

*During the residence of Dr. Palmer in Beaufort, the Beaufort Bible Society was organized, of which Robert Barnwell, Esq., was president and he one of the secretaries. It was formed in the latter part of March 1810. A Beaufort Religious Tract Society is also spoken of in the first annual report of the Religious Tract Society of Charleston June 10, 1816, which had received from the Charleston Society 1,900 tracts for distribution.

pastor and people. Before the sessions of November, 1819, his ministry on earth was terminated. "Since our last sessions, departed this life, in the lively hope of a glorious immortality, our beloved brother the Rev. Ebenezer B. Caldwell pastor of the Church of Waynesboro." [Minutes of the Presbytery of Harmony, Vol. I, p. 323.]

THE CONGREGATIONAL CHURCH, OF WHITE BLUFF, in Chatham County, Georgia, made application to the Congregational Association of South Carolina on the 8th of May, 1810, for the ordination of Mr. Lycan D. Parks, a licentiate of the Presbytery of Concord, whom they had called to be their pastor. The application was signed by David Johnson, Daniel Keefer, Geo. Nungizer, Geo. Poullen, N. Adams, and E. Floyd. Mr. Parks produced a dismissal from the Presbytery of Concord, was examined as to his own religious experience, read a confession of his faith, and the Association having received competent satisfaction, complied with the request of the congregation of White Bluff, and resolved that his ordination take place on the following Sabbath, at the Church in Archdale street; that Dr. Hollingshead preach the sermon, Mr. Price offer up the ordination prayer, and Mr. Floyd deliver the charge. This was accordingly done, Mr. Parks was furnished with a certificate of his ordination, and a letter was addressed to the congregation of White Bluff signed by the Moderator and Scribe. [MSS. Minutes of the Association, pp. 54, 57.]

Notwithstanding the existence of a Congregational Association in Charleston, the churches of that order or their candidates for the ministry seem to have sought licensure and ordination from Presbytery. Nor did the Presbytery of Harmony decline upon such occasions to meet for the transaction of business in their congregations. This was the case with the church and congregation of White Bluff which had so lately applied to the Congregational Association. On the 21st of December, 1811, at a meeting of the Presbytery of Harmony, during its fourth session, held in Savannah from 20th to the 30th of that month, Thomas Goulding, of Sunbury, was received under its care as a candidate for the ministry. He was licensed at the eighth session of that Presbytery, at Augusta, on Sabbath, the 31st of October, 1813. At the 12th stated sessions at Columbia he received through the Presbytery a call to the church at White Bluff and at an in-

intermediate session held at the latter place he was ordained and installed over that congregation in the form provided in the form of government of the Presbyterian Church. John R. Thompson, D. D., preached a sermon from 2 Tim., 24, 25, Rev. William McWhir presiding, and delivering the charge to the minister and people. This ordination and installation took place on the 27th of January, 1816. Here he labored faithfully, acceptably and successfully through the remainder of this decade. (Minutes of Presbytery of Harmony.)

CONGREGATIONAL CHURCH AT MIDWAY, IN LIBERTY COUNTY, GEORGIA.—The Rev. Cyrus Gildersleeve was still pastor of this church at the commencement of this decade. In 1811 he relinquished his pastorate in Georgia and was soon after settled over the church in Bloomfield, New Jersey. He died in Elizabethtown, in 1838, aged about 69 years.

The Rev. Murdoch Murphy who had been received by Harmony Presbytery from the Presbytery of Orange, December 27, 1811, at its sessions in Savannah, succeeded Mr. Gildersleeve.

Soon after Mr. Murphy had settled at Midway the inhabitants were called upon to arm themselves in defence of their country's rights, in the war familiarly known as the war of 1812. In September, 1814, the descendants of the heroic men of the American Revolution formed a committee of safety, and commenced the building of "Fort Defence" and protected the country from the predatory detachments of Admiral Cockburn, whose main occupation was to plunder the merchant of his merchandize and the planter of the products of the soil. [The Congregational Church of Midway, Ga., by John B. Mallard, A. M., Savannah, 1840.]

At the intermediate Presbytery at White Bluff, Mr. Robert Quarterman, a Deacon of the Midway Church, was taken under the care of Presbytery as a candidate for the ministry. He was licensed on the 7th of November, 1819, during the twentieth regular session held at Columbia.

We now turn our attention to those churches which are more strictly Presbyterian. And we again mention as the oldest of them all, the FRENCH PROTESTANT CHURCH OF THE CITY OF CHARLESTON. It seems to have remained for seven years without a pastor. "In 1816 the Rev. Robert Henry, a native of Charleston, who had spent some years in

Europe pursuing his studies, who had acquired meanwhile a knowledge of several European languages and was highly educated in the several departments of learned study, returned to his native city, and through him the attempt was made to conduct the worship of the congregation alternately in French and English according to one authority* ; according to another, he preached in French once a month. (Duyckinck's Cyclopædia of American Literature.) The services in English were conducted by means of a Liturgy for the Lord's Day made by Mr. Henry. In December, 1818, Mr. Henry was elected Professor of Moral Philosophy and Logic in South Carolina College at Columbia, and resigned his position in the Church of Charleston. A small congregation had been formed, but the experiment of service in French and English was not satisfactory. It made parties in the Church, and a few French gentlemen who were members of the Corporation induced that body to make another effort to revive the former French services, when the Rev. Mr. Courlat was elected to the Church." This took place in 1819. (From the MS. of Mr. Daniel Ravenel, to whom we have been indebted greatly in the historic outline of this ancient church of the City of Charleston in our preceding pages.) Mr. (afterwards Dr.) Henry's ecclesiastical conviction was with the Old Scotch Presbytery of Charleston: "Robert Henry, Minister of the French Calvinist Church in Charleston, S. C.," begins his baptismal register, August 13th, 1815, in English. The last entry is, March 25th, 1818.

FIRST PRESBYTERIAN CHURCH IN THE CITY OF CHARLESTON. The Rev. Dr. John Buchan, was pastor of this Church at the beginning of this decade as the successor of Dr. Buist. How long he continued in this relation is not known to the present writer. The minutes of Harmony Presbytery show that on the 8th of April, 1813, at their sessions in Camden, a call from this church for the ministerial labors of the Rev. Aaron W. Leland was presented and read, accompanied with a letter from Mr. (afterwards Dr.) Leland accepting this call. Mr. Leland had been licensed on the 5th of April, 1811, had been ordained as an evangelist on the 3rd of May, 1812, and was installed on the 18th of April, 1813, in the First Presbyterian Church, Dr. Flinn preaching the sermon, and Dr. Montgomery presiding and giving the charge.

*Southern Quarterly Review for April, 1856, p. 189.

Dr. Buchan attempted to apply Scotch rules in the administration of church government, "and the Scotchmen of America could not stand it," and, to use the expression of our informer, "blew him up." There was a secession from the Scotch Church (the First Presbyterian), which built a new church for him in 1814, at northwest corner of Archdale and West Streets, and was known as THE ST. ANDREW'S PRESBYTERIAN CHURCH OF CHARLESTON. Dr. Buchan's mind became deranged, and he returned, at length, to Scotland. The congregation, without a pastor, discouraged, and burdened with debt, disposed of their premises on the condition that the church should be held sacred as a place of public Christian worship, and the ground attached thereto be continued as a cemetery. The First Presbyterian Church had erected a new edifice in 1814, during the pastorate of Dr. Leland, on the southwest corner of Meeting and Tradd Streets. A poor, wooden building had served the purposes of the congregation hitherto. The dimensions of the church were 120 feet long by 70 feet wide. The order, externally, is Roman Doric. The front exhibits a recessed portico, flanked by two towers surmounted by cupolas. The building is of brick covered with stucco.

The following information, derived from a sermon preached by Dr. Leland at the dedication of the present house of worship on December 29th, 1814, may be of value to our readers: "At the close of the 17th century, soon after the first settlement of this city, a religious society was formed, chiefly by persons from Scotland and New England, who erected a place of religious worship, then called the Presbyterian Meeting. For more than thirty years they continued united, obtaining their ministers from the Presbyterian establishments in Europe. At length, there appeared a disunion of sentiment upon the subject of ecclesiastical government; the Europeans being zealously attached to the forms and discipline of the Church of Scotland, while the majority preferred the Congregational or Independent system. This difference of opinion terminated in an amicable separation. This took place in 1832, when the Presbyterians, consisting of about twelve families, formed another society, purchased the ground adjoining this church, and erected a small convenient place of worship. They guarded against the evils they had experienced, for in the titles to the land, it is ex-

pressly stipulated that it is for the use of a Presbyterian Church, according to the forms and discipline of the Church of Scotland, having ministers ordained in the Presbyterian form, believing in the Westminster Confession of Faith, and to be converted to no other purpose forever. The names of these patriarchs of our congregation were James Abercrombie, John Allen, Daniel Crawford, John Bee, John Fraser, George Duraff, and James Paine. Their first minister was the Rev. Hugh Stewart, from Scotland. His place was supplied by the Rev. Messrs. Grant, Kennedy, Lorimer, and Morrison, who successively filled the pastoral office until the year 1763, At that time the Congregation had so increased that a considerable addition was made to the church to render it more capacious. The trustees then were George Marshall, William Woodrup, George Inglis, Dr. John Murray, William Simpson, George Murray, Alexander Rantow, and James Grindlay. The Church chose for their pastor, the Rev. Dr. Hewat, of Edinburgh, who continued with them until 1775, when, on account of the Revolutionary war, he returned to England, and afterwards settled in London. At the time the church was dispersed by war, the trustees and leading members were Messrs. Robert Phelps, Robert Brisbane, William Glen, Robert Wilson, William Ancrum, Robert Rowand, Andrew Marr, Alexander Chisolm, William Wilson and James Johnston; when 1,455 pounds currency was the sum annually subscribed for the support of the minister. In 1784 the Church was reorganized, at which time Dr. Robert Wilson, Messrs. David Lamb, James Gregorie, John Mitchell, and James O'Hear were elders. The Rev. James Graham officiated as minister until 1788, when Rev. Mr. James Wilson, a clergyman of the Church of Scotland, then residing in New York, was called to the pastoral office, which he held for four years, when ill health caused him to resign. The corporation then addressed a letter to Rev. Drs. Robinson and Blair, requesting them to choose and send them a clergyman, when the church had the distinguished felicity to obtain the Rev. Dr. Buist. He arrived in Charleston in June, 1793, and was installed in November following. The congregation flourished under his ministry. Near the close of his life, it was determined to erect a new church, and considerable progress made in providing funds, when the church was called to mourning by the sudden removal of their pastor. The important va-

cancy was filled by Rev. Dr. Buchan, from Edinburg, who was succeeded, in 1812, by the present pastor," *i. e.*, "Rev. Aaron W. Leland, D. D. Under him the present edifice was completed, and at that time, as I gather from a tablet in the church, the following gentlemen were elders: Robert Wilson, Robert Rowland, Thomas Ogier, David Haig, James Blair, David Lamb, Samuel Wilson, George Macaulay and John Champney. Dr. Leland was followed by a Mr. Reed.

The only thing which enables me to approximate the number of communicants, is the number of "*tokens*" used upon communion occasions. There were two hundred of pure silver, and five hundred of alloy, and all were generally given out. The congregation must have been large. These tokens were used until the beginning of the war, when they were captured or destroyed with the Federal occupation of Columbia, where with the church records they had been sent for safety. They were circular, in size slightly larger than a quarter, and upon one side had the figure of a burning bush, inscribed by the motto "*Nec tamen consumebatur*;" on the other the representation of a communion table with the cup and bread, under which were the words, "Presbyterian Church of Charleston, S. C., 1800," and around it, "This do in remembrance of me." It may be of interest to know that for years this Church had its own hearse. The tablets within, and the tomb-stones around it, bear some of the most honored names connected with the history of this city.

With grateful remembrances, I am sincerely yours.

W. T. THOMPSON.

THE SECOND PRESBYTERIAN CHURCH AND CONGREGATION IN THE CITY OF CHARLESTON proceeded to carry into execution their purpose to erect a house of worship of ample dimensions and an ornament to their city. But previous to this, an organization in due form was effected.

"At a meeting in January 25, 1810, a subscription paper was presented for the signatures of those who wished to become members of the Second Presbyterian Church, to be governed by prescribed rules and by-laws, when the following persons signed their names, viz: Benjamin Boyd; Stephen Thomas, Robert Fleming, Richard M'Millan, Caleb Gray, Richard Cunningham, James Adger, John Porter, William H. Gilliland, Alexander Gray, John Blackwood, John Cun-

ningham, Alexander Henry, John M'Dowell, William Walton, Samuel Robertson, John Walton, Thomas Fleming, John Robinson, James Beggs, George Robertson, J. C. Martindale, John Brownlee, William Scott, John Johnson, Charles Robiou, William Aiken, George Keenan, Archibald Grahame, James Carr, Lewis A. Pitray, James Leman, John Noble, David Bell, James Evans, John Ellison, B. Casey, William M'Elmoyle, John Davis, William Pressly, Thomas Johnson, George Miller, James Blocker, Robert Belshaw, Samuel Corrie, Samuel H. Pratt, James Pennal, Thomas A. Vardell, John Steele, Nathaniel Slawson, John C. Beile, William Porter, Samuel Patterson, Samuel Browne, John M. Fraser, Thomas Milliken, John Smyth, John Mushet, John Crow, John Geddes, Peter Kennedy, James Wall, Charles Martin, Alexander Howard, William Thompson, John Dunn, William Smith, William L. Shaw, Edward Carew, C. B. Duhadway, Samuel Pilsbury, William Scott, R. Gailbraith, Richard Fair, Edward M'Grath, James Cooper, William Simms. It was dedicated to the worship of Almighty God, by a sermon from the Rev. Dr. Flinn, on Wednesday, April 3d, 1811; and connected with the Ecclesiastical Judicatories of the Presbyterian Church. This was the first session ever held in Charleston, by a Presbytery, *connected with the General Assembly of the Presbyterian Church, in these United States.** The Charleston Union Presbytery also held its first session in this church, April 10th, 1823. Thus was consecrated to the service of religion, that edifice in which we and our fathers have so delightfully and profitably waited upon the ordinances of the sanctuary. The sermon preached on that occasion is still extant, though rarely to be met with; but few who were present on the interesting occasion survive to tell its tale.

Although great munificence was exercised by the founders of this church, its cost far exceeded both their expectations and their means. By the account of the Treasurer presented up to April, 1812, it appears that the sum of fifty-five thousand five hundred and forty-eight dollars had been expended, and that a large amount would be still necessary to carry out the plans and pay the incurred debt. To meet this, a heavy assessment was laid upon the pews of the church, in March, 1811; and another, to three times its amount, in December,

*The first session of Harmony Presbytery was held in the First Presbyterian Church, March 7th, 1810.

1815. Notwithstanding these efforts, in June, 1816, it appeared that the sum of thirty-one thousand one hundred and fifty-six dollars twenty-five cents was still due, when it was resolved to sell all the pews on which the assessment had been paid."

"The first pastor of this church was the Rev. Andrew Flinn, D. D. He was called in February, 1809; installed April 4th, 1811. Dr. Flinn was born in the State of Maryland, in the year 1773, of honest and pious, but humble parentage. When he was about a year old, the family migrated to Mecklenburg County, North Carolina, where his father died in 1785. For his early education, as well as moral training, he was indebted to a mother, characterized by sincere and ardent piety. Through the kind assistance of some friends, the buddings of his genius were encouraged by the fostering spirit of a liberal education. He entered the University of North Carolina, where he was graduated with considerable distinction in the year 1798. He engaged in the study of theology, under the care of the Presbytery of Orange, and was licensed to preach the gospel in 1800. He soon gave proofs of that eloquence, piety and success with which he afterwards labored in the ministry. His first pastoral connection was with the church in Fayetteville, North Carolina, where he remained a few years; afterwards he removed to Camden, and from thence to the united congregations of Bethel and Indiantown, in Williamsburg, South Carolina. From this place he was called to Charleston in 1809, where he organized this church, dedicated this house of worship, and built up this congregation. In 1811 he was honored with the degree of D. D. by the University of North Carolina. In 1812 he was a delegate to the General Assembly, preached the opening sermon, and was elected Moderator. In 1813 he again preached the sermon at the opening of the Assembly from the words, '*Be thou faithful unto death, and I will give thee a crown of life.*' On February 24th, 1820, in the forty-eighth year of his age, after a long and painful illness, Dr. Flinn was removed from the scene of his earthly labors. During the whole of his sickness, he was eminently supported by those truths he had long, faithfully and ably preached to others. His last moments were employed in taking a solemn and affectionate farewell of his mourning family, and his surrounding friends, in which he exhibited

that serenity of mind, and that deep impression of soul, which belong to those who die in the Lord. He then, with great composure, raised up his hands and eyes to heaven; and said, 'Jesus into thy hands I commend my spirit.' Being characteristically an extemporaneous speaker, using but partial notes, Dr. Flinn has left behind him no other publications than a few sermons, which were published during his life."

The *elders* who served during Dr. Flinn's pastorate were: Benjamin Boyd, ordained March 4, 1810; died January, 1811. John Cunningham, ordained March 4, 1810; died November, 1815. William Pressly, ordained February, 1812; died 1820. Henry Bennet, ordained July 9, 1812; died 1820.

PRESIDENTS OF THE CONGREGATION.—Benjamin Boyd, elected 1809. Samuel Robertson, elected 1810. Stephen Thomas, elected 1813. Wiliam Smith, elected 1815. Samuel Patterson, elected 1818. Thomas Fleming, elected 1819.

The reports made to Presbytery for the year ending April, 1812, show that the additions to the membership for that year had been 77, making the total of communicants 91. The additions of next year were reported to be 30; the total membership, 116. The additions, April 14, 1814, 9; the total, 120. The additions reported for the year 1815 were 57; the total number of members, 176. The reports in the following years are not given in the Presbyterian records, but these show a state of great prosperity in this (at that time) infant church.

The city of Charleston included at the close of this decade some 24 or 25,000 souls. A census was taken in the summer of 1820, and gave 24,780 as the population of the city. It was taken however, in the summer at which time from 1,500 to 2,000 of the inhabitants were usually absent, principally at the North. Including the suburbs the whole population was 37,471. Of this the half or more were of the African race. Among the whites there was more than usual refinement, intelligence and wealth.

Among the Churches which are represented in this history while there was a general accordance with the Westminster Confession of Faith and Catechisms as to doctrine, in church government there was less, some constructing their church discipline according to the Presbyterian and some according to the Congregational order, and both perhaps mingling the elements of the one discipline somewhat with the other. And perhaps there was wanting sometimes that fraternal spirit

which can deal temperately with differences of practice in that wide and comprehensive work in which the ministers and elders in the church are called on to be employed.

The question of territorial jurisdiction was revived again as has been mentioned in our preceding pages. And the Rev. Dr. Henry Kollock and the Rev. John Brown were appointed a committee to draught a letter to the Rev. Mr. McLeod on this subject and forward it to him or lay it before the Presbytery at their next meeting. This letter was reported to the Presbytery at its meeting in Charleston in April, 1811, approved and ordered to be signed by the Moderator and sent to Mr. McLeod.

A very intemperate pamphlet from the pen of Rev. Raphael Bell a member of the Presbytery of Charleston, which reflects little credit upon himself, and we may hope, did not faithfully represent the temper of his brethren, appeared from the Charleston Press and was reprinted in 1817. In this an attempt of the Charleston Presbytery to form a union with the General Assembly about seventeen years before is referred to, and it is said, "when the Presbytery asked their Congregations' permission to do so, 'they opposed and absolutely refused their assent to this measure;' alleging as their reason, 'that they could not dispense with divine service for nearly three months in the year, while their ministers were gossiping over the country, attending Synods and General Assemblies, which in no way whatever, promoted their spiritual improvement.'

"*Nolumus leges mutare hactenus usitatas atque probatas.* 'We will not change our ancient and venerable customs, said they, we wish our Presbytery to continue (as it has always existed from the first settlement of this State, and which has been found, by long experience, the only test of ability, fully to answer all the purposes of religious instruction) an independent one—independent of Synods and General Assemblies, which were only intended to retain ministers in their Churches contrary to the wishes and intentions of the people. One court was fully sufficient to try the disputes that might unfortunately arise between them and their ministers.'" The people then, are to be blamed, and not the Presbytery, if it has not yet connected itself with the General Assembly. We have waited with patience for some overtures; but we have waited in vain. It is not true that we were ever invited to

join the Harmony Presbytery. We have had no communications;—we expected some written propositions, but none have ever been received; the resolve of the General Assembly requires that we should *effect a compromise*." We know of no subject of difference or controversy that requires to be compromised. The supposed subjects of difference or controversy are directed in the event of a failure to be submitted to the Synod of the Carolinas. It could hardly be expected that a corporate independent body, having a *status atque nomen juris* would submit its rights and property to the decision of a body having no legal existence or competent jurisdiction, who are suspected to be our enemies, and who are publicly noted for an instance of persecution and oppression that has no parallel in the records of our State." The pamphlet is otherwise full of bitterness, ascribing the secession in the Independent Church, in the case of Mr. Forster to "the same ecclesiastical junto." The pamphlet abounds in personalities, chiefly directed against Dr. Flinn, and does little credit to the head or heart of its author. The Rev. Raphael Bell was born in the Brewington settlement, was educated under Dr. Buist, was a teacher in Charleston College, in 1807, and previous to this, had been licensed by the Charleston Presbytery.*

To this writer, prayer meetings and evening lectures and such religious efforts seemed an abomination, to be classed with camp meetings and other indecorums.

Of a far different spirit, we trust, were the great body of evangelical christians in that city. Their activity in benevolent and Christian efforts for their fellow men is shown by the numerous organizations which existed for this end.

The Charleston Bible Society was organized in 1810, (its Constitution was adopted on the 19th of June and its officers chosen on the 10th of July), six years before the organization of the American Bible Society. In 1819 it had distributed five or six thousand copies of the Scriptures. The Ladies Benevolent Society instituted September 15, 1813, for the relief of the sick and poor, relieved some three hundred

*Sketch of the College of Charleston, Am. Quarterly Register, vol. xii, p. 168, and the pamphlet in question, entitled "The Veil Withdrawn; or, Genuine Presbyterianism Vindicated, and the character and intolerance of its enemies exposed in a letter to a respectable planter, by a minister of that church." "*Semper ego auditor tantum? Nunquam reponam.*" Juvenal. Charleston: Re-printed by A. E. Miller, No. 29 Queen street, 1807.

cases and expended in seven years \$2,000. The Religious Tract Society was formed in 1815. The Congregational and Presbyterian Union Female Association for assisting in the education of pious youth for the gospel ministry was formed in 1815. In three years it had raised and expended over \$5,000 and founded a scholarship in Princeton Seminary. The Female Bible Society and the Sabbath School Association were formed in 1816. In 1819 it had distributed 851 copies of the Bible. The Marine Bible Society was formed in 1818, and in the same year the Female Domestic Missionary Society was established to provide and support missions in the City of Charleston. The Rev. Jonas King, since the well known missionary in Greece, served them faithfully as their missionary in the latter part of 1819, and the early months of 1820. His report read before the Society in May, 1820, was published in pamphlet form the same year. Mr. King was ordained by the Congregational Association of South Carolina, at the request of the Female Domestic Missionary Society, that he might the better serve them in the mission in which he was engaged, at the same time with Mr. Alfred Wright, who was ordained at the request of Dr. Worcester, Secretary of the A. B. C. F. M., that he might be better equipped for the missionary work among the Choc-taws to which he had been appointed. The first successful effort to give seamen in the port of Charleston the preached gospel was made under the auspices of the Female Domestic Missionary Society by Rev. Jonas King. In May, 1819, "The Congregational and Presbyterian Society for promoting the interests of religion," which had existed for some time, changed its name to "the Congregational and Presbyterian Missionary Society of South Carolina," and gave greater simplicity to its plan. They had employed since July, 1818, Rev. Henry White, who was a graduate of Williams College, Mass., and had been a member of a Presbyterian Church in Utica, New York, and was licensed by the Congregational Association of South Carolina on the 13th of May, 1818, as their Missionary. His health being imperfect he seems to have had a kind of roving commission. Beginning in Western New York, he passed into some destitute parts of Pennsylvania, thence through Kentucky into Tennessee, laboring through Davidson, Williamson, Maury and Giles Counties. He then spent some

time in Northern Alabama, spoke of Huntsville as a desirable missionary station. The citizens were wealthy and had it in contemplation to build a large and commodious house of worship ere long. The Society wanted to engage the Rev. Messrs. King and Smith as Missionaries for the destitute parts of South Carolina and to support Rev. Mr. Kingbury as their Missionary among the Choctaws. In September, 1819, they had a Missionary laboring in the upper districts of South Carolina. [Southern Evan. Intelligencer, vol. 1, pp. 70, 220.]

A Sunday School Union Society was formed September, 1819, though there were Sabbath schools in the Circular Church in January, 1817, in the Second Church in 1818, in the Archdale Street Church in July, 1819, and an Association had existed in 1816. The Elliot Society, named out of respect to Elliot, the Missionary, who died in May, 1690, was instituted in 1819, for the purpose of sustaining missions among the Indian tribes. The Associate Reading Society was instituted in the Circular Church, in 1819, which met weekly to *work* for the Choctaw Indians, connected with the school of Rev. Mr. Kingsbury. These are the evidences of Christian action and Christian union in this city which in former years has had a greater number of charitable institutions, in proportion to its population, than any other in the Union. There were also many active and benevolent ladies, of whom were Mrs. Martha L. Ramsay, daughter of Henry Laurens, signer of the Declaration of Independence, President of Congress and prisoner in the tower of London, for his country's sake, of Huguenot descent and a noble Christian, and wife of Dr. Ramsay, the historian, who died June 10, 1811, and left behind her a shining example of the power there is in the life of an intelligent, refined and active woman, like those of the gospels, who were "last at the cross, and first at the sepulchre." [See and read memoir of her by her husband.]

The CHURCH ON JAMES ISLAND was associated, through its pastor, at least, during a part of this decade, with the Congregational Association, the Rev. Mr. Price being a member of that body. He was born March 16, 1773, on Crowder's Creek, in the southern part of Lincoln County, N. C., about five miles northwest of Bethel Church, in York District. He was a schoolmate with the Rev. James Adams, so long the pastor of that church, and received his early education in

that congregation. His theological education he obtained under the tuition of Rev. James Hall, of Iredell County, N. C. Mr. Price is represented as being a man of energy, and of practical talent. His wife was a Miss Baxter, of Bermuda. His daughter was married to Mr. F. Jenkins Mikell, of Edisto. He died on the 16th of June, 1816. We are not at present informed who was his immediate successor. The Rev. Aaron W. Leland appears as pastor of this church in the Minutes of the Assembly for 1819.

THE PRESBYTERIAN CHURCH OF JOHN'S ISLAND and WADMALAW.—The Rev. William Clarkson continued pastor of this church until September, 1812, when death put an end to his labors. He had the affections of his congregation and was well esteemed by his brethren in the ministry as a man of more than usual ability and worth. He was commonly known as Dr. Clarkson, his title being derived from his degree as Doctor of Medicine. The following is the inscription upon his tombstone :

In memory of the Rev. WM. CLARKSON,
who, during the last six years of his life, sustained the pastoral charge of the united Presbyterian Churches on this Island and on Wadmalaw. And while zealously discharging the important duties of his ministry, was by a short illness summoned from his useful labors to enter into the joy of his Lord on the 9th day of September, 1812, and in the 50th year of his age. He was a native of Philadelphia, and of very respectable parentage and connections. As a husband, a father, a friend, and in the various relations of life, he exhibited an amiable example of affection, tenderness, and Christian integrity in his public character and service. As a minister of Christ,

“ I would express him, simple, grave, sincere,
In doctrine uncorrupt : in language plain,
And plain in manner _____;
_____ Much impressed
Himself, as conscious of his awful charge,
And anxious mainly that the flock he fed
Might feel it too : affectionate in look
And tender in address, as well became
A messenger of grace to guilty men.”

For him to live was Christ, to die was gain.

After the death of Dr. Clarkson they are said to have been supplied for a year or two by a Mr. Morse [Letter of Rev. A. F. Dickson, then, Sept. 6, 1854, pastor of this church.] A letter was received from this Church by the Presbytery of Harmony at its meeting in Charleston, April 14, 1814, “requesting to be taken under the care of this Presbytery and

supplicating for supplies. On motion it was resolved that the prayer of the petition be granted." [MS. Minutes, p. 171.] The Church appears after this among the vacant Churches of this Presbytery. On the 26th of April 1816, Mr. John Cruickshanks was received as a Licenciate from the Presbytery of New Brunswick, and "a call from the united congregation of John's Island and Wadmalaw was profered to him, requesting him to become the pastor of said Churches, which call he declared his willingness to accept." "It was ordered that the Rev. Drs. Flinn and Leland, Mr. Forster and Couser be a Presbytery to meet at John's Island Church on the 2nd Wednesday of May next to ordain Mr. Cruickshanks and instal him Pastor of said Churches; that Dr. Leland preach the sermon and that Dr. Flinn preside and give the charge." [Minutes p. 234, 267.] His ministry was a short one. His death was reported to Presbytery, Nov. 5, 1818.

Subsequent to this the Rev. Mr. Abbot supplied the Church during the winter of 1818, 1819, and in the year last named Rev. Mr. Wright preached to his Church for a short time. Richard Cary Morse, who afterwards was one of the originators of the New York Observer and a licentiate, supplied this Church for a season. In 1818 this Church is mentioned in the minutes of the General Assembly as one of the vacant Churches of Harmony Presbytery.

The PRESBYTERIAN CHURCH ON EDISTO ISLAND, enjoyed the labours of their estimable and able pastor, the Rev. Donald McLeod, through this decade. Their connection through their pastor was with the old Charleston Presbytery whose last recorded act known to us was the licensure of James S. Murray, son of a wealthy planter of this congregation which occurred on the 15th of April, 1819. [So. Evan. Intell., Vol. I, p. 47 and Raphael Bell's Pamphlet, p. 32.]

WILTON PRESBYTERIAN CHURCH. We have no means of ascertaining who ministered to this people till near the end of this period. In 1819 the Rev. L. Floyd preached to the congregation on alternate Sabbaths. Either in this year or in the latter part of the year previous, money was raised by subscription for the erection of a new house of worship. [MS. of Rev. Dr. Girardeau.]

The PRESBYTERIAN CHURCH OF BETHEL PON PON was served during this decade by Rev. Loanmi Floyd who was settled as its pastor in 1802. Of the numerical strength of the con-

gregation during this period we have not the means of judging. The report of Mr. Floyd to the Congregational Association in 1811, was three whites and 40 blacks in communion. In 1813 he reported the addition of 7 whites and 20 blacks. We think that in reference to the white communicants in 1811, there must be some mistake in the record. It probably refers to the additions during that year, and not to the total membership.

SALTCATCHER. There are several memoranda among the papers of Rev. R. M. Adams, pastor of Stony Creek Church. One is an enumeration of arguments to be set before the congregation in St. Luke's Parish to induce them to accede to the proposition of Saltcatcher Church that he should labor with them a part of his time. It would unite the two Churches and prevent the intrusion of ignorant or false teachers. It would afford the Gospel to those who had been long destitute of it. The pious and devout would have more frequent opportunities of enjoying the Holy Ordinance of the Supper. The Church in St. Luke's would have a claim upon them for the services of their minister, when that should be destitute and Saltcatcher be supplied. Another paper proposes the arrangements which will be adopted for the supply of the two congregations from the 1st of November to the 1st of June, and also for the intervening five months of Summer, and for the administration of the Lord's Supper. Among them is the purpose expressed of visiting the members of the Church at least once a year as their minister.

They are to see that the church building be finished and the church yard enclosed with a parapet wall and railing on the top as soon as convenient. He enters into minute particulars; as that a new Bible, Church Register, Confession of Faith, Psalm and Hymn Book, Pulpit cloth and cushion, Sacramental tables, cloths, flagon, baptismal basin, towels, chairs in front of the pulpit, a box with lock and key beneath the pulpit seat to contain the books of the Church, benches for the vestry room, the appointment of a sexton and precentor, five elders to be elected and ordained, seven copies of Psalms and Hymns to be procured; thirty dollars to be requested, and a like sum from the Trustees of Prince Williams, to purchase a silk gown. A thoughtful and careful minister indeed! Whether these were private memoranda for his own guidance or public propositions to his Church, we are not informed.

He is said to have been especially attentive to his own personal appearance. His hair was powdered, and he rode to Church in his carriage, hat in hand, lest his hair should be disarranged.

Mr. Adams' ministerial labors were terminated with his death, which occurred, as before stated, on the 29th of October, 1811. The next we learn of Saltcatcher is the record from pp. 76 and 77 of 'the MS. Records of the Presbytery of Harmony, April 9, 1812. "Mr. Colin McIver, a licentiate of the Presbytery of Orange, produced a dismissal from that Presbytery to put himself under the care of the Presbytery of Harmony, and applied to be received. He was received accordingly." A letter from the Representatives of the Saltcatcher Church, which had formerly been under the care of the Presbytery of Charleston, assigning reasons for their withdrawing from the jurisdiction of that Presbytery, and praying to be taken under the care of the Presbytery of Harmony, was received and read. Whereupon, after consideration, resolved that the prayer of the petition be granted. A call was then preferred from the Church of Saltcatcher for the whole of the ministerial labors of Mr. McIver, read, presented to him and accepted. The Presbytery met by appointment at Saltcatcher Church on the 29th of April, 1812, when Mr. McIver passed his trials, and was ordained, Dr. Kollock preaching the sermon, from I. Thess. v: 21, and Dr. Flinn presiding and giving the charge. Twenty-two members were reported as added to the church during the following year, and the whole number of communicants as thirty. Mr. McIver did not remain long in this pastoral charge. He was released from it on the 10th of April, 1813, and was dismissed on the 19th of May, 1814, to the Presbytery of Fayetteville. The Church of Saltcatcher reported thirty members in 1813, twenty-two of whom were added the last year.

THE INDEPENDENT PRESBYTERIAN CHURCH IN SAVANNAH.— Of this we have written briefly, and of the ministers who preceded Dr. Kollock. One name we neglected to mention, that of Rev. Robert Kerr, of whom we only learn that his memory was cherished with grateful affection by surviving members, but at what period, and how long his labors were enjoyed, we are not informed.

In the fall of 1806 the Rev. Henry Kollock, D. D., who was then Professor of Theology in the College of New Jersey,

and pastor of the Presbyterian Church in Princeton, was called to be the pastor of this important church, and in the autumn of that year he removed to Savannah, and undertook the charge of the congregation with zeal, fidelity, and forcible and eloquent presentation of divine truth, which were attended with great success.

At the first communion after he entered upon his labors, twenty, and at the second eighteen persons made a public profession of their faith. Dr. Kollock was born December 14, 1778, at New Providence, New Jersey, to which his parents had retired from Elizabethtown as refugees in the war of the Revolution. His father was active in that struggle, was a man of intelligence, and for some time the editor of a paper. His son showed a great thirst for knowledge in his youth, and having entered the Junior Class of the College of New Jersey, was graduated in 1794, at the early age of fifteen years and nine months as Bachelor of Arts. In 1797 he was appointed tutor in college, his colleague in the tutorship being John Henry Hobart, afterwards Bishop of New York, between whom and himself there existed an intimate friendship, though differing widely on politics and ecclesiastical government, if not in theology. "Although he was both a Democrat and a Calvinist," said Hobart, of Dr. Kollock, "he was the most intelligent, gentlemanly and agreeable companion I ever knew." He was licensed to preach the gospel by the Presbytery of New York on the 7th of May, 1800. The first sermon he preached at Princeton after his licensure on "The future blessedness of the righteous," was listened to with the intensest interest. Nor did this interest diminish during the time of his tutorship. In October, 1800, he was called nearly at the same time to a colleague pastorate with Dr. McWhorter, of Newark, and to the church of Elizabethtown, the place of his early education, and where most of his relatives resided. Here he was ordained on the 10th of September, 1800. His reputation sustained no diminution, but the reverse. The favorite authors of this entire period of his life were Owen, Bates, Charnock, Howe, Baxter, Tillotson, Barrow, Leighton, Bishop Hall and Pictet's larger work in French, for his professional reading. His life at this period was one of even excessive devotion to study. He allotted little time to sleep, preserved the most rigid abstinence and made rapid progress. In December, 1803, he was called

with urgent solicitations to the pastorate of the Dutch Presbyterian Church at Albany, and soon after was appointed Professor of Divinity in the College of New Jersey. During his pastorate, in concert with James Richards, Asa Hillyer, Edward Dorr Griffin, Amzi Armstrong, Matthew La Rue Perrine, and Robert Finley, most, if not all of them, men of note, he devoted some portion of his time to missionary labors in the mountainous regions of Morris and Suffolk Counties. Of these preaching tours Mr. Kollock was wont to speak with great satisfaction. The flowing tears coursing down the cheeks of these hardy men from the mines, coal pits and furnaces, gave him more pleasure even than the wrapt attention of the most polished city audience. On their return he and his brethren would sometimes spend the last day of the week in preaching in some one of their congregations. After such a day had reached its close, at Basking Ridge, Mr. Finley's charge, as the congregation was about to be dismissed, Mr. Finley arose with emotion too deep for utterance. After laboring in a few broken sentences, his tongue was loosed and he burst forth in such impressive eloquence as Mr. Kollock said he had never before heard. The congregation, before apparently passive, was powerfully moved and remained after the benediction, sobbing and overwhelmed. A powerful revival of religion followed which extended to other congregations around. In May, 1803, when a little more than two years in the ministry, he was called to preach the missionary sermon before the General Assembly, usually counted a distinguished honor, and performed the duty with great acceptance. This sermon was published, the only one he gave to the world in a pamphlet form.

The duties of Mr. Kollock in the Divinity Chair at Princeton, in which he succeeded a Dickinson, a Burr, an Edwards, a Witherspoon, were to supply the college and the adjoining congregation with preaching, and instruct such of the students as were in preparation for the ministry, in Theology and the Hebrew language. He also lectured to them or examined them on their studies in the several departments of Theological learning. In the commencement of 1806 he was honored at the age of 28 years, with the degree of Doctor of Divinity from Harvard, and in a few months afterward from Union College.

For two or three years after his settlement in Savannah, at

the wish of his friends, he spent the Summer months in journeying in the Northern States. On one of these excursions he travelled through New England and attracted great attention wherever he preached. This was the case especially in Boston, which he visited on three different excursions. Multitudes were attracted by his eloquence, and in 1808 the congregation of the Park Street Church, their spacious house of worship being completed, called him unanimously as their pastor. He had this call for sometime under consideration. According to one account, his connection with the Church in Savannah was dissolved with a view to his removal. According to another, he was prevailed upon by the trembling anxiety, and affectionate entreaties of the people of his charge, aged and young, male and female, to remain with them, and in Sept., 1809, he wrote to the Park Street Church declining their call, and they immediately extended it to that eminent man, Edward Dorr Griffin, his former neighbor in New Jersey, then Bartlett Professor of Rhetoric in the Seminary at Andover, who was gradually prevailed on to accept.

At the second stated sessions of the Presbytery of Harmony at St. Paul's Church in Augusta, Sept. 27, 1810, Dr. John Cumming was present as a ruling elder, but there being no quorum present it was agreed that a meeting be called by the Moderator, which was accordingly summoned for January 11, 1811, agreeably to a resolution of the General Assembly of 1796. At this meeting Dr. Cumming, a ruling elder from the church in Savannah was present as a member, and Dr. Kollock was received as a member of Presbytery, upon a dismissal from the Presbytery of New Brunswick to the Presbytery of Hopewell, bearing date July 13, 1809. The Presbytery of Harmony had been constituted since that date, and that portion of Hopewell Presbytery which then held Savannah within its bounds, was now covered by the geographical limits of Harmony. The Savannah Church was several times represented in this Presbytery by one of its elders, and the 4th regular sessions of the body was held in that Church from the 20th to the 30th of December, 1811. In 1810 Dr. Kollock was called to the Presidency of the University of Georgia, but this office he thought it his duty to decline. The winter of 1811 was rendered memorable by the earthquakes by which the city of Savannah was visited, which may have made the minds of the people less certain of the endurance of earthly

things. Their attention was directed to their eternal state and under the influences of the Spirit, the Word of God as it was preached, was effectual to the conversion of many. Besides preaching with unaccustomed power on the Sabbath, his week-day meetings were numerous, and much of his time was occupied in counselling those who were inquiring the way of salvation. In the same year he published a volume of sermons which were much admired and extensively read.

Dr. Kollock became each year more and more firmly enthroned in the affections of his people. It is greatly to be regretted that their should have been anything to mar a life so apparently useful and happy. But the usages of society as to alcoholic and intoxicating drinks were a temptation to many of all professions and classes of society. A man could not live in society, whether cultivated or otherwise, without having wines, often the most costly and tempting, or liquors more fiery, and less expensive, set before him as a mark of attention and hospitality, which it were rude and uncivil to refuse. Under these circumstances there were men of every profession, grave judges, able lawyers and physicians, merchants of influence and wealth, and occasionally reverend divines, who, before they were aware, were seduced by these subtle and unsuspected poisons, to their great injury and to the no small impairing of the respect in which they were held by others. It was regarded as necessary, in the severe seasons of the year, in wearisome journeys, in times of peculiar exposure, in malarious climes, on occasions requiring peculiar efforts, and even in social hilarity, to have recourse to such stimulants as these. In 1812, the General Assembly passed very earnest stringent resolutions on the subject of intemperance which came before the Presbytery of Harmony at its meeting in Augusta, in November of that year, for its action, at which meeting the subject of these remarks was present. In 1813, rumors were rife that he had yielded to these influences, and the moderator was called upon by several ministers and elders, to call by letter a *pro re nata* meeting to investigate the rumors that were afloat prejudicial to his standing in the Church. Such a meeting was held at Edgefield C. H. on the 11th of August, 1813. At the meeting in 1812, such rumors were known to the Presbytery, and were privately communicated to him with much tenderness and candor, and assurances were received from him of future circumspection and con-

sistency in his walk. But new instances were alleged as having publicly occurred, and charges were reluctantly tabled, and witnesses summoned, and testimony at a distance taken and he cited to appear to answer to these charges, but while they were on the threshold of this painful duty, they were furnished with a document from him prepared with care, in which he informed them that he felt it his duty to withdraw, and says, "I do hereby withdraw from the Presbyterian Government." There follows this withdrawal an argument stated with (no inconsiderable) ability and extended to some length, designed to prove that there is no other than the parochial or congregational Presbytery known to scripture or discoverable in what is known of the first ages of the Church. To this the Presbytery replied, expressing the opinion that no human councils profess the right of controlling the consciences of men, or of restraining or preventing them from exercising such forms of church discipline as is most agreeable to themselves, yet that the time and circumstances under which this declaration is presented, the Presbytery having been making efforts for the recovery of an offending brother and having been frustrated by the alleged repetition of the crime, and being now called upon in the most solemn manner to take further steps of dealing with him, were peculiarly unfortunate, inasmuch as it will be judged that the fear of conviction is the real cause of this declination, and not any conscientious scruples which are alleged to have lately arisen with respect to the scripture authority of the Presbyterian form of Church Government. The Presbytery proceeded to pronounce its judgment that the declination of Dr. Kollock was, under the circumstances, an act of *contumacy*, to express its abiding conviction that the standard of doctrine and discipline of the Presbyterian Church is agreeable to the Word of God, and suited to secure the peace, purity and prosperity of the Church; and to declare Dr. Kollock as suspended from the duties of the ministry on account of his *contumacy* in refusing obedience to the orders and authority of Presbytery. He was served with a record of its proceedings, and cited to appear at the next stated sessions, to show reason why a sentence of deposition should not be passed against him. These sessions were held by invitation in the Scotch Church, in Charleston, April 14-16, 1814, and after rehearing the several steps of process which had been taken, from the private admonition, to the public

suspension, they proceeded to depose him from the office of the holy ministry, Dr. Kollock having failed to appear. Thus matters remained until a *pro re nata* meeting was held at White Bluff, below Savannah, on the 25th and 26th of January, 1816. This meeting was held for the ordination and installation of Thomas Goulding as pastor of that church, for the receiving of any candidates who might present themselves, and for the relief of the vacant churches in that part of the country. At this meeting Rev. William McWhir, John Cousar, John R. Thompson, D. D., and Murdoch Murphy, ministers, were present, and in the course of their proceedings they disannulled the sentence of deposition passed against him, and recommended that he be regarded and treated as a minister of the gospel in good standing in the *Independent Presbyterian Church*, to which he is now attached. And it was ordered that a copy of this minute be transmitted to each member of Presbytery, and to the Moderator of each Presbytery under the General Assembly. The Presbytery, however, at its *regular* stated sessions, did not ratify this action of the meeting *pro re nata*, on the ground that those present had transcended their powers, and had in other respects not acted in a way authorized by the rules of discipline, nor had any direct communication from Dr. K., as a Presbytery, nor any clear expression of his repentance. The communications were informal, and could not in themselves be a ground for Presbyterial action. These transactions were painful in the extreme to Dr. Kollock. In reference to their first action he says: "I do not then attend the Presbytery; and I cannot recognize your authority over me. It is to me of little consequence what you do. Life has lost its charms to me; and confiding in the cross to which I have fled, relying on that infinite grace, which is all my plea, hoping as a pardoned sinner to sing the song of Moses and the Lamb, I wait for the liberating stroke of death. I have received a wound in my heart which will cause me to groan all my days." He had committed a great mistake. At the moment that he was to be brought to trial he had, in a spirit of resistance, disowned the authority of that body he had sworn to obey. If his opinion as to the lawfulness of Presbyterial government had undergone a change, that was not the time to avow it. If he had appeared before Presbytery he would have found that those who had been faithful to him, and wept and prayed with him in pri-

vate, would have been ready to accept any manifestations of repentance, to have made the sentence as light as possible, and to remove it on the evidence of reformation. The *pro re nata* meeting again had committed an error, led into it by their own kindness of heart, and the representations informally made to them by a near relative of the accused. But his congregation still remained enthusiastically devoted to him, and although the Presbytery of Harmony had been informed that if they did not take action in the case, a neighboring Presbytery was resolved to do it, they could not see that they could have done otherwise. It was much blamed by those who did not understand the Constitution and Government of the Church, and had loose views of it besides, as arbitrary, unwise and tyrannical. Under these circumstances they addressed the General Assembly of 1816 directly by letter, rehearsing their whole proceedings, and earnestly requesting, to use their own words: "That our proceedings may either be rectified by your wisdom, or decisively sanctioned by your approbation. The state of public feeling in this vicinity, the abused cause of discipline and of truth, and the few and persecuted advocates of ecclesiastical law and order, all implore and demand the effectual interference of the General Assembly." "The General Assembly will easily perceive the most unpleasant situation in which these transactions involve us. A circular is out declaring that we have restored Dr. Kollock. He declares that he never expressed penitence nor asked for restoration. Surrounded by the enemies of Presbyterianism, and the friends of Dr. Kollock, our situation is peculiarly embarrassing. We have acted, as we believe, cautiously, conscientiously and firmly. We beseech you to examine our conduct. If you find us wrong, censure us; if right, give us the support of your public approbation." The Assembly replied by letter, and the Presbytery laid all its proceedings in the case before the Synod of South Carolina and Georgia, at their Sessions at Willington, in November, 1816, which decided that the act of the Presbytery at White Bluff was irregular, and that the Presbytery, meeting at Charleston, acted rightly in its repeal.

All these unpleasant things—unpleasant and painful to both parties—did not cause the piety of Dr. K. to be questioned by those who knew him. Even if they admitted much of what had been alleged, they remembered that none are per-

fect; that Noah, Abraham, David and Peter had grievously erred, and were yet owned by God as his chosen servants. To Dr. K., it seemed that his case was greatly exaggerated. "Is not your address," said he, in an unpublished reply to the authors of the Letter to the Assembly, "calculated and designed to represent me as perfectly abandoned to intemperance? And yet you well know that, on this point, I had long abstained from the very appearance of evil, and was not only temperate, but rigidly abstemious." It was, then, a fault which had been corrected, and, perhaps, by the painful discipline to which he had been subjected.

He continued to attend assiduously to the duties which his large and increasing flock imposed upon him, remaining now during the sickly season when sometimes he was the only minister in the city, "the care of all the churches," as it were upon him, the pastor, in some sense, of them all, visiting the sick and dying, and following them to their graves. Under these circumstances, his health gave way, and, at the advice of physicians and the urgent solicitations of friends, leaving his brother in charge of his pulpit, he sailed for England in March, 1817, visiting the chief cities of England, Scotland, Ireland and France. He was received with marks of great respect, and in Great Britain he preached to overflowing and admiring congregations. One object he had in view was to procure materials for the life of the great reformer, John Calvin, which he had projected and had commenced. In this he was disappointed. Returning in the month of November, on the evening of the monthly meeting for prayer, he delivered, to a crowded congregation, a deeply interesting discourse from 1 Sam., vii. 17: "And his return was to Ramah, for there was his house; and there he judged Israel; and there he built an altar unto the Lord."

In 1819, on the 9th of May, he dedicated the new, spacious and noble house of worship, his congregation, now greatly increased, had erected. But during the summer and autumn of that year, the pestilence raged in Savannah with unusual violence, and under his severe labors he became again enfeebled; but in proportion as his health declined did he become the more earnest to accomplish the work it was given him to do. He had appointed the 13th of December as the day when he would preach a charity sermon in behalf of the orphans. Against the remonstrance of his friends he entered

the pulpit, and delivered an impressive and touching discourse on the parable of the Good Samaritan, the last he ever preached. While listening in the afternoon to a sermon on the subject of Death, preached for him by a stranger, he experienced a slight paralysis of the arm, which soon passed off, but on returning home he fell prostrate under a new shock at his own door. On the next Sabbath the disease returned with new violence, depriving him of reason and consciousness, and, on the 29th, he died at the comparatively early age of forty-one. On the Wednesday before, his reason was restored to him, and as Dr. Capers, who was called to his bedside has written, "He lay with his countenance looking as if bathed in the light of the third heavens, serene and triumphant. Mrs. K. was in great agony, and his attention was most tenderly directed to her. He asked for Bunyan's Pilgrim's Progress, and caused one of the family to read the pilgrim's passage through the swellings of Jordan, and begged her to be comforted. He called for the singing of the hymn of Watts' :

' Why should we start, or fear to die !'

and when it could not at once be found, he repeated the hymn, ' There is a land of pure delight,' his face lighted with holy joy.

"Observing me approaching his bed, he gently extended his hand, and as I pressed it in mine, he uttered, with some effort, ' Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all consolation, who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.' And shortly after he had spoken these words, he fell asleep in Jesus."

The portrait of Dr. Kollock prefixed to his works, which were printed in four octavo volumes in 1822, exhibits a countenance of manly beauty, and of great expression; his presence was commanding, his gestures appropriate and graceful, his voice, if not of the highest melody and of the greatest compass, was clear and distinct. His style was simple, yet sufficiently ornate, full of pathos and characterized by great energy and vigor. His eloquence was a strong, uniform and noble stream, acquiring velocity, beauty and power as it

advanced. There was a glowing earnestness and emotion which touched the soul. His descriptive powers were great and when his own feelings and those of his audience were wrought up to the highest pitch, he would sometimes burst forth in a short prayer or an apostrophe, which gave utterance to his own emotions and those of the hearers, that hung on his lips. "His eloquence" says Dr Capers, "was the unique, the living expression of what he believed, approved and felt. Its primary elements were light and love, and its instruments, I think, were chiefly exquisite sensibility and a refined taste." He wrote his sermons out in full and placed the manuscript in the Bible before him. A glance of the eye on a page enabled him to repeat the whole, and he rarely recalled a word or hesitated in uttering a syllable. "In the latter part of his life, his brightest efforts of eloquence were purely extempore. Then his understanding seemed all light, his heart a fountain gushing with sensibility, every feature of his face beamed with glowing thought, and his whole person looked as if animated with a new life. I have not heard," says Dr. Capers, "more than one speaker in my life whom I have thought fairly on a par with him, and that was Dr. Jonathan Maxy, the first President of South Carolina College." He was fond of society and his frank, cordial and unassuming manner made him always a welcome visitor.

He introduced no metaphysical or philosophic speculations into his sermons, and seldom displayed the stores of Biblical learning he unquestionably possessed. The truths he brought forward were the plain doctrines of the Bible presented in a form which the people would feel and understand.

He was married in 1804 to Mrs. Mehetabel Campbell, widow of Alexander Campbell, of Richmond, Va., and daughter of William Hylton, of the Island of Jamaica. She survived her husband a number of years. He had no children. He was a man of large benevolence, and was generously sustained by a generous people, his salary being \$3,000, increased afterwards, in 1818, to \$4,000.

CHAPTER III.

The Presbytery of Harmony in the earliest period of its history gave great attention to the subject of Domestic Missions. At its second session in Augusta, January 11th, 13th, 1811, Mr. Ezra Fisk, a licentiate of the Hampshire Association, Mass., and Mr. Richard S. Storrs, licentiate of the Presbytery of Long Island, expressed to Presbytery their willingness to itinerate as missionaries within their bounds and on the frontiers of Georgia, and produced letters recommendatory from these bodies as suitable persons for this service. They were received under the care of Presbytery and employed for four months. Without applying to the Synod, Presbytery proceeded to ordain Mr. Fisk after the ordinary examination, which was in the Presbyterian Church (St. Paul's) in Augusta. On the 13th the ordination took place in the Methodist Church, Dr. Brown presiding, and Dr. Kollock preaching the sermon from Acts xx., 28. They travelled and preached in the counties of Green, Hancock, Putnam, Morgan, Randolph, Clark, Oglethorpe, Wilkes and Burke; in Liberty, McIntosh, Screven, Washington and Baldwin, arriving in Savannah December 1, 1810, having travelled 1,100 miles, having preached eighty sermons besides attending private societies and exhorting, as opportunity offered, visiting many families and inculcating religious truth at the fireside.

Measures were at once taken to form a Missionary Society and the Rev. John Brown, Drs. Hollingshead and Keith, Rev. Andrew Flinn and Dr. Kollock and the elders Zebulon Rudolph, of Columbia, and Dr. Harral, of Savannah, were appointed a Committee to draft a plan and Constitution for the same. The Presbytery addressed a letter to the church of Braintree, Mass., requesting them to release Mr. Storrs from his obligation to them and permit him to remain longer in the missionary work, but without success. Mr. Fisk was engaged in missionary labor also from the 10th of April to the 25th of December, 1811, during which time he itinerated for three months through the Counties of Burke, Jefferson and Warren; Washington, Hancock, Baldwin, Jones, Putnam, Randolph, Mor-

gan, Clarke, Oglethorpe, Green and Wilkes, traveling about one thousand miles, preaching sixty-five times, lecturing also and exhorting where opportunity offered. Congregations were larger, listened with more candor and interest, and were more favorable than before towards the Presbyterian Church and its missions. In Morgan County, he had the happiness of seeing the Church called Pergamos organized; elders ordained, and about thirty seal their faith in the Lord Jesus at the communion table in the midst of the wilderness. In July he took his station at Washington, Wilkes County, where he spent most of the Sabbaths. He performed missionary labor in the neighborhood of Washington, and visited again most of the counties mentioned before. (Min., pp. 58-61.) On the 30th of December the Presbytery adopted the Constitution of "The Union Missionary Society,"* to meet alternately on the second Thursday of January, in Charleston and Savannah, and appointed Messrs. John Bolton, of Savannah, and Stephen Thomas, of Charleston, its Treasurers: (*Ibid.*, 73.) The missionaries thus alluded to were Rev. Richard S. Storrs (afterwards D. D.), of Braintree, Mass., father of Rev. Richard S. Storrs, Jr., D. D., of Brooklyn, N. Y., and Rev. Ezra Fisk, who afterwards married the daughter of Rev. Dr. Francis Cummins, of Georgia, was for twenty years pastor of the Church in Goshen, N. Y., and received the degree of D. D. from Hamilton College in 1825.

In 1812 the Synod of South Carolina and Georgia returned to the hands of the Assembly the conduct of Domestic Missions, before entrusted to them, and the direct action of the Presbytery in the control of this matter does not again appear during this decade.

On October 28, 1814, the Presbytery received an application from a number of subscribers in the Counties of Tatnall and Montgomery, Ga., praying to be taken under the care of Presbytery and to be furnished with supplies. Messrs. Murphy and Goulding were directed to visit them as often as practicable, and at the next meeting it was reported that it had been done; that they were a duly organized congregation, and both able and willing to support a pastor. And at

*So called because it was to be supported by the Presbyteries of South Carolina and Georgia, and those Associations which receive the Westminster Commission. Its missionaries to be ministers or probationers in regular standing in the Presbyterian or Independent Church, and were to be stationary or itinerant as the Managers should direct.

the meeting at White Bluff, to which allusion has before been made, a delegation from McIntosh County appeared in Presbytery, representing several Societies in McIntosh, described the destitute situation of the inhabitants, and prayed for relief. A similar application was made by the inhabitants of Louisville, Ga., and supplies were appointed at the two next stated meetings for each of these places. Among the ministers named were Murdock Murphy, Thomas Goulding, Dr. McWhir, A. G. Forster, John Cousar, A. G. Fraser and Anthony W. Ross.

In the southeastern part of South Carolina, east of the Santee, was the ancient Church of WILLIAMSBURG, which continuing in connection with the old Scotch Presbytery, remained vacant, so far as we know, through this decade. The Rev. Mr. Birch, spoken of on a preceding page, in a letter written to Dr. William Dollard, in 1811, and which breathes a heavenly spirit, recommended to them a Rev. Robert Reid, also a native of Ireland, and resident in Pennsylvania; but it is not known that he was ever invited to visit the church. Mr. Birch seems to have been acquainted with Mr. Malcomson in Ireland, and makes affectionate inquiry after him, as his old friend. [Wallace, p. 89, and MS. Memoranda of the Church.]

On the first of January, 1819, after Mr. Covert had served the neighboring congregations of Bethel and Indian Town, with great acceptance, "the original congregation of Williamsburg" addressed the Rev. Dr. Palmer, Moderator of the Congregational Association of South Carolina, through their committee, who expressed their desire that Mr. Covert should be ordained by them "in the Independent order," "that he may be qualified to discharge all the functions of the ministerial office, and to advance (under the divine blessing) the spiritual interest of the congregation." This request was joined in by Mr. Covert, who presented a dismission from the Presbytery of New York, by which he was licensed, and read a confession of his faith, which was approved by the Association. His ordination took place in the Circular Church, Charleston, on the 11th of February, 1819, the Rev. Dr. Palmer presiding. The ordination sermon preached by the Rev. Mr. Parks, the Rev. Mr. Floyd having preached an introductory sermon the evening before, the Rev. Mr. Lee offered the ordaining prayer, and the Rev. Dr. Palmer delivered the charge. [MS. Minutes of Association, pp. 86-88.] The old

Presbytery of Charleston had not yet ceased to exist, for on the 15th of April, "at a meeting of the incorporated Presbytery of Charleston, Mr. James Murray, of Edisto Island, was licensed by them to preach the gospel wherever God in his providence may call him."

The settlement of Mr. Covert over this congregation was a propitious event, as will afterwards be disclosed. The only elders of that church, whose names are recollected, are John McClary and Thomas and James McConnell. Thomas McConnell died in 1801. All were men of piety and worth.

BETHEL CHURCH, WILLIAMSBURG. We have seen that at the beginning of this decade, this Church was enjoying the useful ministry of Rev. Daniel Brown. He was received as a member of the Presbytery of Harmony on the 14th of January, 1811, but probably had already been preaching for some time to this congregation. On a visit to his native place, in the summer of 1815, he was seized with a sudden illness and died; and there sleeps with his fathers. [Wallace, p. 90.] During the vacancy which existed for nearly two years, divine service was regularly kept up by the elders. On the 25th of March, 1817, this Church, in connection with that of Indian Town; made arrangements with the Rev. John Covert as a supply for one year. John Covert was a native of New York and a student of the Theological Seminary at Princeton. A manuscript letter of Rev. Dr. Miller, dated May 29th, 1816, addressed to Dr. Flinn, speaks of him as having been appointed by the Assembly's Committee of Missions, upon the application of Dr. Thompson of Augusta for missionary services in a large and important district of country between *Augusta* and *St. Mary's*. He was to go into that country as early in the fall as may be deemed expedient and safe, and to spend a number of months in a missionary tour. He was directed to receive advice and orders as to his *route* from Dr. Flinn as the member of the Assembly's Committee of Missions for South Carolina and Georgia. Dr. Flinn was probably the means, after Mr. Covert had served a few months on an itinerant service in the field for which he was originally designed, of directing him to his own former field in Williamsburg. On the 23rd of March, 1818 the Rev. Robert Wilson James, a native of that District, a graduate of South Carolina College, and of Princeton Seminary, and a grandson of Major John James, of whom we have written, Vol. I, p. 407, 409, 480, was chosen

as joint Pastor of the two Churches of Bethel and Indian Town. Mr. James was received by Harmony as a licentiate under its care from the Presbytery of Concord, and at the same time a call for his services was laid before Presbytery, and put into his hands and by him accepted. He was ordained and installed at Bethel Church on the 11th of February, 1819, concurrently with the ordination and installation of Rev. Thomas Alexander, as pastor of Salem and Mount Zion Churches, the representatives of these congregations being also present. The Rev. Geo. Reid preached the ordination sermon from Mark 16: 15, and the Rev. Dr. Flinn presided and delivered the charge to the pastors and congregations.

There were in the Bethel Church as elders prior to the ministry of Mr. James, Robert Frierson, Samuel Frierson, Dr. John Graham, Samuel Wilson, John Wilson, William Wilson, James Bradley, and Thomas Witherspoon. At the commencement of Mr. James' ministry there were of these living, Samuel Wilson, William Wilson, Robert Frierson, and Thomas Witherspoon.* In 1818 there were added to the session by ordination, David McClary, Robert I. Wilson, Samuel E. Fulton, R. S. Witherspoon and I. B. Witherspoon. [Wallace p. 91.]

The history of the Presbyterian Church of INDIAN TOWN was much interwoven with that of Bethel through the ten years of which we write. They were united under the same pastors, and supplies, Daniel Brown, 1810-1815; John Covert, 1817, and Robert W. James, 1818. Of the two the Church of Indian Town was the largest. In 1812 Bethel reported to Presbytery 56 as the total number of communicants and Indian Town 94. Afterwards their reports were joint reports and the total number of communicants was 164 in the united churches.

The united Churches of HOPEWELL and AIMWELL ON PEE-DEE were left vacant by the removal of Rev. Duncan Brown to Tennessee. See Vol. I, p. 118. Daniel Brown was appointed to supply Hopewell in 1811. On the 9th of April 1812, Daniel Smith a licentiate of the Presbytery of Concord was received under the care of the Presbytery of Harmony, and at the same meeting a call for two-thirds of his ministerial labors was received by Presbytery, and being tendered to him

*Thomas Witherspoon was the father of Rev. Thos. A. Witherspoon of Alabama.

was accepted. He was ordained and installed at Hopewell Church on the 7th of January, 1813, the Rev. Daniel Brown preaching the ordination sermon from I Tim., iv:16, and the Rev. George G. McWhorter, presiding and giving the charge. The remainder of his time he preached at the Aimwell church. On the 26th of December, 1819, "the Rev. George Reid in behalf of the Rev. Daniel Smith applied to Presbytery for the dissolution of the pastoral relation between him and the congregation of Hopewell, in consequence of the continuance of his ill health whereby he was altogether incapable of discharging his ministerial duties toward them, and had but little prospect of recovering his health sufficiently to do so. The application was granted and the pastoral relation was dissolved. [Minutes, 283.] At the end of this decade the Aimwell church became extinct. The house of worship passed into the hands of the Baptists, who put it in repair about the year 1850 to 52, and have preached in it occasionally since as a missionary chapel. John Witherspoon had left in his last will and testament the Lower Ferry on Lynches Creek to the church as long as it continued of the Presbyterian faith and order. Since the church organization has become extinct his family has sold the ferry to other parties. The communicants in the two churches in 1811 were 67, in 1815, 77 in number.

The PRESBYTERIAN CHURCH OF BLACK MINGO, named in 1803 by Dr. Ramsay (Hist., Vol. II, p. 25), as being one of the churches of the old Presbytery, and of which Rev. William Knox was pastor, must have been in existence during this decade, but we have been unable to find any items of history respecting it.

The minutes of the Presbytery make no allusion to the Church of BLACK RIVER, WINYAH, in Georgetown District during this decade. It probably had but a transitory existence. The Rev. Murdoch Murphy, its former pastor, applied to Presbytery, December 27th, 1811, to be received again from Orange Presbytery, to which he had been dismissed three years before. But he was now pastor of Midway Church, Georgia (p. 492).

The Church of SALEM, BLACK RIVER, by the removal of Rev. George G. McWhorter, became vacant, and on the 4th of March, 1811, petitioned Presbytery for supplies. The Rev. John Cousar, Rev. David Brown, Rev. John Brown, and Rev.

Andrew Flinn were appointed from time to time to visit it, preach, catechise, and administer the communion. On the 19th of May, 1814, the Rev. Robert Anderson, who had been licensed on the 10th of April, 1813, and had been sent to the church as a supply, was ordained and installed as their pastor, the Rev. Geo. Reid preaching the sermon from 2d Cor., iv 5: "For we preach not ourselves, but Christ Jesus, the Lord," Rev. Daniel Brown proposing the questions and giving the charge to the pastor and people. He was a minister greatly beloved, and while he remained, discharged with great faithfulness and zeal, all the duties of his sacred office; but from motives of health he was forced to leave them. On the 9th of November, 1815, he was released from his pastoral charge and dismissed to the Presbytery of Lexington, Va. The church was supplied by the two Messrs. Hillhouse, in the winter of 1816, and by Rev. John Joyce, in the winter of 1816 and 1817. In January, 1817, the Rev. Thomas Alexander, a licentiate of the Presbytery of Concord, visited Salem and preached to them till the April following. The people resolved on extending to him a regular call to the pastoral office. In April, 1818, he was received as a member of Harmony Presbytery, a united call for the two Churches of Salem and Mount Zion was presented to him, and he was ordained (the first appointment having failed), concurrently with Rev. R. W. James, on the 11 of February, 1819, at the Bethel Church, representatives of both Salem and Mount Zion being present. Two elders, William Bradley and John Shaw* were ordained in May following.

MOUNT ZION, IN SUMTER DISTRICT, owes its foundation to the efforts of three benevolent individuals, Capt. Thomas Gordon, Capt. John DuBose, and Thomas Wilson, Esq., in the year 1809. By an arrangement among themselves, Capt. Thomas Gordon furnished the whole of the Lumber for the

*On the 9th of June, 1810, the Presbyterian Churches of Medway, Salem and Mount Zion, met according to previous notice at Salem Church and organized the "Salem Auxiliary Union Society," whose object shall be to co-operate with the Bible Society of Charleston, also to aid the funds of the Missionary and Education Societies and the Theological Seminary at Princeton, each of the three last being under the care of the General Assembly of the Presbyterian Church in the United States. Of this Society Rev. John Cousar was elected the President, Robert Witherspoon 1st, and Robert Wilson 2d Vice-President, and Rev. Thomas Alexander Corresponding Secretary. (Evangelical Intelligencer, September 11, 1819.)

house of worship free of charge, John DuBose gave the land, and Thomas Wilson raised a subscription of \$400, for which Mr. Samuel DuBose agreed to build the church. In the year 1810, Rev. Geo. G. McWhorter accepted an invitation to preach to the congregation, and during that year preached from a stand erected for that purpose. Near the close of this year the church was completed. During the years 1811, 1812, 1813 and 1814, Mr. McWhorter preached to them one-half of his time in the new church. It receives its first mention, so far as we have discovered in the minutes of Presbytery, on the 8th of April, 1813, when it was represented in the Presbytery of Harmony by William Carter, an elder. What was the precise date of its organization we are not able to say. The statistical table which is appended to this, the Seventh Stated Sessions of the Presbytery, gives Rev. Geo. G. McWhorter as the pastor of Concord, Mount Zion and Beaver Creek, and the number of communicants in this united charge as 102. The same report of the same united charge is made at the April sessions of 1814; the same at April sessions of 1815. Mr. McWhorter left this charge about the beginning of 1815. It was dependent now upon such occasional supplies as it could obtain. As Rev. George Reid was appointed to supply Mount Zion, both in the year 1816 and 1817, it remained vacant during those years and until in 1818, it was united with Salem, under the pastoral charge of the Rev. Thomas Alexander. The three persons so active in the erection of the house of worship, Thomas Wilson, Thomas Gordon and John DuBose, all left before the church was organized. Messrs. Robert Wilson, William Carter and John Fleming were the first elders.

Of CONCORD CHURCH, in Sumter District, we know as little. The same tables show us that it was under the pastoral care of Rev. Mr. McWhorter in 1813, 1814, 1815; that it continued so till May, 1819, is established by the Minutes of the Assembly, which show that Mr. McWhorter was the joint pastor of Beaver Creek and Concord B. R. at that time.

NEWHOPE, was served still by Rev. Mr. Cousar. The total number of communicants, January 11, 1811, was 28.

MOUNT HOPE, is mentioned as one of his churches in April, 1813. It may be another name for the same organization. Neither of these names appear after this latter date.

MIDWAY CHURCH, which is on the N. E. side of the eastern branch of Black River or in what is now called Clarendon District or County, and BRUINGTON, which is south of the south western Branch continued to be the charge of Rev. John Cousar, Midway in January 1811, reported twenty members in communion, an increase of eight since the report in 1809. In the Spring of 1812, the membership was twenty-seven in number, eleven having been added and four dismissed. Bruington, which is now mentioned for the first time, is said to have been established in 1811 or 1812, during which year a house of worship was built and the Rev. John Cousar constituted its pastor. The same authority says it consisted at first of but five members, viz: Jane Nelson, James Nelson, Isabella Nelson, and Samuel Pendergrast. In the statistical report to the Assembly, under date of April 13, 1812, it had eleven members. In the two churches, thirty-eight. In the Spring of 1813, the united membership of Midway, Bruington and Mt. Hope, is fifty-nine, of whom twenty-three were added during the preceding year. In the Spring of 1815, the total of communicants in Midway and Bruington was eighty-five, fourteen having been added. Neither New Hope nor Mount Hope appear any more.

CHESTERFIELD C. H. among the supplies appointed on the 13th of April, 1812, were those of Daniel Smith, who was directed to preach two Sabbaths in the Districts of Darlington and Chesterfield. On the 9th of April, 1813, Mr. McNeil Crawford, an elder from the congregation of Chesterfield, appeared in Presbytery and made known the desire of that congregation to place themselves under presbyterial care; the application was acceded to, and Mr. Crawford took his seat as a member. At the same meeting, Rev. Colin McIver was released from the pastoral at charge of Saltcatcher congregation and was appointed to supply at least one Sabbath at Chesterfield C. H. On the 19th of May, 1814, Mr. McIver was dismissed at his own request to the Presbytery of Fayetteville into whose bounds he had removed, and on the 28th of October, a letter was received from him praying the Presbytery to give permission to the churches of Chesterfield, Pine Tree and Sandy Run, to make their reports to the Presbytery of Fayetteville and to request that Presbytery to receive those reports and attend to the interests of those churches so long as a member of their body shall minister to them as their

pastor. The prayer was granted. Before 1819, as appeared from the reports made to the General Assembly in that year, the Rev. John McFarland, also of the Presbytery of Fayetteville, had succeeded to the pastoral care of these churches, though Chesterville and Pine Tree are reported in the same minutes, as of the Presbytery of Harmony, and as being vacant.

Changes were also taking place which led not yet, but in the next decade, to the establishment of a Church known as the LITTLE PEEDEE.

This was found in what was originally a colony from Ashpole Church in N. C. In their new home they did not neglect the assembling of themselves together, but met on Sabbath days at the house of Mr. John Murphy, one of their members, for religious worship; sermons were read by Dugald and Duncan Carmichael, Esqrs., and by Mr. Murphy himself. Rev. Mr. Lindsay of North Carolina had occasionally visited them at their request. Afterwards, and during their religious services, the Rev. Mr. McDiarmid preached occasionally at private houses. These ministerial visits were between the years of 1805 and 1820. About the year 1815, the Rev. Mr. Caldwell of Concord Presbytery, preached in the house of Mr. Peter Campbell, while he, Mr. Caldwell, was employed as a teacher at Marion Court House. These religious exercises prepared the way for what supervened in the next decade.

RED BLUFF.—This church still belonged to the Synod of North Carolina, though in Marlboro' County, South Carolina. "The first meeting of Fayetteville Presbytery was held at Centre Church, Robeson County, N. C., on the 21st of October, 1813. The roll of churches is not given, but simply the roll of ministers. Red Bluff was doubtless one of the original churches, for soon afterward we find it supplied by the Rev. Malcom McNair, in connection with Centre, Ashpole and Laurel Hill. This date gives us a clue as to the length of time that Sharon existed as a separate congregation. It could not have been more than ten or twelve years.

THE FIRST PRESBYTERIAN CHURCH, IN COLUMBIA, so far as our historical researches have yet discovered, although existing in some form in 1795, (see Vol. I, 595,) received its first and complete organization as a Presbyterian Church under Rev. John Brown, afterwards D. D., who had recently become a Professor in the South Carolina College. A

meeting was held early in the year 1810, at the house of Mr. Daniel Grey, at which were present Rev. Mr. Brown, Mr. Thomas Lind, Mr. — Becket, Mr. James Young, Mr. James Douglas, Mr. Daniel Gray and Mr. John Murphy. Having agreed to associate themselves together as a Presbyterian Congregation, they proceeded to the nomination of Ruling Elders; and after consultation and conference on the subject, Mr. Lindsay and Mr. Murphy being nominated were elected by the suffrages of the members present at the meeting.

At a meeting held on the 15th of May, 1810, at the house of the Rev. Mr. Brown, the members entered into and subscribed a more formal agreement, and appointed the Saturday next ensuing as a Day of Fasting, Humiliation and Prayer for the Divine blessing on the Church in general, and the newly formed society in particular, and especially for His blessing to await them in the celebration of the Holy Sacramental Supper of our Lord, which it was agreed should be administered in the College Chapel on the next Sabbath."

"At a meeting held at the house of the Rev. Mr. Brown, Col. Thomas Taylor, Mr. Lindsay and Mr. Murphy were ordained Ruling Elders in the manner prescribed in the 'Forms for the Government and Discipline of the Presbyterian Church in the United States of America.'" [Old Records of the Presbyterian Church of Columbia.]

This is the first communion of the Presbyterian Church in Columbia of which we have any *record*. Those who were present and participated in it frequently referred to it as a season of peculiar interest. The number of communicants was precisely the number of those who first sat down at the Sacramental Supper when it was instituted by Christ. Their names have been traditionally preserved, and it may be proper to record them. They are as follows: Mr. and Mrs. James Young, Mr. and Mrs. James Douglass, Mr. and Mrs. Zebulon Rudolph, Mrs. W. C. Preston, Mrs. Chancellor Harper, Mr. David Grey, Mrs. James Lewis, Mrs. Dr. Brown and Miss Clementine Brown, afterwards Mrs. Golding, to which list must be added," says Dr. Palmer, from whose MSS. we are culling most of these facts, "Col. Thomas Taylor, the Patriarch of the settlement, who subsequently became an Elder in the Church, but who then communed for the first time under circumstances of peculiar interest. This venerable gentleman, so justly revered as one of the Fathers of the

Town, and of the Presbyterian Church, appears to have been through life a man of strong religious sensibilities. By education he was an Episcopalian, that being the church of his father. For himself, however, he had not been sufficiently satisfied with any existing church to attach himself to it. When on this occasion he saw the table spread in the Chapel of the College, and heard the free invitation given to God's children to celebrate the Redeemer's Passover in the Supper, his mind was powerfully affected. He had found the people among whom he was willing to cast in his lot, and yielding to the strong impulse of his heart, he went forward. Speaking with the emotions which mastered him, he bowed his head upon the table among the communicants, who were all happy that the Lord's Tabernacle was established among them. When the Elders came around to collect the tokens, (which were then used,) being ignorant of the usages of the Church, he slipped a piece of coin into the hand of the Elder, who with a smile returned it. But though not exactly qualified as to Church form, he was not disturbed; all recognized his pious emotion as the *true* token that he was the Lord's disciple. This circumstance he often referred to in later years, when he had become an officer in the Church, and is now frequently spoken of by his few surviving compeers, who dwell with affection upon his memory; which is the memory of a pure life and virtuous deeds." MSS. Hist. by Dr. Palmer, pp. 8, 9.

We have referred to this circumstance in Vol. I, p. 597, not being perfectly satisfied as to whether it occurred under the Mr. Dunlap or Mr. Brown's ministry. That Mr. Dunlap should have preached in Columbia nine years after his ordination without ever administering the communion of the Lord's Supper seemed to us somewhat strange. Then the sequence in the "old records." The meeting at the house of Mr. Grey early in 1810, their agreeing to associate as a congregation, electing Messrs. Lindsay and Murphy as elders, the more formal subscription and agreement May 13, 1810, at the house of Mr. Brown, and their having a day of fasting and prayer before the communion, their holding a meeting at the house of Mr. Brown, at which the two elders before mentioned and Col. Taylor were ordained, does not give a natural sequence of events, unless the communion in question was administered by the two elders, when as yet their ordination

had not taken place. There is no doubt, however, that the tradition, at the time of the writing of the history of this church by Dr. Palmer, was in accordance with his statement. And his conclusion was that elders were induced to come from neighboring churches to assist in the communion when administered by Mr. Dunlap. "Dr. Brown's useful labors in Columbia were terminated by the resignation of his office as Professor in the South Carolina College, which was on the first of May, 1811. He soon afterwards removed and transferred his relations to Hopewell Presbytery, having been elected as President of the University of Georgia, established at Athens. His short stay was, however, pre-eminently useful, as by him the church was fully organized and a spirit was infused which has continued to this day." The degree of Doctor of Divinity was conferred on him by the College of New Jersey in 1811.

At the meeting of the Synod of South Carolina and Georgia, at Columbia, in 1831, Dr. Brown was present as a worshipper in the church for the last time, and overpowered with emotion, alluded to the circumstances and scene of their first communion, in which he participated. Some of the letters written from Columbia while he was resident here and addressed to his friend, Dr. Flinn, are marked by that easy and flowing style, that childlike simplicity and that language of affection for which he was always so remarkable. Did our limits allow we would be glad to follow this good man through the remainder of his career. He resigned the Presidency of the University of Georgia in 1816, was twelve years pastor of Mount Zion Church, in Hancock County, when he removed to Fort Gaines and entered into the eternal rest on the 11th of December, 1842, in the 80th year of his age. "Our Apostle John," he was sometimes called, a man of guileless simplicity and universally beloved. Sprague's Annals, vol. iii., LaBorde's Hist. S. C. College.

The immediate fruits of his labors here were reaped by his successor, the Rev. Benjamin R. Montgomery, elected to the chair of Moral Philosophy and Logic, November 27th, 1811. "His ministrations as Chaplain of the State Institution were attended by the people and he became as Dr. Brown, their quasi pastor." The members of the church being desirous of assuming a more regular form of connecting themselves more nearly with Dr. Montgomery as their pastor, held a meeting

on the 19th of July, 1812, in the Court House, in the town of Columbia. Col. Taylor was appointed chairman of the meeting. At this time the following paper was drawn up: "We whose names are hereby subscribed, do hereby agree to associate ourselves into a congregation for religious worship, under the pastoral care of the Rev. Dr. Montgomery, and his successors, whom we may hereafter choose. Divine service to be performed according to the Presbyterian or Independent form of public worship. Signed by Thomas Taylor, Sr., Henry D. Ward, James Douglas, Thomas Lindsay, J. Smith, John Murphy, H. Richardson, Henry W. DeSaussure, D. Coattes, William Shaw, James Young, Abram Nott, Zebulon Rudolph, A. Mulder, James Davis and John Hooker. At the same meeting Col. Taylor, Judge Nott and Maj. Ward were appointed a committee to procure a proper place for building a church.

Thus far the members of the church and congregation had been accustomed to worship in the College Chapel, occupying the galleries, while the body of the building was filled by the students. As the church grew in numbers this arrangement was no longer convenient.

When the town of Columbia was originally laid out by a Commission of the Legislature, a square of land containing four acres was reserved for a public burying ground in the southern portion of which interments were made.

At a later period, there being some dissatisfaction in the location of this public ground, an Act was passed in the year 1808, the same year in which the town itself was incorporated, authorizing the sale of half this square as yet unoccupied by graves. The proceeds of this sale were to be appropriated to the purchase of another burial place. This was done and the surplus of money over and above the purchase was to be divided equally between the four denominations. The two remaining acres were appraised, were to be the property of the Episcopalians and the Presbyterians. It was not advisable that their houses of worship should be so near each other, and it was agreed that one of these denominations should buy out the rights of the other. Lots were cast to determine which of the two should buy out the other party and become the sole proprietor. The decision was that the Presbyterians should hold the ground, extinguishing by purchase the just claims of the Episcopal Church. A contract was

made on the 22d of June, 1813, for building a house of worship. The whole expenses of which, including what was spent in procuring the site, is estimated to amount to \$8,000.

In the month of October, 1814, the Presbytery of Harmony met in Columbia and at this time the church was dedicated. We do not know what the services of dedication were. But the Presbytery was opened with a sermon by the Rev. Dr. Flinn from Revelation, 2:10. "Be thou faithful unto death and I will give thee a crown of life." The building at this time was in a most incomplete state, being only enclosed and floored, but without pews and sashes. Rude seats were constructed for the occasion, and the Methodist church was courteously tendered to the Presbytery for the services at night.

During the year 1815 the building was completed. In October, 1817, a bell was added, the same indeed which now calls us to worship. These first houses of worship in Columbia were not in the highest style of church architecture which is now affected. The Presbyterian Church, like most of the others was of wood. It had two square towers surmounted by cupolas in front, and perhaps was rather more tasteful and aspiring than the other churches, though it would appear not very imposing to the men of the generation now coming on the stage of action.

Dr. Montgomery, though still the chaplain of the college was permitted to officiate in the church, the students accompanying him from the Chapel. He continued to minister to them, receiving from the people the stipend of \$500, per annum till the year, 1818. During the six years of his residence and labors in Columbia, the leading incidents were the erection of a house of worship with all its necessary furniture, the gracious work of God's Spirit in the first year of his ministry during which 36 persons were added to the church and the election of a truly worthy and valuable elder. Mr. Thomas Lindsay, one of the three original elders having removed to St. Charles, Missouri, Edward D. Smith, M. D., Professor of Chemistry and Natural Philosophy in South Carolina College was chosen to fill his place. About the first of the year 1818 Dr. Montgomery began to meditate a removal to Missouri, and the church having grown in size and importance, realized the want of a settled pastor whose whole time and talents might be devoted to their interests. A public meeting of the

pew holders was called on the 28th of April, 1818, to take this subject into consideration. The result was the appointment of a committee of seven, consisting of Col. Thomas Taylor, Hon. Judge Nott, Ainsley Hall, Zebulon Rudolph, who had before been an elder in the church in Camden, Samuel Guirey, David Thompson, and Dr. Edward D. Smith, to whom was committed the whole matter of inquiring for a suitable candidate, and when *they* were satisfied, of conducting all the negotiations for his settlement in the pastorate. By this arrangement, the congregation bound itself to submit to the judgment of a select committee; but they sought to protect themselves by a condition in the settlement which limited the contract to a term of three years, when it would expire of itself but might be renewed at the pleasure of the parties. This rule, wholly unknown as it is to the constitution of the Presbyterian church, proved afterwards a prolific source of evil. But it was the only check which they could place upon the power which they had unwisely deposited in the hands of a committee to call and settle a pastor at *their* discretion.

The committee vested with this power and being aware that the Rev. Ebenezer Porter, D. D., then Bartlett Prof. of Rhetoric in the Theological Seminary at Andover, Massachusetts, and afterwards President of the same, was obliged to spend his winters in the South to avoid the rigors of a Northern climate, and supposing that on that account he might prefer a Southern residence, expressed the desire that he would consent to receive a call from this church. In the following November he was chosen President of the University of Georgia. Both offers were declined by Dr. Porter, through his supreme devotion to the Theological Seminary with which he was connected. [Memoir of Dr. Porter by Lyman Matthews, p. 75.] They next directed their attention to Mr. Thomas Charlton Henry, son of Alexander Henry of Philadelphia, a graduate of Middlebury College and the Theological Seminary at Princeton, New Jersey, and at this time a licentiate under the care of the West Lexington Presbytery, Kentucky. Though personally unknown to the committee he was warmly recommended by the Rev. Mr. Joyce, then of Augusta, and by several persons in Charleston. Accordingly a letter was addressed to him on the 23rd of June, 1818, which resulted in his being ordained and installed the first *Pastor* of the church, if we except Mr. Dunlap, who

had been ordained here by the old Presbytery of South Carolina in 1795. During the interval of the five years between the death of Mr. Dunlap and the advent of Dr. Brown, there has yet appeared no trace of the church's history. The Presbytery of Harmony met in the town of Columbia on the 5th of November, 1818.

At the earnest desire of the congregation, Mr. Henry passed through the several parts of his trial, and was ordained and installed on Saturday, the 7th of November, 1818, the Rev. Dr. Montgomery preaching the sermon from 2d Cor. ii: 16, and Rev. Dr. Flinn presiding and delivering the charge to the pastor and the people.

Dr. Montgomery, at the same meeting, was dismissed to join the Presbytery of Missouri. A subscription was set on foot, as soon as the call was made out, to raise the salary, which was \$2,000, and to procure a residence. This church was incorporated in 1813, by the name and style of The First Presbyterian Church in the Town of Columbia. The total of communicants reported by Dr. Montgomery was forty-eight; twenty-six were received under Mr. Henry's ministry before the close of 1819.

The church met with a serious loss in the summer of 1819 in the death of Edward Darrill Smith, M. D., one of its elders, who was greatly beloved. He was descended from the Landgrave Thomas Smith, one of the early settlers of Carolina, was born in the City of Charleston in May, 1778, and was the youngest son of Josiah and Mary Smith, who gave him the advantages of a liberal education. He was graduated with distinction at Princeton at the age of 17, and took his degree of M. D. at Philadelphia. In January 7, 1802, he entered into partnership in the practice of medicine with his uncle, Dr. William S. Stevens, and Dr. Joseph H. Ramsay, and was married in November of the same year to Miss Sarah J. North, who survived him many years, an ornament and example to all, and universally beloved. In March, 1807, he removed to Pendleton, where the death of his eldest daughter quickened the religious impressions made upon the mind of Mrs. Smith and himself. He joined the Hopewell Church, under Mr. McElhenny, in the summer of 1810, and set up the altar of prayer, without delay, in his house. The solemn covenant he entered into at that time was found among his papers after his death, and is worthy of preservation as an

example to others. The chair of Chemistry and Natural Philosophy in the College of South Carolina being vacated by the lamented death of Professor Charles Dewar Simons, who was drowned on his way home from Charleston, he was elected to succeed him, November 26th, 1812, and removed his family to Columbia in January following. He transferred his membership to the church in Columbia, took an active part in the erection of the church edifice; and Mr. Thomas Lindsay, one of the three original elders, having removed to St. Charles, Mo., he was elected an elder in his place. As a Christian, he was much in prayer; as a college officer, a man of wonderful diligence, methodical in his habits, successful as a teacher, and beloved and revered by his pupils. He was of a magnanimous and generous nature, sacrificing his own ease for the good of others, a model of manly virtue. He sat at the Lord's table at the communion in July for the last time. On Monday morning he left for Missouri with his friend, Mr. David Coulter; was attacked with bilious fever soon after his arrival at his friend's house, and died in the month of August (far away from the wife and children of his bosom,) where his remains were interred. Great was the sorrow at his death. In the epidemic which had prevailed in Columbia in 1816, his duties in college were suspended that he might bestow his professional labors upon the suffering, to whom he was often the instrument of good.

THE BETHESDA CHURCH, CAMDEN.—The Rev. Andrew Flinn having resigned his pastoral charge on the 14th of August, 1809, the church was declared vacant, and a temporary engagement for the conduct of its worship made with the Rev. W. Brantly, of the Baptist Church, until a pastor could be procured.

At a regular meeting of the congregation, on the 16th of October, 1809, it was unanimously resolved that the Rev. B.

On Thursday, February 4, 1819, the Columbia Sunday School Union was formed. Col. John Taylor, *President*; Dr. James Davis, Dr. E. D. Smith, Major C. Clifton, and Rev. Prof. R. Henry, *Vice-Presidents*; Rev. T. C. Henry, *Corresponding Secretary*; John Dickson, *Recording Secretary*; Andrew Wallace, *Treasurer*; Messrs. Zeb'n Rudolph, Wm. Cline, D. Thompson, and Wm. DeSaussure, *Directors*. On the resignation of Dr. Davis, Rev. W. B. Johnson was appointed in his place. This organization embraced different denominations. Schools No. 1, 2 and 3 are referred to, and the objects of the organization seem to have been carried forward with great system and efficiency. Among the most diligent and interested workers in this Society was Dr. E. D. Smith.

R. Montgomery be called to the pastoral charge of the congregation, and, finding that the pew rents amounted to about six hundred dollars, that this sum be guaranteed to him annually as a compensation for his services.

The Rev. B. M. Montgomery entered upon the duties of his office, January 1st, 1811, and Mr. William Lang and James K. Douglas were at that time elected elders. From this position he was called to a professorship in the College in Columbia. Dr. Laborde says (Hist. of S. C. College, p. 95) his first official act bears date February 9th, 1810. "In a letter now before me," says Dr. Laborde, "I am assured that never was a separation between a pastor and his people more trying. Nothing but the importance of uniting the pastoral relation of the young and feeble church at Columbia with the professor's chair in College could have induced him to relinquish his connection with the church at Camden. He was often heard to say that the most sorrowful day of his life was when he left Camden. His farewell sermon was preached from 2d Corinthians, xiii. 11. One who heard it writes that "it was an occasion never to be forgotten by those present. There was not a tearless eye in the church, and many irrepressible bursts of sorrow testified the love and attachment between a beloved pastor and his people." (*Ibid*, pp. 95, 96.) The parting of pastor and people, when there is even the common bond of friendship, is always painful. But the description reminds the present writer of what was said of Dr. Montgomery by Dr. Leland, lately departed, that "he was capable of great eloquence;" and by Dr. Campbell, who also departed this life some years since, that the most brilliant discourse *he* ever heard was pronounced by Dr. Montgomery. But his pulpit efforts were not always equal. Dr. Montgomery's stay in Camden was comparatively a brief one. He was elected to the chair of Moral Philosophy and Logic, in the College of South Carolina, November 27, 1811.

The church was again declared vacant, and the Rev. Geo. Reid was called to fill the vacancy occasioned by the resignation of Rev. B. M. Montgomery, and remained until the year 1819, when he removed to Charleston, and the church was again vacant. Various methods were adopted to keep open the house of God, and to sustain the interest of the people in religious things. At a meeting held January 7, 1819, it was resolved to invite Mr. John McEwen, who was not yet

licensed, to read a sermon each Sunday at the usual hour of service.* It was dependent on temporary supplies, among whom was Rev. Alfred Wright, afterwards missionary to the Choctaw Indians. (MS. of Jas. K. Douglas.) The number of communing members in this church in 1809 was 33. Other reports made to the Presbytery of Harmony give the total communicants in different years as 39, 48, 52 and 45.

PINE TREE CHURCH.—The Rev. Colin McIver is reported in the extracts from the minutes of the General Assembly for 1812 as employed for three months, "between Charleston, S. C., and Baltimore, on missionary ground." (Extracts. &c., p. 12. Mr. McIver was a young minister recently from Scotland, who came into this neighborhood about this time, and preached to several Scotch Presbyterians, both in English and Gaelic, who had settled between Camden and Big Lynch's Creek, and during that year, as our informant says, organized them into a church. The number of members is not known, but the first elders were Daniel McLeod, Daniel McLean, and Peter McCaskill. During his ministry a house of worship was built, near a branch which was called "No Head," by which the church was generally known for a number of years. Mr. McIver preached first at the house of Benjamin McCoy, and, afterwards, at other private residences before the house of worship was built. (MSS. of J. R. Shaw, Oct. 4, 1878.) There may be some error in dates, for we find Mr. McIver received as a licentiate of the Presbytery of Orange by the Presbytery of Harmony on the 9th of April, 1812, accepting a call from the church of Saltcatcher, and was ordained and installed over that church on the 29th of April, 1812. [MSS. Minutes of Harmony Presbytery, Vol. I, pp. 77, 93.]

He must have returned to his former field of labor. In their statistical report to the General Assembly in May, 1844, he is reported as laboring at Chesterfield, Pine Tree, and Sandy Run. He was dismissed to the Presbytery of Fayetteville, May 19, 1814.

ZION CHURCH, (WINNSBORO')—In 1804 the corner stone of a

*This John McEwen was from Edinburg, had been a student of divinity in the Relief Church, was received under the care of the Presbytery of Harmony February 10, 1819. Presbytery addressed a letter to him on the 9th of November, 1819, expressing their disapprobation of his performing the duties of a licentiate before receiving license, and *forbade* his officiating in any manner in a public capacity till authorized by them.

new church was laid, which, after great exertions and much expense was finally completed and dedicated to the service of Almighty God in September, 1811. During the period of Mr. Reid's ministry gradual accessions were made to the church and the interests of religion were generally promoted. The Presbyterial minutes furnish but occasional notices of this church, especially in the earlier part of this period.

The church was represented in Presbytery by its session and returned in April, 1812, six additions and thirty-one as the total of their membership. In May, 1816, Rev. Anthony W. Ross commenced his ministry among them. At the 14th session of Harmony Presbytery, held at Edgefield C. H. on November 7th, 1816, he was received as a licentiate from the Presbytery of Concord; calls were presented to Presbytery from the congregations of Zion (Winnsboro') and Salem, Little River, for an equal dividend of his ministerial labors. A special meeting of Presbytery was ordered, at which Messrs. McCulloch, Yongue, Forster, McWhorter, Cousar and Montgomery were ordered to be present for the examination of Mr. Ross for ordination. Presbytery met as appointed, and on Saturday, January 25th, 1817, the ordination and installation took place, Dr. Montgomery preaching the sermon, from Luke ii: 34, and the Rev. Samuel Yongue presiding and delivering the charge to the minister and the congregation. Previous to this Dr. Montgomery, Colin McIver, and John Forster had been appointed as supplies.

The church was prosperous and harmonious under Mr. Ross until a division of sentiment arose on the subject of Psalmody. Several persons felt themselves aggrieved by the singing of Dr. Watts' version of the Psalms. After frequent correspondence had taken place between the minister and the disaffected members, it issued in a secession from the congregation, which secession erected a small church in the village where they could enjoy "liberty of conscience" and sing a Psalmody of their own choice. After some time had elapsed the animosities subsided and different members of both congregations frequently mingled their devotions together in the worship of God. (Session Book of Zion Church).

The ladies of Zion Church and those of Salem L. R., made their pastor Rev. Anthony W. Ross, a member for life of the American Bible Society. And a Female Missionary Society was organized in Winnsboro', denominated "the

Missionary Society of Zion Church," which is constituted an auxiliary to "The United Foreign Missionary Society."

There was a Bible Society formed also at Winnsboro', known as "The Auxiliary Bible Society of Fairfield District," the object of which was to co operate with the American Bible Society. The names of its officers were David R. Evans, *President*, John Mickle, John Pickett, John Johnson, William Joiner, Rev. James Rogers, Charles Bell, Rev. Mr. Montgomery, Rev. Anthony Ross, *Vice-Presidents*, Rev. Samuel W. Yongue, *Treasurer*, John Bachman, Jun., *Secretary*. Its first anniversary was celebrated on the first of May, 1819. [Quar. Intelligencer of July 21, 1819.]

SALEM (LITTLE RIVER), which had been recently organized, applied at the sixth stated session of the Presbytery of Harmony, held in Augusta from the 12th to the 16th of November, 1812, to be taken under its care. Supplies were at different times appointed for it, mostly to be filled by Rev. Saml. W. Yongue, until, as we have seen, it united with Zion Church, Winnsboro, in calling Rev. Anthony W. Ross, and shared with it in his pastoral labors.

LEBANON CHURCH, (JACKSON'S CREEK,) Fairfield.—Mr. Yongue was still its pastor. His occupations were much as before, and he was again cited for non-attendance at Presbyterian meetings. He was appointed to duties beyond his own charge, as a supply: for example, to the vacant congregations of Concord, Horeb and Aimwell, and Salem, (Little River). He served both the Lebanon and Mt. Olivet Churches through this entire period. The total membership in the two churches in April, 1813, was 120. The same number is reported in April, 1814.

MT. OLIVET CHURCH (OR WATEREE) had the same pastor who ministered to Lebanon. Both congregations were composed of similar materials, with few exceptions they were of Scotch-Irish descent; possessed the same hardy virtues, and were attached to the same doctrines, church order and discipline.

HOREB CHURCH is associated in the minutes of the Presbytery through this decade in connection with Aimwell, is represented as vacant and unable to support a pastor, is supplied by appointment of Presbytery in the earlier part of this period by Messrs John Foster and Yongue. Doubtless the ministers resident in Winnsboro' preached for these

churches far oftener than the mere days when they did so in obedience to Presbytery. The Rev. B. M. Montgomery, D. D., began to preach in this church in February, 1819. His registry of baptisms begins in that year.

AIMWELL CHURCH (on Cedar Creek) was vacant for about two years. Rev. William G. Rosborough or Rev. Francis H. Porter, who was principal, about 1812, of Mount Zion College, at Winnsboro, preached for it an occasional sermon. Rev. Anthony W. Ross is said, in the records of the session, to have preached to Salem one-fourth, to this church one-fourth, and to Winnsboro' one-half his time.

A log building was then erected near the site of the present building, which remained in use till a frame building was erected in 1833.

CONCORD CHURCH, Fairfield District.—Rev Mr. Roseborough, who had ministered to Horeb Church in connection with Concord, died on the 5th of May, 1810. His remains were interred in the cemetery connected with Lebanon Church.

For a year or two after this the congregations were again vacant, though supplied in part by Rev. Francis H. Porter, then residing in Purity congregation. In 1813 they obtained the labors of Rev. Robert McCulloch for one-fourth of his time. In 1814 they secured one-half his time. This arrangement continued through the remainder of this decade.

BEAVER CREEK.—We are able to make no statement of the condition of this church in the earlier part of this decade. It had already absorbed into itself Miller's Church. In the minutes of the 6th sessions of the Presbytery of Harmony, November 12-16, 1812, p. 104, we read that, "report being made to Presbytery that the congregation of Hanging Rock had become extinct, and the few remaining members had attached themselves to the Beaver Creek Church, whereupon it was resolved that no further notice of it be taken on our minutes." It is recorded (Minutes, Vol. I, p. 24, of Presbytery of Harmony) that Rev. George G. McWhorter had removed from the Salem Church. This was in April, 1811. His name occurs in the reports to the General Assembly in connection with the united churches of Concord (Sumter District), Mount Zion and Beaver Creek, the total membership of his united charge, 102. He seems to have remained in charge of Beaver Creek and Concord (Sumter District) till the end of this decade.

CATHOLIC CHURCH, Chester District.—The Rev. Robert McCulloch continued the pastor of this church through the whole of this period. He continued to preach one-fourth of his time at Bethlehem, a branch of Catholic, near Beckhamville, as before, until 1811, when his time was wholly occupied by his labors between Catholic and Concord (in Fairfield), which was some ten miles distant. The combined statistics of these two churches are twice given in the Presbyterial minutes: in the spring of 1813, 127 members of the church, 11 having been added the preceding year, and 41 infant baptisms; in the spring of 1814, the total of church members was 125, the additions the preceding year 16, infants baptized, 31. There had been, therefore, 18 lost to the two churches by dismissions, removal, or death.

This church formed, according the boundaries of the Presbytery of Harmony, as settled by the act of the Synod, the outward limit of the jurisdiction of that Presbytery on the northwest.

HOPEWELL CHURCH, Chester, in the only notice we have found of it, during this period, is represented as vacant.

The CHURCH IN AUGUSTA, Georgia, was thrown within the limits of this Presbytery, whose boundary extended thence to the St. Mary's. Of the earliest notices on record of this church we have made mention in preceding pages. The Rev. Dr. Thompson, its pastor, was present at the first meeting of the Presbytery of Harmony, March 7, 1810, in the city of Charleston, and, while his health continued, was an active member of that body. This Presbytery held its 6th sessions in Augusta, from the 12th to the 16th of November, 1812; its 8th, October 28, 1813; its 17th, April 17, 1818, and its 19th, April 15, 1819. The church of Augusta reported it had, in September, 1810, 54 members, and had, during the year, baptized 2 adults and 20 infants. In April, 1812, they had added 10, their total was 65, their baptisms the preceding year 19 infants. In April, 1813, they had added 20, their total was 83, they had baptized 2 adults and 11 infants. In the spring of 1814 they report 4 additions, total of communicants 83, and 15 baptisms, infants. Other reports are not recorded in the minutes.

Dr. Thompson's health seems to have declined in 1817. At the meeting in November of that year, a letter was received from the session of the Augusta Church, requesting

Presbytery to appoint the Rev. John Joyce, who was received at that meeting as a member in good standing from the Presbytery of Philadelphia, as a supply to the pulpit of Dr. Thompson during his absence for the recovery of his health. He was accordingly appointed until the next stated meeting of Presbytery. At the next meeting, April 29, 1817, we find the following record: "The Presbytery have learned, with deep regret, that, since their last stated sessions, they have lost, by death, their brother, Rev. Dr. John R. Thompson, pastor of the Church of Augusta, who departed this life fully sensible of the approach of death, in the full possession of his mind, and in the triumph of faith, on the 18th of December, 1816, in the town of Nassau, New Providence." Mr. Joyce was appointed to supply four Sabbaths at Augusta, and one at Waynesborough.

CHAPTER IV.

We have now gone through the territory occupied, at this time, by the Harmony Presbytery. A few names of candidates or licentiates have occurred in the minutes which, perhaps, have not been mentioned on these pages. J. R. Golding who commenced his trials in this Presbytery was dismissed to the Presbytery of Hopewell. William Houck was licensed in April, 1813, with a view to his laboring among the German emigrants, but afterwards joined the Lutheran Church. Daniel F. McNeil, commenced his trials, but was afterwards stricken from the list of candidates. John Murphy, a deacon, say the minutes, but more probably an elder of the Columbia Church and a graduate of the South Carolina College, commenced his trials for licensure. Hiland Hulburd also, but was dismissed as a candidate to the Presbytery of South Carolina. Alexander G. Fraser was licensed the 27th of April, 1816, and dismissed April 23, 1818, to the Presbytery of New Jersey.

We have seen, that when the Presbytery of Harmony was created, the First Presbytery of South Carolina requested of the Synod of the Carolinas that it might be dissolved and its territory be so divided that the lower part of it should fall into the Presbytery of Harmony and the upper into

the Presbytery of Concord. It was, perhaps, believed that the heresy of Wm. C. Davis would be more successfully dealt with thus than if all remained as before. The upper division included, as we have seen, the Rev. William C. Davis, pastor of Bullock's Creek Church, the Rev. Robert B. Walker, of Bethesda, Rev. John B. Davies, of Fishing Creek, L. Richardson, the Rev. Thomas Neely, of Purity, and Edmonds; also the vacant congregations of Waxhaw, Unity, Hopewell, Ebenezer, Bethel, Beersheba, Shiloh, Yorkville and Salem. In this division was also the residence of John Williamson, a candidate.

These churches, included in this triangular portion of territory that remained true to us, we must now consider. That which stands nearest to the then existing line of Harmony Presbytery, is Purity Church.

PURITY CHURCH, in Chester District, is about two miles from the Court House, on the road from Chester village to Rocky Mount. As we have seen, the Rev. Thomas Neely was pastor of this church at the close of the first decade in this century. "Owing to feeble health," says Rev. John Douglas, in his history of this church, "he was not able during the few last years of his life, to apply himself with much energy or efficiency to his work, though he rarely failed to meet his appointments." He was "suffering" under a wasting disease, from which few recover and by which many are carried away." "Of his acceptance and fidelity we may judge from the affection and regard with which his memory is still revered by those who sat under his ministry. There was nothing like a revival of religion during his ministry; nor were there any internal dissensions to mar the peace of the people of God. The fallow ground was broken up and the good seed sown, the harvest of which future laborers were to enjoy the privilege of reaping."

Mr. Neely died November, 26th, 1812, aged 41 years, 3 months and 21 days, and was buried in the church yard of Bullock's Creek. He was united in marriage with Miss Martha Feamster, by whom he had a daughter and a son who were left orphans at an early age, for she survived him but a short time. She died February 24th, 1814, and was buried in the same grave with her departed husband.

The church was now left as sheep without a shepherd. What Presbyterial supplies they had from 1812 to 1815 is

unknown. For the years 1815 and 1816 they procured the labors of Rev. Francis H. Porter. Mr. Porter was the son of David Porter, of the congregation of Bethesda, in York. His primary education he received from his pastor, the Rev. Robt. B. Walker. At a proper age he repaired to the High School of Dr. James Hall, in North Carolina, and there perfected his attainments in the higher branches of learning, and, under the same teacher, pursued the study of theology. He was licensed by the Presbytery of Concord in 1812. He had charge of Mount Zion College at Winnsboro, and, for a time, preached in that vicinity. At the time of his taking charge of Purity Church, he was a married man. Two of his children lie buried in Purity Cemetery, and one survived his brief residence here, and others were subsequently born to him. Four of his sons have been ministers in the Presbyterian Church. (All of them, Abner, Rufus, David, Joseph, have now passed away.) He remained here two years, in the last of which he encountered some unpleasant opposition from those who were offended at the use of Watts' Psalms and Hymns, which may, perhaps, have been the cause of his removal. After this, for two years, the church had only occasional supplies. Mr. Porter is said to have preached also at Concord a portion of his time while residing within the bounds of this congregation, and ministering to it in things spiritual.

After this he removed to Asheville, N. C., and ministered to the Asheville, Rimm's Creek, and Swanano Churches, and, at the same time, conducted a flourishing classical academy.

In the year 1819 they obtained the labors of the Rev. Aaron Williams, for a part of his time, then a licentiate of Concord Presbytery.

The original elders of this church began to disappear by removals and death. James Williamson had returned to Bethesda congregation, where he died; William Bradford became an elder at Fishing Creek; Robert Boyd remained with the same congregation; John Harden died, February 28, 1816, at the age of 53; Andrew Morrison also had died, when in June, 1818, John Walker, Charles Walker and Matthew McClintock were elected to the eldership, and were ordained by Rev. John B. Davies, of Fishing Creek.

EDMONDS' CHURCH, *alias* Pleasant Grove, continued under the ministerial labors of Rev. Thomas Neely until the year

1812. After his death the church withdrew from Presbytery and connected themselves with the Independents, or the followers of the Rev. Wm. C. Davis.

FISHING CREEK, which is situated near the creek of that name, about two miles below where the York and Chester line crosses that stream, was still served by that indefatigable minister of Christ, Rev. John B. Davies. This church shared richly, from time to time, in the quickening influences of the Holy Spirit. These seasons were of shorter or longer duration, from two to four or five years. Christians were quickened and encouraged, sinners were awakened and constrained to take refuge in Christ, and numbers were added to the church. The first of these seasons commenced in 1802, and continued about four years; the second in 1817, and continued two years. Encouraging indications of the Divine Presence were observed two years before, in 1815. At the beginning of this decade, in 1810, the communing members of this church were 79 or 80 to 83. In April, 1820, says Rev. Mr. Saye, there were 162, an increase in the ten years of 83. In 1812 the name of James Seele disappears from the list of elders, and James E. McFadden and John Boyd are added to it.

The CHURCH OF RICHARDSON, or formerly LOWER FISHING CREEK, as it had been called during the preceding decade, was a part of the pastoral charge of Rev. J. B. Davies. The church was smaller in size than the Church of Fishing Creek, having less than one-third as many members. Governor William Richardson Davie and his family supported this church as long as any of them remained in the community, but the tide of emigration was always setting against it.

BULLOCK'S CREEK.—We have seen that Rev. William C. Davis became pastor of this people in 1806, and that he continued his labors among them for four years of the last decade until 1810. "Shortly after Mr. Davis's settlement here he broached and published certain views of Christian doctrine which were at variance with the received doctrines of the Presbyterian Church, as stated in our Confession of Faith, for which he was arraigned before an Ecclesiastical Court."

We have before seen that the First Presbytery of South Carolina had been dissolved at its own suggestion, a part of its members and churches annexed to the new Presbytery of Harmony, and the other portion, in which was W. C. Davis

and his adherents, to the Presbytery of Concord, in the hope that in that Presbytery he might be subjected to discipline, and the eyes of his adherents be opened to his aberrations in doctrine. An extra meeting was called by the Presbytery of Concord to consider his case, when Mr. Davis, aware that it must now progress to a termination, determined to decline the jurisdiction of the Presbyterian Church, and declare independence. He, therefore, sent his declinature to the Presbytery of Concord, as follows :

“ To the Reverend Presbytery of Concord, to sit at Hopewell Church, on the third Wednesday of this instant, or whenever or wherever said Presbytery may sit ; and through them to all the judicatories of the Presbyterian Church in the United States of America :

“ OCTOBER 9, 1810.

“ AFTER MATURE DELIBERATION : *In the presence of the Omniscient God, with the day of judgment in my eye ; in the name of the Lord Jesus Christ, who alone is Lord of the conscience ; and Head of the Church ; under the influence of the Word of God ; I do hereby declare that from the date of these presents, I am and do hold myself to be withdrawn from the government of the Presbyterian Church in the United States of America, and am consequently not amenable to the rules, edicts, discipline, or commands of said Church, from henceforth, sine die. Amen.*”

The Presbytery did not consider this act of his as a sufficient ground on which to stop the process ; he was cited a second time, and as he persisted in his contumacy, the Presbytery proceeded agreeably to the rules of discipline, and suspended him ; and at length he was deposed, for his continued contumacy, in 1812.

Mr. Davis assembled his congregation of Bullock's Creek, at which were present many of the members of Salem Church. Sixty-one were present at this meeting. By a vote of 52 out of 61 persons present, they withdrew from the jurisdiction of the Presbytery, and forwarded their proceedings to that body. To these documents the Presbytery replied through their committees in separate communications to Mr. Davis and the congregation. But both parties adhered to the positions they had taken, until all efforts proving unavailing, the sentence of deposition was pronounced.

They formed themselves into an independent community,

under the title of "The Independent Presbyterian Church." He, however, labored amongst them but for a short time, until he removed to the West. After the removal of Mr. D. the congregation returned again to their connection with the Presbyterian Church, in the year 1817, and obtained the labors of Rev. Aaron Williams, a licentiate of the Presbytery of Concord, who was ordained and installed pastor over the church in August, 1819. Mr. Williams also became pastor of the adjoining Church of Salem, which had gone with Mr. Davis. By these untoward circumstances the congregation was greatly reduced in its numbers and its harmony destroyed, and became separated into two jarring societies. Who constituted their first bench of Elders is not certainly known, but as nearly as can be remembered they were John Dickey, Joseph Feemster, Stewart Brown, John Smith, Henry Plexico, Allen Dowdle."—[MS. of Rev. J. B. Davis.]

SALEM CHURCH, on the west side of Broad River, in Union District, was formed by the early labors of W. C. Davis, was received under the care of the First Presbytery of South Carolina, March 7, 1810, and sympathized with their pastor. There were members of Edmond's Church which eventually went over to him, and who sympathized with him during the whole period, as also there were in the congregations of Shiloh, and in Olney, in North Carolina. Delegates from all these churches met in Bullock's Creek Meeting House, in October, 1813, and framed a Constitution, consisting of the radical articles of the faith and discipline of Mr. Davis, and of the independent sect which he established. This Constitution was sent to a printing office in Salisbury, N. C., for publication, but the printer dying before the Constitution was put to the press, the manuscript was lost. The congregation of Salem, as well as that portion of Bullock's Creek congregation, the large majority of which, according to the authority from which we now quote, [Historical Sketch of the Independent Presbyterian Church in the United States, Columbia, 1839,] sided with Mr. Davis, were greatly discouraged when the pastor, and a licentiate in the ministry, Robert M. Davis, (licensed we suppose by the Congregational Presbytery of Bullock's Creek,) removed with some of the members of the church to the West. It was after the departure of Mr. Davis, and the arrival of Rev. Aaron Williams, that the remarkable revival commenced which visited so many churches. "On

the first Sabbath in August, 1817,"² says Rev. Robert B. Walker, in a letter to the editors of the *Evangelical Intelligencer*, published in Charleston, "where, on a sacramental occasion, at Bullock's Creek Church, the Lord appeared in the galleries of His grace, and poured out of His Holy Spirit, thirteen were added to the church, and many were awakened. At the close of the meeting it was announced that the Sacrament of the Lord's Supper would be administered at Salem, a branch of the Bullock's Creek Church, on the fourth Sabbath of the same month. The appointed day arrived, the people met, the ministers of the Gospel attended, and twenty-one were added to the church." The letter, a part of which this is an abstract, proceeds to describe the Sacrament at Bethesda and at Bethel, makes allusion to the work at Fishing Creek, Beersheba and Olney. See *Evangelical Intelligencer*, Vol. I, pp. 149, 237. A writer in the *Weekly Recorder*, whose letter is dated October 14, 1818, says: "In Bullock's Creek many (perhaps to the number of 78 at one communion) have turned from the error of their ways."

BETHESDA, in York District, still had the labors of Rev. Robert B. Walker bestowed upon it. Among the ministers who originated in this congregation was the Rev. Francis H. Porter, of whom we have spoken while giving the history of Purity Church.

After his residence in North Carolina, there referred to, he came back to South Carolina, and conducted an Academy at Cedar Spring, preaching meanwhile at Fairforest and perhaps Nazareth Churches. He visited Alabama as early as 1818, held a two days' meeting there, and administered the Lord's Supper under a spacious oak. He repeated his visit in 1821, and held a similar meeting. On both these occasions parents carried their children thirty miles to have them baptized. He removed from South Carolina in the spring of 1828, and joined the Presbytery of South Alabama. He there labored both as a preacher of the gospel and an instructor of youth. He supplied, respectively, the churches of Flat Creek, in Monroe County; Good Hope, in Lowndes; Pisgah and Selma, in Dallas; and Hebron and New Hope, in Green County. As a preacher, he was solid, sound, practical and instructive. As a teacher, he had many peculiar qualifications, and was eminently successful, having been the educator of many distinguished men, among whom are ex-Gov. Swain, of North Carolina; ex-Gov. Gist, of South Carolina. His earthly labors ended in 1845, when he passed to his rest, in the 59th year of his age. He was buried at Bethsalem Church, in Green County, Ala. His death was deeply regretted, and his memory duly honored by the Presbytery of Tuscaloosa and the Synod of Alabama, as their minutes of October, 1845, declare. He married the daughter of Rev. C. D. Kilpatrick, of North Carolina. [MS. of Rev. Jno. S. Harris and Dr. Nall's "Dead of the Synod of Alabama."]

Another of the ministers who rose in this congregation, was Rev. John Williamson, a son of the Elder, Samuel Williamson, who received his classical education under Mr. Walker. He was licensed to preach in 1812, and settled in North Carolina. From 1818 his labors were bestowed upon the church and congregation of Hopewell, in North Carolina, where he died in 1841. He was a man of brilliant and vigorous mind—fluent and chaste in his style and delivery, polished and agreeable in his manners, and a highly esteemed and useful minister of the gospel. He left his widow and children a large worldly estate, as well as a holy and exemplary life, to be enjoyed as their heritage. [MS. of Rev. J. S. Harris.]

“Rev. Samuel Williamson, D. D., was also from Bethesda, being a brother of the former. After an academical course under Father Walker, he was graduated with distinction in the South Carolina College in 1818. After a few years of teaching and private study of theology, he was licensed by Concord Presbytery, and preached at the churches of Providence and Sharon, in Mecklenburg County, N. C., and taught an Academy in the bounds of the former. After a pastorate of about fifteen years, he was elected a Professor in Davidson College, an office he accepted in 1838, much against the wishes of the congregations, and he was shortly afterwards promoted to the Presidency of the same Institution. This position he filled until 1854, when he resigned and retired to the Church of Hopewell, and served that people until 1856, in the fall of which he removed to Washington, Arkansas, where he is still an aged but active pastor. The writer hopes to be pardoned in saying of Dr. Williamson that *his* partialities for him are very great. Nor are they unreasonable when, besides his real worth, it is known that he married our parents, baptized ourself and brother and sisters, buried our ancestry, taught us the alphabet, led us through college as the president and pastor, and, lastly, received us into the communion of the church. Of him as a son may Bethesda ever be proud.” *Ibid.*

The elders who were inducted into their office in this decade were Frank Ervin, born in York District, received into the church in 1802, and promoted to the eldership in 1812. After several years' official duty, in which he exhibited more than usual religious fervor and zeal for the cause of God, he voluntarily demitted the active exercise of his office, and partially withdrew, owing to some change in his doctrinal views, from the communion of the church, but afterwards returned, and died much lamented, February 8th, 1839, aged 70.”

“James Black was elected to fill the vacancy occasioned by the death of his father in 1812, and faithfully did he execute the duties of his office until he removed to Alabama in 1820. He died in Mississippi.”

Robert Robertson, a native of North Carolina, was admitted to the eldership in 1815. He was a man of exemplary Christian character. He removed to Hall County in 1826, where he died in 1840.”

“Allison Hope was born in Cabarras County, N. C., in 1780. When quite a young man he came into the bounds of Salem Church, in Union District, in which, for a short time, he was an elder. In 1812 he removed to Bethesda, and was re-elected an elder in 1815. After twenty-three years of devoted service here he was constrained, by the necessitous condition of the Church of Mount Pleasant, just organized near his residence, to transfer his services thither. But after a few years that church was dissolved, and he returned to Bethesda, and rested from his labors, August 29th, 1842, being 62 years old. His wife, whose maiden

name was Jane Moore, survived him several years, and of his children, Robert S was invested with the office so long and exemplarily filled by his father."

"In 1817 a precious season of divine grace was experienced in this church. Concerning this the Rev. R. B. Walker wrote in one of the periodicals of the day as follows: 'The communion at Bethesda was held on the second Sabbath of September, five weeks after that of Bullock's Creek, and two after the Salem meeting. Bethesda, once remarkably favored of the Lord, was now sunk into a state of languor as to divine things. Many had begun to fear that the Lord had forgotten to be gracious, that His mercy had clean gone forever, and that the harvest was past and the summer ended, and many were not saved. The services of the sanctuary commenced on Friday. Almost every brow appeared to indicate deepening impressions and a desire to hear the words of eternal life. Forty joined the church and partook of the Lord's Supper for the first time. The weather was unpleasant, rain poured down in almost incessant torrents, which were exceeded in nothing unless in the showers of divine grace.'

"The crowds in attendance were not so large, and the numbers under divine influence were not so great, but in the judgment of the most competent observers, the church received more real strength than in the great revival fifteen years before. The precise number brought to the Saviour cannot be ascertained, but it far exceeded the number first admitted to the Lord's Supper before mentioned, and on good authority we may say that two hundred at least were gathered in as the fruits of this revival.

"In the midst of the excitement and ecclesiastical changes wrought by William C. Davis, between 1807 and 1812, no commotion ruffled the serenity of Bethesda. Her elders, in the persons of Thomas Black and Elias Davidson, were present in the Presbyteries where his case was under adjudication, and always gave, by vote, judgment against him. And although Mr. Davis had, at one time, many admirers in the congregation and many personal friends, yet he eventually had no adherents to his erratic creed, and so the church lost no members by the schism; and only a few families, and those by intermarriage, have sought church membership with his followers. The storm raged and deeply agitated some

surrounding churches, yet it left Bethesda unmolested and united."

EBENEZER was still a part of the charge of Rev. R. B. Walker. It most probably shared in the work of grace with the neighboring Church of Bethesda, and in which other churches in this vicinity, from 1817 to 1819, participated. It was connected now with the Presbytery of Concord. Its last report to the First Presbytery of South Carolina, before its dissolution in 1810, gave it forty-four members in communion, with seven baptisms of infants.

BEERSHEBA, in York, was ministered to, as a stated supply, through this decade, by Rev. James S. Adams, who at first divided his labors between this church and Olny, in North Carolina, and afterwards between this and Bethel (York). It reported in 1810 one hundred and thirty members, a number which probably it never afterwards exceeded. It shared in the revivals of 1817 to 1819, which, to the churches of this neighborhood, was a season of refreshing from the presence of the Lord. [Rel. Intelligencer, New Haven, Nov., 1817, p. 464. Christian Spectator, New Haven, Aug., 1819, p. 442.]

UNITY, in York District, was one of the vacant congregations of the First Presbytery of South Carolina at its dissolution, and became connected, with others of this region, with the Presbytery of Concord. Its history during this decade is unknown to us. From the minutes of the General Assembly for 1819 we learn that, with Providence Church, North Carolina, it was a part of the joint charge of the Rev. James Wallis, whose death occurred in that year. See Vol. I, 668, Note.

SHILOH, formerly *Calvary*, on King's Creek, in the north-western corner of York district. Besides the labors of Rev. James S. Adams, who supplied it for some years, it was favored at one time with the services of Rev. Henry M. Kerr. Probably this was earlier than this decade. Under their labors this church seemed to prosper. This was succeeded by a season of long and dreary night. The ways of Zion mourned, and a high degree of spiritual declension became prevalent. [MS. of Rev. J. B. Davies.]

"For ten or fifteen years," continues Mr. Davies, "the means of grace were not enjoyed; the house of worship went to ruins, and the attention of the people was only now and then, at intervals of months, and sometimes of years, called

to the ministrations of the gospel. During this period of darkness and declension, removals took place by which the Presbyterian Church was completely disorganized and dispersed. The Baptist denomination formed the congregation of Antioch under very promising circumstances."

It was claimed by Rev. Wm. C. Davis and his followers as one of the constituent portions of the Independent Presbyterian Church. In the minutes of the Assembly for 1819 it is set down as one of the vacant churches of the Concord Presbytery.

BETHEL (*York*).—The vacancy in this church continued until 1811, when the Rev. James S. Adams removed his residence to Bethel, the place of his nativity, and was employed by the congregation as a stated supply. He continued his labors among them for many years beyond the period concerning which we now write. He was a man after the Master's own heart, a good man and full of the Holy Ghost. It was during this period that this church, in common with others, enjoyed a special outpouring of the Holy Spirit. In a letter of Mr. Adams to Mr. W. W. Woodward, of New Haven, dated "York District, S. C., October 27, 1817," he says: "We have had a glorious revival of religion in this country. It commenced in July, and has made its way into a number of our churches. I have attended five communions in the churches around, including my own, and we have admitted 162 to the church for the first time; a large proportion of whom are young people; but we have some of all ages. The work appeared to spread with great rapidity. It differs from the former revival we had in this country in several particulars. In this we have no bodily exercises; the work is powerful, but mental; much weeping and praying. In this we have no opposition as yet." [Religious Intelligencer, New Haven, Vol. I, p. 464, for November, 1817.] The Christian Spectator, of August, 1819, says: "Several of the churches in York District, S. C., have been favored with a 'time of refreshing from the presence of the Lord.' Very considerable additions have been made to the churches of Salem, Bethesda, Fishing Creek, Beersheba and Olney." [Chr. Spec., Vol. I, p. 442.] Another letter of Rev. Mr. Adams to the Rev. R. S. Storrs, Jr., dated December 10, 1818, and published in the Boston Recorder, says: "A Bible Society has been in operation with us for more than two years.

It is under the direction of our Presbytery. In all our congregations we have established Tract Societies. In my own congregation we have also established Circulating Library Societies, and we sometimes pay a little to the support of missions. Twelve months ago, at a communion season, the Lord was pleased to pour out His Spirit in a remarkable manner. From that time it has spread until all the churches in the district have partaken in the happy effects. If I am correct in my account, more than 400 have been added to our churches within these bounds. I have added to my two congregations 138, and the work is still going on."

The BETHEL ACADEMY was an important means of education, of which many had availed themselves. Rev. Mr. Adams was Secretary of the Board of Trustees, and attended on Friday afternoons to hear the declamations and compositions. At this time, Samuel Williamson, a graduate of South Carolina College under President Maxcy, was the teacher. There had been schools in this congregation almost from the settlement of the country, and tradition makes Andrew Jackson to have received some portion of his early education here.

WAXHAW CHURCH.—John Williamson, of whom we have spoken before in connection with Bethesda congregation took charge of the Academy, which had been taught by Rev. Francis H. Porter and others previously, in 1811. In 1812 he became a licensed preacher, and preached frequently for this church. He was ordained on the 20th of August, 1813. At this date Alex. Carnes, William Dunlap, George Dunlap, Charles Miller and Robert Walkup, were elders. The congregation is named among the vacant churches of the Presbytery of Concord, in the Minutes of the Assembly which met in May, 1819.

The name of Little Bethel does not appear in the minutes before us, but Yorkville is enumerated among the vacant churches of the Presbytery of Concord in 1819, and we learn from the papers of D. G. Stinson, Esq., that preaching was commenced in Yorkville in 1813.

The Second Presbytery was deprived of that portion of its territory which was below a line extending from Columbia to Augusta, and between that and the sea, in which territory it had before exercised practically little or no jurisdiction. This was now in the newly-constituted Presbytery of Harmony. The fourteenth stated sessions of that Presbytery was held at

Edgefield Court House on the 7th of November, 1816. Some intermediate sessions were held at the same place, showing that this was regarded as included within its bounds. The First Presbytery of South Carolina being dissolved on the 6th of October, 1810, the Second was dropped from its title as no longer appropriate, and it received the name of "The Presbytery of South Carolina," which it retained without change until the year 1878. Passing over the line of the Broad River we find no Presbyterian Churches either in the Districts of Lexington or Edgefield north of this line. The preaching station, which existed in the preceding decade on Cuffey Town Creek, in the upper part of Edgefield, was already discontinued, the Presbyterian population having moved higher up and being gathered into Presbyterian organizations in Abbeville or elsewhere.

During this decade.

Henry Reid was received as a candidate from the First Presbytery of South Carolina, April 3d, 1810, and was licensed at a meeting held at the house of Andrew Pickens, in the congregation of Hopewell (Keowee), April 5th of the same year, and was ordained May 12th, 1813.

Alexander R. Callihan was received as a candidate and beneficiary, April 4, 1810, but his trials were discontinued August 28, 1811.

John D. Murphy was received as a licentiate from the Presbytery of Orange August 27, 1811.

Thomas D. Baird was received as a candidate October 4, 1810, was licensed April 8, 1812, and ordained April 30, 1818.

James Gumble was received as a candidate April 8, 1812, was licensed October 4, 1813, and ordained April 21, 1815.

John Bull was received as a candidate April 8, 1812.

Richard B. Cater was received as a candidate April 8, 1812, was licensed April 4, 1814, and ordained April 6, 1816.

John Harrison was received as a candidate September 26, 1812, was licensed November 1, 1814.

William Means was received as a candidate April 7, 1813, was licensed April 22, 1815.

James Hillhouse was received as a candidate October 2, 1813, was licensed November 14, 1815.

Thomas Archibald was received as a candidate October 2, 1813, was licensed November 14, 1815, and ordained November 7, 1817.

Joseph Hillhouse was received under the care of Presbytery as a candidate October 4, 1813, licensed November 14, 1815.

James L. Stoss was received as a candidate November 13, 1815, was licensed November 18, 1817, and ordained as an Evangelist, November 18, 1817.

Alexander Kirkpatrick was received as a licentiate from the Presbytery of Balymena, Ireland, April 5, 1817, and was ordained July 31, 1818.

John S. Wilson was received as a candidate April 5, 1817, was licensed October 9th, 1819.

David Humphreys was received as a candidate October 3d, 1817, was licensed October 9, 1819.

James Y. Alexander was received as a candidate October 3d, 1817.

Hiland Hulbert was received as a candidate from the Presbytery of Harmony November 5th, 1817, was licensed November 6th, 1817, and ordained as Missionary Evangelist October 3, 1818.

Michael Dickson was received as a candidate November 18, 1817.

Thomas C. Stuart, who had been received as a candidate November 15, 1816, was licensed April 3d, 1819

Benjamin Dupre was taken under the care of the Presbytery as a candidate October 8, 1819.

CHAPTER V.

Of the localities of Mount Bethel Academy and the church of Indian Creek, the predecessor of Gilder's Creek, which, not even in the preceding decade, was traceable in the minutes of the Presbytery, we find no notice in this.

GRASSY SPRING, in Newberry District, enjoyed still the ministerial services of the Rev. Daniel Gray. He was a good preacher and sound in the faith. The Rev. Wm. C. Davis ascribed the first active opposition to his "Gospel Plan" to Mr. Gray and Major McJunkin. Mr. Gray fell into a "decline," lingered a few years and died between the April and November meetings of Presbytery in 1816. Mr. Gray is believed to have been a native of Abbeville District and to have received his education in part there, and under Dr. Doak, of East Tennessee, (MSS. of Rev. J. H. Saye and letter of D. L. Gray.) The Rev. Dr. J. H. Gray and Rev. D. L. Gray, of Tennessee, were his nephews. Mr. Gray did not serve this church through all these years till his death, as its pastor. He was dismissed from this portion of his pastoral charge on the 2d of April, 1811. It was afterwards supplied as a vacant church by Rev. J. B. Kennedy, Daniel Gray, Hugh Dickson, in 1811 and 1812. It suffered very much from emigration to the West. Many of the families in the immediate vicinity of the church removed and the remoter ones fell into the membership of the Church of Cane Creek, which was most convenient to their own residence.

LITTLE RIVER, Laurens District. The Rev. John B. Kennedy was the pastor of this church during this period.

DUNCAN'S CREEK was the other part of the pastoral charge of Rev. John B. Kennedy. An unpleasant misunderstanding

between one of the session of this church and its pastor was reported to the Presbytery in October, 1817, and an adjourned meeting of that body was held at Duncan's Creek, one of the issues of which was the reconciliation of the dissensions and the restoration of Christian harmony and fellowship. It appeared, however, that the reconciliation was not permanent, but the Elder withdrew himself from the worship of God in that church. The case seemed complicated by the fact that one of the same name, a person of standing in society and probably a relative of the recusant Elder, addressed a letter to the session, declining further church connection with them. But it appeared that this was done when the session were about to call him to account for some immorality. Presbytery unanimously reasserted the principle in accordance with the discipline of the church, "that a declinature after the commission of an immoral act which called for the discipline of the church is not to be considered valid in any case, and that the church session is clothed with as full power and authority to call the guilty person before their bar to answer for his fault as though such declinature had never been handed in." This difficulty seems to have passed away. The Presbyterial records at least are silent respecting it.

ROCKY SPRING, in Laurens District, was vacant through the largest portion of this decade and a petitioner for supplies. Messrs. Kennedy, Henry, Reid, John Harrison, Jas. Hillhouse and Thomas Archibald, were appointed to preach to this congregation as temporary supplies in 1810, 1811, 1812, 1815, 1816. Of all these, Mr. Kennedy's are believed to have been the most constant. In April, 1817, they called Thomas Archibald, who had been licensed in 1814, for one-half his time. This call he accepted and he was accordingly ordained and installed at Rocky Spring Church, November 7th, 1817, the Rev. Richard B. Cater preaching the sermon from 2d Tim., 2: 15, and Rev. Hugh Dickson presiding and giving the charge to pastor and people.

LIBERTY SPRING.—The Rev. Benjamin R. Montgomery was dismissed from the second Presbytery of South Carolina to the Presbytery of Harmony, April 3d, 1810, and this church applied to the Presbytery for supplies for its pulpit. On the 6th of April, 1816, a call was presented to Presbytery for one-half of the ministerial labors of Mr. John Harrison, a

licentiate under its care. This call Mr. Harrison declined accepting, yet he preached to the church in the years 1816 and 1817. Says Dr. Campbell, "He was a good preacher, as a young man." He was a native of Greenville, married the daughter of Alonzo Stewart, of Abbeville, and from Liberty Spring removed to Georgia. It was in 1816, during his ministry, that Dr. Robert Campbell was elected an Elder of this church. The next preacher was the Rev. Alexander Kirkpatrick. He accepted a call from this church for one-half of his labors and was ordained on the 31st of July, 1818, Rev. James Gamble preaching the ordination sermon from 1 Tim. 3: 1. Mr. Kirkpatrick was a native of Ireland, of good native intellect, of rather a cold temperament, a didactic and argumentative preacher, a man of great diffidence, good humor and benevolence. He married a daughter of Wm. Ligon. John McGowan, Robert Hollingsworth and Alexander Austin, were elected Elders under the ministry of Mr. Kirkpatrick. One of the old Elders had died and two had removed to the West. (MSS. of Dr. Campbell and minutes of Presbytery.)

WARRIOR'S CREEK.—At the 38th regular session of the Presbytery of South Carolina, held at Good Hope from October 1 to October 3, 1818, the congregation of Warrior's Creek, about seven or eight miles north of Laurensville, in Laurens District, was received under the care of that body, but no information as to the supply of its spiritual wants is recorded, save that in 1818-19, it is associated with Liberty Spring as under the care of Alexander Kirkpatrick.

RABOURN'S CREEK congregation received supplies during the decade. Jas. Gilliland, Wm. H. Barr, John Harrison and Jas. Hillhouse were appointed as supplies in 1810 and 1811. It is only in the earlier years of this period that the appointments of supplies are recorded, and when they are noted, the appointees are directed to preach so many times, at their own discretion, the places where, not being indicated, so that those fragmentary notices of vacant congregations are very unsatisfactory.

UNION PRESBYTERIAN CHURCH (formerly Brown's Creek.) The Rev. Daniel Gray continued to preach to this church in connection with Fairforest, until his death, which occurred in 1816. He was succeeded by the Rev. Joseph Hillhouse, who gave a portion of his labors to this congregation while settled

at Fairforest. During his ministry he commenced preaching stately at Unionville. At what exact period this began we are not informed. It may have been near the end of this decade or soon after. The members of the church thought it proper to abandon their place of worship in the country and build a house of worship in the village. The lot on which the church edifice stands was given by Mr. Alexander Macbeth, George Brandon and Abram McJunkin, were ordained Elders by Mr. Hillhouse, after he began preaching at Unionville, probably about 1819. (MSS. of Rev. J. H. Saye.)

CANE CREEK CHURCH is ten miles from Unionville near the road leading from the latter place to Columbia and nearly equi distant from Broad and Tyger Rivers. "It was formed about the year 1809 by a few members of the old Grassy Spring church uniting with a few from Brown's Creek. They purchased from Mr. Spilsby Glenn the building now called Cane Creek Church. It had been erected by the Society of Friends, and from them Mr. Glenn had purchased it before it came into the hands of the Presbyterians. The land upon which the church stands was purchased from Mr. Isaac Hawkins, the agent of the Society of Friends and contains in the whole about ten acres. The names of the persons who came from the Grassy Spring Church and united in forming the Cane Creek Church are the following, viz.: Maj. Samuel Otterson and his wife, Ruth, Henry Walker and his wife Mary, Mrs. Samuel Lay, James Dugan, Esq., and his wife, Frances, Jeremiah Hamilton and his wife, Mrs. Rebecca Buford, James Otterson, widow Brummit, Miss Ruth Otterson, Robert Crenshaw, Sen., and Robert Crenshaw, Jr., and one other. The following are the names of the members who came from the Brown's Creek Church, viz.: Maj. Joseph Junkin, elder, and his wife Ann, John Cunningham and his wife Ellen, Miss Jane McJunkin, Abram McJunkin and his wife Margaret, making, in the whole 23. Soon after the purchase of the land and building the services of the Rev. Daniel Gray were secured as a stated supply for one-fourth of his time. He preached here two years, during which Mary and Thany Otterson, daughters of Maj. S. Otterson, and Mary Buford became members of the church. Majors Otterson and McJunkin officiated as Ruling Elders and constituted the session at this period. From 1811 to 1816 the church was almost entirely destitute of preaching. Sometimes a sermon

was preached by a minister of the Methodist denomination who came by invitation. And when no minister could be procured, the Elders and members frequently met for prayer, praise, and the reading of the Scriptures. In the mean time occasional supplies were sent by Presbytery. In November, 1816, a petition was preferred to Presbytery for supplies and Mr. William Means, a licentiate, served this church as a stated supply for six months. From this time onward till 1820, the church had supplies only occasionally." [From the Records of Cane Creek Church.] The country around was originally settled mostly by Quakers. The house of worship as we have seen was built by them. In the first years of the present century they left the country and went to Ohio and Indiana. The original purchasers of the house unfortunately allowed other denominations to occupy it in common until nothing but a forcible expulsion would induce them to relinquish what they claim as their right. Under these circumstances the church eventually erected a house of worship about seven miles west of Cane Creek Church where the ordinances of the Gospel are steadily dispensed." The above is extracted from the records of the session. But it is probable that the persons stated in the preceding sketch, to have formed the Cane Creek Church did not regard themselves at the time as uniting in a duly organized church capacity, but as merely making arrangements for sustaining Gospel ordinances. They were regarded, those especially from Brown's Creek, as still members of that church, and it may have been so with those from Grassy Spring. (MSS. Mr. Saye.)

FAIRFOREST CHURCH.—The Rev. Daniel Gray continued in this pastorate until his death in 1816. He fell into "a decline," and the last few years of his life were years of suffering and weakness. He was a good preacher and sound in the faith. The church was disturbed during his ministry by the errors of Wm. C. Davis, and at the meeting of Presbytery, April 3d, 1811, Mr. Gray informed this body that a number of persons in the congregation had imbibed the principles set forth in "The Gospel Plan," written by him, and sought to be directed by Presbytery as to his treatment of these persons. Dr. Waddel and Mr. Brown were directed to prepare a letter, to be addressed to that congregation, stating to them the light in which Presbytery viewed this matter.

The letter was submitted to Presbytery, was approved and forwarded, and was as follows :

“DEAR FRIENDS AND BRETHREN : The Presbytery of South Carolina have learned with unfeigned regret that some members of your society have viewed certain steps taken by the Presbytery, at their last sessions, as being rather rigid. They feel it as their duty towards those of Christ's household to use their endeavors to preserve both the peace and purity of the church, and are sorry to understand that there are any symptoms of discord among the members of a society once so respectable. In present circumstances, though far from desiring to lord it over God's heritage, yet we consider it as not transcending the bounds of our duty to admonish you to mark and beware of those unstable persons who cause divisions among you, and endeavor, by every proper and prudent method, to reclaim them. The elders we exhort to treat such with all due lenity consistent with the purity of the church ; and should it be deemed proper or necessary in order to reduce the temporalities of your church to a state of greater regularity, as well as to ascertain the number of those among you who are still disposed to adhere to and support the principles of the church to which we belong, we recommend that a new subscription be opened and the members invited in that way to testify their sentiments. Should any member, after subscribing in the manner proposed, afterwards evince himself to be an advocate for error, we do recommend that he be dealt with as the discipline of our church directs in cases of error. Finally, brethren, we admonish you to endeavor to stand fast in the faith, striving together in prayer to God for his direction and protection, and may the God of peace and the peace of God be with you.”

Mr. Gray was succeeded in the pastorship of this church by Rev. Joseph Hillhouse, who was brought up in Anderson District, received his classical studies at the academy at Varennes, and finished his course of preparatory studies with Dr. Waddell at Willington. A call for one-half of his ministerial services was laid before Presbytery at its twenty-fourth stated sessions, November 13, 1816, and he was ordained at Fairforest on the 19th of July, 1817, Rev. John B. Kennedy preaching the ordination sermon from Col. 4 : 17, Dr. Waddell presiding and delivering the charge to the newly-ordained pastor and people. Mr. Hillhouse also preached at Brown's Creek, and began to preach stately at Unionville. During his ministry a new brickhouse of worship was erected at Fairforest. Under his ministry the congregation of Brown's Creek erected a house of worship at Unionville. Mr. William Means also preached in this church, probably before Mr. Hillhouse, but from debility he abandoned the ministry and was never ordained. From the period of the settlement of Mr. Hillhouse, things began to assume a more favorable aspect. The ordinances of God's house were strictly attended

to, and now and then a repenting returning sinner was found. No very visible outpouring of the Spirit was observed until about the beginning of April, 1818, when an unusual solemnity was perceived to prevail in the assembly which usually attended. Many hearts were filled with grief at the recollection of their past ingratitude. Many sought to obtain a seat at the table of the Lord, whom, by their sins, they had pierced. In the last of May twenty-five publicly professed their attachment to Christ and his cause; and in August, at another communion, twenty-eight more separated themselves from the world to follow after the Lord; thus making an aggregate of fifty-three, in four months, who have made a public, and, in most instances, a hopeful profession." (Letter datéd Union District, S. C., October 14, 1818, addressed to the Weekly Recorder, and republished in the Religious Intelligencer, New Haven, of November, 1818.) Fairforest has been blessed with an eldership of no common excellence. Among them was Gen. Hugh Means, the son of James Means, one of the early settlers, the second child born in the settlement. His mother died soon after his birth, and he was nursed by Mrs. Story with her own son, George. He entered the service of his country at an early period, and won distinction on various occasions, especially at the battle of the Cowpens, where he was a lieutenant in the company of Captain Patton. He commanded a regiment in the war of 1812. After the close of the revolutionary struggle he was distinguished by his energy and kindness in providing for the pressing necessities of the widows and orphans of his fallen comrades. He was chosen a ruling elder at an early period of life, and discharged the duties of his office much to the edification of the church. He was an earnest and devout Christian, and a whole-souled man and neighbor. His posterity is numerous, but all scattered through the regions of "The far West." There were other elders whose useful lives extended into the times subsequent to this, and whose names deserve to be remembered. [MSS. of J. H. Saye and Minutes of Presbytery.]

NAZARETH CHURCH, Spartanburg District. This church flourished much under the pastoral labors of Rev. James Gilliland, Jr, who was a lively preacher, a good scholar and popular in his manners. At the meeting of Presbytery in April, 1815, he and Rev. Daniel Gray obtained leave to travel beyond the bounds of Presbytery during the Summer. And

it appears to have been the understanding that every minister traveling abroad should do so with the consent of Presbytery, and bearing credentials attested by the stated clerk or by the presiding Moderator and clerk. At the meeting November 13th, 1816, a letter was received from him stating his removal beyond their bounds, suing for a dismissal from his pastoral relation with Nazareth, accompanied with his account book and the moneys held by him as the Treasurer of Presbytery. These accounts were audited and found correct, the Commissioner of the congregation was heard, and Mr. Gilliland was regularly dismissed, and the congregation now declared a vacancy in *good standing*, having fulfilled all its contracts with its pastor. On the 3rd of April they applied for one-half the labors of the licentiate William Means for one year, this application was accepted by him. He perhaps had served them before in the same capacity, for he is said to have served them four years after the dismissal of Mr. Gilliland until 1820. [Minutes and MSS. of Rev. R. H. Reid.] Mr. Gilliland removed to Mississippi after having rendered the country very efficient service in the pulpit and the school-room where many eminent men were his pupils.

FAIRVIEW CHURCH. This church was under the charge of Rev. James Gilliland jointly with Nazareth until September 28, 1812, when Mr. Gilliland applied for a dismissal and was directed to cite his people to appear by their commissioner at the next meeting to show cause (if any) why the dismissal should not be granted. As neither Mr. Gilliland nor any commissioner appeared, the business was laid over. James Hillhouse, Thomas Archibald, Joseph Hillhouse and Alexander Kirkpatrick were subsequently appointed by Presbytery as supplies. The statement we have received is, that the Rev. Hugh Dickson took charge of the congregation at the Fall meeting of Presbytery in 1814 a fourth of his time at a salary of 75 dollars, was succeeded by James Hillhouse at the Spring Presbytery of 1816, that on the 3rd Sabbath of October he resigned and was succeeded by Rev. Thos. Archibald who preached until the Spring Presbytery of 1817, then the Rev. Alexander Kirkpatrick, a native of Ireland, preached from June, 1817, to May, 1818. And during this period the Rev. Thomas D. Baird, from Ireland occupied the pulpit some portion of the time. During this decade Dr. Thomas W. Alexander, Lindsay A. Baker, were elders, and James Peden about

the year 1816. (Brief history compiled by a committee of the church.) The regular sessions of the Presbytery of South Carolina were held at this church on the 1st of April, 1814, and the 7th of October, 1819.

NORTH PACOLET. James Gilliland, Jr., was appointed by Presbytery to supply this church in 1810, 1811, 1812; Daniel Gray, in 1810, and Thos. Archibald, in 1817. The brief statement made to us in 1853 is, "In 1817 Rev. Braynard and J. Hillhouse labored as pastors, during whose service A. F. Jackson and his wife, A. Cunningham and his wife, S. Caruth M. and E. Scott, W. Kelso, Jr., and his wife, and J. and P. Kelso became united with the church."

MILFORD. This name does not appear on the minutes of Presbytery during this decade. The same is true of the Cuffey Town congregation on Cuffey Town Creek in the upper part of Edgefield District.

The **GERMAN CHURCH** on Hard Labor Creek is once mentioned in the minutes of Presbytery. August 28th, 1811, Henry Reid, then a licentiate, was appointed to preach at "the German Church." This was probably the continuation of the Cuffey Town congregation made up of German emigrants from the Palatinate who suffered such bitter persecutions in the preceding century and were settled in the old township of Hillsboro in 1760 and 1770. See Vol. I, p. 642.

SMYRNA CHURCH, (Abbeville.) The Rev. Hugh Dickson still ministered to this church one-half of his time. "In their effort to replenish their eldership, removed by death, the church elected Samuel Speece and Philip Stieffe who were inducted into office as their successors. They lived but a short time. Two others were appointed to take their places. They required some time for deliberation and before they had obtained their consent, they both died suddenly without ordination. Two others were appointed to fill their office, they died in like manner. This is mentioned as a singular providence. Robert Redd was then appointed and continued to act through the following decade." (MSS. by Rev. Hugh Dickson.)

GREENVILLE CHURCH, (formerly SALUDA,) Abbeville. Rev. Hugh Dickson continued the joint pastor of this and the last named congregation. All things moved on in the even tenor of their way with few accessions until 1815, when 14 new members were added to the church. Prior to this, Edward Sharpe having died, Isaac Cowan was appointed Ruling Elder

in his place. Shortly after this John Seawright and Samuel Agnew were added to the Session. (MSS. of Rev. Hugh Dickson.)

ROCKY CREEK NOW ROCK CHURCH. Supplies were appointed for this church as follows: Wm. H. Barr, in 1810; Henry Reid, in 1811, 1812; Daniel Gray, John B. Kennedy and Hugh Dickson, in 1812, and John Harrison, in 1814. Most of these appointments were for a single Sabbath, some were for two or more. "The Rev. Henry Reid," says Rev. John McLees, now (in 1872) pastor of this church, "was licensed by South Carolina Presbytery about the year 1810. He supplied the church occasionally until 1819." Another MSS. account says "We have no trace of its history left (i. e., after 1805) till 1810, when it was supplied by Rev. Henry Reid till 1812." It was then vacant for five years, when Mr. Reid returned and preached once a month during the years of 1818 and 1819. He left it and it was again vacant. John Blake, Thomas Weir, and John Caldwell were appointed Ruling Elders in 1818.

Old CAMBRIDGE, or NINETY-SIX, is again without mention in the minutes of Presbytery during this decade. It still existed as a community of some importance. "The Cambridge Library Society" was chartered in 1816. About the time of the war of 1812 it rose again to some measure of prosperity. It was visited, too, by ministers of the gospel, among whom, according to the testimony of Mr. John McBryde, a resident of the place, and a merchant then engaged in business, were Rev. Mr. Dickson and Dr. Barr. It was visited, too, by Rev. Alfred Wright, afterwards missionary to the Choctaws, who was sent from the Missionary Society in Charleston as explorer,* who was followed by Rev. John Wheeler, afterwards President of Burlington College, Vermont, who came as a licentiate, in 1819, and preached both here and at "the Rocks," that is, Rocky Creek, or Rock

* "More than five years ago, Mr. Alfred Wright, while a student in the Theological Seminary at Andover, after serious and prayerful deliberation, came to the resolution to devote himself to the missionary work, should Providence open to him the way; but a failure of health has hindered him. After a residence, however, in North Carolina for two or three years, he found his health so far restored as to encourage him to commence preaching; and for several months past he has been employed in missionary labors to good acceptance in South Carolina." [Report of the Prudential Committee of the A. B. C. F. M., Sept., 1819.]

Church, from November to June. These men were sent by the Society of Domestic Missions, and the labors of these and their successors resulted in the reorganizing of the church in this place early in the next decade.

HOPEWELL. (Abbeville).—Dr. Waddell continued to preach to this church in connection with Willington, at which place he resided. In the midst of his successful career at the latter place as an instructor of youth, and both here and there as a preacher of the gospel, he was called to the Presidency of Franklin College, at Athens, Georgia. A door of wider usefulness seemed open before him, and he requested a dismissal from the Presbytery of South Carolina to the Presbytery of Hopewell, within whose bounds he had removed, which was granted him on the 17th of October, 1819, and the Hopewell Church was again vacant. "The organization of a church at Willington drew off some of the members of the Hopewell Church. The stream of emigration which set from this region to the new countries in the West would have had a still more serious effect, had it not been for a counter-current which flowed in from the lower part of the State. About this time, Messrs. Stephen Lee, Andrew Norris, the Saxons, Pelots, Postells, Wilsons, Parkers, Caters and Reids, moved in and filled the vacant places.

WILLINGTON.—The circumstances under which the church bearing this name was founded have been rehearsed already. It was organized about the year 1813, and was composed mainly of members from Hopewell. Though useful here in the ministry of the gospel, the reputation of Dr. Waddell chiefly rested on his success as an educator of youth. It was this which led to his election to the Presidency of Franklin College, a name by which the University of Georgia has been known. His removal from this portion of his pastoral charge took place, as has already been intimated, in 1819. "The school was left," says the authority to which we have before been indebted, "in the hands of his nephew, Mr. Dobbins, who sustained it but a short time. This Academy had been in operation at this place nearly fifteen years, and its success was without a parallel in the country. How much this was owing to circumstances, or to that 'tide in the affairs of men,' which being 'taken at the flood leads on to fortune,' we leave logicians to determine; but its influence for good upon the age is a self-evident proposition. The germs of lawyers, phy-

sicians, statesmen, ministers, &c., tented around that simple academic building; and wayward indeed, even reprobate, must have been the youth who retained in after-life no impression of the genuine faith, the honest probity, and the sterling energy of his amiable perceptor. He was amiable notwithstanding the rigidity of his discipline. A vein of pleasantry ran through the rich, heavy quarry of his brain; and flashes of wit not seldom illuminated the thunder of his brow; yet though the luckless culprit might find in this a precedent for a smile, woefully deceived was he if he deemed that the rod of strict justice would be thus averted.

There was a manliness and boldness in his dealings which compelled the respect of even the worst; and his warm appreciation of good conduct could not fail to secure the interest of the wise and studious.

Of the ministers who came forth from this school may be mentioned Richard B. Cater, D. D., J. B. Hillhouse, D. Humphries, James Gamble, Henry Reid, John Wilson (Baptist), Rev. Daniel Campbell (Episcopalian), Rev. Thomas D Baird, D. D., of Cincinnati, and others not now remembered." [Mrs. M. E. D.]

There were times, too, when the Spirit from heaven moved upon the hearts of the students who resorted to him. He wrote on one occasion that nearly half of the members of the seminary, which contained at that time more than a hundred students, had been under serious impressions, and that upwards of twenty were hopefully converted. [Panoplist for May, 1812.]

As a teacher, Dr. Waddel had been eminently successful. Dr. Smith, the learned President of Nassau Hall, in New Jersey, has repeatedly said, says Dr. Ramsay, that he receives no scholars from any section of the United States who stand a better examination than the pupils of Dr. Waddel. Hist. II., p. 369. "Posts of honor and profit in this and the neighboring States are so common to Dr. Waddel's pupils," says Judge A. B. Longstreet, "that they might almost be considered their legitimate inheritance." But there were new responsibilities about to be imposed upon him. In 1818 he was elected to the Presidency of the University of Georgia. In 1819 he published the "Memoirs of Miss Catharine Elizabeth Smelt," a highly interesting and popular work, which soon reached a third edition in this country and at least

two in Great Britain. He remained at Willington until May, 1819, when he removed to Athens and entered upon the duties of the Presidency.

"Dr. Waddel's accession to the Presidency of the University," says Judge Longstreet, "was magical. It rose instantly to a rank it had never held before, and which, we are happy to add it has maintained ever since."

LOWER LONG CANE.—At the meeting of the Presbytery of South Carolina at Fairforest, September 25th, 1812, a petition from Lower Long Cane congregation, formerly attached to the Seceders or Associate Reformed, praying to be taken under its care was laid before that body. This church had preferred a request to Presbytery at a previous meeting held at Duncan's Creek, 1812, for the ordination of Mr. Henry Reid, who, probably, had been preaching to them as a licentiate. The Presbytery regarded itself constitutionally barred from attending "to the spirit of the petition," perhaps because that church was not under its jurisdiction. "After mature deliberation had thereon, the prayer of the supplication was granted and their elder Robert McCulloch was invited to a seat in Presbytery." [Minutes of second Presbytery of South Carolina, September 26, 1812.] The Presbytery seems to have proceeded with some measure of caution. It "could not view the petition of Lower Long Cane in the light of a call from that people for the ordination of Mr. Reid as their pastor, yet it appeared to be their desire that the ordination should take place for that purpose. Upon the whole, taking into consideration the peculiar situation of that congregation, they resolved that should a regular call for Mr. Reid be brought from that people to Presbytery at their next stated sessions (Mr. Reid having intimated that he would accept it) they would proceed to his examination." A call was regularly presented at their next meeting and Mr. Reid's trials were entered upon. The Committee, Messrs. Andrew Brown, Hugh Dickson and Wm. H. Barr, to whom his lecture and sermon were submitted, reported unfavorably upon them at a *pro re nata* meeting at Varennes, April 30, 1813, as advancing doctrines at variance with our standards, the *symbols* of our faith, and the word of God. 1. As maintaining that the *active* obedience of Christ is no part of the righteousness by which a sinner is justified. 2d That justification appears to be extended only to the pardon of sin. 3d. That temporal death

constituted no part of the penalty of the covenant of works, and that eternal death is not included in the breach of the covenant. 4th. An universal purchase of redemption appears to be inculcated. 5th. That there is no absolute necessity of hearing the gospel in order to salvation. 6th. That the penalty of the covenant of works consisted wholly in spiritual death. 7th. That a fear of punishment and hope of escape will bring a sinner to Christ, though the enmity of his heart remains unsubdued. 8th. That a holy disposition of heart is a consequence of being sealed to God in the exercise of faith. 9th. The beginning of holiness is regeneration and follows faith; faith consequently is not holy in its first exercise. From the whole the Committee perceived "the pieces to be in perfect unison with the "*Gospel Plan*" by W. C. Davis, which has excited and still continues to excites o much uneasiness in our churches and which we believe to be fraught with injury to precious and immortal souls."

After the presentation of this report and its formidable array of divergencies from our standards of doctrine, "Mr. Reid was called forward, and after a lengthy and amicable conference, with some explanations, he disavowed" (as he had done previously at his licensure,") "the sentiments which were considered exceptionable." At a *pro re uata* meeting at Lower Long Creek Church, May 12th, 1813, Mr. Reid was ordained and installed, Doctor Waddel, presiding. Wm. H. Barr, preaching the ordination sermon, from Ezek. iii, 17, and a suitable charge being given to the newly ordained minister and the congregation. At the meeting the Rev. Alexander Porter, of the Associate Reformed Church, was present as a corresponding member.

In the minutes of the General Assembly, of May, 1814, Lower Long Cane was reported among the churches of the Presbytery of South Carolina, and Henry Reid as its pastor.

At the October-sessions, Mr. Reid obtained leave to spend three-fourths of his time, till the next stated sessions, without the bounds of the Presbytery, it being understood that it was with the concurrence of the congregation over which he had been installed. On November 4th, 1814, Mr. Reid was dismissed from the pastoral charge of Lower Long Cane, and from the Presbytery, to join the Presbytery of Hopewell, and Lower Long Cane became vacant, and was so reported in the Assembly's minutes of 1819.

At the same time that this church applied to be received under the care of Presbytery, a neighborhood on the waters of Long Cane Creek applied to be received also as a congregation, and to be known by the name of SARDIS CHURCH, and was so received and entered upon the records. (Minutes Second Presbytery South Carolina, pp. 176, 179.)

ROCKY RIVER.—The Rev. Dr. Waddell preached to this church one-fourth of his time until near the close of 1814. On the 29th of October, in this year, the congregation preferred to Presbytery a call for three-fourths of the ministerial labors of Rev. James Gamble, who was a native of Virginia, but came into that neighborhood when young, and had been licensed and ordained *sine titulo* as we have before described. Mr. Gamble continued in this relation through the remainder of this decade. For about five years, from about 1816 to 1821, Mr. Gamble had the Superintendence of a large school where several young men were educated who afterwards became ministers of the Gospel in connection with the Presbyterian Church, and some who attached themselves to churches of other denominations. About 1810, an addition was made to the session by the removal into the congregation of Josiah Patterson, who is believed to have been an elder in Lower Long Cane. In 1816, John Spear was elected to fill the vacancy caused by the death of John Caldwell. A. Giles and Thomas Cunningham were afterwards added to the eldership, but at what particular date is not known. During the first fifteen or twenty years of the present century, the congregations which assembled were large and crowded. After this period, from deaths and emigration to the West, the membership was greatly diminished.* The congregation has been fruitful in ministers of the Gospel, and this has been the case in those congregations where piety has the most abounded and where literary tastes have been formed or cultivated by good schools and classical studies. Academic institutions under religious influences have contributed largely to the supply of ministers of the gospel. (Letters of John Spear and A. Giles, Esq., of October and November, 1852.)

* "Forty-five years ago, I have no doubt," says Mr. Giles, "there were at least two hundred members. From removals and deaths, small farms have been bought up by large planters—who generally are a curse to any community—[we suppose this to be said without any bitterness] we have dwindled down to thirty-five."

LONG CANE (Upper Long Cane), The Rev. Wm. H. Barr ministered to this people, serving them, to their great satisfaction, three-fourths of his time through this period. The old church building having become much dilapidated and decayed, subscriptions were opened in December 1813 for building a new house of worship. The subscriptions were made payable to Wm. Lesly, Hugh Reid, George Bowie, Matthew Wilson and James Wardlaw, trustees of the congregation or their successors in office. On these subscriptions a considerable sum was raised which enabled the trustees to contract for building the house, which was finished to their satisfaction. ("It was not finished, I think," says Robert H. Wardlaw, who furnishes these facts, "till about 1818, and is the same now, [June, 1852,] occupied by the congregation.")

Thus was business conducted with great harmony and to the general satisfaction of the members, by trustees appointed from time to time, without any by-laws, rules or regulations defining their powers or limiting their privileges till September 20th, 1819, when the before mentioned trustees, after enduring all the fatigues and surmounting all the difficulties and bearing all the losses and privations attendant on the erection of the new building, became desirous of retiring, and called a meeting of the congregation on that day to elect another board of trustees; but previous to going into the election they proposed to the congregation a set of rules and regulations which were unanimously adopted. The secular affairs of the congregation are still (1832) managed by a board of trustees, a regular succession being kept up by election every four years.

Between 1818 and 1824 the congregation purchased the church lands, containing _____ acres from Patrick Duncan of Charleston, it being a part of what is commonly called "the Jew's land," raising the necessary amount by voluntary subscription. (MS. by Robert H. Wardlaw.)

It is due to the memory of one who from early life was an influential member of this church, that some memorial of one who was so distinguished in war and honored in civil life should be here preserved. We allude to General Andrew Pickens, who departed this life at Tomasee, his residence, August 11th, 1817, in his 80th year.

The following interesting sketch, published many years ago in the Keowee Courier, will be read with especial interest:

A correspondent of the Unionville Times, under the signature of "Up-Country," suggests that in filling up the niches of the capitol with busts

of distinguished Carolinians, as is proposed, the claims of Gen. Andrew Pickens should not be disregarded. He says while "Gen. Marion and Sumter should have a place in the capitol, so should Gen. Pickens, an up-countryman, have one assigned him also." We agree with "Up-Country" that the important services which Gen. Pickens rendered during the revolution fully entitle him to this distinction. We make the following extract, giving information in reference to the life and services of Gen. Pickens, which will prove interesting to our readers:

"I beg leave to bring to the view of the good people of South Carolina, Gen. Andrew Pickens and some of his military services during our Revolutionary struggle. He was of Irish descent, born in Pennsylvania and emigrated to South Carolina with his parents when a boy, and settled first in the Waxhaws. In 1760, before he was twenty-one years of age, he volunteered in Grant's expedition against the Cherokee Indians; where he received his first lessons in military discipline, with Laurens Marion, Moultrie and Huger. He, early in the revolutionary contest, took sides with the Whigs and became a leader of the patriots. In 1779 Col. Pickens, who then commanded a regiment of about three hundred and sixty men, pursued Col. Boyd, who had under him eight hundred Tories. He overtook them at Kettle Creek, where a severe battle ensued. Boyd was mortally wounded, seven of his men killed, and about seventy-five made prisoners, the remainder scattered to the winds. This was the first great reverse of fortune which the Tories met with, and of course proved to be of great service in the cause of the patriots. Gen. Pickens was wounded in the breast by a musket ball, while at the head of his men at the battle of Eutaw, and knocked off his horse—a wound he carried with him in its effects, to the grave, in 1817. He captured Augusta from the British after they had held it two years, as "Lee's Memoirs of the Southern Campaign" will prove. He fought at the siege of Ninety-six, and lost two brothers there. He fought at Granby. He cut Pile's men all to pieces one night, on Haw River N. C., and was elected in that State a brigadier-general to succeed Gen. Davidson, (who was killed at Cowan's Ford, on the Catawba) and was thus actually a brigadier-general in both the Carolinas at the same time. Gen. Pickens with his men, stood the onset of the British at the great battle of Cowpens. In fourteen days he conquered the great Cherokee nation without the loss of a man, and made the celebrated treaty of Hopewell, in Pendleton, by which Anderson, Pickens and Greenville were obtained. He also fought the great ring fight, which perfectly subdued the Indians ever afterwards.

"Gen. Pickens is one of the few officers who never drew a cent of pay for his Revolutionary services, as the roll of the comptroller's office will prove. After the war, Gen. Pickens held the first county court that sat under the new laws, near Abbeville Courthouse, at the old Block House, and his son, Governor Pickens, then a boy of five years old, drew the first jury. He was appointed by President Washington, with Gen. Wayne, to conquer the great northwestern tribes of Indians but declined the honor. He ran the line between North Carolina and Tennessee, by an appointment from President Jefferson. He was also appointed to hold the Treaty of Milledgeville, likewise at Natchez, and indeed almost all the treaties held with the Southern Indians, and was constantly in service until 1794, when he was elected to Congress, which then sat in Philadelphia. At that time there were neither railroads nor stage-coaches—all traveling was done on horseback. Picture then, to yourselves, a man who is approaching his threescore years, of martial

figure and dignified demeanor, mounted on a spirited milk-white steed, of pure Andalusian breed, whip in hand and holsters filled with a brace of pistols, the silver mounting of which glittered in the sunlight. A three-cornered hat, from beneath which grows the silvery-gray hair, put smoothly back and tied in a queue, an undress military coat, ruffled shirt, and small clothes and fair top boots, with massive silver spurs. Following at a little distance, on a stout draft horse, is his African attendant, Pompey, in livery of blue, with scarlet facings, carrying a ponderous portmanteau with a consequential and dignified air, showing in every movement the pride of a body servant in his revered master. Paint this in your mind's eye, and you have before you a gentleman of the eighteenth century, with his servant, on his way to Congress. Such was Gen. Andrew Pickens as he passed through our village in 1794.

"Congress, on the 9th of February, 1781, passed a vote of thanks to the officers and men who fought in the battle of the Cowpens, and voted Gen. Andrew Pickens a sword. The Legislature of South Carolina, in 1816, unanimately offered him the gubernatorial chair, which he respectfully declined from age and infirmities."

LITTLE MOUNTAIN CONGREGATION. On the 2nd of April, 1811, at the 23d stated sessions of the Second Presbytery of South Carolina, held at Bradaway Church, a neighborhood on the water of Spur Creek in Abbeville District applied to be received under Presbyterial supervision and to be known under the name and address of Little Mountain Congregation.* Minutes 2d Presbytery, p. 158. On the 7th of April, 1812, they called Rev. William H. Barr for one-fourth of his time, which call was accepted by him at the next stated meeting of Presbytery, and he continued to minister to their spiritual wants as a portion of his pastoral charge through this period of our history.

BRADAWAY.—We have very few traces of this church and congregation in anything before us for the first two or three years of this decade. The Presbytery of South Carolina (down to that date the Second Presbytery of South Carolina) held its 23d stated sessions at that church the 2d of April, 1811, and

*It cannot now be ascertained whether the church had been regularly organized or not prior to 1811. It may be inferred that it was. Apart from anything authentic, the commonly accepted version states "that Dr Barr preached under a post-oak tree, by the side of the General's Road," (which is still standing) "in the year 1806 or 1807." Notwithstanding it was an immoral neighborhood, and a regular "race ground" was kept, beginning at this tree, great crowds gathered under its branches to hear Dr. Barr tell "the story of the cross." It was not long, however, before a general desire pervaded the community to have a house of worship, which was built of logs and placed on the top of a very high hill, from which the church took its name as **LITTLE MOUNTAIN CHURCH.** [MSS. of Wesley A. Black.]

its 33d sessions on the 5th of April, 1816. Between these dates, on the 25th of September, 1812, a call was presented to Presbytery, from Bradaway, for one half the ministerial labors of Mr. Thomas Dickson Baird, then a licentiate, which was presented to him and accepted. At Varennes a *pro re nata* meeting was held for his ordination. Dr. Waddell preached on the occasion. Rev. Hugh Dickson preached the ordination sermon from Mark xvi. 15: "Go ye into all the world, &c." The candidate was set apart to the sacred office of the ministry, and a suitable charge given to the pastor and people. Mr. (afterwards Dr.) Baird was dismissed to the Presbytery of Lancaster, in the State of Ohio, at his own request, on the 8th of April, 1815.

A call from Bradaway for one-half of the ministerial services of Mr. Richard B. Cater, then a licentiate (the time to be equally divided between Varennes and Bradaway) was laid before the Presbytery on the 18th of November, 1815, and by him accepted. He was ordained at the regular meeting above mentioned, the services being held on the 6th of April, 1816. The ordination sermon was preached by Rev. Hugh Dickson. He was solemnly set apart to the work of the Gospel ministry by prayer and the imposition of hands, and the charge was given to the newly ordained minister and the people by Rev. William H. Barr, who presided on the occasion. In October, 1819, Mr. Cater applied for a dismissal from his pastoral charge, but there being no commissioners present from the congregations composing it, Presbytery declined action at that time, but directed Rev. James Hillhouse to cite those congregations to appear by their commissioners before that body at its next sessions, to show cause, if any they have, why such dismissal should not be granted.*

GOOD HOPE AND ROBERTS.—Rev. James McElheney supplied these churches until his death, on the 4th of October, 1812. The next supply was the Rev. Thos. H. Price, of James Island. The Rev. Thomas Dickson Baird, afterwards D. D., was the next. Of his earlier history we have already written.

In 1809, he entered the Willington Academy, of which Dr. Moses Waddell was the principal. "I heard this eminent

* A discourse of Mr. Cater's before the "Varennes Religious Tract Society" may be found in the *Evangelical Intelligencer* of January 1st and 15th, 1819, published by request of the Society.

Preceptor say: " says Rev. David Humphreys, also his pupil, that of all the students who passed through that Academy, but one, George McDuffie, ever made such rapid progress—especially in the study of the languages. This was very complimentary when we recollect Calhoun, Crawford, Longstreet and Pettigrew, with many others from that Institution, who have graced the Bar, the Bench, the Halls of Congress, and the Cabinet of the United States. He was licensed, ordained and installed at Bradaway, near Varennes, as we have already recorded, where, in connection with his pastoral office, he conducted a large and popular classical school. In 1815, he obtained a release from his pastoral charge and removed to Newark, in Ohio. The supply given to Roberts and Good Hope churches, was only for a short time. It was about two years, that he had the care of the Bradaway church.

While Mr. Baird was a member of this Presbytery he attended the General Assembly as its delegate and became persuaded that the churches of New England were exerting an injurious influence on Presbyterianism. At Newark, he was engaged for five years as pastor and teacher. In 1817, he received overtures as to the presidency of the University of Ohio, an office which he declined. In 1820, he became pastor of the church in Lebanon, Alleghany Co. Pa., when he was disabled from preaching by laryngitis. He had an important influence in establishing the Western Foreign Missionary Society. In 1831 he took the editorial charge of the Pittsburg Christian Herald. He sat in the Assemblies of 1837 and 1888, and was President of the Convention that met in connection with it. He removed to Cannonsburg, Pa., in 1838 during which year on the 21st of November he left home on a visit to South Carolina and Georgia the scene of his former ministrations and trials. On his return, a cold from traveling in the stage coach at night, brought on an inflammation of the kidneys of which he died in Duplin County, North Carolina, at the house of Rev. Henry Brown, after a few days of intense suffering, but in the triumph of faith, on the 7th of January, 1839, in the 66th year of his age.

He was married to Esther, eldest daughter of Samuel Thompson, a ruling elder of the First Presbyterian Church in Pittsburg, in 1817, and was the father of thirteen children, seven by the first marriage, all of whom died in infancy or

early childhood ; six by the second marriage, five sons and one daughter. Three of his sons Samuel J. Baird, D. D., Ebenezer Thompson Baird, D. D., Secretary of the the Committees of Education and Publication of the Presbyterian Church, and James Henry Baird, are ministers of the Gospel. (Sprague's Annals, IV, p., 476.) The Rev. Richard B. Cater, D. D., was the next who laboured as supply or pastor in these churches. He was born in Beaufort District, South Carolina, in 1791. His parents died while he was young. When he was sixteen years old he was placed under the instructions of Dr. Moses Waddell at Willington. His literary and theological course were both under the direction of the same venerable man. His licensure and ordination have been recorded before. His call to Good Hope for the third and from Roberts for the fifth of his time had preceded his call to Bradaway some six or seven months, and he distributed his labors between these several congregations. Ministers were too few and the Churches, thought themselves too poor to provide one for each. Mr. Cater continued to minister to them till the close of this decade, the dismissal which he asked from the collegiate churches which he served was not granted for the reason before mentioned till the Spring Sessions of 1820. Of the character and labors of this excellent brother we shall have occasion to speak hereafter.

We have given in our preceding pages an imperfect history of these churches for near thirty years, for more than half of which time the Rev. John Simpson was pastor ; and the remainder of the time they were partially and sometimes irregularly supplied by the Rev. Messrs. Davis, McElhenny Price, Baird and Cater. (MSS. of Rev. David Humphreys. Minutes of Presbytery and Annals of Dr. Sprague, Vol. IV. pp. 476 and 520.)

HOPEWELL (Keowee).—The Presbytery of South Carolina (then the Second Pres. of S. C.) met at this church on the 3d of April, 1810, on the 27th of August, 1811, on the 6th of April, 1813. At the first of these meetings the Rev. Jas. McElhenny was present, for he was in the land of the living and was pastor of the church. He possessed a strong and vigorous mind, and his eloquence consisted of strong reasoning united with persuasive and touching tenderness. Mr. McElhenny was assisted in his pastoral labors by John D. Murphy, who was received as a licentiate from the Presbytery

of Orange, on the 27th of August, 1811, and for two-thirds of whose ministerial labors a call was presented by the Hopewell Church. Presbytery granted the request, "it being understood that Mr. McElhenny, the regular pastor of said church, could not labor among them more than one-third of his time." Dr. E. Smith and Mr. Murphy are said to have created a mill-pond and established rice fields for their mutual benefit, which originated a malarial fever in the summer and fall of 1812. Of this fever Mr Murphy, who was the son-in-law of Mr. McElhenny, died, and he soon followed him to the grave. Mr. McElhenny died on the 4th of October, 1812. The Rev. Thos. H. Price, from James Island, preached a funeral sermon occasioned by their death, and it was among the reminiscences of Rev. David Humphreys, so long the beloved pastor of Good Hope and Roberts, that Mr. Price came up to Rev. Andrew Brown's while he, Humphreys, was there at school, to have him examine the manuscript, a copy having been requested for publication, and that while there he assisted Mr. Brown at a communion season at the Bethel Church, greatly to the edification of the people there assembled. The following is the inscription in the graveyard at "the Stone Church," in memory of Mr. McElhenny :

" Sacred
To the Memory of
THE REV. JAMES McELHENNY
Senior pastor of
the
PRESBYTERIAN CHURCH OF
HOPEWELL IN PENDLETON DISTRICT,
Who died October 1st, 1812,
Aged 44 years.

Greatly lamented by his friends, who knew
His generous worth. His flesh returns to dust!
His spirit ascends to prove religion true,
And wait the resurrection of the just!"

Hopewell now became dependent upon occasional supplies from Presbytery. In the spring of 1813, Rev. John B. Kennedy and Hugh Dickson were appointed to administer the Lord's Supper the ensuing summer. In the spring of 1816, Carmel and Hopewell petition that James Hillhouse may be permitted to officiate as a stated supply between the two congregations till the next stated sessions, and their request is granted. This results in a call extended to him through the Presbytery, in November, from Hopewell for two-thirds of

his time, which he accepted. An intermediate session was held at Hopewell (Keowee) on the 23 of April, at which Mr. Hillhouse was ordained and installed, Rev. Richard B. Cater preaching the sermon from 2d Tim., ii. 15, and Wm. H. Barr delivering the charge to the newly ordained pastor and people. During the pastorate of Mr. Hillhouse, the Female Religious tract Society of Pendleton sent its contributions to Presbytery, and received its thanks for their generous donation.

CARMEL CHURCH.—The history of this church has run parallel with that of Hopewell (Keowee) since its organization. During the first two or three years of this decade, Mr. James McElhenny was their pastor, and his son-in-law, Mr. Murphy, the assistant pastor. They were beloved and greatly lamented. The Rev. James Hillhouse succeeded them here, as he did in Hopewell. A call was presented to him through Presbytery for one-third of his time, on the 2d of October, 1817, and he was installed on the 4th of April, 1818, during a meeting of Presbytery held at that church, the installation sermon being delivered by William H. Barr, from Ezek., iii. 17, and the charge given to the minister and people by Rev. Moses Waddell, D. D. During the pastorate of Mr. Hillhouse, William McMurray, Robert Lemon, John Dickson, Alexander Oliver were ordained elders. Michael Dickson (father of Rev. Hugh Dickson) and William Walker were also elected. These all died in the faith, having received the promises.

BETHLEHEM, CANE CREEK and BETHEL, still constituted the pastoral charge of Rev. Andrew Brown. He continued laboring for these churches in all faithfulness. The 31st stated sessions of presbytery were held at Bethel on the 6th of April, 1815. Mr. Brown obtained leave from Presbytery to travel without its bounds during the summer of 1816, and requested that the churches which he supplied, but were not his regular charge, should be supplied as vacancies by that body. The spirit of missions was increasing in this Presbytery through the entire period of which we write. It was a standing rule that each member should spend at least four weeks in missionary work in each year. In the spring of 1819, the Rev. Andrew Brown was sent to the Alabama Territory by the committee of Presbytery to labor for three months as a missionary. At the fall meeting he reported his

labors to that body. His report was accompanied with an address to Presbytery from a number of the inhabitants west of the Black Warrior River, thanking them for their attentions in sending Mr. Brown among them, and requesting a continuance of missionary labors.

NAZARETH (Beaver Dam), was, perhaps, one of those vacant churches of Rev. Andrew Brown's pastoral charge, which he from time to time supplied. James Hillhouse, Thos. Archibald, and Joseph Hillhouse were each appointed to visit it for the supply of its pulpit.

PRESBYTERIAN CHURCH, AUGUSTA, GEORGIA. — We have seen, p. , that the corner-stone of the house of worship of this Church was laid on the 4th of July, 1809. The building was completed and solemnly dedicated to the public worship of God on Sunday, May 17th, 1812. The following account of the exercises of the occasion is taken from one of the public journals of the city :

“On Sunday last, the newly erected Presbyterian Church in this place was solemnly dedicated to the service of the MOST HIGH. An impressive dedication sermon was preached by the Rev. Mr. Thompson, the pastor, from the words of David in the 84th Psalm: ‘How amiable are thy tabernacles, O, Lord of Hosts.’ About seven hundred persons attended this interesting solemnity, and we do not recollect ever to have seen a congregation more seriously attentive to a discourse than they were on this occasion, which was truly calculated to affect every heart and excite in every bosom the most lively sensations. In the afternoon an excellent discourse was delivered by the Rev. Dr. Keith, of Charleston, S. C., from the words, ‘Come unto me, all ye that labor and are heavy laden, and I will give you rest.’

“And, as in the morning, a prospective and affecting view was taken of the future situation of the church thus dedicated to the Almighty, and of the thousands who, under the influence of the Holy Spirit, should be born to God within its consecrated walls, and united to the family of the blessed; so in the afternoon was affectionately and impressively presented to view the sure and certain rest, consolation and peace which all such should inevitably obtain, however weary and heavy laden with the burden of their sin they had previously been. The exercises of the day will no doubt be long and profitably remembered by many who united in them;

and we trust and confidently believe that the doctrines which will be urged and enforced within the walls of the newly dedicated building will be made the means of extending the Redeemer's kingdom in this place, which we hope will increase in piety and holiness as it grows in consequence and increases in population."

The church, at the time of its dedication, was without a steeple, and had no pews in the galleries. In the year 1818, the present beautiful spire was added, and the galleries furnished with convenient pews.

In December, 1816, the congregation was deprived of its esteemed pastor, Rev. John R. Thompson, D. D., whose health had gradually declined, and who, after ten years of faithful and useful labor among this congregation, and while absent for the improvement of his health, was called to enter upon that "rest which remaineth to the people of God." His memory was long precious in the hearts of his bereaved and affectionate people. During his ministry seventy-four persons were added to the membership of the church.

After the death of Dr. Thompson, the pulpit of the church was supplied by several different ministers, but continued without a regular pastor for about four years.

The Church of Augusta reported 54 members, 2 adult baptisms and 20 infant baptisms in 1810, and 85 members and 15 infant baptisms in 1814.

CHAPTER VI.

We enter upon a general review of this decade that we may give the decisions of the various judicatories on important matters of general interest.

In November, 1817, the Presbytery of South Carolina took up the matter of raising funds for the support of indigent young men coming forward to the ministry, and for sending forth missionaries to settlements destitute of the Gospel, and Doctor Waddel and Rev. William H. Barr were appointed a Committee to draw up a suitable form of subscription for these objects, and Mr. Barr was appointed Treasurer of Presbytery for these funds. Hiland Hulbert and James L. Sloss, as soon as licensed, were sent

as missionaries to preach the gospel and congregate societies in the frontiers of Georgia and the Alabama Territory. Their first mission was for two months, at a compensation of forty dollars per month, and Doctor Waddel was appointed to obtain a commission for them from the Board of Missions of the General Assembly for three months longer. They were ordained as Missionary Evangelists, October 3d, 1818. But before this they had made their first missionary journey and brought back an encouraging report, extracts from which were ordered for publication in the Weekly Recorder at Chilicothe, for public information. They were sent forth a second time, and in 1819 the report of the ministers of the Presbytery of South Carolina, in the minutes of the General Assembly, locates James L. Sloss at Jackson, Alabama, and Hiland Hulbert at Claiborne, Alabama.* Thomas C. Stuart was licensed April 3d, 1819, and sent out on a four months mission in the bounds of the Presbytery. At the fall meeting he was sent on a four month's mission to the Alabama country. These missions were not slow in being fruitful in great good. Daniel Humphreys, too, and John S. Wilson, licensed on the 9th of October, were appointed missionaries for three months to labor within the bounds of the Presbytery.

Another item worthy of special notice is the care used in reference to candidates for the ministry. It was "ordered that every candidate under our care state to Presbytery at every stated session, his patron for the ensuing term of study

* At the last meeting of our Presbytery we licensed Mr. Stuart to preach the Gospel, and appointed him to officiate three months within our bounds, and also three months in the Alabama Territory. By letters we have received, latterly, from the Rev. Messrs. Sloss and Hulbert, it appears that Mr. Sloss is at Jackson and Mr. Hulbert at Claiborne, in the Territory. They have organized Presbyterian congregations at both these places, and administered the sacrament of the supper. We expect it will be in our power to send one or two additional missionaries to the Alabama in the ensuing autumn. At the last meeting of the Synod of South Carolina and Georgia an overture was submitted which is to be considered at their next session, to devise some means by which the Indian tribes on our Southwestern frontier may be taught to read the word of God and have the Gospel preached unto them. The *Aborigines* of America certainly have as fair claim upon our benevolence as any people under heaven. They appear to be cast, by the Providence of God, upon our care, for who will extend their regards to these poor benighted tribes if we do not." (Letter of a member of the Presbytery of South Carolina to one of the editors of the Evangelical Intelligencer, of Charleston, dated Abbeville, 8th of June, 1819. Probably from Dr. Barr.

and at the next stated session the patron be called on to state to Presbytery what has been the candidate's attention to the duties prescribed." (Minutes, Vol. 1, p. 197.) "Ordered, that those members of Presbytery who may have candidates for the ministry under their care, attend particularly to these instructions; should they have more than one under their care at the same time, it is required that at stated seasons they exact written discourses from their pupils on particular points in divinity, and that on those points the patrons deliver lectures. Should they have but one, then frequently to require written discourses from that one and on those discourses make remarks. They shall direct the reading of the students under their care in theology and frequently examine them on the parts read." P. 199. These directions were carried out. The patrons were inquired of as to the student under their care. "Those members who *patronized* our candidates in the course of the last summer were requested to report to Presbytery the manner in which they discharged their duty towards their pupils and the way in which the students attended to their studies. The report was made and all things approved." Vol. 11, p. 33. One who was a beneficiary was discontinued on account of defect of character. Another, John Bull, was received under the care of Presbytery, but through bodily indisposition failed of going through the trials requisite for licensure. The Rev. Dr. Waddel bore an honorable testimony to his ability and progress in study in his early youth. And since he was debarred from the ministry he had desired, by the hand of Him who rules the world, he strove still to be useful to the church and kingdom of Christ. In view of his departure, he bestowed by will and testament a large portion of his property to the Theological Seminary at Columbia, and to other benevolent enterprises of the church, a portion only of which through the calamities and distresses of our recent war, was realized. The errors of Wm. C. Davis continued to give the Presbytery the greatest solicitude. They passed an order October 3rd, 1810, requiring their churches to deal with all persons under their jurisdiction who should advocate these errors, "according to the discipline of our church in such case made and provided." They also resolved that "having used every effort in their power to suppress those errors of which Mr. Davis has been convicted and to bring him to retract them, or to have in-

flicted on him the censure which his conduct seems to them to merit, but having been foiled in all their attempts of this kind, and entertaining no hope of better success in future but still deeming it their duty to bear testimony against error, they have, therefore, unanimously resolved that they cannot conscientiously join in the approaching Synodical communion or take any part in the exercises relating thereto."

The action of the Synod, however, was so decisive that the members of this Presbytery had no occasion to carry their resolution as to non-commission into practice, for the Synod of the Carolinas at their meeting at Fairforest October 4th, 1810, dissolved the First Presbytery and remitted Mr. Davis, with others, to the Presbytery of Concord, where the required acts of discipline were carried out, notwithstanding the declaration of independence on the part of Mr. Davis, as we have rehearsed in the preceding pages.

The Presbytery of Hopewell was shorn of a portion of the territory over which it had held nominal jurisdiction when the Presbytery of Harmony was created, and its line was extended from Augusta, including that city, to the St. Mary's in Georgia. Its roll of clerical members consisted in 1810 of

Rev. William Montgomery, Pastor of Newhope.

Rev. Francis Cummings, Pastor of Siloam and Bethany.

Rev. Thomas Newton

Rev. Edward Parr, Pastor of Curry's Creek.

Rev. John Hodge.

Rev. John R. Thompson had been set off to the Presbytery of Harmony, and Hopewell consisted of the same number that it had originally when it was created in 1797. At its meeting, April 5th, Carmel Church, lately organized by Thomas Newton, was received under its care. At its meeting at Bethsaida, Sept. 13th, 1810, the Church of Pergamos in Morgan County, was received under the care of Presbytery. At Siloam, Sept. 13, 1811, Rev. John Brown, D. D., then President of Athens College and Ezra Fisk, then missionary of Harmony Presbytery were present as corresponding members July 31, 1812, Archibald Bowie was received as a licentiate from Orange Presbytery. April 1, 1813, Rev. Dr. Brown was received as a member by dismission from Harmony. On the 3d the Rev. Nathan S. S. Beman lately a pastor in Portland, Maine, was received from the Cumberland Congregational Association Sept. 14, Rev. Francis Cummins was dismissed at his own request from the pastoral charge of the Bethany congregation. April 1 1815, the Rev. Henry Reid was received by dismission from the Presbytery of South Carolina, and at the same session Eli Smith, a graduate of Dartmouth College, was received as a candidate and licensed to preach the Gospel. On the 6th of May, 1816, Benjamin Gildersleeve, a graduate of Middlebury College, Vermont, then engaged in teaching in connection with Rev. N. S. S. Beman was received under the care of Presbytery and was licensed at the meeting at Thyatira, on the 9th of

September, 1815. At Washington, Wicks County, on the 4th of April, 1816, Ira Ingraham, a graduate of Middlebury and rector of an Academy at Powelton was received as a candidate for the ministry, and at this meeting Archibald Bowie, or Buie, a licentiate, was dismissed to the Presbytery of Fayetteville. At Washington, November 9th, David Root a graduate of Middlebury was received as a candidate. Mr. Buie, who had been remitted from the Presbytery of Fayetteville to that of Hopewell was suspended from the ministry, and Mr. Orson Douglas, a graduate of Middlebury College, was received as a candidate. At their meeting in Piggah, Madison County, April, 1807, measures were adopted for enrolling the members of the several churches and obtaining from them regular contributions for evangelistic labors, and making the duty of the Moderator of Presbytery for the time being to see that the sacrament of the Lord's Supper should be administered in every congregation at least once in the year. At the meeting in September, 1817, Alonzo Church, a graduate of Middlebury College was received as a candidate. At the same meeting a project was set on foot for the establishment of a Theological School, and Drs. Cummins, Brown and Finley were appointed to draft a plan for the same and report it at the next meeting of Presbytery. The Rev. Robert Finley, D. D., who succeeded Dr. Brown as President of the college at Athens, united with the Presbytery at this meeting on a dismission from the Presbytery of New Brunswick, New Jersey. The father of Dr. Finley emigrated from Scotland under the advice of Dr. Witherspoon, his personal friend, and settled in New Jersey. His son Robert began the study of Latin at eight and joined the Freshman class in Princeton College when he was eleven years of age. He was graduated in 1787. He was a teacher for some years first of the grammar school at Princeton, then at Allentown, then in Charleston, South Carolina, in 1791 and 1792. From 1793—1795, he was a tutor at Princeton College. He was settled as minister at Basking Ridge, New Jersey, in 1795 where he was the intimate friend of Dr. Kollock. He was the founder of the American Colonization Society in December, 1816. He was elected to the Presidency of the University early in 1817, embarked with his family from New York for Savannah early in May, presided at the commencement in Athens in July, founded the Presbyterian Church in that place, and was now received into this Presbytery as a member. But his work on earth was done. He returned from Presbytery to Athens, sickened and died on the 3rd of October, 1817. His four sons graduated at the College of New Jersey and all became ministers except the youngest, who was a student of Theology at the time of his death. Another committee was appointed consisting of Drs. Cummins, Brown and Beman. This committee reported at length at the meeting held at Siloam church in September, 1819. Their report was in part considered but not adopted. Mount Zion and Athens were put in nomination as to the site of the proposed Seminary, and Athens was chosen. Here the project was brought to its termination. "To Hopewell belongs the honor of taking the initiative," says Dr. John S. Wilson, in his work, "The Dead of the Synod of Georgia;" "in establishing a Theological Seminary in the South." Union went into operation in 1822. Columbia made its first beginning at Lexington, Georgia, in 1828. Mr. David Root was licensed as a probationer for the holy ministry at Athens on the 7th of February 1818. Notice of the death of Rev. John Hodge, was given at the meeting of Presbytery at Mount Zion on the 5th of April, 1819. At the same meeting the licentiate Eli Smith, was dismissed to the Presbytery of

Louisville, and Rev. Stephen Saunders of the Presbytery of New Castle employed as the evangelist of Presbytery, gave in his report. Thus were the infant churches in our sister State of Georgia kept alive preparatory to a wider extension in future years.

It is proper that we now turn from the individual churches and the Presbyteries to the Superior judicatories whose supervision extends over them.

During the three first years of this decade the Synod of the Carolinas had supervision over the Presbyteries of South Carolina and Georgia. The first act of the Synod touching the proceedings of Presbyteries having jurisdiction over our churches was to give its advice in the case of William C. Davis to the Presbytery of Concord which had acted in his case, that "the way is entirely open to proceed to the last step of discipline." The Presbytery subsequently reported that they had suspended him on the 3rd day of April, 1811, from the exercise of his functions as a minister of the Gospel, and on the 4th day of October, deposed him from the office of the ministry. In their review of the minutes of the Presbytery of Harmony they take exception to the action of that body in ordaining the Rev. Ezra Fisk *sine titulo*. Mr. Fisk was to be employed as an evangelist in destitute settlements, and the Presbytery declared that "it is altogether *inexpedient* to consult the Synod in this case as has been usual in similar cases, and that the *right* or *power* in all cases is originally inherent in the Presbytery, and has never been formally surrendered to the higher judicatories of our church." The Synod disclaimed this principle "as having never been granted by our discipline." The Presbytery of Harmony having proceeded in another instance to ordination *sine titulo*, i. e., without a call from any or reference to any particular church, the Synod appointed Rev. James Walker, John M. Wilson and Joseph Caldwell to bring in a report on the same.

In this report the committee showed that these ordinations were contrary to the usage of the church of Scotland "without permission expressly granted by a superior judicatory," that the Presbytery of Orange had declined to ordain without the permission of Synod, that in 1810 the Committee of Bills and Overtures in the General Assembly had expressed themselves to the same effect, that in 1795 they had granted liberty to the Synods of Virginia and the Carolinas "to direct their Presbyteries to ordain such candidates as they may judge

necessary to appoint to the work of missions," and those alone. The Synod refused to repeal the minute they had passed before, and the censure on the Presbytery of Harmony was not removed.

The Assembly in 1813, desiring to bring these differences to a termination and to produce uniformity of action, resolved that the following rule be submitted to the Presbyteries for their opinion and approbation, and when sanctioned by a majority of the Presbyteries belonging to their church, shall become a Constitutional Rule, viz: "That it shall be the duty of Presbyteries when they shall think it necessary to ordain a candidate without a call to a particular pastoral charge, to take the advice of a Synod, or of the General Assembly before they proceed to such ordination." A committee of the Presbytery of Harmony after the rule had been discussed were appointed to bring in a report on the subject. The committee were Dr. Kollock, Rev. Mr. Fisk and Mr. Stebbins, an Elder. Their report was as follows: "Since the standards of our church concur with the Holy Scriptures in teaching us that the power of ordination belongs to Presbyteries; since these Presbyteries are better calculated to judge of the qualifications and character of persons applying to them for ordination than Synods or General Assemblies, who are less intimately acquainted with the candidates, can be; since the responsibility of Presbyteries is greater and their reputation more interested in the selection of proper candidates; since they are the most competent judges of the necessities of the districts within their bounds, and the importance of administering the Sacraments in them; since in many instances a delay to ordain candidates going on Missionary tours till the meeting of Synod or General Assembly would be attended with serious injury to the cause of religion, and since there is no article in our standards that even hints at the propriety of relinquishing to Synods or General Assembly a privilege that Christ the Great Head of the Church, has conferred on Presbyteries; therefore, the Presbytery of Harmony do solemnly and unanimously oppose the Constitutional Rule proposed by the last Assembly." This report was adopted as expressing the mind of the Presbytery.

This rule had been previously submitted to the Presbyteries in 1811, at which time the report was adopted by the Presbytery of Harmony. (See MS. Min., p. 33.) It was

now reaffirmed by this body (Min., p. 172), and again forwarded to the Assembly. Previous to this, however, the Assembly had addressed a letter to the Synod of the Carolinas and to the Presbytery of Harmony, partly pacificatory and partly apologetic, owning that there is "a considerable diversity of opinion among the judicatories and ministers of our communion as to ordinations *sine titulo*, but sending down the rule anew for reception or rejection by the Presbyteries. The result of the whole was, that from the thirty Presbyteries which took action on the subject, twenty-six decided against the rule, and four in the affirmative, among which was the Presbytery of South Carolina. The great argument against ordinations *sine titulo* is, that a call from some particular congregation or congregations for the pastoral services of a probationer is proof of his ability to teach, and so a link in the evidence that he is called of God to the ministry of the Word. Presbyteries should be careful how, by ordinations *sine titulo*, they dispense with this proof, and though the necessities of evangelistic and missionary services require such ordinations, Presbytery should be careful lest they create a class of "perpetual candidates," whom no church will have as pastor."

On October the 8th, 1811, the Synod of the Carolinas resigned the missionary business, to which they had hitherto attended, into the hands of the General Assembly. Yet, in October, 1812, their commission reported that they had employed Rev. James Hall D. D., as a missionary in Georgia. His report, which was read before the Synod, showed that during four months and sixteen days he had traveled 1485 miles, and preached 58 sermons.

By request of the Synod of the Carolinas, that body was divided by the General Assembly, and the Presbyteries of Orange, Concord and Fayetteville constituted as the Synod of North Carolina, which held its first meeting at Allernance Church, on the first Thursday of October, 1813, and the Presbyteries of South Carolina, Hopewell and Harmony, as the Synod of South Carolina and Georgia, which met at Upper Long Cane on the first Thursday, being the 4th day of November, 1813, and was opened, in the absence of Dr. Kollock, who had been named by the Synod of the Carolinas, and appointed by the General Assembly, by Rev. Francis Cummins, by a sermon from Romans ii. 15. One of the first

acts of this Synod was to petition the President of the United States to appoint a day of general thanksgiving to God for his favor to us as a nation, in crowning our arms with success by land and water, on the Lakes, and to the confusion of our foes. Dr. Waddel and Messrs. Hodge and Baird were the committee on this address.

The overture: "Is a woman, a communicant previous to marriage, to be continued in communion after marrying her deceased sister's husband?" was answered unanimously in the negative.

An elaborate report touching such cases, prepared by Dr. John Brown and Thomas J. Baird, committee, was submitted to the Synod on the 16th of November, 1816, adopted by this body, published, and distributed among the churches.

A reference of a similar character from Bethel Church, South Carolina, had been made in 1810 to the General Assembly, who referred for answer to their decision of 1804, which implies that such parties, if otherwise worthy, should not be debarred from the privileges of the church, but leaves it to subordinate judicatories to act according to their best light. [Minutes, pp. 456, 306.] The principle which seems to have governed the Assembly in this and subsequent decisions, is, that the act of forming such relations is criminal, yet when constituted, the marriage is valid, and the parties are not necessarily to be permanently debarred from the privileges of the church.

Another case was thus decided. A man had married a woman not knowing that she had been guilty of unchastity. She had proved an adulteress after marriage, and he had left her, and after a lapse of years had contracted marriage with another woman. He had always been a man of a correct life, has shown evidences of piety, and established worship in his own house. He desires now to be united to a church. Can he be regularly admitted? "It was resolved" by Synod, "That whereas the crime of adultery by the decision of Jesus Christ dissolves the marriage contract and gives the innocent party a right to a bill of divorcement, in all cases where civil redress cannot be obtained, as in the State of South Carolina, a subsequent marriage of the said innocent party shall not be a bar to communion in our church. The Synod, however, consider the case contemplated, solemn and critical; and would insist on admitting, with great caution, such a person to the privileges of the church." [Minutes, p. 17.]

The overture "what shall be done in a case where a man places himself under the care of a Presbytery, professes our doctrine and consents to our discipline, receives ordination and thus becomes a member. Afterwards he renounces our government, rejects our doctrines, preaches heresy and demands a regular dismissal or enters a declinature," was answered by the following resolution :

"*Resolved*, That the Presbytery proceed with such persons as directed and authorized by the Book of Discipline of our Church."

A proposition was made to divide the Synod so that there should be two, one in the up country and one in the low country. (Min. p. 49.)

This was referred to the Presbyteries to decide. A communication was received November, 1819, from the Synod of North Carolina, enquiring if the Synod of South Carolina and Georgia would not unite with them in endowing a Professorship in the Seminary at Princeton. To this they returned answer by resolutions.

Resolved, That in consequence of the heavy pecuniary calls which are expected to be made on this Synod and the churches under their care in aid of the contingent fund of the Theological Seminary, and in aid of the funds of a Missionary Society for the supplying the destitute parts within our bounds with the means of grace, and of extending the means of religious instruction to the Indians on our frontiers, which this Synod contemplate establishing in the course of the present year, the further consideration be postponed till our next session."

The churches within the bounds of the Synod did, however, contribute handsomely, especially within the Presbytery of Harmony, considerable sums for the Seminary, and at the next session entered into an agreement to raise \$15,000 towards the endowment within the next five years. The Missionary Society of the Synod of South Carolina and Georgia was duly organized, whose object was declared to be "to send the Gospel to the destitute parts within the bounds of the Synod, and to promote the civilization and religious instruction of the Aborigines on our borders." Of this Society Rev.

Wm. H. Barr was President, Rev. Richard B. Cater, Rev. Benj. R. Montgomery, D. D., and Rev. Thomas Alexander, Vice-Presidents, Rev. T. C. Henry, Corresponding Secretary, Rev. Hugh Dickson, Recording Secretary, Rev. Zebulon Rudolph, Treasurer.

Directors for the Frontier.—Rev. John Brown, D. D., Rev. Jas. Hillhouse and Mr. John Harris.

Directors for the Interior.—Rev. John R. Kennedy, Rev. Anthony W. Ross and Mr. Thomas Means.

Managers.—Rev. Andrew Flinn, D. D., Rev. Nathan S. S. Beman, Rev. George Reid, Rev. John Cousar, Rev. Joseph Hillhouse, Rev. Thomas Archibald, Col. Thomas Taylor, M. Oswald, Esq., Andrew Norris, Esq., Mr. James K. Douglass, Mr. Wm. Pressley, and Mr. Hugh Means.

The address of the Society dated at Columbia, November 27, 1819, was published with the Constitution of the same, in the *Evangelical Intelligencer* of Charleston.

The action of the General Assembly in the affairs of this Synod refers to only a few items. One is as to the case of Rev. W. C. Davis. Another, Act of the General Assembly, refers to a letter from the [old Scotch] Presbytery of Charleston, of both which we have written, and if further satisfaction is needed, the case of W. C. Davis may be found in Baird's Digest of the Acts of the General Assembly, pp. 634, 637, and in reference to the Scotch Presbytery, or otherwise the Presbytery of Charleston, in the minutes published in 1847, p. 188, and onward, and Baird's Digest, pp. 548, 549.

A question was submitted to the General Assembly in 1814, by advice of the Presbytery of Harmony, in these words: "A person who had been baptized in infancy by Dr. Priestly, applied for admission to the Lord's table. Should the baptism administered by Dr. Priestly, then a Unitarian, be considered valid?" The question was determined in the negative. "In the present state of our country, whilst Unitarian errors, in various forms, are making their insidious approaches, whilst the advocates of this heresy, in many cases, are practising a system of concealment and insinuating themselves into the confidence of multitudes who have no suspicion of their defection from the faith, the Assembly feel it to be their duty to speak without reserve. It is the deliberate and unanimous opinion of this Assembly that those who renounce the fundamental doctrine of the Trinity and deny that Jesus Christ is

the same in substance, equal in power and glory with the Father, cannot be recognized as ministers of the gospel, and that their ministrations are wholly invalid." Minutes, pp. 546, 549.

While the Assembly continued to appoint its missionaries by its own direct vote.

The Rev. Colin McIver was appointed a missionary for three months, between Baltimore and Charleston, S. C., on missionary ground, in 1812, and John McLean was appointed missionary for four months in Western Georgia and the Mississippi Territory; in 1813, Mr. William McDowell for six months, between Washington and St. Mary's; in 1814, Mr. Francis H. Porter, in the Presbytery of Concord, for two months; in 1815, Rev. Daniel Gray, for three months, commencing his mission in Union District, thence passing through the Cherokees to Duck River, thence to Elk, thence through the western part of Kentucky to Indian Territory; in 1816, Mr. John Covert, six months in South Carolina and Georgia, to be prescribed by Rev. Dr. Flinn of the Presbytery of Harmony; Mr. Francis H. Porter, for two months within the bounds of the Presbytery of Concord. Though Mr. Porter was of the Presbytery of Concord, his missionary labors may have been performed in those congregations in South Carolina which were for a season connected with that Presbytery.

The Presbytery of South Carolina was diligent in missionary efforts.

Its Committee of Missions sent out the Rev. Andrew Brown into the Alabama territory on a mission of three months, and he reported his fulfillment of his commission at the fall meeting, in October, 1819. His report was accompanied with an address from a number of inhabitants west of the Black Warrior River, thanking Presbytery for their attention in sending Mr. Brown among them, and requesting a continuance of missionary labors. Thomas C. Stewart, who had itinerated within the bounds of his Presbytery for four months, was appointed at that meeting to itinerate as a missionary in the Alabama country, and was furnished with one month's pay in advance by the treasurer of Presbytery. An interesting account of his tour may be found in the second volume of the Christian Intelligencer, published in Charleston, p. 54. He set out from Rev. John Harrison's, in the State of Georgia, on the 1st of November, 1819, through a wilderness of about 180 miles before reaching the territory. First preached in the upper part of Jones' Valley, proceeded through Roop's Valley to the town of Tuscaloosa, a flourishing place of about 1,300 inhabitants. A band were meeting at each other's houses for religious services on the Sabbath, had a house of worship nearly completed, and were desirous of obtaining the service of a Presbyterian clergyman for a part of his time. He next visited McKeon's Bluff, and preached on Sabbath, November 4th, in a Methodist Church, to a large audience. Thence to St. Stephen's, Jackson Claiborne, Blakely and Mobile. At Blakely he found a very good church edifice occupied by Presbyterians, where some one reads a sermon, and performs the rest of the service in the Episcopalian mode. He speaks of Mobile as having a population of about 2,500, having no

Protestant church at that time, but as designing to build one. On the 23d he preached at Cahawba, having about 250 inhabitants, and desiring a Presbyterian preacher. Then to Pleasant Valley, thickly settled with Presbyterians, where Rev. Mr. Porter, eighteen months before, had preached to the Valley Creek Church, as they had named it, and admitted between thirty and forty to the Lord's table. His congregations there were crowded and attentive. Thence to the Mulberry Settlement, thence to the Cahawba Valley, thence to Canon Creek, where he met with Rev. Mr. Newton, who was quite infirm and able to do little in the way of ministerial duty.

Rev. John S. Wilson and Mr. Humphreys were missionaries of the Presbytery during the same period. (Minutes of Presbytery, p. 69).

South Carolina engaged early in the circulation of the Scriptures. The first Bible Society in the United States was instituted in Philadelphia in 1808; the second, the Connecticut Bible Society, in 1809, and the Massachusetts and the New Jersey Bible Societies in the same year. In 1810 the New York Bible Society, and those of Beaufort and Charleston, in South Carolina, and of Savannah, in Georgia, were organized. The Columbia Bible Society followed in 1816, the same year in which the American Bible Society was formed in New York, to which the Columbia Bible Society became auxiliary in May, 1825. The first effort to benefit seamen in the Port of Charleston was made on the 14th of April, 1818, when a meeting was called through the columns of the Charleston Courier, which resulted in the formation of a Marine Bible Society (of which Mr. John Haslett was President, and Rev. George Reid, Secretary), for the circulation of the Scriptures, without note or comment, among seamen. (Charleston Courier, 14th April, 1818; Hist. Sketch by Rev. Wm B. Yates, Charleston, 1851, p. 8.) These things we have mentioned on preceding pages.

There was no small amount of liberality shown within the bounds of the Synod of South Carolina and Georgia towards the beneficiary education of men for the ministry. The American Education Society acknowledges the receipt from the bounds of this Synod, to 1821, the sum of \$18,842, within a period of about 10 years, for this object, some small portion only from other denominations, but the most of this amount from Congregational and Presbyterian congregations.

The following table exhibits the statistics, as nearly as they can be ascertained, of the denominations in South Carolina in 1819 (Rel. Intelligencer, 1, 190):

DENOMINATION.	ORDAINED MINISTERS.	CHURCHES.	COMMUNICANTS.
German Lutheran.....	6	18	600
Congregational.....	7	9	1,500
Episcopal.....	22	18	1,200
Presbyterian.....	49	68	10,500
Methodist.....	100	300	15,000
Baptist.....	109	170	14,000

The Associate Reformed and Roman Catholics are not included in the above estimate, the number of whose ministers and churches we have no means of ascertaining. A considerable portion of most of these denominations are colored persons.

BOOK THIRD.

(1820—1830.)

CHAPTER I.

The INDEPENDENT CHURCH IN CHARLESTON was served during this decade by its pastor, the Rev. Benjamin Morgan Palmer, and after the unhappy division which resulted in the independent organization of the Archdale Street Church, it prospered greatly under his ministry. It did not attempt any more to establish a collegiate pastorship. The labors, therefore, of the one pastor were greatly increased. Under the former arrangement, the sermon that was preached in the Circular Church in Meeting Street in the morning, was preached to the other portion of the congregation at the Church in Archdale Street in the evening. Time was thus saved for study or pastoral visitation to each of the ministers thus associated. But there were left behind active and working members, among whom were a number of devoted female co-workers whose names will not soon be forgotten.

THE CONGREGATIONAL CHURCH IN ARCHDALE STREET.—Henceforth this is to be reckoned a Unitarian organization, and will not belong to this history.

The part which Mr. Parks had taken in the ordination of Mr. Gilman, drew forth from parties on both sides a number of pamphlets and communications. Mr. Parks, writing also in his own defence, yet admits that he had acted under wrong impressions, and without due consideration and with imperfect knowledge. Brought up in early life in comparative retirement, he knew little or nothing of the Unitarianism which had been emerging in Massachusetts, and with a degree of self-reliance which he afterwards regretted, paid little heed for some time to the remonstrances of others. He afterwards spoke with regret of the course he had pursued, and admitted that he ought not to have laid "these (his) hands upon one whose acknowledged sentiments give too much reason to fear that he will become a Socinian." [Letter of November 14, 1820.] He also, April 1821, in his last communication to the Association, says: "I regret the style and manner in which I preached at the opening of the Association last year. I am sensible that I was too much under the influence of anger when I composed and delivered that sermon. I hope and believe that I will never preach another sermon of the same character." "I acknowledge that I erred in the ordination of Mr. Gilman, not for the want of zeal, but from the imperfection of knowledge. If I had obtained, before I engaged to take part in the ordination, all the information I now possess, I never would have engaged in it. I would rather lay my hands in the fire, than lay them upon the head of a known Socinian. Unitarians and Socinians formerly appeared to me more different from each other than I now find them to be." These concessions should remove a portion of the censure which rested on Mr. Parks. And although we cannot recognize in Unitarianism the religion of Paul; nor in their view of Christ, the Christ of the Scriptures, but regard it as a mere system of morality, a religion without a Redeemer, an atoning Priest, a divine Intercessor, and a Mediatorial King, we are willing to give them credit for all those personal and social virtues they may possess.

INDEPENDENT OR CONGREGATIONAL CHURCH AT WAPPETAU, CHRIST'S CHURCH PARISH.—Mr. Perrin disgraced his ministry by irregularities of life which were reported to the Presbytery of Harmony at its meeting in Charleston in April 1820. He was absent from the State at that time, but he was faithfully dealt with by letter, and cited to appear before the Pres-

bytery. He replied by letter acknowledging his fault, and desiring to remove stumbling blocks out of the way, but he being now in a remote part of the United States, and not within the jurisdiction of any local Presbytery, he was deposed from this sacred office on the 19th of April, 1821. Information concerning this church is exceeding scanty during this period. It was probably dependent on such occasional supplies as they could receive from missionary labors or the kind offices of brethren in Charleston. The Rev. Alfred Wright who had been in the employ of the Congregational and Presbyterian Missionary Society of South Carolina, and was not yet ready to proceed on his mission to the Choctaws, spent several months in faithful and acceptable labors among this people in the winter of 1820. [So. Evang. Intelligencer, Vol. II, p. 61.] The church was served from about 1820 to 1828 by a Mr. Reid, probably Rev. George Reid. On the 21st of December, 1822, the Legislature incorporated this church, as follows: "That those persons who now are, or hereafter shall be, members of the Independent or Congregational Church at Wappetaw, in the Parish of Christ Church, be, and the same are hereby, declared a body politic and corporate, by the style and title of 'The congregation of Wappetaw, in the Parish of Christ Church.'" [Statutes at Large, Vol. VIII, p. 325.]

THE CONGREGATIONAL CHURCH OF DORCHESTER AND BEECH HILL. The Rev. Win. States Lee continued in the service of this Church until the 23d of April, 1821. They then called a Mr. Luke Lyons and on the 24th of May, 1822, there is an order for the payment of a quarter's salary. His service must have been a short one. On the 5th of May, 1823, having no pastor, they invited Mr. Jones to serve them in that capacity. Yet on the 8th of October, in the same year, the death of their esteemed pastor and chairman is mentioned. At this same time they call Mr. Luke Lyons on a salary of \$600, but are unsuccessful. On the 19th of November, 1824, they extended a call to the Rev. Edward Palmer, who had been received by the Charleston Union Presbytery, after formally adopting the Confession of Faith and the Form of Government of the Presbyterian Church. He was installed as pastor the 3rd of February, 1825. To assist in the support of his family he is permitted to take a few young ladies as pupils during the summer months. The church received

some aid also from the Missionary Society towards this same end. In April, 1827, he received a call from the Church of Bethel, Pon Pon, which the Presbytery advised him to accept. The Church was now dependent, it is believed, for a length of time, on occasional supplies.

STONY CREEK INDEPENDENT PRESBYTERIAN CHURCH. Mr. L. D. Parks continued to preach to this Church as pastor, or as stated supply, it is not clear which, until the 8th of May, 1821, when any regular and stated connection with the Church ceased. There are entries in the account books to show that he preached as an occasional supply after this date. Occasional supplies were obtained also from the North during the winter months from 1821 to 1824. Among these was Joseph Brown, then a licentiate, who visited Stony Creek early in December, 1820. He reports about 15 communicants (white?) and a fund of \$8000 belong to the Church. First Report of the Young Men's Domestic Missionary Society, 1821. In April, 1824, Richard H. Jones, a licentiate, commenced preaching to this congregation. He was ordained and installed their pastor on the 13th of January, 1825. He resigned in November, 1826, and the church became again dependent on occasional supplies, among whom Mr. A. Greenwood is mentioned in 1829. [MS of Wm. F. Hutson. Minutes of Charleston Union Presbytery.]

BEAUFORT. This church was visited by Joseph Brown, then a licentiate, in December, 1820. He had been recommended to the Young Men's Missionary Society and at its request he was ordained by the Congregational Association of South Carolina, in the Circular Church, Charleston, on the 3rd of January, 1821. The occasion was one of interest, Messrs. Elipha White, Epaphras Goodman, and Rev. Charles B. Storrs employed by the Congregational Missionary Society, and Reynolds Bascom were ordained at the same time. In the act of consecration by prayer with the laying on of hands, the prayers for the candidates were offered in succession by the Rev. Mr. Floyd, the Rev. Dr. Palmer, the Rev. Mr. Reid, the Rev. Mr. Lee, and the Rev. Mr. Boies. The Rev. Dr. Leland was present also as a delegate from the Presbytery of Harmony. The Beaufort congregation must have been dependent on occasional supplies henceforth.

WAYNESBORO, Burke County, Georgia. We are not informed how this congregation was situated as to a permanent min-

istry during this decade. The Savannah Missionary Society had appointed Mr. Cephas Washburn to labor at this place and its vicinity. But how long he served them we are not informed. Rev. Frances McFarland labored in Burke County in the winter of 1822. On his arrival in this county he selected four places where he preached regularly on the Sabbath, dispensing the word the remainder of the week wherever a door was opened for that purpose. In the latter part of this period Lawson Clinton was the stated supply of this church.

WHITE BLUFF, near Savannah. The Rev. Thomas Goulding continued the pastor of this church till 1822, when he resigned his charge and removed to Lexington, Oglethorpe County, Georgia. Here he remained during this decade. It was while there that he was elected on the 15th of December, 1828, Professor in the Theological Seminary of the Synod of South Carolina and Georgia. He was honoured with the degree of Doctor of Divinity from the University of North Carolina in 1829.

CONGREGATIONAL CHURCH, MIDWAY, GEORGIA. The Rev. Robert Quarterman officiated as pastor of this church during this decade to the great satisfaction of that people. A church of which it was said in 1849 that although it was a Congregational Church in its origin, and still continued so, it had furnished more Presbyterian Ministers for the State of Georgia than all the other ninety-two counties united.

Changes took place in the boundaries of Presbyteries during this decade which it may not be amiss here to mention. In the formation of Harmony Presbytery by the Synod of the Carolinas at Poplar Tent in 1809, its western boundary was defined to be a line running nearly south from Augusta, Georgia, including St. Mary's, to the sea coast. At a meeting of the Synod of South Carolina and Georgia, held at Washington, Wilkes County, Georgia, November 7, 1821, a petition came up from the Presbytery of Harmony, proposing that the Savannah River which divides the two States should be the dividing line between the Presbyteries. This was acceded to, and the members of the Presbytery of Harmony who resided in Georgia were constituted a new Presbytery to be known as The Presbytery of Georgia. The line between this Presbytery of Georgia and the Presbytery of Hopewell was likewise adjusted. The Presbytery of Harmony, therefore, hence-

forth performed no presbyterial acts and had no jurisdiction beyond the Savannah.

THE CONGREGATIONAL ASSOCIATION OF SOUTH CAROLINA, in November, 1819, made a proposal to the Presbytery of Harmony "of a corresponding union by delegates." This was cordially acceded to by the Presbytery of Harmony at its meeting in the Second Presbyterian Church, Charleston, April 14, 1820, and Rev. A. W. Leland, D. D., and Rev. George Reid were elected as delegates to the Association. Dr. Palmer attended subsequently the meeting of the Presbytery of Harmony as a delegate from the Association. At a meeting of this Presbytery, held in Camden, April 17, 1822, a committee composed of Messrs. John Cousar and T. C. Henry were appointed to confer with the Congregational Association of South Carolina and others on the subject of their uniting with that Presbytery, with a view to a division of the same if it should appear expedient.

The proposition was laid before that body on the 10th of November, 1822, by Dr. Henry, and, after due consideration, the Association agreed to "dissolve for the purpose of uniting with Harmony Presbytery, and with the view of having that body divided, and a Presbytery formed in the vicinity of Charleston." But, "in case such division does not take place, the resolution to be null and void." In pursuance of this, the Rev. Dr. Palmer, who had been appointed for this purpose, made application in behalf of the Association that its members be received into the Presbytery. This was accordingly done, and the Rev. Benjamin M. Palmer, D. D., Joseph Brown, Reynolds Bascom, Epaphras Goodman, Charles B. Storrs, and John Wheeler, with the licentiate, Dr. Lyman Strong, and the candidates, Dr. Jones and James Campbell, were received. A committee was appointed to confer with the members of the Synod of North Carolina resident in this State to unite also with the Presbytery with a view to its subsequent division and reorganization.

At the meeting of the Synod held in Columbia in November, 1822, in pursuance of a petition from the Presbytery of Harmony, the members of that body living in the lower parts of the State, south of the Congaree and Santee Rivers, viz: Thos. Read, George Reid, Benj. M. Palmer, D. D., Aaron W. Leland, D. D., Artemas Boies, Arthur Buist, Elipha White, Joseph Brown, Reynolds Bascom, Epaphras Goodman, and

Charles B. Storrs, were set off as a new Presbytery, to be known by the name of Charleston Union Presbytery, the licentiate, Dr. Lyman Strong, and the candidates, John Dickson, Dr. Jones, and Mr. James Campbell, to be considered under their care. Said Presbytery was to meet in Charleston on the second Wednesday of April, 1823, Dr. Palmer or the senior member present to preside and open the Presbytery with a sermon.

Bethel Presbytery was organized during this decade by the following charter, granted by the Synod of North Carolina at its eleventh session, held at Statesville, Iredell Co., October 9, 1824.

Resolved, That so much of the Presbytery heretofore known by the name of the Presbytery of Concord as lies in York and Chester Districts, in South Carolina, in Rutherford County, North Carolina, and in that part of Lincoln County, in the said State, not included in the boundaries assigned to the Presbyteries of Concord and Mecklenburg, including the Rev. Robert B. Walker, James S. Adams, John B. Davies, Henry M. Kerr, Adam Williams, James B. Stafford, and Josiah Harris be, and hereby are, constituted a Presbytery, to be known by the name of the Presbytery of Bethel; that they hold their first meeting at Beersheba Church on the Friday preceding the first Sabbath in November ensuing; that the Rev. Robert Walker, or, in case of his absence, the senior minister present, preach a sermon on the occasion, and preside until a Moderator be chosen."

These with further specifications entered into the act of the Synod of North Carolina constituting this Presbytery. By consent of the Synod of North Carolina, that portion of Bethel Presbytery which was in South Carolina was transferred to the Synod of South Carolina and Georgia, by an act of the General Assembly in May, 1828. By this transfer, Lancaster District and—by a subsequent act of the Synod—Union District and Catholic Congregation were made a part of Bethel Presbytery. (Semi-Centennial Sermon of James H. Saye, April 2, 1875.)

These changes having been made in Presbyterian boundaries during this decade, we proceed with the history of the particular churches, those, namely, which adopt the polity of the Presbyterian order.

CHAPTER II.

FRENCH PROTESTANT CHURCH, Charleston.—From the brief memoranda furnished us by Mr Ravenel, we judge that Rev. Mr. Courlat continued to serve this church as its pastor from 1819 to 1823. After the failure of the effort to revive the former French service, measures were adopted to reopen the church with its proper liturgies rendered into English. This measure was adopted in 1828, when a committee was appointed to prepare, or cause to be prepared under their supervision, a translation of the Book of Liturgies which had been used in the church, and to adapt it to public service in our country, with authority to employ persons to make, or aid in making the translations. (MSS. of Daniel Ravenel.)* The services of the Church had been discontinued from the year 1826. They had previously been interrupted from various causes. "The members, who were then not numerous, united with the other Christian Churches in the city—for the most part with the Episcopalians." (Southern Literary Gazette, June 19, 1852.)

*The most important of these documents was the "Confession of Faith" made by common consent of the Reformed Churches of the Kingdom of France. We are informed by Beza (*Historie des Eglises Reformees au Royaume de France, Tome Premier, 108*) that God, by His singular grace, inspired all the Christian churches in France to assemble and to agree in unity of doctrine and discipline, in conformity with the Word of God. Pursuant to this, on the 26th of May, 1559, deputies of all the churches hitherto established in France assembled at Paris, and there, by common consent, was written the Confession of Faith, and was drawn up a form of ecclesiastical discipline, as near to the institutions of the Apostles as their circumstances would then allow. Infinite difficulties were surmounted, and it was concluded that the Synod should be held at Paris, not to attribute any superior dignity or eminence to that city, but because it could better accommodate a large number of ministers and elders, and more secretly than any other place. The confession was there drawn up in forty articles. A brief system of discipline, as founded upon the writings of the Apostles, was appended, under forty heads. Done at Paris on the 28th of May, 1559, in the 13th year of Henry, the King.

The first of these documents was translated by a committee of the French Protestant Church, of Charleston, and presented to the corporation in print, the original French and the English in parallel columns, in October, 1828.

"It seemed to be demonstrated, during the ministry of Rev. Mr. Courlat," says Rev. Charles S. Vedder, D. D., writing in July, 1873, "that the continuance of the services in the French language, or in alternate French and English, was not feasible, and in 1828 a committee was ap-

The translation having been made with great care and approved, the church entered upon its regular use, the Rev. Daniel DuPrè, a Methodist minister of Huguenot descent having been called to the temporary charge of the congregation.

THE FIRST PRESBYTERIAN CHURCH IN THE CITY OF CHARLESTON.—A deputation from this church waited upon the Presbytery of Harmony at its twenty-fourth sessions held in the Second Presbyterian Church, Charleston, on the 5th of May, 1821, praying that Mr. Arthur Buist, son of their former pastor, Dr. George Buist, be received under the care of that Presbytery, and for this purpose an extract from the minutes of the Dysart Presbytery of the Relief Church of Scotland, stating that he was regularly examined and duly licensed by that body, was presented. It was

Resolved, That he be received and that trials be appointed preparatory to his ordination and installation in the First Presbyterian Church, Charleston, which the deputation stated would be requested at the next sessions of Presbytery in Augusta, Georgia.

During the meeting in Augusta, in November, 1821, a call from the First Presbyterian Church was preferred through the Presbytery, to Mr. Arthur Buist, who declared his acceptance of it. An adjourned meeting was appointed to be held on the 4th day of January, 1822, for the examination of Mr. Buist in the Hebrew language and for his ordination and installation, and for the further trials of John Dickson, a graduate of Yale College and a member of the Columbia Church, who had been received under the care of Presbytery as a candidate for licensure, at the same time at which Mr. Buist had been received. The Presbytery accordingly met on the 4th of January, 1822, in the city of Charleston, for the object specified. The examinations and the trials both of Mr. Buist and Mr. Dickson were had and sustained; further trials were appointed for the latter, and on the 5th of January "the Presbytery met in the First Presbyterian Church for the

pointed to translate the Liturgy into English. This committee consisted of the Hon. Elias Horry, Chairman, and Messrs Joseph Manigault, William Mazyck, Sr., George W. Cross, Daniel Ravenel, Thos. S. Grimke, and William M. Fraser.

purpose of attending to the exercises connected with the ordination and installation of Mr. Arthur Buist, when a sermon was preached on the occasion by the Rev. George Reid, from Mark 16, xv: "And he said unto them, go ye into all the world and preach the Gospel to every creature." After which the Rev. Mr. Buist having assented to the questions appointed to be put to candidates for ordination, was ordained by prayer and laying on of the hands of Presbytery to the whole of the gospel ministry, and the congregation having also assented to the questions proposed to them, he was installed as the pastor thereof according to the discipline of the Presbyterian Church in the United States. And a suitable address was delivered both to minister and people by the Rev. T. Charlton Henry. Mr. Buist was invited to his seat as a member of Presbytery." Minutes of the Presbytery of Harmony, pp. 352, 353, 357, 366, 377.

THE SECOND PRESBYTERIAN CHURCH AND CONGREGATION IN THE CITY OF CHARLESTON.—Of Dr. Flinn, the much loved and eloquent pastor of this church, who died on the 26th of February, 1820, we have previously spoken. Dr. Henry was devoted to the ministry by his father from his birth. He sent him to Middlebury College in the hope that in those revivals of religion with which this college was so often visited, he would meet with renewing grace. In one of these seasons he was numbered among the converts and forthwith commenced his preparation for the ministry, finishing his education at Princeton. In January, 1824, he accepted a call to Charleston, where his ministry was eminently successful.

It was at the close of his fifth year of labor in Columbia that Dr. Henry received the unanimous call of this church to become their pastor. Here in the stated services of the pulpit, and the lecture room, in the bible class and Sunday school, his soul was poured forth in earnest instruction and fervent supplication. In the first and second years of his ministry considerable additions were made to the church; but in the third, a blessed effusion of the Holy Spirit was enjoyed. His indefatigable labors during this season rendered a period of relaxation indispensable, and he therefore embarked for Liverpool in April, 1826. During the four or five months of his stay in Europe, he travelled through the principal parts of Great Britain and Ireland, and visited the continent. Several months were spent both in Paris and London.

In October he took leave of his English friends, and after paying a short visit to his venerable father and numerous relations in Philadelphia, he returned early in December to his congregation. With redoubled vigor he entered upon his labors among his people and upon the prosecution of his studies. The latter indeed had known no interruption.

On the first of October, 1827, when in the enjoyment of perfect health, he was suddenly seized with the Stranger's Fever, then prevalent in the city, which in four days terminated his valuable life, at the early age of thirty-seven, leaving a bereaved widow and three children to lament his loss. Amid the alarm and consternation occasioned by his fatal illness, he alone was calm and unappalled. While around him stood his afflicted relatives and friends, his expiring voice was employed in rejoicing and praise. And while a "horror of great darkness" fell upon others, at his sudden and premature departure, he viewed it with rapture, as the bright and cloudless dawning of immortal glory.

Dr. Henry has left behind him several published sermons: an "Inquiry into the consistency of popular amusements with a profession of Christianity;" his "Etchings," and his "Letters to an anxious inquirer." The two last were posthumous works. His "Letters to an anxious inquirer," have been twice published in America, the second edition under the auspices, and with a recommendatory preface of the late Rev. Dr. Bedell, and also in London, with an introduction by Dr. Pye Smith. The account of his death is also published in a volume of the London Tract Society, as an eminent exhibition of the triumphs of divine grace.

After the melancholy death of Dr. Henry, the church remained two years without a pastor, though faithfully supplied by the Rev. Benjamin Gildersleeve and the Rev. Dr. Leland.

In February, 1829, the Rev. William Ashmead, being in Charleston, on account of his health, received a call. In March he accepted of his appointment, and was in May, installed Pastor. On June 7th, he obtained leave of absence for the summer, with the intention of bringing his family, but died on his return, in Philadelphia, December 2d, 1829, having been connected with this church but little more than six months, of which he was absent more than four.

Mr. Ashmead has left behind him a few published sermons.

Since his death a volume of his sermons has been issued from the press, to which is prefixed an interesting memoir by the lamented Grinke, who was his warm friend and held him in the highest estimation.

After the death of Mr. Ashmead, the church sat in her widowhood for several years, receiving her food from occasional supplies, especially from her tried friend the Rev. Mr. Gildersleeve.

THE THIRD OR CENTRAL PRESBYTERIAN CHURCH IN THE CITY OF CHARLESTON. The congregation comprising the Third Presbyterian Church which was organized in 1823, worshipped from that time in the building situated at the northwest corner of Archdale and West Streets, which was originally erected in 1814, by a congregation styled, "The St. Andrew's Presbyterian Church, of the City of Charleston," who were seceders from "The Presbyterian Church of the City of Charleston," better known as "THE SCOTCH CHURCH," and whose first pastor was the Rev. John Buchan. After the lapse of nine years this congregation being without a pastor and burdened by debt, resolved to dispose of their premises on the conditions,* that the church should be held sacred as a place of public Christian worship, and the ground attached thereto be continued as a cemetery. They were accordingly purchased by Messrs. Thomas Napier and Thomas Fleming two of the original members and founders of the Third Presbyterian Church,* whose first pastor was the Rev. William Anderson McDowell, and who was installed over this congregation by the Charleston Union Presbytery on the 3rd of December, 1823. He already had experience in the ministry. He was licensed by the Presbytery of New Brunswick on the 28th of April, 1813, and was ordained and installed as pastor of the church at Bound Brook, New Jersey, on the 22d of December following. His connection with *this* church was a brief one. On the 15th of the next December he was in-

*The church was organized July 13, 1823, as "The Third Presbyterian Church." In the Sermon at the organization, the Rev. Dr. Leland says: "The plan was formed in faith and prayer, and all the steps have been manifestly taken with a single eye to the glory of God and the promotion of the Redeemer's Kingdom. The history of the undertaking is brief and pleasing. Its origin has been eminently peaceful and harmonious, wholly undebased by schism or contention. A number of professing Christians, not connected with any church in the city, with others who were members of several churches, were led to consider it their duty to form a new church."

stalled pastor of the church at Morristown where he spent the next eight or nine years in useful and acceptable labor. He had never possessed robust health since the years of childhood. An attack of small-pox at the age of twelve had impaired the vigor of his constitution. While engaged in his preparation for the ministry he felt obliged to try the effects of a Southern climate and in the winter of 1811 and 12 he sailed for Savannah where his brother-in-law, Dr. Henry Kollock resided, and continued his study of theology under this able and eloquent divine. Being threatened now again with pulmonary difficulties, he traveled as far as South Carolina and passed the winter in Charleston with the most favorable results to his health. In the Spring he resumed his labors at Morristown with his accustomed energy, but soon sunk again into the feeble state from which he had emerged. A call came to him from this church in Charleston just at that juncture which it seemed to be the will of Providence that he should accept. His pastoral relation to the church at Morristown was dissolved on the 8th of October, 1823, and the new relation with the Third Presbyterian Church in Charleston constituted as we have described. This church commenced its existence therefore with a pastor in whom all had confidence, and with elders and officers whose character and energy commanded the respect of the entire congregation and the community around.

During this decade we find the names of Robert B. Edwards and Jasper Corning as elders, the date of whose ordination is not recorded, and of Thomas Fleming and John Maxton, ordained in July, 1824. The following were Presidents of the Corporation: Thomas Fleming, in 1824 and 1825; William Bell, in 1826, 1827; Thomas Napier, in 1828, 1829.

JAMES ISLAND. This church enjoyed the labors of the Rev. A. W. Leland, D. D., lately pastor of the First Presbyterian Church in Charleston. There are two eloquent discourses of his published in "The Southern Preacher" edited by the Rev. Colin McIver, the copyright of which is dated in 1823, and the title page dates in 1824, in which he is spoken of as pastor of the church of James Island.

JOHN'S ISLAND AND WADMALAW.—This church was vacant, it is believed, at the beginning of this decade. It was soon visited by Elipha White, who was a native of East Randolph, Mass., a graduate of Brown University in 1817, and of Andover

Seminary, in 1820. He was licensed to preach the gospel by the Union Association of Boston, and was ordained by the Congregational Association of South Carolina, on the 3d of January, 1821. At a meeting of the Association held at the Rev. Dr. Palmer's, in the city of Charleston, on the 1st of January, 1821, a letter was read bearing date December 6th, 1820, from H. C. McLeod, Chairman of the Committee of the Young Men's Missionary Society of South Carolina, requesting the ordination of Mr. Joseph Brown, whom they had employed as a missionary, "to labor in the region of Edgefield, Newberry, and Beech Island, which is said to be very destitute." At the same time was received a communication from Joseph Tyler, Secretary *pro tem.* embracing the following: "By direction of the Board of Managers of the Congregational Missionary Society of South Carolina, I present you with the following resolution:

Resolved, That the Recording Secretary be directed to request of the Congregational Association of South Carolina the ordination of the Missionaries employed by them, on the first day of January next, dated December 19, 1820. The Missionaries of this Society were Mr. Elipha White, Epaphrus Goodman, Charles Backus Storrs, the latter a graduate of the college of New Jersey, and of the Andover Seminary in the class of 1820. To them was added Mr. Reynolds Bascom, a native of Massachusetts, a graduate of Williams College in 1813, and a tutor in the same from 1815, 1817. These gentlemen passed through the usual trials and were ordained in the Circular Church on the 3d of January, 1821, in the way and under the circumstances we have before described.

Mr. White did not long retain his connection with the Congregational Association. On the 20th of December, 1821, he obtained a dismissal from that body and became a member of Harmony Presbytery. On the 20th of April, 1822, "a call from the Presbyterian Congregation of John's Island for the ministerial labours of the Rev. Mr. White was laid before Presbytery and proposed to him, who accepted it." On the 8th of May the Presbytery met at the John's Island Church, and installed him as its pastor. His labours among them through the years of which we write, were faithful and highly appreciated by his flock.

In this same year (1822) the present church building was erected. "This was done by funds contributed for this purpose by members of the various denominations, Episcopal, and Methodists, and Baptists, joining with heart and purse to assist these Presbyterians." The amount contributed from these sources was \$3,645. The church came also into the possession of about \$4,000, from the old John's Island Society, a charitable association, which had been in existence for some time, and employed its funds for various charitable purposes, among others for maintaining a seminary of learning, and relieving the indigent. It was incorporated December 9, 1799, and becoming nearly extinct, its funds were divided among the churches by the surviving members. By his deed of gift of July 6, 1820, Thomas Hunscome, who was not a member of any church, conveyed to James Legare, Sen. Thomas Legare, Sen., and Hugh Wilson, Jun., Trustees of the John's Island Presbyterian Church, fifty-six acres of land on the Island, and by his will gave and bequeathed to the Presbyterian Church of John's Island, whatever may be its corporate name or title in law the sum of \$6,000.

THE PRESBYTERIAN CHURCH ON EDISTO ISLAND enjoyed but a little longer the labors of their able pastor, the Rev. Donald McLeod. He died on the 30th of January, 1821. The mural monument dedicated to his memory speaks of him as a native of North Britain, and states that he had been for twenty-nine years their pastor. Dr. Leland, in describing him, said that "he wrote elegantly, but that his Scotch pronunciation was very broad. He was tall, elegant, polished, and graceful. Dr. McLeod was a fine specimen of a Scotchman." "In the year 1821," says the Rev. Wm. States Lee, from whose manuscript we quote, "the present pastor," meaning himself, "took the pastoral charge of the Presbyterian Church of Edisto Island. The elders then in office were Daniel Townsend, William Seabrook, William Edings, and Ephraim Mickell. Previous to the year 1821, the church had been connected with the (old) "Charleston Presbytery, but in consequence of some cause (unknown to the writer) it had not been represented in the Presbytery for several years. Before, or about 1821, the Presbytery had become extinct, by the death or removal of its clerical members, and this church, therefore, became unconnected with any Presbytery, in which state (in 1858, the date of this writing) it still continues to exist. The

government in every other respect has been and is Presbyterian. At the time the present pastor took the charge of the church there were no sessional records in existence, by which it could be determined who were communing members, or when those claiming to be such were admitted to the church. Aided by the most reliable testimony that could be obtained, a list of members was made. The number at that time was sixteen whites and seven colored members. In the spring of 1822 the Lord's Supper was administered. The custom of the church had limited the administration of that ordinance to two periods in the year, viz: the commencement of the spring and of the winter. There are now (1858), and have been for many years past, four seasons of communion annually. There was but one public service on the Sabbath during the winter and spring months at that time, and during the summer and autumn, when the inhabitants of the Island resorted to the sea-shore, as a residence, for health, the Episcopal and Presbyterian congregations worshipped together in an old building which had been used as an academy. The pastors performed the services, sanctioned by their respective churches, alternately. Much harmony and kind feeling prevailed between the two congregations. In the year 1824, in consequence of the building (used by them) becoming inconvenient and even unsafe, the two congregations united in erecting a building which was to be occupied by them jointly, as the academy had been.

This new building was erected and opened for divine worship, but in consequence of some difficulty that arose respecting the internal arrangement of the building, which could not be satisfactorily adjusted, the two congregations separated. The Presbyterians relinquished the building to the Episcopalians, and before the next summer they had erected a place of worship for themselves. This building has from time to time received improvements, rendering it a neater and more commodious place of worship.

From this period the public services have been observed during the summer and autumn, in the morning, afternoon and evening of each Sabbath. About the year 1824 an evening lecture was commenced during the week, in a private house, and in a very short time was conducted in almost every house in the congregation in turn, at the request of the families. The number of persons who attended or expressed a

desire to attend, having become too large to be accommodated in this manner, this lecture and the service on Sabbath evening (which had also been conducted in private houses) were removed into the church, where the attendance became, and continued to be, large and interesting, particularly on the evenings of the Sabbath. About the year 1823 or 1824, a Sabbath-school was organized and the exercises attended to, during the summer months and autumn, when the inhabitants were collected together in the village on the sea-shore. This valuable institution has been continued. A library of 700 or 800 volumes, presented by the members of the congregation to the Sabbath-school, has been an unfailing source of interest and instruction to the children. The population of the Island not being large, the number of children in the Sabbath-school has always been comparatively small, and varying from time to time.

About the year 1826, a bible class for ladies was formed. The studies belonging to it was attended to with interest, and it is hoped with profit. Various causes arising from changes in families, or change of residence by the members, would at times interrupt or suspend its exercises, but the class was kept up for many years. A bible class for males was also attempted for a few years, but did not continue long.

From the year 1821 regular attention had been paid to the religious instruction of the colored persons in services appointed and performed for them, apart from the white portion of the congregation. At the close of the service on the morning of the Lord's day, throughout the year, they remained in the church, and with prayer and praise, preaching was united in an extempore form, supposed to be better adapted to their comprehension. The attendance on this service has been uniformly good, sometimes large, and attention during the services appeared to have been given with deep interest. All of the colored persons who offered themselves for membership in the church have been regularly catechised and instructed on each Sabbath, before the morning service, and this course has been pursued with them for twelve months or longer (if the cases seemed to need it) before they were proposed to the session for admission to sealing ordinances."

Thus wrote this admirable man and model pastor in 1858. In the limited population to which he ministered there were added in the first ten years ten white members and thirty-

seven colored, a number which in other places less circumscribed and of an ampler population is often exceeded.

WILTON PRESBYTERIAN CHURCH.—Our notice of this ancient church must again be brief. Good men lived here before us and worshipped the God of their fathers and ministers of the Gospel have preached, and the organizations which still exist and which they have handed down show that such men have been, though they may have been careless in transmitting their names and perpetuating their memories. The Rev. Loammi Floyd still preached to this congregation. His introduction to our notice is connected with the Congregational Association of South Carolina, as we have mentioned on preceding pages. On the 30th of April, 1820, a meeting of the Board of Trustees was held at the church and the minutes state that their house of worship had been newly erected. It is situated about a mile from the village of Adams' Run, and at the intersection of the Wiltown (or Charleston roads) and was finished about April, 1820. It was dedicated April 30, 1820. Mr. Floyd preached a dedication sermon from Exod. xx., 24, and Dr. Palmer followed with an address. (Ch. Intel., vol. 11, p. 42.)

The Rev. Mr. Floyd continued to preach on alternate Sabbaths until 1822, when it seems that the congregation, having a new house of worship, became dissatisfied with the existing arrangement and desired to have the ministrations of the Gospel on every Sabbath. To this end they took action, dismissing Rev. Mr. Floyd from further connection with the church and called Rev. *Henry T. Jones*, the editor of "The Southern Intelligencer," a religious paper then published in Charleston. They effected an arrangement with him by which he should, while retaining the editorial charge of the paper, come up and preach every Sabbath. Mr. Jones continued to serve the congregation with great acceptance until some time in the year 1823. In a paper dated 16th March, 1824, an allusion is made to his death. Several members of the congregation still remember him and speak of him as having been a useful and devoted minister. It was his habit to take a part of the week to visit the poor in the neighborhood by whom he was greatly beloved. It is related of him as an instance of his delicate regard for the poor, that on a sacramental occasion a woman in poor and humble circumstances being present, kept her seat through diffidence when the commu-

nicants had taken their usual places. Mr. Jones noticing her embarrassment, left the table and going to her offered her his arm and handed her to a seat among the members of the church.

There exists among the Records, a letter from Col. William Oswald to Mr. James D. Mitchell an active member of the Wilton Church, dated Sept. 23rd, 1833, which commences with these words: "Having heard of the death of your late minister, Rev. Mr. Jones." There is also a letter from Mr. Jones to Mr. Mitchell, dated Feb. 10th, 1823. So that Mr. Jones died between February and September of that year. The letter of Col. Oswald a member of the Bethel Church in St. Bartholomew's Parish, contains a proposal to unite the Bethel Church at Pon Pon over Jacksonborough and the Wilton Church under the same pastor, specifying that he should preach alternately every other Sabbath at each church. He mentioned the Rev. Mr. *Lathrop*, who was then employed by the Missionary Society of Charleston as one whom the Bethel congregation desired to call. It appears that this proposal was declined, as Rev. Mr. *Moses Chase* was not long after this invited to take charge of the Wilton Church. In a paper dated May 13th, 1824, mention is made of Mr. Chase as preaching stately to the congregation.* He did not continue long in connection with the church as in November of the same year Rev. *Zabdiel Rogers* was invited to preach.

Mr. Rogers was born at Stonington, Connecticut, Oct. 2d, 1793. He became a subject of renewing grace and connected himself with the church in the year 1817. In the fall ensuing, he commenced fitting for college with a view to entering the ministry, in Coventry, Connecticut, with the Rev. Mr. Woodruff; was admitted to Yale College in the fall of 1816; was graduated in 1820; was engaged in teaching one year and then entered the Theological Seminary at Andover. Here he spent three years and having completed his theological course, he was ordained with one or two other fellow-students. He came to Charleston, September 30, 1824, and in November of that year was invited to preach to the Wilton Church and continued with it for more than twenty-three years. He was received into the Charleston Union Presbytery at his own request in November, 1828.

*He was a licentiate.

BETHEL, PON PON, St. Bartholomew's Parish, Colleton. The Rev. Loammi Floyd continued the pastor of this church till his death, which occurred in April, 1822. But during the years 1821 and 1822 he preached on alternate Sabbaths to the church at Wilton, St. Paul's Parish. The Rev. Lycan D. Parks, who was resident in the Parish, occupied the pulpit on the other alternate days. In the year 1821 the branch church at Walterboro was erected, most of the congregation being located there during the summer, or sickly months. Mr. Floyd was the Moderator and oldest member of the Congregational Association at his death, and as an affectionate tribute to his memory, Dr. Palmer was requested by that body to preach a suitable discourse in the church their deceased brother had occupied. From the death of Mr. Floyd in 1822 until 1827, the church was supplied by the following ministers, none of whom were settled as pastors, viz.: by Rev. Joseph Brown, Rev. George P. King, Rev. Eleazer Lathrop, and Rev. Henry B. Hooker (afterwards D. D.)* These gentlemen were missionaries, employed by different Societies organized in this State. In the year 1827 the Rev. Edward Palmer became pastor of this church.

SALTCATCHER. We find no notice of this church till 1826, when Charleston Union Presbytery appointed Dr. Palmer and W. A. McDowell to inquire into its condition, and if found expedient and practicable, to furnish it with supplies. They reported that it had been taken under the care of the Presbytery of Harmony in 1811, and wished that it might be taken under the care of Charleston Union. Their wishes were gratified and Dr. Palmer was appointed to visit the Church and administer to it the Lord's Supper. Drs. Palmer and McDowell were appointed to devise a scheme for furnishing it with supplies. This was accordingly done. Yet it was found at a subsequent meeting that the appointments had all failed.

THE INDEPENDENT PRESBYTERIAN CHURCH IN THE CITY OF SAVANNAH. After the lamented death of Dr. Kollock this church was supplied by Rev. Dr. Snodgrass, then by the Rev. Dr. Samuel B. Howe, and then by the Rev. Daniel Baker. He writes to his friend Mr. Handy in Washington, D. C., and to the members of the Second Presbyterian Church in that

*See Memoir of H. B. Hooker, p. 3, 4, 5.

city, of which he had been the pastor, under date of May 13th, 1828, showing that his predecessors who immediately succeeded Dr. Kollock, could not have served the church more than eight years. No record of this church is said to be in existence until March, 1828, under the ministry of Dr. Baker. He remained in connection with it till the year 1831 during which a considerable religious interest was manifested in the town in the various denominations, and twenty persons were added to the Independent Presbyterian church at one communion. It was about this time that the church in Washington, D. C., extended to him a pressing call, to resume his pastorate among them. John Quincy Adams, who had attended his ministry in Washington City wrote to Mr. Handy of Washington, from Quincy, Massachusetts, October 16, 1830 as did also the President, Andrew Jackson, favoring his recall. *Life and Labors of Rev. Daniel Baker, D. D.*, Chap. VI., pp. 125-154.

The SECOND PRESBYTERIAN CHURCH IN SAVANNAH had already come into existence. At the XVIth Session of the Synod of South Carolina and Georgia, held in Charleston in 1827 it was represented by Dr. Edward Coppie as Ruling Elder.

BEECH ISLAND.—The first mention of this locality which has met our eyes is in the first report of the Young Men's Missionary Society of South Carolina, which was formed the first of the year 1820. In September of that year an attempt was made to secure the services of the Rev. Mr. Nettleson, which was unsuccessful. On the 25th of September, a letter was received from Rev. Dr. Porter, of Andover, whose services had been engaged to secure them a missionary, informing them of the choice he had made of the Rev. Joseph Brown. On the 3d of December, the Society authorized the call to Mr. Brown, which on the 8th he accepted, and measures were taken to procure his ordination. His engagement commenced on the first of December, 1820, and previous to his ordination he visited, as a licentiate, Beaufort and Stony Creek, and returning, was ordained on the 3d of January, 1821, and commenced preaching in Edgefield District which had been assigned him, in connection with Newberry, as the field of his labours. In the course of his ministry, he visited Beech Island, "which," says he, "is not an island, but a part of Edgefield District, surrounded by a kind of swamp or bog.

He speaks of it as a large and wealthy settlement with an Academy of about fifty scholars and a promising field of usefulness if regular and constant preaching could be afforded them.*

Samuel Mosely a native of Vermont, a graduate of Middlebury College in 1818, and of the Andover Seminary in 1821, preached amongst them as a licentiate for some four months, during which he was an inmate of the family of Mr. Samuel Clark. He was afterwards an agent of the A. B. C., F. M., then a missionary to the Choctaws, and died at Mayhew on the 11th of September, 1824, aged 33. The Rev. Henry Safford, who graduated at Dartmouth College in 1817, and at the Princetown Seminary in 1820, followed soon after. He remained twelve months as a teacher and a preacher, receiving about \$1,200 from the church and school. Rev. S. S. Davis, (afterwards D. D.), who supplied the church in Augusta, in connection with the Rev. Dr. Talmage for nearly a year, also rendered essential service before or subsequently to the departure of Mr. Safford. By his agency the Rev. Nathan Hoyt, (afterwards D. D.), was introduced to their notice, whose labours were exceedingly blessed, as is recorded in a tract, entitled "History of a Church in the South" written by himself, and full of interesting details of his ministry here, and well worthy of perusal. The result was the organization of a church, in which organization Dr. Davis assisted. Dr. Thomas S. Mills was ordained a Ruling Elder on the 1st of March, 1828. Dr. Hoyt resigned this charge amid the regrets of the people and took charge of the church in Washington, Wilkes Co. Ga.

On the 25th of May, 1828, baptism and the Lord's supper were administered by William Moderwell. The church then remained vacant until December, 1829, when it was served by Rev. Dennis M. Winston, for the term of six months.

At the session of the Presbytery of Harmony at Beaver Creek on the 5th of December, 1828, Dr. Thomas S. Mills, an elder of the church of Beech Island, appeared before that body, presenting a request from the church to be taken under its care. The prayer of the petition was granted, and Dr. Mills took his seat as a member of Presbytery.

*First Report of the Young Men's Missionary Society of South Carolina, May, 1821.

ST. AUGUSTINE.—“ On the 10th day of July, 1821, the standard of Spain, which had been raised two hundred and fifty years before over St. Augustine, was finally lowered forever from the walls over which it had so long fluttered, and the stars and stripes of the youngest of nations rose where, sooner or later, the hand of destiny would assuredly have placed them. [Geo. R. Fairbank's History and Antiquities of the City of St. Augustine, p. 184.] The first mention of St. Augustine on our ecclesiastical records is in the Minutes of the Synod of South Carolina and Georgia, pp. 92, 93, November 21, 1823, where it is recorded that Mr. Lathrop, “ an agent of the St. Augustine Presbyterian Society, appeared before the Synod and presented his credentials. Whereupon it was unanimously

Resolved, That the Synod view with deep and affecting interest the moral and religious condition of Florida. They feel the powerful claims of this newly-acquired territory to the sympathy and charities of the Christian public, and that present circumstances demand immediate and energetic exertions in its behalf. They therefore regard the agency of Mr. Lathrop as intimately connected with the interests of Zion and the dearest hopes of humanity; and as such do cordially and earnestly recommend it to the particular attention of the churches and their care; and to all the charitable, the pious and patriotic throughout the United States.

They appointed also Drs. Brown and Palmer a committee to prepare a letter to the religious community in recommendation of the subject. [Minutes, pp. 92, 93.] This letter appears on pp. 100, 101, of the records of Synod, as signed, by order of Synod, by Aaron W. Leland, Moderator; Richard B. Cater, Clerk, *pro tem*. At the same meeting, the Moderator was directed to furnish Mr. (afterwards Dr.) McWhir, of Liberty County, Ga., who proposed to visit St. Augustine, with proper testimonials. The doctor at that time was in his 61st year. He there gathered and constituted a Presbyterian Church and ordained elders; and was for several years untiring in his efforts to raise the funds requisite for the erection of a church edifice. He first founded a church at Mandarin, which was the first Presbyterian Church founded in Florida since the days when the French Huguenots, under Laudoniere and Ribault, were so cruelly cut off by Menendez. (See

Vol. I of this History, p. 25.) St. Augustine was occupied in 1825-1826 by Rev. Eleazar Lathrop, before mentioned, who had been received as a licentiate from the Presbytery of Oneida by Charleston Union Presbytery, and was ordained by them as an Evangelist and Missionary for St. Augustine, on the 20th of March, 1825.* Ebenezer H. Snowden was stated supply at St. Augustine in 1828.

The Synod's efforts in behalf of this church are shown in its earnest exhortations to the churches, its appointment of agents, and its quasi assessment upon Presbyteries. (Minutes, pp. 172, 199, 203, 334, 337; Minutes of Presbytery of Harmony, pp. 464, 468.) Yet this Presbytery felt more and more the inconvenience of its extensive territory, and petitioned the Synod of South Carolina and Georgia, at its meeting at Washington, Ga., in November, 1821, that such of its members as reside in Georgia should be connected with the Presbytery of Hopewell. This led to the forming of a new Presbytery "The Presbytery of Georgia." So that henceforth Harmony Presbytery had no jurisdiction beyond the Savannah.

The Presbytery of Georgia had at that time nine ministers connected with it, one of whom, S. S. Davis, was stated supply at Camden, S. C.

In the statistical tables of the General Assembly for 1829 the following information is given respecting the Presbytery of Georgia :

The number of ministers, 8.

ST. MARY'S has a pastor, Horace S. Pratt, a membership of 96.

DARIEN has a pastor, Nathaniel A. Pratt, a total membership of 89.

Congregational Church, WAYNESBORO', in 1827, Lawson Clinton, stated supply; membership, 19, of whom five were recent additions.

ST. AUGUSTINE, vacant; Ebenezer H. Snowden had been stated supply; members, 21, 5 of whom were added during the year; Rev. Thomas Alexander was residing at St. Augustine, without charge, in 1828.

*Mr. Lathrop was a native of New York, a graduate of Hamilton College in 1817; had studied two years at Andover; was, after his residence at St. Augustine, a stated supply at Elmira, N. Y.; was without pastoral charge at Painted Post, N. Y., afterwards at Elmira, then at Geneva. He died in 1834, at the age of 40.

DAWFUSKIE, Herman M. Blodget, stated supply.

SAVANNAH, John Boggs, pastor; members, 22.

Wm. McWhirr, D. D., Sunbury, Liberty Co., W. C. Robt. Quarterman, pastor of the Congregational Church, Liberty Co., 550 members, a large proportion of whom were colored people.

CHAPTER III.

The ancient church of WILLIAMSBURG was still enjoying the labors of the Rev. John Covert and had done so from the time he ceased to preach in the Bethel and Indian Town Church until his death, which occurred, says Mr. Wallace, on the night of the great storm which swept over that part of the country, September 20th, 1822. "His body was borne to its lowly resting place on the shoulders of men, the trees prostrated by the tornado having so blocked up the roads as to render the passage of vehicles impracticable." "He was cut down in the vigor of life, being in his 34th year." Wallace, p. 92.

The two churches of BETHEL AND INDIAN TOWN remained united under the pastoral care of Rev. Robt. W. James, for a period of nine years, until 1827, when he was relieved from this charge by the Presbytery of Harmony and removed to Salem Church, in Sumter District. The licentiate Josiah W. Powers, who was a native of New Hampshire, a graduate of the University of Vermont, and in 1827, of the Theological Seminary at Andover, and who was sent as a home missionary into this State, preached to these churches from December, 1827, to May, 1828. The faithful labors of Mr. Covert and Mr. James had tended to remove old asperities and to unite the old Presbyterian Church, which claimed to represent the Williamsburg Church of former days and Bethel into one. Meanwhile there had arisen in the Bethel congregation a young man, William J. Wilson, (son of Mr. William Wilson,) who was graduated at the South Carolina College in 1822, and had spent a year at Princeton, feeling himself called to the ministry, he had first placed himself under the care of the Presbytery of New Brunswick, then under the care of the Presbytery of Harmony, and was licensed by the same on the 1st of April, 1825, at its meeting in Winnsboro'.

The life of the young man was a short one, but by his pious labors and kind deportment while yet living with his father, and by his faithful preaching in the old church, he was greatly instrumental in drawing the divided congregations into one, that which claimed to be the old church and Bethel. They united under the old name of "The Williamsburg Church."

But before this, and immediately subsequent to the termination of the engagement with Mr. Powers, the churches of Bethel and Indiantown had united in a call to Rev. John M. Ervin, of Mecklenburg County, N. C., which they were permitted by the Presbytery of Harmony to prosecute before the Presbytery of Concord. He commenced his ministry on the 4th of December, 1828. "On the 15th of June, Mr. Ervin performed divine service in Bethel Church, and a sermon was preached in the old church by Mr. Nixon, a Baptist minister. On the morning of that day, the session of Bethel Church met and resolved to propose terms of union to the other congregation.

Mr. John McClary, who seems to have been a patriarch in both these branches of the house of Israel, was judiciously selected to bear the olive branch of peace to the body worshipping in the old church. Both congregations were now prepared to sheath the sword forever, and the time was come when Judah should no more vex Ephraim, nor Ephraim envy Judah. The white banner was as joyfully hailed on the one side, as proffered on the other, and the venerable bearer was authorized to carry back a favorable response. Mr. Ervin was requested to preach in the old church on the Tuesday (the 17th) following, and the Bethel congregation invited to attend for the purpose of deliberating on the subject of the proposed union. After divine service, on that day, Mr. John McClary was called to the chair, and stated the object of the meeting. The first question propounded was, "Shall the two churches be now united in one body?" which was responded to by a unanimous vote in the affirmative. After some deliberation regarding the location of the house of worship, it was decided to erect a new building; the same, says Mr. Wallace, in which we are now assembled. Mr. Ervin was unanimously elected pastor of the united church, and a committee appointed to inform him of the election. The call was accepted, and Mr. E. entered upon his labors here in the Fall

of that year, which he continued faithfully to discharge, greatly beloved by his people, till his return to North Carolina in 1832. After ministering there some years, he removed to Arkansas, where, after a short term of service, he fell asleep and his mortal part there awaits the better resurrection.

The ecclesiastical connection of the Williamsburg Church was originally with the Presbytery of Edinburgh. It was afterwards transferred (it is believed) to the old Presbytery of Charleston, which was never in connection with our General Assembly, and which has been for years extinct. As the records of that body are lost, the date of the transfer cannot now be ascertained. The Bethel Church was connected from its organization with the Presbytery of South Carolina, and in its subsequent divisions, fell into that portion of it now embraced in the Presbytery of Harmony." (History, by Rev. J. W. Wallace.)

HOPEWELL (PEE DEE) AND AIMWELL.—Aimwell became extinct in 1820. Some of the heads of families had died and others moved up more convenient to Hopewell and became members of that Church. In 1821 Rev. John Harrington, of Fayetteville Presbytery, was elected pastor of Hopewell Church. This church obtained leave from the Presbytery of Harmony (Minutes, p. 350) to make their returns to the Presbytery of Fayetteville as long as they enjoyed the labors of one of its members. He remained in the service of this church until 1827, when he removed to Mt. Zion Church, Sumter District. After this the Rev. Nicholas R. Morgan became their supply in connection with the Church of Darlington. He was received on the 7th of December, 1827, by the Presbytery of Harmony on his letter of dismissal from the Presbytery of Mecklenburg, N. C. In the same year Saml. Bigham, Alex. Gregg, John Gregg, David Bigham and John Cooper were elected elders.

BLACK RIVER (WINYAH), in Georgetown District, is no longer mentioned on the roll of existing churches, and the same is true of BLACK MINGO.

CONCORD CHURCH, SUMTER DISTRICT.—It is very difficult for us to trace the history of this church, being personally unacquainted with its surroundings. The church records as contained in the minutes of Presbytery, furnishes us with little information, and when none is offered from the church itself, its officers or ministers, little can be said worthy of

record. It appears after the removal of its founder, Rev. George G. McWhorter, who was dismissed at his own request to the Presbytery of Georgia on the 19th of April, 1822, to have been dependent on various supplies, or temporary pastors, as Rev. Mr. Harrington, Mr. Alexander, and some others. It was visited, too, by Rev. Mr. Barbour, in 1822, who will be more particularly mentioned in the history of the Sumterville Church, of which he may be said to be the founder. To the latter church, Concord bore a kind of maternal relation. It contributed some of its members to the Sumterville Church at its formation, and the first meeting of the session of that church was held at Concord. It shared also in the ministerial labors of the Rev. Isaac Barbour mentioned in the following pages :

SUMTERVILLE.—The early sessional record of this church is very imperfect, giving few dates, and suffering years to elapse between the minutes of sessional meetings. The gentlemen whose names appear at the organization of the church, and who for years were its main sources of support, removed to this district from Georgetown, where they were either members of the Episcopal Church, or of families belonging to that communion. For several years after settling here, they were members of the Concord Church, in the County of Sumter. In December 1822, Rev. Isaac R. Barbour, of Massachusetts, came to Sumterville, and commenced preaching, being partly employed by the congregation and partly by the Young Men's Missionary Society of South Carolina. On the 29th of May, 1823, Harmony Presbytery met here. Rev. Thomas Alexander, Moderator, and organized the church, with five members—Jas. B. White, Henry Britton, Mrs. J. B. Morse and Mrs. I. R. Barbour, on certificate, and John Knox, son of Rev. William Knox, of Williamsburg, on profession of his faith. J. B. White and Henry Britton were ordained Ruling Elders. In the following November Mr. Knox was elected an elder. One of the earliest additions to the membership was Mills, a slave. As an incident, showing the advantages of the present over that generation, it is related that Mr. Barbour made the trip from his New England home to this place in an old-fashioned one-horse gig.* [MS. of A. W. White.]

* We can record a similar instance. In the fall of 1812, the Rev. Francis Brown, D. D., the venerated President of Dartmouth College,

Isaac Richmond Barbour was originally from Vermont, was graduated at Middlebury College in 1819, spent two years at the Andover Seminary, was licensed by the Suffolk Association, was received as a licentiate by Harmony Presbytery at its meeting in Sumterville on the 29th of May, 1823, and on a petition from the Young Men's Missionary Society, signed by Rev. Artemas Boies, he was ordained to the holy office of the gospel ministry as an Evangelist, Rev. Robert W. James preaching the sermon from 2 Tim. 3 : 5, Rev. John Cousar presiding and proposing the constitutional questions and giving the charge. The Presbytery then proceeded to constitute the church as above mentioned.

The first meeting of the session was held at Concord Church in June 1823, when the first applicant was "recommended to delay her connection with the church, to give herself the opportunity further to examine the subject of infant baptism." She afterwards joined the Baptist Church. The first person admitted on examination was Milly, a colored servant, in December 1828. In the fall of this year it was

Resolved, "That this church use the courthouse as a place of worship."

This resolution, with the reasons for it, were communicated to the Baptist brethren, with an expression "of the gratitude of the church for the use of their house of worship and the assurance of our cordial Christian affection"—to which the Baptists replied, "that they would not have any religious meetings in the church on the Sundays the Presbyterians regularly preached at the courthouse, other than on our days." Responding to this feeling the Presbyterians retained their pews in the Baptist Church, and continued to worship there and at the courthouse alternately, holding their communion meetings in the church, until they built their own house of worship, about seven years afterwards.

The sessional records have no entries for the years 1824 and 1825; but from other sources it is gathered that Mr. Barbour, having lost his wife, returned to the North in the

having fallen into a state of great exhaustion from pulmonary disease, was driven in a similar way from Hanover, N. H., the seat of the college, by his wife, a woman of fine intellectual culture, adorning every station in which she was placed, to South Carolina and Georgia. He returned to Hanover in the month of June, disposing of his horse, a noble animal, to Dr. Wells, of Columbia.

year 1824, after which the church was without a shepherd for two years, during which time they retained their pews and worshipped with the Baptists, and, in conjunction with them, opened the first Sabbath-school in the village, and a prayer meeting on the Saturday before the first Sabbath in each month.

Mr. Barbour was appointed commissioner to the General Assembly on the 2nd of April, 1824, and made his report by letter to Presbytery on November 13th, making application at the same time for a dismissal from the Presbytery of Harmony to the Presbytery of Londonderry. This request was granted, and he was "affectionately recommended as a brother in good and regular standing with this Presbytery." Mr. Barbour subsequently occupied several positions at the North, and died at Galesburg, Ill., February, 1869, aged 75.

In 1825, (A. W.). In the summer or fall of 1826, (J. D. B.) Rev. John Harrington accepted the pastorate for half his time, giving the other half to Mt. Zion Church. At the beginning of his stewardship four members were added to the church, among them Capt. James Caldwell, the father of the late James M. Caldwell, so well known as one of the founders of Mt. Zion (Glebe Street) Church of Charleston, and up to his death one of its most active and efficient elders. Rev. J. Harrington continued as pastor till the summer of 1829, during which time twenty-seven persons were added to the membership. He served the people most earnestly and acceptably, and was greatly beloved.

In May 1829, Rev. John McEwen accepted an invitation to preach for the Sumterville Church. (He had been licensed by the Presbytery at Beaver Creek, December 6, 1828.)

MOUNT ZION CHURCH, SUMTER DISTRICT.—Rev. Thomas Alexander continued to minister to this church in connection with Salem (B R.) until 1825, when his health failed, and he gave up both charges.

The first elders were Messrs. John Fleming, Wm. Carter and Robert Wilson. After a few years Capt. William Ervin was added to these. In January 1826 Rev. John Harrington took charge as stated supply for half his time, and preached with great acceptance. In August 1827 a most gracious work of the Holy Spirit commenced, and at the communion in September of the same year sixty-seven members were added to the church on one Sabbath. Mr. Harrington's

preaching was more apostolic than many had ever heard here. Probably no minister ever did as much for the glory of God, and the good of the churches in Harmony Presbytery in the same space of time. It is still in the recollection of some of the now (1877) oldest members how low was the condition of the church in all the region of Black River, and how loose and careless, sometimes, were the lives even of many officers of the Church. This good work commencing here spread from church to church until all the churches on Black River were revived, and an entire change took place, and has so continued.

After the additions in 1827 the church building became too small for the congregation, and it was decided by a large majority to build a more commodious house of worship about three miles down the same road so as to be more accessible to the larger body of worshippers. Unfortunately this gave offence to a few families in the upper portion of the congregation, who drew off and were formed by Presbytery into another church, called after the old Newhope Church. In fact it consisted of the original members of that church. This was soon, however, merged into the Bishopville Church.

SALEM, BLAC RIVER.—Their former minister, Rev. Robert Anderson, obliged to travel for his health, occasionally visited his former flock. In 1820 on one of these visits he preached to them twice, although his state of health and bodily sufferings, if consulted, would not have admitted it. Again, in his continued travels for his continually increasing maladies, he, for the last time, visited them, but his lips as a public ambassador, were scaled, although on his, as it were, dying couch, when permitted by a most distressing cough, he ceased not to speak in behalf of his Heavenly Master, to the few that visited him. In the Spring of 1821 he left them, returned home and was happily released from all his mortal sufferings. The Rev. Thomas Alexander continued to minister to this church, in connection with Mount Zion, until the 23d of March, 1826. The Presbytery of Harmony held its sessions at the church at that time. Letters were received from the Rev. Thomas Alexander and the congregation of Salem and Mount Zion, expressing their mutual desire to have the pastoral relation between them dissolved. The prayer of the petition was granted and the congregations were declared vacant. A call from Salem for the ministerial labors of Wil-

liam J. Wilson, probationer, was received, read, presented to him and accepted. On Sabbath morning Mr. Wilson was ordained in connection with Wm. Brearley, whose ordination had been called for by Zion Church, Winnsboro'. John Harrington preached from 1 Tim. 4, 6. "Take heed unto thyself and unto the doctrine, continue in them, for in doing this thou shalt both save thyself and them that hear thee." The Rev. John Joice made the ordination prayer and delivered the charge from Ephes. 3, 8. "Unto me also, who are less than the least of all Saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." Mr. Wilson was installed pastor of the church of Salem B. R., after which the sacrament of the Lord's Supper was administered. The ministry of this worthy young man of whom we have spoken before was a brief one. He died on the 23d of June, 1826. Application was made to Presbytery for a supply in November, and the Rev. John Bascom of the Cayuga Presbytery, being present, consented to serve the church for the following winter. The Rev. R. W. James had been released from the pastoral charge of the churches of Bethel and Indian Town, and was installed in due form pastor of this church at an extra meeting of Presbytery on the 16th of July, 1828.

The names of the Ruling Elders in 1825, were William Mills, John McFadden, George Cooper, William Wilson, William Bradley and John Shaw.

The whole number of white communicants, 44; of black, 45 Total, 89.

MIDWAY AND BRUINGTON.—The Rev. John Cousar who commenced his pastoral labors in the Midway Church early in 1809, continued to serve the churches in connection

*In the cemetery of Salem Church is found the following inscription which marks the resting place of a young minister who came here early in the history of our country from the North of Ireland. He was first buried near the former church edifice, but about forty years ago his ashes were removed to their present location.

"Sacred to the memory of the Rev. James McClelland, a licentiate of the Presbyterian Church, who in the providence of God was called to preach his last sermon in this place."

A respect for the Christian Ministry and the ashes of a stranger induced Salem congregation to erect this monument to his remembrance.

"The dead shall be raised incorruptible."

1829.

through this period. Midway Church is represented to have been in a flourishing condition for many years. About the year 1827 some twenty members of this church went off and formed Harmony Church, under the pastoral care of Rev. John McEwen.

Midway reported 86 communicants in 1826, 13 of whom were received within the preceding year, and 108 members in 1828, 22 of whom were received within the year; in 1829, 141 members, 60 of whom had been received on examination. Bruington reported 52 members in 1826, and 61 in 1828, 12 of whom had been added the last year; in 1829, 114 members, 40 of whom had been added on examination.

CHESTERFIELD COURTHOUSE.—The following churches, Chesterfield, Pine Tree and Sandy Run, appear in the statistical tables in the Assembly's minutes to be connected sometimes with the Presbytery of Harmony and sometimes with the Presbytery of Fayetteville. This was by a mutual agreement between the two Presbyteries. The church being answerable to the Presbytery of its pastor. Chesterfield and Pine Tree, are reckoned to the Presbytery of Harmony in 1819, among its vacant churches, whereas Chesterville, Pine Tree and Sandy Run had been reckoned to Fayetteville in 1818, as they also are in 1820. Pine Tree and Sandy Run was with the Presbytery of Fayetteville in 1822, as is also Hopewell in South Carolina. Pine Tree and Sandy Run are with Fayetteville in 1825. Pine Tree is with Fayetteville in 1828, John McFarland the supply. So also in 1829. In 1830 John McFarland, S. S., of Pine Tree and Chesterfield, are assigned to Harmony, and Chesterfield Courthouse is his postoffice. In 1831 it is the same. The probability is that the churches in Chesterfield District and those in corresponding localities are very much one in race, and that it has often been easier to obtain an acceptable supply from the Presbytery of Fayetteville than from the Presbytery of South Carolina.

The Rev. John McFarland appeared before the Presbytery of Harmony at its meeting at Mount Zion Church in October, 1829, and was received into this body by a dismission and recommendation from the Presbytery of Fayetteville. At the same meeting he sought the opinion and advice of Presbytery in a certain case of difficulty which had presented itself in his pastoral labors. The postoffice address of Mr. Jno. McFarland was Chesterfield Courthouse, and this probably was the central point of his labors.

PINE TREE.—This church associated with Sandy Run, continued to report to the Presbytery of Fayetteville from 1814, as is shown by the preceding pages. Their united membership in 1826, 1827, is stated to be 100; in 1829, 125. They were under the pastoral care of the Rev. John B. McFarland as the successor of Rev. Colin McIver. Tradition says this took place in 1814, but probably it may have been somewhat later. His name is not recorded as among the ministers of Fayetteville Presbytery in 1814. In the roll in the minutes of 1819, he is set down as the minister of Chesterfield, Pine Tree and Sandy Run. Many of his hearers could only understand the Gaelic, which was still spoken in their families, and he was accustomed to preach in both languages, the Gaelic and the English, when ministering among his people. He continued to serve the Pine Tree Church through this decade.

LITTLE PEE DEE.—In the year 1821, Duncan McIntire, Senr., came from Scotland to this community and having obtained a partial education in Scotland, pursued his studies in the country with a view to the sacred ministry. He was received under the care of the Fayetteville Presbytery, and was licensed about the year 1826. He preached in the community, at the house of Mr Alexander Campbell, about two years, and organized the church, now bearing the name of Little Pee Dee, consisting of forty or fifty members and one elder, Malcom Carmichael, Sr. He preached for a year or more to this church, then removed to Moore Co. N. C., to take charge of a small church to which he was invited. Mr. McIntire was greatly esteemed, and his preaching was characterized by great fervour and point. He preached also in Gaelic for the benefit of that part of the flock who used only that language. Mr. McIntire and the late Archibald McQueen were associated in the ministry over several churches at that time, and on Mr. McIntire's departure he requested Mr. McQueen to supply this church as often as possible. Mr. McQueen then preached to this church once a month, on a week day for about nine months. Thus this infant church was not cared for during this decade.

RED BLUFF AND SHARON CHURCHES.—We have spoken of these on preceding pages. Rev. Malcom McNair, of Fayetteville Presbytery, was officiating as pastor of Red Bluff, in connection with Center, Aslipole and Laurel Hill. He died

August 4, 1822, when these churches became vacant and continued so until August 2d, 1828, when Duncan McIntire was installed as their pastor. He preached for them but a short time—the relation was dissolved December 25th, 1829: [MSS. of Rev. J. A. Cousar.]

DARLINGTON.—The Presbyterian Church of Darlington was organized by a Committee of Harmony Presbytery on the 17th of November, 1827: The church, when constituted, consisted of eighteen members. Four Ruling Elders were elected, viz: Mr. Gavin Witherspoon, who had served in the capacity of elder in Aimwell Church, Marion District; Messrs. Samuel Wilson, Murdock McLean and Daniel Dubose.

The Rev. John Harrington was the first Presbyterian minister who occasionally preached in the courthouse at Darlington, and prepared the way for the religious society which afterwards was formed into a church.

Through his instrumentality a church edifice was erected seven miles east of the village of Darlington. This enterprise was subsequently abandoned, and the Presbyterian interests concentrated in the village where the church now stands—the only church at present (1853) of the Presbyterian denomination in the district.

The present commodious building was erected by the liberality of the few Presbyterians in the place, aided by members of the Methodist and Baptist churches, with sundry other citizens. Subsequently, by the agency of Rev. R. W. Bailey, contributions were made in some of the churches of Black River for the full completion of the church edifice.

The original members were principally from Hopewell Church, in Marion District, and were regarded as a colony or branch of that church; and for several years there existed much intercommunion between its members, some of whom contributed to the support of the ministry in Darlington. For many years the two churches were supplied by the same ministers.

The names representing the principal families which composed the church are the following: Gavin Witherspoon, Samuel Wilson, Daniel DuBose, Murdock McLean, Abner Wilson, Robert Killin, John Jackson, Elizabeth Ervin, James Ervin, John DuBose, Rebecca DuBose, Mary Law, Jane Alexander.

The greater part of the original members were descendants

of Scotch and Irish Presbyterians, and of the French Huguenots, who loved the church of their fathers in its purest forms of doctrine, discipline and government.

The session held its first meeting on the 19th of November, 1827, when Dr. McLean was chosen clerk of the session. Rev. N. R. Morgan, a member of Harmony Presbytery, was chosen their minister, to serve them as a stated supply, in connection with the Hopewell Church, which relation continued until the close of the year 1832, when he removed to the State of Alabama. [MSS. of Rev. Wm. Bearley.]

THE PRESBYTERIAN CHURCH IN CHERAW.—In the year 1819 some enterprising individuals, mostly from the Northern States, Scotland and Ireland, were induced to settle at the head of navigation on Pee Dee River, with the view of building *a city*. A company of some eight persons purchased the tract of land which is now the site of the Town of Cheraw.

In 1823 or 1824 the new settlers, mostly young and unmarried men, made a subscription of \$600 and employed the Rev. N. R. Morgan, of North Carolina, a Presbyterian, to become the clergyman of the new settlement. It is believed that not one of the persons who were engaged in this movement was a professor of religion.

Mr. Morgan officiated at first in the old "King's Church"—St. David's—that had been built by royal bounty in Colonial times. Among the old settlers there were a few Episcopalians on the east side of the river, in Marlborough District, and perhaps a scattered few in Chesterfield.

As the prospects of the town brightened the Episcopalians claimed the church building as "heirs presumptive," and after some ineffectual struggles the Presbyterians withdrew, as did also the *Baptists*, who had for many years used the church as a preaching station.

Mr. Morgan's adherents were called *Presbyterians*, and went to considerable expense in repairing the old church edifice, which they found in a very dilapidated and ruinous condition.

From their citizenship, and disbursements upon the church, they considered their title to the building paramount to all others, and were disposed to exclude traveling preachers, especially the *Baptists*, who regarded their prescriptive rights as better than the claims of the new comers.

The contention at times resulted in scenes that were obnoxious to the charge of indecorum, at least on the Sabbath day.

On one Sabbath a public appointment was made for a Baptist preacher, without the consent or knowledge of Mr. Morgan, and when his friends were apprised of it, they determined to have a struggle for the pulpit.

In the morning one of Morgan's men was stationed on an eminence at some distance from the church, by the *cannon* of the town, with a lighted match in his hand ready to make a quick and loud report if the Morgan party were victorious. The hour for preaching found Morgan's men in possession of the avenues to the pulpit, and when they opened their column to let him pass up, the white handkerchief was waived—the concerted signal—and *bang* went the gun!

After the Presbyterians withdrew from Episcopal foundations and Baptist invasions, they had more peaceable times.

Mr. Morgan then conducted his public religious services on Sabbath in the "upper room" of the Male Academy, a spacious building that had been erected by the proprietors and citizens of the place.

After Mr. Morgan's removal, say in 1826, the Rev. Urias Powers, a missionary from a Presbyterian Society in Charleston, succeeded him. Mr. Powers continued to officiate in the "upper room" till the present church edifice of the Presbyterians was so far finished as to afford a shelter to his little flock.

On the 10th of March, 1828, he organized a Presbyterian Church, consisting of twenty members, most of whom are now (1853) dead, and the few survivors have emigrated, every one to the West and South. The 10th day of April, 1830, is the earliest date of our regular church records. [MSS. of J. C. Coit.]

BOILING SPRINGS (BARNWELL DISTRICT.)—It is the testimony of Dr. Hagood, elder of the church at Barnwell C. H., that a Mr. Weeks preached in a church built by a Mrs. Stone in Dr. Hagood's youth, before the church at Boiling Springs was built. This last church was built in 1824. The other church was given by Mrs. Stone to the Baptists. But the religious condition of this community will be better understood from the following extract from a letter of the Rev. Samuel H. Hay to the author;

CAMDEN, September 17th, 1878.

My dear Dr. Howe:

I received your letter yesterday evening, and hasten to give you whatever information I have with reference to the organization of the Presbyterian Church at Boiling Springs, and the building of a house of worship at Barnwell C. H.

Boiling Springs was a little village, consisting of a few families, which owed, whatever importance it had, to its healthfulness, and to its having been, for many years, the seat of a flourishing academy. My father began its settlement by making it his place of abode about the year 1820. I remember that ministers from New England visited the place, from time to time, when I was a child, and were my father's guests. They preached in the academy. About 1827 or 1828, Mr. Samuel V. Marshall a Kentuckian, a graduate of Princeton, a licentiate, laboured for some time at Boiling Springs. His preaching was blest and several were hopefully converted. Dr. Talmage, then pastor of the church at Augusta, Ga., visited the place, received some into the church upon profession of faith and administered the sacrament of the Lord's supper. A comfortable house of worship was erected a short time after this, and was irregularly supplied by ministers from abroad. Rev. Edward Palmer, pastor of Stony Creek Church for several years, visited Boiling Springs and preached and administered the sacrament there. He received me as a member of the Presbyterian Church. This was done by a kind of evangelistic authority, as is the case when no organized church as yet exists.

CHAPTER IV.

COLUMBIA.—The affairs of this church moved on with regularity till the beginning of this decade. The session being much reduced by the death of its members, it was resolved to nominate V. D. V. Jamieson, M. D., and Mr. William Law as candidates to fill the office of Ruling Elder. This nomination made by the still existing session, being confirmed by a vote of the members, they were solemnly set apart by ordination on the 8th of July, 1820. Dr. Jamieson had been elected in 1804 to the legislature from Orange Parish. He was returned again in 1818, his consent being first obtained, he was inducted into the eldership. He resided at one time in the neighborhood of Orangeburg, again in St. Mathews Parish, but had been a member of the Presbyterian Church in Columbia since 1805. The term for which Dr. Henry was elected was to expire on the 1st of November, 1821. On the 28th January it was unanimously agreed to renew the engagement for a second term to begin with the first of the next November.

About this period the plan began to be formed of building a parsonage. The lot immediately in front of the church was secured at a cost of \$1,000, contracts were entered into for erecting a suitable building of brick upon it, the whole cost of the building and lot was considerably over \$8,000, and after all that could be raised by subscription, an incubus of

debt was left resting upon the congregation which was a vexatious trouble for a considerable time.

As Mr. Henry's second term of service drew near its close, a meeting of the members and pewholders was called to enter into an election of a pastor. This meeting was moderated by the Rev. Robert Means. Mr. Henry was renominated for a third triennial period and was elected by a majority of twenty-eight votes. His salary was reduced to \$1,500 with the use of the parsonage. Mr. Henry saw fit for various reasons to decline the call, and accordingly sent his letter of resignation to a meeting of the congregation held on the 9th of December, 1823, which resignation was accepted by the congregation. In connection with this resignation, Mr. Law resigned the office which he held as Ruling Elder, and withdrew from active duties until invited to resume them in the year 1831. On the 16th of December, 1823 the Rev. Robt. Means was chosen as a temporary supply for the pulpit.

Thus terminated the connection of Dr. Henry with this church, which had continued for a period of five years and two months. Notwithstanding some notes of opposition in the latter part of his stay which resulted in his separation from the church, it cannot be questioned that his labours were much blessed, and the church much enlarged through his instrumentality. Seventy members had been admitted during the period of his ministry for the larger number of whom were received upon profession of their faith.

On the 5th of January, 1824, Mr. Means consented to serve as a temporary supply, and on the 3d of March, was elected pastor for the term of three years. The following persons, Thomas Wells, M. D., James Young, and Robert Mills, were elected and ordained as elders, and took their seats in session for the first time on the 12th of June, 1824.

The debt incurred in building the parsonage had never been liquidated. It was sold to the Rev. Mr. Means and has passed as private property into other hands.

The division of the burial ground into lots and the sale of them was the occasion of animosities not soon allayed, but it has prevailed, except to those unable to pay, till the present day. It gave rise to a suit in law against the church, which by the decision of C. J. Colcock, judge, was decided in its favor.

On the third of June, 1825, letters of dismissal were given

by the Session to Zebulon Rudolph, one of the Ruling Elders, to connect himself with the Baptist Church. The term for which Mr. Means was elected expiring in March, 1827, a meeting was held of the members and pew holders on the 29th of May, 1826, in anticipation of it. By the nomination of the Session, Mr. Means was duly re-elected for a second term. The salary was fixed at \$1,500 with what the pews should yield beyond, provided it should not exceed \$2,000. This call Mr. Means saw fit to decline. The Session were instructed to obtain temporary supplies, and the Rev. John Rennie was invited by them and took charge in this capacity on the first Sabbath in June, 1827. Mr. Rennie was elected pastor on the 25th of October following, at a salary of \$1,500.

On the 8th of November, 1828, a deed of gift of a lot of land was executed by Col. Abraham Blanding, for the purpose of erecting a Lecture and Sabbath School Room. A brick building forty feet by twenty-three feet and one story in height was erected thereon at a cost of \$800, which was completed and occupied in the early part of 1829.

At the annual meeting on May 11, 1829, the Sabbath school was taken under the care of the Corporation and a committee of five was appointed to direct it and to report annually.*

BETHESDA CHURCH (Camden.)—This church had been for some time vacant. At a meeting held on the 20th of January, 1820, it was resolved to employ the Rev. Austin Dickinson, who was born in Massachusetts, a graduate of Dartmouth College in 1813, who was educated partly at Princeton in 1818, and at Andover, to supply the pulpit for the winter. He labored with great acceptance to the congregation, and his services were followed by the divine blessing. He afterwards established himself in New York where he conducted, as its editor, the *National Preacher*. In 1831 he visited England, chiefly for the recovery of his health, and as the companion of Rev. Mr. Nettleson, and preached nearly every Sabbath. His last enterprise was an endeavor to enlist the secular press in communicating religious intelligence and

* The Female's Auxiliary Missionary Society of this church contributed to the Synodical Missionary Society in 1829, \$100. The whole contributions of the church to that Society during this year was \$615.59. Third Annual Report of said Society, January, 1823.

exerting its influence in favor of truth, virtue and true happiness. He was not ordained until 1826. He therefore was but a licentiate when he preached in Camden. In the midst of his efforts, through the secular press, which attracted attention by the direct, graphic and impressive style in which he clothed his thoughts, he was smitten by death on the 14th of August, 1849, in the 59th year of his age. He was earnestly entreated to settle in Camden, but ill health prevented any stated service in the ministry. His "life was one long disease."

During the spring of 1820, the church was visited by Rev. John Joyce, who entered into a temporary engagement to supply the pulpit.

After some months the congregation increased so rapidly that it was deemed necessary to build a larger church in a more central situation. On the 20th of July, 1820, Messrs. William Ancrum, Jas. K. Douglas and Alex. Young were elected a building committee. At a meeting held on the 12th of February, 1821, the Rev. John Joyce was unanimously invited to take the pastoral charge of this congregation for three years, at a salary of \$1200. Mr. Joyce accepted the invitation on condition that he should be allowed to travel during the months of July, August and September.

At a meeting held on the 15th of December, 1822, Mr. Joyce resigned his charge, in accepting which resignation the church tendered to him their thanks for the able, eloquent and faithful discharge of his pastoral duties while resident with them.

About this time the church was finished and a neat edifice it was, costing \$14,000. All the arrangements were made to meet the peculiar views of Mr. Joyce, and great was the disappointment when he changed his purposes and did not return to occupy the building expressly erected to suit his notions. His remark that a handsome church in any town, village or city, gives character to its citizens, however true it may be, did not seem enough to justify him in withdrawing his services and leave the unoccupied edifice to speak for itself.

In the month of October, 1822, the church was dedicated to the service and worship of Almighty God, by the Rev. William D. Snodgrass and the Rev. S. S. Davis. Mr. Davis continued to preach for some months, and on the 12th of January,

1823, he was invited to take the pastoral charge of the congregation for one year, and on the 23d of September, 1823, he tendered his resignation, to take effect on the 1st of January, 1824.

On the 22d of June, 1823, William Ancrum was duly elected a Ruling Elder of this church. After other unavailing efforts had been made, the services of the Rev. R. B. McLeod, of New York, were obtained for one year, beginning with February, 1824. On the 29th of March, 1825, Rev. John Joyce was again invited. He entered on his labors on the 24th of April in that year, and remained until January 1827. The Rev. Sam'l S. Davis was again elected as pastor on the 4th of February in the same year, but, on account of previous engagements, was not able to accept at that time. During the interval the pulpit was supplied by the Rev. Reynolds Bascom, who had charge of the female school in Camden. On the 4th of November, 1827, the Rev. S. S. Davis was again unanimously elected, and at the same time Daniel I. DeSaussure, William Vernon and Dr. Geo. Reynolds were duly elected as Ruling Elders to occupy the places of Mr. Murray, removed, and Dr. Alexander and Wm. Lang, Esq, deceased.

The Rev. S. S. Davis accepted the call to the pastoral charge of the church, entered upon his duties in the month of January 1828, and continued in discharge of them acceptably to the church and the community at large.

In all this history which we have now rehearsed we do not see the usages and order of the Presbyterian Church. The ministers in all these instances were but temporary supplies. They were invited by the people, accepted the invitation or declined it, entered upon their charge or resigned that charge, without any intervention of Presbytery, on the principle of independency, as if there were no Presbytery to which congregation, minister, and session were in subjection, and without whose intervention no pastoral relation can be ecclesiastically constituted or terminated. A principle vital to true ecclesiastical government, and contained in that form of government which the Westminster standards, and indeed those of all true Presbyterian Churches of other countries, set forth.

The largest membership in this church according to the statistical tables found in the General Assembly's minutes, during this decade, was sixty-one, in the years 1824-1825; the smallest forty, in the year 1828. The average membership was a fraction under fifty.

ZION CHURCH (WINNSBORO').—In the excitement and interruption occasioned by the psalmody question, Mr. Ross thought it his duty to relinquish his charge of the congregation. The relation was dissolved in the fall of 1822. The church was destitute of the regular means of grace until supplied by the Missionary Society of the Synod of South Carolina and Georgia, which authorized the Rev. John McKinney, a licentiate of Carlisle Presbytery, Pennsylvania, to minister to them. This was in November 1824. After having served them the short term of nine months he returned to the North. The congregation was again vacant. Application was then made to the Princeton Seminary for a supply. In compliance with this request, the Rev. William Brearly came, and began to preach December 1, 1825. At that time the church numbered fifty members, with two elders. In April 1826 Rev. William Brearly was unanimously elected pastor. The two elders were Col. Wm. McCreight and Wm. Robinson. On the 23d of March, 1826, a called meeting of the Presbytery of Harmony was held at Salem Church, Black River, which, by request of the Moderator, Rev. John Joyce, was opened by Mr. Brearly by a sermon from John 16 : 9. At this meeting he was received from the care of the Presbytery of New Brunswick, N. J., as a probationer under the care of Presbytery. "A petition was presented in behalf of the churches of Zion, Salem, L. R., and Aimwell, praying Presbytery to ordain Mr. William Brearly as a supply among them." "After taking into serious consideration the destitute situation of the above churches for several years past, and their declining state for want of the regular administration of the ordinances of the gospel, it was resolved that the prayer of the petition be granted, and that Presbytery proceed to the examination of Mr. Brearly with a view to his ordination. Ordered that Mr. Brearly deliver a sermon from Matthew 6 : 10, to-morrow afternoon." [Minutes of Harmony Presbytery, Vol. I, p. 427.] A call from the congregation of Salem, L. R., for the ministerial labors of William J. Wilson was presented to Presbytery at the same meeting. The candidates were examined together and were ordained on Sabbath morning, March 26, 1826.

On the 2nd of November, 1828, James McCreight was elected an elder of Zion Church. It is worthy of mention also that Rev. John McKinney, Missionary of the Synodical

Missionary Society, had filled appointments at Winnsboro', Salem, L. R., and Aimwell. Mr. William J. Wilson had bestowed all his appointments, six in number, upon Catholic, Horeb, and Beckhamsville. [Minutes, pp. 425, 426.]

The statistical tables of the General Assembly indicate fifty-nine as the largest number of communicants in Zion (Winnsboro') Church during this decade, and fifty-four as the average.

SALEM (LITTLE RIVER) shared with Zion Church in the labors of Rev. Mr. Ross till 1822, and afterwards in those of Rev. Mr. Brearly till 1829, when Robert Means became its stated supply. It is noted in the Assembly's Minutes as vacant in 1826, 1827, and as having thirty members. Its membership in 1829 was thirty-three.

AIMWELL CHURCH, ON CEDAR CREEK.—About 1822, Mr. Ross removed to Pendleton. This Church remained destitute for some considerable time, after which it was supplied by Rev. Mr. McKinney for nearly a year, who was immediately succeeded by Rev. Mr. Brearley, who began preaching towards the close of December, 1825, or early in 1826, and gave to the church one-fourth of his time. Its membership was thirty-three in 1829.

HOREB OR MT. HOREB.—On Crooked River, Fairfield. From a memorandum found in the hands of one of the elders we learn that there was an election of elders on the 20th of September, 1820, that John Elliott and John Brown were ordained, and that John Hamilton, who was also elected had been before ordained in another branch of the church. The last record of baptisms by Dr. Montgomery was on the 13th of August, 1820. The Rev. Wm. Wilson, a Missionary of Harmony Presbytery, began to preach as a supply in the summer of 1825, and Rev. John McKinney also. During the year 1826, the Rev. Mr. Brearley commenced preaching once a month. On the 27th of September, 1828, John Elliott was the only elder; James Brown had removed to the West. John Turnipseed was ordained to this office; about this time the members in full communion were about twenty. In the statistic tables appended to the assembly's minutes, the largest membership is thirty.

LEBANON AND MT. OLIVET, continued under the same pastorate, that, namely, of the Rev. Samuel W. Yongue, until 1828. In 1829, they are represented in the Assembly's tables as vacant, and no longer associated as one pastoral

charge. Their statistics are not given. On the 12th of April, 1829, the Presbytery of Harmony met at Mt. Olivet church, and the next day ordained Mr. Charles LeRoy Boyd (who had been preaching to three churches since his licenture on the 16th of July, 1828, by the order of Presbytery, and at the request of the churches), as pastor of the united churches of Lebanon, (Jacksons Creek) and Mt. Olivet.

Rouse's version of the Psalms was used in the worship of God. Infants were baptised when offered by their parents, whether their parents were in full communion or not. But little is known of the internal affairs of the church for the first forty years of its existence. The traditional account is that it had heretofore experienced no extensive revivals of religion, a few members were occasionally added; the plan of instruction on the sabbath was the simple preaching of the gospel. There was occasional examination of the young at private houses, with but little pastoral visitation; there were no meetings for social prayer, except what was implied in the usual public worship, either at the church or at private houses. When Mr. Younge commenced his pastoral labours he ordained Messrs. John Turner, David Weir, Joseph Wiley, John Dickey and John Harvey as Ruling Elders. The number of communicants at this time was about seventy-five. David Weir was succeeded by his son of the same name. Joseph Wiley by Walter Aiken, John Dickey by James McCrorey. After the removal of John Harvey from the bounds of the congregation, Messrs. James Harvey and Samuel Gamble were elected Ruling Elders. Mr. Younge ministered to this congregation from 1795 to 1829, a period of some thirty-four years. He died on the 8th of November, 1830.

CONCORD CHURCH.—(Fairfield.) This church enjoyed the pastoral labour of Rev. Robert McCollough in connection with the Horeb Church for one-half his time until his death which occurred on the 7th of August, 1824, in the sixty-fifth year of his age. His remains are interred in the burial ground of Catholic Church, Chester District. During his connection with the church, there were added to the elder-ship, Samuel Penney, James Douglas, Samuel Banks, Hugh Thompson, and Samuel McCollough. In 1825, Concord in connection with Purity Church, preferred a call to Rev. Jas. B. Stafford, a licentiate of the Presbytery of Hanover in Virginia, but a native of North Carolina. Upon his acceptance of their

call, the way for which had been thus prepared he was ordained and installed pastor of Concord and Purity Churches. In June 7th, 1825, soon after his connection with the church, a division occurred in consequence of his introducing and substituting Watt's Psalms and Hymns, in the place of Rouse's version of David's Psalms. This division diminished its members and weakened its strength for some time.*

BEAVER CREEK.—The name of the Rev. Geo. McWhorter who was the pastor of the churches of Beaver Creek and Concord, appears no more on the records of Harmony Presbytery after April 19, 1822. He was dismissed to the Presbytery of Georgia. The congregation of Beaver Creek preferred a call for the ministerial labors of Rev. Horace Belknap, which call being presented to him, he accepted. A committee was appointed to install him, but the committee failed to perform their office, of which failure the congregation complained. A letter of apology was addressed by the Presbytery to the congregation. Mr. Belknap seems, however, never to have occupied their pulpit as pastor, for supplies were appointed for it while he should be absent as a commissioner to the General Assembly, which, however, he failed to attend, and offered no reason therefor which satisfied the Presbytery. His instalment never occurred, but in November, 1823, he obtained from Presbytery letters commendatory with the view of traveling beyond their bounds.* During the Session of the Presbytery at Columbia in November, 1826, the Rev. Robt. B. Campbell was received as a licentiate from the Presbytery of

* We find this record in the proceedings of Harmony Presbytery March 31, 1825: "A letter from a special committee of the congregation of Concord praying to be transferred to the Presbytery of Bethel, was received and read. Whereupon, after due consideration, it was

Resolved, That the prayer of the petitioners be granted, and that the congregation of Concord, be transferred to the Presbytery of Bethel, so far as to present a call to Mr. Stafford, a member of that Presbytery, for a part of his ministerial labors, and to make their report to said Presbytery and to be under their care, so long as they may continue to enjoy the labors of Mr. Stafford as their pastor, or he continue to be a member of said Presbytery." Minutes, vol. 1, p. 420.

*Presbytery afterwards became exceedingly dissatisfied with him for his neglect of ministerial and religious duties, and sought to reach him with their fraternal counsels and reproofs in his distant wanderings in the West. He is said to have abandoned the clerical profession and to have assumed that of medicine.

South Carolina. He was ordained at Winnsboro' on the 19th of December, 1826, was sent, as others also were, as a supply to Beaver Creek, and Mr. Campbell, from December, 1828, for half his time. The forty-first regular session of the Presbytery of Harmony was held at Beaver Creek, beginning the 5th of December, 1828.

We have recorded, in the earlier portion of the history of this decade, the creation of the Presbytery of Bethel, of the restoration of the churches which, for a season had been connected with the Presbytery of Concord and the Synod of North Carolina, of subsequently making the line between North and South Carolina the Northern boundary of the Presbytery, of adding to it the districts of Lancaster and Union, and the Catholic congregation in Chester, and we now proceed to give some account of the several churches which were included in the Presbytery of Bethel after these changes were effected.

CATHOLIC CHURCH.—This church is fourteen or fifteen miles from Chester Courthouse, in the direction of Rocky Mount, and between Rocky Creek and Little Rocky Creek. The Rev. Robt. McCulloch continued to preach to this people until his death, on the 7th of August, 1824, in the 65th year of his age. Of his general character we have spoken in the first volume of this history, pp. 508, 600, 601, 602. He was for a short time suspended from the ministry, viz, in the year 1800, but by a petition from the church he was restored to his office, and enjoyed, in a remarkable degree, their confidence. He had nine children—six daughters and three sons. One of these was graduated at South Carolina College in 1831, became a lawyer, and removed to the Northwest. After Mr. McCulloch's death, the church was for some time without a pastor. It was visited by the Rev. Reynold Bascom, who was a native of Massachusetts, a graduate of William's College in 1813, and afterwards tutor. He received his education at the Theological Seminary at Andover, and was a missionary employed by the Missionary Society of the Synod of South Carolina and Georgia. They were next visited by Rev. Wm. J. Wilson, a native of Salem, Black River, who, on his being licensed on the 1st of April, 1825, by the Presbytery of Harmony, was directed to visit various destitutions. Mr. Wilson labored here for a few Sabbaths with great acceptance. He was a young man, of ardent, humble piety,

but of a delicate constitution. He soon returned to the place of his nativity, was ordained and settled in the ministry, but soon after died. He was succeeded in the year 1826 by the Rev. Eliezer Brainard, a native of Connecticut, a graduate of Yale in 1818, and of Andover in 1822. He was sent as a missionary, and for this service he was well qualified. He preached at this church and Bethlehem alternately. He taught the negroes by oral instruction in the intervals of worship, and organized a large Bible Class among the whites. He held communion twice in the year in both churches. All denominations attended his worship, and would gladly have retained him; but he was under the direction of the Society that sent him. He eventually removed to Ohio, where he died in 1854, aged 61. This year, George Brown, Robert Dunn, James Harbison (son of the former elder of that name), were ordained to the eldership. He was succeeded as a missionary by the Rev. John LeRoy Davies, a native of Chester District, who received ordination as an evangelist on the 7th of June, 1827. In due time he received a regular call as the pastor of this church, and was installed as such on the 3d of October, 1827. He was a graduate of the University of North Carolina, and, also, of the Princeton Theological Seminary. The entire bench of elders at this time consisted of James Harbison, John Brown, John Bailey, John Brown, Jr., James Ferguson, George Brown and Robert Dunn.

HOPEWELL CHURCH, originally a part of Catholic, is set down in the statistical tables as vacant in 1825; in 1826, 1827, 1828 as having a stated supply, with ten members; and in 1829 as vacant, with twelve members.

PURITY.—This church had been destitute of the care and labors of a pastor for some two years, and had received only occasional supplies. In the fall of 1821 they were visited by James Biggers Stafford, a licentiate of the Presbytery of Hanover, Va. They entered into arrangements with him to supply them, which he did for two years, in connection with a congregation near Beckhamville, in the southeastern part of the district, some twenty-four miles from the Courthouse, where, also, Wm. J. Wilson, in his missionary tour, had visited and preached. In the fall of 1823 this church, in connection with Concord, united in a call to the Presbytery of Concord, N. C., at that time holding jurisdiction over these churches, for the pastoral services of Mr. Stafford. Presby-

tery met at Purity Church on the 7th of June, 1824, when Mr. Stafford was ordained and installed the joint pastor of these churches. He was soon after united in marriage with the daughter of Robert Hanna, an elder in Bethesda Church, York District, and became thus identified with our people. He was born in Rocky River congregation, in North Carolina. He entered Hampden Sidney College, Va., in 1812, was converted there in the revival of 1814, studied theology under the direction of Mr. Kilpatrick, and was licensed as a probationer, in 1818 or 1819, by the Presbytery of Hanover. The church enjoyed great harmony and moved on prosperously through the remainder of this period.

On the 1st of June, 1822, Robert Walker, one of the ruling elders, departed this life, at the age of 76. In the year 1828, James McClintock and Abraham White were ordained as elders in this church and congregation. (History of Purity Church, by Rev. John Douglas, 1865; J. B. Davies' History of Bethel Presbytery, November, 1837.) In 1825, Purity Church had sixty-nine communicants, of whom ten were received that year. In 1828 the united membership of Purity and Concord was 120.

BECKHAMVILLE.—This is a postoffice village in the southeastern portion of Chester District, a station often visited by our missionaries and neighboring ministers, but we do not learn that it was the seat of an organized Presbyterian Church.

FISHING CREEK.—This church still enjoyed the faithful labors of the Rev. John B. Davies. In the even tenor of his days there are naturally but a few incidents which the pen of history can record. He was active and diligent in his work. He was blameless in his life, and enjoyed largely the confidence of his people. The eldership of this church embraced the names of Hugh Gaston, Charles Boyd, Samuel Lewis, James E. McFadden, John Boyd, Wm. Bradford, Edward Crawford, Dr. Alexander Rosborough, and John Neely. In June, 1827, the eldership were Charles Boyd, Samuel Lewis, John Boyd, John Neely, Edward Crawford, William Stringfellow, Robt. Miller, Alexander Gaston, John H. Gill. Three of the former names have disappeared, and three new names occupy their places. Fishing Creek and Richardson together in 1825 had 202 communicants. The membership of Fishing Creek in 1820 was 162; in 1822 it was 170; in 1830, 135.

During the ten years from 1820 to 1830, 67 members had been added to the church on examination, and 12 by certificate.

RICHARDSON, or LOWER FISHING CREEK, embracing in the circuit of its congregation the northeast corner of Chester District, still remained a part of Mr. Davies' charge. Its elders, in 1820, were Alexander Crawford, Isaac McFadden, Jr., and Robt. White. Its membership in 1828 was thirty-three.

BULLOCK'S CREEK.—Rev. Aaron Williams, who had become pastor of this church in 1819, continued to serve it in this capacity through the remainder of the period of which we now write. He continued also to minister to the Salem Church, on the other side of Broad River, in York District, which had been so long associated with Bullock's Creek. These two churches combined under one pastorate, reported, in 1825, 170 communicants, eleven of whom were received within the twelve months; in 1826, 173, seven of whom were newly received; in 1828, 180, nineteen of whom had been received during the year preceding.

BETHESDA (York).—In 1820 its present house of worship was erected at a cost of \$5,000. This was the third in "order of their places of assemblage (see Vol. I, p. 515). The original tract of land on which the church stands was donated by John Fouderon, who lived east of the church 200 yards. To these seven acres have been added five bought of Richard Straight, five bought of John Swann, five donated by Dr. J. R. Bratton, and five donated by John M. Lindsay; total, twenty-seven acres. John Swann, Sr., father of the above-named, was architect of the first building on the present site. Abner Straight and Nathan Moore were contractors for the building constructed in 1820, whilst Dr. John S. Bratton, Robt. Cooper, Jno. Starr, Samuel Ramsey and Samuel Moore were Congregational Committee on Building. The primeval forests on every side, two excellent springs near at hand, a large cemetery enclosed with iron railing and densely populated with the dead; a dozen or more tents for the annual encampment, as practiced for sixty years, and a large, neat and substantial arbor, having capacities for two thousand persons, all combined to declare that Bethesda Church was happily located for its purposes, has many and unusual facilities for accommodating its worshippers, and that around it must hang precious and sacred memories and associations."

The Rev. Robert. B. Walker was then pastor during this decade. He had passed the meridian of his days, but he was in the full vigour of all his faculties, the beloved and revered pastor of this large and growing church.

"Of the elders of this church the following were appointed during the period of which we write. John M. Lindsay was a man of great energy of character, and an earnest minded Christian, and so a very prominent and efficient elder, to which office he was admitted in 1824, the same year in which he professed religion. Having spent his life of fifty-seven years within a few miles of his birth place, he entered into his heavenly rest December 4th, 1847. One of his sons was a deacon in the church.

"Samuel McNeel served only four years in the eldership, being elected in 1824, and being released by death, April 4th 1828, at the age of fifty-two,

"James S. Williamson, son of a former elder, was enrolled among the eldership in 1826; with much earnestness did he discharge the duties of his station until his removal to Panola Co., Miss. in 1846."

"William Wallace was appointed to this office in 1826, but removed to Mississippi about 1830. He was a firm and zealous Christian, and is remembered for his official fidelity."

This church and community has throughout its history shown great steadfastness in its adherence to the gospel. Allusion has been made to this on a preceding page. "The advent of John L. Davis, a disguised follower of Barton W. Stone, who came about 1818 and remained until 1825, made no permanent impression; although he made many laborious and insidious efforts to instil his tenets, which were only exploded errors of Socinianism, into the minds of the people, he gained none to become his followers. They had been too well indoctrinated and had too much affection for the pure gospel of the son of God, to be seduced to deny the 'Divinity of Christ,' his 'vicarious atonement,' the personality of the Holy Spirit and 'original sin.' The impressions he made on the minds of the people vanished with his own disgraceful flight from the community from which he was driven by popular indignation against his corrupt character and vicious habits which time and circumstances had unmasked and exposed.

Of the ministers of the gospel who entered in their office during this decade we may mention the "Rev. Lossing Clin-

ton, son of William Clinton, who completed his course at South Carolina College in 1821. In the outset of his ministry he went to Georgia where he laboured and died. He has two brothers who are prominent lawyers, but from them the writer (Rev. John L. Harris) could elicit no information. His ministry was short but we have reason to believe very affective. MS. history of Bethesda church by Rev. John L. Harris prepared by order of the Synod of South Carolina.

Bethesda had in 1825, one hundred and ninety-three communicants of whom 12 had been received on examination in the last year. In 1826 one hundred and ninety-eight communicants, nine of whom had been received in the last year. In 1829, one hundred and ninety-four communicants, thirteen of whom had been received during the year.

EBENEZER CHURCH AND UNITY were united under the pastoral care of Rev. Josiah Harris, at the organization of Bethel Presbytery in 1824. The average membership of these two churches during this decade was ninety-seven communicants, and the average addition of new members was from four to five. "In September, 1827, the church petitioned Presbytery for a release from the pastoral charge of their minister, he consenting, the relation was dissolved. He withdrew from the Presbyterian Church probably with a view to a connection with the Associate Reformed Presbytery. "I have no knowledge of his character as a preacher, but as a teacher I have heard him spoken of in terms of commendation. (Rev. James H. Saye's semi-centennial sermon.) One third of the time of Rev. S. L. Watson was devoted to this church in 1828. Rev. John Douglas' history of Steel Creek.

BEERSHEBA.—The Rev. J. S. Adams was the stated supply to this church in connection with Bethel, until about 1823, during which year Rev. Samuel Williamson was its supply. The ruling elders at this time were Wm. Brown, Sr., Jas. Dickey, Jas. Wallace, Wm. Caldwell, Robt. Allison and John S. Moore. The first session of the Presbytery of Bethel was held at this church on the 5th of November, 1824. Cyrus Johnston had accepted a call from this church and Yorkville while yet they were under the Presbytery of Concord. The Presbytery of Bethel adjourned therefore to meet at six o'clock on the evening of the same day at Yorkville, where Mr. Johnston passed the usual trials for ordination and was

ordained and installed at Beersheba Church as pastor of the congregation of BEERSHEBA and YORKVILLE on the 6th of November, 1824.

YORKVILLE.—Cyrus Johnston, pastor of these churches, now united under one pastoral charge, was brought up in the Poplar Tent congregation, Cabarras County, N. C., was educated at Hampden, Sydney College, and was licensed by Concord Presbytery. This connection continued till near the close of this period. The churches under his charge increased in numbers from 87 communicants in 1825, to 145 in 1829, the largest increase being in 1828, when 23 were added to the church.

SHILOH.—How long the depressed condition of this church continued we cannot say. But in the year 1826, the Rev. Mr. Payson, a Missionary, spent some months in the bounds of Shiloh which was not left entirely unblessed of the Lord. He was instrumental in organizing a Sabbath school which has been the means of doing much good. In the year 1827, Rev. G. Johnson labored in the congregation three months, whose labors were owned and blessed. During this year they erected a new house of worship, the remaining communicants scattered through the bounds of the congregation were gathered together, the Lord's supper was administered and between twenty-five and thirty members were received for the first time into the communion of the church. Elders were elected and ordained, the church re-organized and in 1828 enjoyed a stated supply from R. C. Johnston, which continued to the close of this decade. MS. of J. B. Davies The statistical tables give in the year 1828, 46 communing members, 23 of whom had been received within the years 1827, 1828.

BETHEL (York). This large and influential church, which has given its name to the Presbytery, so called, enjoyed, through these ten years, the services of the Rev. James S. Adams, the greatly beloved and eminently successful minister. He is spoken of as pastor of Bethel and supply of New Hope. The latter church, we suppose, was in North Carolina. The united membership was represented in the year 1825 to be 530 communicants, twenty of whom were received within twelve months; in 1826, 539; in 1828, 560.

"This region of country was first settled by Scotch-Irish, who reached it by way of Pennsylvania. In religion they

were rigid calvinists, and Republicans in politics. Two of her elders bore commissions as colonels during the Revolution. Colonel Neil commanded under Williamson in the expedition against the Cherokees in 1776. Two of his sons, both officers, were slain in battle." (S. L. W., May, 1851.) But while her people were inspired by the spirit of patriotism, they have been attentive to the duties of religion; and this attention to their spiritual interests has not been unfruitful in good to others. The ministers who have come from the Bethel congregation are not few in number. Among them are the names of Gilliland, the brothers R. G. and S. B. Wilson, Thomas Price, James S. Adams, Henry M. Kerr and his brother, who was a licentiate, S. L. Watson; J. M. H. Adams, A. M. Watson and J. F. Watson. About 1823 or '24, Josiah Patrick, of this vicinity, was licensed, and removed to the West, where he soon after died. He commenced his education when over thirty, graduated at South Carolina College, making the money needed as a mechanic before entering on his studies at the Bethel Academy. At this academy P. J. Sparrow, D. D., was educated, and was boarded by the neighborhood gratuitously. He was born in Lincoln County, N. C. Lawson Clinton lived for some time in Bethel, and also in other places, being an orphan. He settled in Georgia, where he died. Whether a native of Bethel or Lancaster, we are not informed. He had relatives in each place. The Wilsons were born in what is now Lincoln County. Their parents were members of Bethel. But at that time all this section and the greater part of this District was considered a part of North Carolina, and called Tryon County. The change was made soon after the Revolution. Bethel congregation then extended into North Carolina some five miles beyond the present line, and still covers a small portion. Beersheba, Olney and New Hope were cut off from Bethel, to say nothing of an independent church or two. Olney was set off to gratify the friends of W. C. Davis, who once essayed to become pastor of Bethel, but failed." (Letter of Rev. S. L. W., Oct. 16, 1869.

WAXHAW CHURCH.—The last minister of this church mentioned by us was John Williamson. After Mr. Williamson came W. S. Pharr, who was with them several years, and was ordained November 18th, 1820. Mr. Pharr married Jane, the daughter of the Rev. Samuel Caldwell, of Sugar Creek,

so that the grand-niece of Mrs. Richardson, wife of the second pastor, was, after the lapse of seventy-five years, wife of the then present pastor of Waxhaw. Mr. Pharr, being attacked with hemorrhage, ceased to preach for several years, but on his recovery resumed the labors of the ministry in Mecklenburg, N. C. About 1825, Robert B. Campbell was engaged to preach as a licentiate, and he continued to do so until 1830, when he was regularly installed as pastor of the churches of Waxhaw and Beaver Creek.

The elders that were ordained during this period were Robert Stinson and John Foster, about in the year 1825. The Waxhaw Church seems to have been connected with the Presbytery of Mecklenburg, North Carolina, until 1829. In the Statistical tables of that year it is reported among the churches of Bethel Presbytery, with a membership of 101.

BETH SHILOH was one of the churches of Wm. C. Davis. Its first house of worship was built in 1829.

LITTLE BRITAIN, DUNCAN'S CREEK AND AMITY CHURCHES.— We find that Rev. Henry M. Kerr is noted as the pastor of these churches in 1825, and that they have a united membership of 143 communicants. We suppose that some of these churches were in North Carolina. Little Britain being in Rutherford County, Amity in North Carolina. We find Williamson, Johnston, W. B. Davis, P. J. Sparker and Adams appointed variously to supply at Olney, Long Creek, Washington, Hebron, Bethlehem. We suppose that these were localities in North Carolina which disappear gradually from the records of Bethel, the State line becoming its northern boundary in 1828.

We have now gone through with the history of the churches of the Presbytery of Bethel as far as the materials before us have enabled us.

CHAPTER V.

INDIAN CREEK, the place of Mr. McClintock's ministry in the olden times. (See vol. 1, pp. 414, 522, 524, 528, 617), no longer appears in our ecclesiastical documents. The same is the case with Mount Bethel Academy, which seems to have been but a temporary place of Presbyterian preaching.

Indian Creek had applied to the original Presbytery of South Carolina, which was set off from the Presbytery of Orange in 1785, for supplies as early as October 11, 1786, and Francis Cummins was appointed to supply it. So in 1787 was Rev. Thomas H. McCaule. Francis Cummins was appointed again in 1789. It was reported among the vacancies unable to support a pastor in 1799 when this Presbytery was divided into the first and second Presbyteries. We have no further notice of it in our regular minutes. As it had been served by Rev. Robt. McClintock, and he was a member of the Old Scotch Presbytery of Charleston, it may have been regarded as disconnected with us and so not mentioned longer on our ecclesiastical records. GILDER'S CREEK is its probable successor. The Rev. John Renwick, of Associated Reformed Presbyterian Church once preached in the church now known as Gilder's Creek. It was convenient for him to do so, as he was teaching in its immediate vicinity. But his son, Esquire Renwick, who, in his lifetime, was regarded as an excellent authority in matters of history, is remembered to have said that this church was first known by the name of McClintocks Church. The original site of Gilder's Creek was quite near to the stream so called, and at some distance from the stream of Indian Creek, perhaps half a mile from the former and a mile and a half from the latter. But the building has of late years been moved over upon the stream of Indian Creek. But there was a reason why the church should have in the entire time borne the name of the larger stream than of its affluent. And it would naturally follow the name by which the neighborhood was popularly known.

Gilder's Creek and Little River sent up a contribution by the hand of Rev. J. B. Kennedy, to the Presbytery of South Carolina of five dollars on the 6th of April, 1822, and again in 1826, by the same, in connection with Little River and Rocky Spring, five dollars. The people at present living in the vicinity of Gilder's Creek have no recollection of any one preaching there earlier than the second decade of this century and the preacher then was the same John B. Kennedy whom we have mentioned. There is a tradition that a Mr. Zachariah Wright assisted at the organization of a Sunday-school at this church in 1821. This was something new and was much talked of in the community. And that when the leaders went to Columbia to buy books for the school, the

people of Columbia did not know what was meant by a Sunday-school.

This is doubtless true of some people in Columbia. Nevertheless "The Columbia Sunday-school Union" embracing the several denominations and a number of schools, dated back to A. D. 1820.

Gilder's Creek appears in the statistical tables of the General Assembly of 1825 with a membership of sixty-seven. Baptisms sixteen, fourteen of which were of infants. In 1826 as being under a pastoral charge, with seventy communicants, two of whom were added in the preceding twelve month. No report was rendered in 1827. In 1828 it was under pastoral care, with a membership of seventy-five, five of whom were added since the last year, and seven adults baptized.

From the following letter of Rev. H. P. Sloan, of Abbeville, S. C., addressed to the Rev. T. C. Ligon, Gilder's Creek would seem to have had some connection at one time with the Associate Reformed. He writes :

"Since the receipt of your last I have been presented by Mrs. Wideman with two copies of the minutes of *The General Associate Reformed Synod* for 1811 and 1812, which settles the question of the ecclesiastical connection of Gilder's Creek Church at that time. At that time Indian Creek (perhaps the same as King's Creek), Cannon's Creek and Prosperity belonged to our First Presbytery, and for a number of years were under the pastoral care of Rev. James Rogers. They are so marked in the statistical table of said Presbytery. But Gilder's Creek, Newberry, is put down as belonging to the Second Presbytery, and Rev. John Renwick as pastor or preacher, and Warrior's Creek, Laurens, was also on our roll. Then in the report of Second Presbytery to the same General Synod, 1812, the next year this passage occurs (page 14) as an item of information : 'That Warrior Creek vacancy was on the tenth of March last united with Gilder's Creek as a part of Mr. Renwick's charge, and, in other respects, our settled congregations are nearly as they were. That our vacancies are languishing ; one of them has left us, and more will do so unless we can obtain ministerial aid.' Preachers were then very scarce, and our vacancies could only be supplied by the settled pastors, and an occasional missionary from the North. Coupling the above facts together you will probably find the reason of the change of both Gilder's Creek and

Warrior's Creek Churches from the Associate Reformed Presbyterian Church to the Presbyterian. I think you will find by tracing up the history that after Rev. Mr. Renwick gave up said churches, and they could not get a supply of preaching from us, that they received it from Rev. Mr. Kennedy (John B.) and other Presbyterian ministers. Hence the change of connection.

"Another item showing the strength of Gilder's Creek in 1812; it is put down as having seventy-five families and five additions during the year. * * * This is all the additional information which I have obtained. By a reference to our minutes and reports of Second Presbytery you will probably obtain all the information desired. Recorded minutes, as a Synod, are in the hands of Rev. D. G. Phillips, D. D., Louisville, Ga. He can probably furnish you some items."

GRASSY SPRING.—We cease to find this church in the ecclesiastical records any more. We therefore conclude that its members had moved away, or had joined other organizations in their neighborhood.

LITTLE RIVER.—We have been wholly unable to obtain any information concerning this church during the time of which we now write. The only items are the mention of it in the statistical tables connected with the minutes of the General Assembly. In 1826 and 1829 the statement is that it had forty-eight communing members. Who ministered to it we do not know. Its records previous to 1842 have been all destroyed. It is situated near the boundary line between Newberry and Laurens Districts, more noted in the period of the Revolution than since. (See Vol. I, pp. 428, 526, 527, 528, 617.) Its present members and sessions have not enabled us to trace its history down with any particularity of detail. The Rev. John B. Kennedy, who became its pastor in 1793 or 1794, continued in that office until his death, through this decade.

DUNCAN'S CREEK.—The Rev. John B. Kennedy continued to preach in this church regularly in connection with his charge at Little River till about the year 1823. By this time dissensions and difficulties had arisen; the love of many had grown cold, and religion declined. We find it petitioning Presbytery for supplies in 1827, 1828, and 1829. Among these supplies the names of Rev. Messrs. Aaron Foster, John L. Kennedy, and others.

The two churches of Duncan's Creek and Little River are put together in the reports of 1825, with an united membership of seventy-six; twenty-one baptisms, two of which were adults. In 1828 Little River is represented as vacant; Duncan's Creek as vacant, with a membership of fifty.

ROCKY SPRING.—Rev. Thos. Archibald who had been installed pastor of this church in November, 1817, was released from that charge on the 8th of April, 1820, and dismissed to the Presbytery of Concord. He, however, returned his dismission on the 5th of April, 1821, and was continued as a member till October 9, 1824, when he obtained a dismission to the Presbytery of Alabama. How this church was next supplied we are not fully informed. Mr. Kennedy returned in 1826. It had 45 members in May, 1828, 7 of whom had been received during the preceding year. It was under the care of John B. Kennedy as stated supply in May, 1829, in connection with Gilder's Creek. John B. Kennedy's post-office is given as Laurens C. H., S. C.

LIBERTY SPRING.—The Rev. Alexander Kirkpatrick continued the pastor of this church until the 29th of November, 1823, when, with the consent of the congregation, their pastoral relations with him were dissolved by the act of the Presbytery of South Carolina, and he was dismissed to join the Presbytery of Hopewell, in Georgia. Rev. John Rennie was then obtained by this people as their regular preacher and continued to serve them until the Summer of 1827, when he went to Columbia and took charge of the Presbyterian Church there. Mr. Rennie was a native of Ireland, a graduate of the University of Glasgow in 1817, of Andover in 1822, was licensed by the Presbytery of Londonderry and was ordained by the Presbytery of South Carolina at a *pro re nata* meeting held at Cambridge Church on the 9th of August, 1823. The Church at Liberty Spring then wrote to their old pastor, Mr. Kirkpatrick, then in Georgia, to return, which he did in the latter part of 1827 or 1828, and continued to preach to this church till he died. He was born in Antrim County, Ireland, and died near Cross Hill, December 30th, 1832. He was buried in the Cemetery connected with the church, and his tombstone states that he was pastor here for ten years.

The church reports 112 members in May, 1825; 114 in 1826. It was set down as vacant in 1828, with 110 mem-

bers, as served by a stated supply, (referring to the facts probably that Mr. Kirkpatrick was not regularly installed) and as having 119 members. Mr. Kirkpatrick was by nature possessed of an amiable disposition, his mind was well developed, and was a good and instructive preacher. (MSS. of Dr. Campbell, and of E. F. Hyde.)

WARRIOR CREEK'S.—We judge that this church continued for some time under the care of Alexander Kirkpatrick, as a part of his charge. The united contribution of Liberty Spring and Warrior's Creek for some time came through his hands. His postoffice was Laurens Courthouse, and his connection with Liberty Spring was but for half his time. In 1827, 1828, 1829, Warrior's Creek petitions Presbytery for supplies. Its membership, June 1825, was 51; 10 baptisms, one of which was an adult. In 1826 the membership was 58; in 1828 it was 56, and is represented as vacant; in 1829 its membership is the same, but it has the services of a stated supply.

FRIENDSHIP CHURCH.—We have not found the name of Rabourn's Creek repeated during this period as the name of a religious organization. We find, however, Friendship Church in a locality not very distant from the other. It is in Laurens District, not far from the Saluda River, between it and Reedy River, on a beautiful and fertile ridge, and quite near the dividing line which separates Laurens from Greenville District. It was first organized in the year 1823, the fifth in order of establishment of the churches in Laurens County. The country around was first settled, probably, about 1750, mostly by Irish emigrants and their descendants. Some of them bore the name of Cunningham, some of Dorroh, or Boyd, Nickly, Hollidy. "A petition," says the Presbyterial Record, "was presented from a congregation in Laurens District desiring to be received under the care of Presbytery, and to be known by the name of Friendship. They having stated to Presbytery that they had adopted the Confession of Faith of the Presbyterian Church; On motion,

"*Resolved*, That this church be received under the care of Presbytery, and that elder James Dorroh be invited to take a seat in Presbytery." (Minutes, Vol I, p. 115.)

The church building may have been erected as early as 1819, by the Presbyterians, Baptists and Methodists in common, but the Presbyterians alone held a permanent organization, and this church edifice remained in their hands.

This was on the 2d of April, 1824. The Rev. Eleazar Brainard supplied the church for two years at first. Aaron Foster, in 1827, Archibald Craig in 1828, and Arthur Mooney in 1829, and, occasionally a Rev. Mr. Quillen. The first elders acting in the church were Robert Nickles, James Dorroh and John Cunningham. (Letter of David R. Dorroh, March 22, 1854.) Communicants in 1825, 32; in 1826, 28; in 1828, 35; in 1829, 47.

UNION.—This church is represented in the statistical tables of 1825, 1826, 1828 and 1829 as vacant, and as consisting of twenty members. The condition of this church and that of Cane Creek attracted the notice of the Presbytery of South Carolina, March 20, 1826, and, on motion, it was

Resolved, That a committee be appointed to address a letter to the churches of Unionville and Cane Creek on the subject of their neglect in not reporting their situation to Presbytery for years, either by a written communication or a representative, and requesting to know their present situation, their prospect of supplies of the word of life for time to come, &c., and that the committee consist of the Rev. Francis H. Porter and Benjamin D. Du Preè, with Mr. Barry, elder." (Minutes of Presbytery of South Carolina, p. 142.)

October 4, 1828, Presbytery made arrangements to have the sacrament of the Lord's Supper administered in some of their vacant congregations. Among them was Cane Creek and Unionville. Rev. John B. Kennedy, with Mr. Daniel L. Gray, were to attend at Cane Creek Church on the second Sabbath in November, and Rev. Aaron Foster, with Mr. Gray, at Unionville on the second Sabbath in December. (Minutes, p. 178, 179.)

CANE CREEK.—In 1820 the Rev. Daniel Johnson, a missionary of a society in Charleston, served this church a part of the time for a term of six months. After him, occasional supplies from Presbytery were their only reliance till 1825, when the church secured the services of Mr. James Chestney, a licentiate of the Presbytery of Albany, for one-half his time for one year. From 1826 till January, 1830, there was no stated preaching. (J. H. Saye.) This James Chestney abandoned the ministry for the legal profession.

FAIRFOREST CHURCH was favored with the pastoral labors of Rev. Mr. Hillhouse until 1823. The Rev. Isaac Hadden,

who was educated by Dr. Waddell, and who was from Abbeville District, then supplied the church for a short time. He was succeeded in 1824 by Rev. Francis Porter, who was engaged in teaching at Cedar Springs, a few miles distant, and who continued as stated supply for some four years. He preached his farewell sermon from 2d Corinthians, 13th chapter and 11th verse on the second Sabbath of February, 1828. During his ministry, Samuel Archibald, John McDowell, Moses White and Matthew Mayes were added to the session. He was succeeded in the latter part of 1828 by Rev. Daniel L. Gray, a nephew of the former pastor, Daniel Gray, a native of Abbeville District, a graduate of Miami University, and a licentiate of the Presbytery of South Carolina. He was ordained and installed pastor of this church by Bethel Presbytery in June 1829. He supplied Cane Creek and perhaps other places in connection with Fairforest. He also had received his preparatory education under Dr. Waddell. His ministry here continued some four or five years, when he removed to the Western District of Tennessee. Some fourteen families went with him or followed him to his new home. His labors in Union District were attended with a considerable amount of success, and some share of opposition. He was probably one of the first advocates of Temperance Societies in that region. What he did he did with his might. Some of his other measures were regarded as innovations by a part of his congregation, and hence he was opposed on several grounds. His influence, however, was attended with some desirable changes in the social customs of the country. These remarks have carried us into the next decade.

The Rev. Mr. Hillhouse, before mentioned, left the congregation in circumstances of great apparent prosperity. After leaving Fairforest he returned to Anderson, where he died. He was the uncle of the late Rev. James Hillhouse, of Alabama, and of Rev. Dr. J. S. Wilson, of Georgia, and the father of the Rev. J. B. Hillhouse. The Rev. Francis Porter was brought up in the Bethesda congregation in York District, and probably acquired his classical education in the school of Rev. R. B. Walker. He was engaged in teaching in the most of his ministerial life. He taught at Asheville, N. C. ; at Cedar Springs, S. C. Among his pupils were some distinguished names. He afterwards removed to Alabama, where he died. [MSS. of J. H. Saye, A. A. James, and letter of

Jephthah Harrison.] The statistics of Fairforest Church, as given in the minutes of the Assembly, are : communicants in 1825, 99 ; in 1828, vacant ; communicants, 90 ; communicants in 1829, 100.

NAZARETH CHURCH.—Rev. Michael Dickson was licensed by the Presbytery of South Carolina on the 8th of April, 1820, and was directed by the Presbyterial Committee of Missions to supply the congregations of Fairview, Nazareth, and North Pacolet. At the fall meeting a call for his services was brought to Presbytery by the two congregations of Nazareth and Fairview, each for one-half of his time. Presbytery held its regular sessions on the 5th of April, 1821, at Nazareth Church, when Mr. Dickson, John S. Wilson, and Solomon Ward were ordained, and Mr. Dickson was installed Pastor of the united congregations of Nazareth and Fairview. The Rev. William H. Barr presided on the occasion, and the Rev. Henry Reid preached the ordination sermon from 2d Timothy 3 : 17. Mr. Dickson was a faithful pastor, and accomplished much in this church and congregation for the interests of true religion. Nazareth and Fairview together had 191 communing members in 1825 ; Nazareth had 94 in 1826, 90 in 1828, and 121 in 1829.

FAIRVIEW.—The history of this church was parallel with that of Nazareth. They were collegiate churches under the same pastor. Mr. Dickson, however, was released from Fairview in 1827, and Messrs. Watson and Craig were appointed to supply them at discretion. The church is marked as vacant in 1828. The number of communicants belonging to Fairview separately was 79 in 1826 and 1828. In 1829 it was 94. James Alexander and David Morton were elected elders in September 1822.

NORTH PACOLET.—The only record we can make of this church is that it is twice mentioned during these ten years. In 1825 as having 30 members and as vacant, as vacant in 1828. In 1822 they were served by F. Porter.

SMYRNA CHURCH (Abbeville District) still continued an integral part of the charge of Rev. Hugh Dickson, at least until 1829. The singular mortality among the candidates for the eldership was noticed elsewhere. Robert Redd held the office, as was there said, through the whole of this period, but the old members were passing away, and the church approaching apparent dissolution, preparatory, perhaps, to a

future resurrection. The membership was twenty-three in 1826, twenty-two in 1828. It is represented as vacant in 1829.

GREENVILLE CHURCH (Abbeville), formerly Saluda, was still served by the Rev. Hugh Dickson, in connection with the preceding. The eldership being reduced by the death of John Weatherall and the withdrawal of Samuel Agnew, about the year 1829 or 1830, John Donald, William Means, A. C. Hawthorn, with Abraham Haddon, were elected and ordained elders. Greenville Church had eighty communicants in 1826, eighty-nine in 1828, eighty-five in 1829.

ROCKY CREEK.—This is the Church which, since 1845, has been known as "THE ROCK CHURCH." The first record in the Sessions Book of the Rocky Creek Church is in the handwriting of elder John Blake, dated May 1st, 1823. For many years previous to this date the church at Rocky Creek had been altogether destitute of the stated ordinances of the Gospel. Preaching was seldom enjoyed; the number of church members had been gradually diminishing for some time. There were no ruling elders; they were either dead or had removed to other parts of the country; and a general apathy and indifference as to the public means of grace had taken possession of the few professors who remained. Under these circumstances the church was visited in May, 1823, by the Rev. John Rennie, who took charge of it, or rather supplied it for part of the time, till May, 1827, which was four years.

In 1827, after the departure of Mr. Rennie, the church was supplied for a few months by Rev. John McKinnie. In 1828 it was supplied by Rev. Eli Adams for one-half the time. In October, 1829, the Rev. Hugh Dickson began to supply it half the time.

The following are the names of the ruling elders of this church down to the year 1830, as far as known to the session in 1850:

In 1801, John Irwin.

In 1804, John Sample, George Heard.

In 1818, Thomas Weir, John Blake, John Caldwell.

In 1825, Carr McGehee, Jesse Beasley, Robert Boyd, Jas. Scott.

The statistical tables give the communing members of this church as 36 in 1825, the same in 1826, 41 in 1828, and 40 in 1829.

CAMBRIDGE.—This church had been organized by Dr. Barr and Rev. Hugh Dickson in 1821. The Rev. Charles B. Storrs, afterwards President of the Western Reserve College, Ohio, preached here as a missionary through the winter, and left in June, 1821. The next missionary was Mr. Alfred Chester, from Connecticut, a graduate of Yale in 1818, who had spent a year at Andover in 1820-21, and came as a licensed preacher to Cambridge in the fall or winter of 1821. Then Mr. John Rennie, as missionary, came to this place, sent out, it is said, by the suggestion of Rev. John Dickson. Presbytery, too, had directed Joseph Y. Alexander, whom they were employing as an evangelist, to spend one month between Cambridge and Edgefield Courthouse, one month in Newberry District, and one in Pendleton. Presbytery held its regular meeting in Cambridge in April, 1823, and held a *pro re nata* meeting at Cambridge Church on the 8th of August, 1823. At this meeting Mr. Rennie was received as a licentiate from the Presbytery of Londonderry, passed through the required trials, and was ordained to the full work of the Gospel ministry, the Rev. Richard B. Cater preaching the ordination sermon, and Rev. Wm. H. Barr presiding and giving the charge. The church was organized with sixteen members. It rose to thirty-six, but its existence as an organization was but brief. Mr. Rennie's continuance there was brief. The two elders were Robert Redd and John McBryde. The church was dissolved, Mr. McBryde removed to Hamburg, and Mr. Rennie found a home with Capt. John Cunningham. Planters had been extravagant, and suffered the consequences. Four of the chief merchants went to Hamburg as a more inviting place of business. The church members united with other churches, principally with the Rock Church, and the church edifice in the next decade, perhaps in 1833-34 belonged to the Baptists. Such is the account we have received from one of the elders of the church, Mr. McBryde. The planters of the neighborhood had borrowed largely from the Bank of the State, popularly regarded as the planters' friend. They thought that so long as they paid their interest, all was right. The bank was obliged, at length, to sell them out. Many gathered up the little residue, resolved to seek their fortunes elsewhere, deserted their native State, and removed to Alabama.

HOPEWELL (Abbeville).—As the meeting of the Presbytery of South Carolina at the Varennes Church, October 5th, 1820, "Hopewell and Willington congregations each presented a call for one-half of the ministerial labors of the Rev. Richard B. Cater. After some consideration, their calls were handed to Mr. Cater for his consideration." (Minutes, p. 72.) On the 6th of October, Mr. Cater accepted the call from Willington, but did not feel at liberty to accept that from Hopewell because it was informal. Our friend, Mrs. M. E. D., to whom we have been so much indebted, speaks of Mr. Cater as having been installed as pastor of the two churches. Not so the Presbyterian record. She speaks of his being re-elected to Hopewell two years after his resignation in 1826, and of his being driven away by an unhappy division in the session. There is nothing in the minutes of Presbytery to assist us to determine how Hopewell was supplied. It is not till 1825 that full statistics are appended to the minutes of the Assembly from our Synod. In that year it is represented as having 161 communing members; adult baptisms, 25; infant, 29. In 1826, as having a pastor and 91 communicants. In 1827 the Presbytery made no report. In 1828 it had a pastor and 130 members, "28 of whom were added in the preceding year," perhaps in the preceding two years. In 1829 Henry Reid is named as its stated supply, and its membership 130, as in the year before.

A statement somewhat different from this is made by another contributor, E. Payson Davis, who says, "the time between 1813 and 1823 marks a transition period. There was no regular pastor. The pulpit was supplied for a short time by the Rev. Mr. Gamble; then by an Ohio preacher by the name of Boyle, and for a short time by Mr. Cater. In 1823, Mr. Reid was called to occupy the vacant pulpit. Upon entering upon his duties, he found but fifty names upon the roll of church members. By earnest and diligent labor this condition of the church was greatly changed for the better. He visited families, inquired into the spiritual condition of every member. He catechised the children, organized and conducted camp meetings, preached at school-houses, private houses and by the road side. He resigned his charge in 1829, having served the church for six years. In that time twenty-seven had died, forty had been dismissed, and the roll had exhibited 177 names, a considerable number of which were of colored persons.

ROCKY RIVER CHURCH.—The Rev. James Gamble continued the pastor of this church till on the 9th of March 1827, he was dismissed to the Presbytery of Hopewell, Ga. In October 1828, the Rev. Mr. Cater, who was for some short time

their supply, was installed as their pastor, who continued to serve them in this capacity until 1830. Rocky River reported one hundred and six members in 1825 and 1826; the same in 1828 and 1829, in which last year Lebanon is represented also as under the same pastoral care. Dr. Waddel too was a frequent preacher. Mr. Giles says, "a supply" to Rocky River, both before his removal to Georgia and after his return till a year or two before his death.

WILLINGTON—In 1820 the session of Willington, in connection with that of Hopewell, made out a call for Rev R. B. Cater, who was then living at "Rock Mills," Anderson, in charge of the Churches of Good Hope and Roberts. This was accepted and he was installed at W. pastor of the two churches.

"Mr. Cater was a native of Beaufort District, South Carolina. The interesting circumstances of his death may be found in the proceedings of the Tuscaloosa Presbytery, Alabama for 1850. Under this lively and interesting minister, these churches received rather a different impulse from that which had been hitherto given them. Sabbath Schools were instituted and benevolent enterprises begun. There is yet extant a sermon delivered before a "Ladies Association" organized by Mr. Cater for the education of young men in the ministry; and another preached as a funeral discourse on the death of a respected elder of Willington. Many interesting camp-meetings were held at both churches, adding in a few years valuable members in the church. In these meetings Mr. Cater was generally assisted by his brother-in-law, Rev. Henry Reid, and the writer remembers as a child, how the deep organ-like tones of the latter seemed to vibrate over the solemn assembly gathered under the leafy arbour, harmonizing so well with the pathos and argumentative pleadings of the speaker, while the rich musical voice of the other fell on the air like the sound of some silver trumpet.

"So soft, so clear,
The listener held his breath to hear."

They were both revival preachers, but especially Mr. Reid, and whatever may have been his ecclesiastical errors, he has without doubt, seals to his ministry in these churches. He was a man of strong feelings and an original thinker, but because of his obstinate prejudices and satirical powers was a bitter controversialist. His irregular course after his return

from Texas in 1840 is well known to the brethren, but here it was more sensibly felt; as he gathered two small independent congregations within the bounds of Willington and Hopewell, which since his death have been received as regular churches, but which have created such a diversion in strength as to weaken the whole.

Mr. Reid had preached at Hopewell in his best days, and had been here a successful teacher of youth; and now after many wanderings, and having buried all his family in Texas, he returned to die in this little obscure church of his old age, thus quietly closing a life of more than sixty years, most of which had been spent in earnest labours for the gospel of love.

Perhaps at no period of its existence has Willington church presented a more intelligent audience, or given more striking indications of spiritual growth than during Mr. Cater's short term of service. At that time were gathered in many of both sexes whom the Lord has been pleased to own, who lived as ornaments to society, but most of whom ere this met their aimable teacher before the throne. Though so useful in his ministry and exceedingly popular, several circumstances combined to make his stay short.

In 1823, the Presbytery of South Carolina made an attempt at the suggestion of Dr. Barr, and others, to establish a Theological Seminary after the plan of the Southern and Western Theological Seminary at Maryville, Tennessee, and Mr. Cater was selected as a suitable person for a traveling agent. Following the bent of his impulsive and ardent nature, his agency was undertaken and prosecuted without the advice of his churches. The people murmured at his protracted absences, especially as there seemed to be no effort to supply the deficiency. At length Mr. Cater met, at an ecclesiastical meeting, a young Northern minister whom he engaged to occupy his pulpits for a time. This was Rev. Aaron Foster, of New England, who being employed at this time by the Ladies Benevolent Association of Charleston, as an Evangelist for the upper country, agreed to itinerate for a time between this place and Pendleton village. Things remained thus for nearly two years, and at each return of the pastor from his unsuccessful embassy he was constrained to see that the hearts of the people were being won over to the stranger. There were already heavy arrearages in the salary for which the two

churches were bound, and his frequent absences had absolved their consciences from any further obligation in this particular. In 1826, at the suggestion of one who loved him too well to retain him in a position so embarrassing, he resigned his pastoral charge. Two years after that he was re-elected at Hopewell, but was driven away by an unhappy division in the session. He at one time taught school in Greenville; and his last place of ministration in the State was at old Pendleton, from which he removed in 1836. Judging from his frequent removals, Mr. Cater was less useful as a pastor than as an Evangelist—hence we find his ardent, impulsive, and loving nature, spending its glowing zeal upon building up and forming new churches almost to the end of his life." Mrs. M. E. D.

Willington church numbered one hundred and one members, in 1828, sixteen of whom were added within the preceding twelve months, one-hundred and fifteen members in 1829.

SARDIS, and the Lower Long Cane or Seceder Church, which united with the Presbytery in 1813, and over which Rev. Henry Reid was settled, no longer appear on the roll of Presbytery, and may have been absorbed in other organizations.

LONG CANE, formerly UPPER LONG CANE. This church enjoyed the labors of its able and revered pastor, the Rev. Dr. Barr, through this decade. From the earliest times the stipends of the clergymen of this congregation had been at the rate of £100 sterling per annum. The congregation was receiving three-fourths of Dr. Barr's time, for which they paid him only seventy-five pounds, which amounted to a fraction over three hundred and twenty-one dollars. For talents such as his, which were of the first order, such a compensation would be obviously inadequate at any time, while that inadequacy was greatly heightened by the great changes which had taken place in the relative quantity and value of money; to say nothing of the increased ability of his employees to pay. It was, therefore, proposed at a meeting of the congregation called in reference to that specific object, to raise his annual stipend to five hundred dollars. This proposition was agreed to with only two dissenting votes, as also was one to assess the additional sum on the pews in proportion to their previous assessments. It is due to Dr. Barr, and proper to be here mentioned, that this movement was not only without his approbation, but in opposition to his expressed wishes.

Shortly after, it was found that there was considerable latent dissatisfaction at this movement which presently evinced itself in ill suppressed murmurs and refusals to pay the new assessment. For a short time a few spirited and liberal-minded individuals continued to pay the new assessment, when finding that others would not concur with them, a gradual return to the old assessment became general. [MS. of Robt. H. W.] And thus it is and has been that the stinted support that has been furnished by far too many ministers of the gospel, has discouraged them in their labors, and in their struggles to escape the judgment pronounced by Paul, 1 Tim. v : 8, "If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel," they have betaken themselves to other employments which have taken their minds off from their chosen work, and made their ministry less efficient than it would have been otherwise. It is a happy thing that this was not the case with this eminent servant of God. According to the statistics of 1829 this church numbered 240 members.

LITTLE MOUNTAIN. We do not find this church specifically mentioned in the Presbyterial records from 1820-1830. The Rev. Dr. Barr bestowed his labors upon it for one-fourth of his time. In 1829 it had 39 members.

SHILOH CONGREGATION. "A communication was received from a neighborhood on Long Cane Creek, east of Abbeville village, stating that they had associated together and erected a house for public worship, and that it was their desire to be received by Presbytery as a congregation under their care, and to be known by the name of 'Shiloh congregation,' and further, that Presbytery would grant them such supplies as might be consistent with their other arrangements. The prayer of the communication was granted. Ordered that Rev. Hugh Dickson supply them as often as may comport with his other arrangements." [Minutes of S. C. Presbytery, Vol. I, pp. 132, 133, October 6, 1825.]

LEBANON CONGREGATION (ABBEVILLE.) "The people of Lebanon congregation, on the 5th of October, 1822, petitioned the Presbytery of South Carolina to be taken under their care. On enquiry it appeared that this congregation was of orderly standing. Their request was granted." [Minutes of S. C. Presbytery, Vol. I, p. 100.] They reported 35 communicants in 1825. This church is said to have been gathered

by R. B. Cater, who commenced preaching under a peach tree at the house of Patrick McMullen in 1820. Mr. McMullen and his wife were members of Hopewell Church, but too old and feeble to attend the ordinary place of worship. In about a year the church was gathered. It was organized in June, 1821. James Pressley was ordained an elder on the 12th of June, 1822. Thomas Griffin and James Weir were added to the eldership some time after. They first built a small log house and soon after enlarged it. In 1827 they built a large frame church, 36 by 60 feet, which was dedicated on the 27th of February. This house was well filled, and the number of church members gradually increased to 80 or 90.

While enquiring into the history of this church and locality, my informer carried me back from this immediate subject to far earlier times.

"The battle of Lower Long was fought," said my informer, "not far from Cedar Spring (Seceder) Church. The British took General Pickens and Major Hamilton prisoners. When General Pickens was wearied with walking, his guard asked him if he was tired. On his answering 'Yes,' he replied, 'Run, then.' Several were killed in this engagement. Dr. Russell, assisted by his wife, performed the needed surgical operations. The next morning a Tory was seen by the wife of Major Hamilton, riding the Major's horse. He told Mrs. H. that her husband would be hung; but he returned home almost immediately after, being released on parole. The captives, arrangements being made for their exchange, returned, but immediately rejoined the army of the patriots. Major Hamilton was in several battles. He was in that of Cambridge. The British sent out a flag which, being red, was fired upon. They afterwards sent out a white one. Fifteen wagons of the inhabitants, who had met together for mutual protection, were crossing the Saluda for corn; Peggy Houston gave information to the Tories, who came upon the wagoners, burnt the wagons, carried the men across the Savannah and delivered them up to the Creek Indians, who tortured them, sticking them with pine splinters. Matthew Thompson, feigning to be sick, was frequently taken out by the Indians. At length he was permitted to go by himself. He seized one of the fastest horses and escaped. He was pursued for two days, fed himself on the tendrils of the grape and green buds, and at length, in a state of great exhaustion,

reached his home near Rocky River Church. That same Peggy Houston fled to North Carolina and remained till after peace was declared, and then returned. On her return, the ladies whose husbands and sons had been killed, met at her house, took her out of bed and whipped her nearly to death. She fainted twice. Among them were Mary White, whose son was murdered, Jane Hamilton and Rebecca Pickens. These last were the wives of General Pickens and Major Hamilton. These ladies assembled under the protection of certain gentlemen who, to say the least, did not manifest any disapprobation of their deed."

Thus spake to me, while inquiring into the origin of this church and the history of the community, A. D. 1851, Mrs. Rachel Lanier, once Rachel Hamilton, and granddaughter of the aforesaid Major Hamilton. For the memory of the aged goes back to the past, and the minds of all linger upon the heroic age in which our fathers fought and suffered, and through much tribulation founded our institutions of Church and State, and achieved our independence. And amid these traditions the following also were rehearsed. One was about Adam Files and his sons. His sons were out hunting horses, and met the Tories and Indians. One of the sons ran home and gave information. Mr. Files and his other sons concealed themselves in Wilson's Creek, a tributary of Rocky River. Mr. Carruthers was shot as he was ascending the bank of the Creek. He was buried near the spot, but his bones were afterwards removed.

The elder Adam Files was shot at by the Tories and was taken out of the creek. He was carried across the Savannah, tortured and killed. His bones were afterwards found and known by the peculiar formation of his teeth. These bones were afterwards gathered and buried by his sons. One of his sons (Adam) was hidden in the waters at the same time with his father, and escaped. Another escaped on foot. His house was the "lining house," on the outside of the settlement, *i. e.*, we suppose, the house which marked its ideal boundary.

Messrs. William Baskins and Hugh Baskins were also at the same house, and ran. A negro woman, Rose, ran with the infant child of Mr. William Baskins, which she had hid in a hollow log in the swamp until the danger was over. This same child, Betsey Baskins, is now (1851) living in Mississippi.

There was little to choose between the raids of the Tories and those of the Indians. They would destroy everything, would rip open feather beds, take the ticks for leggins, sprinkle or salt the feathers with tea or whatever could be found, and destroy what they could.

But in these rough border scenes, revenge of private wrongs, the blood revenge was sometimes exacted, irrespective of consequences. It was stated that about forty Indians who had been invited in by General Pickens to a conference were enticed into a house by Robt. Maxwell and John Caldwell, in all six persons, and were put to death. This seems like an exaggerated story, if so, certainly it was by failure of memory or misinformation. It was added that General Pickens was greatly offended at this transaction.

These traditions carry one back some seventy years beyond the time at which they were rehearsed. They are repeated now because they came to our knowledge while we were enquiring into matters ecclesiastical, because they tend to relieve otherwise dry details, and because the trials and achievements of other times are not without a salutary influence upon ours.

WESTMINSTER.—Westminster and Mount Zion presented, each, a call October 4, 1823, for a part of the ministerial service of Mr. Benjamin D. DuPre a licentiate under the care of the Presbytery of South Carolina. These calls were presented to him by Presbytery and accepted. Trials were appointed him preparatory to ordination. These were sustained by the Presbytery meeting at Willington, April 1, 1824, and at an *intermediate* Presbytery meeting at Mount Zion Church May 22, 1824, Hugh Dickson, presiding, and Rev. Joseph Hillhouse preaching the sermon, 2 Cor., II, 23. "In labors more abundant." He was set apart in due form to the labors of the gospel ministry. The membership of Westminster varied from twenty to forty-four during this decade, and that of Mount Zion was about thirty.

BRADAWAY.—The notices of this church are few. On the 7th of April, application was made by Bradaway congregation, through their representative, to have the sacrament of the Supper administered at Varennes in the course of the ensuing summer. The request was granted and the Rev. James Hillhouse and Joseph Hillhouse were directed to attend to that business." Minutes, April 7, 1820, p. 67.

October 4th, 1824, "a call was handed in from Bradaway congregation for one-half of the ministerial labors of the Rev. Joseph Hillhouse, which call by Presbytery was presented to Mr. Hillhouse and by him accepted." There had been a petition to Presbytery on the 7th of October, 1820, to receive and acknowledge Varennes as a distinct congregation, under its care, having formerly been included in Bradaway congregation. The prayer of the petition was granted. (Minutes, p. 76.)

Mr. Hillhouse appears to have been pastor of both these churches. On the 20th of March, 1826, a painful communication from the united congregations of Bradaway and Varennes, inculpated their pastor for the crime of intemperance. Mr. Hillhouse was brought before the tribunal of Presbytery meeting at Varennes on the 17th of May, humbly acknowledged his faults, said that he had resolved to be more circumspect, and hoped, through divine grace, to be enabled to lead a sober and pious life in time to come. Presbytery, however, suspended him from his ministerial office until they should have satisfactory evidence of his sincere repentance and reformation. Bradaway had 52 members in 1825, 1826, 1828, in which last year it was vacant. Varennes had 35 in 1825-'6. It had 48 in 1828-'9.

ROBERTS AND GOODHOPE.—The Rev. Richard B. Cater, afterwards D. D., was the last of the brethren who supplied the churches down to this period, 1820. From this time onward for a long series of years they were under the pastoral care of the Rev. David Humphries, whose personal history is thus given by Rev. John McLees, "very imperfectly sketched," says the writer, "from a very imperfect sessional record, and from a brief manuscript which he gave to the writer," (Rev. Mr. McLees), "who grew up under his ministry." "The Rev. David Humphries was born on the 30th of September, 1793, in Pendleton, S. C., his literary studies for a time were directed by the Rev. Andrew Brown; he then repaired to the Willington Academy and finished his literary course and studied theology under Dr. Moses Waddell. He was licensed to preach the gospel in October, 1819, by the South Carolina Presbytery. While he was visiting and preaching in some of the vacant churches in the Presbytery he received an appointment with the Rev. Thos. C. Stuart, from the Synod of South Carolina and Georgia to visit the

Southwestern tribes of Indians, preparatory to the establishment of a missionary among some of them. They set out on this mission in April, 1820. They first visited the tribe of Creek Indians, met them in council and stated to them the object of their visit, but found them unwilling to receive missionaries. They then went to the tribe of Chickasaws and sought an interview with their chiefs who cordially received them and expressed a desire to have missionaries come and preach to them. A site was selected for a missionary station and they returned to South Carolina in July. The Rev. David Humphries visited Roberts Church for the first time in the latter part of the year 1820. A regular call was given him by the churches of Roberts and Good Hope in the spring of 1821, in which \$300 was promised him for three-fourths of his time; he signified his acceptance of the call, and during the meeting of Presbytery one of the ministers who was receiving a better salary than was promised to the young brother, jocosely remarked to him, "Well David you have this day *solemnly promised to starve.*" He was ordained and installed pastor in the same year, at Good Hope, by an adjourned meeting of Presbytery. It was considered a very great effort on the part of these feeble churches, which for years had only received preaching once a month and for which they had paid a very small amount to undertake to support a pastor. The subscription list at Roberts for the Rev. John Simpson was still preserved and it was not likely to be much improved on. Five dollars was the highest subscription and from that amount others came down to fifty and even twelve-and-a-half cents, while some subscribed a bushel of wheat or corn, or a gallon of whiskey. Both congregations were much reduced by emigrants who had left to seek homes in some other section of our wide country, and especially was this the case with Good Hope, from the bounds of which a few years before a number of families, through the influence of General Andrew Pickens, had removed and settled near the Oconee station, and united with Bethel Church, then under the care of Rev. Andrew Brown, and soon after Rev. David Humphries was installed as pastor. Another colony left for the West, headed by three of the most influential elders and composed of several of the most wealthy families. When he first took charge of these churches there were, perhaps, in each some twenty or thirty

families and thirty or forty members. He had a young family and no resources. He purchased a small farm with the hope that he could make a support upon it, while his small salary would go to pay for it, but to his great mortification, the salary was irregularly and but partially paid, and he was reduced to the necessity of borrowing money at fourteen per cent. interest to pay for his lands, and in order to pay the borrowed funds, he was driven to the necessity of teaching school, which he said was a "herculean task for him, as all his sermons had to be written out in full and committed to memory." He kept up this practice of committing to memory for nearly twenty years, when he gradually adopted the habit of using short notes or preaching *extempore*. He taught school with some intervals, for several years and never contracted a debt without some good prospect of paying it. He had but a small library which needed a few additional volumes year by year, and a rising family, which increased his expenses. It was then a rare thing for a present of any kind to be made to the pastor. If any article of food or clothing was obtained from any of the church members, the amount was deducted from the subscription, and if it exceeded the subscription, the balance was paid back or credited to the next year. There were no deacons in these churches and no systematic plan adopted for the collection of the small amount subscribed. Some paid a part in provisions and the balance remained unpaid; others paid if they happened to think of it, while the amount promised by those who removed from the bounds was never made up. The consequence was in a few years that they were in arrears to the amount of about \$1000. Thus writes the Rev. John McLees, himself reared in the midst of these congregations. It is a sad story of violated vows, of broken promises, of the life of the ministry crushed out by a narrowness of spirit and a want of commercial integrity which one could not expect in that region of country whose people have prided themselves on generosity and nobleness of spirit. The story is written not by an enemy but by a friend, not by a stranger to this people, but by one of themselves, and one who wishes them well.

The ruling elders in Roberts church in 1820 were Capt. David Sadler, first a member and a ruling elder in the Church of Bethesda, York. He removed into the bounds of Roberts Church a short time before 1820. He was soon

elected an elder here. He was a gallant soldier under Gen. Sumter. He became a convert in those remarkable revivals which took place in 1800 and thereafter. He was a man of eminent piety and usefulness. His four sons and six daughters became worthy members of the church. Two of his sons were elders in Good Hope and one a deacon. Two of his daughters married elders, and one a minister in the Presbyterian Church. From these a numerous family has descended in the third and fourth generation. Six or eight of his grandsons fell in battle or died in the army in our recent contest.

James McCarley was a Ruling Elder in 1820. He was of Presbyterian ancestors. His brother was an elder at Good Hope, where two of his sisters and another brother were members. He married Miss Elizabeth Wilson, a very pious lady. They had four sons and two daughters. They all united with the church except two of the sons who removed to Mississippi. His eldest son, a young man of fine intellect, commenced a course of study for the ministry, but not being fully persuaded of his call, abandoned these studies. One son and one daughter are still (October 1869) members of the Church.

David Simpson, the youngest son of Rev. John Simpson, was one of the elders in 1820. Of sterling worth and genuine piety, modest and unassuming, he was ever ready to aid the Church by his prayers and contributions. He married the second daughter of Capt. Sadler. They have had five sons and three daughters, all of whom except one son are, at this writing, members of the Church.

Deacons at Roberts Church.—For many years this church had no deacons. When it was felt to be necessary to the complete organization of the church to have deacons, Dr. J. M. Lockhart and Alexander McClinton were appointed and ordained.

Church Buildings.—At Roberts the first house of worship was of hewn logs, about 32 by 24 feet in dimensions. Shortly before the year 1820 a neat frame building was erected, about 44 feet in length by 32 in breadth. After some twenty years it was ceiled and reseatd and made quite comfortable.

Ruling Elders in Good Hope.—In 1820 Mr. William Anderson, formerly of Roberts Church, acted as elder here. Mr. Beaty, a relative of the one before named, was also long an

official elder here. He had two sons and two daughters. The eldest son and the two daughters became members of the Church. Most of the children of that son were united with the Church. Two of his sons fell in the service of their country, the one a lieutenant and the other a private.

Andrew Young was one of the original set of elders; a man of prayer, exemplary in his habits, and of great equanimity of temper. He died in a good old age in 1831, and his descendants have removed beyond our bounds. [Written in 1867.]

Mr. Leonard Simpson, the eldest son of Rev. John Simpson, was an active elder in the church when Mr. Humphries, in 1820, took charge of it. He was well acquainted with our doctrines and ecclesiastical order. He married a daughter of Col. Moffett. The family removed to DeKalb County, Georgia, and contributed much towards building up a church in that part of the country. He died in Marietta, where some of his family resided when driven away as refugees a short time since by the Federal army. Two of his grandchildren are members of Roberts Church.

Church Edifice at Good Hope.—The first house of worship was about two miles west of the present site. It was agreed to erect a new house more in the centre of the congregation. A large house of hewn logs was put up at the present location. It was perhaps about 48 by 35 feet in dimensions. It was weather-boarded and covered anew about some five or six years after the close of this decade. [MS. History by Rev. Mr. Humphries, October 1867.] The statistical tables give for Good Hope a membership of 56 in 1825, 1826; of 91 in 1828. 42 having been added in the preceding twelve months, unless this 42 represents the additions of two years, of 80 in 1829. They give for Roberts a membership of 45 in 1825, 49 in 1826, 60 in 1828, 19 being added in the preceding twelve months, of 75 in 1829.

PROVIDENCE CHURCH is literally a branch of Rocky River Church, and originated in this wise. During the time that Rev. James Gamble was pastor of Rocky River, Presbytery ordered each minister to perform such missionary labor between that and the next meeting of Presbytery in any field that their labors would promise to be most useful. In compliance with this order Mr. Gamble commenced preaching in this distant part of his congregation in private houses,

and the numbers attending on these occasions were, such that a school-house being built in the vicinity was made larger for the purpose, in which he preached every fifth Sabbath for a time. When the school-house could not contain the congregation an arbor was built, at which place he continued to preach one-fourth of his time until his removal to Georgia in 1826.

After this a meeting house was built and one-fourth of the labors of Rev. David Humphries was procured and continued up to, and for some years after, the reception of the church by Presbytery at their October session in 1828. [See Minutes, Vol. 2, p. 179.]

At the time Providence Church was received under the care of Presbytery it had as its elders Col. Wm. H. Caldwell, Robert Cosby and John Speer, Esqs., and about 60 white members.

In 1829 James H. Baskin was elected an elder, and at the close of that year there were 94 white and 27 colored members. In all, 121 members. Thus was commenced by missionary labors set on foot by Presbytery and by the zeal and faithfulness of the pastor, a church which continued afterwards to bear fruit to the glory of God. [MS. of J. H. Baskin, clerk of session, November 15, 1853.]

NEW HARMONY CHURCH may properly be said to be another branch of old Rocky River Church. It was taken under the care of Presbytery, March 27, 1830 [Minutes, Vol. 2, p. 4], and had part of its ministerial labors of the licentiates, Wm. Carlisle and Wm. H. Harris, up to the time of their union with Providence Church at Lowndesville, where a good frame church was erected, and they chose that it should bear the name of Providence. [*Ibid.*]

The following occurs on p. 179 of the second Vol. of the Minutes of the Presbytery of South Carolina:

"William H. Caldwell, elder, petitioned in behalf of a neighborhood lying between Rocky River and Good Hope Churches, that they should be recognized as a church and taken under the care of Presbytery, and that they be known by the name of PROVIDENCE CHURCH. Whereupon it was resolved that the prayer of the petition be granted, and that the elders, Josiah Patterson, Andrew Giles and Hugh McLinn, be representatives in behalf of Rocky River congregation, to meet the elders, Wm. Caldwell, John Spear and Robt. Cosby,

in behalf of Providence congregation, to determine on a boundary line between the said congregations."

HOPEWELL (Keowee), popularly known as "The Stone Church." At the close of the preceding decade, we found this church and Carmel under the pastoral charge of the Rev. James Hillhouse. They are united as if one joint charge in the statistical tables of 1825. Yet the pastoral relation with Mr. Hillhouse was terminated by act of Presbytery, October 5th, 1822, and the church petitions for supplies, and the licentiates are directed to supply this and certain other churches. About that time, on the 6th of October, 1825, the Presbytery of South Carolina met at this church. On the 8th of March, 1827, Hopewell and Carmel Churches both petition for supplies, and supplies were granted. The Rev. Aaron Foster, in 1828 and onward, alternated between this church and Willington. He was a native of New Hampshire, a graduate of Andover Dartmouth College and Seminary. Other information respecting this church we do not have. Hopewell (Keowee) and Carmel are represented as having a membership as united in 1825, of 115 members; Hopewell in 1826 and 1828 as having 59 members, and in 1829 as having the same.

Pendleton Village.—Preaching seems to have been transferred to this village within this period.

CARMEL CHURCH.—We have seen that this church was under the pastoral supervision of Rev. James Hillhouse until October 1822. At that time Mr. Hillhouse was dismissed from the Presbytery of South Carolina to the Presbytery of Alabama. The Rev. Anthony W. Ross, formerly of Harmony Presbytery, was their next minister, probably, at first, as a stated supply. He did not become a member of the Presbytery of South Carolina till the 8th of October, 1824. He continued to supply this church, and, by mutual agreement, that at Pendleton Village.

The Rev. Dr. Nail, in his account of "The Dead of the Synod of Alabama," says that the Rev. James Hillhouse settled in Greensborough, Ala., and was received by the Presbytery of Alabama on the 11th of September, 1823, and that, as an effective preacher, he has never been surpassed in that Synod. His command of language was remarkable, and his feelings easily excited. He was not a student, but no man was more abundant in labors. It was the joy of his heart to spend and be spent for Christ. His appeals to the church and the world

were truly powerful. To recount his labors, says his Presbytery, would require volumes. He died at Greensboro', Ala., November 17, 1835.

BETHLEHEM, CANE CREEK and BETHEL.—We have no means of speaking definitely of these churches. April 6, 1822, Mr. DuPree was directed to supply at Bethel Church as frequently as circumstances would admit, and Mr. Humphries to administer at that place the Lord's Supper in the course of the summer. It is on the list of vacant churches in 1825, 1826, and 1828. Cane Creek is represented as vacant in 1825, with twenty members; as vacant in 1826, with twenty-five members; as having a stated supply in 1829. We do not meet with Bethlehem, but with Bethsalem, vacant in 1825, with twenty members; in 1826, with a pastor and having twenty members.

These were churches which were founded by Rev. Andrew Brown. The Presbytery had sent him, in 1819, into the territory of Alabama on a three months' mission, and his name disappears on the minutes of Presbytery after 1820. It was in that year that he settled in Alabama and organized the Bethel Church (Tuscaloosa). He died after an illness of five days, near Marion, on the 8th of October, 1823, only four days after the adjournment of the Presbytery of Alabama. He died at the house of Jonathan Penroy, a worthy member of the Baptist Church, and was buried in the graveyard at Marion, where the Presbytery had held its sessions. A pious mother in Israel, a Mrs. Munford, erected a monument over his grave. Besides founding the church at Tuscaloosa, assisted by the Rev. Francis H Porter, he organized the New Hope Church, in Green County, and in 1822, the Lebanon Church, in Tuscaloosa County, in that State.

WESTMINSTER and MOUNT ZION.—On the 4th of October, 1823, "some of the inhabitants of two neighborhoods in the upper part of Pendleton District, the one on Couneros' and the other on Cane Creek, having put themselves in the form of associations for public worship, requested to be received by Presbytery as congregations under their care, the first to be known as Westminster, the other by the name of Mount Zion. The request was granted." (Minutes, p. 109.) They called for their pastor Mr. Benjamin P. DuPrè, a licentiate of the Presbytery. The call was accepted, and at an intermediate Presbytery at Mount Zion Church, on May 22, 1824, he was

ordained and installed as pastor of the two churches, Michael Dickson presiding, and Joseph Hillhouse preaching the ordination sermon. These churches may possibly have superseded those founded by Andrew Brown, which we have mentioned before. Westminster and Mount Zion are represented in the minutes of the General Assembly in 1829 as the charge of Rev. Benjamin D. DuPrè, Westminster as having thirty-two, and Mount Zion thirty members.

NAZARETH (Beaver Dam).—This church is represented as vacant through this period, and there are no materials out of which to construct its history. It was still dependent on such supplies as could be obtained. The names of Andrew Brown, James Hillhouse, David Humphries, and David Haslet are recollected as being among those who from time to time supplied its pulpit.

THE FIRST PRESBYTERIAN CHURCH (in Augusta, Georgia). "On the 6th of February, 1820, a call was presented to the Rev. Mr. Moderwel, which he accepted, and entered immediately upon the duties of the pastoral office. Mr. Moderwel was installed by the Presbytery of Hopewell, at their regular sessions in November, 1821.

On the 16th of July, 1826, Rev. Mr. Moderwel resigned the pastoral charge of the congregation, which resignation was accepted and his connection with them dissolved by Presbytery in the following August.

During the interval between the death of Dr. Thompson and the settlement of Mr. Moderwel, nineteen persons were added to the membership of the church. During the six years of his connection with the church, ninety-three were added.

After the resignation of Mr. Moderwel, the pulpit of the church was supplied by Rev. S. K. Talmage and Rev. S. S. Davis jointly, for one year.

In November, 1828, a call was presented to Rev. S. K. Talmage to become the pastor of the church, which he accepted, and was installed by Hopewell Presbytery on the 28th of that month.

PRESBYTERIAN CHURCH (Macon, Georgia).—Near the close of 1805 the military post called Fort Hawkins was established by the United States Government on the eastern side of the Ocmulgee. Around this a village began to gather, perhaps as early as from 1815 to 1817, forming the nucleus of what is

now East Macon. In May, 1821, the Legislature set apart a tract of land on this (western) side of the river, on which to establish a town, to be the county seat of Bibb County, and to be called Macon, in honor of General Nathaniel Macon, of North Carolina. Only a single log cabin then marked its site. In December, 1822, commissioners were appointed to lay off the town and offer the lots at public sale. This they did, and the sale took place March 6th and 7th, 1823.

The town seems to have commenced its corporate existence in 1826, when Mr. Edward D. Tracy was chosen its first Intendant. The second, Mr. Washington Poe, was chosen in 1827. Both these gentlemen afterwards became members and office bearers in the Presbyterian Church, and the latter still lives a venerated, beloved ruling elder, and one of our most honored citizens. The town received its charter as a city in 1832, and in 1833 chose as its first Mayor, Mr. Isaac G. Seymour. Its population on both sides of the river in 1826 could not have been more than 1,500 or 2,000, since the census of 1840 puts it at only 3,927 at that time.

As population gathered here, members of the Presbyterian churches from other places were found to compose a portion of it, and Mr. Joseph C. Stiles, afterwards the widely celebrated Dr. Stiles, then a licentiate and acting as an evangelist through this region, frequently preached at Macon for some time previous to 1826. The way being at length open, a church was organized June 18th, 1826, by Mr. Benjamin Gilderleeve, under the authority of Hopewell Presbytery of the then Synod of South Carolina and Georgia. Mr. Stiles, being not then ordained, was not competent to the duty of organizing a church, but was present on the occasion.

The organization took place in the Courthouse, a small building of wood standing on the corner of Mulberry and Third Streets, below the present Lanier House. The Academy was thereafter used, however, as the place for stated services for several years. It was a small wooden structure, afterwards destroyed by fire, standing on the site of the "Free Academy" lot, now occupied by the brick building already falling to decay.

Twenty-four persons received by letter and one by profession of faith constituted the original membership of twenty-five. The organization was rather that of a worshipping congregation than a church, the first ruling elders not being

ordained until over a year, and the first deacon over twelve years afterwards.

Mr. Stiles continued to be the only supply of the pulpit (making this one of the many points at which he preached) until the middle of November, 1827, a period of about eighteen months, during which the accessions were thirty-eight, and Samuel B. Hunter and Matthew Robertson became ruling elders.

Rev. James C Patterson succeeded Mr. Stiles, his term of service extending from the beginning of 1828 to the close of 1830, a period of three years, but much interrupted by his illness. The accessions under his ministry were thirty-three, and Washington Poe and Nathaniel Parker became ruling elders. The former still holds the office, having exercised its functions for forty-seven years, and held his membership in the church for more than forty-eight. Only one, Mrs. Elizabeth Sims, is his senior in membership, she having joined the church July 8, 1827, forty-nine years ago.

The first church building was erected during Mr. Patterson's ministry (1829 or 1830), a wooden building on Fourth street, on the lot now occupied by Messrs. Adams & Bazemore's warehouse. Removed and enlarged, it is now the Second Baptist Church.

The period over which we have now passed has exhibited great activity in the diffusion of religious truth. Efforts to this end began early in this century, were continued through this decade, and which, at the risk of some repetition, we will now proceed to detail. The Congregational Association of South Carolina set on foot a Congregational Missionary Society, "learning that there are many indigent and ignorant families in the State, and some considerable districts entirely destitute of the gospel," as early as May, 1801. To this organization the members of that church and others were invited to contribute. The Young Men's Missionary Society of South Carolina was organized January 27, 1820, Thomas Fleming, of Charleston, President, was especially active during the years over which we have now passed. The Domestic and Foreign Missionary Society of the Synod of South Carolina and Georgia which had been formed in the preceding decade went into active operation in this. Of the organization of this Society the Rev. William H. Barr, D. D., was President, we have written on preceding pages.

There was also the Female Domestic Missionary Society of Charleston, organized June 28, 1818, which was actively employed in city missions.

Speaking of these not exactly in the order in which they have been mentioned, we find Alfred Wright the first missionary of the Society last named. He was a native of Connecticut, a graduate of Williams College in 1812, and of Andover Seminary in 1816, had taught in North Carolina and went eventually as a missionary to the Choctaws. Aaron Warner, of Massachusetts, a graduate of Williams College in 1815, and of Andover in 1819, was the next missionary. A place of preaching was provided for the mission; the city was divided into districts and committees of invitation aided the missionary in his labors. Mr. Warner was afterwards Professor of Sacred Rhetoric in the Theological Seminary at Gilmanston, N. H., from 1838 to 1843, then Professor of Rhetoric at Amherst College and honored with the title of D. D. In the same year the Rev. Joseph Brown was their missionary, beginning in May, 1822, but instead of devoting his labors to general missionary efforts through the city, he directed his attention to the seamen, preaching at the Mariner's Church and laboring elsewhere during the week. The Marine Bible Society supplied copies of the Scriptures. The Bethel Union lent its aid, and in the month of January, 1823, the Charleston Port Society. Preaching to the seamen had been held in a sail loft from year to year. In 1852 a church which had belonged to the Baptists was purchased and appropriated to them, and Mr. Brown passed from the service of the Female Missionary Society in that year to that of the Charleston Port Society, in which he continued. In parting with the ladies he recommends to them the establishment of a Missionary Chapel in some central spot, and the employment of a permanent missionary. He also directs the attention of the Society to the adoption of a judicious measure for the recovery of those fallen individuals of their own sex who had been led astray and to whom there seemed no way of escape. (Report, 1822, 1823.) But an earlier missionary of this Society was the Rev. Jonas King, who had labored from November, 1819, to May, 1820. He, too, had preached to the seamen, had visited the Sabbath-schools, had found his way into families of the Jews, had attended at the Orphan House, Alms House and Marine Hospital. "The formation of this

Society," says he in his report of May, 1820, "I hail as the appearance of a star over this city like that at Bethlehem." Rev. Jonas King had been ordained by the Congregational Association on the 17th of December, 1819, with the special view of laboring in Charleston among the seamen, and at the same time the Rev. Alfred Wright was ordained with a view of joining the missionary establishment at Elliott, under the superintendence of Rev. Cyrus Kingsbury.

The Joseph Brown, before mentioned, first served as a missionary of the Young Men's Missionary Society, commencing in December, 1820, visiting Stoney Creek and Beauport first, and speaks of a Presbyterian Church as existing there, and then, after his ordination, on the 3d of January, 1821, he preached in Edgefield District, at Beech Island, at the Courthouse, at Red Bank and elsewhere. Rev. Mr. Brown was graduated at Middlebury College in 1817, at Andover in 1820, was preacher to the seamen in Charleston till 1829, when he removed to New York and labored in the seaman's cause till his death, on the 16th of September, 1833, at the age of 46. Alfred Wright married Harriet Bunce, is sister of Mrs. Palmer, the wife of Dr. B. M. Palmer, first of that name, of Charleston, and died at Wheelock, Ark., March 31, 1853. The Jonas King, before mentioned, was the celebrated Jonas King, D. D., Missionary at Jerusalem from 1819, 1825, Professor of Oriental Literature at Amherst College from 1822, 1828, Missionary at Athens, Greece, where he died on the 22d of May, 1869, aged 76.

The services for seamen were first conducted by Rev. Jonas King in Mr. Cleapor's sail loft on Lothrop's (now Accommodation) wharf, and afterwards in the more spacious one of Mr. McNellage, on Duncan's (now South Atlantic) wharf, but in December, 1820, at a meeting of citizens which was called by the Marine Bible Society to consult on the propriety of erecting a Marine Church, some \$3,000 were soon subscribed for the object, but instead of erecting a new edifice, a church which had been occupied by the Baptists was purchased and the titles were vested in the Charleston Port Society, which expended about \$3,000 more in enlarging and improving the building. This society was organized on the 23d of December, 1822, Thos. Napier being the first President and Jasper Corning the first Secretary. The opening sermon was preached by Rev. B. M. Palmer, D. D., pastor of the Circular Church.

The flag first hoisted on it bore the inscription "Mariner's Church," but the word "Bethel," was afterwards its legend. The pulpit was supplied by the different pastors of the city until February 12th, 1823, when Rev. Joseph Brown was settled in the pastorate. In 1822 the Bethel Union was formed to hold prayers on board vessels in port, or in the boarding houses where seamen resort and to provide for them such orderly houses as they ought to occupy as their homes while on shore. This Society was eventually merged in "The Port Society," which obtained its charter of incorporation in 1823. In 1826 the Ladies' Seaman's Friend Society was formed in conjunction with the Bethel Union, to provide a temperance boarding house for seamen.

THE YOUNG MEN'S MISSIONARY SOCIETY of South Carolina appears to have been a Union Society, in which, however, the Presbyterian element largely predominated. We have not been able to lay our hands on its successive reports. It appears to have been organized January 27, 1820, Edward Palmer, then resident in Charleston, being President of the same. In 1821 Thos. Fleming, and in 1822 Thos. Napier, was President. An efficient missionary that year was Daniel B. Johnson a graduate of the College of New Jersey, and of Princeton Seminary, and who labored for two years in South Carolina. In 1822 he visited Chester, Purity, Yorkville, Beersheba, King's Creek, Long Creek, Olney, Beckhamville, Beaver Creek, Sumterville, Concord, Providence and Unity, in North Carolina, and Salem (B. R.). Rev. Joseph Brown was their first missionary. He had been selected for this service by Rev. Dr. Porter, of Andover. He was called to the service of this Society on the 3d of December, 1820. He performed a brief preliminary labor in Beaufort and its vicinity, and Stony Creek. He received his instructions to labor in Newberry and Edgefield Districts, and at Beech Island, January 3, 1821. He reports four churches at Beaufort—two for Baptists, one for Episcopalians, and one for Presbyterians. At Stony Creek, about fifteen communicants and a fund of \$8,000. In Edgefield District, twenty-one Baptist churches and six preachers, twelve Methodist houses of worship, one local preacher and two circuit riders. He speaks of Red Bank and the Blocker settlement, and of the academies at those places. Mr. Brown served the Society six months in the following year, three of which were under the direction

of the Missionary Society of Walterboro'. He had been licensed by the Andover Association, and was ordained by the Congregational Association of South Carolina on the 3d of January, 1821.

There were various others who came into the bounds of the Synod of South Carolina and Georgia, and served as missionaries temporarily or became permanently settled within its bounds. Some were called by our local societies or sent by the Home Missionary Society, at New York, and remained with us.

Where the Synod of South Carolina was constituted, it felt more deeply than ever the responsibility that rested upon it in reference to the regions beyond, and none more deeply felt it than the Presbytery of South Carolina. Rev. T. C. Stuart was one of the missionaries it sent out to Alabama in 1819. Others followed, of different Presbyteries, who *settled down* in that State, and were set off from their several Presbyteries and ordered to constitute as a Presbytery at Cahawba on the first Thursday in March, 1821, and "The Presbytery of Alabama" was thus constituted, in obedience to this order of the Synod of South Carolina and Georgia. A deep sympathy, too, for the Indian tribes in what was construed to be the territorial limits of the Synod, and a desire for their salvation was one of the chief motives for forming the Domestic and Foreign Missionary Society of the Synod, and in the spring of 1820 the Board of Managers appointed the Rev. Daniel Humphreys and the Rev. Thomas C. Stuart to visit the Creek Nation and the Chickasaws, to obtain the requisite information and make the necessary arrangements for missions among *them*.

They first made their way to the Creek Nation to lay the object of the Synod before them. They were obliged to communicate with their large Council through an interpreter. The Council expressed a desire to have schools among them and to have their children taught. But they expressed, also, fear that there was something behind which they did not understand. It might be to obtain a foothold and thus make efforts to get possession of their lands. They rejected the offer, and assigned this as the reason. These brethren then pursued their way to the Chickasaws, in Mississippi, preaching in the various settlements as they went to large and attentive congregations, till they reached the Chickasaws,

whose country extended from the Tombigbee on the east to the Mississippi on the west, a distance of one hundred miles, and from Tennessee on the north to the Choctaw line on the south, which is about the same distance. They found them a friendly and hospitable people, open in their manners and free from timidity in the presence of whites. They held a council with them on the 22d of June. They acceded at once to the proposal of the commission, and granted everything they desired, yet required of them an obligation in writing that they should not seize upon their land and make it private property. This obligation was drawn up in form, consisting of several articles, and signed by the king and representatives of the Chickasaws, and by our commissioners, David Humphreys and Thomas C. Stuart, June 22d, 1820.

We find the following statement in respect to the subsequent history of this mission.

“The mission among the Chickasaw Indians was commenced by the Synod of South Carolina and Georgia in 1821. The number of the tribe was six or seven thousand. On the 17th of December, 1827, the mission was transferred to the American Board. The principal reasons for this measure were, that the establishment among the Chickasaws might be more closely united with similar establishments among the Cherokees and Choctaws, that the Board could supply the wants of the missionaries with certainty and regularity, and at much less expense than the Synod, &c. The number of stations at the time of the transfer was four :

MONROE, near the thirty-fourth parallel of latitude, about forty-five miles northwest of Mayhew, and twenty-five west of Cotton Gin Port, on the Tombigbee. Rev. Thomas C. Stuart, missionary and superintendent of the mission ; Mrs. Stuart, Mr. Samuel C. Pearson, farmer, Mrs. Pearson. The number of schools were four, and of scholars, eighty-one. The farm consisted of nearly one hundred acres, brought under cultivation. The property was valued at \$3,870. The church was formed in June, 1823, and then consisted only of members of the mission family and one colored woman. The next year four were added ; in 1825, five ; in 1826, six ; in 1827, twenty-six ; in 1828, about seventeen—making fifty-nine in all. Of these, only eight were native Chickasaws.

TOKSISH.—This station is about two miles from Monroe, and was formed in 1825. Mr. James Holmes, licensed

preacher, Mrs. Holmes, Miss Emeline H. Richland, teacher ; scholars, fifteen. The religious concerns of this station are closely connected with that at Monroe, there being but one church.

MARTYN, situated about sixty miles northwest of Monroe, and forty southeast of Memphis, on the Mississippi. Rev. William C. Blair ; missionary, Mrs. Blair. By a treaty formed with the Government of the United States some years since, it was stipulated that \$4,500 should be paid by the United States for establishing two schools, and \$2,500 annually for the support of them. Of this latter sum, three-sevenths were given to the school at Martyn, and four-sevenths to that of Caney Creek. The school at Martyn consisted of four or five pupils.

CANEY CREEK is about ninety miles east of Martyn, three miles south of the Tennessee River, and eight miles southwest of Tusculumbia. Rev. Hugh Wilson, missionary, Mrs. Wilson, Miss Prudence Wilson."—*Origin and History of Missions.*

We learn from the Society's report of January, 1823, that the station established by Mr. Stuart was called Munroe, in honor of the then Chief Magistrate of the United States ; that in the month of April, 1822, Mr. Stuart was joined by Messrs. Hamilton V. Turner and James Wilson, the former a mechanic, and the latter a farmer and teacher, with their wives ; that in the month of October, Rev. Hugh Wilson, with his wife and sister, left North Carolina to join them, and on the 15th of December the Rev. Wm. C. Blair left Columbia for the same place. The buildings erected were four dwelling-houses, at \$175 each, \$700 ; dining-room and kitchen, \$450 ; horse mill, \$650 ; school-house, \$231 ; five cabins for children, \$250 ; lumber-house and smoke-house, \$80 ; stable, smith's shop and corn crib, \$100. In all, \$2,461.

This Society also conducted Domestic Missions. The Rev. Benj. D. Dupree was employed by this Society previous to January, 1822, for several months, chiefly in Pendleton District ; Rev. Horace Belknap, at Beaver Creek ; Rev. Francis McFarland, in McIntosh County and Burke County, Ga., and Rev. Orson Douglas, in Jackson County, Ga.

At the second session of the Presbytery of South Alabama, November 9, 1821, it was

Resolved by that body, "That the Rev. Messrs. Andrew Brown and James L. Sloss be, and they are hereby, appointed a committee to draft and transmit a letter to the Missionary Society of the Synod of South Carolina and Georgia, petitioning that they would send two or more ministers of experience and talents to congregate and minister unto churches within our bounds."

"*Resolved further*, That said committee be, and it is hereby, authorized to promise that the members of this Presbytery will use all diligence to acquire contributions for the support of said missionaries."

Mr. Isaac Hadden, who had been licensed by the Presbytery of South Carolina, October 5, 1822, was induced to go out by these calls, and commenced the missionary work in that State in 1823. He was ordained as evangelist at Montgomery, March 24, 1825, and though beginning his ministry under abundant discouragements, labored in it successfully for twenty-five years;" was widely known through the churches; was a man of great prudence, of mature Christian character, and as a minister of Christ, efficient and successful." [Minutes of Synod of Alabama, October 27, 1849]

The Society continued in existence no longer than till the close of 1827. On the 14th of December of that year the Synod expresses its approbation of the discontinuance of this Society, of the transfer of its Indian Mission to the American Board of Commissioners for Foreign Missions, and of its Domestic Missionary operations to the several Domestic Missionary Societies within its bounds. [MS. Minutes of Synod, Vol. I, p. 180]

The Synod of South Carolina and Georgia still had their attention directed to the extension of the institutions of the gospel in the South and Southwestern States. The Presbyterian population of the upper Carolinas had overflowed into upper Georgia, into Alabama, and the more distant Southwest. The affections of the mother churches followed their daughters, and the ministry, to no small extent, followed the migrations of the people. At the meeting of the Synod at Upper Long Cane, in the District of Abbeville, in November, 1820, an overture was introduced on the 10th of that month by the Committee of Bills and Overtures, as follows: "Overture 1st. That the Rev. Andrew Brown and James L. Sloss,

of the Presbytery of South Carolina; the Rev. Thomas Newton, of the Presbytery of Hopewell, and the Rev. John Foster, of the Presbytery of Harmony, all living in the State of Alabama, be set off from their respective Presbyteries, so as to form a new Presbytery; that their first meeting be held at the town of Cahawba on the first Thursday in March next; that the Rev. Andrew Brown preach the opening sermon and preside till a Moderator be chosen, or, in case of his absence, the senior member present, and that they afterwards meet on their own adjournments.

Resolved, That the Synod do concur in granting this overture, and that the members above named be and they are hereby set off from their present Presbyteries and constitute a Presbytery to be known as "The Presbytery of Alabama," and that they form a constituent part of this Synod.

Ordered, that the clerk do forward a copy of the above overture and resolution to the Rev. Andrew Brown. (Minutes of the Synod of South Carolina and Georgia, Vol. I., p. 63.) "Signed by order of the Synod of South Carolina and Georgia, at their Sessions at Upper Long Cane Church, South Carolina, November 10, 1820.

JOHN COUSAR, Clerk *pro tem*.

"In compliance with the foregoing resolution the Rev. A. Brown and J. L. Sloss met in Cahawba on Thursday, the first day of March, A. D. 1821, and were joined by the Rev. Neil McMillan and Elders Daniel McIntosh and David Johnson. The Rev. Thomas Newton and John Foster were absent. Agreeably to the preceding resolution of the Synod, the Rev. A. Brown opened Presbytery with a sermon from 1 Cor. xv., 3.

JAMES L. SLOSS, S. C."

There was some informality in the proceeding. Only two of the ministers authorized by the Synod of South Carolina and Georgia were present. Neil McMillan was of the Synod of North Carolina, and thus the constitutional *number* was secured. The minutes were, however, approved and the action regarded valid by the Synod. It is not known in what way the name of the Presbytery was altered to *South Alabama*. It first occurs in the minutes of Presbytery, May 25, 1827. (Dr. Nall's Discourse, the Dead of the Synod of Alabama, Mobile, 1851.)

The Presbytery of Alabama remained in connection with the Synod of South Carolina and Georgia until the organization of the Synod of Mississippi and South Alabama, which occurred at Mayhew, in the Choctaw Nation, by the appointment of the General Assembly on the 11th of November, 1829. During these eight years the Presbytery of Alabama was represented in the Synod of South Carolina and Georgia only three times. The Rev. Isaac Hadden was present in November, 1825, the Rev. Thomas Alexander, in December, 1827, and the Rev. John H. Gray in December, 1828.

During this decade the Synod of South Carolina and Georgia contributed to the ministerial force of Alabama, the Rev. Andrew Brown, who died greatly lamented on the 8th of October, 1823; the Rev. James L. Sloss, who removed to East Tennessee in 1824; the Rev. John Foster, who died at Claiborne some time after the death of Mr. Brown; the Rev. Henry White, who died March 13, 1829, near Claiborne; the Rev. George G. McWhorter, a patriot and soldier in the Revolution, who died in November, 1829; the Rev. Murdoch Murphy, once pastor in Georgetowa District, S. C., afterwards at Midway Church, Liberty County, Georgia, a man of many virtues, who organized the Government street Church in Mobile; the Rev. James Hillhouse, of the Presbytery of South Carolina, who migrated to Alabama in 1822; the Rev. Francis H. Porter, who preached a missionary in Alabama in 1818 and 1821, and became a member of the Presbytery of South Alabama in the Spring of 1828, the father of three sons who entered the ministry of the Presbyterian Church, and of whom we have before written; the Rev. Thomas Newton, of the Presbytery of Hopewell; the Rev. Isaac Hadden who entered on his work in 1823.

During this period vacant churches were supplied in the several Presbyteries by the pastors of other churches occasionally, or by the newly licensed probationers. Hopewell Presbytery recommended to its ministers to devote fourteen days in each successive year to such labors outside of their own congregations. [John S. Wilson, D. D., Necrology, p. 26.]

An order of the Presbytery of South Carolina was "that the members of the Presbytery, with the licentiates under their care," should "each put in four weeks of missionary labor within our bounds in the course of the ensuing year." November, 1821.

Under the influence of the Presbytery of Hopewell, the Georgia Educational Society was formed in 1823, at the Annual Commencement at Athens, of which Society, Major Abraham Walker was President, and Rev. Thomas Goulding Secretary. In 1828 Hopewell Presbytery reported to Synod that this Society had under their care twelve young men in a course of education for the ministry. Charleston Union Presbytery reported four young men under the care of the South Carolina Education Society. One young man was reported under the care of Harmony Presbytery, and one under the care of the Presbytery of South Carolina. In 1829 the Georgia Society reported fourteen beneficiaries under their care, and funds to the amount of \$1,850 collected during the year. Charleston Union Presbytery appointed a Committee in 18 4 of four ministers and four laymen to look out for young men of proper piety and promising talents, who may have a desire to enter the ministry, and have not the means of obtaining a competent education, and to devise ways and means for affording them assistance.

The minutes of Harmony Presbytery exhibit zeal on the same subject. The effort to found a scholarship in Princeton Seminary by the ladies of Camden, Salem and Mt. Zion, seems to have been partially successful. On the 15th of November, 1823, the Presbytery formed itself into an Education Society, auxiliary to the Assembly's Board, and adopted a Constitution. [Minutes, pp. 402, 403.]

From the acknowledgments in connection with the reports of the American Education Society, we found that the contributions from South Carolina and Georgia amounted to, in 1820-'21.....	\$11,144 00
In 1822 to.....	1,140 50
In 1823 to.....	1,510 00
In 1824 to.....	720 00
In 1825.....	No report.
In 1826 to.....	342 38
In 1827 to.....	196 00
	\$15,052 88

After this, acknowledgments were not made in the reports, but in the *New York Observer*. It is probably true, too, that dissatisfaction with the methods of the American Education Society now arose, and that contributions from our own churches thence forward were directed to the Board of Education of the Presbyterian Church.

In some Presbyteries, the method was adopted of placing the candidate for the ministry under the care of some minister, who was called his *patron*, who superintended his education, provided for his necessities, kept a careful watch over his conduct, and rendered a report at next meeting of the Presbytery. This was true of the Presbytery of South Carolina, and perhaps of other Presbyteries.

This interest in the education of young men for the ministry led to the effort to provide schools for theological education. Dr. John S. Wilson, in his *Necrology*, ("The Dead of the Synod of Georgia,") says: "To Hopewell" Presbytery "belongs the honour of taking the initiative for establishing a Theological Seminary in the South. The Seminary at Princeton went into operation in 1812, and so did the Theological School of the Synod of Virginia, in connection with Hampden Sidney College, of which Dr. Moses Hoge was President and Theological Professor at the same time." This, however, would not make what is popularly known as a Theological Seminary. Harvard, Dartmouth, Yale, and other Colleges had Professorships of Theology long before Theological Seminaries proper were originated. It is true, however, as he says, that "Union Seminary *proper* did not commence its exercises till 1822, when Dr. John H. Rice was elected Professor." But he informs us that the *idea* of a Theological Seminary was conceived by the Presbytery of Hopewell in 1817. That the Presbytery appointed Dr. Cummins, Dr. John Brown and Dr. Finley, then President of Athens College, a committee "to draft a plan for a Theological School, to be laid before the Presbytery at its next session." This committee did not report until April, 1819, when the following minute was entered: "In consequence of the death of Dr. Finley, the committee appointed in 1817, to draft a plan for a Theological School, did not report. A new committee was then appointed, consisting of Dr. Cummins, Dr. Brown and Dr. Beman, 'to report on the subject at the next session.' At the meeting in September, 1819, this committee reported on the 'subject of a Theological School at considerable length.' The report was 'in part considered, but not adopted.' The Presbytery proceeded to the choice of a site for the institution. Athens and Mount Zion were put in nomination. On taking the vote, it was carried for Athens. Subsequently another report 'on the subject of a Theological School was brought in and read, but not adopted.' Thus ended the enterprise." The conjecture of Dr. John S. Wilson was that a conflict about location was the cause.

A proposition had been made by the Synod of North Carolina to the Synod of South Carolina and Georgia in 1819 to co-operate with them in the establishment and endowment of a Professorship in the Theological Seminary at Princeton.

The Synod, while approving highly the object, deemed it inexpedient to pledge themselves to this effort, at that time, being then engaged in the establishment of a Missionary Society, embracing the two fold object of supplying the destitute parts within our own bounds with the means of grace, and of extending the means of religious instruction and civilization to the Indian tribes on our own frontiers.

At their session held at Upper Long Cane, Abbeville, in November, 1820, their judgment was more favorable to the proposition made in the preceding year, by the Synod of North Carolina, to unite with them in endowing a Professorship at Princeton, which their own engagements had led them at that time to decline; and they resolved to raise in the space of five years \$15,000 for this object, but to suspend further arrangements till their next session.

In 1825 it appeared that the Synod had paid \$10,061 for the establishment of this professorship; \$3,480 more is subscribed, and that for \$1,359 no provisions as yet had been made. In 1828 it appears that the Board of Directors of the Princeton Seminary was requested to allow the interest accumulating from the sum already paid in to be added to the principal until the amount pledged should be made up. This drew from the Directors the earnest request that the interest might be used as heretofore, stating that the pressing wants of the Seminary required it. Their request was complied with, and the agents to collect the subscriptions continued.

Down to 1821 more than \$19,000 seems to have been paid into the Treasury of the General Assembly for the permanent and contingent fund of this Seminary, and for the support of indigent students. Some of the sums thus given were large. The donation of John Whitehead, of Burke Co., Ga., amounted to \$3,275. The Nephew Scholarship, founded by James Nephew, of Liberty Co., Ga., \$2,500; Mrs. Hollingshead's legacy, \$1,000; Charleston Female Scholarship, \$2,500; the Augusta Female Scholarship, \$2,500; the Isaac Keith Scholarship, \$2,500. In all there were subscribed and paid the Princeton Institution, within the bounds of the Synod of South Carolina and Georgia, before it undertook the endowment of its own seminary, considerably more than \$40,000—between \$42,000 and \$43,000.

The Rise and Progress of the Literary and Theological Seminary of the South.—The next project which engaged the

attention of the Synod was the foundation of a Literary and Theological Seminary which should serve as a place of education to all classes, while it had especial reference to the preparation of young men for the ministry of the Southern Presbyterian Church. The forty-ninth session of the Presbytery of South Carolina was held at Willington Church on the 1st of April, 1824. The Rev. Wm. H. Barr and Richard B. Cater, with ruling elder Ezekiel Noble, were appointed a committee to draught the outlines of a constitution, and the Rev. Henry Reid and John Rennie were appointed to prepare an address to the public. A constitution was reported and adopted which began as follows :

Article 1st. This institution shall be called "The Classical, Scientific and Theological Seminary of the South," and shall be located in the District of Pendleton, South Carolina.

2. The members of the Presbytery of South Carolina shall, *ex-officio*, be a board of trustees, and shall meet semi-annually, or oftener if necessary.

That the Professor of Didactic Theology shall be the principal of this institution, and, prior to his inauguration, shall solemnly pledge himself to the board not to teach any doctrines contrary to those contained in the Confession of Faith of the Presbyterian Church.

That as soon as the permanent funds shall amount to fifteen thousand dollars, the institution shall go into operation.

The address to the public was issued by the committee, written, we suppose, by Mr. Rennie, setting forth in appropriate and vigorous terms the views and objects of the Presbytery. This body, however, became more aware of the magnitude and importance of the enterprise, and were fully satisfied that it would require all the energy of the State to accomplish their purpose, even on the small scale which was at first contemplated. They appointed their agent, Rev. Richard B. Cater, to visit Charleston, confer with the members of the Charleston Union Presbytery on the subject, and to solicit contributions wherever he went. This was accordingly done, and the Presbytery, at its meeting in April, 1826, resolved to attempt the endowment of a professorship in the theological department. A meeting of gentlemen of the city was called on the 10th of April, and gentlemen appointed to assist the agent. The Presbytery resolved that, in the event of success in the attempt to endow the professor-

ship, they would desire it to be called "The Charleston Union Professorship of Sacred Literature and Biblical Criticism." (Minutes, Vol. I, p. 51, 52.)

Previous to this, however, there had been a conference with members of this Presbytery, in which they expressed their willingness "to co-operate in an institution on the plan contemplated by the Presbytery of South Carolina, provided the same were submitted to, and accepted by the Synod of South Carolina and Georgia." This had been communicated to the Presbytery of South Carolina at its meeting in April, 1825. A committee was appointed by that body to bring in a minute on that subject, and the constitution was so altered during their October meeting in 1825, "that the said seminary may be taken under the patronage of the Synod of South Carolina and Georgia at their next sessions, provided such alterations do not affect that part of the constitution which requires the seminary to be located in the District of Pendleton, South Carolina." (Minutes of Presbytery of South Carolina, Vol. I, p. 135.)

At the thirteenth session of the Synod of South Carolina and Georgia, on the 18th of November, 1824, held at Augusta, it was overtured "that Synod at their present sessions take into consideration the expediency of founding a Literary and Theological Seminary for preparing young men for the ministry.

The overture was submitted to a Committee who recommended its adoption, recommending also that Synod take under its immediate care the Literary and Theological Seminary of the Presbytery of South Carolina if the Board of Trustees are willing to submit it. A Committee of Conference with the trustees was appointed, the trustees offered the Seminary to the Synod with the single reservation that the location be not changed, and the transfer was thus made. [Minutes of Synod, pp. 108, 105, 114, 115. A Committee of seven, four clergymen and three laymen, were appointed to draft a Constitution, to report at the next meeting of Synod.* At that meeting held in November, 1825, at Upper Long

* The Rev. Moses Waddel, D. D., Hugh Dickson, William H. Barr, D. D. and Anthony W. Ross, with Patrick Noble, Alexander Bowie and James Wardlaw, Esqrs., were appointed this Committee, who were also invested with plenary powers meanwhile to conduct the operations of the institute according to their discretion.

Cane, Abbeville, the Constitution was adopted and Richard B. Cater appointed agent for South Carolina. The Constitution was adopted, under which the following were appointed the first Board of Trustees :

NAMES OF TRUSTEES.

Clergymen.—Rev. F. Cummins, D. D., Rev. W. H. Barr, D. D., Rev. Henry Reid, Rev. Hugh Dickson, Rev. B. M. Palmer, D. D., Rev. A. W. Ross, Rev. Thomas Goulding, Rev. R. W. James, Rev. T. C. Henry, D. D., Rev. W. A. M'Dowell, Rev. John Rennie, Rev. H. S. Pratt.

Laymen.—James Wardlaw, James K. Douglass, John Nesbitt, William Seabrook, Thos. Cumming, Joseph Bryan, Ezekiel Noble, Thomas Napier, David R. Evans, Thomas Means, Thomas Flemming, Robert Anderson.

By this Board or any seven of its members, which number will be sufficient to constitute a quorum, the business of the Seminary was to be conducted.

In presenting these facts, says a writer of those times, we feel at a loss how to express our feelings. We are conscious that "the ground on which we tread is holy." That in the economy of Divine Providence we are called, as it were, to prepare another wheel in that grand moral machinery which centuries have been constructing, and which is destined by the eternal decrees to crush the powers of darkness and usher in the brightness of a millennial glory. That the world is about to experience a wonderful moral change, the most senseless must perceive. The signs of the times tell us we have entered upon a new and brilliant era of the militant church, and the observance of a few years assures us theological seminaries constitute no small part of that engine by which the kingdoms of this world are to become the kingdoms of the Lord and of his Christ.

How, then, should we feel when we discover that the Redeemer hath planted one and another of these engines upon our continent, and that the South at length is about to serve as a fulcrum of one of these mightiest moral powers. Andover and Princeton have already told us what part theological seminaries are destined to have in the illumination and reformation of the present age, and when we find another about to rise, almost in the extremity of this continent, surely "the ear of the deaf will begin to hear; the tongue of the dumb to sing; and the lame to leap as the hart" We say, we feel as though the ground we occupy were consecrated. We do so indeed; and we only ask a half-awakened world to assume

some eminence of moral and scientific height ; and trace the rays of light these institutions are shooting into the darkest corners of the earth ; and gaze upon the wonders of reform those rays are effecting, and then say if the arm of the Lord be not visible ? Should not we feel as though Almighty God had called us, and in calling, hath honored us, to light up another sun which shall throw still further west the light of the gospel, to shine upon the pathway of the benighted and those who have long groped in the dim twilight of unenlightened reason ? The types and shadows of the Jewish Church have been lost in the star which hung over Bethlehem. The four hundred and odd years of paganish darkness which succeeded the rising of that star have rolled over. The pomp and splendor of regal power which for centuries clothed the church, have almost and, we trust, will soon entirely perish, as must everything which is not of God. The years of religious intolerance and ecclesiastical tyranny have expired, we hope, forever. Our own happy country has since been discovered, and by "her mild laws, and well regulated liberties," hath not only furnished an asylum for the oppressed, but a government according with the spirit, and congenial to the extension of our Redeemer's Kingdom. Hundreds of years have counted their last minutes—thrones have crumbled and empires fallen, to bring these days of the Prince of Peace, which we see, and which "the prophet desired to see, but died without the sight."

And now, standing where we do, what must we feel ; or rather what must we not feel ? Those who have lived before us, who belonged "to the household of faith," have acted their part to extend the dominion of Christ amid the obscurity which overshadowed them—the difficulties, the opposition, and persecutions which surrounded them—and have, we firmly believe, entered the mansions of eternal bliss. We have to advance under auspices more favorable, what they only began ; and we begin in this institution what unborn generations will not only behold, but feel and admire. And when the clods of the valley which shall serve to point the stranger to the spot where these bodies mingled with their kindred dust, shall vegetate and even present a forest, this institution which we are about to establish will rise in the splendors of its meridian, and shine among those other satellites which have long been fed by the light of the sun of righteousness."

Such were the anticipations of the founders of this institution, and such was the language in which they spake of their enterprise in an address to the public which was published in 1825 or in 1826.

The site selected for the institution was about two miles and a quarter from the village of Pendleton, on the road to Orrsville, and was donated by Messrs. Martin Palmer, John Hunter, and Henry Dobson Reese. [Minutes of Synod, Vol. I, p. 159.] A committee was appointed by the Board, consisting of Rev. Hugh Dickson, Wm. H. Barr, D. D., Col. Robert Anderson, Charles Story and Horace Reese, to attend to the erection of suitable buildings. To this committee Samuel Cherry and James C. Griffin were afterwards added. The Rev. R. B. Cater and Rev. R. W. James were employed as agents to collect funds for this institution in the South, and Rev. Henry Reid at the North. In 1826 Col. Robert Anderson was appointed Treasurer, and Rev. Wm. A. McDowell Secretary; Rev. Dr. Barr, Rev. Hugh Dickson and James Wardlaw, Committee of Trust. In 1827 the Building Committee reported a plan, the building to be of brick and to cost \$8,000, and the Committee of Trust, a plan to regulate investments. At the same meeting of the Board, held in Charleston, it was recommended to Synod to change the plan of the institution by separating the theological from the literary part, and erecting, if the Synod should think it expedient, a preparatory school in the place where the seminary is located. The resolutions adopted by the Board on this subject were adopted by the Synod without a dissenting voice, and are as follows :

“ The committee appointed to take into consideration the present plan of the seminary, and to inquire if any change could be made in that plan for the benefit of the institution, and, if any, what change is desirable, report that they find serious objections made to the seminary on its present plan; that these objections are made by many of the warmest friends of the institution, and who, if the objections were removed, would probably be found among its most able and efficient supporters. The principal objections arise out of the present complicated form of the institution, embracing both literary and theological departments. The Board would, therefore, submit to Synod the following resolutions, viz :

Resolved, 1st. That it be recommended to the Synod so to alter the Constitution of the contemplated Seminary as to make it simply a Theological Seminary. The Board recommend this, among other reasons, for the following: 1st, They think that by thus simplifying the plan of the institution, its concerns can be managed with much more ease and to much greater advantage. 2d. This change will remove all ground for the objections now extensively made against the institution, that it will interfere with literary institutions now existing within the bounds of the Synod. 3d. The Board think this change will have a tendency to unite the feelings and efforts of all persons of the church under the care of the Synod in this important enterprise.

Resolved, 2d. Inasmuch as the impression has been made extensively on the public mind that the literary part of the institution on its present plan, is designed to be a College and inasmuch as this impression is obviously operating to the disadvantage of the Seminary, therefore

Resolved, If the Synod deem it expedient to make the alteration proposed above, that this change, with the leading reasons of it be made known to the public.

Resolution 3d. Inasmuch as a number of persons have already subscribed as donors to this institution, under the impression and with a desire that the literary department should be a prominent part of the institution, if the Synod make the contemplated change,

Resolved. That measures be adopted to afford to all such subscribers an opportunity either to continue or withdraw their subscription. The Board deem this important to maintain the integrity of the Synod.

[For the above resolutions, see first volume Minutes of the Board, pp. 183, 184.]

The change in the plan of the Seminary gave equal dissatisfaction to many of the early friends of the institution, and to the agent, Rev. Mr. Carter, who had labored indefatigably for its endowment. They were, however, approved of by Charleston Union Presbytery. [Minutes, p. 67] and were adopted by the Synod without a dissenting voice. [Minutes vol. 1, p. 184.] The whole amount of subscription pledged under Mr. Carter's agency, including also that of Mr. James and Mr. Reid, (whose visit to the North was attended

with little success,) was \$28,937. Of this \$4,765 had been collected.

In pursuance of the resolutions of the Board and Synod, Mr. Cater issued in March, 1828, his circular to the subscribers to the Literary and Theological Seminary, informing them of the change in the plan and desiring them to notify him of their wishes, whether they would desire their subscription to go to the Theological Seminary under the care of the Synod, or to a Literary Institution located in Pendleton, under the care of the Presbytery of South Carolina.

The subscriptions obtained by Mr. Cater were regarded as forfeited by the change of plan. \$1011.40 of the amount paid in was refunded to the original subscribers, leaving but \$3,173.790 after expenses were deducted, to go to the new account of the Theological Seminary. This had been loaned out by the agent on insufficient security and the adjustment of those matters was troublesome and vexatious, but by the able committee to whom it was intrusted the attempt to recover it was at last successful. The sums withdrawn were more than counterbalanced by additional subscriptions by those who favored the change.

THE THEOLOGICAL SEMINARY OF THE SYNOD OF SOUTH CAROLINA AND GEORGIA.—The commencement of the institution in this, its purely theological character, dates, in some respects, from the resolutions of Synod in 1827, to which reference has before been made. But it was not till December 15th, 1828, that the Synod resolved to put the Seminary into immediate operation, and for this purpose elected the Rev. Thomas Goulding, Professor of Theology, with a salary of \$800. and with liberty to remain in the pastorate of the church at Lexington, Oglethorpe County, Georgia, where he resided during the year. During the following year, 1829, there were five students under his care, who seemed to have pursued for the most part, a merely literary course preparatory to their study of Theology proper, which study was not really and fully commenced previous to the year 1831, when a three years Theological course after the model of Princeton and Andover was introduced.

At the meeting of Synod in 1829, the Presbytery of South Carolina had been approached by the Board of Directors, through a committee, consisting of Rev. Dr. Barr, Jas. K. Douglas, Rev. S. S. Davis, Rev. Mr. Talmage, and Mr.

Hand, to know whether they would be willing to release the Synod from their pledge of locating the Theological Seminary under their care in the District of Pendleton. The release was generously made, though not without an expression of disappointment at the results which had been reached. They state that when they reserved the location they had an especial reference to the literary department of the Seminary. Much zeal was felt for this in the upper country, and there were verbal pledges of co-operation from the upper parts of North Carolina (which is the most dense and respectable body of Presbyterians in the Southern country, that with the blessing of heaven the literary world have been a nursery to the theological department. It would have been as Amherst is to Massachusetts and Danville to Kentucky; that a Theological Seminary without students is a useless thing, and such will a Theological Seminary be without a Literary Institution under Christian management. They have never concealed that they were not pleased with the management of the College of South Carolina which seems to be throwing all the literature of the State into the scale of infidelity. And they had thought that the literary department of the Seminary, with the patronage of the church and such advantages in point of location, would prove an honorable rival to the College of the State, and finally be the means of correcting the evil complained of in that institution. It was never expected that the State of Georgia or even Charleston, in our own State, would do anything for the literary department of the Seminary, but it was believed that they would endow Theological Professorships. When the literary department of the Seminary was abolished there was a great disappointment felt in the upper country. Public confidence not only in the Synod but also in this Presbytery has been much weakened not to say *destroyed*. The Presbytery expressed themselves thus frankly, but

“Resolved, That this Presbytery do relinquish all right or claim which they may be supposed to have to the location of the present Theological Seminary of the South, and without any reserve whatever, commit it into the hands of the Synod to be located wherever they may judge it most expedient.”

Much might be said on the two sides of the question thus set forth. The judgment of the Board and Synod was right.

No theological seminary in this country, where there is no Christian denomination established by civil law, can be supplied with an adequate number of students by any one literary institution. It must draw its students from many. The Theological Seminary at Columbia has had its influence more or less direct in restoring the reign of sound religious views in the college of the State. On the other hand, the felt wants of our religious population have shown themselves in the establishment of Oglethorpe University in Georgia, of the Methodist College at Spartanburg, the Baptist at Greenville, the Associate Reformed at Due West, the Presbyterian at Davidson, N. C., and others later these. Still our American experience is, that the theological school for the theological training of ministers should be separate and independent of the literary and scientific.

The Board of Directors now felt at liberty to compare the advantages afforded by different locations. The trustees of the Mount Zion College, in Winnsboro', made overtures for the location of the seminary there. Athens was proposed by others; but the Board eventually fixed on Columbia as the permanent site of the institution, and the Synod concurred with the recommendations of the Board, December 5, 1829.

At the meeting of the Synod in Savannah in December, 1829, the constitution of the seminary, as revised, was considered, section by section, and adopted, and is printed in connection with the minutes of Synod. Dr. Goulding was removed, with his own consent, to the chair of Ecclesiastical History and Church Polity, and Dr. Moses Waddel was elected Professor of Theology. This appointment he subsequently declined. The salaries of the professors were fixed for the present at \$1,250. Committees were appointed in the several Presbyteries to solicit books for the commencement of a library, and measures were taken for the removal of Dr. Goulding and his little band of students to Columbia. A letter was received at that meeting of the Synod from the Rev. John H. Rice, of Virginia, proposing a union of the Synod with the Synods of North Carolina and Virginia in the support of one Southern theological seminary. In reference to this the Synod resolves "that it is inexpedient for this Synod, according to the suggestions of Dr. Rice, to form a union with the Synods of North Carolina and Virginia in support of the Union Theological Seminary in Virginia."

Of the theological seminaries in the form in which they now exist in this country within the present century, the first was that under Dr. John M. Mason, of the Associate Reformed Church, opened in 1805 in the city of New York; then that of Andover, in 1808; that of New Brunswick, in 1810; that of Princeton, in 1812; that of Auburn, in 1821; that at New Haven, in 1822; that at Bangor, in 1823; that at Union, Va., in 1824; that of Columbia, in 1829 (first opened in Lexington, Georgia, in that year). Some one or two began late in the last century, having but a single professor during their early existence.

Of changes in Presbyterial bounds we have already written. We would merely record the following extracts from the Minutes of the Synod of South Carolina and Georgia at various times:

Augusta, Ga., November 22d, 1824. "Synod proceeded to the consideration of the sixth overture as to the propriety of altering the line of division betwixt the Presbyteries of Hopewell and Georgia, when, on motion, it was resolved that the line of division betwixt these two Presbyteries be altered as follows, viz: Beginning at the southeast corner of Burke County, on the Savannah River, running from thence a westerly course to the Alabama line so as to strike said line at the point where it intersects the line of the Florida territory. Whereupon it was resolved that all the members, together with the licentiates and candidates, who at present belong to the Presbytery of Georgia north of said line, be attached hereafter to the Presbytery of Hopewell."

Augusta, Ga., December 6th, 1830. "The committee on overture No. 3, presented their report, which was accepted, whereupon, resolved, that the dividing line between the Presbyteries of Hopewell and Georgia be so altered as to include the County of Burke within the Presbytery of Hopewell."

There seems to have been some uneasiness or difference as to the right of jurisdiction over the churches of the Southwest. In the minutes of the Assembly of 1822 we find, p. 10, that "Messrs. Henry Reid of South Carolina, Edgar and Campbell, of Tennessee, were appointed a committee to define the boundaries of the Synod of Tennessee," and on p. 13, they reported that they were unable to ascertain the geographical limits of said Synod." They "therefore recommend that the

General Assembly order the Synod of South Carolina and Georgia, and the Synod of Tennessee, each to ascertain the geographical limit of demarkation between said Synods and report the same to the General Assembly next year." In obedience to the order, the Synod of South Carolina and Georgia appointed on the 22d of November Messrs. Barr, Reid and Davis "to ascertain and fix the limits of this Synod, and to report before the close of the present sessions." Their report was considered and approved, and is as follows :

To the General Assembly of the Presbyterian Church :

REVEREND AND MUCH RESPECTED BRETHREN: We perceive from the minutes of your sessions, May last, that the Synod of Tennessee have applied to you to define their bounds, and from the proceedings in the case it appears that they consider the Synod of South Carolina and Georgia as claiming territory which properly belongs to them. We presume that the State of Alabama is the section in dispute. The origin of the late Synod of the Carolinas is well known, and that it was as old as any Synod in the United States, except that of New York and Philadelphia. The Synod of the Carolinas included North and South Carolina and Georgia. The State of Georgia, at that time, included within its chartered limits what is now the State of Alabama.

When the Synod of the Carolinas was divided, the southwestern part of that Synod was constituted "The Synod of South Carolina and Georgia," and, consequently, the limits of this Synod in a southwestern direction were the same with those of the Synod of the Carolinas. The Synod of the Carolinas included the whole of the ancient chartered limits of the State of Georgia; and as Georgia originally included what is now the State of Alabama. therefore, Alabama must be included within the limits of the Synod of South Carolina and Georgia, unless it has been separated by a special act of the General Assembly. But no such act has ever come to our knowledge, nor do we believe that your much respected body would thus, without our knowledge, and contrary to our wishes, deprive us of so large a portion of our territory. But if we were to grant (which we do not) that when the Indian claim was extinguished, Alabama became vacant territory, still, on the ground of preoccupancy, it belongs to the Synod of South Carolina and Georgia.

Immediately after the territory began to be settled, the Rev. Messrs. Sloss and Hulbard, and afterwards, Stuart, all of the Presbytery of South Carolina, were sent thither as missionaries. Mr. Sloss became stationary in that region. The Rev. Andrew Brown, of the Presbytery of South Carolina, the Rev. Thomas Newton, of Hopewell Presbytery, and the Rev. John Foster, of the Presbytery of Harmony, emigrated to that country. These were all members of the Synod of South Carolina and Georgia, and it is believed that they were the only ordained Presbyterian clergymen in the State of Alabama.

The interests of religion, and especially of the Presbyterian Church, appeared to require that there should be a Presbytery organized in Alabama. No Synod but that of South Carolina and Georgia had any claim or control over the members then residing in that region; therefore, in the year 1820, with their own consent and by their special

request, were, by the Synod of South Carolina and Georgia, set off from their respective Presbyteries and organized as a new Presbytery, to be known by the name of "The Presbytery of Alabama. A moderator and the time and place were appointed, and they were afterwards to meet on their own adjournments.

From this statement it must appear unequivocally that the State of Alabama, upon the ground both of preoccupancy and territorial limits, belongs to the Synod of South Carolina and Georgia. It is also hoped that the General Assembly, in prescribing the limits of the Synod of Tennessee, will not only confirm to the Synod of South Carolina and Georgia the State of Alabama, but also restore the State of Mississippi, which has been wrested from us.

The Synod of the Carolinas included the States of North and South Carolina and Georgia: and at that time the State of Georgia included what is now the State of Mississippi. The Synod of the Carolinas, believing the Mississippi to be a part of their dominions, and having liberty from the General Assembly to conduct the missionary business within their bounds, did, in the year 1800, send the Rev. James H. Bowman, of the Presbytery of Orange, and the Rev. William Montgomery, of the Presbytery of Hopewell (Georgia), as missionaries to the Natchez. These brethren were accompanied by the Rev. Dr. Hall, the Assembly's missionary. In 1801 or 1802, the Rev. John Mathews, of the Presbytery of Orange, was sent as a missionary to that country; and in 1803, the Rev. Daniel Brown and James Smithe. And thus, by the exertions of the Synod of the Carolinas, churches were first planted in that part now the State of Mississippi. Let it be also remembered that the Synod of Tennessee grew out of the Synod of Kentucky in the year 1817, and the Synod of Kentucky sprang from the Synod of Virginia in the year 1802, which Synod never pretended to claim any part of the State of Georgia.

It is true that some Presbyteries, including what was originally the western part of North Carolina and also part of the State of Virginia, were aided by or severed from the Synod of the Carolinas, and attached to the Synods of Virginia and Kentucky; but these Presbyteries did not extend further south than the boundary line of the State of North Carolina (now Tennessee). None of them included any part of the ancient chartered limits of the State of Georgia. It was, therefore, usurpation in the Synod of Tennessee—or, rather, of Kentucky—to extend their dominion to the State of Mississippi. We, the Synod of South Carolina and Georgia, have, for the sake of peace, suffered this territory to be wrested from us. But when an attempt is made to take away Alabama also, we are constrained to contend for our rights. It may be convenient for the Synod of Tennessee to extend their dominions, as it will give them facility in collecting funds, and enable them to build up their Western Theological Seminary; but we, the Synod of South Carolina and Georgia, are attached to the Theological Seminary at Princeton—a seminary founded on better principles than any other; a seminary that cannot be corrupt until the majority of the General Assembly "depart from the faith once delivered to the saints." We are now pledged for the endowment of a professorship in this seminary; and as soon as this is effected our Presbyteries wish also to endow scholarships. And if our bounds be thus circumscribed, our hands will be weakened, and the Theological Seminary at Princeton eventually injured.

We have now before us a communication from the Presbytery of

Alabama, in which they remonstrate against being separated from us and attached to the Synod of Tennessee; and also express their attachment to the Seminary at Princeton, and their inclination to support it in preference to the Western Theological Seminary. Should the General Assembly deem it inexpedient at this time to restore to the Synod of South Carolina and Georgia, the State of Mississippi, we hope that Alabama will not be torn from us—contrary to our wishes, contrary to the wishes of the Presbytery in that region, contrary to the peace and harmony of the churches, and contrary to the interests of the Theological Seminary at Princeton.

That the great Head of the Church may preside over you in all your deliberations, and direct you into such measures as shall promote His glory and the good of the Church, is the prayer of

Your brethren in the Gospel,

HUGH DICKSON, *Moderator*.

RICHARD B. CATER, *Clerk pro tem*.

It is ordered that the Clerk *pro tempore* transcribe the above report, and forward a copy of it, with the Moderator's and Clerk's signatures, to the Moderator of the General Assembly at their next regular meeting.

The records touching this subject in the Minutes of the Assembly of 1823 are as follows: "A petition from the Synod of South Carolina and Georgia, requesting that the Presbytery of Alabama should be put under their care, instead of being attached to the Synod of Tennessee, was overturned, and being read, was committed to Drs. Richards and Cathcart, Messrs. Reuben Smith, Keep and Hodge." [Minutes, Vol. V, p. 115.]

This committee reported, and their report being read, was adopted, and is as follows, viz: That the request of said Synod, so far as it relates to the Presbytery of Alabama, viz: that said Presbytery be considered as being within their bounds, is reasonable, and they recommend that it be granted accordingly. With respect to another suggestion contained in said application, to wit, that the Presbytery of Mississippi, now in connection with the Synod of Tennessee, should be transferred to the Synod of South Carolina and Georgia, the committee have not felt themselves possessed of sufficient information at present to form a decision. They feel it a duty, nevertheless, to say that, from the representations made to the committee from a member of each of these Synods, they anticipate that the time is not distant, when a new Synod will be regularly formed in this region, including both the Presbyteries in question." [Minutes, Vol. V, p. 119.]

The Synod doubtless felt almost a maternal affection for

those Churches and Presbyteries for which she had labored, and in the midst of which so many who had gone forth from her midst then resided. But in a growing country and an extending church, the general and local prosperity requires these repeated divisions.

In December, 1828, the Presbytery of South Alabama was divided at its own request. A new Presbytery was formed, to be called the Presbytery of Tombeckbee, including all that territory north of the Sipsey River and embracing also the Choctaw and Chickasaw Nations. The Presbytery was directed to hold its first meeting at Mayhew, in Choctaw Nation, on the Friday before the first Sabbath in June, 1829, and the Rev. Alfred Wright was to open the meeting with a sermon.

The Synod seemed to keep an ear open to the necessities of distant churches that looked to it for counsel or aid. November 8, 1821, "A communication from the agent and trustees of the Presbyterian Church in New Orleans was read, and the Rev. Messrs. Beman and Davies were appointed a committee to address a letter to that church expressive of the views and feelings of this Synod on the subject to which their communication relates." [Minutes, p. 74.]

Revivals are noted as having existed in various churches in Athens and vicinity in 1826 in which the College shared, at Washington, Ga.; in 1829, in the Presbytery of South Carolina, the churches in Laurens, Anderson and Spartanburg Districts, and one in Abbeville; in the Presbytery of Harmony the churches of Indian Town, Midway, Brewington, Williamsburg, Hopewell, Concord and Salem, were remarkably blessed, between six and seven hundred souls were judged to have been born into the kingdom; in the Presbytery of Hopewell, the Counties of Green, Jackson, Hall, Gwinnett, Franklin and DeKalb received precious tokens of the divine favor. In Bethel Presbytery the churches of Bethesda, Bethel, Beersheba, Bullock's Creek, Salem and Shiloh, and many other churches in the bounds of Synod enjoyed in no common degree the presence of the Divine Spirit. [Narrative of 1829 in Minutes of Synod.]

The *Southern Christian Intelligencer* issued in Charleston from March 19th, 1819, to December 29th, 1821, issued under the Superintendence of ministers of different denominations ceased as an organ of communication with the church.

There was a publication issued at Monnt Zion, Georgia, by the Rev. Benjamin Gildersleeve as early as 1820. [See *Christian Intelligencer*, Vol. 11. p. 50.] The *Charleston Observer*, by the same indefatigable and able editor was first issued in January, 1827, and has been of great service to the Church.

The wide territorial extent of the Presbytery of Harmony for thirteen years previous to the creation of the Presbytery of Georgia may be illustrated by the places of its meetings.

First Session in the First Presbyterian Church, Charleston, March 7th, 1810.

Second Session in St. Paul's Church, Augusta, September 27th, 1810, which failed for want of a quorum. Another meeting was called by the Moderator in conformity with a resolution of the General Assembly in 1796, which was opened in St. Paul's Church, Augusta, by the Moderator, Dr. Flinn, on January 11th, 1811.

Third Sessions, Charleston, April 4th, 1811, Second Presbyterian Church.

Fourth Sessions, December 20th, 30th, 1811, met in the city of Savannah.

Fifth Sessions, Columbia, April 9th and 13th, 1812.

Sixth Sessions, Presbyterian Church, Augusta, November 12, 16.

Seventh Sessions, Church of Bethesda, Camden, April 8th, 10th, 1813.

Eighth Sessions, Augusta, October 28th, 1813.

Ninth Sessions, Charleston, April 14th, 1814, met in the First Presbyterian Church, by invitation of the Session.

Tenth Sessions, Columbia, October 27th, 1814.

Eleventh Sessions, Church of Bethel, Williamsburg.

The following statistical tables are the best which our means enable us to furnish for this decade :

SUMMARY FOR 1820.

	<i>Ministers.</i>	<i>Licen'tes.</i>	<i>Churches.</i>	<i>Communi- cants</i>
Presbytery of South Carolina	13	6	29	797
Harmony	15	5	22	445
Hopewell	7	1	16	340
	35	12	67	1,582

SUMMARY FOR 1829.

	<i>Ministers.</i>	<i>Licen'tes.</i>	<i>Churches.</i>	<i>Communi- cants.</i>
South Carolina.....	11	3	32	2,208
Bethel.....	7	1	17	1,731
Harmony	15	2	21	1,185
Hopewell	20	4	46	2,020
Chaston Union.....	12	1	5	669*
Georgia.....	8	...	7	747
	73	11	128	8,560 †

CHAPTER VI.

APPENDIX TO THE THIRD DECADE.

1820-1830.

The following HISTORY OF THE INDIAN MISSIONS OF THE SYNOD OF SOUTH CAROLINA AND GEORGIA, originally published at a later date in the "Southern Presbyterian," is appended to this decade to which it really belongs :

PONTOTOC, MISSISSIPPI, June 17, 1861.

DEAR BROTHER: It is with some reluctance I undertake to comply with your request, and thus redeem a promise made you some time since. Having no records to guide me, I must rely entirely upon memory, which, at this distance of time, may sometimes be at fault, especially in reference to dates. As to the general facts, I shall aim at accuracy and fidelity. Could I see you at your own home or at mine, it would give me great pleasure to sit down and talk over the incidents of our long journey, as exploring agents for the Missionary Society of the Synod of South Carolina and Georgia. Furnished with documents from the War Department, among which was a letter of introduction from Mr. Calhoun, then Secretary of War, to the agents of the different tribes we might visit, we set out early in May, 1820. The Rev. John Brown, D. D., of Monticello, Georgia, being secretary for foreign correspondence, we were directed to him for instructions as to our future progress. From him we learned that Gen. Mitchell, agent for the Creeks, was then at his farm, six miles below Milledgeville. It was, of course, our duty to visit him, and in the interview he informed us that a general council of chiefs and head men would convene at the Coweta

* In three Churches.

† If the membership of the Congregationalist and Independent Churches that have acted with us during this decade be enumerated, this total would have been increased to over 10,000.

Town-house in eight or ten days, and advised us to attend it. At the proper time we set out, and crossing the Oakmulgee, I think at Scott's Ferry, Flint river, at Marshall's shoals, and the Chattahoochee, just below the falls, where the city of Columbus now stands, we arrived at Gen. McIntosh's late in the evening, where we found a considerable company of Indians assembled. Next morning early we reached the council ground, where, for the first time in our lives, we saw a large Indian encampment. All things being in readiness, the ceremony of opening the council was commenced. And, brother H., do you recollect the disgusting scene we then witnessed? An Indian was seen slipping in, as if by stealth, with a large hand-gourd filled with tea, made of Yopon leaves, to which they attached a superstitious efficacy, believing that it enlightened their minds and led them to correct decisions on any subject that might come before them. As the sequel shows, it failed for once. This was handed first to the Little Prince and Big Warrior, principal chiefs, and then, in quick succession, to all composing the council. No sooner was the potion swallowed than it became necessary to prepare for its ejection. The scene that followed can better be imagined than described. I have never yet known whether the dose actually produced nausea, or whether the whole thing was mechanical. I suspect the latter. The ceremony over, we were ushered into the presence of their majesties, and, seated on a low wooden bench at their feet, we delivered our message, read to them Dr. Brown's kind and fatherly address, and in behalf of those who sent us proposed to send men into their country, who, in addition to preaching the Gospel to them, would establish schools for the education of their children without cost to them. To all this they listened attentively, but after a short consultation they rejected our proposition. It was a part of our plan to teach their children agriculture and the various arts of domestic life, believing that they never could be civilized without this. It was, moreover, required by the War Department, before we could receive any part of the fund appropriated by Congress for the civilization of the Indians, in 1819. To this they objected, saying if they wanted their children to work they could teach them themselves.

Our instructions did not allow us to establish schools on any other terms. We therefore set our faces for the distant West, and passing through the new settlements of Alabama, by way of Fort Jackson, Falls of Cahawba, Tuscaloosa, and the little villages of Columbus, Mississippi, and Cotton-Gin Port, we crossed the Tombecbee River, and entered the Chickasaw Nation, forty-one years ago this day, and soon found ourselves at the hospitable mansion of old Levi Colbert, the great man of his tribe. This was Friday evening. We soon learned that a great ball play was to come off on the following Monday, at George Colbert's, some twenty-five miles distant, and that a large company was going up the next day. Thus Providence seemed to prosper our way.

There being a very large collection of Indians from all parts of the nation, we had no difficulty in securing the attendance of the chiefs in council at an early day. Accordingly, we met them at the house of Major James Colbert, the following Wednesday, being the 22d day of the month. You remember their young king was conducted to the chair of State that day, for the first time, as king of the Chickasaw nation. He was an ordinary Indian, and never opened his mouth during the council. They very readily acceded to the terms upon which we proposed to establish schools among them; and, that there might

be no misunderstanding in future, we drew up a number of articles, which were signed by the contracting parties, and deposited with the United States agent, and for aught I know they may now be in the archives of that old, dilapidated Government. Having secured the first great object of our mission, our next business was to explore the country, for the purpose of selecting a suitable location for a missionary establishment. And that we might profit by the experience of others, we visited Elliott, in the Choctaw nation, where a school was in successful operation, under the superintendence of the veteran and apostolic missionary, the Rev. Cyrus Kingsbury, D. D. Leaving this place we desired to visit Mayhew, where a large station was afterwards built up, but missed our way, traveled until a late hour at night and finding no house, lay down on the bank of a creek without our supper and slept till morning. In a few miles we came to the house of a white man with a Choctaw family, where we breakfasted, with a pretty good relish, on barbecued beef without salt. We were still in the Choctaw nation, but soon crossed the line into Chickasaw territory, and made our way back to Levi Colbert's. It was not long before we found there was a frolic on hand. Parties began to assemble, dressed out in their best, and instead of an Indian dance, such as I have witnessed many a time since, it turned out a regular ball, conducted with great propriety, and attended by the elite of the nation. Our host was a little embarrassed by our presence, apologized as best he could, and expressed the hope that we would not be displeased. Having relieved his mind on this subject, we spread our blankets in the piazza, and slept while they danced. Next day we returned to Tockshish, the name of Major James Colbert's place, where we met the Indians in council, and in a few days selected a site for a missionary station, six miles southeast of this.

I may as well say here, that when I returned the next winter I was advised by Major Colbert and others to a different location, and accordingly I settled two miles southwest of Tockshish, and built up Monroe. We were now ready to set out on our return home, and passing by Tusculumbia and Huntsville, Alabama, Brainerd, Spring Place and Saloney, missionary stations in the Cherokee nation, we reached our friends in South Carolina early in August.

And now, upon a review of the whole, I feel like erecting an Ebenezer of praise, saying, "Hitherto hath the Lord helped me." "Having obtained help of God, I continue until this day." "What shall I render unto the Lord for all His benefits to me?"

Yours, truly,

T. C. STUART.

(For the Southern Presbyterian)

INDIAN MISSIONS OF THE SYNOD OF SOUTH CAROLINA AND GEORGIA.

LETTER II.

PONTOTOC, (Miss.) June 24, 1861.

Dear Brother:—The Synod of South Carolina and Georgia met at Upper Long Cane Church in the fall of 1820. Rev. Francis Cummins D. D., Moderator. Having been accepted by the Synod as their first missionary to the Chickasaws, all the necessary arrangements were

made for sending me out immediately. Two families were employed as assistants and the Presbytery of South Carolina appointed a meeting at old Pendleton Courthouse for my ordination on the 19th of December. We were detained a few days by heavy rains and high waters, but finally set out and after a tedious journey of five weeks and five days, arrived at Monroe the 31st day of January, 1821. On this day the first tree was felled and a commencement made in the work of the Chickasaw Mission. The first two years were principally spent in clearing out a farm and putting up the necessary buildings for a large boarding school. In the meantime I was joined by Hamilton V. Turner, carpenter, and James Wilson, farmer, with their families, from Abbeville, and Rev. Hugh Wilson and wife, from North Carolina, and Rev. William C. Blair, from Ohio. In the spring of 1822, I opened a school for the benefit of those living in the neighborhood being not yet prepared to take in boarders. Before opening the school I visited a widow woman living within a mile of the station, who had a son and daughter of suitable age to attend, and asked her to send them. She replied she was poor and had no suitable clothes to give them. Having brought a small supply with me I told her I would furnish them. Her next difficulty was she had nothing they could take with them for dinner. This I removed by proposing to give them their dinner. They accordingly came and it was not long before they made it convenient to be over for breakfast too. I may as well say in this connection these children were afterwards called Wm. H. Barr and Mary Leslie. The former named and supported by a society of ladies in Columbia; the latter on account of personal attachments by some one of the mission family. They, together with their mother, became decidedly pious, united with the church, lived consistent lives and have all, long since, gone to their reward. I shall have occasion to speak of another member of this family before I close these sketches.

Early in the spring of 1823 the school was opened with fifty scholars, most of whom were boarded in the family. The chief of our district, Captain Samuel Sealey, attended and made a speech on the occasion. He brought a son who was afterwards named T. Charleton Henry. From this time until the Chickasaws ceded away their country in 1834, and agreed to remove to their distant home in the West, the school was kept up, with some interruptions, under the trials and difficulties that always attend a similar enterprise amongst an unenlightened and uncivilized people. In this same year Brother Wilson established a school two miles north of Monroe and near to Tockshish, which was continued until the Indians left for their Western home in 1837 and 1838. In 1824 the Chiefs in council appropriated \$5000 to establish two more schools, and \$2,500 per annum for their support.

One of these was erected on Pigeon Roost Creek near to Holly Springs and called Martyn; the other on Tennessee River in the limits of Alabama, and called Caney Creek. Brother Blair was sent to the former and Brother Wilson to the latter. Brother James Holmes, of Carlisle, Pa., having joined us this year, was sent to Tockshish. We have now four schools in successful operation, containing one hundred and twenty pupils of both sexes. The school at Monroe was conducted on the Lancasterian plan, which succeeded well. It is not possible at this late period to say how many were educated throughout the nation. The number who obtained anything like a good English education was comparatively small. Having learned to read and write, many of them left school, supposing they had finished their education. Moreover, the

regulations of the school and the requirements of the station imposed such a restraint on their former roying habits that many of them ran off and never returned. This was often a matter of deep regret and a cause of great annoyance to us; but it was one of those discouragements with which missionaries amongst an ignorant and heathen people have always had to contend. In 1826 these schools and stations were all transferred to the American Board of Commissioners for Foreign Missions. To this we did not object because it brought us into more immediate contact with the missionaries among the Choctaws, to whom we were much attached and with whom we had much intercourse for years past.

By reference to the session book of Monroe Church, I find the following entry on the first page: "The Rev. Hugh Dickson, of the Presbytery of South Carolina, having been commissioned by the Missionary Society of the Synod of South Carolina and Georgia, to visit Monroe for the purpose of examining into the state and prospects of the mission, arrived on the 29th of May, 1823. The mission family, having a desire to be united in a church capacity that they may regularly enjoy the privilege of the sealing ordinance of the gospel, expressed the same to Mr Dickson. Accordingly, on the 7th of June, a church was organized, consisting of seven members. At this time a black woman, the first fruit of the Chickasaw Mission, was received on a profession of her faith. Being a native of the country, she spoke the Chickasaw language fluently; and having the confidence of the Indians, I employed her as my interpreter, for several years, in preaching the gospel to them. On the 4th of December, 1824, the first Indian woman was admitted to the communion of the Church. At every subsequent communion meeting for several years, one or more was added to our number." September 29th, 1827, I find the following record: "The Lord having visited our Church the past summer with a time of refreshing, having, as we hope, ~~savedly~~ renewed a number within our bounds, it was thought expedient to have a meeting of the Church session before the time to which it stood adjourned. Session therefore met, and having implored the presence and blessing of God, proceeded to examine the following persons." Here follows the names of five persons, the first of whom was a native young man, who had been a scholar in the school, and who, on the 5th of April, 1834, was elected and ordained a ruling elder in the Church. Comparatively few of our scholars embraced religion and united with our Church. In after years a good many joined the Methodist Church. In the fall of 1830 the Monroe Church numbered one hundred members, including ten at Martyn's. Of these about one-half were natives, a few whites, and the balance blacks, of whom there was a considerable number in the neighborhood of the station. These generally spoke the Indian language; and being on an equality with their owners, and having more intercourse with them than is usual among white people, through their instrumentality a knowledge of the gospel was extended among the Indians. The change, too, in their deportment had a tendency to convince them of the reality and excellence of religion, and to eradicate their prejudices against it. In the "Missionary Herald" for March, 1831, I find the following editorial remarks: "At page 45 of the last number, it was mentioned that Mr. Blair had requested to be discharged from missionary labors, and was about to leave Martyn. Mr. Holmes, who has heretofore resided at Stockshish, has been directed to take the place of Mr. Blair. On leaving the place of his former labors, he makes the following remarks

respecting the reasons for his removing to Martyn, rather than Mr. Stuart: "Here about ninety commune on sacramental occasions, and at Martyn only ten—here near two hundred compose the congregation on the Sabbath, and frequently the assembly is so large that we have to preach in the open air, whilst at Martyn fifty is the largest number of hearers. This now has assumed the aspect of a Christian settlement, and the Lord appears to prosper everything undertaken for His glory. In our humble house of worship we are often cheered with the reflection that this and that man were born here." I shall resume this subject in my next. For the present, adieu!

T. C. STUART.

(For the Southern Presbyterian.)

INDIAN MISSIONS OF THE SYNOD OF SOUTH CAROLINA
AND GEORGIA.

LETTER III.

PONTOTOC, MISS., July 1, 1861.

DEAR BROTHER: In my last, I referred to a revival of religion in our Church and congregation, which commenced in the spring of 1827. It is proper I should say, the Rev. Cyrus Byington, of the Choctaw Mission, was the honored instrument in the hand of God of this good work. At that time a revival was in progress at Mayhew, Bro. Byington, being much revived himself, and his heart warm in the cause, visited our station, and labored sometime among our people. I have a distinct recollection of the time and the circumstances, of the first favorable indications. He preached at Monroe in the forenoon to a large congregation, when it was evident the Spirit of God moved upon the hearts of the people. In the afternoon he preached at the house of a widow woman, six miles north, where deep and lasting impressions were made; and it became manifest God was in our midst. Under the ordinary means of grace, the good work continued between two and three years. So far from adopting any measures calculated to produce excitement, we were careful to keep it down. Our people needed instruction in the first principles of religion, and for this purpose we appointed inquiry meetings every Saturday night, which were well-attended. Frequently between twenty and thirty were present, and some from a distance of ten and twelve miles. In these services Brother Holmes rendered very essential aid. As the fruit of this gracious visitation, a goodly number of precious souls were brought into the kingdom of Christ, some of whom are yet living and walking in the good way; some have died in faith and gone to their reward; and some, we fear, have drawn back unto perdition. There were some distressing cases of apostacy.

I have in my mind one case of a more singular and unaccountable character than any I have ever known. This was the first subject of the revival, a white man, with an Indian family, living about half-way between Tockshish and Monroe, who had been notorious for intemperance and profanity. By referring to the session book, I find he was admitted to the Church on the 23d of June, 1827. His evidences of a change of heart were better than usual, and his piety was of no ordinary character. He became a praying man, worshipped God regularly

in his family and in secret, was always present at our public services, unless providentially hindered, and led in prayer in a devout and edifying manner, whenever called on in our prayer-meetings. He was considered a miracle of grace and a model of piety. No one doubted his religion. But alas! for poor human nature! this man fell. It has been said that the great adversary has a lien on old drunkards. This seemed to be true in his case, for during the whole of his subsequent life he frequently fell into his easily besetting sin. As early as October 10, 1827, he was cited to appear before the session for the crime of intemperance. He manifested so much sorrow of heart and such deep contrition that we felt constrained to make the following entry: "Hoping that he has been enabled to repent of his fall with deep contrition of soul, and that he has obtained forgiveness from God, we feel it our duty and our privilege to recognize him as a disciple of Jesus Christ, and therefore ought not to be excluded from the privileges of this Church." For a long series of years he lived a consistent life, and our hopes of him were greatly strengthened, but after the treaty of 1834, when the whites began to come in in great numbers and the country was flooded with whiskey, he could not resist the temptation, and again fell into his old habits of intemperance and profanity. In this he continued until he removed to the West in 1837, but again reformed and joined the Methodist Church. Finally, in the summer of 1857, while I resided at Fort Smith, Arkansas, he died alone, after a long spell of hard drinking, and what may now be his destiny is known only to God. This instance of apostacy has puzzled and distressed me more than any that ever came under my observation. Our Methodist brethren, I know, could dispose of the case without difficulty—he fell from grace and was lost. That he is lost I very much fear, but that he fell from grace I never shall believe. In the language of Doctor Alexander, "there are few truths of which I have a more unwavering conviction, than that the sheep of Christ, for whom He laid down His life, shall never perish." "Let him that *thinketh* he standeth take heed lest he fall."

The introduction of ardent spirits in great quantities proved very disastrous to the spiritual interests of many of our Church members, especially the natives, whose fondness for the article is proverbial all over the world. During a residence of seventeen years among them, I knew but one man who would neither drink whiskey nor smoke the pipe. It is cause of thankfulness that so many did stand firm in the midst of temptation and in the face of much opposition. On the 16th of September, 1837, twenty-five received letters of dismission as members in good standing. Many went away without letters who were entitled to them.

As to what the Chickasaw Mission accomplished, this cannot be known until the judgment day. I often feel ashamed and deeply humbled that so little was accomplished. Had I been faithful, and active, and zealous, doubtless much more might have been done; yet it would be wrong not to render thanks to God that he was pleased to give any degree of success to the means employed. A large number of youth of both sexes were educated; much useful instruction was communicated; and a foundation laid for a degree of civilization and refinement which never could have been attained without it. In my next I shall speak of their present condition in the West, which will exhibit the improvements they have made in the various arts of civilized life. But to form a correct estimate of what has been effected, we

must solve the mathematical problem, "what shall it profit a man if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" We must calculate the value of one immortal soul, "the redemption of which is precious, and it ceaseth forever." It would be great arrogance and presumption in me to attempt to state the number who may have been redeemed from heathenism, and savingly enlightened by the Spirit of God; but that a goodly number have been saved through the preaching of the Gospel, and are now among the redeemed in heaven, I never shall doubt. Add to this, the amount of good effected through their instrumentality. The Gospel, the Saviour tells us, "is like leaven which a woman took and hid in three measures of meal till the whole was leavened." This leaven is still at work. Some years since, I visited the Chickasaws in their new home, and found a few of my old church members still living, and walking by faith. Who can estimate the benefits resulting from their consistent lives during a period of more than twenty years? Their influence will extend to the end of time. The Chickasaw Mission cost, in round numbers, twenty thousand dollars, besides a number of years of hard, gratuitous labor on the part of those engaged in it. I will venture to say that neither we, who bore the burden and heat of the day, nor the Christian community who kindly supported us, now regret the expenditure. If I may be allowed to express my own feelings, I would render thanks to God, that He counted me worthy to be employed in such a blessed work. And I am confident no friend of the Redeemer will ever regret, either in time or in eternity, any sacrifices made for the promotion of His glory. Every Christian, both in South Carolina and in Georgia, who contributed to the support of this mission, was instrumental in bringing about the results, whatever they may be. And how transporting the thought of meeting those in the bright world above, who were brought there through our instrumentality. Let Christians, then, of every name, be stimulated and encouraged to go forward in this good work. Let them contribute of their means according as God hath prospered them, and they will not fail to receive their reward.

Faternally, yours,

T. C. STUART.

(For *The Southern Presbyterian.*)

INDIAN MISSIONS OF THE SYNOD OF SOUTH CAROLINA AND GEORGIA.

LETTER IV.

PONTOTOC, MISS., July 8, 1861.

DEAR BROTHER: In my last I incidentally referred to a visit to the Chickasaws. That visit was made in the summer of 1856, my daughter accompanying me. I shall always regret I did not go a few years sooner. I should then have found many of my old neighbors, and friends, and church-members who had been called away. In the journey through the Choctaw Nation, we passed the lonely grave of William H. Barr's mother. She was baptized by the name of Catharine, and ever afterwards was called aunt Kitty. Her Indian name signified "There is none such," and this seemed to be prophetic of her real character after she became a Christian. She spent much of her time in my family, and I will say I never knew a more devoted Christian. She spoke no

English, and understood but little. Having a few elementary books in the Indian language, prepared by the Choctaw missionaries, I taught her to read. She took great delight in reading the Scriptures, although she could have access to only a small portion of them which had been translated into her own language. Her only daughter died in the neighborhood of Fort Smith, leaving a family of small children. Contrary to the remonstrances of her friends, she set out to visit these children, that she might take them to her own home; accompanied by a little grandson. On the way she took sick at a Choctaw cabin, lay about two weeks, and yielded up her spirit, I doubt not into the hands of her Redeemer, and I love to think of her now as a happy soul in the kingdom of eternal glory. Her daughter was hopefully pious. But the member of her family to whom I referred in my first letter, is a son who is yet living. His name is James Gamble—named and supported I think, by a society of ladies in Rocky-River congregation. He was educated in part at Monroe, and finished his education at Mesopotamia, Alabama. He is now decidedly the great man of his nation—is a senator in their legislature—is national interpreter and translator, and is their commissioner to Washington city to transact their business with the Federal Government. He writes a fair hand, a sensible, business-like letter. The only ornaments I have on my parlor mantel are his likeness and one of John C. Calhoun. In short, he is to-day a standing refutation of the oft-repeated slander that an Indian cannot be civilized. He lacks but the one thing needful to make him everything I could wish. And I believe it is not saying too much to affirm that if the Chickasaw Mission had accomplished nothing more than the salvation of aunt Kitty's family, it was labor, and time, and money well spent. Her oldest son never heard the Gospel. Soon after my arrival at Monroe, I had occasion one morning early to go to the agency on business. On the way I was startled by a sudden outcry and bitter lamentation near my path. I turned aside and on going to the spot found a group of mourners standing around his lifeless corpse. He had been thrown from his horse the night before, probably in a state of intoxication, and suddenly killed. She never mentioned his name or referred to him in any way, it being contrary to their custom ever to speak of the dead.

Although it is a subject of regret that I did not visit them sooner, yet I shall always be thankful that it was so ordered in the good providence of God that I could visit them at the time I did. It was, on many accounts, an exceedingly pleasant visit, yet not unmingled with some sad reflections. Many with whom I had taken sweet counsel in years long since passed away, and with whom I had gone to the house of God, were no more among the living. Some to whom I had often preached the Gospel, whom I have warned to flee from the wrath to come, and exhorted to make their peace with God, were still living in sin, and some of this class had gone to their last account without giving any evidence of repentance. A few only of my old church members were still lingering about these mortal shores, and, to my great comfort, were maintaining a godly walk and conversation, giving good evidence of being decided followers of the Saviour.

I spent just one month in the country, and travelled extensively among the people. I found them contented and happy. For several years after they emigrated they were very much dissatisfied. Sickness prevailed among them and many of their old people died. Although the latitude is about the same as this country, yet they think the cli-

mate is a good deal colder, and they are sometimes visited with those "northers" which are such a terror to the Texans. Perhaps the openness of their country, the proximity of the mountains, and the superabundance of rocks, may have some influence on the climate.

I was delighted at the advances made in civilization which were every way apparent. There being very little game in the country, they have abandoned the chase, and now rely on the cultivation of the soil and the raising of stock for a subsistence. They build good houses of hewed logs, and having a great abundance of the very best stone for building purposes, it is a rare thing to see a dwelling without a good stone chimney. There is an appearance of comfort and thrift not common among Indians. They have abolished the office of chiefs and councils for the government of the people, and have organized a regular State Government, with a written constitution, after the model of our sovereign States. It was my good fortune to be present at the meeting of their first legislature, and the election and inauguration of their first governor. There being three candidates before the people, and no one receiving a constitutional majority, the election devolved upon the legislature. In all their elections they vote *viva voce*, each one calling out his favorite candidate. There were but thirty votes cast, the legislature consisting of twelve senators and eighteen representatives. Of these Harris, the successful candidate, received seventeen votes. He and six of the Senators were educated at Monroe, the speaker of the house was educated at Martyn, and one who bears the revered name of Archibald Alexander, was educated at Caney Creek. The business of both houses and all the speeches were in the native language. But little was done during the few first days of the session; the various committees being out preparing business for future action. In taking the vote of any bill brought before them, the members are required to hold up their right hands. Their pay is three dollars a day; governor's salary \$750 per annum; attorney-general, \$600; Judges of the Supreme Court, \$600; Circuit Courts, \$400. Their government is supported by the interest of their money in the hands of the Federal Government. But the Government at Washington refused to pay the instalment that fell due last winter, alleging as a reason, that they might employ it against them. His fears were not unfounded, as appears by the proclamation of Gov. Harris, which I send you

For many years the Chickasaws formed an integral part of the Choctaw nation. With this arrangement they were always dissatisfied, and in 1855 they effected a separation. I have now before me a treaty, "made and concluded in the city of Washington, on the 22d day of June, 1855, by commissioners of the high contracting parties, by which a district for the Chickasaws is established, bounded as follows." By the eighth article of this treaty the Chickasaws agreed to pay the Choctaws for the privilege of governing themselves in their own way, "in such manner as their national council shall direct, out of the national funds of the Chickasaws, held in trust by the United States, the sum of \$150,000."

At the same time the United States leased for an indefinite term of years "all that portion of their common territory west of the 98th degree of west longitude for which they agreed to pay the Choctaws \$600,000 and the Chickasaws \$200,000" In the end the Chickasaws were gainers to the amount of \$50,000 by the arrangement.

I may mention as another evidence of their improvement, the change

in their dress. They have almost universally laid aside the Indian costume, and assumed, at least in part, the white man's dress. Among the largest number collected on the occasion, I saw but two clad in the old Indian style. These are called subbees, in a way of derision, just as a certain class amongst us are called "old fogies."

Being about to take my leave, the Senate suspended business and asked me "to make them a talk." With James Gamble for interpreter, I gave them a few words of parting advice and left them, probably to see them no more upon earth.

Yours, &c.

T. C. STUART.

For the Southern Presbyterian.

INDIAN MISSIONS OF THE SYNOD OF SOUTH CAROLINA AND GEORGIA.

LETTER V.

PONTOTOC, MISSISSIPPI, July 15, 1861.

Dear Brother :—I have felt for a while past that I have a little too much to do. I am one of several agents appointed for the county to solicit subscriptions to the Confederate loan.

Could I recall twenty years of my life, I would certainly be in camp, prepared to defend my country's rights with my blood. But this is impossible, and the only method by which I can serve her is by personal exertions and contributions to support the war in which she is engaged and in which I have an abiding confidence she will be victorious. I find the labor of preparing these sketches a little more than I anticipated. I have a great reluctance both to the physical and mental operation they require. I may find it necessary to avail myself of the privilege you allow me in your last letter: "Rest awhile and try it again."

Although in my last I took leave of the Chickasaw legislature, I wish now to return to Tishomingo city, the seat of government. This was the name of a venerable old chief who was present at our council in 1820, and signed our articles of agreement. His office was that of chief speaker, and his name signifies "king's servant." It was well for the Chickasaws to cherish and perpetuate his memory by giving his name to the capital of their new government.

The Chickasaws now number about six thousand souls, showing a great increase since I came amongst them. The annuity that was paid them in the early part of 1821 had been due since 1819. In the enumeration none were counted but those who were then living, and the number was 3,447. The amount paid them was \$35,000 annually. This was in consideration of lands ceded to the United States in 1816 and 1818, amounting to \$32,000 per annum, for twenty years, to which was added an annuity in perpetuity (or in the Indian dialect "as long as grass grows and water runs") of \$3,000 fixed upon them by General Washington. I have a copy of all the treaties ever made with the Chickasaws except the last. The first was "concluded at Hopewell, Keowee, on the 10th January, 1786, between Benj. Hawkins, Andrew Pickens and Jos. Martin, Commissioners Plenipotentiary of the United States, on the one part, and Piomingo, head warrior and first minister of the Chickasaws; Mingotushka and Lotopoa, first beloved men, Commis-

sioners Plenipotentiary of all the Chickasaws, of the other part." This was simply a treaty of peace, amity and protection on the part of the United States, and of allegiance on their part. The third article defines the boundaries of their territory, as follows, viz: "Beginning on the ridge that divides the waters running into the Cumberland from those running into the Tennessee river; thence running westerly along the said ridge till it shall strike the Ohio; thence down the Southern banks thereof to the Mississippi; and thence down the same to the Choctaw line." They then owned a country two hundred and fifty miles square. And in addition to this they had ten miles square, on the eastern bank of Savannah river opposite Augusta, which was given them by General Oglethorpe in consideration of services rendered the British Government.* A few families removed and settled on it, and some of their men were with the Americans at the siege of Savannah. When I first came to this country I knew an old woman who was born there. Augusta was then their trading post. I have seen men who made the trip, which required three and four months. Being at war with the Creeks they were obliged to go a great distance round, and cross the Tennessee river twice. Notwithstanding the great distance and the difficulty of access, they exchanged their furs and skins for New England rum, packed it on their ponies and sold it here for five dollars a bottle. Having no currency, they traded altogether in furs, skins and buffalo robes, in which their country abounded, and for which they received two shillings (English currency) per pound.

The next treaty was made in October, 1801, by General Pickens and others, at Chickasaw Bluff, now Memphis, Tennessee, at which time the privilege of opening the Natchez trace was granted, for which the United States paid them seven hundred dollars in goods. This road was for many years a source of great benefit to them, from the number of travelers who thronged it every year.

Yours, as ever,

T. C. STUART.

(For *The Southern Presbyterian*.)

INDIAN MISSIONS OF THE SYNOD OF SOUTH CAROLINA AND GEORGIA.

LETTER VI.

PONTOTOC, MISS., August 31, 1861.

DEAR BROTHER: I have yet said nothing about the arrangements of the Chickasaws for the education of the rising generation. The most intelligent among them have long since been convinced they must become a civilized and enlightened people, and take their place among the family of nations, or become extinct, and hence for years past they have been making laudable exertions to educate their people. On this subject, however, I am not as well informed as Brother Wilson, who has but lately returned from that country, after laboring several years among them, and who, I hope, will relieve me of this task. I can only say, I fear all their educational arrangements will be broken up and their efforts paralyzed by the Lincoln Government, in withholding the funds justly due them for the fine lands they ceded in North Mississippi.

* This accounts for the Indian names which I understand some of the creeks still bear.

Having accomplished the particular object of my visit to the Chickasaws, we took leave of our friends at Boggy depot, and set out on our return home on the 12th day of October. You remember a little child, about four months old, whom we saw wallowing on a bear-skin at the house of Malcolm McGee, in 1820. That child was the mother of the family where we stayed, and, if now living, would be a grand-mother. We were pained to learn that she died in one week after we left her house. On our way we passed Bennington, Goodland, Pineridge, Wheelock, Stockbridge, or Mountain Fork, missionary stations among the Choctaws, spending a night at each place, except Wheelock. Here we had intended spending the Sabbath, but arriving there the middle of the afternoon, and learning that the brethren Byington and Edwards were holding a "big meeting," on Mountain Fork, fourteen miles distant, we pushed on and reached the neighborhood a little after dark. An account of this meeting will no doubt be interesting to you. It was a sort of camp-meeting, held for the benefit of those members who live too inconvenient to attend services regularly at the station. We arrived early in the morning and found them at breakfast. Soon after a horn was sounded, and a congregation, consisting of one hundred and fifty or two hundred persons, assembled for prayer-meeting, in which several members of the Church led in prayer in their own language. An hour and a half was spent in these services, which all seemed to enjoy, when they were dismissed, and after a short interval again assembled for public worship. By this time the congregation was considerably enlarged by arrivals from the surrounding country. The whole scene bore the aspect of a Christian community. Brother Byington preached in the native language, which he speaks fluently. I followed, with the aid of an interpreter, and Brother Edwards closed with a written discourse, both in English, and Choctaw. The communion was administered immediately after dinner, followed by another discourse from Brother Edwards. I may mention here, a moveable seat from Brother Byington's little missionary wagon, with a buffalo skin spread over it, served both for pulpit and communion table. The services were closed by the baptism of a number of the children of believers. To me it was an exceedingly interesting and, I trust, profitable day. I was struck with the order and decorum of the worshippers, as well as their patient and respectful attention to the word preached. Although nearly the whole day was spent in religious services, there was no abatement in the interest manifested, nor any languor or weariness observed. Even the little boys and girls set an example worthy of imitation by their white brothers and sisters. By reference to the minutes of the Assembly for 1860, it will be seen that the Mountain Fork Church contains 150 members; and all the Churches in Indian Presbytery, including Wapanucka, contain 1,768. In view of all this, may we not exclaim, "What hath God wrought! He has blessed, in a remarkable manner, the labors of His faithful servants among that people, and given them many souls as seals to their ministry, who shall doubtless be stars in their crown of rejoicing in the day of the Lord Jesus.

Yours,

T. C. STUART.

(For *The Southern Presbyterian.*)

INDIAN MISSIONS OF THE SYNOD OF SOUTH CAROLINA
AND GEORGIA.

LETTER VII.

PONTOTOC, Miss, Sept. 7, 1861.

DEAR BROTHER: In my last I mentioned the name of Malcolm McGee, whom you doubtless recollect as the interpreter in our council with the Indians. He favored our cause on that day, and was ever afterward the fast friend of the Mission. His history being a little remarkable, I shall devote this letter to him. Having no education, and no record of his age, he did not know how old he was. He was born in the city of New York, his father having been killed some months before in the battle of Ticonderoga. While he was quite small, his mother joined a colony formed in New York for the purpose of making a settlement in the territory of Illinois. The party came round by water to New Orleans, and ascending the Mississippi, and some distance up the Ohio, made their first landing on the north bank, at the mouth of a small stream, where they built a fort, called Fort Massac. Not long afterwards an agent of the British Government, by the name of McIntosh, residing in this country, visited the fort on business, and while there prevailed with his mother to bind Malcolm with him until he was 21 years of age, promising on his part to have him taught to read and write, and cipher as far as "the rule of three." In due time he was sent to Mobile, then a small Spanish town, to obtain his education. Being placed in a French family, who made a servant of him instead of sending him to school, he embraced the first opportunity of a company of Chickasaw traders, and returned to the nation. From this time he broke off all connection with McIntosh, and set up for himself. He assumed the Indian costume and conformed to all their customs except their polygamy. By the time he arrived at manhood he had acquired such a correct knowledge of the Indian language that he was made Government Interpreter, which office he held more than forty years. In this capacity he once went with a deputation of Indians to Philadelphia, in General Washington's time, and while the American Congress held its sessions in that city. After the establishment of Washington as the seat of government, he was frequently there; was present when General Washington delivered his Farewell Address, and often referred to it in after life. When he first came into the country, the whole tribe lived in one town for mutual defence and security. This is in the immediate neighborhood of George Colbert's, where we spent our first Sabbath in the Chickasaw nation. I have frequently passed through it. For many years it was called the "Chickasaw old fields." It was several miles in extent. They subsisted almost entirely by the chase. Having no implements of husbandry, they could not cultivate the soil. The first mattock ever brought into the country was given by General Washington to George Colbert, who packed it on his pony a distance of 1,200 miles. There was not a cow belonging to the tribe, and very few hogs or horses. To induce them to scatter out into the surrounding country and turn their attention to agriculture, McIntosh removed and settled at Tockshish, where our council was held. About this time he married the mother of Maj. Jas. Colbert, who lived to a great age, and died in the summer of 1822. After the revolution, the management of the

Indians having passed into the hands of the United States, McGee married an Indian woman and settled in the neighborhood of the Agency, where we first saw him in 1820. In a few years he acquired considerable property. The first slave he owned was purchased from General Jackson in 1792. for four hundred hard dollars. In 1820 he had over thirty, and a large stock of cattle. The first summer after I commenced operations at Monroe, he made the first movement in getting up a subscription of milk cattle for the use of the station; the result of which was eighteen cows and calves, four of which came from his own pen. This gave me such a start that I was never afterwards under the necessity of purchasing any cattle excepting a few for beef. He also gave us a commencement of a stock of sheep. The woman with whom he was living in 1820, and who was mother of the child before referred to, was his second wife. On my return to the nation, in the early part of 1821, she had separated from him, taking the child with her. But after a few years she gave it up, that it might be placed in my family to be educated. Having no family at home, and being much attached to his little daughter, he spent much of his time at the Station. He took a deep interest in the school, and was much pleased with the progress of the children. He was confiding to a fault. Did propriety admit, I could give quite a history of the process by which he was swindled out of all his property by persons professing to be his friends. Soon after my return from Carolina with my family, in the fall of 1830, having been absent a year and a half, recruiting my health, he came to make us a visit, and the pony he rode was the only property he had in the world. He had been induced to remove to Tennessee Valley within the limits of Alabama, and in less than two years came back penniless. I could not do otherwise than offer him a home, which he readily accepted. In a few years his daughter married, very young, after which he lived with his son-in-law until the Indians emigrated west, in 1837. Not being inclined to go with them, he came back to my house. By the treaty of 24th of May, 1834, he was allowed a section of land (640 acres) as a reserve, including the place on which he had formerly lived. This I sold for \$5,000, the interest of which supported him comfortably while he lived. In the winter of 1848 his daughter and son-in-law being her second husband, made him a visit, and on their return he concluded to accompany them to their distant home in the West, where he died on the fifth day of the following November, being, as I suppose, in the 89th year of his age. While over there in 1856, I visited his lonely grave, not without some melancholy feelings and sad reflections; and but little realizing how soon his daughter was to be laid by his side. He never made a profession of religion. His mind was often deeply exercised on the subject, and he made many efforts to enter into the kingdom in his own strength. I have often found him at prayer in his room, but he was always deficient in a correct sense of the evil of sin, and never would admit the justice of God in his eternal condemnation. He built too much upon his own righteousness. I hold him in grateful remembrance for his interest in the mission, and his unwavering attachment to me individually. Peace be to his memory. Some years after his death, a gentleman in New York city wrote to me for his likeness and a short account of his life, for publication in his "American Biography." How he ever heard of him I know not. I furnished him the history, but have never known what use he made of it. The likeness I could not send, not having any, a circumstance which I have always very much regretted. I may add,

as an interesting fact, a grandson of his is now in the Confederate army in Virginia. He was sent by his guardians, Governor Harris and James Gamble, into Tennessee to school. There, with about forty of his fellow-students, he volunteered, and may have been in the great battle of Manassas Plains. I have written to the principal of the School, inquiring for him, but have not yet received an answer.

Yours, as ever,

T. C. STUART.

(*For The Southern Presbyterian.*)

INDIAN MISSIONS OF THE SYNOD OF SOUTH CAROLINA
AND GEORGIA.

LETTER VIII.

PONTOTOC, Miss., Sept. 16, 1861.

DEAR BROTHER: You wished to know something of the trials and privations of missionary life. These are always greatest in the commencement of the enterprise. To form a settlement in the midst of a heathen people, far removed from civilized and Christian Society, is a work of no small magnitude. In my case there were circumstances which were calculated to increase the difficulties. I was alone, I had no associate with whom I could take counsel, or who could sympathize with me in my trials. I well remember how much I was tried, not only by the indifference, but suspicion of the Indians. They had no confidence in the success of the undertaking, and were not without doubts as to the honesty of my intentions. This feeling was doubtless increased by the failure of a similar enterprise some twenty-five years before. A mission was sent out by a Congregational Association in New York. The superintendent of this mission, the Rev. Mr. Bullen, was esteemed a pious, good man, but the Association was unfortunate in their selection of men to accompany him. Through the misconduct of these the mission was broken up in a few years. Mr. Bullen removed to the neighborhood of Natchez, where he joined our body, and lived and died a useful man. The only visible effect of his labors I ever discovered, was some sort of observance of the Sabbath day. Previous to this, no such day was known. The Indians required their servants to labor every day. Through his exertions a change was effected, but when I came into the country, the negroes employed the day in working for themselves. I ought to say Brother Bullen had no interpreter, and hence his labors were confined principally to the colored population and the few white men among the Indians. It is not irrelevant to notice, that soon after my arrival I learned that there was a hogshead of Bibles and Testaments lying in an old warehouse at Chickasaw Bluffs, the history of which was lost, but supposed to be designed for Mr. Bullen's mission. Before opening my school I sent for them, but found they were not worth the transportation. The paper, binding and print, were very indifferent, and the books nearly destroyed by worms and moths. There was no document or record by which I could ascertain the point from which they came, or the place of their destination. They were published by "The Philadelphia Bible Society," but I have no recollection of their date, if they had any. But to return from this digression.

In a few years we succeeded in gaining the confidence of the Indians and removing their suspicions, but then another source of trial was their ingratitude. With a very few exceptions, they were universally an ungrateful people. Let me give you one instance. Very soon after I came to Monroe, while I was yet living in a camp, an Indian arrived one morning early, bringing an interpreter with him. He was very much alarmed, and declared unless I could do something for him, he must die, at the same time showing me several severe wounds on his breast and arms, inflicted by his own dog at camp a few nights before. After shooting the dog, he saddled his pony and rode day and night until he reached my camp. Taking it as certain that the dog was mad, and considering his case hopeless, I frankly told him I thought he would die and declined doing anything for him, assigning as a reason the superstition of the Indians that "the white man's physic killed him," and under the operation of the law of retaliation my own life would be endangered. He very earnestly assured me I was in no danger; that the Indians all knew the effect of hydrophobia, and his friends, as well as himself, believed his case a bad one. I then supplied him with a solution of corrosive sublimate and mercurial ointment, giving him instructions how to use them and when to stop. The result was he got well, and I had the credit of curing him; but I never saw him from that day to this. Although we boarded, clothed and educated their children gratuitously, we paid them full value for every article of provisions obtained from them, and when travelling among them, we were always charged for our accommodations.

The want of mail accommodations was a great privation. For many years there had been a regular mail from Nashville to Natchez, passing through the Indian country, but soon after I came it was removed to the Military road, and then our nearest postoffice was Columbus, sixty-five miles distant. The Government agent was authorized to hire an express once a month, and through him we received our mails regularly. In a few years a postoffice was established at Cotton Gin Port, within a day's ride, which was quite an advance in the right direction. It was not long until we had a weekly mail to the agency, when our mail arrangements were considered complete. In this connection let me say the only time during all my missionary life, when my life was in jeopardy, was in a trip to Columbus, after the mail. I reached a creek of some size in the midst of a terrible storm, and found it swimming. Being already thoroughly drenched, I determined to attempt to swim through. There being a raft of timber just below the ford, I went up a few paces and plunged in, aiming to swim diagonally across and would have succeeded but for a pole which was concealed under the water. Striking this about the middle of the stream, the horse turned across and reached the shore at a place where the bank was so high and steep that it was impossible to ascend it. Now was my dilemma, and now for a few moments I seriously believed there was but a step between me and a watery grave. Committing myself into the hands of the Lord, I threw myself into the water and swam back. In a moment after the horse sank, and rising below the log, came out on the same side, and to my great mortification ran off and left me. It was eight miles to the first house, which I finally reached, very much exhausted, but thankful that my life was spared.

Our fare for many years was of the plainest and coarsest kind. We had plenty of the necessaries of life, but few of its comforts. Once for a whole year we had no flour about the place. Coffee could be had only

at the most exorbitant prices. The first I obtained from Mobile cost thirty-five cents a pound by the sack, and the freight to Columbus, by keel boat, was \$5.00. I have paid as high as fifty cents a pound in Cotton Gin Port. Consequently we used but little, taking it but once a day and always mixed with rye. We once had a barrel of parched rye sent to us from Boston, which was considered a great treat. By the way, after a lapse of between thirty-five and forty years I am reduced to the same regimen as a matter of necessity and economy. I console myself that I am better prepared than most others for this self-denial, having had a thorough training for a long course of years during my missionary life. Our table furniture was in good keeping with our fare. Before opening the boarding school, Dr. Henry sent us an ample supply of pewter plates, iron spoons, knives and forks, and various other articles. We sent to Florence, Alabama, a distance of 125 miles, for ten dishes, cups and small pans, from which, with an iron spoon, we took our coffee, milk, soup and tam-ful-lah.* After all, I doubt whether our trials and privations were much greater than those of many who perform long journeys to newly settled countries, that they may improve their worldly circumstances.

In my next I shall speak of the manners, customs, wars, traditions, etc., of the Chickasaws.

Yours, as ever,

T. C. STUART.

BOOK FOURTH.

1830-1840.

CHAPTER I.

THE INDEPENDENT OR CONGREGATIONAL (CIRCULAR) CHURCH IN CHARLESTON, continued to be served by the Rev. Dr. Palmer, as its sole pastor until his feeble health compelled him to resign his pastoral charge and place himself on the foundation for disabled clergymen. The preparation of two public discourses for the pulpit, instead of one, as formerly, devolved upon him, in addition to which, he voluntarily assumed the labor of preaching or lecturing a third time on the Sabbath, as well as every Wednesday evening. These additional services, though not performed in the large place of worship, but in a building of moderate dimensions, contributed, together with other burdens, spontaneously sustained by the pastor, in forming, promoting, patronizing, and attending the various institutions for the spread of the Gospel, which have multiplied during the last twenty years, to exhaust his energies so materially as to

*This is an Indian diet made of small hominy, well boiled, with the addition of a little lye. While new it is sweet, but after fermentation becomes sour. In which state the Indians like it best.

render his absence from his charge for the purpose of recruiting his health, during the latter eight or nine years of his incumbency, of such frequent occurrence as to occasion a decline in the prosperity which marked the affairs of the church as long as his health was comparatively vigorous. After two attempts at resigning his office, which he was induced to recall from the strong reluctance expressed by the congregation at the proposed dissolution of his pastoral connection, he finally believed it a duty he owed to himself and his church to dissolve a union of more than twenty years' standing, and accordingly took an affectionate leave of an affectionate people, in July, 1835, and was succeeded by the Rev. Reuben Post, D. D., pastor of the Presbyterian Church in Washington, District of Columbia, who, having accepted the charge of the church, commenced his labors in February, 1836.

[The Rev. Reuben Post was born in the town of Cornwall, near Middlebury, in the State of Vermont, on the 17th day of January, A. D. 1792. He graduated at Middlebury College, Vermont, in 1814, of which the Rev. Henry Davis, D. D., was then President. He studied divinity at the Theological Seminary, at Princeton, New Jersey, under the Rev. Archibald Alexander, D. D., and the Rev. Samuel Miller, D. D. He was ordained in Washington City, in June or July, 1819, and immediately installed in the Presbyterian Church of that city, where he continued to officiate in the midst of an attached congregation until in February, 1836, he was installed in the Circular Church at Charleston.]

This church and congregation has always been active and energetic in efforts to promote the general good of society and the Church at large. The ladies of the church have been zealously engaged from early times in every good work. Their prayers and their alms have gone up as a memorial before God. Their Thursday morning prayer meetings which were originated in June, 1835, at the house of Mr. Stevens, and been in existence for almost half a century if still kept up, has been attended with blessed results. And who can tell the blessed results of the Tuesday afternoon meeting originated in 1817 at the house of the Rev. Edward Palmer, and in the school room of Mrs. Palmer. Of their efforts made in advancing the cause of ministerial education by sustaining worthy young men in their studies while preparing for the

work, a more fitting and ample statement may be made in the next decade, if we shall be permitted to pass their labors under review.

The Sabbath-school received a due share of their attention. "Three years before the American Sunday-school Union saw the light, but not before Mission-schools had sprung up in Philadelphia," says the *Southern Presbyterian*, "the South Carolina Sunday-school Union was formed. It was born of the first Sunday-school which sprang up under the auspices of the Circular Church, began its career in the pastor's study on the eastern edge of the city, and was promoted to a carriage house near the First Presbyterian Church."

"THE CONGREGATION OF WAPPETAW, IN THE PARISH OF CHRIST CHURCH."—This church was served probably by Rev. Geo. Reid. He was dismissed from Charleston Union Presbytery November 8, 1831, to the Presbytery of Harmony, but did not send his letter and was not received as a member till the 9th of November, 1832. Rev. James Lewers, a native of Ireland, succeeded him. He was received by the Charleston Union Presbytery as a licentiate of the Presbytery of Northumberland, Pa., on the 4th of April, 1832. Charleston Union Presbytery met at Wappetaw Church on the 20th of April, 1834, when Mr. Lewers was ordained and installed as pastor of that church, Dr. Palmer preaching the ordination sermon from Prov. xi., 30. Mr. Gildersleeve presided, proposed the constitutional questions, offered the ordaining prayer and gave the charge to the pastor, and was followed by Dr. Leland, with a charge to the people. Mr. Lewers was regarded as an able preacher. On the 21st of August, 1837, Mr. Lewers was dismissed to the Presbytery of Harmony, a call having been received from the Williamsburg Church for his pastoral labors. He was succeeded by the Rev. Mr. Dupre, who is said to be a minister of the Methodist Church, and still living in 1876, at McLellandville, "a pure man of whom the world is not worthy, and now, in very old age, loved as a father through that whole country." [Letter of Rev. J. F. Leeper, August 6, 1876.]

Mr. DuPre could only have served the church and congregation as a *supply*, for being of another denomination, neither Presbyterian nor Congregational, the pastoral relation could not have been regularly constituted. Nor does it appear that he was the constant supply of the pulpit, since others, as Dr.

Palmer, frequently ministered to it. But he was responsible that the church should not be closed, nor its regular services be interrupted. Mr. DuPre's ministry, according to the information we have received, continued till 1841 or 1842. It further appears that Mr. James Lewers did not accept the call to the Williamsburg Church, nor present his letter of dismission to Harmony Presbytery, but on the 20th of November, 1839, sought instead, a letter of dismission to the Presbytery of South Carolina where he then was. He was received by this Presbytery from the Presbytery of Charleston Union, and continued a member of the same until October the 8th, 1841, when he was dismissed from the Presbytery of South Carolina to the Presbytery of Newton, New Jersey.

"The Rev. James Lewers was born, says the Rev. Dr. Schenck, "at Castle Blayney, County Monaghan, Ireland, Aug. 30, 1806; was son of William and Susannah (Dixon) Lewers. Received his classical education first in the Academy of Mr. Ryan at Monaghan, and subsequently with a Mr. Rodgers at a classical school in the town of Castle Blayney. Was graduated from Belfast College (then called "Belfast Academical Institution") A. D. 1826. First united on profession with the Presbyterian Church at Frankford, near Castle Blayney when about eighteen years of age. Was licensed by Monaghan Presbytery, Ireland, March, 1827. Came to the United States in his twenty-first year. Married June —, 1849, Miss Jane Runkle Ingham, daughter of Jonathan Ingham, a farmer of Musconetcong Valley, near Asbury, Warren County, N. J. She died at Asbury, N. J., May 20, 1852. His mother also died at Asbury, N. J., and is buried there. He died of inflammation of the bowels; date and place already given. His end was very peaceful and full of expressions of faith and hope in Christ. He wrote much poetry. Several fine specimens are printed in *The Presbyterian*, of Philadelphia. He was an *eloquent* speaker. He left *one child, a daughter*.

THE CONGREGATIONAL CHURCH OF DORCHESTER AND BEECH HILL.—This church called a Rev. Alexander Forster as their pastor, August 28th, 1830. The call was not accepted by him. He had, however, served them for a season, and received as a compensation for these services \$250. They next endeavored to secure the services of Rev. John B. Vandyke, who had been received as a member of the Charleston Union Presbytery from the Second Presbytery of New York, as their

pastor, but without success. On the 20th of April they resolved to call Mr. Thomas Davis, but having received no reply from him, they rescinded their call December 5th, 1831. On the 25th of October, 1831, they requested of Mr. Palmer that he would allow the dedication sermon preached by him at Summerville to be printed. The Rev. Arthur Buist served them for six months or more in 1832, retaining, meanwhile, his residence in the city of Charleston. They then sought the services of Rev. Mr. Rogers for the summer. On the 12th of May, 1834, they called I. S. K. Axson, who had been recently licensed by the Charleston Union Presbytery, without any stipulation as to salary. Mr. Axson signified his willingness to accept the call on the 13th of September, and they voted him a salary of \$600, a house at Summerville, the other parsonage, with the use of forty acres of land. On the 16th of July, 1835, Charleston Union Presbytery met at Summerville, was opened with a sermon by Rev. Mr. Gildersleeve, from Eph. 3: 19. Mr. Axson passed the usual trials, and was ordained and set apart to the work of the ministry by the imposition of hands, Rev. B. Gildersleeve preaching the sermon, Rev. J. A. Mitchell, the Moderator, presiding and offering the prayer. A suitable charge was then given to the pastor by Rev. J. F. Lanneau, and by Rev. Edward Palmer to the people. Mr. Axson remained in this pastorate till the spring of 1836, when he removed to Liberty County, Ga. He was dismissed from the Presbytery of Charleston Union to the Presbytery of Georgia, April 4, 1837. June 12, 1836, they invited the Rev. Mr. Rogers for the summer. November 7th of the same year they extended an invitation to the Rev. John A. Mitchell to supply them, and on the 8th of July 1838, they again made arrangements to pay Mr. Rogers for his services for the summer. It seems, therefore, that they had the services only of temporary supplies, after the departure of Dr. Axson till the close of this decade.

STONEY CREEK INDEPENDENT PRESBYTERIAN CHURCH.—In February, 1830, the Rev. Edward Palmer began to preach to this Church once a fortnight, alternating with Walterboro'. In February, 1831, he removed to this Parish (Prince William's), but continued to preach at Walterboro' as before. On the first of November, 1832, he became the regular pastor, giving his whole time to Stoney Creek. From September to December, 1839, he again preached at Walterboro' on alter-

nate Sundays. He continued to serve this Church through the period of which we now write.

BEAUFORT.—We find no references any longer to any organized church, either Presbyterian or Congregational, at this point. Beaufort was the Postoffice of the Rev. Joseph Wallace, who received his education in the theological school established by the Rev. J. M. Mason in New York City. He was a member of the Associate Reformed Presbytery of Philadelphia, which had been extinct for several years. In April, 1836, he was received as a member of the Charleston Union Presbytery, on subscribing the confession of faith. His name is entered in the Assembly's minutes as of one without a pastoral charge. What labors he performed were devoted to the colored people among whom he resided.

WAYNESBORO', BURKE COUNTY, GA.—Rev. Lawson Clinton continued to serve this Church as its stated supply till 1834. In 1836 the Rev. Theodore M. Dwight was the stated supply of this Church, and continued so through this decade. It was beginning more and more to assume the Presbyterian order, and is called the Burke County Presbyterian Church in the statistical tables appended to the minutes of 1836, 1838 and 1839. It was a church small in its numbers, not reporting more than 22 members in the only two instances in which its membership is alluded to in the statistical column, but the scholarships founded by John Whitehead in the 'Princeton Seminary, and his donation to the permanent fund of the American Educational Society, and its donations to public charities, attest the generosity and public spirit of at least some families in the congregation. Its subscriptions to the Theological Seminary alone, from 1834 to 1838, amounted to \$1,380.

WHITE BLUFF does not appear to be mentioned by name, in any documents accessible to us, as an organized church. It probably was supplied from time to time with preaching by ministers resident in Savannah.

CONGREGATIONAL CHURCH, MIDWAY, GEORGIA.—The Rev. Robert Quarterman continued the pastor of this Church through this decade. In March, 1836, the Rev. I. S. K. Axson, a native of Charleston, was settled as colleague pastor, and preached his first sermon at Midway, on the 29th of April in 1836. He had previously been for two years pastor of the Dorchester Church. The Midway congregation was dispersed so widely over Liberty County that it required no

small amount of pastoral labor; and the various rural villages of Walthourville, Jonesville, Gravel Hill, or Flemington, resorted to especially in the summer and fall months, furnished many points at which the ministration of the word was required. This Church co-operated in all its benevolent efforts with its nearest neighbors, the Presbyterian Churches. Its subscriptions to the Theological Seminary from the reports of B. E. Hand and Dr. S. S. Davis, in the earlier part of this decade, amounted to \$1,292, and the legacy of Major Maybank to the same institution, received in January, 1837, amounted to \$5,396.70.

CHAPTER II.

FRENCH PROTESTANT CHURCH, CHARLESTON.—About the year 1830, a few of the descendants of the Huguenot refugees were incited, by a laudable desire, to renew the worship of God in their own sanctuary, according to the forms sanctioned by the wisdom and piety of their ancestors. A congregation was accordingly organized, and a committee, viz: Elias Horry, Thos. S. Grimke, Joseph Manigault, William Mazyck, Daniel Ravenel, and George W. Cross, were appointed to compile a liturgy for divine worship. This was submitted to the congregation in October, 1836, and adopted.

FIRST PRESBYTERIAN CHURCH, CHARLESTON.—During this decade the name of the Rev. Arthur Buist, the pastor of the First Presbyterian Church, commonly called the Scotch Church, occurs in the statistical tables of the General Assembly as a member of the Charleston Union Presbytery *without charge*. The congregation resorted to the method which their predecessors had often adopted in former times and sought to obtain a minister from Scotland. Their wishes were met in the person of the Rev. John Forrest, afterwards D. D., a member of the Presbytery of Edinburgh, who came in 1832, with high recommendations, and who has proved to them an earnest, able and faithful minister. Dr. Forrest was born in the city of Edinburgh on the 19th of September, 1799, and was graduated with the degree of A. M. in the University of that city. He was called by the First Presbyterian Church of Charleston in February, 1832, and was ordained

by the Presbytery of Edinburgh on the 27th of June following. He assumed the charge of this church in October of the same year.

The Rév. Arthur Buist, before mentioned, was born on the 22d of December, 1799, and was graduated from South Carolina College in 1814, and studied theology in Edinburgh, as has been already stated. He resigned the pastorship of the First Presbyterian (or Scotch) Church in 1832, in consequence of ill health. He was thenceforward engaged in teaching and preparing pupils for college until his death, which occurred on the 4th of January, 1843, at the age of forty-three years and thirteen days. He was married at Grey Friars Church, at Edinburgh, Scotland, to Susan Stewart Ballantine, on July 31, 1819. By her he had nine children, seven sons and two daughters, four of whom were surviving, all sons, in 1881. Of these, two, Arthur and James, are preachers of the gospel in the Baptist Church, and one, Edward H. Buist, in the Presbyterian Church. Mrs. Buist died in 1847. The only published production of Mr. Buist we have seen is a sermon in *The Southern Preacher*, p. 107, edited by Rev. Colin McIver.

The Rev. Dr. Forrest continued the pastor of this church for many years.

THE SECOND PRESBYTERIAN CHURCH AND CONGREGATION IN THE CITY OF CHARLESTON.—Dr. Smyth still continuing the history of this church, says: "In August, 1830, the Rev. Alexander Aikman, received an unsuccessful call. In April, 1831, a similar call was presented to the Rev. J. B. Waterbury.

"It was in April, 1832, we were first acquainted as minister and people. Very wonderful were the leadings of providence, by which I was brought to this country and to this part of it, and by which you were led to extend to me an invitation to supply the pulpit for a year. In August, 1832, you presented to me a permanent call to the pastoral charge of this church. This, in pursuance of a long established conviction that to the happiness of such a connexion intimate acquaintance with each other was required, I long retained, and left open to any change in your views. Having rendered this building everything I could desire and proportioned it to my febleness of body, I cordially accepted your unanimous call, and was installed by the Charleston Union Presbytery, on

Sabbath evening, December 29th, 1834. I have thus been connected with you five years, a period longer than any other pastor has been, except Dr. Flinn.

There have been fifteen Elders connected with this church, six ordained by Dr. Flinn; three by Mr. Boies; three by Dr. Henry and three by myself. The statistical tables for 1839 give the whole number of communicants in this church to be 304, seven of whom had been received on examination, and eleven by certificate, during the year.

THIRD PRESBYTERIAN CHURCH, CHARLESTON.—The financial condition of this church became less prosperous, and in 1830 was burdened with a debt of \$4,200. By special effort this burden was removed. It was destined to meet with a severe trouble. In 1833 Dr. Wm. A. McDowell, its beloved pastor, being elected to the Secretaryship of the Assembly's Board of Domestic Missions, resigned his charge of this church, and about the same time or shortly after, four of its most efficient elders removed from the city. The pulpit was then filled by casual supplies until the fall of 1835, when a call was extended to Wm. C. Dana, afterwards D. D., who preached his first sermon in this church on the 6th of December, 1835. At the annual meeting of the congregation in January, 1836, this call was renewed with great unanimity and his ordination and installation by the Charleston Union Presbytery took place on the second Sabbath of February, in that year. Dr. Dana was a graduate of Dartmouth College, of which his father was at one time President. His theological studies were pursued partly at Andover, partly at Columbia and at Princeton. His father was the well known and honored Dr. Daniel Dana, pastor for many years of the Presbyterian Church in Newberryport, and his grandfather the Rev. Joseph Dana, D. D., was pastor of the church at Ipswich, Mass., for the space of sixty-three years. Dr. Daniel Dana's ministerial life extended over a period of sixty-five years, during which time he was a firm and fearless advocate of the doctrines of the Westminster confession. The present Dr. Dana, pastor of the Third Church in Charleston, has always claimed to be old school and conservative in doctrine, but was always opposed to those measures of excision which divided the Presbyterian Church in 1837 and 1838, and opposed to them "irrespective of doctrine." The church and its pastor remained in a state of isolation from the Synod for the space of

fourteen years. Its eldership was reinforced by the election of Charles Clark and Robert L. Stewart, who were ordained on the 22d of February, 1835, by William Birnie and George Cotchett, who were ordained on the 1st of April, 1838. William A. Caldwell, William Birnie, James Dick, Samuel P. Ripley, James J. McCarter, were successively Presidents of the corporation from 1830 to 1840. Robert Eager and Copeland Stiles succeeded each other as Treasurer, and Charles Clark, William Miller, James Taylor, Nathaniel Hyatt, and William Caldwell held the office of Secretary in succession during the same period.

The location of their house of worship in Archdale street, as Dr. Dana says in his fortieth anniversary sermon, preached in 1876, "was an incubus on the church." The ladies society in 1838 "determined on the erection of a costly lecture room. An eligible site was purchased for \$3,100 by general subscription, all else was the work of the ladies, who, availing themselves of the fire loan, from year to year steadily diminished the debt till, through their persevering zeal, the whole was paid."

JAMES' ISLAND.—The Rev. Dr. Leland was probably the stated supply of this church at the commencement of this decade. It appears from the minutes of Charleston Union Presbytery that Edward Tonge Buist, a licentiate under their care, and a son of Dr. George Buist, former pastor of the First Presbyterian Church of the city of Charleston, popularly known as the Scotch Church, made application to be ordained to the work of the Gospel ministry, stating as the grounds of the application that he had received a call for settlement from a Congregational Church in the neighborhood of the city. He was accordingly examined as a candidate for ordination, and was approved. The Presbytery adjourned to meet at the Independent Presbyterian Church on James' Island to proceed to his ordination. On the 10th of January, 1833, the Presbytery met. Present—Rev. B. Gildersleeve, moderator; B. M. Palmer, D.D., A. W. Leland, D. D., W. A. McDowell, D.D., E. White, A. Buist, E. Palmer, T. Smith, J. A. Mitchell. Rev. Arthur Buist, brother of the candidate, preached the sermon from Is. lii. 7. Dr. McDowell presided and gave the charge, Mr. White the right hand of fellowship, and Mr. Edward Palmer, the address to the people. On the 2d of November, 1837, Mr. Buist was dismissed from the

Charleston Union Presbytery to the Presbytery of South Carolina, where he first became pastor of the Nazareth Church, and within the bounds of which Presbytery he spent the remainder of his life.

JOHN'S ISLAND AND WADMALAW.—The Rev. Elipha White continued the pastor of this church and congregation. He took an active part in the establishment of the Theological Seminary in Columbia, was a member of the Board of Directors, was on the committee which was appointed to revise the constitution which was adopted in 1833. He was agent for the seminary within the bounds of Charleston Union Presbytery, and, between 1831 and 1837, collected and paid into the treasury \$5,072. His church, too, contributed generously to the work of foreign missions.

“On the 20th day of December, 1836, the following preamble and resolutions were introduced, and were adopted on the 2d of January, 1837 :

“Sensible of our obligations to Christ and His religion for *most* of our present enjoyments, and *all* our future hopes, and whereas, many of our fellow creatures in heathen lands and other climes are destitute of these blessings ; and

“Whereas, Christ has commanded his disciples to send the Gospel to every creature ; therefore

“*Resolved*, That we, the members and supporters of the John's Island and Wadmalaw Church and Society will furnish the sum of six hundred dollars annually for the next five years, or while Providence shall favor us with the means, to support a missionary of the Gospel of Christ among the heathen.

“*Resolved*, That the sum of six hundred dollars, now raised in accordance with the above resolution, be, and is hereby, appropriated to the support of the Rev. J. Leighton Wilson, missionary at Cape Palmas, Africa.”*

Several letters from Rev. Leighton Wilson, then in Africa, to Rev. Mr. White, appeared in the Charleston Observer in the years 1837-1838. This church, incorporated in 1785, in consequence, it is said, of that act having fallen into oblivion, was again incorporated in the year 1835 under the name of the “Presbyterian Church of John's Island and Wadmalaw.”

*Minutes of Corporation, p. 16.

A church had been built on Wadmalaw Island as early as 1793 or 1794, which was either a distinct Presbyterian Church, or a chapel for the purpose of uniting that people with those of John's Island in support of the Gospel. With this church was connected a small tract of land, afterwards sold to Henry Fickling in 1812. The name of this church or chapel is preserved as the present name of the incorporation.

In 1838 Mr. White was appointed to the General Assembly by Charleston Presbytery. In April, the corporation passed the following resolution :

Resolved, That Mr. White be permitted to go on to the General Assembly agreeably to the appointment of the Presbytery.†

The following persons composed the session in 1838 : Rev. E. White ; ruling elders, Thos. Legare, Hugh Wilson, and Kinsey Burden, Sr.

In 1838 the great division between the old and new school parties took place, and all the churches were called upon to declare for one or the other of these assemblies.

At a semi-annual meeting of the church held the 24th of December, 1838, the following preamble and resolutions were introduced by Kinsey Burden, Jr., and seconded by Solomon Legare.

Whereas the General Assembly of the Presbyterian Church in the United States did at its annual session in the year 1818, adopt a resolution, declaring every slaveholder to live in open violation of the law of God, and requiring every Presbyterian under its jurisdiction to promote the emancipation of his own slaves, and the abolition of slavery throughout the world ; and whereas the dissensions which have existed in said church for years past, have finally resulted in a separation of said General Assembly into two bodies, each claiming to be the true Assembly ; and whereas both of the said bodies have refused to repeal the said resolution, and especially whereas, at the suggestion of some of the members of this church, and it is believed with the concurrence of most, the pastor of this church did, as the delegate from the Charleston Union Presbytery, and the representative of this church, move the body styled the Reformed Assembly,

†Minutes of Corporation, p. 19.

at its meeting held in Philadelphia in May last, to repeal the said resolution on the subject of slavery, which motion was almost unanimously rejected, thus manifesting a continued enmity to Southern Institutions; and further, whereas, at a meeting of the Synod of South Carolina and Georgia held in Columbia in this State, in November last, and composed entirely of ministers and laymen belonging to churches in these two States, a motion was made that in view of this expressed enmity to our domestic institutions, on the part of the General Assemblies, it was no longer expedient that the Southern Presbyterian Church should be in connection with that of the North; and a resolution was introduced to dissolve the said connection, which resolution was rejected with but nine dissenting voices; and whereas, in the opinion of this church these facts show conclusively that while the Presbyterian Church of the North is radically unsound upon this vital subject, that of the South, from party views and feelings is dead to a sense of its own dignity, and to what is due the community in which we live; and whereas further, in consequence of the dissensions and divisions before alluded to in the General Assembly, a secession has taken place in the Charleston Union Presbytery, to which this church has been for some years past attached, and this church is now called upon to say to which of these divisions it will adhere; and whereas this church considers the dissensions which have led to this result as disgraceful in the extreme, injurious to the denomination to which we belong, deeply wounding to the cause of religion, and desires to have no part or lot in the matter; therefore

Resolved, That this church has no longer any attachment to ecclesiastical bodies so inimical to Southern institutions, or so indifferent to their defence, and as it has not contributed to create the dissensions and divisions existing in the Presbyterian Church at large, in the United States, so it will not consent to be involved in them in any way.

Resolved, That the Presbyterian Church of John's Island and Wadmalaw feeling its dependence upon the Great Head of the Church, acknowledging its obligations to Him for past mercies, and trusting him for the future, and desiring to cultivate and maintain a spirit of harmony and unity within itself, and without which its unity must be destroyed, does

hereby declare itself an Independent Presbyterian Church, absolved from all connection with the Charleston Union Presbytery, and every other ecclesiastical body, and placed upon the same ground occupied by other Presbyterian Churches in our neighborhood.

Resolved, That with unabated attachment to the doctrines, discipline and order of the Presbyterian Church, we will sustain her standards as based upon God's word, inviolate.

Resolved, That we will unite as heretofore, with sister churches in every good and benevolent object, to promote the welfare of our fellow-men and the cause of our Redeemer.

The pastor of the church, the Rev. E. White, while supporting these resolutions, was at his own request excused from voting.

The vote was as follows :

YEAS—Thos. Legare, Kinsey Burden, Sr., Jno. A. Fripp, Wm. Beckett, Chas. E. Fripp, Sol. Legare, Jas. L. Walpole, Kinsey Burden, Jr., Horace Walpole, J. C. W. Legare, D. Selyer, Mr. Laussey.—Yeas, 12.

NAYS.—Hugh Wilson, Sr., Jno. F. Townsend, Hugh Wilson, Jr.—Nays, 3.

This action caused Hugh Wilson, Wm. McCants, Edward Beckett and Hugh Wilson, Jr., to withdraw from the corporation and organize themselves into a separate body. They organized under the action of the Assembly of 1838. (Baird's Digest, p. 775.) and claimed to be the true Presbyterian Church of John's Island and Wadmalaw, and therefore the corporate body of that name, and entitled to all the rights and privileges of said corporation. They therefore demanded of the majority who they claimed had destroyed all their claims to the said corporation by their act of secession, that they put them in possession of all books, papers, accounts, funds or other property belonging to said Church. This demand the majority refused to comply with. Hugh Wilson, Wm. McCants, Edward Beckett, and Hugh Wilson, Jr., then brought suit against the majority for the possession of said property. The original bill of complaint I have been unable to find, and gather the grounds of complaint only from the answers. These seemed to have been three :

I. That union with a Presbytery was essential to the existence of a Presbyterian Church. That the majority by their

act of secession had destroyed their right to be called a Presbyterian Church, and therefore their right to claim the privileges conferred by the act of incorporation, which was the incorporation of a Presbyterian Church.

II. That all funds or property in their possession was in trust to be used for the Presbyterian Church of John's Island and Wadmalaw. That by their act of secession the majority had dissolved their connection with said church. That therefore they, the minority, were the true Presbyterian Church of John's Island and Wadmalaw, and so entitled to the property.

III. That the will of Robert Ure, expressly provided that the funds given by him should be used for the support of a Presbyterian minister, who should "acknowledge and subscribe the Westminster Confession of Faith, as the confession of his faith, and that he should firmly believe and preach the same to the people there committed, or which shall hereafter be committed to his care and pastoral inspection." That the Rev. E. White, pastor of said church denied the doctrine of "Total Depravity," and was therefore not entitled to the benefits of said property.

This suit was begun in 1839, and reached its final settlement in 1846. [MS. Hist. of Rev. F. H. Leeper.]

PRESBYTERIAN CHURCH OF EDISTO ISLAND.—This Church continued under the care of its beloved pastor, the Rev. Wm. States Lee. At the close of the year 1831 an increasing desire for a protracted meeting on the part of several of the Church members, induced him to make arrangements for such services. These were well attended, and the interest in them was increasing, when the duties of the brethren from Charleston who were aiding the pastor required them to leave the island. In the month of January, 1832, about four weeks after the protracted meeting closed, the Rev. Daniel Baker accepted an invitation, given him by one of the elders, to visit the island. In conjunction with the pastor the religious services were recommenced, and continued for eight or ten days. There were usually two services each day at the Church, and an evening service at a private house. The attendance was very large, when the population of the island is considered, and much good was done. During 1832 and 1833 a larger number of whites were added to the Church than at any other equal period during the ministry of the pastor. The members in communion in 1821 (as far as information could be

obtained) were 16 to 20 whites, and from 7 to 10 colored. The number of both, especially of the last, was considerably increased.

An attempt was made about the year 1832 to have two services on the Sabbath during the winter and spring, and prayer meetings during the week, but the inconvenience connected with the distance to be traveled in short days, and the difficulty of making suitable arrangements by families having small children, caused them to be relinquished in a few years.

In 1836 and 1837 three of the elders died, and in consequence of the age and infirmity of the remaining elder, four of the members were chosen to this office, and were ordained in March, 1837, viz: Wm. G. Baynard, Wm. Seabrook, J. J. Murray and Wm. M. Murray. [MS. of Rev. Wm. States Lee.]

A new church edifice was erected in 1831, and was repaired and further improved in 1836. The Church continued for sometime jealous of Presbyterial intervention, one of its by-laws being, "Presbytery shall, upon no pretence or occasion, intermeddle with the secular affairs of the Church, nor shall they have any cognizance of the ecclesiastical, except in cases of reference and appeal, and the ordaining or installing of the minister." [Extract from the 2nd By-Law.]

WILTON PRESBYTERIAN CHURCH.—The Rev. Zabdiel Rogers continued to be the pastor of this Church through this decade. On the 3rd of November, 1837, amid the debates of that eventful year; the following record appears in the minutes of Charleston Union Presbytery, p. 245: "It appearing from the records of Presbytery in the case, that the Rev. Zabdiel Rogers was received by the Presbytery of 1828 without having formally adopted the Confession of faith of the Presbyterian Church, not because he declined adopting it, but through the neglect of Presbytery to require its adoption by him, he, therefore, having ever since he was received into this body regarded the constitution of the Church as his rule of faith and action, and supposing that all was regularly done in his reception, now requested leave to adopt it. His request was granted. The Moderator then proposed to him the questions required to be put in such cases, which he answered in the affirmative, adopting *ex animo* the Confession of faith of the Presbyterian Church." [Minutes of the C. U. Presbytery, p. 245.]

BETHEL, PON PON.—The Rev. Edward Palmer who was settled as pastor of this Church continued in that office until January in 1832, when he was succeeded by Rev. Adam Gilchrist till December 1840. "It was while I was there," says this venerable brother (Rev. E. Palmer), writing under date of September 12th, 1878, "and during the earlier years of my ministry, that at two protracted meetings, at one of which we enjoyed the labors of that devoted man of God, Rev. Dr. Baker, the Lord was graciously present, and mercifully blessed our convocation. At the first of these, at which I had the aid of only two brethren, both younger in the ministry than myself, there was an outpouring of the Spirit, which resulted in the addition of twenty-five members to our Church, six to the Episcopal, and several others to the Methodist Churches. It was during the progress of *this* meeting the uncommon, but most interesting, sight of five gentlemen who, three weeks before, went forth to the so-called 'field of honor,' as principals, seconds, and physician, was presented, kneeling at the same seat, at a prayer meeting, pleading with others around them, for mercy and salvation, the duel having been suppressed by the wise interposition of the seconds, just as the fatal purposes were about to be executed. Of these five seekers after salvation, two became preachers of the gospel, two officers of the church, the other soon left for the far West, and his destiny is unknown. All but the last have passed off into eternity, and very probably that one likewise. The circumstance was so strangely novel, that it was at the time recorded in the public prints.

"At the same meeting there was a married lady who became deeply impressed, but refused to attend the inquiry meetings which had been appointed, giving as a reason the solemn interdict of her husband (an honorable, upright, but unconverted man). Very shortly the Spirit gave him an insight into his own heart, which conducted him, with his wife, into the inquiry meeting, and the Church of Jesus."

Mr. Gilchrist was a native of South Carolina, a graduate of Dickinson College, Pa., a student of Princeton Seminary, and was received by Charleston Union Presbytery January 3rd, 1832, as a licentiate of the Presbytery of New Brunswick. He was ordained on the 11th of January, 1832, Dr. William A. McDowell, presiding, Mr. Gildersleeve preaching the sermon from Ephes. iv : 8. He was ordained by the laying

on of hands, and installed pastor of the Church and congregation. Dr. McDowell gave the charge to the pastor, and Rev. Joseph Brown to the people. The services took place in the Church at Walterboro', originally the summer church of the congregation, but which had become its chief place of worship. The statistics of the Walterboro' Church are very imperfectly given in the Assembly's minutes. In 1834 the total number of communicants is set down as 40; in 1837, as 60; in 1839, as 60. These probably are whites, with a large number of colored members at the original Church of Bethel, Pon Pon.

SALTKETCHER.—This church, which is situated near Saltketcher Bridge, was served, according to the statistical reports of the General Assembly, through most of these years by Rev. John Brevoort Van Dyck, whose residence was at Walterboro'. Mr. Van Dyck was graduated at Amherst College in 1826, in which year he entered Princeton Seminary, and pursued the full course of study at that institution. He was received as a member of Charleston Union Presbytery by dismission from the Second Presbytery of New York on the 9th of November, 1830. On the 6th of April, 1831, he received a call from the Saltketcher Church through the Charleston Union Presbytery to become its pastor, which being accepted by him, a committee was appointed to install him on the 27th of that month, as pastor of that church. Mr. Gildersleeve was to preach the sermon, Dr. McDowell to preside and deliver the charge to the minister, and Edward Palmer to give the charge to the people. These services were held according to the appointment, and were solemn and interesting. Mr. Van Dyck continued to serve this people till his death, which occurred early in 1840. His death was announced to Presbytery at its meeting in Charleston on the 2d of April of that year, and Rev. Mr. Gilchrist was appointed to bring in a suitable minute in relation to it, which was as follows:

“This Presbytery has heard with extreme regret of the death of their fellow-member, Rev. J. B. Van Dyck. In this event, not only has the Church sustained the loss of a minister, but the world that of a useful man. Our departed brother was gifted with those qualities of energy and perseverance which enabled him to overcome difficulties which few, when similarly situated, would have encountered. It was during a

winter sojourn in this city for health, when about the age of twenty-one, that he attracted the favorable notice of the Rev. Jonas King, now missionary in Greece, and by him was induced to study for the ministry. His education previous to this had been of such a character as fitted him in every sense to be a practical business man; and it is to be observed that the effect of his early training was seen in the various walks of life which he afterwards filled. His education, preparatory to college, was conducted in the academy under the care of the Rev. Mr. Williamson, in York District, now Professor in Davidson College, where he maintained a character for consistent piety and devotion to study. His College course was conducted at Amherst, Mass., where, it is believed, he attained to more than ordinary proficiency, and held a rank among his fellow-students more than respectable. It is to be observed here that during the whole period of his college life his health was very infirm; and yet, notwithstanding, he managed to accompany his class, rarely absenting himself or being unprepared for recitation; and what is worthy of remark, supported himself in part, if not wholly, by the articles of a manual occupation which he had been taught in early life, and which now gave him exercise during leisure hours. His seminary course at Princeton, though divested of the necessity of self-support, was characterized by the same diligent attendance to the business before him which marked the previous periods of his life.

After furnishing himself with the requisite theological learning, he was licensed by the Third Presbytery of New York, and, actuated by motives of gratitude to those who had been his patrons in the different stages of education, he removed to this State, with a view of assuming pastoral charge of the church at Saltketcher, which he continued to oversee till the period of his death.

The diminished state of our brother's congregation, owing to the depopulation of the neighborhood, made it necessary that he should unite the calling of instructor of youth with that of preacher of the Gospel. He accordingly removed to Walterboro about five years since, and on his individual responsibility commenced a school which, mainly through his exertions, has since grown into an incorporated academy.

Of his superior qualities as a teacher, the very best proof is in presenting living testimonials. A professor in that

higher Literary institution, whither most of the pupils from Walterboro' Academy have gone, has declared, to the praise of our brother, that none have entered college who did not enter well prepared, and who did not afterwards attain an honorable standing.

As a preacher, Brother Van Dyck was characterized by clearness of style and edifying matter rather than by ornateness in his composition or grace in his delivery. Those who went to be instructed, always might be, when he prepared his discourse with care. Had he devoted himself solely to the ministry, and placed in a suitable field for his exertions, he would have been a most instructive preacher.

As his life was diligent and useful, so, we have been told, his death was edifying. He met his latter end prepared, and declaring his sole hope was in the righteousness of Christ, his Saviour, he peaceably breathed away his spirit.

He has gone. Who next is to follow, to render in the account of his stewardship, is only known to Him in whose hands are the issues of life. Let this Presbytery hear, in that mournful event which has deprived us of a fellow-member, the voice of the Master, saying, "Be ye also ready."

THE INDEPENDENT PRESBYTERIAN CHURCH IN SAVANNAH.—The Rev. Daniel Baker still occupied the pulpit of this church at the beginning of this decade and through some portion of the year 1831. The Rev. Daniel Baker was of Puritan descent, was born in Liberty County, Ga., August 17, 1791, and his early boyhood was spent in the Midway Church and congregation, Liberty County, of which we have written, Vol. I, pp. 269, 312, 463, 566, 568. He received his literary education at Hamden, Sydney and at Princeton College, where he graduated in 1815. He was licensed by the Presbytery of Winchester, Va., in October, 1816, was ordained and installed in Harrisonburg, Va., March 5, 1818. Here he remained till 1820 or '21. Soon afterwards he became pastor of the Second Presbyterian Church in Washington City, which he continued to serve something over six years. His ministry in Savannah was a brief one, terminating in the year 1831. In the latter part of his ministry here, perhaps in the year 1830, and beginning of 1831, he had a season of revival in his church, some reference to which we have made in our preceding pages. This revival commenced in a protracted meeting and it being noised abroad, others were held in various

places, to which Dr. Baker was invited. At Gillisonville, in South Carolina, some sixty persons were hopefully converted, two or three of whom subsequently became preachers of the gospel. He attended also a protracted meeting at Grahamville and on May River, at which places a blessing followed. But at Beaufort, South Carolina, through the influence of William Barnwell, who was converted at Grahamville, and was afterwards pastor of a flourishing Episcopal Church in Charleston, and who then was a resident of Beaufort, he received a pressing invitation to that place. There was at that time no Presbyterian Church in that town and divine service was held in the Episcopal and Baptist Churches, alternately. The whole number of persons hopefully converted were about eighty, of almost every age, from fourteen to eighty-six. Among these were men of eminence in society. Richard Fuller, an eminent lawyer, afterwards the Rev. Richard Fuller, D. D., of the Baptist Church, Stephen Elliott, afterwards the Episcopal Bishop of Georgia, Robert Barnwell, afterwards President of South Carolina College, Hon. Mr. Grayson, since a distinguished member of Congress, Rev. C. C. Pinckney, Rev. B. C. Webb, Rev. Richard Johnson and Rev. W. Johnson. Six of these exchanged the profession of the law for the ministry of the gospel.

These things increased the "hankering," to use his own word, for the missionary life. He celebrated his last communion in Savannah and forthwith entered upon his work as an Evangelist, holding protracted meetings the two first years in South Eastern Georgia and in Florida, then in the principal places in South Carolina and upper North Carolina, afterwards in other States tending ever Westward and South-Westward, until he reached Texas, when in his efforts to build up Austin College, of which he was the agent, traversing the country far and near as its agent, not neglecting his Evangelistic labors meanwhile, until on the 10th of December, 1857, he expired at Austin, Texas, in the arms of William, his son, the pastor of the church in that place.

But in the fall of 1831, their attention was directed to the Rev. William Preston, D. D. He was a native of Massachusetts, a graduate of Brown University, and after first commencing the study of the law, felt himself called to the higher work of the gospel ministry. He occupied several posts of honor at the North, being for a short time President of Bur-

lington College, Vermont. Impaired health brought him to the South. He arrived in Savannah on the 2d of April, 1829, made the acquaintance of several Christian gentlemen and the then pastor, and several of the elders of the Presbyterian Church. He left for the upper portion of the State, spent the first summer at Powelton, taking charge of an academy and preaching as opportunity offered. In the autumn of that year he was invited to Milledgeville to supply the pulpit of the Presbyterian Church and to the superintendence of a large academy for both sexes, where his family joined him. In the fall of 1831 he was invited to Savannah by the eldership of the Independent Presbyterian Church, to preach with a view to a permanent settlement. He preached his first sermon before that people December 25th, 1831, and on the 14th of the following January, received a unanimous call from the Session and Trustees to become their pastor.

This he accepted, beginning his pastoral labors in January, 1832. For this field he seemed to be peculiarly fitted, by his education, manners, piety, experience, temperament and habits of industry. His charge was laborious and responsible, and his history strikingly illustrated the value of the faithful minister to the church and community, and the burden of cares and anxieties devolving upon him. His congregation was among the largest, most refined and intellectual in the Southern States.

His ordinary public labors consisted of three public services on the Sabbath, a weekly lecture, and an almost invariable attendance on a weekly Congregational prayer meeting. He rarely accepted of the summer vacation given by city churches to their pastors, and for seven consecutive years he never left the city except for some occasional ministerial call abroad. Much more might be said of his parochial duties, of his kindness to those afflicted strangers whose sick-beds he found out at their hotels and boarding-houses, acting the good Samaritan, as well as directing them to the Great Physician of souls. His manners were winning and affectionate, and his presence was always hailed with delight by the old and young, the exalted and humble. He never seemed to forget his high profession—never to forget that his work was to serve God and humanity. [From the biographical sketch prefixed to Dr. Preston's Sermons, edited by Samuel K. Talmage, D. D., President of Oglethorpe University.]

BOILING SPRINGS.—On a former page it was said that "the Rev. Edward Palmer, of Stoney Creek Church, for several years visited the Boiling Springs, and preached and administered the sacraments there." When this began is not indicated, but he continued to do so in this decade. "He received me," says the Rev. S. H. Hay, "into the church at that place in 1837. There had been no organization at this time." We are left to understand that this state of things continued during this period. On page 363 of our first volume, from the report of Elam Potter, a missionary sent out by the Synod of New York in 1767, we learn that there were a number of Presbyterian families among the first settlers of this region. Though seventy years had passed from that time they had not forgotten the religion of their fathers, and encouraged the visits of ministers of the gospel. It was also visited by missionaries sent out by the Missionary Society of South Carolina, but no church was yet organized.

BEECH ISLAND.—This church succeeded in procuring the services of Rev. Henry Reid, then residing in Augusta, for half his time for a year, beginning with January, 1831. On the 22d of July was commenced a three days' meeting, during which religion was greatly revived, and twenty persons professed their faith in Jesus Christ. In August another three days' meeting was held in continuance. On the 19th of February, 1832, Mr. Reid still continuing their stated supply, Samuel Clark* and James Briggs were ordained elders. On the 25th of March there were three more additions to the church.

On the 1st of October, 1832, the elder so greatly beloved, Dr. Thos. S. Mills, departed this life, and on the 8th of November, his death was followed by that of James Briggs. On the 25th of January, 1833, David Ardis was elected to the eldership and set apart to that office by ordination. On the 3d of February following, the pulpit was vacated by the withdrawal of Rev. Henry Reid as their stated supply. For a

*Richard Clark, the grandfather of Mr. Samuel Clark, of Beech Island, about the time of Braddock's defeat in 1775, was killed with probably three of his children. They had come from Pennsylvania and settled in the Calhoun settlement in Abbeville District. There was a general massacre. The bodies of the slain were all buried in one grave, and rough rocks heaped over it. The spot was on the plantation now owned by Mr. John Bull. Mrs. Clark fled to Charleston with three children.

a short season, beginning with May, 1833, they were supplied by Rev. Francis R. Goulding, who had been recently licensed. On the 11th of September, Theodore M. Dwight was engaged by them as a stated supply, who served them in this capacity till November 15th, 1834. Eleven persons were added to the church by profession of their faith during his ministry.

The Charleston Union Presbytery met by adjournment at the Presbyterian Church at Beech Island on the 2d of April, 1835, at 12 o'clock. Mr. Erastus Hopkins, a licentiate of Montpelier Association, in the State of Vermont, had been taken under the care of the Presbytery on the 12th of November, 1834, and was examined at the time on the subjects required for licensure, and had answered affirmatively the questions required by our form of government to be put to candidates for licensure, and was received as a licentiate under the care of Presbytery. Against this action the Rev. Elipha White protested, as against the general usage of the Church and the articles of correspondence between the General Assembly of the Presbyterian Church and the General Convention of Vermont. Against this protest an elaborate answer was presented, drawn up by Rev. Dr. W. A. McDowell and Messrs. Smythe and Gildersleeve.

A call from the Beech Island Church to Mr. Erastus Hopkins to become their pastor was presented through the Presbytery to Mr. Hopkins, and was accepted by him. Having passed successfully the usual trials, he was ordained by Presbytery and installed, and was solemnly set apart by prayer and the imposition of hands. Dr. Palmer gave an appropriate charge to the pastor, and Mr. Buist to the people, and Mr. Hopkins took his seat as a member of the Presbytery.

This pastoral relation was dissolved on the 8th of April, 1837, with the consent of Presbytery, and the church declared vacant.

On the 4th of April, 1838, a letter was received by Presbytery from Messrs. Samuel Clark and David Ardis, elders of the Church of Beech Island, requesting that Mr. Thos. Hunscome Legare, just received as a licentiate from the Presbytery of Harmony, be ordained, with the view of laboring alternately in the Church of Beech Island and at Aiken. To this measure Presbytery gave its assent, and Mr. Legare was ordained on the 4th of April, 1838, the ordination taking place in the lecture-room of the Circular Church. His labors

as evangelist or stated supply terminated the 18th of November of the same year. Four persons had been added to the church during his brief ministry. He was succeeded as stated supply by Donald J. Auld, who had been licensed on the 2d of November, 1837, and was solemnly set apart to the work of the ministry on the 6th of January, 1830. On the 20th of November the same year, he was dismissed at his own request to join the Presbytery of Harmony, within whose bounds he expected to reside. Four had been added by examination during the year, and the total membership was forty-two.

HAMBURG.—The earliest intimation we have of the organization of a Presbyterian Church in this place is found in the following subscription paper which has fallen into our hands, bearing date December 15th, 1831 :

HAMBURG, 15th December, 1831.

Those citizens of Hamburg that belong to the Presbyterian order of Christian faith, have been lately organized into a regular church under the care of the Rev. Henry Reid. The inducements to this measure appeared to us to be conclusive although few in numbers and weak both in pecuniary resources and in worldly influence. Our town was without any supplies of a preached Gospel, except from the occasional labors of domestic missionaries. Professors of religion among us were obliged to attach themselves to the churches in Augusta, under very serious disadvantages. We could enjoy very little of that social intercourse that Christians should cultivate with each other, and especially with members of the same church. Indeed, many of the Augusta brethren were scarce known to us even by name, while the inconvenient distance of the church in Augusta caused our attendance (particularly of females and children) on public worship, even on the Sabbath day, to be very irregular; and at night and through the week, utterly impracticable. Besides that we were not likely to feel a proper zeal for the welfare of a church of which we formed a very small minority, and were in danger of growing cold and neglectful of all our religious duties. We trust, therefore, that our efforts will be crowned with a divine blessing, and that they will be approved of and aided by our Christian brethren.

The only building in our little town now used as a place for public worship is very uncomfortable, not designed originally or at all adapted to the purpose. It is, in fact, an old storehouse, for the use of which we, in common with every other denomination of Christians, are indebted to the courtesy of Mr. Schultz. The Legislature has just granted ground for the erection of churches, but we are able among ourselves to contribute very little towards a suitable building. Without designing to be at all extravagant in the size or style of our church, it is nevertheless desirable to have some reference to the probable wants of our town a few years hence. It is but a short time since the *first* Presbyterian Church was organized in the large and populous District of Edgefield. Ours is the *second*. We cannot, therefore, reasonably ex-

pect to receive much assistance in a community where Presbyterianism is so little known, especially as our Baptist brethren, who constitute the prevailing order in the district, are also endeavoring to raise means for a like object. Our brethren at a distance, as well as all who are friendly to the cause of religion, will see the necessity we are under of circulating our subscription papers beyond the limits usual for such an object; and whatever aid is accorded us, we pray that a gracious God will abundantly bless it, both in the giving and in the receiving.

A communication was received by the Charleston Union Presbytery on the 6th of November, 1832, from the town of Hamburg, stating that a Presbyterian Church had been organized in that place on the 6th day of November, 1831, and preferring a request to be taken under the care of this Presbytery. (Minutes, p. 132.) This request was granted. B. F. Whitman, Esq., represented this church as an elder at the meeting of Presbytery on the 11th of November, 1834. At this meeting he appealed to that body for their counsel and aid in the erecting of a house of worship, and in supplying them with the stated ministry.

Joseph Milligan and George Thew were elders of this church in 1836. The church edifice was erected of brick, bearing a very respectable appearance as seen from the exterior.

The church however, did not prosper, and on the 2d of December, 1838, the elder, Joseph Milligan, made the following communication to the Presbytery, dated at Augusta :

“DEAR BRETHREN: The destitution of the church at Hamburg, and its utter inability to sustain the public worship of God, together with the fact that I am now, and have been for three years past a resident of this place, induce me to make application to you for a letter of dismissal to unite with the Presbyterian Church of this city. I am now the only remaining member of the session, and consequently cannot be relieved from my connection with the Hamburg Church, but by your authority. All of our members were formally notified last summer of my intention to make application to you for my dismissal, and several of them availed themselves of this notification, applied to me and were dismissed for the purpose of connecting themselves with other churches of our denomination. Four now remain in their old connection, and have not expressed to me any intention of withdrawing their names. Yours very truly and affectionately,

JOSEPH MILLIGAN.

To the Charleston Union Presbytery.”

Whereupon it was

Resolved, That the Church of Hamburg be, and hereby is dissolved; and that the remaining members in good standing be directed to join the Presbyterian Churches that are most convenient to them."

The house of worship had perhaps not passed out of the contractor's hands. It was sold at a public sale for a few hundred dollars, and was perverted from the purpose for which it was designed. [Minutes of C. U. Presbytery, 265, 266.]

ORANGEBURG.—The Charleston Union Presbytery met at Orangeburg on the 1st of May, 1835, at the call of the Moderator, Rev. J. A. Mitchell, to take measures for the ordination of I. S. K. Legare, and also, if deemed expedient, to instal him over a church to be formed in that place.

The Presbytery was opened by a sermon by the Rev. Benj. Gildersleeve from Isaiah, lvii: 14: "Cast ye up, cast ye up, prepare the way, take up the stumbling block out of the way of my people."

On the 2d of May the Presbytery re-assembled and was opened with prayer. "It being understood that a congregation had been gathered in this place who were desirous of enjoying the labours of Mr. Legarè, and that they were in the act of preparing for him a formal call, to be presented through the Presbytery, it was therefore thought proper meanwhile, to proceed to the examination of Mr. Legare, with the view to his ordination, should the call be presented, and found in order, and be accepted by him.

Mr. Legare was, accordingly, examined as to his acquaintance with experimental religion, as to his knowledge of Philosophy, Theology, Ecclesiastical History, the Greek and Hebrew Languages, and as to his knowledge of the Constitution, the Rules and Principles of Government and Discipline of the Church. In these parts of trial the examination of Mr. Legare was sustained." In the afternoon a sermon was delivered by him from Rev. iii.: 20, which had been assigned him, which was sustained as the concluding part of trial preparatory to ordination."

A call from the congregation at Orangeburg was now laid before Presbytery, and being found in order, it was presented to Mr. Legare, who signified his willingness to accept it.

It was made known to Presbytery that from twelve to fifteen individuals, males and females, residents of Orangeburg and vicinity, were desirous of being constituted into a church, to be called the Presbyterian Church of Orangeburg, and to be taken under the care of this Presbytery."

"Whereupon Presbytery proceeded to examine the credentials of such as were members of other churches, and to personal examination of such applicants as had not been members of any church; and being satisfied that the request of the petitioners should be granted for their own good and the glory of God, they were solemnly received into the Church of Christ by a public profession of their faith, and set apart as a distinct church by prayer.

The church thus formed proceeded at once to the choice of elders, that nothing might be wanting to its entire organization, when it was announced that Dr. Thos. A. Elliott and Dr. Taylor were unanimously chosen."

On Sabbath morning May 3d, 1835, Mr. Gildersleeve preached from 2 Cor., v. 20. Several additional members were received into the church on certificate and the public profession of their faith; the elders elect were solemnly set apart to their offices as rulers in the church of Christ. The usual questions were then put by the Moderator to the candidate for ordination, and to the church, which being satisfactorily answered, I. S. K. Legare was solemnly ordained to the gospel ministry by prayer and the imposition of the hands of Presbytery, when Mr. Mitchell gave a charge to the minister and Mr. Lanneau to the people. The services were closed by the administration of the Lord's Supper, when Presbytery adjourned."

J. A. MITCHELL, *Moderator.*

B. GILDERSLEEVE, *Clerk.*

ST. AUGUSTINE.—This church is set down in the statistical tables as vacant in 1830, with a membership of twenty-six, six of whom had been added during the year 1829-30. In 1831 and 1833 as having a stated supply and thirty members. In 1834 as having forty members, eight of whom had been added during the year.

Their stated supply was Ebenezer Hazard Snowden, a native of New Jersey, a graduate of Hamilton College, N. Y., a student at Princeton Theological Seminary. In 1836 it is

represented as vacant, with a membership of twenty. In 1837-38 as having a stated supply. In this last year the stated supply was Robt. W. Dunlap, whose name occurs in the Princeton catalogue as a native of South Carolina, and a graduate of that institution. This arrangement seems to have continued in 1839.

The church at Mandarin spoken of before as founded by Dr. McWhirr, is represented as vacant in the year 1836-37-38, and with but seven members.

CHAPTER III.

THE WILLIAMSBURG CHURCH.—On a former page we have spoken of the union of the two Churches of Bethel and Williamsburg. It was an occasion of great interest. The two Churches had been at variance, as we have seen, for forty years. Amid much weeping the hatchet was buried, and the old quarrel brought to a happy termination. The next question was, where should the house of worship for the united congregation be located? After some discussion it was resolved that the Bethel Church should be pulled down and the new church built near the site of the old one. It was wisely suggested that the location should be at the village of Kingstree, but the suggestion was unfortunately overruled. The next business was the election of a pastor for the now united congregation. Mr. Erwin was unanimously elected, and a call in due form made out for him. He commenced his labors the same fall, and continued them till late in 1832, when he returned to North Carolina. A full account of his life and its termination may be learned from the following note, copied from the "Philadelphia Presbyterian," and from the minutes of the Presbytery of Arkansas, within whose bounds he died:

The Rev. John M. Erwin was born in Mecklenburg County, North Carolina, in the year 1789. His parents were exemplary members of the Presbyterian Church, of which his father, Thomas Erwin, was for many years a ruling elder.

Nothing special is known of his first years, though it is believed that he became pious in early life. He commenced a course of classical studies with a view to the Christian ministry about the year 1810, which he prosecuted for sometime under the care of the Rev. James

Wallace, pastor of Providence Church, and afterwards under the care of the Rev. John M. Wilson, pastor of Rocky River Church. He then entered Athens College, Georgia, where he graduated about the year 1816.

Desirous of becoming a workman not needing to be ashamed and of being able rightly to divide the word of truth, he entered Hampden Sydney College, where he pursued the study of theology under the superintendence of the profound and venerable Dr Hoge.

In 1818 he was licensed to preach the gospel by the Presbytery of Hanover; and the next year he became pastor of the Churches of Bethany and Concord, in Iredell County, North Carolina. Here he remained till the year 1829, when he removed to Williamsburg District, South Carolina, where he ministered to the Church at Indiantown and Bethel.

In 1834 he returned to North Carolina, and preached to the Churches of Concord, Prospect, and Centre, till 1839, when he set out with his family for Arkansas, which he well knew offered no inducements to any who were not willing to endure hardships and self-denial in the service of their Master.

Though the period of his abode in the new field of his labors was short, it was sufficiently long to impress all who formed his acquaintance with a deep sense of his worth. He spent the first few months after his arrival in Arkansas Township, in the northern part of Pulaski County. Thence he removed to Taylor's Bay, Jackson County, on White River. There, by his persevering exertions, during the few months he lived, he had collected a sufficient number of persons to form a church, and had appointed a time for its organization. But He, whose thoughts are not our thoughts, and whose ways are not our ways, saw proper to call him to a higher sphere of action before the object of his desires was accomplished. He died on the 4th of November, 1840, aged fifty-one years.

While it is far from our intention to eulogize the dead, truth impels us to say that our departed brother possessed many rare and inestimable traits of character, over all of which kindness and courteousness evidently predominated.

His intellectual capacities were of that class which, under the influence of correct training and sanctifying grace, generally accomplishes most for the honor of human nature and the glory of the Redeemer. His mind was clear, judicious, and well balanced, neither fettered by apathy, nor carried away by excitement. His education, as has been perceived from the foregoing remarks, was not hurried nor superficial, but sound and correct.

In the pulpit his object was not to win the admiration of his dying fellow mortals by an exhibition of himself; but to impress their minds with deep reflections of their own condition as lost sinners, requiring above all things mercy and forgiveness through the atoning blood and perfect righteousness of a crucified Saviour. Consequently his discourses were plain and practical, yet on some occasions very forcible and eloquent.

A short time before his death he preached in the town of B——, in the north of Arkansas, where there had rarely been any Presbyterian preaching. The next day, an elderly lady, who had not been present, addressed an intelligent lady who had heard him, in these words, "Well, I suppose Mr. Erwin preached you John Calvin and predestination, yesterday." "No, madam," replied the other, "he preached us

Jesus Christ and him crucified." This was a correct description of his preaching.

During his connection with Hampden Sydney College, he spent a part of his time giving instruction in one of the wealthy and distinguished families in the vicinity. Here, as he has told the writer of this sketch, he often met with John Randolph, William Wirt, and others of that class, and was greatly edified by their intellectual conversation, although the sentiments were sometimes directly at variance with his own.

On one occasion he remembered that their remarks turned upon Presbyterianism and Presbyterian ministers. The latter were denounced by the majority as morose and illiberal bigots, and the evidence was summed up by asserting that John Calvin had burned Servetus. William Wirt had little to say until they concluded. He then began in one of his peculiarly happy strains, attracting every eye, and captivating every heart. In speaking of Presbyterian ministers he used the names of Drs. Rice and Alexander, and concluded by saying, "Gentlemen, you are mistaken; Presbyterian ministers are not bigots. They are intelligent, liberal, and high-minded gentlemen, the ornaments of our land—and as for Calvin, I have studied his history, and if there was any blame to be attached to him in the case of Servetus, it was the fault of the age in which he lived, and not of the man."

It was doubtless, in part, owing to his intercourse with society of the above description that he had acquired, unconsciously to himself, that ease and affability of manners for which he was so remarkable. The first time the writer saw him, he was occupying temporarily, with his family, a dwelling of the most humble description. Never before was he so struck with the aspect of real dignity in a log cabin, in a forest. His manners would have done honor to a palace.

As might be expected from his holy and exemplary life, his last end was peace. When he found death approaching, he had his family called around his bed. He requested a portion of Scripture to be read, on which he made appropriate remarks—addressing each one particularly, telling them that the doctrines he had long believed and preached to others were now his consolation and support as he was passing through the valley of the shadow of death. He then commended them all to God in prayer. A short time after this his emancipated spirit ascended, as we doubt not, to join the general assembly and Church of the first born in the presence of God and the Lamb.

J. W. MOORE.

The next minister was Alexander Mitchell, a native of Argyleshire, Scotland. Dr. McLean, of Cheraw, informed me, says Rev. James A. Wallace, from whom we quote, that he had examined his credentials and that he was only a licentiate. And, as appears very unfavorable, he passed himself for an ordained minister. Rev. D. McQueen, now Dr. McQueen, "informed me," says Mr. Wallace, "that Mr. Mitchell was a classmate of Robt. Pollock. He was here only a few weeks when he died. Coming during the sickly season he imprudently went out to witness a deer chase and took the fever, which terminated his life. His friends were

written to in Scotland, but no answer was received from them. He lies interred near Mr. Covert, having died November 4th, 1832.

Their next minister was the Rev. John McEwen, during whose brief ministry there was a considerable revival of religion. He died on the 31st of May, 1833.

Geo. H. W. Petrie, (now D. D., and of Montgomery, Ala.) came next in succession. He was a native of Charleston, a graduate of the College of that city and of the class of 1834 at the Theological Seminary in Columbia. He was licensed by the Charleston Union Presbytery on the 10th of April, 1834, dismissed to Harmony Presbytery in April, 1835, and ordained and installed on the 19th of April, 1835, having begun preaching as a candidate in December, 1834. Rev. Mr. Cousar presided at his ordination, Rev. R. W. Bailey preached the sermon and Rev. R. W. James delivered the charges to the pastor and people. He was released from this pastoral charge on the 23d of April, 1836. The congregation then addressed a call, on the 1st of April, 1837, to Rev. James Lewers, pastor of the Wappetaw Church, who was dismissed in due form to the Presbytery of Harmony by Charleston Union Presbytery, but it appears from the subsequent action of Presbytery that he did not become a member of that body. On the 20th of November, 1839, he was dismissed to the Presbytery of South Carolina, having never presented his former paper to the Presbytery of Harmony. [Minutes Presbytery of Charleston Union, p. 288.]

The above facts have been chiefly taken from the correspondence of the present writer with James A. Wallace, subsequently pastor and historian of the Williamsburg Church.

INDIANTOWN CHURCH.—The Rev. Andrew G. Peden, who had been a student of the Theological Seminary at Columbia was ordained on the 21st of April, 1835, and took charge of this church, which he retained until the 4th of April, 1839, when the pastoral relation was dissolved by mutual consent by act of Presbytery, and Mr. Peden became pastor of the neighboring church of WILLIAMSBURG.

HOPEWELL (PEE DEE.)—At the end of the last decade the Rev. N. R. Morgan was serving this church in connection with that of Darlington. This arrangement continued till 1832 when he removed to Alabama. During his pastorate several camp meetings were held, churches were revived and

some eighteen or twenty members were added to each. Early in the year 1834, the Rev. Thos. R. English was chosen pastor of Hopewell Church. He was ordained and installed on the 2d of June, 1833, and held this office for two years. After Mr. English, Rev. Rufus Bailey and Rev. Uriah Powers were occasional and alternate supplies till the year 1836, when Rev. Julius Dubose was elected pastor and held this office for two years, when the failure of his health compelled him to relinquish the charge. In January, 1838, the church gave a call to the Rev. Joseph Brown, of Robeson County, N. C., who remained the faithful and beloved pastor of this church and congregation for more than twenty years.

We have spoken before of the early elders of this church. In September, 1832, elder Alexander Gregg died, having served five years, and in the beginning of the year 1833 Samuel E. Wilson, James McCown and William T. Wilson, were elected Ruling Elders. Elder William T. Wilson died in 1856, having served thirty-three years, at the age of sixty-two, universally loved and respected, a prince among his brethren, a pure, good, wise and holy man; as an elder, tender, parental; modest, yet elevated; cautious to reticence, yet bold, strong, firm and profoundly sympathetic; tall, comely, commanding. Elder Samuel E. Wilson removed in 1836 to the Church of Mount Zion, in Sumter District, where, with an exemplary piety and patriarchal dignity he long served his generation. It was during the office of these men and the pastorate of Rev. T. R. English that the State of South Carolina was almost rent in twain by the party strife well known as the days of Nullification, when the quiet of the church itself was greatly disturbed. From the close of 1834, when the Rev. T. R. English closed his labors at Hopewell, to the beginning of 1836, during the ministry of Urias Powers, no change took place in the eldership. During the pastorate of Rev. Julius J. Dubose, commencing July, 1836, Col. Saml. Bigham, one of the ruling elders of this church, emigrated to Alabama, and about this time his brother, Daniel Bigham, died, thus making a vacancy in the eldership which was filled in the fall of the same year by the election of William Gregg, William Britt, John McClenaghan, and James McPherson. William Britt and William Gregg both died in 1837.* It was

* Mr. Gregg was father of Rev. Geo. Cooper Gregg, and grandfather of Rev. W. A. Gregg. Mr. Britt was grandfather of Rev. Marion Britt, now (1878) of Atlanta, Geo.

during the pastorate of Rev. Julius J. Dubose that Hopewell held her last camp meeting, in the year 1836. In 1839 Elder Capt. John Gregg died, and towards the close of that year Hector Cameron, Elijah Gregg and Levi Gregg were elected elders. [MS. of D. E. Frierson.]

DARLINGTON.—We have seen, in our history of the last decade, that the Rev. R. N. Morgan, a member of Harmony Presbytery, was chosen their minister to serve this church as stated supply, in connection with Hopewell Church, which relation continued until the close of the year 1832, when he removed to the State of Alabama.

In 1832, when the reviving influences of the Holy Spirit were diffused generally throughout the State, the village of Darlington and vicinity shared largely in the gracious visitation. Large accessions, for the population, were made to the Presbyterian Church, which laid the foundation for its present prosperity. Whilst the fathers and mothers have fallen asleep and are removed to "the General Assembly and church of the first born which are written in heaven," their sons and daughters have taken their places, occupy their seats, and are preparing, it is hoped, to meet their pious kindred in the church above.

In 1833, the Rev. R. W. Bailey was elected stated supply. In this connection he served the church two years, to the edification of its members and the general advancement of its interests. Messrs. John DuBose and Robert Killin were added to the eldership. Subsequently, September 14, 1835, the session was enlarged by the ordination, as ruling elders, of Messrs. John E. McKaskill and S. Wilds DuBose.

In 1835, the Rev. Urias Powers, a member of the Presbytery of Harmony, was chosen stated supply, in connection with Hopewell church. About this time the church received an accession of strength and numbers from the Williamsburg Church, in the persons of W. E. James, Samuel James, and Ezra Green, with their families and servants. W. E. James was set apart to the office of ruling elder April 3d, 1836. Mr. Powers continued his connection with the church for two years with acceptance and profit to the congregation, and with equal fidelity in co-operating with the session in maintaining the discipline and purity of the church.

In January, 1838, the Rev. George W. Petrie was chosen stated supply. He served the church one year, during which

time he preached every alternate Sabbath to the colored population—having two stations, the one at Law's place, the other at Green's.

During the following two years the church enjoyed temporarily the ministerial services of the Rev. Joseph Brown, and the Rev. D. J. Auld.

A pastoral call was made out for the services of Mr. Auld, who declined the acceptance of it in favor of a similar call tendered to him by the Harmony Church, in the forks of Black River. (MS. of Rev. Wm. Brearley.)

CONCORD CHURCH (Sumter District).—We have not at present the means of ascertaining the condition of this church in the earlier years of this decade. The last notice we have seen of it gave it a membership of eighteen. This was in 1828, when it was represented as vacant. In 1837 it was vacant, with a membership of forty-six. Under the ministry of Donald McQueen, D. D., its membership had increased to sixty-seven, more than twice the membership of Sumterville Church at that time. In 1839 it numbered seventy-two members in communion.

SUMTERVILLE PRESBYTERIAN CHURCH.—In the year 1830 the first Presbyterian Church was erected upon a lot then on the outskirts of the village, but now in the heart of the town. There seems to have been no formal dedication thereof, but the first use made of it appears to have been the holding of a three days' meeting and communion, and the admission of twelve persons as members of the church, among them, the late Wm. M. DeLorme, who was soon after promoted to the eldership and served for nearly forty years, revered and beloved by all who knew him. This building continued to be used until 185 , when the present edifice on the adjoining lot was erected and the old building sold to the Sons of Temperance. Shortly after the war the congregation obtained a reconveyance, and converted it at considerable expense into the present commodious parsonage.

The first regular session of Harmony Presbytery in Sumterville was held in this church in the latter part (including 4th Sabbath) of November, 1831. The following entry is found in the sessional records; "1832—1st Sabbath in May, James H. Thornwell was admitted upon his faith and experience a member of the Presbyterian Church at Concord, but attached himself as a member of *this* church."

In June, Capt. James Caldwell and Wm. M. Delorme were nominated by the session to the congregation as additional elders. The former, consenting, was unanimously elected and ordained; the latter, however, requested further time for consideration.

In November, Mr. Samuel Weir was examined and received as a member, and at the communion season following in December, "he took the covenant of the church and was publicly received by the right hand of fellowship." As nothing is said of his baptism, it is presumed that he had been previously baptized. This entry would, therefore, indicate that the custom of this church was then different from what it now is with us and in the churches generally, as to the mode of receiving new members.

In January, 1833, Rev. John McEwen resigned his charge of the church, and died on 31st of May thereafter, the Rev. R. W. Bailey commenced his labors as a supply in the church, preaching every other Sabbath for about one year, as it would appear from the records. Mr. Bailey was a Northern man, who came to South Carolina about the year 1827, and was the principal of the Rice Creek Springs Military school in Richland District, which was broken up principally because public sentiment, engendered by the nullification embroglio, was averse to Northern men being in charge of a military school in South Carolina.

In the winter of 1833-34, Messrs. John Knox and James Caldwell, elders, with their own and other families of the congregation, removed to Alabama. This diminution of members, together with asperity of feeling between members, caused by difference of political opinion, seem to have thrown a burden on the church which nearly extinguished its vitality. There is no record of any baptism, session meeting, or communion during the year 1835, the last entry being of a baptism in 1834 by Rev. Leighton Wilson. There was no communion held during 1834, 1835 and 1837, and only one in 1836, and not a single person admitted to membership during 1834, 1835, and 1836, and not till September, 1837, when Mrs. Clarissa McQueen was admitted on certificate from Cheraw. The records were not even sent up to Presbytery for approval between November, 1834, and April, 1837. The only light during this dark period appears to have been that Rev. Julius J. DuBose supplies the church at intervals

for some months, and that Wm. M. DeLorme and Anthony White were elected and ordained elders in 1835. Rev. Donald McQueen became pastor and took charge of the church in January, 1838, giving to it half of his time, and the other half to Concord Church, J. B. White, W. M. DeLorme, and A. White being the elders, the latter clerk of session. At this time the roll shows twenty-eight white members and one colored; the latter (Carolina) is the oldest living member and the only colored member now (1876) in communion with the church.

HISTORY OF HARMONY CHURCH, NOW A PART OF MANNING CHURCH.—The church of Harmony was organized in the month of April, A. D. 1830, with twenty-two members, and two ruling elders, all white persons.

The causes which led to its organization were these: The labors of the Rev. John McEwen, who preached at that time in the Fork of Black River as a missionary, proving very acceptable to the people, and there not being any Presbyterian Church convenient to them, and they being anxious to secure to themselves and their children the privileges of the regular ministrations of the word, it was determined by the blessing of Almighty God, to form themselves into a church, which was accordingly done, under the instrumentality of Rev. John McEwen, and the church was taken under the care of the Presbytery of Harmony at its next stated meeting thereafter. Mr. McEwen continued to preach regularly to them, in conjunction with the Church of Sumterville until his removal to the church above, in the month of June, A. D. 1833.

The labors of this devoted servant of the Lord Jesus Christ were greatly blessed, and a number of white and colored persons were added to the church under his ministry.

After the death of Mr. McEwen the church was unsupplied, except by occasional visits of neighboring pastors, until the spring of A. D. 1834, at which time, in connection with the church of Concord, they succeeded in obtaining the services of the Rev. Francis R. Goulding. Mr. Goulding left them at the end of the year, and was succeeded by the Rev. Philip Pierson in the following spring, viz., A. D. 1835. Mr. Pierson preached for them until June, 1837, at which time he left them.

They were then unsupplied except by occasional visitors, until the fall of the ensuing year, 1838, at which time they

employed the Rev. Julius L. Bartlett, who remained with them until the fall of the next year, 1839.

BRUNTINGTON.—This church in connection with Midway, continued to be the pastoral charge of Rev. John Cousar. The total membership of Midway being, in 1830, 185, and of Bruington, 186, 184 and 147, in 1831; 204 and 146 in 1832; 200 and 142 in 1833; 160 and 110 in 1834. In 1837 the pastoral relation between father Cousar and these churches was dissolved at his own request, on account of the infirmity of age, by the Presbytery of Harmony at its meeting in Indiantown Church, and he died the following autumn, having been pastor of these churches for 26 or 27 years. Father Cousar had long been an active and zealous minister of Christ. He had been the stated clerk of the Presbytery of Harmony from its organization in March, 1810 until October, 1836, when he resigned the office which he had filled so well. He was greatly disturbed by the division of the church which was about to be effected, and resisted it to the last. He communicated his views at length, in a letter addressed to the Presbytery from Midway, Sumter District, South Carolina, April 5th, 1837, arguing strongly against the attempted division. The Presbytery meeting at Sumterville, in November of the same year, adopted the following minute: "The Presbytery being duly informed of the death of Rev. John Cousar, would express their sense of the respect due to the memory of the deceased. He had become the last survivor of his brethren, who originally composed this body, and for several years was regarded the father of this Presbytery. Having almost fulfilled the measure of three score years and ten, he had been indefatigable in his attendance upon the meetings of this judicatory, served it with great fidelity, preserved an unblemished moral character, and was revered for piety and usefulness." [MS. Minutes, Vol. II, 193.] Mr. Cousar was a man of marked character, not without many innocent singularities, but with all this greatly beloved.

Bruington church remained without a pastor and the stated administrations of the gospel, until the autumn of 1838, when it made out a call for the Rev. Julius L. Bartlett, a minister of Harmony Presbytery. Presbytery placed this call in his hands, and at his request allowed him to retain it for consideration until its next regular meeting. Soon after this Mr.

Bartlett commenced preaching regularly in this church, giving half his time to it, but he did not remain long for he soon after left the church, and also this Presbytery. At that time the church of Bruington was composed of about twenty members and two ruling elders.

The Rev. Philip Pierson was called to the *Midway Church* as its pastor, in October, 1837, and installed May 10, 1838. Mr. Pierson was really the first pastor, ecclesiastically speaking, Midway ever had. Mr. Cousar was never regularly installed, though indicated as pastor in the statistical tables.

SALEM (B. R.)—The Rev. Robert Wilson James continued the pastor of this church through this decade, a man greatly beloved by his flock and by all who knew him, a man wise in counsel, judicious in action, revered by his people, whose labors were blessed, not only to the white portion of his flock, but to the numerous band of colored people who waited on his ministry. To his efforts is the Theological Seminary at Columbia greatly indebted for those funds raised by his gratuitous labors, which so largely contributed to its support at this period of its history, while as yet it had little or no endowment.

MOUNT ZION (SUMTER.)—As has been intimated, the Rev. John Harrington ministered to this Church with great acceptance till the failure of his health in 1834. In that year the Rev. William Moultrie Reid, a member of the first graduating class in our Columbia Seminary, was invited to preach, and took charge as the first minister ever installed over the Church. His ministry was one of great faithfulness, and he endeared himself greatly to his people by his labors, both public and private. His labors were greatly appreciated by the colored people of his charge. The membership of this Church arose to the number of 200 during this decade, but the larger portion of these must have been blacks.

CHESTERFIELD DISTRICT.—We find the Rev. John McFarland ministering in 1832 to the Churches of Pine Tree, Rocky Ford, Pisgah and Lebanon. The Postoffice address of Rev. John McFarland continues still to be Chesterfield C. H., South Carolina, but there are no statistics of the churches above mentioned in the minutes of the General Assembly, or Synod. These people continued to worship the God of their fathers, to read their Gaelic Bibles, to chant their Gaelic Psalms, and some of the elder of them to retain in memory

the old traditions of the brooks and braes of their native Scotland, or the Isle of Skye, from which some of them came.

NEWHOPE.—Difficulties arose in Mount Zion Church growing out of the location of their new house of worship. This led to the organization of New Hope Church, which took place on the 6th of January, 1831. At Old Mount Zion Church Newhope was organized, with 22 members. Wm. McCutchen and Wm. Shaw, elders. [Minutes of Harmony Presbytery at Hopewell, April 7, 1831.] This organization did not continue long. It was merged into that of

BISHOPVILLE, which was organized by a committee of Presbytery in the fall of 1838, with twenty-two members and four elders, whose names were J. W. English, Robt. Commander, James McCallum and Wm. McCutchen. The members that constituted the Church at its organization were partly the members of the New Hope Church (*alias* Old Mount Zion), which became extinct when this was organized—and partly they were from Salem (Black River), who had purchased lands in this vicinity and moved up from that congregation. The Church obtained the services of Rev. Thomas R. English as soon as it was organized. [MS. of Rev. W. W. Wilson. Records of Harmony Presbytery, April 4, 1849.]

CHERAW.—The 10th day of April, 1830, is the earliest date of our regular Church Records.

In April, 1832, the Church consisted of thirty-one members. During that year there was considerable religious interest in the Church and community, and ministers were invited to visit the people and instruct them. The Rev. Daniel Baker, Rev. S. S. Davis, and several ministers from Fayetteville Presbytery labored among the people, and there were added to the Church in about twelve months thirty-eight members.

In April, 1834, Mr. Powers, who had not been installed pastor, left the congregation, the Church at that time numbering some sixty-seven communing members.

In November, 1834, Rev. Rufus W. Bailey was employed as a stated supply, and during the period of his ministry, say two years, some twenty-five members were received on examination into the communion of the Church.

In the second volume of the sessional records, pp. 10, 12, is the following :

“ TUESDAY, October 30, 1835.

“ Session met at Mr. Coit's. Present—all the elders, viz: L. Prince, J. C. Coit and M. McLean.

“ Opened with prayer.

“ The stated minister of the Church being absent from town, and not expected to return before the approaching meeting of Presbytery and Synod, the session determined to proceed to business without a presiding minister, M. McLean was appointed the delegate to the next meeting of Harmony Presbytery, and also to the next meeting of the Synod of South Carolina and Georgia, and J. C. Coit his alternate.

“ On motion, the following preamble and resolutions were unanimously adopted:

“ Whereas, the future character of the Southern portion of our Church will most probably depend very much upon the character of the Theological Seminary under the care of the Synod of South Carolina and Georgia; therefore,

“ *Resolved*, as the opinion of this session, That the Seminary ought, in the present state of the Presbyterian Church, to be distinguished, not only for its decided orthodoxy, but also for the zeal of its professors in opposing and striving to root out the destructive heresies which have unwarily been permitted to creep into the Church.

“ *Resolved further*, as the opinion of this session, That it ought to be diligently inculcated upon the young men educated at the Seminary, that it will be their duty when they enter the Christian ministry not only to preach the truth, but also, in the spirit of their Divine Master, and of His holy apostles, earnestly to contend for the faith which was once delivered unto the saints, and combat the heresies which are now corrupting the Church.

“ *And resolved also*, as the opinion of this session, That the professorship now vacant in the Seminary ought not to be filled by any one who is not only a man of decided orthodoxy, but one who is also known to have evinced his attachment to the standards of our Church by his decided stand on the side of truth and his past efforts to arrest and expunge the errors now held and published within the pale of the Church.

“ *Resolved*, That if neither the delegate of this session to the Synod nor his alternate can attend the approaching meeting of that body, then it shall be the duty of the clerk of the

session to forward a copy of these resolutions to the Moderator of the Synod, with a request that they be presented to the body over which he presides.

“ Adjourned by prayer.

“(Signed)

M. McLEAN, *Clerk.*”

In the same volume of records, page 20, is the following:

“ TUESDAY, February 29, 1836.

“ Session met at the house of Mr. Coit.

“ Present—all the elders, viz: L. Prince, J. C. Coit and M. McLean.

“ Opened with prayer.

“ The Church being at this time destitute of a stated ministry, and there being no Presbyterian minister in town, or within convenient distance, Mr. Prince was appointed Moderator.

“ It was resolved that till the session or church shall otherwise determine, the collections taken up at the monthly concert prayer meetings of this church shall in future be remitted to the treasurer or other authorized agent of *The Western Foreign Missionary Society*, as often as the amount thereof shall equal one hundred dollars, for the purpose of aiding to support the missionaries of said Society.”

On the 27th to the 37th pages of the same volume of sessional records is the following:

“ SEPTEMBER 29, 1836.

“ Session met at the house of Mr. Prince.

“ Present—all the members as above”—[Rev. M. D. Fraser, L. Prince, J. C. Coit and M. McLean.]

“ Opened with prayer.

“ *Resolved unanimously*, That the Church be convened by public notice from the pulpit, and that the following be recommended for its consideration and adoption, viz:

“ Whereas, a circular dated “ New York, 13th July, 1836,” has appeared in the newspaper called “ The Presbyterian,” dated 17th September, 1836, signed by W. W. Phillips and others, a committee, appointed by the meeting publicly called in Pittsburg through the moderator of the last General Assembly, of those who voted for the resolutions of Dr. Miller, condemning certain doctrinal errors, &c.; and whereas

several questions are proposed in said circular touching topics of vital and fundamental import to the Gospel and Church of Christ, and are addressed to the deepest feelings and sympathies of Christians; therefore, it is becoming, at such a crisis, for the Churches to bear their testimony to the truth, and to express their convictions as to what should be done by those who are of one mind and one faith; therefore,

“ *Resolved*, That the following answers to the questions in said circular do express the feelings, conviction and testimony of this church in the premises :

“ Question 1st—With so great a difference of sentiment in regard to doctrine and order in the Presbyterian Church, can we continue united in one body, and maintain the integrity of our standards, and promote the cause of truth and righteousness in the earth ?

“ Answer—We think not.

“ Q. 2—If you think it can, please to say how the causes that at present distract us can be removed ?

“ A.—It is answered in the first.

“ Q. 3—Do you believe that there are ministers in our connection who hold errors on account of which they ought to be separated from us ?

“ A.—Yes.

“ Q. 4—If you think such errors are held, please to name them particularly ?

“ A.—They are set forth with precision and truth in the document called ‘The Act and Testimony,’ well known among the churches.

“ Q. 5—If you believe that persons holding the errors you name ought to be separated from the communion, what, in your judgment is the best way of accomplishing it.

“ A.—We are decidedly of opinion that the fidelity of the Church as a witness for Christ and for *His truth*, demand that such ministers be cut off from our denomination. The best way to effect the object is to proceed according to the constitution, if it be possible to accomplish the necessary result in that way. If not, then, from the necessity of the case, by some revolutionary movement.

“ Q. 6—It was repeatedly avowed by ministers in the last General Assembly that they received the Confession of

Faith of our Church only for 'substance of doctrine, as a system, or as containing the Calvinistic system in opposition to the Arminian,' &c. Hence, we know not how much of our standards they adopt and how much they reject. Is this, in your opinion, the true intent and meaning of 'receiving and adopting the Confession of Faith'?

"A.—No.

"Q. 7—It is believed by many that much of the evil of which we now complain has come upon us in consequence of our connection with the Congregational Churches within our bounds, and represented in our judicatories. We would ask whether, in your judgment, it would not be better, as a Church, to have no other connection with Congregationalists than the friendly one which we now have with them as corresponding bodies?

"A.—Yes.

"And whereas the above named committee cannot discharge the duties of their appointment without incurring expenses, therefore,

"*Resolved*, That the sum of \$ be forwarded as our contribution for that object.

"*Resolved, also*, That the above proceedings be published in the Southern Christian Herald, signed by the Moderator of Session.

"The above proceedings having been read from the pulpit after sermon the 9th October, and a meeting of the church having been at the same time announced to be held on the 13th October, the meeting was accordingly held on that day, and the above preamble and resolutions (after filling the blank in the second last resolution with 25) were adopted.

(Signed)

"M. McLEAN, *Clerk*."

In October, 1836, Ruling Elder J. C. Coit was licensed by the Presbytery of Harmony to preach the Gospel, and at the spring session of the same Presbytery, April, 1837, a call signed by all the members of the Cheraw Church was sent to Presbytery for him to become their pastor. In July, 1838, Mr. Coit was ordained and installed pastor of the Cheraw Church in accordance with said call.

During the summer of 1838, George H. Dunlap and John Wright were elected by the church and ordained ruling elders by the session.

In the second volume of Records of session, page 47, is the following entry :

“ SEPTEMBER 23, 1838. .

“ The following preamble and resolutions were adopted, viz :

“ Whereas our Lord has established his Church, and appointed therein officers to govern and to teach, and has also instituted families in which he has established also persons to govern and to teach, and has enjoined upon this people duties connected with their relations to the family and the Church ; and whereas heretofore in the religious discipline and instructions of the servants and children of this congregation no proper regard has been paid to those divine institutions and the obligations connected therewith in the premises, but it has been customary with us to have the children taught stately on the Sabbath, and sometimes also the servants, by such persons, whosoever they might be, as might volunteer to discharge that duty ; and whereas, where there is no law there is no transgression, so where there is no law there is no obedience, and wishing as a Church and as a people to be found walking in all the ordinances and commandments of the Lord ; be it therefore

“ *Resolved*, 1, That the Sabbath-school, as heretofore conducted, be abolished.

“ 2. That it is a duty devolving upon the heads of families faithfully and daily to teach their children and servants the principles of the doctrines of Christ, and their duties to God and man, which duty this session feels called upon not only to declare, but to enforce by all the authority committed to them in the Church ; and they therefore enjoin the daily attention to these obligations upon the parents in this congregation, and, furthermore, they recommend, as a most useful manual of instruction, the Confession of Faith and larger and shorter Catechisms of the Church, to be read in the family as part of the exercises of religious worship.

“ 3. That the parents of this congregation be, and they are hereby, enjoined to secure the attendance of their children and servants on the Sabbath day at such time and place as

the pastor of this church may indicate, to be by him instructed in the religion of Jesus Christ.

"4. That these proceedings of session be communicated on the next Sabbath, by the pastor, to the congregation."

GREAT PEE DEE.—The origin of this church cannot be better told than in the language of the record found in its first book of Minutes or Sessional Records, which is believed to be drawn in the handwriting of Rev. Colin McIver, and which is as follows:

"A few persons residing in the district of Marlborough, in the State of South Carolina, some of whom had previously been members of the Presbyterian Church, and others, though not yet communicants, having been brought up among Presbyterians and feeling a strong attachment to the form of worship and general usages of the Presbyterian Church, finding, on account of the distance of their several places of residence from the Red Bluff Church, which was the nearest Presbyterian place of worship to which they could have access, that their attendance at that place as frequently as they desired would be productive of some inconvenience, prevailed upon Rev. Archibald McQueen, the pastor of that church, to come a few times to preach to them in as central a situation as they could select for the purpose. Mr. McQueen complied with their request as much as it was practicable for him to do; but it was not in his power to visit them on the Sabbath. Perceiving their strong desire to enjoy the preaching of the Gospel more frequently, and that, too, if practicable, on the Sabbath, he prevailed upon Mr. Hector McLean, a licentiate of the Presbytery of Fayetteville, to visit them, which he accordingly did, for the first time on the last Sabbath in December, 1832. The result of this visit was a desire on the part of the people to be more regularly supplied with the preaching of the Gospel, and Mr. McLean continued to labor among them once a fortnight. This produced an increasing desire on the part of the people to be placed in such circumstances as might secure to them the future regular and stated ministrations of the Gospel; and they were, on the 25th day of May, 1833, regularly organized as a church and congregation. On this occasion, Rev. Colin McIver, a member of the Presbytery of Fayetteville, by special request, presided, and the following act of organization was unanimously adopted."

The act of organization is here omitted, for the sake of brevity, which provided that they should report themselves to the Presbytery of Fayetteville, and make application to be taken under their care. This was subscribed by twenty-six persons. Immediately thereupon the following persons were chosen to exercise the office of ruling elders, and ordained the Rev. Colin McIver, viz: Lewis E. Stubbs and James McRae. The first named seems to have been an unfortunate selection, for after having given the Church a good deal of trouble, he was, in about four years thereafter, excluded by the session. December 7th, of the same year, David G. Coit was elected and ordained elder. In May, 1835, Jonathan Hart was elected and ordained elder. From about this time Malcolm Nicholson seemed to have exercised the office of ruling elder until the time of his death, in July, 1837. It is probable that he had been an ordained elder previous to his connection with this church, as the records make no mention of his ordination. In the year 1837 occurred, also, the death of David G. Coit, a man remarkable for his general intelligence, and still more for that energy of character and high enthusiasm which he carried with him into everything in which he engaged.

December 10th, 1837, Benjamin N. Rogers was ordained elder. Rev. Archibald McQueen supplied the pulpit this year, alternately with Rev. H. McLean, it is said at the instance of some of the congregation. May 13th, 1838, Jas. H. McQueen was ordained elder.

In 1838 or 1839, the connection of this church with Fayetteville Presbytery ceased, and it was taken under the care of Harmony Presbytery. Rev. Hector McLean served us regularly as stated supply from his earliest visits until about this time, preaching at first in private houses and in a school-house until our present church edifice was built. His memory here, associated as it is with our being first gathered into a household of faith, is still cherished with great respect and affection by the few who survive his labors in this vicinity. [MS. of D. Matheson.]

LITTLE PEEDEE.—In the year 1830, the Rev. Joseph Brown, then a licentiate of the Presbytery of Fayetteville, was called by this church as a supply. This was the first regular preaching on *the Sabbath* this church had yet enjoyed. He continued to supply them on every third Sabbath until Janu-

ary, 1838, when he assumed the pastorate of the Hopewell Church. During his ministry three ruling elders were ordained, viz: Messrs. Daniel Charmichael, Archibald McIntyre and Michael Carmichael. In 1839 Rev. Archibald Buie, of Fayetteville Presbytery, then an aged man, became the supply of this church.

PINE TREE.—The Rev. John B. McFarland continued to supply this church (in connection at least some portion of the time) with Chesterfield, through this decade.

“The RED BLUFF CHURCH continued connected with the Presbytery of Fayetteville, April 8th, 1833, Rev. Archibald McQueen was installed pastor of Centre, Laurel Hill, and Red Bluff Churches. Two years afterwards (1835) the Red Bluff people removed their place of worship over into North Carolina, about five miles east of the old site, built a new house of worship and changed the name of the church to *Smyrna*, hence on the minutes of Fayetteville Presbytery (1839), Rev. A. McQueen is marked pastor of Laurel Hill and Smyrna and the name of Red Bluff is not on the roll of churches, so that what is now the SMYRNA CHURCH (says J. A. Cousar, writing in 1878) is the legitimate successor of the old Red Bluff. It is, says he, a flourishing church, containing about one hundred and fifty members. They are now erecting a new house of worship. The cause of the removal we have not been able fully to ascertain. Some of the probable causes are the want of good titles to their church property, the greater convenience to the pastor and the fact that the membership had increased much faster on the eastern than the western side of Little Peedee, causing the old site to be inconvenient to the larger portion of the membership. But whatever be the cause in the light of the years that have since elapsed, it clearly appears that it was a mistake. Better that a new colony had been pushed out in that direction and the old organization remained intact. By the breaking up, Presbyterianism has lost ground in Marlboro', and the upper portion of Marion Counties in this State. It is the impression of persons in that vicinity that if the old organization had remained, the Red Bluff Church might have been as large and flourishing as either of its cotemporary sisters. Laurel Hill or Ashpole, out of the old material two churches have since been organized, viz: Carolina and the present Red Bluff. But before these new organizations sprang up a goodly number

of Scotch Presbyterians being without a church of their own choice fell in with the Methodist and Baptist denominations. Some of these with the restitution of the Church of their fathers, have returned to their former faith, others doubtless will, but the greater number are lost to the Presbyterian fold." [J. A. Cousar in 1878.]

MOUNT MORIAH.—Sundry members of Pine Tree Church petitioned the Presbytery of Harmony, at its Sessions in Camden, November 4th, 1835, for a distinct organization as a church by the name of Mount Moriah. Its organization was duly reported to Presbytery at the Sessions at Cheraw, April 7th, 1836. It was located some seventeen miles from Camden and was supplied for a season by Rev. M. D. Fraser, whose relations were residents of that neighborhood. A considerable number of its members removed to the west. After dragging out a feeble existence for a few years it was dissolved by the Presbytery of Harmony, the larger share of its members uniting with Pine Tree and a few, perhaps, with Bishopville. Its first and only elders were Samuel McLeod, Daniel McCaskill, D. Bethume, and Daniel McCaskill, of the same name with the former.

BETHESDA, CAMDEN.—The Rev. S. S. Davis, gave notice to the church that he would resign his charge at the close of the year 1830, three months notice being required. At a special meeting of the congregation held on the 14th October, 1830, in answer to inquiry, a letter was read by Elder J. S. Murray, from the Rev. Dr. Goulding, stating that he would accept the pastoral charge of Bethesda Church provided the Synod would release him from his professorship in the Theological Seminary at Columbia.

An election for a pastor was then entered into, when the Rev. Dr. Goulding was unanimously elected, with a salary guaranteed of \$1,500 per annum.

A meeting was held on the 19th December, 1830, when Daniel L. DeSaussure, elder, stated that he had attended the meeting of Synod to advocate the call for Dr. Goulding, when the Synod resolved that the services of Dr. Goulding could not be dispensed with at the Theological Seminary. The pulpit was declared vacant.

At a meeting of the congregation on the 26th December, 1830, an election for pastor was held, when the Rev. S. S. Davis was unanimously elected.

At a meeting held September 16th, 1831, it was resolved to elect three additional ruling elders, when Charles J. Shannon, John Workman and Thos. McMillan were duly elected. At the same time a letter was received from the Rev. S. S. Davis, stating that it was his intention to resign his charge at the expiration of the present year.

At a meeting held on 25th December, 1832, it was

Resolved, That an election for a pastor to fill the vacancy occasioned by the Rev. S. Davis, be entered into on this day two weeks.

BETHESDA CHURCH, 7th January, 1833.

Agreeable to adjournment, this meeting was held for the special purpose of electing a successor to Mr. Davis, when the Rev. John Witherspoon, of Hillsboro', N. C., was put in nomination, and was unanimously elected. A salary of \$1,200 a year and the surplus from pew rents, was guaranteed to the pastor elected. As a merited tribute to the Rev. Mr. Davis, a committee, consisting of Lewis Ciples and J. K. Douglas, was appointed to convey to him the following note:

"The Church of Bethesda beg leave to tender to the Rev. S. S. Davis, their grateful acknowledgments for his faithful services during his pastoral care of this congregation, and they beg that he will bear this people in mind in his petitions to a throne of grace, and carry with him the assurances of their cordial esteem and Christian friendship."

A letter was received from the Rev. J. Witherspoon stating that he would accept the call to this church, provided he was allowed one year to close his arrangements in North Carolina and to enter upon the duties of his office on 1st February, 1834.

Mr. Witherspoon's proposal was acceded to and in addition to his salary a subscription was raised to rent a furnished house for him during the current year.

At the appointed time Mr. Witherspoon arrived and labored with acceptance and success, until the year 1837, when a call was presented from the church at Columbia, which finally resulted in a separation. After great efforts on the part of our congregation to retain the services of Dr. Witherspoon, he removed to Columbia in July, 1837, and again our pulpit was closed.

At a meeting of the church in March, 1836, under Dr.

Witherspoon's ministry, John Rosser was duly elected a ruling elder.

At a meeting of the congregation held on the 27th of August, 1837, it was resolved that the church do meet on this day two weeks, for the purpose of electing a pastor. The congregation met agreeable to adjournment, when an election was entered into. Two candidates were before the congregation, the Rev. J. H. Thornwell, and the Rev. R. B. Campbell. An arrangement was entered into that the candidate had the highest vote on the first ballot should be declared unanimously elected. The highest vote was for R. B. Campbell, whereupon he was declared elected for an indefinite time, either party giving a six months notice. Mr. Campbell continued to serve this church for seven years. [MS. Jas. K. Douglas.]

CHAPTER IV.

FIRST PRESBYTERIAN CHURCH, COLUMBIA.— *Section 1.*— “ During the year 1830, in the summer, Mr. Rennie obtained permission of the congregation to visit his friends in Europe; his pulpit being supplied by the Rev. Thomas Goulding, the first Professor in the Theological Seminary. During his absence a serious difference arose between the session and the corporation, respecting the future supply of the pulpit.

At a meeting held May 24, 1830, in anticipation of Mr. Rennie's term of service; the congregation by a public vote requested the session to make the usual nomination for pastor, evidently with a view to Mr. Rennie's re-election. This request the session declined complying with for the present; they being as evidently unwilling to make the nomination which the congregation desired. At a subsequent meeting June 7, 1830, the congregation overleaping the usual nomination by the session, proceeded to elect Mr. Rennie by a large majority of votes, for a second term, commencing January, 1831. A resolution was also passed designed to soothe the session, strongly regretting the difference between them upon the construction of the by-laws. Matters remained in this state until Mr. Rennie's return from his trans-Atlantic visit. On the 27th of January, 1831, he addressed a letter of resignation to the church session, grounded upon the

fact that they, the spiritual officers of the church, regarded his election on the 7th day of June preceding, as unconstitutional. This resignation when brought before the corporation at a meeting held February 10th, 1831, was not accepted, and a vote was passed directing the session forthwith to "lay before the Presbytery of Harmony at its next meeting all matters as to the regularity of the Rev. John Rennie's continuance as pastor of the church since the first day of January last, under the vote of the congregation on the 7th of June, preceding. Until this matter should be adjudicated, Mr. Rennie was requested to continue his ministrations. It was finally settled by the Presbytery of Harmony in the spring of that year, which vested in favor of the session, that as Mr. Rennie had never been installed as pastor of the church, he could only be regarded as a stated supply, and that according to the by-laws of the church, he could not be re-elected by the congregation without a nomination by the session." [This action of the Presbytery was taken at a meeting held in Columbia on the 8th of June, 1831. Its action is herewith approved, etc. See p.]

Mr. Rennie's connection with the church was terminated thus in July, 1831.

In the month of June preceding, the following persons were elected to the office of ruling elder: Col. John Taylor, Mr. James Ewart and Mr. G. T. Snowden. A request was also made to Mr. Law, who had withdrawn from the session about the time of Dr. Henry's resignation, to resume the duties of this office. These persons appear in session on the 25th of June; at the same time Mr. Young and Dr. Wells gave notice that 'from prudential reasons they would cease to act for the present as members of the session.'

"In consequence of these differences between the session and congregation growing out of Mr. Rennie's case, the church remained for sometime in a most disjointed condition. The pulpit was supplied by the Rev. Professors in the Theological Seminary, Drs. Goulding and Howe; meanwhile efforts were made to fill the Pastorate. A meeting of the congregation was called on the 24th of October, the Rev. Horace Pratt being the nominee of the session. The election was, however, postponed for want of sufficient agreement in the congregation, until the 13th of December; at this time

Mr. Pratt was duly elected for an *indefinite* period, at a salary of \$1,200. This call Mr. Pratt saw fit to decline.*

"On the 30th of April, 1832, the Rev. Thomas Smyth was elected by the congregation, under the nomination of the session, as a supply till the first of January, 1833. This invitation was, however, declined."

"At the annual meeting held May 15th, of this year, Col. Blanding, G. T. Snowden, William Law, David Ewart, and J. A. Crawford, were appointed a committee to revise the by-laws, with a view to harmonize them with the constitution and discipline of the Presbyterian Church. This measure was suggested by the past difficulties of the church, and resulted in the code of laws which now exists. At this meeting session was instructed to provide such occasional supplies for the pulpit as they might be able. Rev. Daniel Baker was accordingly invited for several months. During his brief stay, the church was refreshed by a gracious outpouring of God's spirit, and a large addition was made to the communion of the Church. But Mr. Baker having a great reputation† as an itinerating evangelist, was soon withdrawn.

In 1831, seventeen joined the church on profession of their faith, a greater number than since the year 1820. In 1832, forty-nine joined on profession of their faith, and four by certificate.

"The session seem at this period to have great difficulty in nominating candidates for the pastorship. In the month of August, they addressed a letter to the Rev. Nathan Hoyt, of Athens, Ga., requesting leave to propose him to the congregation, which he refused. The next application, to the Rev. William McDowell, D. D., then pastor of the Third Presbyterian Church in Charleston, was equally unsuccessful.

*Previous to this the election had been for a term of three years.

†It was on Tuesday evening, May 8th, 1832, that a series of religious meetings was commenced, in which Presbyterians, Methodists and Baptists joined. On the 15th of May from fifty to sixty were at the inquiry meeting, including eight or ten who were reckoned converts. The 18th was observed as a day of fasting, humiliation and prayer, and a regular three days meeting was held, closing May 27th, when about twenty-five were found rejoicing in new hopes of eternal life, with more than fifty still enquiring. The meeting was carried on by the Baptist and Methodist brethren till about one hundred were reckoned as converts, some forty of whom united with the Presbyterian Church on the first of July. [Journal of a Theological student in "Life and Labours of Rev. Daniel Baker, D. D." pp 167, 168.]

During this period the pulpit was principally supplied by the Rev. Dr. Goulding, who also moderated the meetings of session until January, 1833, when an invitation was extended to Rev. Samuel C. Jackson, (since D. D.,) a clergyman from New England, whom ill-health had driven to a warmer climate, to supply the pulpit during his stay at the South. Mr. Jackson remained in this charge till the first of May, when he returned northward. After his departure, the Rev. J. F. Lanneau was invited as a temporary supply, who served in this capacity during the summer."

"On the 9th of September, Mr. Jackson was duly elected pastor, with a salary of \$1,500, upon the condition that he should connect himself with the Presbytery of Harmony prior to his settlement. Against this measure a strong protest was entered, signed by thirteen persons, upon two grounds:

1st. That Mr. Jackson was a member of the Congregational Church. 2d. Because the election was deemed inexpedient in the present excited state of the church. Mr. Jackson, under the circumstances, declined the call, though otherwise disposed to accept of it."

On November 12th, session agreed to nominate Rev. Thos. Smyth as pastor, the former nomination having been for a temporary supply. But in consequence of the reported illness of Mr. (afterwards Dr.) Smyth, this nomination was withdrawn. The next nomination made by session was of the Rev. Samuel J. Cassels on the 17th of December, who was unanimously elected on the 6th of January, 1834. This call also was declined."

"The next attempt was more successful. From the early part of the year 1834, the pulpit had been supplied by the Rev. A. W. Leland, D. D., recently elected Professor of Theology in the Seminary, in the place of Dr. Goulding who had removed to Columbus, Georgia.

"In the month of March, Dr. Leland was nominated as pastor of the church in conjunction with the duties of his Professorship. On the 7th of April he was unanimously chosen, at a salary of \$1,500, from the 1st of January, 1855, continuing up to this date as temporary supply."

"The session having been reduced by the death of some of its members, J. M. Becket, M. D., formerly ruling elder in Lebanon Church, was, by vote of the church, on the first

Sabbath of November, 1835, invited to serve in the same capacity here. Dr. Wells was also invited to resume his official duties but declined. Messrs. Sydney Craue and Jas. Martin were elected, who were ordained on the following Sabbath, the 7th of November,"

"The duties of the Pastoral office continued to be performed by the Rev. Dr. Leland, through the year 1836, nothing of importance occurring, except that some offense was created by an attempt to introduce instrumental music in the choir. Upon its being excluded by a vote of the session, and afterwards by a vote of the congregation, the excitement subsided."

In the month of November of this year Dr. Leland sent in his resignation of the Pastoral office, to take effect at the close of the year. Accordingly, at a meeting of the congregation held December 19, 1836, Rev. John Witherspoon, D. D., LL. D., of Camden, was chosen pastor, at a salary of \$2,000, and the session was instructed to make out and subscribe the call. The decision of this matter was referred by Dr. Witherspoon to the Presbytery of Harmony, who decided that he should accept the call. Against this decision the session of the Camden Church protested, and appealed to the Synod of South Carolina and Georgia. This appeal necessarily delayed Dr. Witherspoon's removal, but being finally withdrawn he was installed July 2d, 1837."

"Early in the year 1838, Rev. C. C. Jones having come to reside in Columbia as Professor of Church History and Polity in the Theological Seminary, through his influence a Sabbath school was established for the oral instruction of the colored people. This school was put under the care of the session, who appointed Mr. James Martin to superintend it, Mr. (afterwards Dr.) Jones consenting to serve as a teacher. It may be well to continue the history of this school until the present time (1845). Rev. Mr. (Dr.) Jones continued to teach it during the year 1838. After his removal from Columbia (1838) its exercises were conducted by Mr. John Jones, student of the Theological Seminary, till the spring of 1839. It was then continued by Mr. B. M. Palmer, Jr., student of the Seminary, until the month of July, 1841, at which time Mr. Palmer leaving the Seminary, and the Church being unhappily in a divided state, the school was discontinued till the year 1843. At this time, Mr. Palmer having become the

pastor of the Church, the school was reopened and placed under the instructions of Mr. Thomas E. Peck (afterwards D. D. and Professor in Union Theological Seminary, Virginia.) Its exercises were again suspended in the spring of 1845, Mr. Peck being then licensed to preach. The school remained suspended till the 8th of March, 1846, when a comfortable place being obtained in the basement of the Lecture Room, it was reopened and placed under the superintendence of Mr. Martin, and the instruction of Edward P. Palmer, student of the Seminary."

"But to resume the thread of the narrative. Dr. Witherspoon continued the pastor of the Church a short time. Being in infirm health, he resigned his charge April 29th, 1839.* Messrs. Martin and Snowden were appointed a committee to attend a *pro re nata* meeting of Presbytery, called to consider this resignation, with instructions to accede to it, and to ask leave to prosecute a call for the pastoral services of the Rev. J. H. Thornwell, then Professor in the South Carolina College.

"At the annual meeting held on the 12th of May this committee reported the pulpit vacant, and Professor Thornwell was invited to serve as a temporary supply for a short time."

"At a meeting held June 10, 1839, under a nomination from the session, the Rev. Mr. Thornwell was unanimously elected pastor of the Church, at a salary of \$2,000, to be paid semi-annually. This call was accepted by Mr. Thornwell, who was accordingly installed." [MS. History of the Columbia Church, written by Rev. Dr. B. M. Palmer while pastor of said Church.]*

*Dr. Witherspoon, in a card to the "Watchman and Observer," of May 28, 1839, acknowledges the services of Professors Leland and Howe, of the Theological Seminary, and Professor Thornwell, of the College, in supplying the pulpit during his protracted ill health, and to the Church of his charge for their generous contribution of \$2,290, over and above his salary, for the purpose of liquidating the pecuniary claims against him.

*Towards the close of this decade, on the 26th of March, 1839, Hon. H. W. DeSaussure, who had long resided in Columbia, who had twice been President of this congregation, from 1823 to May 12, 1828, and from May 9, 1831, to May 12, 1833, died at the house of his eldest son in Charleston, in the 76th year of his age. Of his ancestry we have written in our first volume, pp. 400, 401. He had been a soldier of the Revolution, had been Director of the Mint under Washington, and carried to the President the first handful of gold eagles ever coined by our Government. He was elected Judge of the Court of Equity in 1808 and Chancellor in 1824, and became, says Judge O'Neill, to South Carolina

RICE CREEK SPRINGS.—There was the organization of a Presbyterian Church at this place, which was once a summer retreat for families from Columbia and Camden. November 26, 1832, this Church was a petitioner to Presbytery.

This locality was the seat of a classical academy, or institute, under the care of Rev. Rufus Bailey and his coadjutors, and intended to be under the most salutary, moral and religious influences. It was numerously attended at one time, but failing of ultimate success, the institution had but a temporary existence, and the ecclesiastical organization, if it was perfected, was alike transitory.

HOREB, MT. HOREB, or CROOKED RUN.—We have found all these names appended to this church. The Rev. Wm. Brearley preached to this church once a month at least during this period. On the third Sabbath in September, 1832, the Rev. Daniel Blake preached, with that energy and émotion with which his pulpit labors were now accompanied, and a revival commenced, in which seventeen were added to the church, among whom were Mr. Mann and Mr. Bookman. On August 30, 1833, Abram Turnipseed, Thos. C. Wade and James McDill were elected elders, and were ordained on the following Sabbath. In October, 1836, Jacob Bookman, Nathaniel Marvin and Wm. Perry were elected and set apart to this office by prayer.

AIMWELL CHURCH (Fairfield).—The Rev. Wm. Brearley

what Kent was to New York. He became in 1836 President of the Court of Appeals. In December, 1837, resigned, and as Gov. Butler said in his message announcing his resignation, "He has worn the sword of a soldier amidst the perils of the Revolution, and the ermine of a virtuous magistrate, in peace. The one was never used but against the enemies of his country, and the other will descend from him without spot or blemish." From 1812 until his resignation he was a permanent inhabitant of Columbia; his hospitable house open to every stranger and to every youth who was disposed to be good and great. He was one of the Trustees and founders of the South Carolina College, and believed it to have been a main instrument of harmonizing the up-country and the low, by dissolving prejudice, by their young men being brought together in the same place and process of education, so that the South Carolina College became the pride of the State, and the intimacies formed in it were never forgotten. His diligence and capacity in his official labors is vividly shown by Judge O'Neill, by his tabular statement in which he shows that of the 552 decisions pronounced in the Charleston and Columbia Courts of Appeal, 390 were delivered by Chancellor DeSaussure, to say nothing of those pronounced in the Courts elsewhere. There come evidences of his friendship, too, to the Theological Seminary established here.

contributed to supply this church till 1837. In this year John Robinson was ordained an elder. In 1838, Mitchell Peden, then a probationer, and holding a commission from the Board of Missions, supplied this church and its vicinity for one year, in November of which he engaged to supply Mt. Olivet also. He was ordained and installed pastor in Mt. Olivet Church in December, 1839. He supplied Aimwell by special engagement for two years.

BEAVER CREEK.—The Rev. Robert B. Campbell ministered to this church at the commencement of this period. Having received a call from the old Waxhaw Church, that he might serve it conjointly with Beaver Creek, he was dismissed from Harmony Presbytery in April, 1830, to Bethel Presbytery, within whose bounds the Waxhaw Church is situated. When released from Waxhaw, he and the church of Beaver Creek were returned to Harmony. In the year 1838 his connection with Beaver Creek was dissolved by the latter Presbytery, and, as we have seen, p 1267, he became stated supply of the church at Camden. In October of the same year, a call was extended to Samuel S. Donnely, who was ordained and installed pastor on the 3d of November, 1838. [Minutes of Harmony Presbytery p. 215, *et seq.*]

HOPEWELL CHURCH (Chester District) is marked as vacant in 1830, with nineteen members; in 1831, vacant, with thirteen members; in 1833, vacant, with six members; in 1834, Pierpont E. Bishop, stated supply, membership six; vacant again in 1836; so in 1837; in 1838, still vacant, but with a membership of seventeen; in 1839 enjoying the pastoral services of Rev. S. B. O. Wilson, in connection with Six-Mile Creek, whose membership was fifty-three.

SION CHURCH (Winnsboro') seems to have enjoyed the presence of the Holy Spirit at various times. The sessional records show that on the last Sabbath in October, 1831, six persons were admitted to the church. The season was one of great interest. Professors of religion were aroused to more diligence and prayer than usual. A general seriousness pervaded the congregation. Some professed conversion, and some to be anxious about their eternal welfare. Public exercises were continued, with greater or less frequency, for twelve days successively. The means employed were prayer, preaching, exhortation, visiting, &c. This record is made to magnify the goodness and mercy of God. On the 2d of

March, 1832, fourteen, on the 23d of September twenty-five were admitted, and the following is the record appended: "The session of the church would here record the goodness of God in bringing so many into the fold of Christ. There had been a gradual improvement for the past year. Christians have been more engaged than before. More attention has been paid to the preaching of the Word, and, occasionally, some feeling would be exhibited. It was not till a protracted meeting was held by Rev. Daniel Baker, evangelist, that we experienced the effusion of the Holy Spirit. In the space of five days fifty-five were rejoicing in hope, twenty-five of whom for the first time on this Sabbath united with us in celebrating the love and death of our common Lord. July 6, 1834, we take a stand against popular amusements. On the 19th of May, 1837, David R. Means, formerly an elder in Jackson's Creek, was elected an elder in this church."

LEBANON (Jackson's Creek).—The Rev. C. L. R. Boyd continued pastor of this church and Mt. Olivet until the meeting of the Presbytery of Harmony at Salem, Black River, October 24, 1838, when this relation was dissolved and Mr. Boyd was dismissed to join the Presbytery of South Alabama. The death of Rev. Samuel W. Yongue, who for more than thirty-four years had been pastor of this church, occurred at an advanced age, on the 8th of November, 1830. At the meeting of Presbytery above mentioned, the church obtained leave to present a call to Rev. Malcom D. Fraser, then pastor of the church at Wetumka, in the Presbytery of South Alabama. This call appears not at that time to have been successful. The church still petitioned Presbytery for supplies, as if vacant, in 1839. In that year it called, on the 23d of October, G. W. Boggs, and there is evidence that he did officiate for them on several occasions, but that the call was returned. There had been serious difficulties existing in this church, but there is notice, December 12, 1839, that these were at last adjusted. [Minutes of Presbytery of Harmony, pp. 213, 214, 239, 246, 254, 256.]

SALEM CHURCH, (LITTLE RIVER.)—The Rev. Robert Means, at the beginning of this decade served this church as stated supply and afterwards as pastor for about five years. The Rev. R. S. Gladney ministered to it for about a year. The Rev. R. C. Ketchum began preaching as a stated supply on alternate Sabbaths in January, 1837. He was elected pastor September 1, 1839.

This congregation was the home and probably the birth-place of the Rev. Robert Means. From childhood he was fond of study and was graduated at South Carolina College in 1813, at seventeen years of age. His attention was first turned to the study of law, which he pursued with Mr. John Hooker, of Columbia, during the year 1814 and part of 1815. Because of his minority he could not be admitted to the practice of the bar. Early in 1816 the little narratives of "The Dairyman's Daughter" and "The Young Cottager," heightened at least the slumbering sense of obligation to God which lies dormant in the unsanctified heart. But as yet he made no profession of religion. In May of that year God took from him his beloved mother. It was then, as he lifted his eye to heaven he heard a voice saying, "Whom shall I send, and who will go for us?" and with humility and abasement he replied, "Here am I, Lord, send me." He was licensed by the Presbytery of Harmony in 1818. In January, 1822, he received a call from Camden and from Columbia, nearly at the same time, and accepted the latter. At the expiration of the three years, the call was renewed but declined. He then returned to the bosom of his family and became, as we have above related, the pastor of his own neighbors and friends, among whom he was born. In 1826 he was violently attacked by an epidemic which laid the foundation for his subsequent ill health. Still he hoped yet to be of service to the church and the world. He had written a treatise on the Pentateuch, in answer to the skeptical teachings of Dr. Cooper, former President of the South Carolina College, and was now offering himself as a candidate for the professorship of sacred literature in that institution. But the stroke which now descended upon him was aimed at the centre of his joys, his hopes, his ardent aspirations. The disease which terminated his life showed itself to be ophthalmia, which extinguished the sight of one eye and then of both. His death was that of a believer. He spoke sweetly and affectionately to his children and brothers, gave his parting benediction to his eldest child. On his last sad day his wife read to him the 22d Psalm: "My God my portion and my love," the words of which he felt very deeply. He often exclaimed "poor man! he is crushed before the moth" and "out of the depths have I cried unto thee," Sometimes in Latin, "*De profundis clamavi ad te Domine.*" Psalms,

c. xxix. Nearly his last words were "Come Lord Jesus, Come." Thus he died at the early age of thirty-nine. A volume of his sermons has been published, embracing also his answer to Dr. Cooper, "on the genuineness of the Pentateuch."

CONCORD CHURCH, (FAIRFIELD.)—The Rev. Jas. B. Stafford continued with this church until 1834, when, owing to some political difficulties which had been brewing and increasing against him for some years in Purity Church, which was also under his pastoral care, he was constrained for the peace and prosperity of Zion to resign his charge. He removed now to the State of Mississippi. During his stay the Session consisted of Saml. Banks, John Boyd, R. H. Caldwell, John Banks, Hugh Thompson.

After the removal of Mr. Stafford, the church remained vacant two years, when they united in a call for the services of the Rev. John Douglas, then a licentiate of Bethel Presbytery, and an alumnus of the Theological Seminary of the Synod of South Carolina and Georgia, at Columbia, and also a native of South Carolina. He having accepted this call was accordingly ordained and installed their pastor on the 30th of April, 1836. The same elders as held that office when Mr. Stafford left, were in office, except Hugh Thomson who had removed from the bounds of the congregation. In 1836 there were added to the bench of elders by election and ordination the following members: John McCollough, Alexander Henderson and Henry Moore. [Geo. H. Miller, Clerk of Session.]

MOUNT OLIVET (sometimes called WATEREE) CHURCH.—The Rev. C. L. R. Boyd continued the pastor of this church through most of the period.

In the year 1831 eleven members were added to this church. One year after (1832) twenty-three others were received, and in the fall of the same year nineteen others. Thus during the term of one year forty-two members were received. In 1834 five others were added, making in all, during the five years of Mr. Boyd's ministration to this people fifty-eight, nearly double the number in 1829. Thus the hand of the Lord was manifested in the outpouring of his spirit upon this church. But the prosperity of this people was not permitted long to continue. Difficulties arose from a difference of opinion on certain religious subjects, especially

on the subject of baptism. One member of the eldership believed the custom which had formerly prevailed in this church to be correct, viz: the baptizing of infants of all the parents of the congregation who applied for the privilege, whether members of the church or not. This difficulty, together with some others, caused a large number to withdraw and a new church to be formed in the neighborhood, called the Zion Church. The congregation in consequence of this were greatly thinned. And in addition to internal troubles, their house of worship, a frame building erected at considerable expense only a few years before, was on Sabbath afternoon the of in the year 1833, consumed by fire. But neither the internal difficulties nor the external misfortunes of the little few that were left could induce them to desert their place of worship. A noble feeling of public spirit and zeal for the cause of Christ prompted them to call a meeting of the congregation the same week in which the house was burnt, by which meeting it was resolved that public worship should be continued in the adjoining grove until another house could be erected. It was also resolved by this meeting that a subscription for the erecting a brick church be circulated, and before the meeting adjourned six hundred dollars were subscribed by the zealous efforts of a few individuals. An amount sufficient to commence the building was soon obtained. The work was commenced on the day of and the house was dedicated to the worship of God on the Sabbath of . Mr. Boyd continued to preach to this people until the last of October, 1838, when he was succeeded by the Rev. Mitchell Peden, who continued as stated supply until the third Sabbath of December, 1839, when he was ordained and installed pastor of this church. The number of communing members when Mr. Peden commenced to preach to this people was thirty-nine whites and five colored persons. On the fourth Sabbath in May, 1839, one white person and six colored persons were received into communion with the church, and on the third Sabbath in December, 1839, one other colored person was received, making in all who are now regular members of this church, forty white and twelve colored persons. Total, 52. The ruling elders of this church are: Archibald Beaty, Robert B. Caldwell, who were elected and ordained, together

with Adam Beaumgard, on Saturday before the second Sabbath in May, 1834.*

SCION CHURCH.—This church arose from a difference between Mr. J. S. Johnston and the Session of Mount Olivet, in which an appeal and complaint came before Presbytery in November, 1834. The difficulties being irreconcilable, Rev. Messrs Brearly and Campbell and Elder McCreight, were appointed November, 1835, to organize the dissenters into a church, under the above name. This was done, but the organization did not long continue.

CATHOLIC CHURCH (Chester District).—*Section 2.*—The Rev. John LeRoy Davies continued the pastor of this church until the end of 1839. In 1835 the names of the elders, as presented to Presbytery, were John Brown, James Harbison, Sr., William Hemphill, James Ferguson, John Bonner, John A. Finley, James Harbison, Jr., Abram White, Hugh White, James McClintock, Peter Johnson, and William Wallace. In 1838 appear the names of John Gunthorpe, James King, and William Wylie. Others may have since been added to those who have shared the responsibilities of this office since the organization of this church.

The membership of this church was 300 in 1839, the largest church in the Presbytery, Bethel excepted. Some of these may have been colored members, for not yet were they distinguished as a class.

PURITY CHURCH (Chester District).—At the beginning of this decade everything seemed encouraging and prosperous under its pastor, Rev. James B. Stafford. In the year 1830, between two and three thousand dollars was raised for the erection of a new church. The work was advancing towards its completion when the tornado of "Nullification" arose, and both pastor and people were deeply affected by it. A schism in the church was the result. About thirty members of the church seceded, including three ruling elders. One of these, Mathew McClintock, joined the Independent Presbyterians. The others, James McClintock and Abram White, with their adherents, formed the Pleasant Grove Presbyterian Church. The church edifice, a plain, substantial building, 34 by 36 feet, was completed in the year 1832, retaining within it the old pulpit, made in the year 1795, as a memorial of the past. The divisions which had occurred were a great dis-

*The missing dates were wanting in the MS. sent us.

couragement to Mr. Stafford, and in November, 1834, he sought a dissolution of his pastoral relation with the Concord Church, his connection with Purity having been terminated on the 5th of November, 1833. He was dismissed to Tombeckbee Presbytery, in Mississippi. He reared a family of eight children, most of whom died as they reached maturity. His eldest son was a ruling elder in Mississippi, and was cruelly murdered by a raiding party of the enemy near his own house during the late civil war. Mr. Stafford died May 8, 1862, aged 70 years, and in the forty-fourth year of his ministry. The Rev. Robt. Walker became the stated supply of this church for a short season, and was succeeded by Rev. John Douglas, who was born and reared in the congregation, was a graduate of South Carolina College, and had completed his course in theology at the Seminary at Columbia. The Churches of Purity and Concord united in calling him as their pastor, and on the 30th of April, 1836, his ordination and installation took place, the Rev. James H. Thornwell preaching the sermon, and Rev. Cyrus Johnston and Rev. John B. Davies assisting.

In May, 1837, Mr. Douglas was united in marriage to Frances C. Marchant, daughter of P. T. Marchant, of Charleston. Purity was at that time a small congregation, and its house of worship two and a half miles from the village of Chester. Mr. Douglas soon perceived that there must be a house of worship at the village, and proceeded to purchase a lot and build a lecture-room at a cost of \$1,500, \$1,100 of which was raised by subscription. The building of a lecture-room made way for a new church edifice in due time, and to the existence of a *Purity Church* in the town of Chester, leaving another at the former site, two miles from the Court-house.

PLEASANT GROVE or MT. PLEASANT.—This church was organized by Rev. Cyrus Johnston in 1838, and took the place of Edmonds' Church, which, after the death of Rev. Thomas Neely, withdrew from the Presbytery and connected themselves with the Independents, the followers of W. C. Davis.

FISHING CREEK.—The Rev. J. B. Davies continued pastor of this church through this period. Only one elder is known to have been added to the session meanwhile, viz: Wm Cowan, in 1835 or earlier. The membership had not

increased. In 1840 they stood in the statistical tables at 126, as against 135 in 1830. This church has another house of worship, midway between the old church and the Courthouse, and six miles from each, called *Uriel*.

CEDAR SHOALS.—This took the place of Richardson, the pastoral charge of which was resigned by Mr. Davies in 1831, after he had served it, in connection with Fishing Creek, for thirty-three years. Of this church Joseph Gaston and Robt. White were ruling elders. The church of Cedar Shoals is sixteen miles from the Courthouse, and nearly on the road from the latter to Lancasterville. It is nearly midway between "Old Richardson," or Lower Fishing Creek, and what was a branch of Catholic, called Bethlehem, near Beckhamville. "After Mr. Davies left Richardson," says Rev. Mr. Saye, "I am not aware of its having regular preaching. I think, however, that the Rev. S. B. O. Wilson bestowed some labor there. Cedar Shoals was organized by Rev. C. Johnston in the lower part of the congregation, and drew off some of the members. Other families moved into the bounds of Fishing Creek congregation. The families now (September, 1869) around the old site are mostly connected with other denominations — Methodists, Baptists, and Associate and Reformed Presbyterians. Governor Davies and his family supported Richardson Church while it remained, or any of them remained in the community. That family is now extinct in that region except one of his grandsons, who lives higher up, and is connected with Waxhaw."

"Cedar Shoals rather stands in the place of two former places of worship, to wit: Lower Fishing Creek and Bethlehem. Bethlehem was a branch of Catholic, was supplied by the minister of Catholic for I know not how long. Under Mr. Brainard's ministry it flourished, and was supplied afterwards for a time by Rev. J. L. R. Davies, but he gave it up for what he considered a more important enterprise in the upper part of the congregation. The Gaston connection resided intermediate between lower Fishing Creek and Bethlehem. Joseph Gaston, Esq., had been long a member of the former. In 1834 the community had the chance of the services of the Rev. C. Johnston for one-half of his time. He was engaged, and preached at a stand in the grove where the Church now is. He organized the church, by the authority of Bethel Presbytery, on the 22d of June, 1834, which was afterwards supplied by the Rev. J. B. Davies and others, but was often vacant. The congregation is on ground once occupied by a reformed Presbyterian congregation, called Beaver Dam. The covenanters sold out their plantations to Baptists, Methodists, &c., so that the community is now divided between four denominations.

The persons who constituted the church at its organization were

Joseph Gaston, Esq., Jane Gaston, Daniel G. Stinson, Esther Stinson, Lemuel Davison, Anne Davison, Isabella Walker, William A. White, Robert White and Mary White, formerly members of Richardson Church, together with the following, dismissed from Catholic Church with a view of entering into this organization, viz: Dr. J. B. Gaston, Polly B. Gaston, Jane G. Barclay, Mr. S. Stinson and Margaret Tolford, and the following, received by examination on profession of faith, viz: Mrs. Paisly, Elizabeth B. Davison, Jane Davison, Mrs. Woods and Mrs. Elizabeth McFadden. Joseph Gaston and Robert White, having previously been ruling elders in Richardson Church, were duly installed elders in this church. The ministerial services of Rev. Cyrus Johnston terminated in this congregation early in 1835. In April of this year the session reported eighteen communicants.

BULLOCK'S CREEK.—The Rev. Aaron Williams continued in the pastorate of this church until November, 1833, when his connection with this church was dissolved. The church after this was served once a month by Rev. W. B. Davies, but in 1835 secured his labors for one-half his time. This church was greatly reduced in its membership, and its harmony disturbed by the trouble arising from the affairs of W. C. Davis. Who constituted its first bench of elders is not certainly known, but as far as remembered, they were John Dickey, Joseph Feemster, Stewart Brown, John Smith, Henry Plexico, Alexander Dowdle, Charles Gilmore, John Feemster, David Leech, John King, Henry Dowdle.

SALEM CHURCH.—In 1835, Robert Lusk, James Plexico, and John Pilcher are enumerated as ruling elders in this church. On the 2d of November, 1838, the church was dissolved and its members annexed to Bullock's Creek.

BETHESDA (YORK).—The Rev. Robert B. Walker was pastor of this Church until 1831, when this relation was dissolved at his own request by Bethel Presbytery on the sole plea that age and attendant infirmity unfitted him for the discharge of his pastoral duties. He was now sixty-eight years of age, and had been forty years in the ministry. But previous to this, in 1832, this Church experienced a season of revival, in which the Holy Spirit was abundantly poured forth. This occurred under the evangelistic labors of Rev. Daniel Baker, and was the third season of special revival the Church had enjoyed. It came on the heels of a calamitous excitement, yet it was one long to be remembered. The number of persons admitted to the Church, as the result of this, cannot well be estimated, for many applying for membership years after pointed back to this as the time of their conviction, if not of their conversion.

The field occupied by this venerable man, Father Walker, was far more extended than that which the Bethesda congregation now occupies (A. D. 1878), though still covering a circle whose diameter extends through twelve miles. He supplied Ebenezer Church and congregations, ten miles distant, for the space of twenty-five years, embracing a large scope of densely populated country. His labors were also extended to other vacant Churches at different times. He is represented as being an able preacher, elegant and eloquent in diction, and as possessing social qualities of the highest order. Through a considerable portion of his ministry he taught from necessity a classical school, in which were a number who afterward became useful ministers of the gospel, or occupied other positions of influence in society. He received from the University of North Carolina at this period the degree of Doctor of Divinity, which he respectfully and humbly declined.

After his release from his pastoral charge, he remained in the State about ten years. The Rev. Pierpont E. Bishop, in a sermon preached on the occasion of his death, speaks forcibly of the power of his example, held as he was in universal esteem, wielded as it was against all vice, immorality and sin; of his hallowed influence in the families he visited in his early life as a brother, in his later as a father; especially in the chamber of sickness by the side of the dying sinner, telling of the cross and Him that hung upon it bearing his sin; or giving comfort to the believer, and to the bereaved and afflicted; of his power in the pulpit as an able expounder of the doctrines of the gospel, as a faithful reprove of all sin; as a preacher, when feeling the force of the truths he uttered, he rose with gigantic strength, and preached with a pathos, a majesty, and a power of fervid eloquence, which many living witnesses could well attest, and which, according to the testimony of his intimate friends, was surpassed by no cotemporary in that portion of the land.

After this venerable man retired from his pastoral charge, he took up his abode with his children in York District, South Carolina, till the fall of 1847. He then removed with one of his sons to the State of Mississippi, where he died on the 10th of April, 1852.

Mr. Walker was succeeded in the pastorate of Bethesda by Rev. Cyrus Johnson, whose labors began here in 1834, and

extended to the fall of 1839. His labors here seem to have yielded the fruits of strong manly piety in the membership, and a thorough indoctrination of all the congregation in the great truths of the gospel, and those doctrines as interpreted in the confession of faith, he being characterized as an able, persevering and efficient expounder of Calvinism, not simply in its distinctive, but all its vital features. The records of the Church under him show that, in the absence of any extensive outpouring of the Divine Spirit, there were still additions at every communion. There was also a thorough systematic instruction of the young in the catechism, by dividing the congregation into wards, which were regularly visited by their pastor and elders, and all, old and young, were subjected to a process of close questioning by the pastor, who had a peculiar tact at imparting instruction in this way. The weekly prayer meetings, with the elders particularly, and all the benevolent schemes and charities, were kept alive and vigorously maintained by him. Thus the period of his pastorate here may be denominated one of substantial benefit to the Church, deepening the foundations of religion in the pious, and preparing the minds of the young and the middle-aged for a future gospel harvest, and at the same time making gradual additions to the membership.

Mr. Johnson was a native of North Carolina, prepared for college under Dr. McKemie Wilson, of Rocky River, and was graduated with the first distinction at Hampden Sydney College, in 1821, under President Cushing. He studied theology under Dr. J. Robinson, of Poplar Tent Church, at the same time teaching in the family and using the library of the Rev. John Williamson, of Hopewell Church. He was licensed to preach in 1823, and ordained by the Presbytery of Concord in 1824. He was pastor of Beersheba Church, in Bethel Presbytery, for several years. He thence removed to the lower part of York District, where he taught a large academy; organized and preached to a church called Mount Pleasant, near where Zion, in Bethel Presbytery, now stands, and also supplied the Church of Cedar Shoals. In 1834 he entered upon his labors as pastor of Bethesda—not, however, remitting his connection with his school. In 1839 the relation was dissolved, and Mr. Johnson removed to Mecklenberg County, N. C., and in the spring following was installed pastor of the Churches of Providence and Sharon, in the bounds of

the first of which he lived and conducted a very large classical school. In this new relation his usefulness was very great—his services as pastor and teacher both being highly appreciated. After six years he was induced to leave this field and repair to Charlotte, in 1845, where he became principal of the flourishing female academy, and in the following year became pastor of the Charlotte Church. A few years subsequently to this, he abandoned the academy and sold out his farm, and having at this period been greatly chastened by the hand of death removing half his children, he devoted himself exclusively to his pastoral work. From this time to his death every impulse of his heart and energy of his life were consecrated to the high purpose of winning souls to Jesus and building up His Church in faith and holiness and good works. The results were soon happily visible in his charge. In the years 1848 and 1852 his people were visited with the outpourings of Divine Grace, in the first of which several dozen were added to the communion of the Church, and in the second year mentioned nearly a hundred souls professed conversion. His labors in Charlotte were greatly contributory to the growth of the Church. He found a feeble Church, with twenty-eight members and two ruling elders, but through his instrumentality it arose to have one hundred and sixty-four members and seven elders, and a full bench of deacons, and became one of the most active and efficient Churches in the Synod of North Carolina. On the morning of the 25th of January, 1855, he was suddenly stricken down by apoplexy and died in a few moments, in the fifty-eighth year of his age, and thirty-second of his ministry. Of him one who knew him well and long says: "Dr. Johnson possessed a strong and active mind, somewhat slow in its operations, but always true to its purpose, taking a firm grasp of whatever subject he had in hand and pursuing its investigation with untiring patience and perseverance. He was an indefatigable student. His perceptions, whether as a writer or speaker, were remarkably clear, and his arguments connected and conclusive. His style was somewhat diffuse, but direct and impressive. In manner he was earnest and energetic. Having been a classical teacher nearly all his life, he became distinguished for his classical and mathematical attainments. Few pastors were his equals in these branches of literature. He was also a sound and discriminating theologian of the strictest old school Calvin-

istic order. He received the Doctorate in Divinity about four years before he died. Whilst his piety was deep, evangelical, growing and working, his preaching was characteristically devotional and didactical. As a strictly conscientious Christian, a faithful friend, a devoted husband, a wise father, a humane master, a laborious pastor, a punctual presbyter, a zealous advocate of every good work, and a benevolent, liberal-minded citizen, he set in his life a practical example which is worthy the imitation of all." [Obituary notice by Rev. D. A. Penick, Sr.]

He married early in his ministry a cousin of his by whom he had *nine* children, four sons and five daughters. Only one son and three daughters survived him. His wife and one daughter soon followed to his heavenly home. [MS. His. of Bethesda Church, York District, by Rev. Jno. S. Harris, sermon occasioned by the death of Rev. Robt. B. Walker, by Rev. Pierpont Bishop, 1853. Semi-Centennial Sermon, April 2d, 1875, by Rev. James H. Saye.]

Of the ruling elders who entered upon their office from 1830 to 1840, the following are mentioned in Mr. Harris' history, Robt. Ash, the 28th since the organization of the church was inducted into office about 1830, was an humble and earnest Christian, but of retiring manners. He married Margaret Campton, the children of whom were living in the congregation in 1863. He died January 11th, 1840, at the age of 50.

The 29th in the order of time, who held this office was Samuel Moore. He was set apart to this office in 1838. He was modest and diffident in spirit, but a sincere and devoted Christian, having the interest of the church at heart. He died in 1852 at sixty years of age, leaving a considerable family, all of whom followed him in the ways of righteousness. The 30th was Samuel Moore. He was born and nurtured in this congregation, assumed the duties of the eldership in 1838, discharged them with great fidelity and acceptance until his sudden death, February 17, 1853. His children were all communicants in the church of their godly ancestry.

EBENEZER.—Of this church we have little or no knowledge. We have seen that the Rev. Robt. B. Walker supplied this church and congregation for twenty-five years. This supply continued till 1834 when they obtained the services of Rev. P. E. Bishop, who afterwards was installed as their pastor.

In October, 1835 its elders were William Shaw, William Anderson, Josiah Garrison, Joseph McCorckle, Stephen McCorckle, Robert Miller, John H. Barry and Francis H. Simril, eight in number.

UNITY was also under the care of Rev. Mr. Bishop. "Attended a sacramental meeting of Bro. Bishop's at Unity. That is a precious and godly man." [Dr. Thornwell's life by Dr. Palmer.] The ruling elders at this time were Robt. Harris, Jas. McRee and William White. [Saye's Semi-Centennial Sermon.]

BEERSHEBA.—The Rev. Cyrus Johnson continued pastor of this church until 1833, when he resigned this charge and the church remained vacant until the commencement of 1835, when they obtained the labors of Wm. B. Davies as a stated supply. He ministered also in the same capacity at Bullock's Creek and Salem. But he soon after gave up Salem, but continued to supply the other congregations as long as he had strength. In 1835 the ruling elders of this congregation were William Caldwell, William Brown, William Irwin, Eli Meek, John S. Moore and James Caldwell.

YORKVILLE CHURCH.—Of the organization of this church we have given an account in the preceding decade. It is reported in connection with Beersheba as under the care of Rev. Cyrus Johnson in 1830, as having in connection with Beersheba 141 members in the two churches. It is not reported again till 1836, when it is represented as vacant. It is not again reported in this decade.

SANDY SPRING, a church organized in Anderson District, about six miles from Pendleton Old Courthouse, was received under the care of the Presbytery of South Carolina on the 5th of October, 1832. Anthony W. Ross became its stated supply. In 1834 it had forty members in full communion. Mr. Ross continued in this relation in connection with Carmel or Hopewell (Keowee) until 1839.

SHILOH.—This church was supplied by R. C. Johnston till 1831, when it was left vacant. In 1832 it was again supplied by Rev. W. B. Davis once a month till 1833, when it was again vacant until January, 1836, when it was supplied by A. R. Banks, a Missionary of Bethel Presbytery, for three months, who established a Sabbath-school and a Bible class, and the prospect was that with preaching it might flourish. [J. B. Davies in 1835.] In that year there were as ruling

elders, Ezekiel Price, John Stewart, Robert Patterson and Henry Aters. It was vacant in 1836, 1837, 1838, 1839, with a membership of fifty-six or fifty-eight.

BETHEL (YORK.)—The Rev. James S. Adams continued the much loved and venerated pastor of this ancient church through this decade. "In 1832 his congregation was blessed with a mighty outpouring of the Spirit, followed by large accessions to the communion of the church, amounting (if my information be correct) to near three hundred, the fruit of one revival. But it was not merely in times of great excitement that additions were made to the church of his charge, these were frequent. The gospel of Christ in this widely and extended and densely populated congregation, appeared to exert a regular and powerfully transforming influence; infidelity and vice disappearing and the happy fruits of the Spirit adorning the face of society. It is confidently believed that hundreds are now living in the fear of God who were brought to a knowledge of the truth through his instrumentality, and many such have gone to their rest. But this mighty influence he exerted in society and the amount of good accomplished instrumentally by him, cannot now be estimated. The effect of his holy example for near half a century, the impressions made by his powerful preaching on the thousands whom, in the course of his ministry he addressed, and the bearing these impressions have had and will yet have on the eternal destinies of men, none but the infinite mind can estimate and eternity reveal." [Sermon by Rev. Pierpont E. Bishop on the death of Rev. James S. Adams, published by order of the Presbytery, Columbia, 1844.]

The following elders were chosen at different periods during those years of Mr. Adams' administration: *David Watson*, James Moore, *Joseph Adams*, John Campbell, David Turner, Samuel Gingles, Edward Moore, John Barry, J. Gadby, *McCord Pressley*, William Adams, *Laban Suggs*, William Watson, William Latta, *Robert Johnson* and Adam Beamguard. Except Joseph and *William Adams*, these have all removed from Bethel, retired from the duties of the office, or entered upon their rest above. [Anno Dom. 1855.]

Those marked in *italics* and Andrew Floyd appear on the minutes of Presbytery as having this office in 1835.

WAXHAW CHURCH.—The Rev. Robert B. Campbell continued in the pastorship of this church until April, 1832.

Under such frequent changes the church decreased in numbers until from ranking among the most numerous and flourishing churches in the State, it became reduced to between sixty and seventy members. The decrease, however, was not attributable entirely to the unsettled dispensation of the means of grace, but in a considerable degree to the accumulation of wealth, which consisted greatly in the increase of the slave population supplanting that of the free white inhabitants.

In the year 1832 Mr. Campbell was succeeded by Rev. John B. Davies, the pastor of Fishing Creek Church, Chester District, as a stated supply for half his labors. These were not altogether in vain among that people. During the two years and a half which he devoted to the interests of this church, evidence of an improvement was manifest in the harmony of its action and the increase of its members.

Early in the year 1835 James H. Thornwell, a licentiate of the Presbytery of Harmony and destined to obtain in after years that great eminence and influence which attaches itself to his person, was employed to labor in equal proportion in the Waxhaw and Lancasterville congregations. A church had been organized in the latter place, composed of members separated for this purpose from the Waxhaw Church and from Six Mile Creek, a church adjoining and situate in Lancaster District.

On the sixth of June, 1835, Mr. Thornwell was ordained and installed as the pastor of the *Lancasterville* Church, by the Presbytery of Bethel,* yet by special agreement Mr. Thornwell was to supply Waxhaw and *Six Mile Creek*, each one-third of his time. But after the first year an arrangement was made by which Mr. Thornwell was installed over the three churches. In January 1838 this relation was dissolved and Mr. Thornwell became connected, as an instructor, with South Carolina College as the successor of the lamented Nott, first as Professor of Logic and Belles Lettres, and then in various offices, culminating at last in the Presidency, he earned a wide renown as an educator, an eloquent

*Mr. Thornwell, during his pastorate, resided in the Village of Lancaster, where a neat church building was soon erected under his auspices. The Waxhaw Church was distant about eight miles, and the Six Mile charge about eighteen miles." (Palmer's Life of Thornwell, p. 134.)

divine and independent thinker, where, as a student, he had won his first laurels.

The eldership of the *Waxhaw* Church at this time were John Foster, Robert Stinson, Robert Walkup, B. S. Massey, G. Washington Dunlap, Samuel F. Dunlap, Eli Hood, William Dunlap and George Dunlap.

Those of *Lancasterville* were Dr. George Dunlap and Dr. Thomas L. Dunlap.

The elders of *Six Mile Creek* in 1835 were Robert Walker, John M. Doby, Henry Anderson, Wilson Allen and Hugh Moore.

LANCASTERVILLE.—The Rev. J. B. Davies was appointed by the Presbytery of Bethel in April, 1835, to organize a church at Lancasterville. This was done, and was reported at a special meeting of Presbytery, which assembled on the 11th of June, 1835. The Church, as organized, consisted of nineteen members and two elders. A call was presented from this Church, through the Presbytery, to Rev. James H. Thornwell, who had been received as a licentiate from the Presbytery of Harmony, for his ministerial labors. The usual examinations were held and a sermon was preached by him, as a part of his trials, from John iii: 17. He was ordained and set apart by prayer and the imposition of hands to the gospel ministry, and installed as pastor over the Church of Lancasterville, the Rev. John B. Davies, presiding, the Rev. Pierpont E. Bishop, preaching the sermon from 2 Cor. ii: 16, and the other parts of the services of ordination and installation being had.

The following is from Dr. Palmer's Life of Dr. Thornwell, page 127:

Mr. Thornwell was licensed to preach the Gospel by the Presbytery of Harmony, met at Tolerant Church, in the bounds of Beaver Creek congregation on the 28th of November, 1814, exactly one year from the time he was taken under the Presbytery's care. His examination was eminently satisfactory, and very unusual encomiums were pronounced upon his ability and proficiency by the members of the court, in rendering their decision upon the parts of trial. The Rev. Dr. Goulding, then Professor in the Theological Seminary at Columbia, is reported as saying, "Brethren, I feel like sitting at the young man's feet, as a learner;" a very sweet expression of humility on the part of one whom the Church was honoring with an office of the highest responsibility and trust; but also a wonderful testimony to the attainments of the young theologian who drew it forth.

His first settlement was, however, within the bounds of a different Presbytery. Certain gentlemen from the village of Lancaster were

present at the examination, and bore away with them such impressions as determined eventually his location. On the 8th of April, 1825, a church was organized in this village by the Presbytery of Bethel, which immediately made overtures to Mr. Thornwell to become its pastor. Accordingly, on the 11th of June, he was transferred as a licentiate from the Presbytery of Harmony to that of Bethel, and on the following day he was ordained and installed pastor over the infant church. His labors, however, were not restricted within this narrow sphere. The old mother Church of Waxhaw, and the Church of Six Mile Creek, in the same District of Lancaster, enjoyed his occasional, if not his constant, ministrations; and in April, 1836, having made out separate calls, they were united with the Church at Lancasterville in a joint pastoral charge, and the installation services were performed by Rev. Messrs. J. B. Davies and Pierpont E. Bishop, as a committee of the Presbytery.

The reader has observed the spiritual conflict through which our friend passed in his earlier years, and the gradual ascendancy which the gospel gained over his character and life. He will not, therefore, be surprised to find these culminating in one last struggle, which would seem to terminate the discipline of this preparatory period. The letters, too, which have been given, reveal his towering ambition, which had been fed by constant and brilliant success in academic competitions. What more likely than this tremendous passion should gather up all its force to deter him from a calling in which it may not lawfully be indulged? What more probable than that conscience should itself shrink back, in alarm, from the responsibility of the sacred office, not measured in its awful magnitude until it is about to be assumed? What more in keeping with the artifice and malignity of Satan, than that, at such a crisis, he should seize upon all that is good, as well as that is evil, within us, and array them against a decision by which he is discomfited forever? It is a fearful struggle, when once, for all, a noble spirit brings its longing after fame and lays it down a perpetual sacrifice to conscience and to God. For though the pulpit has its honors and rewards, woe! woe! to the man who enters it under this temptation—

"To gaze at his own splendor, and exalt,
Absurdly, not his office, but himself."

The shadow of a fearful curse falls upon him who "does this work of the Lord deceitfully;" upon him who cannot with a purged eye look beyond the meed of human applause, to the benediction of the great Master as his final crown.

Dr. Thornwell relates that such was the apprehension of his soul in what he was about to do, that he appeared, before Presbytery with a half-cherished hope they would reject him, and thus the Church would assume the responsibility of releasing him from the pressure of the apostle's woe. In this apprehension he has, however, only entered within the shadow of the cloud which was yet to darken upon him. The authority of the Church has sent him forth to preach the Word, and a hungry charge beckons from the distance to come and give it the bread of life. In his solitary way as he journeys along in the beautiful spring, terrible thoughts settle upon his mind, which cannot be conjured away. What if, after all, he should not be a converted man! What, if it should be a profane touch that he was to give to the ark of God! What, if he was going up to the place and people of the Lord, and His presence was not with him! What if the ministry should prove to him an iron bondage, and having preached to others, be him-

self a cast away! And so he journeyed on, like Saul to Damascus, with the deep midnight upon his soul. At the end of a day's travel he rested under the hospitable roof of a pious elder, to whom he opened all the sorrow. But no comfort came from all the comfort which was spoken. The good elder could succeed only in exacting a promise, at parting, that he would go on to his appointment, and if the Lord, in answer to prayer, did not make his duty plain, why, then he need not preach. The place is reached; he enters the pulpit, with the great "horror of darkness" resting on him still. It is the garden of Gethsemane to this young but chosen servant of the Lord, who must here learn to drink the Saviour's cup, and be baptized with His baptism. He rises to preach, and now the time has come for the revelation of the Saviour's love. Through a rift in the gloom there rushes down upon him such a sense of his acceptance with God as was overpowering. The assurance and the joy overflowed into the discourse which poured the sacred oil over the assembly, until some gathered unconsciously near the pulpit, in breathless suspense upon the young prophet's lips. He was from that moment anointed to a life-work which is precious in its record here and—above.*

CANE CREEK, UNION DISTRICT.—From January to September, 1831, the Rev. Daniel L. Gray supplied this pulpit. During his ministry seventeen persons were added to the communion of the Church on examination. In January, 1832, Rev. Jephtha Harrison commenced preaching at this Church, and continued till July, 1834. "On the 18th of October, 1832, a protracted meeting was held, continuing till the Wednesday following. On this occasion it pleased the Great Head of the Church to revive His work amongst us, and not less than one hundred were deeply impressed with a sense of their lost and ruined condition. Before the meeting closed not less than sixty enjoyed the hope that they had bowed to the sceptre of mercy, and found peace and joy in believing. Our Church would record with grateful emotions the interposition of God in behalf of sinners who had long misimproved the precious means of grace, but were now constrained by the love of Christ to become His professed followers." * * * Here follow the names of fifteen persons admitted to the communion of the Church on the occasion. The record continues: The Rev. Daniel Baker, whose name will be long cherished in the memories of the members of this Church, and by many who were savingly brought to a knowledge of the truth as it is in Jesus, was the instrument. But we would

*The incident is given precisely as it was first related to us. Another authority places it a little later in his early ministry, and substitutes a minister for the elder, as his adviser and friend. This slight discrepancy rather confirms than weakens the occurrence of the fact.

ascribe all the praise and glory of this refreshing season to the free, rich and sovereign grace of God through Jesus Christ our Lord."

From the regular records of the session which here begin, it appears that from this time till Mr. Harrison left, there were admitted to the communion of the church, upon examination, fifteen persons, making thirty additions at least during the time of his ministry here.

Sometime in 1834, the Rev. Aaron Williams began to supply this church, and his labors continued here till the end of 1838. In the course of his ministry there were added, on examination, twenty-one persons. The church was vacant in 1839, receiving occasional supplies from Presbytery. Two were added on examination.

On the last Sabbath in 1839, the ministerial labors of Rev. James H. Saye commenced at this church. He was installed its pastor on the first of April following by Bethel Presbytery. [MS. of Rev. J. H. Saye.]

FAIRFOREST (Union District).—The Rev. Daniel L. Gray continued the pastor of this church until the fall of 1831, when he and a number of families of this church and congregation removed to Fayette Co., Western District, Tennessee. He was succeeded by Rev. Jephtha Harrison, a native of Orange, Essex Co. N. J., in December, 1831, as a stated supply. Mr. Harrison came to South Carolina as a licentiate of the Presbytery of Jersey in the fall of 1828, was a graduate of Nassau Hall, ordained as an evangelist by the Presbytery of Harmony in the spring of 1831 at Hopewell Church, and continued stated supply to Fairforest and Cane Creek till July, 1884. [Letter to Dr. Leland, June 22d, 1857.] After his removal, Fairforest was supplied by the Rev. John Boggs, in 1837, and by others as occasion offered. He was followed by the Rev. James H. Saye, but not till the next decade.

The first ruling elders at the organization of Fairforest Church were James McIlvain, James Mays and Joseph Kelso. James Means, Wm. Davitt and Henry Story were added to the session before the ordination of Mr. Williamson in 1794, and perhaps Samuel Archibald. A short time after Mr. Williamson's settlement, he ordained Samuel Morrow and Richard Thompson to this office. Sometime subsequent, Mr. Edward Mayes became a member of the session. Besides these, Mr. Harrison mentions Robert Harris, Samuel Kelso,

Richard Thompson, John McDowell, Matthew Mayes, Moses White and William Patton.

The Rev. James H. Saye gives the following history of the ministers above named :

Rev. Daniel Lewis Gray was brought up in Abbeville District, finished his education at Oxford College, Ohio, was licensed and ordained by the Presbytery of South Carolina, began his work at Fairforest near the end of 1828, labored there and at several other places with great zeal for a number of years. Soon after he commenced preaching, the Rev. Michael Dickson convinced him that the formation of societies on the basis of the pledge of total abstinence from ardent spirits was a very important duty, binding on men as citizens and Christians. Mr. Gray was soon in the field to persuade men to quit all complicity with dram drinking. Now it happened that his section of country had long been infested by some very red noses, and practices prevailed all over the country which were thought to tend to that result and to results much more deplorable. Distilleries and grog-shops were abundant, and almost everybody drank ardent spirits as a common beverage. There was, doubtless, in the circumstances of the church and country, a loud call for reformation in some social customs as well as private habits. Coming on the field about seven years after Mr. Gray left it, I have no doubt that his labors in this respect were of great advantage to the community. His ministry was blessed in considerable accessions to his churches. He removed to the Western District of Tennessee, thence to White River, Ark. In all these places, and wherever he has gone, he has labored with great zeal and efficiency. In city, in hamlet, in country, wherever he can get hearers, he proclaims the blessed Gospel of Christ. He has often preached to bands of hunters in the wilderness, who had rarely before listened to the messages of life. He is the nephew of Daniel Gray, deceased, the brother of the Rev. Dr. J. H. Gray, and the cousin of the Rev. W. A. Gray.

We here insert the following letter of D. L. Gray, addressed to our excellent brother and friend J. H. Saye, to whom the author of this volume has been so much and so often indebted :

HENDERSON, February 28 1850.

REV. AND DEAR SIR: Your letter of the 19th of November was in due time received, and I can only say that, while I approve of the course taken by the Synod, I am sorry that I have been called on to take any

part in preparing these sketches. But without any apology I shall comply.

I was born in Abbeville District, S. C., on the 24th of April, 1803. I am the fourth child and second son of John and Hannah Gray, who were blessed with a numerous offspring—eight sons and three daughters. My parents were devotedly pious, and early dedicated me to God in baptism. From my earliest infancy they labored to imbue my mind with the great principles of truth as taught in the Word of God and our catechism. I might say that I grew up under a system of religious training. Being blessed with the ministry of Rev. Moses Waddei, D. D., I was required, every Sabbath evening, to tell where the text was, and what the leading facts were which were contained in the sermon. After this, my venerable father made a tender and personal application of the whole sermon to his children. Well do I remember these Sabbath evening exercises, and even now look back to them with fond recollection. After this we recited the shorter or Mother's Catechism, and the day was closed by reading the Word of God, singing and prayer. But every day was opened and closed with the family worship.

With such training my parents had a right to expect the blessings of God upon their offspring, and the results show that they were not disappointed. All their children, as they arrived toward maturity, attached themselves, by profession of their faith, to the Church of Christ. Of the sons who arrived at manhood, three of them were, and two are now, ruling elders. My brother James, before he was of age, was elected a ruling elder by the church of Hopewell to take the place of his father, made vacant by death. But he, too, was soon called to join the General Assembly and Church of the first born in glory. Two others are ministers—Rev. John H. Gray, D. D., pastor of the Second Presbyterian Church in Memphis, Tenn.; the other, the subject of this memoir.

At a very early age my mind was powerfully impressed with my sinful and lost condition, and many a tear I shed in secret in view of my sins. But I was soon taught by the Spirit to feel that I could not be justified by works of Law. Then I was guided to Jesus Christ, and enabled, as I hope, to give my heart to Him. Even now, after the lapse of nearly forty years, do I remember many a precious season of prayer, when with childlike simplicity I committed my way to God, and pleaded with Him to make me a faithful minister of the Gospel. It was not till years after that I made a public profession of my faith. But during this period I think I loved the people of God, and never did I witness a communion season that my heart did not reproach me for not doing this "in remembrance of me." And often with an aching heart and streaming eyes did I promise that if I was spared to see another communion season, I would be found with the friends of Christ.

I was brought up on my father's farm and taught the science of agriculture, which I have found to be of great advantage in after life. My English education I received from my father. My classic education I commenced with Dr. John S. Read, but I was soon removed to Union Academy, Abbeville District, which was then taught by the Rev. Samuel Pressley, who was afterwards Professor of Belles Lettres in Franklin College, Athens, Ga. In the fall of 1824 I went to the Miami University, Oxford, Ohio, where I graduated in the fall of 1826.

As soon as I graduated I joined the Presbytery of Cincinnati, from which I was soon transferred to the South Carolina Presbytery, by which I was licensed in the fall of 1828. I was immediately invited by the

elders of the Fairforest congregation to visit them. Very soon in the spring of 1829 they gave me a call, which I accepted, and in June I was ordained and settled as pastor. Half of my time I devoted to Fairforest Church until I left in the fall of 1831 for the West. The church was greatly blessed during my ministrations, and at every communion season some were added to the fold. One-fourth of my time I preached at Cane Creek, Union District. Here, too, God was pleased to own my labors in building up this feeble church. When I commenced my labors here, I could find but six or seven members, but during my stay the church increased to about thirty-five members. The other fourth of my time I spent missionating. At a very early period in my ministry I thought that my appropriate work was that of an evangelist, and I soon determined to remove to the West, which, to some extent, was in a formative state.

My first settlement was in the Western District of Tennessee. Here I spent the most of one year in exploring the country, and preaching as God gave me opportunity. During the year I organized one church, and was permitted in the good providence of God to witness the outpourings of His Spirit at a camp-meeting, when many were added to the Lord. In this settlement I suffered much, being exposed in the woods under a cloth tent for three weeks, when everything was frozen up. In the fall of 1832, with a small colony, I removed to White River, Jackson Co., Arkansas. Here, too, I was exposed to all the difficulties and privations incident to a new country. Without houses, or food, or roads, or mills, exposed to freezing weather, I made my settlement among "Christianized paganism"—hunters, and stock-growers and refugees from justice, many of whom had never heard the voice of a minister. Here I organized a church, and had full proof before my eyes that the preaching of the Gospel is the wisdom and power of God in the conversion of men; for here, too, we enjoyed a precious revival of religion.

I traveled extensively and was instant in season and out of season. No one who has not been a pioneer, who has not rode all day through cane, and mud, and water, and lain down on the ground, with his saddle for a pillow, and preached to a company of native population under some shady tree, with their guns in their hands and hats on their heads, can realize for a moment the labors to be done and the sufferings to be endured by the first ministers in a new country.

After remaining here for three years, I was forced to leave on account of sickness. About this time the Chickasaw Indians were removing from the north of Mississippi, and the country was rapidly filling up. Thither I removed my family in 1836, and was amongst the first Presbyterian ministers to enter this goodly land. Here I labored much and spent most of seven years as a missionary in hunting up the scattered sheep and organizing churches. During this time I was engaged in many glorious revivals, and my own church near Hudsonville, Miss., was blessed with three gracious outpourings of the Spirit of God.

In the midst of this work I was called to this field, where I have been laboring for five years, and it has pleased the great Head of the Church to visit us in mercy and grant us a precious reviving. Within the last six weeks, about one hundred have professed to have found the Saviour.

In all my wanderings I have been mercifully preserved. I have been placed in very trying and difficult situations, and to many of them my mind now turns with the freshness of a yesterday's trial. I can truly say with the Apostle, that I have been in perils oft: in perils by land, in perils by water, in perils by robbers, in perils by murderers; yet out of them all

the Lord has delivered me, and every new peril left me more fully convinced that man is immortal till his work is done.

As to my uncle, Daniel Gray, I know but little. I believe he was educated by Dr. Doal, of East Tennessee. The only minute I can find of his early ministry is in Dr. Foote's Sketches of North Carolina. There you find this minute: "Rocky River, October 1st, 1807.—Added to the Presbytery of South Carolina. Daniel Gray."

I have furnished a short sketch of my life at your request and transmit it to you, and when the work is published I want a copy.

Yours, fraternally,
D. L. GRAY.

Appended to this letter, in the handwriting of Mr. Saye, are the following remarks:

I saw Mr Gray in the summer of 1824 at a camp-meeting at Hebron Church, Franklin County, Ga. He was then just grown, as I suppose. He was considerably over the size of his relative, Wm. A. Gray. His reputation in these parts corresponds very well with the account he gives of his labors here. He became a temperance man while at Fairforest. His eyes were opened on the subject by Rev. M. Dickson the first genuine temperance man in South Carolina. Mr. Gray immediately broke loose upon "the good creature" with his characteristic zeal, and either brought over men to his views or drove them off. Union District is largely indebted to him for putting distilleries to death.

Mr. Gray was married to Miss Boyd while at Fairforest. When he left, some fifteen families went with him, or after him, from the Fairforest congregation. Most of them went to Arkansas and returned to Mississippi with him, among them, Mrs. Boyd, his mother-in-law, and several families of the name of Means, her near relatives. Mr Gray met with strong opposition in his temperance measures, and not a few who loved "the good creature" were glad when he left the country.

This letter explains itself. Mr. Gray was one of my predecessors at Fairforest and Cane Creek. I wrote to all of them who were alive as soon as I reached home from the Synod at Camden, requesting them to do as you see Mr. Gray has done, but he is the only one from whom I have received any reply.

J. H. SAYE.

The Rev. Jephtha Harrison, D. D., (whose nativity, whose early history we have allowed himself to tell,) came South believing himself far gone in pulmonary consumption. He took charge of a small school among the pines in Sumter District, where after a few months his health was restored. He went to Union District, and a year or two supplied Fairfirst and Cane Creek churches. His ministry in the field was greatly blessed. He went to Virginia, thence to Memphis, Tenn, thence to Kentucky, thence to Alabama, thence to Iowa. In each field his labors have been crowned with a large measure of success.

The Rev. John Boggs was a native of Savannah, Ga., but brought up and educated at the north, where he entered the

ministry. When somewhat advanced in life, he returned to Savannah and for a time supplied the First Presbyterian Church in that city. Thence he removed to Washington, Ga., where he was engaged in teaching and preaching for a season. Thence to Cherokee Corner where he exercised the same offices for a year or two. Thence to Greenville District, S. C. Thence to Spartanburg, C. H. Here he was engaged in teaching and preached stately to a number of churches, and whenever he found opportunity. While here he wrote and published a work called "The Southern Christian." About the end of 1838 he removed to Louisiana, where for some years he exercised the office of teacher and minister. Thence to Virginia where he laboured for a time. Thence to Abbeville District to engage in another new field. But here the messenger of release met him and he entered upon his reward. Mr. Boggs was certainly a remarkable man and minister. In person, small and emaciated, his face cadaverous, his eyes black and piercing. One would have thought he could perform little or no labor, and endure no hardship. Yet he performed an amount of work of which few men in the vigour of manhood would be thought capable. He not only preached often but with great effect. He preached a sermon at a camp meeting in Georgia, which was attended by results the equal of which I have not heard of on any occasion in the present century. He was at home at a camp meeting. His voice was distinctly audible through a very large crowd. His solemnity, earnestness and readiness in word and doctrine, fitted him for such a field. The solidity of his instructions made him useful as a stated preacher. He was alive to the importance of education and stirred up the people on this subject wherever he went. Whether he loved to ramble or not, I cannot say, but he lived a roving life, perhaps because the Master had use for him in many places. He certainly had a mind to work. [Rev. Jas. H. Saye's MS. Hist. of Fairforest Church.]

Of the elders of this church belonging to this period whose names and history are perpetuated by the same writer, is John McDowell.

"He was a native of Ireland; he came to Fairforest after he had a family and served many years as a ruling elder. At the time of the writer's [Rev. Mr. Saye's] settlement at Fairforest, he was so prostrated by the infirmities of age, that

he was unable even to be at church. His intellect was still vigorous, and he delighted in religious conversation. He seemed to have relished religious ordinances greatly in past years, and to have studied the doctrines of religion closely, and was ready in the application of them to the practical duties of life. They were to him a perpetual feast in his last years. His death occurred probably in 1841. His worthy companion survived him a number of years. He had been clerk of the session for years, and had put down in the records many memoranda of the sermons preached from time to time, no doubt under the conviction that the public ministrations of the sanctuary were the most important and interesting of ministerial functions." [MS. of Mr. Saye.]

There are some other churches in Bethel Presbytery which were Independent, and followers of W. C. Davis, which, after the Union, came back to the Presbytery, viz :

Carmel Hill, thirteen miles from Chester C. H., in the direction of Unionville. Vacant in 1877.

There is also *Zion Church* on one of the roads from Chester C. H., to near the county line. Vacant in 1877.

There is also a *Hopewell Church*, of which Isaac McFadden was ruling elder in 1835, and which was vacant in 1877.

There is also a *Beth Shiloh*, of the Dairsites in York, having 122 members in 1835, of which S. J. Feemster was pastor.

The following Statement appended to the Minutes of the General Convention of the Independent Presbyterian Church, (the adherents of W. C. Davis,) held at Bullock's Creek Church, York District, South Carolina, August, 1835, will exhibit the strength of this body at the middle of this decade :

A STATEMENT
OF THE DIFFERENT CHURCHES AS REPORTED TO THE GENERAL CONVENTION OF 1835.

CHURCHES.	SITUATION.	DELEGATES NAMES.	Admitted.	Dismissed.	Adults Baptized.	Infants Baptized	Uted.	Suspended.	Resigned.	Grand Total.	PASTOR'S NAMES.
Bullock's Creek...	York, S. C.....	Wm. Jameison, Wm. Giles...	7	.....	5	12	5	1	.....	200	R. Y. Russell.
Salem	Union, S. C.....	E. Parker, J. Hope .....	.....	.....	.....	7	1	3	.....	49	S. J. Feenster.
Olney	Lincoln, N. C.....	J. A. Robinson, A. B. Cox.....	7	13	8	11	.....	2	.....	132	S. J. Feenster.
Yorkville	York, S. C.....	S. Melton, A. E. Crenshaw.....	.....	.....	.....	5	.....	.....	1	90	G. W. Davis.
Harmony	York, S. C.....	W. C. Penick, A. S. Wallace...	3	1	.....	10	1	.....	.....	106	R. Y. Russell.
Tabor.....	Union, S. C.....	W. Gotte, J. Bailey	2	11	2	8	1	1	.....	93	T. Mitchel.
Hopewell	York, S. C.....	George Davis	1	.....	1	3	1	.....	.....	67	G. W. Davis.
Hephzibah.....	Lincoln, N. C.....	S. Hagar, Wm. Cockrum.....	8	.....	4	5	.....	.....	.....	72	G. W. Davis.
Beth Shiloh.....	York, S. C.....	D. McCallum, J. E. Davis.....	2	7	2	7	.....	4	1	123	S. J. Feenster.
Salem	Lownds, Miss.....	.....	3	.....	.....	.....	.....	.....	.....	26	.....
Chesterville	Chester, S. C.....	A. Anderson, A. R. Nicholson ames McKenzie .....	.....	.....	.....	.....	.....	.....	.....	18	R. Y. Russell.
Mill Creek	York, S. C.....	.....	.....	.....	.....	.....	.....	.....	.....	16	S. J. Feenster.
			33	32	17	73	9	11	2	992	

CHAPTER V.

AVELEIGH CHURCH (Newberry).—The following correspondence will enable us to understand more clearly the circumstances in which the organization of this church occurred:

EXTRACTS FROM A LETTER OF CHANCELLOR JOB JOHNSTON.

The following facts, with reference to the first movements toward the organization of a Presbyterian Church at Newberry, I have obtained from Chancellor Job Johnston. I simply make a quotation from a letter which I received from him on this subject: "My former wife informed me that there was formerly, as far back, perhaps, as 1822, a Presbyterian Church organized in this village. I remember there was a meeting of Presbytery held about that time in the old Male Academy then taught by the Rev. Joseph Y. Alexander, and that he received ordination at its hands. And I find by a memorial in my family Bible that he baptized my son Silas, at my wife's request, on the 18th of January, 1822, at my house being the first baptism by that minister. Yet so stupid was I that I never for a moment suspected, until years afterwards, that there had ever been any Presbyterian organization at Newberry. Mrs. Johnston, when she gave me the information, stated that her sister, Mrs. Harrington, and her sister in law, Mrs. Dr. Johnston, had all been members, and that Mr Thomas Boyd, of Bush River, had been an elder. All that I had noticed was, that there was very regular preaching in the Court-house while Mr. Alexander taught our school, and that there was less of shooting and kite flying in the streets on Sabbath than formerly. On the removal of that excellent man, Mr. Alexander, to Georgia, I suppose the church fell through, for on the 15th of July, 1832, I find that my wife had three of our children baptized at Headspring (Seceder) Church by the late Samuel P. Pressley, subsequently a Professor in Athens College, Georgia, but at that time pastor of Cannon Creek, Prosperity, Indian Creek and Head Spring Churches. By the three children being baptized at the same time, I suppose that was the day she herself joined Mr. Pressley's church. In 1833 or '34 Mr. Pressley went to Georgia, by which his churches were for a time left vacant. He was a very liberal man, and under his administration his churches relaxed the rigor of close communion. All the Presbyterians in the neighborhood united as members with him, and in the course of the few years he was minister here, his churches had more than doubled the number of their communicants. On the 14th of September 1834, I united with the church at Cannon Creek, at a communion administered by the Rev. Mr. Boyce, of Fairfield, acting as a temporary supply. I stated at the time that on the first convenient opportunity I should unite with the Presbyterian Church, and that I should exercise the privilege of open communion. I united on this condition, expressed at the time, for after Mr. Pressley's removal, neither I nor the other Presbyterians in his late churches were pleased with the rigor we anticipated in them. On the 30th of November 1834, Mr. Pressley, on a farewell visit to his churches, administered the sacrament of the Lord's Supper at Head Spring. I remember that there was an eclipse of the sun during the communion. Mr. P. spent a night at my house during the meeting.

He was then about to transfer his connection to the Presbyterian Church, and we had a conversation about the prospects of a Presbyterian Church here. On Monday, after the communion at Head Spring, being December 1st, 1834, and sale-day, I drew a subscription paper for the building of the church, subsequently called "Aveleigh." The necessary amount was soon subscribed. Mr Robert Boyce conveyed five acres of land as a lot for the church to be built on, at Hunt's Cross-Roads, one mile and a half from the village of Newberry. On the advice of those interested, I wrote to Dr. Moses Waddell, Rev. S. B. Lewers and Rev. John Kennedy, of the South Carolina Presbytery, and to Rev. Robert B. Campbell, of Harmony Presbytery, to preach for us as they could, and, also, to Mr. Gladney, then of Columbia, a licentiate. They all generously aided us."

AVELEIGH CHURCH.—From the Session Book of the Aveleigh Church I take the following extract, relating to the organization of that church: "A number of citizens of Newberry District, S. C., living at a considerable distance from any Presbyterian Church, feeling it our duty to associate ourselves together as a religious society, that we might thereby be the better able to procure instruction for the purpose of improving ourselves in the knowledge and practice of our duty to God and man, and under these circumstances considering it our duty to call on some ministers of the gospel to assist us in forming and organizing a congregation, we, for that purpose extended an invitation to the Rev. Moses Waddell and the Rev. S. B. Lewers, who attended on the 30th of May, 1835, when a congregation was organized and entered into this congregational covenant, viz: Believing that the true God is justly entitled to the reverential and social worship of all his intelligent creatures and that their social homage is conducive in the highest degree both to the present comfort and future happiness of mankind, we the undersigned inhabitants of Newberry District, S. C., residing near the Courthouse, have felt a strong desire to associate and unite ourselves together in the capacity and relation of a religious society for the purpose of improving ourselves in the knowledge and practice of our duty to God and man and of exciting ourselves to love and to good works, and believing that the doctrine and discipline approved and adopted by the General Assembly of the Presbyterian Church in the United States of America, as set forth in their confession of faith, conforms most nearly to the system of faith and order taught in the gospel, we profess our desire and design to unite with and place ourselves under the pastoral care and direction

of that ecclesiastical body so long as they adhere to that confession.

In testimony of which we have voluntarily attached our names to the above, this 30th day of May, 1835.

Then follows a list of the names of those who signed the congregational covenant, thirty-two in number, and on the day following four others were added on examination. Those who signed the covenant on May 30th, (Saturday) proceeded to give their votes for the election of ruling elders, which resulted in the choice of Isaac Keller and Alexander Chambers, who were ordained to this office on the day following.

The church was occasionally supplied with preaching by Rev. Moses Waddell, D. D., Rev. Isaac Waddell and Rev. S. B. Lewers, until the meeting of the Presbytery of South Carolina in March 1836, when application was made by the church for supplies from Presbytery. This application was repeated at each meeting and supplies ordered by Presbytery till the spring of 1837. Presbytery generally appointed two or three ministers to attend the church at the same time and hold a meeting of three or four days.

As these appointments did not take place more than two or three times in a year, the sacrament of the Lord's Supper was administered at every meeting, and few such meetings passed without additions of more or less communicants to the church.

(A record made in the Session Book of a meeting held by order of Presbytery in November, 1836, mentions the name of Mr. R. C. Ketchum, of Harmony Presbytery, as being present. And the next record is of a meeting in August, 1837, where Mr. Ketchum is spoken of as pastor of the church, (this must be incorrect.)

At a meeting, including the seventh Sabbath in January, 1838, Rev. R. Colden Ketchum was ordained and installed pastor of the Aveleigh Church. Rev. Isaac Waddell preached the sermon and Rev. S. B. Lewers delivered the charges to the pastor and people. At that time the communicants of the Church numbered 44.

On the second Sabbath of March, 1839, two more ruling elders (John Johnson and G. W. Glenn) were ordained. In the fall of 1837 the pastoral relation between this church and Mr. Ketchum was dissolved. The church seems to have prospered during his charge of it. It numbered fifty-five

members when he left, and had he continued, the common impression is that the church would have continued to flourish. But his departure marks the commencement of a decline. As in some of our churches, we see that great blessings have resulted from a permanent ministry, so in this we see the disastrous consequences resulting from the want of it.

When the blessing of God attends the labors of a minister in any place and the people are anxious for him to continue with them (as was the case here) he certainly should weigh the matter well before he suffers private interest or personal feelings to remove him to another place. Another cause, however, which contributed to weaken this church at this time was the organization of the Smyrna Church, about six and a half miles distant, which was at first composed mostly of members from the Aveleigh Church, who found it more convenient to attend at that place and so transferred their membership. Though the Aveleigh Church was weakened, yet, upon the whole, the cause of Presbyterianism was advanced by the transfer and organization of the new church.

SMYRNA CHURCH (NEWBERRY DISTRICT) is located six and a half miles west of Newberry C. H., in the District of Newberry, directly on the high road leading from Newberry C. H. to Old Cambridge, or Ninety-Six. It was organized September the 25th, 1838, by the Revs. R. C. Ketchum and M. D. Fraser, with seventeen members, viz: Geo. Boozer, Esq., and wife, Mrs. Harriet Cappock (widow), Mr. and Mrs. David Clary, Mr. and Mrs. John Senn, Mr. and Mrs. David Boozer, Mrs. Rebecca Hendrix (widow), Mrs. Elizabeth Boozer (widow), Mrs. Christiana Senn (widow), Mrs. Mary Boozer (widow), Mrs. Pamela Benton, Miss Caroline Boozer, Miss Mary Boozer and Miss Sarah D. Boozer. From this number George Boozer, Esq., and David Clary were elected and ordained to the eldership. The Church was supplied in part by the Rev. R. C. Ketchum, Geo. Boggs and P. H. Folker, with perhaps a few sermons from others, till the year 1840.

GILDER'S CREEK enjoyed the services of Rev. John B. Kennedy till 1839. He resided at Laurens C. H. and ministered both to Gilder's Creek, in Newberry District, and Rocky Spring, in Laurens. The membership of Gilder's Creek in 1830 was sixty-nine, and of Rocky Spring eighty seven. In 1839 Gilder's Creek was vacant, and Rocky Spring had sixty-seven communing members.

LITTLE RIVER, LAURENS.—The records of this Church were destroyed somewhere about the year 1842, as we have before mentioned. The Rev. John B. Kennedy continued to preach to this Church till his death. The pulpit was subsequently filled at different periods by the Rev. Messrs. William McWhorter, P. H. Folker, Mr. Johnson, D. Wills, Z. L. Holmes, and C. B. Stewart.

Since the death of Mr. Kennedy, William H. Horan, John H. Boyd and James G. Williams have been elders in this Church.

DUNCAN'S CREEK.—The names of Rev. Messrs. Arthur Mooney, A. J. Pearson, Wm. Quillan, J. B. Kennedy and John McKittrick have been named to us as successively stated supplies to this Church till about 1838. By this time, we are told, the Church had almost ceased to exist. There had been no additions for several years. Many of the old members had removed to other parts. Some had attached themselves to other denominations, several had died, and those who remained were careless as to the prosperity of the Church. The elders were dead or had moved away with the exception of Elder George McCreery, who had become old and frail, and unable from physical infirmity to give attention to the affairs of the Church. The Rev. John B. Kennedy from this time met occasionally a few of the members who yet remained.

ROCKY SPRING (LAURENS) appears to have been ministered to as a stated supply by John B. Kennedy, and to have had a membership of eighty-seven communicants at the beginning of this decade, and sixty-seven through the remainder.

LIBERTY SPRING.—Rev. Thos. Archibald, who was preaching to this congregation at the beginning of this period, died on the 31st of December, 1832. Rev. Mr. Adams, a gentleman probably from Massachusetts, preached at this Church in 1833. He remained one or two years in this part of South Carolina, and returned to the North. The Rev. John B. Kennedy, before mentioned, preached at Liberty Spring again in 1834; the Rev. Samuel B. Lewers in 1835; the Rev. Mr. Martin, from Abbeville, in 1836. The Rev. Mr. Lewers again in 1837, 1838, 1839. The Church at Laurens gave up a part of his time to this Church on account of its peculiar circumstances. In July of 1837, Capt. Robert Cunningham and William Thompson resigned their eldership. William Green, Mathew Bryson, Jonathan Reid, and Dr. R. E. Campbell were

elected elders ; only the first two consented to serve, and were ordained by Rev. Mr. Lewers.

WARRIOR'S CREEK, in Laurens District, is reported vacant, with fifty-four communicants, in 1830 ; vacant, with sixteen communicants, in 1836 and 1837.

FRIENDSHIP CHURCH, (LAURENS).—We are able to give but a *meagre* account of this church. The succession of its ministers was partially given on a former page. After Eleazer Brainard, Aaron Foster, Anthony Mooney and Archibald Craig then mentioned, S. B. Lewers, formerly an elder in the church, is said to have preached several years, beginning with 1832. This will probably more than cover the period of which we now write. After the elders before mentioned, follow the names of S. B. Lewers, Thomas Cunningham, Thos. C. Simpson, and Isaac P. Boyd. The terms of their office not indicated. Friendship Church is set down in the statistical tables as having eighty members in 1830, thirty of whom were received in that year. In 1831 it was supplied in connection with Fairview, by Arthur Mooney, and had ninety-one members, sixteen of whom had been received in that ecclesiastic year. In 1832 vacant with ninety-three members. In 1833 it was supplied by Rev. Samuel B. Lewers, who also supplied Laurens Courthouse, then, for the first time, mentioned. In 1838 the members were fifty-four in number and the same in 1839. Mr. Lewers continued their Stated supply till the close of this decade.

NAZARETH (SPARTANBURG).—Rev. Michael Dixon resigned the pastorate of this church in 1833 and removed from the bounds of the congregation. The church was afterwards supplied for four years by the Rev. John Boggs. He was succeeded by Rev. Edward Tonge Buist who was dismissed from the Charleston Union Presbytery November 2d, 1837, to the Presbytery of South Carolina, by which body he was installed as pastor of this church.

The frame building which had superseded, between 1785 and 1790, the original log house in which worship was first conducted, gave way in 1832 to the present brick building, in which religious service has been held ever since. To the original elders of this church have been added from time to time, as circumstances have required, Messrs. Richard Barry, James Hadden, Thomas Gaston, David White, Andrew Cowan, James Jordan, Thomas Brice, John Smith, Richard

Daniel, Thomas B. Collins, Jonathan N. Hadden and Richard Barry, Jr.

FAIRVIEW (GREENVILLE).—On the fourth Sabbath in 1832 the Rev. John Boggs, then of Virginia, became stated supply of this church, and at the fall meeting of the Presbytery of South Carolina he was duly called and became pastor for half his time at a salary of \$200. On the 4th of July, 1835, Rev. David Humphrey, of Anderson District, took charge for half his time on the same compensation. On the 1st of July, 1838, the Rev. William Carlisle succeeded him, salary the same, and remained in this relation for six years.

Alexander Thompson was elected to the eldership in this church May 7th, 1837, and James Dunbar and Adam Stevens January 1st, 1838.

NORTH PACOLET.—Rev. F. Porter was supplying this church till 1832, when he was succeeded by Rev. J. L. Kennedy. Under his care Mr. J. L. Clarke and Mrs. D. Clark, his wife, B. Clark, J. F. Clark, M. B. Clark, J. M. Clark, W. Dickson, and his wife; M. Jackson, J. Jackson, M. Caruth, C. Jackson, M. Jackson, H. Kelso, J. McClure and M. McClure became united with the church. In 1838, Rev. J. L. Kennedy and Rev. A. J. Pearson labored with us in the ministry of the gospel, under whose care S. Jackson, D. Jackson, M. Jackson, J. Jackson, E. Jackson, P. Jackson, M. Jackson, J. Jackson, M. Jackson, a whole family circle apparently, also became members. [Letter of A. F. Jackson, B. W. Clark, Wm. Jackson, Elders, February 10, 1853.]

The number of communicants in this church was thirty in 1832, so also in 1836, 1837.

SMYRNA CHURCH.—Rev. Hugh Dickson discontinued his labors at this place in 1830, at which time Robt. Redd was the only elder, his predecessors having either died or removed away. At this time, "not a face of the first members," says Father Dickson, "was to be seen in it." "Some of the old adherents, with others, have associated together. They have erected a comfortable house of worship, had elders ordained, and at one time it appeared as though something might have been done, but later one of the elders, with five or six of the members, have moved away; few are left behind. They are visited by a Mr. Donnelly. What will be the result heaven only knows. Under the new organization the church is known as Bethesda." [Letter of Rev. Hugh Dickson to his

son-in-law, Rev. John C. Williams, containing his reminiscences of the olden times of the church, dated March 9, 1853. Transcribed and remitted to the author by Rev. John C. Williams, March 14, 1853.]

GREENVILLE (ABBEVILLE).—The Rev. Hugh Dickson continued in the pastorship of this church and congregation. The ruling eldership had been reduced by the death and removal of two elders. The one, John Weatherall, had died, the other, Samuel Agnew, had removed. About the year 1829 or 1830, John Donald, Williams Means, A. C. Hawthorn, with Abraham Hadden, were ordained elders. About 1833, a difference in politics occurred which occasioned a considerable withdrawal from the church. The seats of two elders were vacated. Tranquility restored, the loss was soon repaired. In 1836, Lydall Williams and John Weatherall were elected and ordained ruling elders, and John McKittrick was added to the Session.

ROCKY CREEK (NEW ROCK CHURCH), ABBEVILLE.—The Rev. Hugh Dickson continued to supply this church until January, 1836, having labored six years and three months. From January, 1836, to October, 1837, it was supplied by the Rev. Charles Martin. He served the church one year and nine months. In January, 1838, Rev. Edwin Cater commenced supplying for half-his time. In the spring of 1839, he gave all his time to it. At the meeting of the Presbytery in the fall of the same year, he received a call to become the pastor, which call he accepted, but was not installed till April, 1840. This was in consequence of the failure of the committee appointed to instal him. He resigned his charge October 3d, 1846, having labored eight years and nine months. In 1823, when the Rev. J. Rennie began to supply the church, there were twenty members. From this time to 1838, when Rev. E. Cater began his labors, thirty-seven members were added, the entire number being sixty; but fourteen members are reported to have died or been dismissed. And twenty-four others are so reported, but of these the date of deaths or removal is not given in the minutes of the Session; and whether it was before or after the year 1838, I am not able to determine.

In February, 1838, William Calhoun, Robert Crawford and James Caldwell were ordained as ruling elders by Rev. Mr. Dickson. In February, 1839, Dr. E. R. Calhoun, Genl.

James Gillam and John McClelland were ordained by Rev. Edwin Cater. [From the sermon of Rev. John McLees, pastor of this church, preached April 3, 1867, being the 20th year of his pastorate. *Southern Presbyterian*, October 22, 1878.]

OLD CAMBRIDGE.—This church, on its original site, had now become extinct. The church building was sold to the Baptists in 1833 or 1834, and removed to another site, where a few years since it was still standing.

HOPEWELL (ABBEVILLE), formerly LOWER LONG CANE.—In 1830 the Rev. Richard B. Cater became the pastor of the church. He was an earnest minister, his sermons were prepared with great care and delivered in a manner and with a grace rarely surpassed. He entered upon his duties under favorable auspices and had the prospect of a long and useful pastorate; but an unfortunate difference occurred between himself and some of the members of the Session, which led to their withdrawal from the church, and although Mr. Cater was sustained by the congregation, he felt that it was his duty to resign, which he did in 1832, and soon after removed to Alabama. Rev. Isaac Waddell succeeded Mr. Cater in 1833. Called by the unanimous voice of the congregation to the pastoral office, he brought to the discharge of his responsible duties that rare combination of moral, mental and social qualifications which endeared him to the people and won for him the appellation of the "beloved pastor." His sermons were plain, practical discourses, in which the truth of the Christian religion was the central idea, and in strong, vigorous language he urged its acceptance as a rule of life. In public his manner was sedate, not severe; in private, a sincere and true friend, at all times an upright Christian gentleman. He was known to be thrown off his balance but once in the pulpit. There was in the congregation an old Irishman, by the name of Johnny Glasgow, who occupied one of the short seats on the left of the pulpit. One long hot day in June the old man was wholly overcome by sleep, and leaning his elbow against the end of the seat and resting his head in his hand, he was soon in the land of Nod, the observed of all observers. Mr. Waddell had been addressing himself to the bulk of the congregation before him and had not noticed Mr. Glasgow asleep, but on some point of general application he exclaimed in a louder tone: "Awake, thou that sleepest, arise!" This

disturbed the old man's dreaming and brought him instantly to his feet, when, raising his eyes and hands to the preacher, he said, in his drawling way, "Aye, profess, Maister Waddell, I'm not asleep." Mr. Waddell looked down on the little old man in great astonishment and quietly said, "Take your seat, Mr. Glasgow," then turned to the front to continue his sermon; but the face of the congregation was like a calm lake when the South wind blows. He turned to the right, then again to the front, some of the youngsters snickering audibly, and, as "laughing is catching," it extended to the old folks. The minister looked grave, his shoulders would rise and fall, his breast heaved and he sat down. The pulpit was one of those circular boxes, about eight feet high by three in diameter, stuck upon the side of the house. We do not know what he did when hidden from view, but after a few moments he rose and concluded the service. There was one trait in these old Long Cane Irish and their descendants worthy of mention, and perhaps of imitation, that is when charged with a "short coming," although sometimes "schanny" in avoiding the point, they would squarely own up to the truth, if guilty. Captain J. C. Mathews, one of the good old men of the Church, was an elder. He also acted as precentor and parcelled out the lines of the hymn and led the singing. He had a seat railed in to himself under the pulpit and immediately in front of the congregation.

When the minister would take his text, the old Captain would settle himself in his nest and listen attentively to every sound which fell from his lips, but should the sermon be too long or too high, or not altogether to his taste, he would growl out a peculiar yawn, something between a groan and a sigh, as an admonition to the speaker to hurry up, which, if unheeded, he would turn to front, fold his arms and quietly go to sleep. On being rallied about it he would say, "I was full and could hold no more," then quote a saying of Dr. Barr, "When weariness begins, edification ceases," and add in his own quaint way, "the best thing one can do under such circumstances is to go to sleep." [E. P. D.]

ROCKY RIVER (Abbeville)—In 1830, this church was again under the pastoral care of Rev. Dr. Waddell, and so continued until 1835, says one authority. Another says, until a year or two of his death. In 1837, Rev. Wm. Davis took charge of this church, and continued to serve it about two years, and

was succeeded by Rev. James Lewers* A worthy gentleman of the old school and member of this church, thus writes, mingling the ancient and the modern in his recollections: "There being no session-book kept until quite recently, I am unable to furnish you with a roll of the members that formerly belonged to the Rocky River Church. They now number thirty-five; but forty-five years ago, I have no doubt, there were at least two hundred. From removals and deaths, small farms have been bought up, and large planters (who, generally, are a curse to a community) have occupied the soil, so that we have dwindled down to the above number. The first settlers in the bounds of Rocky River were mostly from Ireland and Scotland. During the Revolution they suffered great privations; they lost all, or nearly all, their property; many were butchered by savages; they were often alarmed amid the darkness of the night, and fled to the forest or any place where they might think themselves secure. These accounts I have often heard related by my mother and others. One case I have often heard her relate: The Indians had murdered several of her neighbors (my father being out in the service); she got the news about sunset; she immediately set off with, I think, four children and one at the breast, and as she passed one of her beds, caught up a quilt or blanket and fled to some retreat, and spread the cover over her children, but sat up the whole night herself. There were many other cases similar to this. In the year 1802, I think, there was what was then, and by some is now, considered a great revival of religion. I attended two of those meetings. I was then 17 years of age. There was no noise, no excitement; many would fall down and appear for hours insensible. A number of my acquaintances were affected in this way; but so far as my knowledge extends, I could perceive no reformation in after life. I only speak as to my own observation. In two or three years the Presbyterians generally gave up these camp-meetings; I think it was well to do so. In 1836, Rev. Daniel Baker held a protracted meeting at our church, and some twelve or fifteen joined the church. Several of these turned again to the world. My opinion (although

*William H. Davis was received by the Presbytery of South Carolina, from Union Presbytery, in the Synod of Tennessee, on the 22d of March, 1839, and was ordained and installed pastor of Hopewell and Willington Churches on the 22d of May, 1839. (Minutes of South Carolina Presbytery, pp. 131-137.)

worth but little) is, and long has been, that Presbyterians should stand aloof from all the *new measures* that have been, or may be, adopted by others. No need of camp-meetings, no need of organs, fiddles, gowns, bags, altars, &c., &c.

“A. GILES.

“Monterey, S. C., October 16, 1853.”

WILLINGTON.—The Rev. Dr. Waddell, the former pastor of this Church, and who had left it for the presidency of the University of Georgia, at Athens, having resigned that office in August, 1829, in February, 1830, returned to Willington and resumed his former pastoral duties here. He continued to minister to this church till September, 1836, when he was disabled by a stroke of palsy. We are again indebted to his devoted and intelligent friend, Mrs. M. E. Davis, for the description and estimate of his character :

“Dr. Waddell’s time was divided between Willington and Rocky River. The arrangement was permanent and voluntary—there was no cause for effort or self-denial on their part, Though some now began to complain of the tediousness of a discourse protracted to an hour, or an hour and thirty minutes, yet the respect and veneration which his character inspired no blemish could weaken, no infirmities destroy. It has been said that Dr. Waddell’s *forte* lay in teaching; and, perhaps, one who affected criticism on pulpit oratory would not have pronounced him a great preacher; but that he possessed the instinctive power of true eloquence is evinced by the fact that a person not particularly interested in his doctrines could listen to him for an hour without weariness; and when his massive fist came down upon the pulpit, with a force corresponding to the strength and energy of the thought which governed it, the conviction that went to the hearts of his hearers was irresistible. His manner of life from his youth had given his sermons a didactic form, and, no doubt, from the habit of controlling and instructing youth, they had acquired the dogmatic style which characterized them. In his old age he had lost all regard for brevity; his voice and gestures had become somewhat stern, his style blunt and unadorned. It is evident that from the first his only model was nature, his only teacher the Bible. He soared into no untrodden heights of fancy, seldom attempted tropes or figures of rhetoric, aspired to no superior graces of elocution; but the deductions drawn from nature and experience were to him like those of the Apostle when he says: ‘I speak that I do know, and testify to that which I have seen,’ &c. Perhaps there was never a speaker more in earnest, or one who more emphatically expressed sincerity. It was his habit to dwell very strongly on a few fundamental points of Christian doctrine. One of these was the duty of secret prayer, and very seldom did he finish a discourse without enforcing in the conclusion this favorite and well-grounded tenet, frequently, also, using in public worship the hymns belonging to this department.

“When, on a certain time, dancing assemblies were set up almost at his very door, by one high in authority, and many of his church members, with their children, were drawn under their seductive influences,

his grief and indignation were unbounded. But, not content with announcing publicly, on the next Sabbath, his ministerial and personal disapprobation of such 'revellings,' and so forth, he soon had the satisfaction of proclaiming triumphantly that, with the assistance of Rev. Dr. Barr and others, he had succeeded in passing a resolution to the effect that all church members who attended or suffered their children to attend dancing, should be subjects of discipline, &c. Always a strict censor on the morals of the young, his zeal for their interests had now become part of his nature, and though he seldom pressed upon them the personal claims of salvation, there are some now living who remember with increasing gratitude his faithful, though, at that time, unwelcome chidings and rebukes.

"After his return from Athens, though he engaged no more in its active duties, he exerted a beneficial supervision and influence over the large school sustained at W., first by his youngest son, and afterwards by the eldest, James P. Waddell. Such was the respect which his character and virtues combined with dreamy traditions of the rod, inspired, that there was generally nothing more needed to bring up a delinquent pupil than to be obliged to report his conduct or his lesson to the venerable president. No doubt some yet remember the old chestnut before the door of the little study, where they have been held in tedious durance, perhaps for hours, listening to a lecture on good behavior or on Latin verbs and particles. Sometimes a pleasant thought or a ludicrous association would, in spite of his assumed austerity, force away the frown from the grave old brow, and he would shake with laughter, to the no small wonder of the culprit. This was always the precursor to an amusing anecdote or some pleasant reminiscence, and the fortunate youth went away much enlightened on the subject of his old preceptor's past achievements.

"In his declining years he was garrulous, and, like all men much held up to public gaze, a little vain-glorious. But in this respect he was more sinned against than sinning; for the flatteries he had received were enough to turn the head of any one not more than mortal. We have often heard him allude, in a way which showed that he did not overrate his abilities, to the little book written by himself, containing the beautiful life of Caroline Elizabeth Smelt, of Augusta, Ga. At that period of our country's existence, authorship was rather rare, and might well be considered an enviable distinction. He received for this more attention, I presume, than for any other work of his life; but he declared that it was undertaken not for any fitness, but simply because there was no one else to do it. As long as he lived his name, connected with authorship, presented a ludicrous association to himself. But if this little work, so simple, terse and pure, may be taken as a sample of the author's powers, we may be excused for regretting that he never published anything more. It is said that his sermons were never written out, though he was accustomed to preserve the heads of his discourses, preaching always without notes.

"From the simplicity of his early manner of living he never departed, being plain and rather careless in his dress, and frugal in his diet. He was from principle and habit a strict economist, and as his wants were so simple, the easy manner in which he managed his estate did not materially affect his comfort or his purse. As an evidence of his consideration for the poor, he protected and cared for the widow of an Irish emigrant, a distant relative, for a number of years, and placed her little son in his school until this pious and amiable lady was married to Mr. John B. Bull.

"In his domestic discipline, Dr. Waddell followed the instructions given to Timothy, believing that every man should be 'bishop of his house,' and there his authority was undisputed. It was his uniform custom to catechise all the children, both white and colored, every Sabbath evening, concluding with the Lord's Prayer.

"By his last marriage he had six children—four sons and two daughters—all of whom lived to fill respectable stations in society, and to enjoy the covenanted blessings of their father's God. The eldest, J. P. Waddell, a professor in Franklin College, attained in his early life a celebrity, as teacher of classics, not inferior to any. Two sons entered the sacred desk—Isaac W. Waddell, who died at Marietta, Ga., and J. N. Waddell, of Tennessee. The second son, William, died some years since in Tallahassee, Florida, a beloved physician, and elder of the church at that place

"In 1837, the friends and admirers of Dr. Waddell noticed with deep pain the approach of that disease which was bringing on a premature decline* of his mental faculties. His physical strength was much impaired, and although very reluctant to acknowledge it, he was, at length, constrained to call in the assistance of his son, J. W. Waddell, then preaching at Hopewell and Lebanon.

"On the 14th July, 1837, hearing that Dr. Waddell had a second and severer attack of paralysis, we called to see him. He was lying in bed, and one arm lay heavily by his side. 'This right hand,' he said, raising it with his left, then letting it fall listlessly, 'how much it has done! but it will never do any more.' The next morning, feeling somewhat better, he sent for a particular friend to read for him a new work which one of his sons had just sent him. Whilst thus engaged, a gentleman called, and brought to his bedside a young son of J. C. Calhoun. The sight of this son of his beloved pupil enlivened his brow for a moment, and he strove to recall some of the pleasant memories of the past, but in vain. The gentleman, thinking to interest him, began a criticism upon the writings of the Apostles, but the aged and stricken disciple could only raise one hand to his head, and complain that he was sadly failing there. When he had become partially restored, he summoned his children, to divide his estate among them while his mind was yet sufficiently clear, and thus dissolved his connection with earthly things. And now the sturdy, industrious spirit of the good old man, which had so loved its work, the iron nerve and unbending resolution, that no obstacle could intimidate, yielded to the darkness and dreariness of days without toil and nights without comfort; and like his amiable and beloved teacher, Dr. Hall, a hopeless and irrevocable gloom settled on his mind. He never preached again, and his prophecy concerning that hand was true—it could never do any more.' He made some weary pilgrimages between this place and Athens on each return here, hoping, that he had come to die, that he might be placed beside his wife in the graveyard at Willington. This once noble intellect was in ruins, and the only evidence he gave of the once buoyant spirit was the restlessness with which he turned from scene to scene to find some ray of comfort. What an affecting sight to behold him—an alien, a stranger, a weary pilgrim, in this home of his heart, this church of his peculiar love.

*The causes, as given by his family physician, for his sudden and premature decay are, the excessive use of tobacco and want of that excitement to which he was habituated.

“On his last visit he sat down to the table of the Lord, and with him sat, for the first time, one in whose salvation he had always shown the deepest interest, but he knew it not. That revelation was reserved for the time when that fettered soul should burst its shackles, and rejoice in the light of never-ending day

“Finally, July 26, 1840, he died at Athens, and the *literati* of that State designing him a monument, his remains were interred at that place, contrary to the express provisions of his will. It is scarcely necessary to add that this design has never gone into effect.”

So writes his life long friend and neighbor, Mrs. M. E. Davis. Other tributes might be drawn from the eulogy of Judge Longstreet, delivered at the college, in August, 1841; from his memoir in Sprague's Annals, Vol. IV, p. 63, prepared by the same; from John C. Calhoun, LL. D., Vice-President of the U. S. (both of whom were his pupils); from Rev. Alonzo Church, D. D., President of Franklin College, and for ten years his associate in the Faculty—but we forbear.

LONG CANE.—The Rev. Dr. Barr continued the same beloved and revered pastor of this congregation. Various events from time to time occurred of minor importance, yet necessary to the well-being of the church and congregation.

The first thing to which they seem to have given their attention was their place of burial. It was surrounded by an inadequate enclosure, the fence often thrown down and the grounds trampled by cattle. The trustees took the matter in hand, protected it by a suitable enclosure, defraying the expense by the voluntary contributions of the parties interested.

All opposing claims to the territory now included in the States of Alabama and Mississippi had been adjusted, and a vast emigration was setting in that direction, as well from this congregation as elsewhere. - So that it became much reduced in numbers and strength, having also lost by death several of its most useful and zealous members, it became difficult amongst the comparative few remaining to make up the salary of Dr. Barr, small and inconsiderable as it was, and the period seemed rapidly approaching—foreseen by the founders of the Upper Long Cane Society—when from some of the identical causes above stated, the congregation would be unable to support a clergyman from individual contributions; accordingly, at a meeting of the Society in January, 1833, although the funds of the Society had not by several hundred dollars reached the amount when in conformity with the constitution any part of the accruing interest could be appropriated for that purpose, yet, from the necessity of the case, the Society did appropriate \$200.00 in aid of Dr. Barr's salary for that year and the same the next year. In 1832, all constitutional

difficulties having ceased by alteration of the constitution, a like sum of \$200.00 was appropriated. In January, 1835, a meeting of the congregation was called and at the same time one of the Society, in which it was determined to reduce the assessment on the seats in the church, with the expectation that they would all be taken up, and at least as large, if not larger amount be raised from them than under the old assessment—the Society now agreeing to make up the balance of Dr. Barr's salary. The appropriations by the Society were gradually increased.

Since the Upper Long Cane Society made the first appropriation those who are not members of it are more averse than formerly to pay, supposing the Society should pay the whole amount of the clergyman's salary, although it and the congregation are two entirely separate and distinct bodies.

The causes which have hitherto operated to reduce the number of the congregation still continue, though not in so great a degree, and the additions to the church have not been sufficient to repair its loss by death and removals, and the principal support of the clergyman has been derived from the appropriations of "The Upper Long Cane Society," those appropriations having amounted, down to 1852, (which is anticipating by 12 years the appointed progress of our history) to \$11,392.83.

This Society was formed in 1793, incorporated in 1799. The original subscription of \$65, from the payment of one dollar per annum by each member, or fifteen dollars for a life membership, and a few other small donations by accumulation by compound interest, had amounted, on the 2d of March, 1832, to \$8,909.82, bearing interest from that day, over and above \$600, which aided in the support of a clergyman and other expenses. Most of the members of the congregation have neglected to join the Society. Most of the members of the Society are also members of the congregation, although a minority in it.

Each member pays one dollar per annum, or fifteen dollars for a life membership. The bounds of the Society extend for ten miles from the Upper Long Cane Church. Application for admission to be made by letter at an annual meeting, and election to the Society requires a two-third vote of the members present. The person admitted must sign the constitution and by-laws.

For grossly immoral conduct a member may be expelled by a two-third vote of the members present. All contributions, monies and properties accruing to the Society, to be kept at interest until they amount to a capital of \$10,000, which sum at least is always to be preserved as capital. After this amount is attained the whole or part of the interest may be applied towards the minister's salary, the education of poor children, the relief of distressed members, or the distressed families of deceased members. No member may borrow from the fund, or be securities of those who do borrow, or procure any other person to borrow for him, on the pain of forfeiting to the Society fifty per cent. on every sum so borrowed. The Society seems thus far to have been most successfully managed.

LITTLE MOUNTAIN—This church remains under the pastoral care of its founder, the Rev. William H. Barr, D. D. The numbers 44, 47, 54, 56, 54, 50, exhibit its membership in different years.

LEBANON.—The Rev. Richard B. Cater continued to supply this church until December, 1831. The Rev. Isaac Waddell took charge as a supply in the year 1832, and continued to serve in this capacity until 1837. During Mr. Waddell's ministry, Capt Thos. Parker and Dr. Y. S. Reid were added to the Session from the Hopewell Church, and Mr. Weir removed from the bounds of the congregation. During Mr. Waddell's connection with the church, the Rev. Daniel Baker was present at a protracted meeting of five or six days, during which some fifteen members were added to the church, most of them heads of families and past middle age.

The Rev. Charles Martin was in the service of this church as a supply, from the twenty-second of January, 1837, until the following September. He was succeeded by the Rev. James P. Gibert, who received a call from the church and congregation to become their pastor, who was ordained and installed at an adjourned meeting of the Presbytery on the twenty-fourth of November, 1838, the Rev. Dr. Barr, Hugh Dixon, A. W. Ross and Dr. J. H. Reid, being present and assisting in the service. The membership of the church has varied from sixty to one hundred down to this time.

BRADAWAY (spelled Broadway in 1838 and Broadaway in 1839) is represented as vacant, with a membership of fifty-nine at the beginning of this decade. Rev. William Carlisle

became its pastor in 1831-1838, and its membership was sixty-five. William H. Harris appears to have served this church in 1839.

MIDWAY, in Anderson District, was received under the care of the Presbytery of South Carolina on the third of October, 1833, with twenty-one members. (MS. Minutes, vol. II, p. 47.) Presbytery met at this church March 21, 1834. It was part of the charge of William Carlisle, as supply, in 1836, '37, '38, '39. Membership in 1838, thirty-one.

VARENNES, was vacant in 1830, sixteen, however, had been added, and the membership was sixty-two. William Carlisle was its pastor, with a membership of sixty-eight in 1831. He continued its pastor until October 3d, 1835, when the relation was dissolved by Presbytery. In 1837, it is reported as vacant with a membership of seventy-five. William Harris appears from the statistical tables, to have been its minister in 1839.

GOOD HOPE AND ROBERTS.—We have seen on a former page in our preceding history to what extent the indebtedness of these churches to their pastor had reached. Both congregations became uneasy and feared that in case their pastor should die they would be compelled to pay what they admitted to be their just debts. No effort was made to pay the arrears, though it was frequently spoken of. The impression began to prevail that a pastor was rather a cumbersome customer. At length the pastor concluded that while he was straitened to meet his pecuniary obligations, it might be to the interests of the churches to give them a certificate relinquishing all claims to whatever sum they were in arrears, and especially as they were much weakened by emigrations and death, and could not raise the amount promised in the call; consequently, in 1835, he gave to Good Hope and Roberts a clear receipt up to that time. They still expressed a desire for him to remain with them, which he did, for whatever sum they might give him. By mutual consent, after a short time, the pastoral relation was dissolved; yet he still supplied his old charge part of the time. Here we may mention that the one-fourth of his time was not called for at first by these churches, was usually spent on the Georgia side of the Savannah River; several small churches would assemble at New Lebanon, where he, assisted frequently by some other ministers, held some interesting and profitable meetings. It

appeared that every service seemed to increase the interest, until a protracted meeting of a few days would show more signs of good fruit than an entire year in other fields. It is believed by some qualified to judge, that these meetings were instrumental in strengthening those feeble churches in the upper part of Georgia, and that they became the germ of the Cherokee Presbytery. His labors in this region were gratuitous. The churches were feeble and never seemed to think of taking up a collection to defray the expenses of going to and returning from these meetings. On one occasion he spent a night in a strange family, and in the morning he offered to leave his watch (as he had no money) as a pledge that he would pay for the night's lodging on his return. The man refused to keep the watch, but said the money could be paid on the next visit, which was accordingly done. On another occasion he had an appointment in that region at a more distant point; the services to commence at night. He rode fifty miles and the night was closing in upon him; he despaired of finding the place and turned from the main road to hunt a shelter for the night, when he came suddenly upon a large assembly of people awaiting his arrival. Though hungry and fatigued, he preached to a very attentive audience, and then rode several miles to lodge with another family. On the way he conversed with one of the members, a son, on personal piety. Many years afterwards he met with a middle-aged man who approached him with manifest pleasure, made himself known, and said, "the sermon preached that night, and the conversation had with him on the way, were instrumental in bringing him to Christ." He labored for several years in the Providence Church, now at Lowndesville, but then located several miles to the northeast of that place. One hundred or more members were added to the Church there through his instrumentality. But we turn back to the churches whose history is especially called for. Camp meetings were occasionally held at Roberts, and then at Good Hope. About the year 1835, a framed arbor was erected at the latter place, and an annual camp meeting was held there, including the second Sabbath in August. Large additions were often made to both churches on these occasions. But Good Hope was again reduced in 1837, by the dismissal of sixteen members at one time, who removed to Chambers County, Ala. One of these was a prominent elder of the

church, who had felt much for her in the struggles through which she had passed; he, on seeing her again so much reduced, pronounced her "dead beyond hope of recovery." "By whom shall Jacob now arise? for Jacob's friends are few." But the Saviour speaks and says, "fear not little flock." While the annual meeting is still kept up on the second Sabbath in August, the congregation has not tented on the ground for ten or twelve years.

The Hon. J. N. Whitner united with the Roberts Church on the fourth Sabbath in April, 1832. He was soon afterwards elected and ordained a Ruling Elder. His history is too well known to need a repetition here. Suffice it to say, that he was a very active and influential officer, while he remained connected with the church in this place. But living as he did, at Anderson C. H., with a young family, he felt it altogether important that a Presbyterian Church should be organized at that place. Mainly through his efforts and liberality a house of worship was erected on a lot which he donated for that purpose. He, with his wife, who was also a member here, were dismissed, while others came from adjacent churches and organized at Anderson C. H., about the year 1837. From that time until his death, his history belongs to that church, which had his prayers and benefactions while he lived. He had five sons and three daughters, all, with one exception, united with the church.

About the year 1837, Thomas Cunningham, James McLees and J. J. McLees, were elected and ordained Ruling Elders. The first of these, Mr. Cunningham, was first a member of the Friendship Church, in Laurens District, and became united with this, and labored much to advance its interests. This was evinced by his contributions and persevering efforts in the erection of the new church edifice at Roberts. After contributing as much in money and labor as any other person, when it was ascertained that the original subscription would fall short of completing the building by several hundred dollars, and the counsel of the majority was to discontinue the work for a year or two, he and E. S. Nevins, Esq., who is also an elder, resolved to go on and complete the work and pay for it themselves, if the congregation offered them no further assistance. The house was completed, and the additional expenses were shared by the gratified congregation. He was a candidate for the Legislature, and elected by the

highest vote in the district. He was thrice married, first to a daughter of Dr. Robert Campbell, of Laurens District, who died in a few months; next, to a daughter of Mr. James Anderson, of Spartanburg, who also died in a short time, leaving an only son; then to a daughter of Dr. Gibert, of Abbeville District, who, with several children, were left to mourn their irreparable loss. He died in 1856.

During this decade, Daniel McCurly, Samuel McMahone and Andrew Reid, Esqs., were elected Ruling Elders in Roberts Church. Mr McCurly was a man of prayer and exemplary deportment. His children were brought up in the nurture and admonition of the Lord, and have all united with the church. He, with others, removed many years ago to Chambers County, Ala. Sixteen members being dismissed at that time, they formed a large part of a new church in this part of the county. He died several years since.

Mr. McMahone came from Antrim County, Ireland, and settled in Chester District, S. C. Afterwards he removed within the bounds of this church, and after his connection with it became an elder. He was an efficient and useful man, and much concerned for the church. His two sons and two daughters united with the church. He died from a cancer, after protracted and patient suffering. His aged widow contributed still to the church, though nearly ninety years old.

Hugh Mecklin was received here by letter, March 12th, 1836. He had been elected and ordained an elder at Rocky River, before he united here. He was shortly chosen to the same office in this church. He was a brother of Rev. Robert Mecklin, who labored and died at Rocky River. He was eminently pious, and exerted a hallowed influence on all around him. He died in 1842.

On the 10th of April, 1836, Messrs. Lindsay A. Baker, Wm. B. Sadler, Pennal Price and Samuel H. Baker, were elected elders. [From the History of Roberts and Good Hope Churches, by their former pastor, Rev. David Humphreys, October, 1867.]

PROVIDENCE CHURCH (Lowndesville).—This is a branch of the Rocky River Church. The Rev. David Humphreys preached for several years in this church, which stood about two miles northeast of the village of Lowndesville. Through his labors over one hundred members were added to the

church. A camp-meeting was held at the place for several successive years. On one of these occasions, in 1832, the Rev. Daniel Baker, so famed as a revivalist, preached for several days together, with great success. [Memorial by Rev. David Humphreys, p. 7.] It had one hundred and thirteen members in 1834. During the years 1835 and 1836 the church was vacant, except as it received occasional supplies. Major John G. Caldwell was elected an elder in the last of these years. In 1837 and 1838 the churches of Rocky River and Providence united in obtaining the ministerial services of Wm. H. Davis, then a licentiate. At the commencement of 1839, the same churches procured the services of the Rev. James Lewers, from Charleston Union Presbytery, who remained with them about two years, and went to the North. In 1839 this church numbered, whites, 119; blacks, 29; total, 148.

ANDERSON CHURCH was organized on the 23d of September, 1837, by Rev. D. Humphreys, William Carlisle, James Lewers, W. H. Harris and Edwin Cater, with a membership of thirteen communicants. J. N. Whitner and J. P. Holt, certified elders, the one of Roberts Church, the other of Varennes, were elected as elders of this new organization. They were supplied with the ordinances of the gospel by the Rev. Edwin Cater until March 5th, 1839, when Mr. Cater retired, and the church was vacant. A new church edifice meanwhile was erected on the spot on which it now stands, and dedicated by A. W. Ross, assisted by Rev. E. T. Buist, D. Humphreys and C. Martin.

MIDWAY (in Anderson), constituted with twenty-one members, was received by the Presbytery of South Carolina on the 3d of October, 1833. The Presbytery held its LXXII. Session at this church, March 20th, 1834. In that year it was vacant, with twenty-three members. In 1836, 1837, it was a part of the charge of Wm. Carlisle, with thirty-four members, and so continued through this decade.

RICHLAND CHURCH, in Pickens District, was received by the Presbytery of South Carolina, at its session at Midway Church, on the 20th March in 1834. It is reported as vacant in the minutes of the Assembly of that year, with forty members, twenty-eight of whom had been received on examination and twelve on certificate. It was served as a supply by Benjamin DuPree, in 1836, 1837, 1838, 1839.

LAURENSVILLE CHURCH was organized through the labors of Rev. S. B. Lewers, who had been licensed by the Presbytery of South Carolina, on the 18th of October, 1831. The Rev. Messrs. Waddell, D. D., J. B. Kennedy, David Humphreys, with Mr. Lewers, with two members of the Presbyterian Church, met at the Associate Reformed Church, at Laurens C. H., and organized the Laurensville Church, where seven persons were admitted to full membership on the profession of their faith in Christ. This vine thus planted was watered by the dew and rain from heaven under his acceptable ministry until its termination. It had fourteen members, when, on the 12th of July, 1832, it was taken under the care of Presbytery. On the 14th of July, the same year, the Rev. S. B. Lewers was ordained to the gospel ministry by prayer and the imposition of hands. Dr. Robert Campbell, John Cunningham and John McClintock, were the elders officiating at the organization in 1832. In 1834, Dr. J. W. Simpson, who was an elder in Little River Church, removed his membership to the church at Laurens C. H., and was called to serve as an elder in this. In 1836, Dr. Samuel Farrow and S. N. Todd, Sr., were elected and ordained Ruling Elders. [Dr. J. W. Simpson, in "Our Monthly," edited by Rev. W. P. Jacobs, August, 1872; also, Minutes of Presbytery, July 12, 1832, Vol. II., p. 29.]

HOPEWELL (KEOWEE) AND PENDLETON.—The Rev. Aaron Foster is believed to have served this church a portion of his time, till 1832, when he returned to the North. He is set down in the statistical tables as its pastor from 1829 to 1831, during which time the membership rose from fifty-nine to sixty-eight. In 1832 the church is reported as vacant, but as having received fifty on examination, and three by certificate, and as having a membership of one hundred and nineteen. It had shared, doubtless, in the revivals of that period. The next year Rev. Richard B. Cater was stated supply; the additions, on examination, were ninety, and the whole number of communicants two hundred and nine. In 1834, twenty-seven were added on examination, and the whole number was one hundred and ninety-one. The next year the whole number of communicants was two hundred and nine, which was retained in 1836. Mr. Cater was succeeded, in 1837, by Rev. Anthony Ross. The communicants continued the same till 1840, when they were one hundred and eighty-two in number.

SANDY SPRING.—“A communication was received from a neighborhood in Anderson District, about six miles from Pendleton Old Court House, requesting to be taken under the care of Presbytery, and to be furnished with supplies; said place to be known by the name of Sandy Spring. The request was granted and Brother Anthony W. Ross was directed to supply them accordingly.” [Minutes of October 5, 1832. The Rev. Mr. Ross continued as their supply till 1840, when he was succeeded by Rev. Benjamin D. DuPree.]

CARMEL (PICKENS).—The Rev. A. W. Ross, who came to this church about 1823, continued to be its stated supply till 1836. At this time, by mutual agreement, he took charge of the church at Pendleton, and the Rev. J. L. Kennedy took charge, as stated supply of the Carmel Church, preaching at this place half his time, or more. Under his ministry the membership continued much the same, varying between eighty-five and sixty-five.

NAZARETH (BEAVER DAM).—Through the whole of this decade this church is set down in the statistical tables of the General Assembly as *vacant*, and no statement is made of its membership. In addition to some names before mentioned, William Carlisle, David Humphrey, William H. Harris, are remembered to have supplied its pulpit. Occasional contributions to the cause of missions are acknowledged in the Assembly's statistics, which show its continued interest in that sacred cause.

NEW HARMONY.—“An application was made by a newly organized congregation in Abbeville District, to be known by the name of New Harmony, and as such to be taken under the care of Presbytery. The congregation was accordingly received.” [Minutes, March 27th, 1830.] In 1831 it was supplied by Wm. Carlisle, and had a membership of thirty-five. He continued his labors as stated supply through this decade. Its total membership was thirty-five. Its membership was forty in 1836, then thirty-seven, then forty-two in 1840.

BETHANY CHURCH, LAURENS DISTRICT OR COUNTY, was organized in October, 1833, and was taken under the care of the Presbytery of South Carolina, October 3d, at its meeting at Rocky Creek Church, Abbeville District, in that year. It reported seventy-two members at that time, and was represented in Presbytery by the ruling elder, James Templeton, Jr.

The church was organized by Rev. S. B. Lewers, who began preaching in February, 1833, in a school house near the spot where the church now stands. During the last of this month he preached two sermons a day for five successive days. He held also special meetings, sometimes for professing Christians, urging on them the obligation to labor in Christ's kingdom. Sometimes he addressed the unconverted on the advantage and obligation of seeking, first, the kingdom of God. Inquiry meetings were also held and well attended. As many as fifty were present as enquirers. Two weeks after he returned and preached four days, and again in April, when twenty-six were admitted as members of the church. After this he preached regularly once or twice a month, sometimes in the school house, at one time in the open air. In June, the sacrament of the Lord's Supper was administered, Rev. Messrs. Humphreys and Boggs assisting. During the meeting, which lasted four days, thirty-one persons were admitted as members of the church. It was determined to proceed immediately to the erection of a house of worship. This was accomplished by the October following. Dr. Samuel Farrow and James Templeton, Jr., were elected ruling elders. Of the original members five were on the roll as active members in 1878, and one, Rev. Clarke B. Stewart, had long been in the ministry, in 1878. Between 1830 and 1840, Rev. S. B. Lewers served the church as stated supply. The elders were Samuel Farrow, Jas. Templeton, Jr., Wm. Mills, and George Byrd. The last two were elected in 1835. In 1836, a temperance society was organized in connection with the church. [MS. of T. Craig.]

REHOBOTH.—“A few individuals in the lower part of Abbeville District, having put themselves into the form of a church, requested, as such, that they might be taken under the care of Presbytery, and be known by the name of Rehoboth Church.” The request was granted. [Minutes South Carolina Presbytery, pp. 31, 32, October 4, 1832.] It is represented as vacant, with fifteen communicants, in 1833, 1834, 1835, 1836, 1837. with sixteen communicants, vacant in 1838, 1840. In 1841, as contributing to the commissioner fund. In 1843 it does not appear, nor in 1845.

BETHEL CHURCH, in the Presbytery of South Carolina, was served by Rev. Benjamin D. DuPree in 1834, and had thirty-one members. It was vacant in 1836, and onward through this decade.

FIRST PRESBYTERIAN CHURCH, AUGUSTA, GA.—On the twelfth of December, 1835, Rev. Mr. Talmage resigned the pastoral charge of the church, in order to become connected with the "Oglethorpe University," to the Presidency of which he was afterwards elected.

During the interval between the resignation of Mr. Mod-erwell and the election of Mr. Talmage as pastor, ninety-four persons were added to the membership of the church, and one hundred and thirteen during the connection of the latter with the church in the pastoral office.

In May, 1837, Rev. Alexander N. Cunningham was invited by the Session, to supply the pulpit for one year. On the twenty-fifth of February, 1838, he received a call to become the pastor of the church, which he accepted, and was installed by Hopewell Presbytery, on the eighteenth of November, in the same year.

PRESBYTERIAN CHURCH, MACON, GA.—Rev. Edwin Holt now became the first pastor of the church, serving it from the beginning of 1831 to the close of 1834, a period of four years. The accessions during this time were seventy-eight, and David B. Butler and Hugh Craft were added to the eldership. Rev. James R. Stratton then became the supply of the pulpit, serving from the beginning of 1835 to the close of 1836, nearly two years, during which the accessions were forty-two, and Thomas King was added to the eldership.

The second house of worship was begun under Mr. Stratton's ministry, but was not finished and occupied until Mr. Cassels succeeded him. It is the brick building on Fourth street, now occupied by the Papists.

The Rev. Samuel J. Cassels became the second pastor of the church. He was called to the pastorate on the fifteenth of November, 1836, and installed November fifth, 1837. E. A. Nisbet, R. H. Randolph, D. C. Campbell, Curtis Lewis and E. B. West were made elders.

CHAPTER VI.

There are several characteristics which have marked these last ten years of our history.

1. The earlier portion of it was largely signalized by revivals of religion. In these the Rev. Daniel Baker (afterwards D. D.) was a favored instrument. After his own church in Savannah, where he had labored for some three years, had enjoyed one of these seasons, in which about one hundred persons were added to the Presbyterian Church, and still a larger number to the various churches of other denominations, his services were in great demand, elsewhere, and he visited various places, no special regard being had to his own denomination. At Gillisonville, to which he had been invited, some sixty persons were hopefully converted. He preached at Grahamville with marked results. At Beaufort there was a wonderful effect produced on the large audiences by his thrilling appeals through the agency of the Holy Spirit which accompanied them. Religious services were held twice or thrice a day in the Episcopal and Baptist Churches, the only two places of worship then existing in the town. The number of conversions was, perhaps, somewhat vaguely stated at two or three hundred. The Episcopal and Baptist Churches reaped the fruits of these labors. Not one became a Presbyterian. Among the converts were several who became ministers of the gospel. Among these were Bishop Boone, missionary Bishop to China, Rev. W. H. Barnwell, Rev. C. C. Pinckney, Rev. B. C. Webb, Rev. Stephen Elliott, afterwards D. D., and Bishop of Georgia, the Rev. W. Johnson and the Rev. R. Johnson, of Georgia, all of the Episcopal Church, the Rev. Richard Fuller, D. D., afterwards of Baltimore, the sixth of this list, and who exchanged the profession of the law for the ministry of the gospel in the Baptist Church. This was in the year 1831. He now took his farewell of his church in Savannah. Under these circumstances he became missionary evangelist of the Synod of South Carolina and Georgia. During the first two years he held protracted meetings at Midway, Darien, St. Mary's, Augusta, Athens and Macon in

Georgia; in St. Augustine, Tallahassee, Monticello, Quincy, and Mariana, in Florida.

He held a few protracted meetings in North Carolina, but South Carolina was the principal scene of his labors as an "evangelist." It was his custom to locate his family in some convenient place, and go out on a missionary tour of two or three months, and return to them and rest for a while. The most remarkable tour embraced twelve protracted meetings in twelve consecutive weeks. Some of the most important places visited were Walterboro', Columbia, Camden, Cheraw, Winnsboro', Laurens C. H., Newberry, Pendleton, and several churches in Abbeville and Union Districts. [Life and labors of the Rev. Daniel Baker, D. D., by his son William M. Baker. chap. vii.]

The Presbytery of Harmony at its LIII Session, which was held at Columbia, Nov. 9, 1832, reported over four hundred additions to the church that year. Fifty-two, they say, were added to the Columbia Church, fifty-five to Zion (Winnsboro') and Horeb, forty-nine to Jackson's Creek (Lebanon) and Wateree (Mt. Olivet), thirty were added to the church at Cheraw; at Hopewell and Indiantown three and four days' meetings had been held, and there were many additions, two-thirds of whom were males.

FOREIGN MISSIONS.—We have described in previous pages the efforts of the Synod of South Carolina and Georgia to establish a mission among the aborigines on our own borders, and of its final surrender to the American Board of Commissioners for Foreign Missions.

Its zeal in the cause of Missions had not in the least abated. In the year 1833, at its sessions in Columbia, the Synod was visited by Rev. W. S. Plumer, D. D., then of Petersburg, Va., in the interest of Foreign Missions, expressing the highest confidence in the American Board of Commissioners for Foreign Missions and the wisdom, ability and success with which they had hitherto conducted this branch of Christian effort. He brought before the Synod the scheme of a Southern Board of Foreign Missions to be in connection with the American Board of Commissioners of Foreign Missions, to consist of 1st, delegated members, six clergymen, and six laymen, who should have a right to vote, 2d, honorary members, viz: clergymen, who should pay fifty dollars, or laymen, who should pay one hundred dollars, who might be present and

assist in the deliberations of the Board, and, 3d, corresponding members, if the Board deemed it advisable to elect such. The officers, with an executive committee of five, the President, Vice-President, Secretary and Treasurer were provided for, and their duties prescribed. Drs. Leland, Thomas Smyth, (afterwards Dr.), Mr., (afterwards Dr.), Benjamin Gildersleeve were appointed to draft a pastoral letter to the churches, setting forth the claims of foreign missions on them; and the first Monday of January, 1834, appointed by the General Assembly, was set apart as a day of fasting, humiliation and prayer for the conversion of the world. These measures were adopted with the deepest emotions on the part of the Synod. "At this moment of trembling suspense," says the pastoral letter, "an influence from above evidently descended upon the whole assembly. Instantly there was such a gush of devout feeling, such a meeting of hearts, such an evident overpowering sense of the immediate presence of God, as *we* never before witnessed. Before this influence objections vanished, the mountains flowed down. Then it was that all the members of the Synod knelt down in prayer, then rising upon their feet, as by one common impulse, and by one united voice, they adopted the constitution, and while standing, thus, sang with pathos the 'Missionary Hymn,' while almost every face was bathed in tears, and almost every frame trembled with intense emotion: and thus closed a scene in an ecclesiastical assembly, the like of which our eyes never saw, our hearts never conceived." The Synod of Tennessee was a component part of this Southern Board of Missions. Some more effective organization had been a subject of desire and of correspondence with the officers of the American Board of Commissioners for Foreign Missions. Dr. Plumer, too, had corresponded with brethren in Charleston on the subject, and conferred with them on his way to the Synod.

Already had the Spirit wrought upon the mind of several young brethren, calling them to the work of foreign missions. George W. Boggs, who was born in the Bethesda congregation in York County, had become a member of Carmel Church (then under the care of Rev. James Hillhouse), in his nineteenth year; had been educated partly at Hampden Sydney College, and partly at Amherst, Massachusetts, where he was graduated; then at Princeton, was the first in this decade from this Synod who devoted himself as a missionary to the

heathen. He was accepted by the American Board of Commissioners for Foreign Missions, as a missionary for Bombay, and received license from the Middlesex Association in Massachusetts. From August, 1831, to May, 1832, he was employed as an agent for the Board, chiefly in South Carolina. The Synod. meeting at Columbia, December, 1831, cordially commended him and his cause to their churches, and pledged him support. He was ordained by Charleston Union Presbytery, in the Circular Church, Charleston, on the 14th of March, 1832, Dr. Leland preaching the sermon, and Dr. B. M. Palmer (the first of that name) delivering the charge. He was united in marriage to Mrs. Isabella W. Adger, relict of William Adger, and daughter of William Ellison, of Fairfield District, and on the 28th of May, 1832, embarked at Salem, Mass., on board the "Black Warrior," John Endicott, captain, for Bombay. They were stationed at Ahmednuggar, one hundred and seventy miles in the interior, among the Mahrattas, where they arrived December 19, 1832.

In the first annual report of the Southern Board of Foreign Missions; which met during the sessions of the Synod of South Carolina and Georgia, from December 6th to December 10th, 1834, the Society had raised the sum of \$5,215.36½; had appropriated \$600 to the use of the mission at Ahmednuggar, India, the station of Rev. Mr. Boggs; \$600 to that of Cape Palmas, the station of Rev. J. L. Wilson; \$500 to the mission in China; \$500 to the mission in Ceylon; \$500 to the mission to Persia, the station of Rev. J. L. Merrick; \$500 to the mission to Asia Minor, the station of Rev. J. B. Adger. They had published also two thousand copies of Missionary Paper, No. 1; "The Farewell Letter of Rev. J. B. Adger;" also, "The Missionary Spirit," by Rev. J. L. Merrick; also, for a premium tract, entitled "Prospect of the Heathen for Eternity," \$100. J. B. Adger had acted as agent for the Board, and raised \$2,404.94, J. L. Wilson, for a short time, receiving a smaller sum. Of the missionaries who went abroad from this Synod, John Fleetwood Lanneau, a native of Charleston, was ordained by the Charleston Union Presbytery, as a foreign missionary, in May, 1833. John Leighton Wilson was ordained by Harmony Presbytery on the 6th of September, in the same year, at Mount Zion Church, Sumter District. John B. Adger, a native of Charleston, and James L. Merrick, a native of Amherst, Mass., were ordained as foreign

missionaries in the Second Presbyterian Church, Charleston, on the 16th of April, 1834, by Charleston Union Presbytery, T. L. McBryde was also ordained as a foreign missionary in the Second Presbyterian Church, Charleston, on the 8th of December, 1839.

Of these brethren, J. F. Lanneau was a graduate of Yale College, and a student of Princeton Theological Seminary; J. L. Wilson was a graduate of Union College, and of the Seminary of Columbia; J. L. Merrick, a graduate of Amherst College, and of the Seminary at Columbia; J. B. Adger, a graduate of Union College, and of the Seminary at Princeton; T. L. McBryde, a graduate of Franklin College, and of the Seminary at Columbia.

Besides these, the Rev. Dyer Ball, who was an ordained minister of an Association in Massachusetts, and who was received as a member of the Charleston Union Presbytery on examination and adoption of the Confession of Faith, December 9th, 1834, entered upon the same service. Mr. Ball and Mrs. L. H. Ball received their instructions as Missionaries to Singapore in the Circular Church, Charleston, Sabbath evening, April 9, 1837. Rev. Rufus Anderson, D. D., one of the Secretaries of the American Board of Commissioners for Foreign Missions, presided at the meeting, Rev. Mr. (afterwards Dr.) Smythe, of the 3d. Presbyterian Church, Rev. Mr. (afterwards Dr.) Post, the Pastor of the Circular Church, Rev. Mr. Dana, (afterwards D. D.) of the 3rd Presbyterian Church, took part in the service. The account of these interesting services may be found in the *Charleston Observer* of April 15, 1837. The instructions to the Missionaries may be found in the same paper, signed by Rufus Anderson, D. Green and W. J. Armstrong, Secretaries of the American Board of Commissioners for Foreign Missions.

The Rev. John A. Mitchell was also set apart as a Missionary to China, under the Presbyterian Foreign Missionary Society. A public meeting was held in the Third Presbyterian Church on Sabbath evening, the 24th of June, 1837, at which he delivered a sermon from Rev. xxii, 17. In these services, Rev. Mr. (afterward Dr.) Post, Rev. W. C. Dana, and Rev. Thos. Smythe took part. Mr. Mitchell had resided several years in Charleston, and officiated as City Missionary, as Pastor of the Mariner's Church, and as an Agent of the Southern Board of Missions.

The correspondence of these Missionaries, as it appeared from time to time in the religious journals and more especially in the *Charleston Observer*, had a great effect in further awakening the zeal of the Church in this holy cause. The Rev. John F. Lanneau entered upon his mission to Palestine, and he and his wife, Mrs. Julia H. Lanneau, to the mission to Syria in February 1844. John B. Adger and Mrs. Elizabeth K. Adger, on the 25th of October, 1834, as missionaries to the Armenians, Rev. James Lyman Merrick as missionary to the Mohammedans, October 25, 1835, and his wife, Mrs. Emma Merrick, March 11, 1839. Mr. Merrick arrived at Trebizond, on the Black Sea, on the 30th of August, 1835. He writes from Tabreez, Persia, to the Society of Missionary Inquiry in the Theological Seminary, Columbia, S. C., December 10, 1835, and his letter was published in the *Charleston Observer*, July 9 1836. [The journal and letter of Mr. Lanneau are found in the *Charleston Observer*, October 1, 1836. Notice of Mr. and Mrs. Wilson's station at Fair Hope, Cape Palmas, *Observer*, October 5, 1836. Letter from him to the Society of Inquiry, Theological Seminary, *Charleston Observer*, August 5, 1837, and to Elipha White, *Ibid*, October 21, 1837. Also of Alfred Wright, from the Choctaw Mission. Extracts from the Journal of J. B. Adger, *Charleston Observer*, July 20, September 21, 1839, describing his tour to some of the Seven Churches of Asia; I. L. Wilson's analysis of the Crebo-language and account of that people, August 31, September 7, 14, 21, 28, November 8, 1879]

The various Societies we have found to be in operation in preceding years continued active in this decade. The Female Congregational and Presbyterian Education Society, founded March 8th, 1816, at the house of the Rev. Dr. B. M. Palmer, Sr., in its annual report for 1839, speaks of at least fifteen that had been aided by that Society who were actively engaged in preaching the gospel, some of whom were unfurling the banner of the cross in heathen lands. We had not intended to make a statement of the contributions of this Society till the next decade, but we have just met with a report of their contributions from 1827 to 1839, inclusive, which exhibits a total of \$8,742, contributed during these years, in part for the foundation of a scholarship in the Seminary at Columbia, for the support of various beneficiaries in college or the seminary, to aid the Assembly's Board of Education, occasionally

to the Seminary Library and other objects falling within the general purpose of the Society.

Their last printed report is dated March, 1827, more than twelve years ago.

At each successive semi-annual meeting, however, an accurate statement of the receipts and disbursements has been presented by the Treasurer. From these they select the principal items of expenditure, that it may be seen in what manner the funds, with which they have been entrusted, have been employed.

In 1827, having no beneficiary, they invested \$366 on account of the scholarship which they had agreed to endow in the Theological Seminary at Columbia.

In 1828, they invested \$537 for the same object

In 1829, they also invested for the same object \$480, and paid in addition \$225 towards the support of two young gentlemen at said Seminary.

In 1830, they paid \$275 towards the support of two young gentlemen in the Seminary in Columbia, and invested \$507 for endowing their scholarship in the same institution.

In 1831, they paid \$275 towards supporting two young gentlemen in the Seminary, and \$250 to the contingent fund of said Seminary.

In 1832, they paid \$300 towards the support of two young gentlemen in the Seminary at Columbia, and \$250 to the contingent fund of said institution.

In 1833, they paid towards supporting two young gentlemen at the Seminary \$225, towards the contingent fund of the Seminary \$350, and to the Rev. S. S. Davis for educational purposes, \$300

In 1834, they invested \$410 on account of their scholarship. They also made a donation of \$150 to the Seminary, and paid the Rev. S. S. Davis \$150 for education purposes.

In 1835, they paid to the Theological Seminary, at Columbia, \$2,500 to endow a scholarship in the same. They also paid the Rev. S. S. Davis, for education purposes, \$225, invested \$198 and paid \$225 towards supporting two young gentlemen while preparing for college, with a view to the Gospel Ministry.

In 1836, they paid towards supporting the same two young gentlemen \$300, and made a donation to the Library of the Theological Seminary at Columbia of \$200.

In 1837, they paid for supporting the same two young gentlemen \$400, and invested \$519.

In 1838, they paid for the support of one of the same young gentlemen in College \$200, and of the other in part \$100, and invested \$100.

In 1839, they paid towards the support of a young gentleman in College \$100, and invested \$100.

They have now invested in profitable stock the sum of \$1,170.

They are also engaged in supporting a young gentleman in College at an expense of \$200 per annum, and have in their treasury the sum of \$256 31 cents.

From the preceding statement it will be seen that the Association have carried into effect the resolution which they passed in 1826, and have fully endowed a scholarship in the Theological Seminary at Columbia, under the care of the Synod of South Carolina and Georgia. All the disbursements, indeed, since their last printed report, have been

either directly or indirectly to that institution, or for the support of young gentlemen at the South, while pursuing their classical studies, preparatory to a Theological course in it.

Before the establishment of said Seminary their funds were, for the most part, appropriated to the Theological Seminary at Princeton, N. J., in which they have also endowed a scholarship. But since the establishment of a similar institution in their own State, they have felt it incumbent on them to devote their funds mainly to its support.

The sources from which the Association have derived their funds, have been, with the exception of dividends on stock, till their last scholarship was endowed, the annual subscription of its members, and a few donations. Both of these sources, however, they regret to say, have for some years been constantly diminishing. That of donations, indeed, now appears to be wholly dried up. During the first year of their existence as a Society, their income from this source was \$735. During the next four years it was only \$93.25 cents. For the last twelve years, it has been \$50.50 cents; \$6 only of which have been received within the last four years,

Formerly they had the pleasure of frequently receiving life-membership subscriptions of \$30 each. Latterly, however, this pleasure has been denied them.

The number of their annual subscribers has also been greatly diminished by death and removals. Their list now exhibits but few of the names that adorned it at the organization of the Society. Some others, it is true, have taken their places, though by no means in sufficient numbers to fill up the chasm. During the first four years of their existence as a Society, the annual amount of their subscriptions was always more than \$600. During the last four years the amount from the same source has averaged not quite \$330 annually. And for the present year it has amounted only to \$239 25 cents.

But in this decade, so signalized in the Synod of South Carolina and Georgia by the spirit of missions, a controversy arose which agitated the entire Presbyterian Church North and South, and, in the latter part of the period before us, rent it asunder. We cannot so graphically and so succinctly describe the series of events as by inserting here the history of the "Old and New School controversy," which constitutes the xivth chapter of Dr. B. M. Palmer's "Life and Letters of Dr. James H. Thornwell." It may not be proper for us to speak of the ability and felicity of this admirable piece of biography, but of its independence of all early biases we *may* speak. For Dr. B. M. Palmer, the younger, was born and baptized in the Congregational Church, in Charleston, commonly known, since 1806, as "the Circular Church," from the form of the building in which it worshipped. Of this church, his uncle, Dr. B. M. Palmer, the elder, after whom he was named, was for long years the much loved pastor.

Speaking of Dr. Thornwell, Dr. Palmer his biographer,

says, "He was introduced into the ministry just as the great controversy was culminating into the schism, which rent the Presbyterian Church into two large rival communions.

We had expected to quote the entire chapter on this subject, but find ourselves reluctantly compelled, for want of space, to present most of it in outline. "The cardinal issue," he says, "was that of a strict or lax construction of the acknowledged standards of the church, and this he proceeds to show, 1st, from the language of the Adopting Act passed in 1728-29; 2d, from the fact that the clauses in the 20th and 23d chapters of the Westminster Confession, respecting the jurisdiction of the civil magistrate in ecclesiastical matters alone, were excepted. *Exclusio unius est expressio alterius*. There was not one article in the formula to which these men did not assent;" 3d. That in the year 1730, "all intrants into the ministry were required to adopt the confession and catechism as fully as the members of the Synod themselves had done," and that enquiries were made of Presbyteries if this were done. In 1729, and 1756, the same strictness is observed, with this difference, that they did not unchurch others who may differ from them in minutiae of *government* and *discipline*. The Westminster Assembly itself embraced Episcopalians and Independents, but harmonized perfectly in their strictly doctrinal creed. 5th. In the division at the memorable schism, in 1741, the difference was not in doctrine, but on measures. When they came together, in 1758, it was on the basis of the same doctrinal creed. 6th. From 1758--1810 the Confession is strictly adhered to in the repression of error.

In an evil day, says Dr. Palmer, the Presbyterian Church paused, and formed an alliance with New England Congregationalism. And yet the first settlers in New England were largely Presbyterian. But the two systems, identical in doctrinal belief, are never found to prosper equally on the same soil. The early Congregationalism of New England was largely molded in form by Presbyterian influence. The Cambridge platform acknowledged in doctrine the Westminster Confessions and Catechisms, recognized the eldership and the difference between the ruling and teaching elder, and defines exactly the office of the Deacon. The consociationism of Connecticut is a nearer approach to the Presbyterian form of government. The Old Hartford North Association, in 1799,

gives notice to all whom it may concern, that the constitution of the churches in the State of Connecticut, is not Congregational, but contains the essentials of the Church of Scotland, or the Presbyterian Church in America, particularly in giving decisive power to ecclesiastical councils. The churches, therefore, in Connecticut, are not now, and never were, Congregational Churches, according to the forms of the Cambridge Platform. Without pursuing these statements further, we add that the way was thus gradually opened for what is known as the "Plan of Union," formed in 1801, which brought, says Dr. Palmer, upon the Presbyterian Church an "Iliad of woes."

The tide of emigration setting in to the State of New York, especially in the western portion of it, from the Atlantic coast and elsewhere, brought in a mixed population, Congregationalist and Presbyterian, each too weak to enforce the church organization which each preferred, and a "Plan of Union" was adopted, in which congregations might select their pastors, each from the communion of the other. If difficulties should arise between the pastor and his charge, these difficulties should be referred to the Presbytery, or to the Association to which this minister belonged. And as to private members, there should be a Standing Committee chosen by said church from its communicants, who should call to account offending members, from whose decision one who was a Presbyterian might appeal to the Presbytery, and if a Congregationalist, to the body of the male communicants, and the members of this standing committee might be deputed to sit in Presbytery, in case of an appeal, the same as a Ruling Elder of the Presbyterian Church. This plan of union went into effect in the Synod of Albany, the Synod of Geneva, the Synod of Genessee, the Synod of Utica, in western New York, and the Synod of the Western Reserve, in Ohio, being of this mixed character in which both the principles of Congregationalism and of Presbyterianism were commingled. These synods were disowned by the General Assembly of 1837. The Congregationalists of New England had also their own troubles. The semipelagianism of the Theological Seminary of New Haven, called forth the active opposition of Drs. Leonard Woods and Bennet Tyler, the latter, if not the founder, the active Professor of the Theological Seminary at East

Windsor, since removed to Hartford, where it still exists, in 1882.

In reference to "The Act and Testimony," a paper which attracted great attention, the Synod of South Carolina and Georgia took the following action :

The committee to whom was referred Overture No. 3, touching the Act and Testimony, presented their report, which was considered and adopted, and is as follows :

A paper was introduced to the notice of the Synod, styled "the Act and Testimony," drawn up at Philadelphia, during the meeting of the last General Assembly, with the signatures of a number of the ministers and elders of the Presbyterian Church, and addressed to the ministers, elders and private members of the Presbyterian Church in the United States.

This document brings to the view of the churches a number of radical errors in doctrine, and errors in discipline—which this Synod believes every friend to the truth and order of our Church is bound, not only to condemn, but, also, to use his influence to remove from the Church. And this Synod does now, as expressive of their views and feelings in regard to this matter, most cordially adopt as their own, this Act and Testimony, viz :

AS REGARDS DOCTRINE.

1. We do bear our solemn testimony against the right claimed by some, of interpreting the doctrines of our standards in a sense different from the general sense of the Church for years past, while they still continue in our communion; on the contrary, we aver that they who adopt our standards are bound, by candour and the simplest integrity, to hold them in their obvious accepted sense.

2. We testify against the unchristian subterfuge to which some have recourse, when they avow a general adherence to our standards as a *system*, while they deny doctrines essential to the system, or hold doctrines at complete variance with the system.

3. We testify against the reprehensible conduct of those in our communion who hold, and preach, and publish Arminian and Pelagian heresies, professing, at the same time, to embrace our creed, and pretending that these errors do consist therewith.

4. We testify against the conduct of those who, while they profess to approve and adopt our doctrine and order, do, nevertheless, speak and publish in terms, or by necessary implication, that which is derogatory to both, and which tends to bring both into disrepute.

5. We testify against the following as a part of the errors which are held and taught by some persons in our Church :

ERRORS.

1. OUR RELATION TO ADAM.—That we have no more to do with the first sin of Adam, than with the sins of any other parent.

2. NATIVE DEPRAVITY.—That there is no such thing as original sin; that infants come into the world as perfectly free from corruption of nature as Adam was when he was created; that by original sin nothing

more is meant than the fact that all the posterity of Adam, though born entirely free from moral defilement, will always begin to sin when they begin to exercise moral agency, and that this fact is somehow connected with the fall of Adam.

3. **IMPUTATION.**—That the doctrine of imputed sin and imputed righteousness is a novelty and is nonsense.

4. **ABILITY.**—That the impenitent sinner is by nature, and independently of the aid of the Holy Spirit, in full possession of all the powers necessary to a compliance with the commands of God; and that, if he labored under any kind of inability, natural or moral, which he could not remove himself, he would be excusable for not complying with God's will.

5. **REGENERATION.**—That man's regeneration is his own act; that it consists merely in the change of our governing purpose, which change we must ourselves produce.

6. **DIVINE INFLUENCE.**—That God cannot exert such an influence on the minds of men as shall make it certain that they will choose an act in a particular manner without destroying their moral agency; and that, in a moral system, God could not prevent the existence of sin, or the present amount of sin, however much He might desire it.

7. **ATONEMENT.**—That Christ's sufferings were not truly and properly vicarious.

As regards Discipline and Church Order, this Synod do most cordially unite with their brethren in other portions of our Zion, in condemning all departure from the excellent order of our Church. They believe that the form of government of the Presbyterian Church in the United States, is, in all essential features, in full accordance with the revealed will of God; Hence, therefore, whatever impairs its purity or changes its essential character, is repugnant to the will of our Master. They believe that every minister and officer in the Presbyterian Church is bound by his own voluntary subscription to our standards, to sustain the order of the Church as well as to maintain her doctrines. They do, therefore, utterly condemn all acts which have a tendency to weaken or destroy this excellent order, and testify against all departures from the true principle of our constitution.

And they unite in their testimony against the formation of new Synods or Presbyteries, otherwise than upon the established rules of our Church, or for other purposes than for the edification and enlargement of the Church of Christ. As, also, against the exercise by the General Assembly, or any other ecclesiastical body in our Church, of powers not given to the body by the Constitution of the Church.

The Synod have heard, too—not without alarm—of certain measures which have recently been adopted in some portions of our much beloved Zion—measures calculated to fill our Churches with professors of doubtful character, and, in our view, eminently calculated to mar the purity and subvert the order of God's house. Against all such measures we do bear our most unequivocal testimony, and we hereby do give our pledge to each other, and to the Church, that we will use our best efforts to maintain the purity and discipline of the Church, according to our excellent and much valued standards.

Various were the opinions entertained of the divisive acts which were inaugurated by the authors of The Act and Testimony. The *Biblical Repertory*, the organ of Princeton, spoke

of the Act and Testimony as a new League and Covenant, and as an act of great injustice to multitudes of our soundest and best men. Although themselves condemning the errors alleged, the editors declare their incredulity as to the extent of their prevalence in the bounds of the Presbyterian Church. "After making diligent inquiries for several years past," say they, "nine-tenths of our ministry are in a great measure free from the unsound opinions in question." *Repertory, 1835, p. 764.* "We do not believe that the errors quoted above from this document are held or approved by one-tenth of the Presbyterian Church." "We can hardly persuade ourselves that reflecting men can consider this matter, viewed as an abstract constitutional point, as of sufficient importance to justify schism." "We must declare our utter incredulity as to any prospect of relief to our divided, struggling Church by the measures prospectively proposed by our respected brethren of the Act and Testimony." And yet, feeling the pressure that was bearing against those who doubted the wisdom of these measures, they say, "There is often much more courage in not acting, than in acting, and still more frequently, in moderation than in violence." *Biblical Repertory, 1834, 1835.* It was only gradually that the opinions and feelings of Princeton, in reference to the division of the Church, underwent a change. Dr. Alexander "took no leading part in the immediate causes of the division, which eventually took place in 1838. It is well known that he never gave his assent to the Act and Testimony. As a member of the Assembly of 1837, he advocated the abrogation of "the Plan of Union;" he voted for the act disowning the Western Reserve Synod; but did not vote for the act dissolving the connection of the Synods of Utica, Geneva and Genessee. He was, moreover, with Drs. Baxter and Leland, in preparing the Pastoral letter addressed to the Churches by the General Assembly." *Life of Archibald Alexander, D. D., by James W. Alexander, D. D., p. 478.* As Dr. Leland's name is here mentioned, we notice that his name occurs as voting with the majority on the abrogation of the Plan of Union, on the declaring the Synod of the Western Reerve "not to be a part of the Presbyterian Church," "and that the Synods of Utica, Geneva and Genessee, are declared to be out of the ecclesiastical connection of the Presbyterian Church of the United States of America, and that they are not in form or fact an integral portion of said Church."

These acts of the General Assembly, of 1837, were cordially concurred in by the Presbyteries of South Carolina, Harmony and Bethel. It was otherwise with Charleston Union Presbytery, [which] had been formed in November, 1822, by the Synod of South Carolina and Georgia, out of a portion of the Presbytery of Harmony and the former members of the Congregational Association of South Carolina. It was far more likely that opposition to the action of the Assembly of 1837 should arise here than elsewhere. Accordingly when the Presbytery met in November of that year, the Rev. Mr. White who had been a recusant member of the Assembly, voting against the action of that body in relation to the excinded Synods, introduced a paper declaring the action to be unconstitutional, unjust, and oppressive, and affirming that, unless a change could be effected, they would, as a last resort, unite in forming an Independent Southern Presbyterian Synod or Assembly. The paper was adopted by Presbytery. Mr. Gildersleeve gave notice that he would, in behalf of himself and others, offer a protest against these resolutions. This protest was presented the next day, and signed by B. Gildersleeve, Thos. Smyth, A. Gilchrist, and S. Clark, with this addition, "We who thus protest, would, in conclusion, say, that we do not wish to pledge ourselves to the entire expediency of the whole acts of the Assembly, but merely to their constitutionality." Messrs. Dana, White and Glover were appointed to answer the protest. But our space allows us to give an outline only of this history.

At the meeting of the Synod of South Carolina and Georgia, in Columbia, S. C., November 8, 1838, the following paper, offered by Dr. Thornwell, intended to be a testimony against doctrinal errors, and at the same time, a test of the orthodoxy of the members of that body, was adopted by yeas and nays.

WHEREAS, disputes and contentions which have existed among the members of the Presbyterian Church, have resulted in a division of our communion into two denominations, differing from each other, as we suppose, on topics of faith, involving essential elements of the gospel plan. And whereas, it is the duty of all the courts of the Church to contend earnestly for the faith once delivered to the saints, we, as a Synod, feel called upon, in the present crisis of our ecclesiastical affairs, to bear this our solemn testimony for the truth as it is in Jesus, in opposition to the errors and heresies which are now abroad in the land.

1. It is a fundamental article of the Christian faith, that the guilt of Adam's first sin, is imputed to all his posterity, descended from him by

ordinary generation, so that they are born in a state of condemnation and depravity; that this imputation is immediate and direct, having no reference to their subsequent concurrence in his sin by voluntary transgression, but founded solely upon the fact that he was constituted by the sovereign appointment of God, their federal head and representative.

2. It is a fundamental doctrine of the Gospel that Jesus Christ was actually the substitute of a chosen seed; that he assumed their legal responsibilities and rendered a true and proper satisfaction to Divine justice on their behalf, by enduring the penalty of the law in their name and stead; that the obedience and death of Christ, constitute the alone ground of a sinner's acceptance before God, and that "to all those for whom Christ purchased redemption, he doth certainly and effectually apply and communicate the same."

3. The inability of the sinner to comply with the demands of the Divine law, to believe the Gospel, or to exercise any holy affection, is absolute and enire; so that regeneration is effected alone by the direct and immediate agency and power of God the Spirit; the subject of this 'work of grace being passive, in respect to the vital operation of renewing the heart. We believe, moreover, that the saving grace of God is always efficacious and invincible, and its final triumph sure.

4. We believe that the form of doctrine, usually called Hopkinsianism, though a milder form of error than Taylorism, or Pelagianism, is inconsistent with the Presbyterian standards, and if fully carried out in its consequences and results is utterly destructive of the fundamental principles of the Gospel.

5. This is our solemn testimony of the truths of the Gospel. And for the satisfaction of those brethren who have been perplexed with anxiety and doubt in regard to the Theological instruction which is given in our Seminary, we, the members of this Synod, including the Professors of the Theological Seminary, do pledge ourselves that no contrary doctrines shall be taught in that seminary, or in our pulpits, and that, as Professors and ministers, we will endeavor to guard our pupils and hearers against all the heresies condemned in this testimony.

Ayes—Dickson, S. B. Lewers, Ketchum, Cater, Chambers, Cassels, Davis, Tenney, English, Howe, Witherspoon, R. W. James, Petrie, Reid, McQueen, Donnelly Coit, Campbell, Dubose, Aiken, Snowden, W. James, A. White, Prince, Perry, Leland, McDowell, Gildersleeve, Smyth, J. Lewers, Ardis, J. B. Davies, Johnston, J. L. R. Davies, W. B. Davies, Thornwell, Douglass, S. B. O. Wil-on, Bishop Miller, McJunkin, Givins, Simril, Stringfellow, Dunlap, Chamberlain, J. S. Wilson, Montgomery, Saye—49.

Nays—Dwight, Bartlett, E. White, I. S. K. Legare, Yates, Dana, Magruder, T. H. Legare—8.

The following protest to the report of the Committee on Mr. Thornwell's and Coit's papers, which Synod has adopted, was then offered and ordered to be put on the Minutes.

"We, the undersigned, respectfully enter our Protest against the adoption by Synod of the paper presented by Mr. Thornwell, on the ground that said paper seems intended to be not an ordinary expression of the views of those who vote for it, but as a test of orthodoxy to the individual members of the Synod. Having reason to regard it as so

designed, we feel ourselves bound to oppose its adoption, because we cannot sanction the introduction of any creed other than the Confession of Faith of our Church, which we sincerely receive and adopt—or the imposition of any new test of orthodoxy unknown to our standards.

We wish it distinctly understood that in voting against the adoption of said paper, we refer not at all to the exhibition of doctrine which it contains, but *solely* to the fact that, in the present position of this Synod, said paper seems, as already stated, to be designed by the mover as a test of orthodoxy, if not of adhesion to the Presbyterian Church.

WILLIAM C. DANA,
T. M. DWIGHT,
J. L. BARTLETT,
WM. B. YATES,
T. MAGRUDER."

Mr. [now Dr. Dana], states, in the *Southern Christian Sentinel*, Charleston, March 29, 1839 (which was the organ of the dissenting brethren), that it was not because of doctrinal dissent that the protest was offered. He thus explains his views on the three doctrinal articles of Dr. Thornwell's paper, against which he uttered his protest because that paper *was imposed as a test*.

He accords with the first, "*it being understood that this does not imply the dogma of infant damnation, or imply that God considers Adam's posterity to have committed his sin in eating the forbidden fruit.*"

He agrees with the second, with the addition, *it being also true that Christ "gave himself a ransom for all, and that he is the propitiation for the sin of the whole world. I Tim. ii. 6. I. John, ii. 2, and that by "the penalty of the law" is not meant everlasting punishment, which Christ surely did not endure.*

He agrees with the third with the addition, "*It being understood that the sinner's inability arises from the fact that his heart was not right in the sight of God.*"

The Synod also appointed a committee, consisting of Dr. Witherspoon and Messrs. Thornwell and Coit, to draft a letter to the Churches under its care, expressive of their unabated confidence in, and affection for those men of God, the professors in their theological seminary, who are sedulously engaged in training up our pious young men for the office of the sacred ministry, in our Southern church and the world at large. This office the committee faithfully performed.

The Synod, too, expressed its approbation of the organization by the general assembly of the various benevolent enterprises of the day, upon the *ecclesiastical* principles of our

church, and recommended to all its Presbyteries and churches to unite with that body in aiding and sustaining their various Boards of Education, of Foreign and Domestic Mission of the Tract Causes and of Sunday Schools, now placed upon the approved basis of Presbyterianism.

The Southern Board of Missions was also directed to enjoin upon all its Missionaries now in foreign lands, both in the organization of churches and in the formation of ecclesiastical relations, to conform, as much as possible to the Presbyterian standards.

In pursuance of the Acts of the Assembly, both The Central Board of Foreign Missions and the Southern Board became auxilliary to the Assembly's Board, expressing at the same time the highest regard for the A. B. C. F. M., with which they formerly acted.

At the meeting of Synod in Augusta, Ga., in November, 1839, it was resolved in reference to the Charleston Union Presbytery, "that the body which was represented in the last General Assembly be considered the true Charleston Union Presbytery—that the remaining members of the C. U. Presbytery, as constituted at the last meeting of Synod, are not considered as the Presbytery—not because they have not fully approved the Acts of the Assemblies of 1837 and 1838, but, because they have not, in Presbytery, expressed their adherence to the Presbyterian Church in the United States of America, upon the basis of these Acts."

"Resolved, That the Charleston Union Presbytery, as acknowledged in the above resolution, be directed to receive any of the members of C. U. Presbytery, as constituted at the last meeting of the Synod, as members of their body, provided they were willing at its next meeting to express their adherence on the basis of 1837 and 1838."

Professor Howe, Dr. Leland and Mr. Cassels were appointed a committee to confer with those who were particularly affected by the decision just made, and see how far a reconciliation can be effected."

The conference was held, and at the commencement of the interview, the following paper was put into the committee's hands as their *ultimatum* :

"The undersigned, members of the Charleston Union Presbytery, in relation to whom a committee of reference has been appointed by the Synod of South Carolina and Georgia,

desire distinctly to inform the Synod, that the recognition of the Presbytery of which they are members, as the Charleston Union Presbytery, is the only basis on which they can receive any overtures from the Synod.

WILLIAM C. DANA.
WILLIAM B. YATES.
THOMAS MAGRUDER.

Augusta, Dec. 3, 1839."

Thus the parties separated, not without tearful eyes and feelings of sadness.

The District and County of Richland was set off by Synod from the Presbytery of Harmony, and added to the Charleston Union Presbytery, and the name of the last mentioned Presbytery was changed to that of THE PRESBYTERY OF CHARLESTON.

At this Synod, Rev. M. Atkinson, of the Synod of Virginia, and the Rev. D. McNeill Turner, of the Synod of North Carolina, were present as delegates from those Synods, with propositions respecting the union of the Theological Seminary at Columbia with the Theological Seminary in Virginia. A letter was received and read, also, from the Synod of Alabama, in answer to one which had been addressed to them on the subject of our Theological Seminary. The delegates from Virginia were heard at length. There was a general argument that there should be a union of the seminaries, if practicable. The question was as to its location. The proposition was, that the Seminary at Columbia should be merged into that in Virginia, at its existing location. The impression of the Board and Synod was, that if the current of travel from the Southwest to the North were considered, students would pass by Prince Edward and resort to Princeton, the great centre of attraction, situated between the two cities of New York and Philadelphia, the great centres of trade for the West and South. A committee was appointed to correspond still further with the Synod of Alabama, and the Synods of Virginia and North Carolina were invited to consider whether it would not be expedient to remove the condition which their beloved delegates had regarded indispensable.

Doubtless there had been great changes as to the policy of the Church, if not as to its doctrine, during this decade. In 1832, Dr. Alexander had proposed in the *Biblical Repository*,

of Princeton, in an article on the present condition and prospects of the Presbyterian Church, a plan, on which the General Assembly might be remodelled. That this ought to be done, he argued, (1.) from its unwieldy size; (2.) the tax on Philadelphia, where it met, which he estimated at not less than \$2000 per annum; (3.) the hundreds of pulpits left vacant by the absence of pastors in attendance. To these were added the difference of views on the subject of slavery, and between the New and Old Schools of Theology. He proposed, as a possible remedy, the dissolution of the Synods, as then existing, and the formation of six new ones, each to have the superintending and judicial power of the Assembly, all appeals to them to be final. The Assembly to be a bond of union, and an advisory council, and to have the control of the invested funds. The *first* Synod might embrace all the Synods then existing in New York, and such in New Jersey as might choose to join it. The *second*, the principal part of the Synod of New Jersey, those of Philadelphia and Pittsburg, except the Presbytery of Lewes, Baltimore, and the District of Columbia. *Third*, those of Ohio, Illinois, and the Territories north of Ohio. *Fourth*, those of Kentucky, Missouri, Tennessee, and Arkansas. *Fifth*, those of Mississippi, Louisiana, Alabama, Georgia, South Carolina, and Florida. *Sixth*, North Carolina, Virginia, District of Columbia, Maryland, and the Presbytery of Lewes, in Delaware. Some portion of this plan seems to have occurred to some of our dissenting brethren of the C. U. Presbytery, as appears by articles in the *Christian Sentinel*, published in Charleston, of which T. Magruder was editor, and which was the organ of these brethren. This idea of Dr. Alexander seemed not to have attracted attention elsewhere, or to have been specially adhered to by himself. Events moved on, and brought about the results we have described.

A Foreign Missionary Society was formed in Charleston, by our brethren, auxiliary to the Am. Bd. of Commissioners for For. Missions, of which Thomas Legare was President, R. Post, D. D., Corresponding Secretary, and Robt. L. Stewart, Treasurer.

The commotions in the Church had given rise to two new religious papers. In addition to the *Charleston Observer*, edited by Rev. B. Gildersleeve, which had been of long continuance, there was the *Christian Sentinel*, already men-

tioned, edited by Rev. T. Magruder, there was the *Southern Christian Herald*, printed in Columbia, from November, 1834, and edited by Richard Gladney, but removed to Cheraw in 1836, and edited by M. Maclean, M. D.

The missionaries of the Society, while united with the American Board of Commissioners for Foreign Missions, were Geo. W. Boggs and Mrs. Isabella W. Boggs, who became connected with the Board September 14, 1832, and were stationed at Ahmednuggur, in Hindostan, and remained till December 29, 1838. John Leighton Wilson, D. D., and Mrs. Jane Wilson, first at Cape Palmas, and afterwards at the Gaboon, in Africa.

Rev. James Lyman Merrick, missionary to the Mohammedans, in Persia, October 25, 1835, to December, 1842. Mrs. Emma Merrick, March 11, 1839, to December, 1841. Mr. Merrick and Mrs. Merrick, to the Nestorians, in Persia, from December, 1842, to the summer of 1845. John B. Adger, D. D., and Mrs. Elizabeth Adger, missionaries to the Armenians, at Smyrna, October 25, 1834-1846. Rev. John Fleetwood Lanneau, missionary to Palestine, May, 1836-June 11, 1846. To Syria, February 7, 1844-February 17, 1846. Mrs. Julia H. Lanneau, February 1, 1844-February 17, 1846. Rev. James R. Eckhard, Mrs. Margaret E. Eckhard, Ceylon, February 9, 1835, to summer 1837.

Rev. Dyer Ball, missionary to China, received his instructions from Rev. Rufus Anderson, D. D., LL.D., one of the Secretaries of the American Board of Commissioners for Foreign Missions, in the Circular Church, on the first Sabbath in April, 1837. The Rev. Mr. Mitchell had been recommended by the Executive Committee, and with his own consent, as the companion of Mr. Ball on this mission, but in the end preferred to wait the decision of the next Assembly on the subject of missions, and went to China under the Presbyterian Board of Foreign Missions.

The appropriations of the Executive Committee for the first year to the missions in China, Ceylon, Persia, Asia

Minor, and Armenia, were to each \$500 . . . \$2,000

The appropriations for the second year to November, 1835, were for Ahmednuggur, the station of Mr. Boggs; for the station of Rev. Mr. Wright, the Choctaw Missions, beyond the Mississippi; for Cape Palmas, the station of J. L. Wilson, D. D.;

for the Armenians, the station of Rev. J. B. Adger, D. D., at Smyrna ; for Ceylon, the station of Rev. Mr. Eckhard and lady ; for the Palestine Mission of Rev. J. Lanneau ; for the Sandwich Island Mission	2,000
For the Nestorians in Persia, J. L. Merrick ; for the mission in China, each \$500.	4,500
In the third year, for Mr. and Mrs. Boggs ; for J. L. Wilson and Mrs' Wilson ; for Mr. Merrick, of Persia ; for Mr. and Mrs. Adger, of Smyrna ; for Mr. and Mrs. Wright, of the Choctaw Mission ; for the Sandwich Island Mission ; for China ; for Mr. and Mrs. Eckhard, of the Tarmul Mission, Ceylon—\$500 each.	4,000
To the Palestine Mission, and the two other most needy missions connected with the Board . . .	1,500
	<hr/>
	\$12,000
	<hr/>

In the fourth year. For Mr. and Mrs. Boggs, Dr. and Mrs. Adger, Dr. and Mrs. Wilson, Mr. and Mrs. Eckhard, of the Tarmul Mission, Ceylon ; Rev. Mr. Merrick, of the Rev. J. Lanneau—\$500 each	\$3,000 00
\$55 to aid in the support of three Greek youths, now in this country, given for that purpose ; for the support of Mr. and Mrs. Wright, of the Choctaw Missions, \$500, and \$500 for the China Mission, to aid in the outfit of Rev. Mr. Ball and Mrs. Ball,	1,055 00
For Rev. J. L. Wilson, contributed by the John's Island, \$600 ; from the colored people, for educating a scholar in his school, \$20 ; to the Western Board, \$23.50, contributed for it ; to the Sandwich Island Mission, to the Nestorian Mission, to the Seminary in Ceylon, to the support of the Rev. Mr. and Mrs. Boggs, \$500 ; of Dr. and Mrs. Adger, \$500 ; of Mr and Mrs. Lanneau, \$500 ; balance of \$840 for the support of missionaries under the care of the Board, as may be needed .	4,483 50

The Rev. John Winn had been appointed as a missionary during this year, but on account of the health of Mrs. Winn did not go on his mission.

In the fifth year there was appropriated to Mr. and Mrs. Boggs, to Dr. and Mrs. Adger, to Mr. and Mrs. Eckhard, each \$500 \$1,500 00

By another action of the committee, \$500 to each of their missionaries.

The language of the resolution is vague, and would involve an amount not less than \$4,500. The minutes of the Executive Committee, on which we have relied for our information, are exceedingly defective, it being the year of the fever in Charleston, and the meetings of the committee interrupted. The fifth anniversary of the Southern Board was held in Columbia, November 8th, 1838. From this report we learn that \$8,391.45 had been received that year, which, with what at that time was handed over, would make \$10,156, being considerably more than the amount last year, which included a considerable balance and was considered large. The first year's receipts are there stated to have been \$5,815.36; the second year's, \$5,496; the third year's, \$7,765; the fourth year's, \$9,315, and the fifth year, with what was then, at that anniversary handed over, the sum of \$10,156. At this meeting the Constitution of the Southern Board was revised, and it became connected with the Assembly's Board of Foreign Missions, while holding friendly relations with the American Board, with which it was formerly connected.

In the sixth year the annual meeting was held at Augusta, November 29, 1839. The Executive Committee had appropriated to the support of Dr. and Mrs. Adger, to Mr. and Mrs. Boggs, to Dr. and Mrs. Wilson, and to Rev. Mr. Lanneau, at Jerusalem, each \$600, amounting to \$2,400. The brief statement contained in the report for this year represents the receipts, with the balance on hand of \$460.39, to amount in the aggregate to \$10,805 93
The appropriations and expenditures for the year, 10,552 30

Leaving a balance on hand of \$237 62

The Treasurer's account appended shows the sum of \$3,000 paid to the American Board of Commissioners for Foreign Missions for our missionaries, and a like sum of \$3,000 to the Board of Missions of the Presbyterian Church, besides other sums of smaller amount.

Our brethren in Charleston, who were disappointed with the action of Synod, organized a new society, "The Foreign Missionary Society of Charleston and Vicinity," of which Thomas Legare was President; Rev. Reuben Post, D. D., Corresponding Secretary; Robert L. Stewart, Treasurer. Executive Committee: Rev. Elipha White, William C. Dana, Reuben Post, D. D., Wm. P. Finley, R. L. Stewart, Bazile Lanneau, and Mr. James Betts. This Society was auxiliary to the American Board of Commissioners for Foreign Missions. The organization of this Society is recorded in the "Southern Christian Sentinel" of March 2d, 1839, edited by Rev. Thomas Magruder. The first appropriations were to the mission in Syria and the Holy Land, for the support of the Rev. J. F. Lanneau, \$500.

To the mission among the Choctaws, for the support of Rev. A. Wright	\$500 00
To the mission in Persia, for the support of the Rev. J. L. Merrick	500 00
To the mission at Cape Palmas, for the support of the Rev. J. L. Wilson	500 00
To the mission in Turkey, for the support of the Rev. J. B. Adger	500 00
	<hr/>
	\$2,000 00

BOOK FIFTH.

1840—1850

CHAPTER I.

The Independent or Congregational (Circular) Church of Charleston

The Rev. Reuben Post, D. D., served this church as its much revered pastor, through this decade. The Rev. Benjamin [Morgan] Palmer, his predecessor, died at Orangeburg, on the 9th of October, 1847, in the 67th year of his age. Of his previous history and settlement as pastor of this Church we have spoken before on p. 410, of this history. Of his resignation of this pastorate mention has also been made [on p. 446.] The great reverence and esteem of his people was shown by the provisions made for his support. The society for the relief of disabled clergymen attached to this church, conferred on him a pension of \$1,000 per annum, which was punctually paid to the close of his life. His interest in the cause of religion induced him still to exercise the functions of the ministry as he was able. Sometimes as a missionary, sometimes advocating the cause of the seamen, or of temperance, or supplying vacant pulpits. Many of his summers were spent at the North, where his friends were numerous and kind. For two years previous to his death he resided in the village of Orangeburg, S. C., ministering in the winter season to the Wappetaw Church, Christ's Church Parish, leaving his residence in Orangeburg, Saturday, by railroad, and returning on Monday. He often occupied the pulpit of the Presbyterian church in Orangeburg, where his services were highly appreciated, for he had endeared himself to the whole community. His last sermon was preached in the Methodist Church a short time before his death. His death took his friends by surprise. He had been laboring with a severe attack of influenza, but was regarded as fairly convalescent till the day of

his death. He had taken a strong anodyne, after which, by an imprudent use of cold water, he became suddenly extremely ill, and fell into a lethargic slumber from which he never awoke in this world. At 6 o'clock P. M., Saturday, Oct. 9, 1847, life ceased its functions, and death ensued in the 67th year of his age. Mrs. Palmer, his wife, was suffering intensely with neuralgia of the head, and was not able to realize fully his death until the day after. She seemed tranquil and composed, but on Saturday following, the 16th of October, she, too, fell into a profound sleep from which she never awoke. "They were lovely and pleasant in their lives; and in their death they were not divided." She died one week after her husband, and on the same day of the week. His funeral took place at his residence in the presence of a numerous and sympathizing assemblage. His son-in-law, his brother, the Rev. Edward Palmer, and several of his grand-children and other relatives were present. The Rev. Thomas Hunscome Legare, pastor of the church in Orangeburg, and one of his spiritual children, preached the funeral sermon, from Rev. xiv: 13. His remains were removed to Charleston, funeral services were held in the Circular Church, conducted by its pastor, Rev. Dr. Post, who had succeeded him in the pastorate in 1835.

The following is the inscription on his monument :

Sacred to the memory
of the
REV. BENJAMIN M. PALMER, D. D.,
Who, Oct. 9th, 1847, exchanged the
Sorrows of earth for the joys of heaven.
He was called to the ministry of this Church,
August 22d, 1814,
And, for upwards of twenty years,
Proclaimed from this Pulpit the glad tidings
Of Salvation.
Constrained by declining health and growing infirmities,
He resigned his Pastoral charge
July 1st, 1835 ;
But retained his connection with the
Society of this Church, as a disabled Clergyman,
Up to the day of his death.
Gifted by nature with talents of a high order,
His mind enlarged with literature and polished by taste,
Profoundly versed in Theology, and deeply imbued
With the devotional spirit of the Bible,
He was eminently qualified for the
Holy office, to which, for more than forty years,

He consecrated his efforts.
 As a Minister of the Gospel,
 He was orthodox in creed, luminous in exposition,
 Graceful and elegant in diction,
 In exhortation, impressive and affecting,
 In prayer, fervent evangelical and sublime,
 As a man,
 He was conscientious and exemplary in the
 Discharge of every relative and social duty,
 And, by his humble walk and godly conversation,
 Conciliated the affection and esteem of all
 with whom he was associated.
 He was born in Philadelphia, Sept. 25th, 1781.
 During the temporary exile of his parents from Charleston.
 And died at Orangeburg, S. C., October 9th,
 In the 67th year of his age.
 His mortal remains rest in the Cemetery
 Of this Church; and this tablet is erected
 By the unanimous resolve of the Congregation,
 To attest their veneration for his memory.

Dr. Palmer filled a large place in the affections and esteem of his cotemporaries. Those most intimately acquainted with him loved and revered him the most. "The great charm of his character," says the Rev. Dr. Wm. C. Dana, "was *transparent simplicity*. 'Behold an Israelite indeed, in whom is no guile.' It was refreshing to meet with one whose vigorous and affluent intellect commanded the respect of the most intellectual, who was yet in character and manners unsophisticated as a child." "He was thoroughly a minister of the gospel, and could have been nothing else." "Out of his singleness of purpose grew his *moral courage*. To the same source might be traced another distinguished and attractive feature of his character, namely, his singular exemption from all feeling of jealousy in respect to those whose popularity might come into competition with his own. He rejoiced in every good blow that was struck for truth, no matter by whom, with as cordial and jubilant delight as if the whole reputation of it inured to himself." "Another very attractive feature of his character was the absence of all tendency to *dictate* to others. Free and independent in his own judgments, he wished others to be equally so. Although in the maintenance of great principles he had the courage and the tenacity which in other days might have led to martyrdom, he was, nevertheless, in all lighter matters of opinion, singularly facile." "At the same time it was quite useless

for party leaders or majorities to undertake to *dictate to him*." "His mind was saturated with the meaning, spirit, and language of the Bible. This gave distinctive character to his preaching and his prayers. In the pulpit he was always instructing and edifying. There was fresh thought in all his sermons." "His prayers were most remarkable." "It is the testimony of one of his habitual hearers, surpassed by none in acuteness of discrimination, that it was at the sacramental table and in the chamber of sickness that he shone pre-eminent.

Among the lighter traits of his character, one is pleasantly associated with his memory by those who knew him intimately. He was remarkable for *absence of mind*. In company he was often abstracted, evidently carrying on a process of thought, quite remote from things present and visible. At home he would sometimes seem to be restlessly searching for something in the room. It turned out that he was seeking an *idea*. I have heard it said that he once rode horseback many miles in the rain, quite oblivious of the cloak and umbrella attached to his saddle. It is pleasant to me to recall his personal appearance, as I have often seen him in the streets of Charleston, erect in figure, with buoyant step, his eye, like his mind, directed rather to heaven than earth, and too much absorbed in his own thoughts to notice the salutation of some passing friend."

The Rev. Dr. B. M. Palmer, of New Orleans, his nephew and namesake, after expressing his intention of enlisting the aid of a distinguished co-presbyter of his uncle to furnish a sketch of his character, in which, however, he had been disappointed, of one, namely, whose reminiscences would cover the whole area of his life, instead of the small section embraced in his own, whose testimony would be received with less suspicion than that of a kinsman, in which expectation he had been disappointed, at last gives his own reminiscences and impressions from which the following excerpts are taken.

"In few men did the outward presence so perfectly harmonize with the intellectual and moral character as in Dr. Palmer. He was of medium stature, though a spare habit and an erect figure added to his apparent height. Pre-eminently composed in manner, dignified, if not graceful in carriage, with a deep sonorous voice, and a countenance sin-

gularly placid, yet strongly furrowed by thought, an air of repose rested upon his whole person, indicating habitual self-communion and meditations which were not of earth. In the midst of society he was often sunk in reverie, wrapt up in the seclusion of his own thoughts, and this abstracted air, supported by the acknowledged sanctity of his life, secured to him the homage of universal reverence.

"This characteristic trait, indeed, very naturally gave rise to many amusing *contretemps*, richly enjoyed by his intimate friends around the fireside, and the recital of which he would himself, with a genial humour, often relish." "Dr. Palmer's mind was distinctly formed upon the stern and classic models of antiquity. I cannot say whether his acquaintance ranged over the entire circle of ancient literature; but I well remember the frequent surprise of his juvenile kindred at the ease and evident emotion with which he would recite, not the usual excerpted phrases, but fresh and unfamiliar passages from Roman authors; showing the depth of his sympathy with those old writers who had formed his taste. Hence was derived the Doric simplicity of his style, which continually extorted the praise even of critics. As a speaker he was proverbially calm and self contained; never vehement and never swept away by currents of passion." "I would not myself assign to my honored kinsman the highest rank as a scientific theologian; perhaps the peculiar circumstances of his life led him to undervalue the black lettered lore of his profession. His pulpit instructions were, however, always rich in evangelical truth, full of unction, and getting at the doctrines of grace in their correct form, as imbedded in the hidden experience of God's children, rather than as abstract dogmas, richly articulated in a stereotyped creed." "But if inferior to some of his compeers in the dialectics of theology, he surpassed them all in his minute knowledge of the Bible itself. He was, beyond dispute, the greatest textuary of his age—a living concordance of the Scriptures. His Bible, and other most familiar books, with every blank leaf, and the margin of nearly every page filled with parallel texts, written like hieroglyphics, in a microscopic hand, are treasured by his descendants as among the most precious of his relics." "Had not grace fitted him to receive the higher and purer honours of a preacher and a pastor, Dr. Palmer had many attributes which would have caused him to shine as a polemic." "The trait which

conspicuously adorned him as a man, was sterling honesty, both of mind and heart."

"Dr. Palmer deserves to be reported to posterity as one of the great men of his times. Great, not in the reach and grasp of his intellect, in the depth or variety of his learning, in power of invention or of philosophical analysis, but great first of all, in preeminent goodness; and great, next, in the rare combination of his intellectual and moral qualities. Great in the intense individuality of his character, by which he impressed himself upon all with whom he came in contact, and which made him, like a tall cliff, or jutting promontory, observed and known of all men."

The degree of Doctor of Divinity was conferred upon him by the College of South Carolina, in 1815.

The following is a list of Dr. Palmer's publications:

Believer's Baptism no Argument against Infant Baptism; a sermon preached in Beaufort, 1809. Gratitude and Penitence recommended from the consideration of national judgments. A sermon delivered on a day appointed for humiliation, thanksgiving and prayer, in Charleston, 1814. The signs of the times discerned and improved: two sermons delivered in the Independent Church, Charleston, 1816. A charge at the ordination of Rev. Jonas King and Rev. Alfred Wright, the former of whom, was ordained as city missionary in Charleston, among the seamen and others; the latter as a Missionary to the Choctaw Indians, 1819. A sermon on the Anniversary of the Sabbath School Association in Charleston, 1819. Importance of the Ministerial office: A sermon preached in the Independent or Congregational Church in Charleston, at the ordination of five young men as Evangelists, 1821. Religion profitable: a sermon preached with a special reference to the case of servants, in the Circular Church, 1822. The three following were published in the *Southern Preacher*, 1824. The reasons which Christians have for mourning the sudden removal of men who have been distinguished for the excellence of their characters, and the usefulness of their lives: A sermon delivered on the death of Dr. David Ramsay. A sermon on the consequence of unbelief. A sermon on the admonition administered to Elijah. Good men the protection and ornament of a community: a sermon delivered in the Circular Church, Charleston, on the death of Josiah Smith, Esq., eldest deacon of the Church, 1820. The children of professing believers, God's children; or the right of the children of God's people to the initiating seal of the covenant asserted and maintained: a sermon delivered in the Circular Church, 1835. A sermon published in the *National Preacher*, entitled, "The sinner arraigned and convicted," 1836. The Family Companion, with an Appendix, containing a sermon delivered on the sacramental occasion that terminated his pastoral relation to his people, in July, 1835, and the last sermon he ever delivered to them—only a few weeks before his death. This volume was posthumous.

Mrs. Mary Stanley Bunce Palmer, the wife of Dr. Palmer,

was the daughter of the late Jared Bunce, of Philadelphia, well known as a favorite sea captain, in the merchant service, navigating passenger vessels between Charleston and Philadelphia. Dr. and Mrs. Palmer had buried seven children. They left behind them two daughters, Mrs. Lanneau and Mrs. Schindler, formerly Mrs. Dana.

The father of the Rev. Dr. Palmer was the venerable Job Palmer, who migrated to Charleston from Falmouth, Mass., prior to the Revolutionary War. Job Palmer himself was a son of the Rev. Samuel Palmer, a native of Barnstable, Mass., who was graduated at Harvard College in 1727, ordained at Falmouth, Mass., in 1730, and died April 13th, 1775, aged 68. During the residence of Job Palmer and family in Philadelphia, as refugees, during the war of the Revolution, the subject of the preceding memoir was born. Job Palmer was long an influential member and deacon in the church, and on his death, in 1845, by the unanimous concurrence of the congregation, this tablet was erected to his memory :

In Memory of
JOB PALMER,

A native of Falmouth, Mass.,
For 73 years a resident of this city,
And, during 39 years, Clerk of this
Church, in which he afterwards
Discharged the office of a Deacon, for
Thirty years, till he closed his office,
And his life, on the 30th Jan., 1845 ;
Having reached the unusual age
Of 97 years and five months.
Favored with an uncommon share
Of health, during nearly the whole
Of his protracted life, he exhibited
An unblamable and exemplary
Christian character, and, till within
Two or three months of his decease,
Enjoyed, in a rare degree, both his
Physical and mental powers. Himself
The son of an exemplary and useful
Minister of Christ, the Pastor of his
Native town, he had the ad-
ditional satisfaction of witnessing the
Accession of two of his own sons,
To the ministry of reconciliation,
One of them having been for upwards
Of 21 years, Pastor of this Church.
“And now behold my witness is in
Heaven, and my record is on high.”
Job xvi, 19.

He was the ancestor of no less than seven clergymen, viz: his sons, Rev. B. M. Palmer, D.D., Rev. Edward Palmer, pastor of the Presbyterian Church, Walterboro'; his grandsons, Rev. I. S. K. Palmer, deceased; the Rev. Benjamin Morgan Palmer, D.D., of New Orleans; the Rev. Edward Porter Palmer, D.D., of Mobile; the Rev. Isaac Stockton Keith Axson, D.D., of Savannah; his great-grandson, Rev. Bazile Lanneau, tutor in Hebrew in the Theological Seminary, Columbia, and afterwards professor in Oakland College, Mississippi, also deceased.

The Circular Church has been a nursery whence has proceeded a goodly number of ministers who have labored in the Presbyterian Church. Besides these just named may be enumerated, the Rev. Wm. States Lee, of Edisto Island; Rev. John F. Lanneau, missionary to Syria; Rev. Adam Gilchrist,* Presbyterian Church, Fayetteville; Rev. S. Beech Jones, D.D., Presbyterian Church, Bridgetown, N. J.; Rev. Geo. H. W. Petrie, D.D., Presbyterian Church, Montgomery, Ala.; Rev. Wm. Moultrie Reid, Mt. Zion Church, Sumter County, S. C.; Rev. I. S. K. Legare, Orangeburg, S. C.; Rev. T. Hunscome Legare, Orangeburg; Rev. Donald Auld, Florida; Rev. John B. Van Dyke, Presbyterian Church, Walterboro'; Rev. J. Lawrence King, Presbyterian Church, Lawrenceville, Ga.; Rev. Wm. Gready, Toccoa, Ga.; in ancient times, Josiah Smith, 1781—some nineteen or twenty in number.* [Manual of the Independent or Congregational Church, Charleston, by Rev. W. H. Adams, April, 1870.]

*In three years after the end of this decade, the church edifice (the Circular Church) having undergone extensive repairs, was reopened, and, at the reopening, an appropriate sermon was delivered by the pastor, the Rev. Reuben Post, D.D., from Haggai ii. 9: "The glory of this latter house shall be greater than of the former, saith the Lord of hosts; and in this place will I give peace, saith the Lord of hosts." The following historic note accompanies the printed discourse:

The very large and commodious house of worship belonging to the Independent or Congregational Church in Charleston—commonly called, from its circular form, "The Circular Church"—was erected in 1805. It has undergone no alteration, and but slight repairs, since it was built, except the erection of a lofty and graceful spire in 1838.

The pews being old-fashioned and uncomfortable, the pulpit being very high, and the plastering of the dome much cracked, the congregation resolved, in 1852, to renovate and improve it extensively. For this purpose, the Clergy's Society, in the congregation, very generously placed \$18,000 at their disposal—leaving about \$40,000 still as the funds of the Society.

The building having been entirely renewed except the walls and

This noble structure, fell a prey to the devouring flames which swept over so large a portion of the city of Charleston during the siege of that beleagured city in our late civil war. Its walls still stand, amid the sepulchers of former worshippers, a melancholy monument of its past glory.

The Rev. Dr. Palmer resided in Orangeburg the last two years of his life, from the latter part of October, 1845, to his death, which occurred on the 9th of October, 1847. During this period he supplied the Wappetau Church, going down on Saturday, and returning to Orangeburg on Monday.

THE CONGREGATIONAL CHURCH OF WAPPETAU—in the Parish of Christ's Church, seems to have been variously supplied during this decade.

A portion of the time it enjoyed the services of Dr. B. M. Palmer, the first of that name. A Mr. Ferral, of the Methodist Church, who afterwards went to California, also preached to them for a short time. For a longer period the Rev. Mr. DuPre, a local preacher of the same church, also served them in the same capacity of a temporary supply. Dr. Girardeau, after his licensure, Nov. 9th, 1848, preached for them about six months. He seems to have been followed by Rev. Julius L. Bartlett, in 1849, who was succeeded by the Rev. Edwin Cater, in 1852.

Mr. Bartlett was a native of Massachusetts, a graduate of Williams College, and of the Theological Seminary at Columbia, in 1837. On the 6th of April, in the same year, he was licensed by the Charleston Union Presbytery, and on the 8th of April, in 1838, was ordained as an evangelist by the Presbytery of Harmony, to which he had been dismissed as a licentiate. In 1849 he supplied this church for a season. It was during Mr. Cater's ministry that the celebrated case in Chancery, entitled the Independent or Congregational Church at Wappetau *vs.* the Society for the Relief of the Widows and Orphans of Independent or Congregational Ministers, was tried. Mr. Cater continued in the pastorate from 1853 to 1859. After him came Dr. H. B. Cunningham until 1860 or 1861.

steeple, the frame of the roof, and the timbers and floors of the galleries—and having been made, with its modernized pews and pulpit, and its grand and beautiful dome, from the top of which it is lighted by upwards of seventy gas burners—one of the most imposing church edifices of the country—it was opened for public worship on the 7th day of August, 1853, on which occasion the discourse was delivered.

After the close of the war the surviving members of Wappetaw Church organized the Mount Pleasant Church, which united with the Presbytery about the year 1867. Another church was organized in 1872, by Peter Gowan, evangelist, assisted by Rev. G. W. Brackett, at McClellanville, with twenty members, and J. H. Leland was ordained as ruling Elder. McClellanville is a pleasant village on the sea coast, west of Cape Romain, founded in 1850, as the resort of planters in that vicinity, 36 miles from Mount Pleasant, on the Georgetown Road. Some three years after the establishment of this church, the Presbytery of Charleston met there and enjoyed the occasion greatly, if we may believe the public prints. In returning, the ministers visited the venerable Wappetaw Church, sixteen miles from Mount Pleasant. In this long disused building of precious associations, the Presbytery gathered in a circle under the lofty pulpit, with its sounding board, when the Rev. James B. Dunwoody offered an impressive prayer, and all with profound solemnity sang the doxology "Praise God from whom all blessings flow." The Mount Pleasant and the McClellanville churches may each be called the successor of the Wappetaw Church, though most of the church property is in the hands of the church at McClellanville, which often bears the name of New Wappetaw. [MS. of Rev. F. L. Leeper, *Charleston News and Courier*, and minutes of Charleston Presbytery.]

THE CONGREGATIONAL CHURCH OF DORCHESTER AND BEECH HILL.—The next minister whose name we meet with in connection with this church is George Sheldon, afterwards honored with the title of D. D. He was a native of Massachusetts, a graduate of Williams' College, and was educated partly at Andover, and partly at Princeton Seminary. He is located, according to the triennial catalogue of the Andover Seminary, at Orangeburg, S. C., from the years 1837-40. His ordination is dated the 13th June, 1841, by the same authority, and he is stated to have been pastor of the Presbyterian Church at Summerville, S. C., from 1841 to 1848. His residence probably was at Summerville. The church at Summerville was not reported to Synod until 1859. During his connection with this church he preached a discourse, which was published, entitled "THE HAND OF GOD RECOGNIZED," which was "delivered on Sunday, 22d of February, 1846, in the Independent or Congregational Church at Dorchester, St. George's Parish, S.

C., in observance of the 150th anniversary of the building of the church. Charleston; Burgess & James, printers, 1846. pp. 22." The house is built of brick, on the model of the old churches of New and Old England Puritans was then, and probably still is standing. From 1848 and onward, the authority before quoted makes him District Superintendent of the American Bible Society, his address Princeton, N. J. This was his P. O. in 1860, Plainfield, N. J., in 1853. He was a member of the Presbytery of Elizabethtown. He seems to have been called to this church in the summer of 1840, and to have resigned on the 1st of July, 1848.

STONE CREEK INDEPENDENT PRESBYTERIAN CHURCH. The Rev. Edward Palmer continued in the pastorship of this church until December, 1843. The church was vacant until the 1st of June, 1844, at which time Mr. James B. Dunwoody began to preach as a supply. He was a native of Liberty County, Ga., a graduate of Yale College, and finished his studies at the Theological Seminary at Columbia, in 1841. He was received as a licentiate by the Presbytery of Charleston, from the Presbytery of Cherokee, on the 11th of December, 1844, and was ordained *sine titulo* on Sabbath, April 12th, 1845, and continued to serve this church through this decade and beyond, as its stated supply.

THE INDEPENDENT PRESBYTERIAN CHURCH IN SAVANNAH.—When we were appointed by the Synod of South Carolina and Georgia as their historiographer, the Presbyterian Churches of both States were under one Synodical Government. When they were divided into two Synods, in the year 1845, the churches of Georgia were under the special jurisdiction of their own Synod, and the sources of information in respect to them were removed in a greater measure than before from the present writer. Moreover, the several Presbyteries of Georgia have provided for the preparation of their own histories, so that a few only of those of which we had previously written, are mentioned in our pages.

The Church in Savannah has been already mentioned in its beginning. Dr. Willard Preston continued their wise, laborious and efficient pastor during this decade, greatly beloved by his flock, both old and young. His ministry was a successful one. When he took charge of the church in 1832, the number of enrolled members was two hundred and sixty-eight, two hundred and thirty-seven of whom were resi-

dent in the city. Two hundred and forty-six were added in the first fourteen years of his ministry. In the close of 1842, during a season of revival, fifty-seven were admitted to the church. In the year 1846, six young men had been supported while studying for the ministry, three in their whole and three in their theological courses, all of whom entered the ministry; one other died in the course of his studies. Domestic Missions, Foreign Missions and Education, all called forth the contributions of ladies societies and other organizations for these purposes, till their contributions had amounted to \$25,000 by the year 1846. He continued to labor faithfully and successfully, not only through this decade. He remained at his post during the prevalence of yellow fever in the city in 1854, though entreated to leave. He was unwearied in his attentions to the sick and dying. "I have struggled," he writes, "with those who were struggling with death, and when the fearful contest was past, have closed the eyes and composed the limbs of the poor victims, and with the assistance of a servant, dressed the body for the grave, and have been one of the two or three that have borne and committed it to its narrow house." He himself was a victim of this terrible disease, and after his recovery was left in a state of great languor. Gradually his system rallied and he seemed to have gained his usual health.

On Sabbath, the 20th of April, 1856, he preached a solemn discourse from Isa. 38: "Set thy house in order, for thou shalt die and not live." It was his last. On Saturday night, April 26, 1856, about 7 P. M., he was seized with paralysis of the heart, was carried to his bed, and after a short and painful struggle, expired, in the 71st year of his age.

CHAPTER II.

FRENCH HUGUENOT CHURCH, CHARLESTON.—So far as we are informed the religious services of this church were continued by the Rev. Daniel DuPre, an eminently worthy minister of Huguenot descent, but connected with the Methodist Church. In 1844 it resolved to take down the old church edifice. This plan was carried out, and in May, 1845, the new and beautiful house of worship now occupied by

the congregation, was dedicated, the Rev. Wallace Howard, of Georgia, having accepted and entered upon the pastorate. Mr. Howard continued to serve the church until 1852, when his failing health compelled his withdrawal from the active duties of the ministry. During the sickness of Mr. Howard the church was temporarily supplied by the Rev. Mr. Bartlett, of Sumter. The Rev. G. H. W. Petrie succeeded Mr. Howard as pastor, continuing to hold that relation till February, 1851, when he accepted a call to Marietta, Geo. He was followed by the Rev. Thomas R. G. Peck, of the Reformed Protestant Dutch Church, who resigned in 1865, The Rev. (now Dr.) Charles S. Vedder, the present pastor, entered upon the duties of his charge November 18, 1866. [MS. furnished by Rev. Charles S. Vedder, D. D.]

FIRST PRESBYTERIAN CHURCH IN THE CITY OF CHARLESTON. The Rev. Dr. Forrest continued to be the revered pastor of this ancient Church through this decade. As the Church was not ecclesiastically connected with the General Assembly of the Presbyterian Church in the United States of America, we have found it difficult to give any minute details of its history. *He* died in the service of this church, retaining to the last the respect and affection of his people. A commemorative discourse was preached by the Rev. Dr. W. C. Dana on the occasion of his death, from 2 Timothy, 11, 2.

After speaking of the qualifications of the faithful minister, he says :

“My friends, have I not brought before you the time-honored pastor whom you can never forget ?

Let us glance at the record of his life.

He was born in Edinburgh, Scotland, on the 19th day of September, 1799. He was educated at the University of Edinburgh. In February, 1832, he was called to the pastoral charge of this church. Having been ordained, June 27th, by the Presbytery of Edinburgh, he sailed for this city, and arrived here on the 19th day of October, 1832; forty-seven years ago this day. He preached his first sermon here on the following Sunday, October 21st. Then began that faithful devotion to the welfare of this church, and that warm friendship between the pastor and people, which continued unchanged through the long period of nearly forty-seven years. He died near the completion of his eightieth year.

Seldom does death, at the end of so prolonged a life, create

so deep a chasm. To me it could not but bring the sense of personal bereavement. Pastors side by side for nearly forty-four years, we had often taken sweet counsel together, enjoying the interchange of congenial sentiments, no cloud ever resting for a moment on our friendship.

My more intimate acquaintance with him, commenced more than thirty years ago, when, at his invitation I took part in a series of Sunday night services, began in this church. Six pastors, of whose churches no two were in ecclesiastical connection, joined in these services with perfect unity of spirit. We preached that great essential gospel truth, which we all held in common. That this union was not still more comprehensive, was not from any want of Christian regard and respect for other ministers and churches, but partly from the feeling that greater extent might involve less unity, and partly from the fact that no church could well contain a greater multitude than was already in attendance.

Thus did your pastor originate here the most unexceptionable and successful Christian union within our memory.

Having formed in this city the most endearing relation in life, and having no kindred elsewhere in this land, the pastor of this church was always at his post. It gave him a strong hold on the popular regard, that, with slight providential exception, he continued here during all the epidemics of former years. In that melancholy autumn of 1858 when, less familiar than he with such scenes, I was called to officiate at the funeral of the Rev. Dr. Post, and, but four days afterward, attended that of the Rev. Mr. Dennison—your pastor was absent, having sailed for Scotland some months before. I well remember his early return, when it was judged yet unsafe for him to resume pastoral duty, or even to leave his house.

During that pleasant visit to his native land, many kind and honoring attentions were paid to him, and to the devoted partner of the joys and sorrows of his life. Four years before, the honorary degree of Doctor of Divinity, less common and facile of attainment there than with us, was conferred upon him by the University of Edinburgh. And if solid attainments in theology, and that conversance with general literature which makes such attainments effective, constitute a claim to honorable recognition, that claim was certainly his.

A minister of the Church of Scotland, Dr. Forrest for more than twenty years had no connection with any Presbytery in

this country. But after that meeting in this city of the General Assembly of 1852, at which grievances of long standing were redressed, he was urgently invited to join the re-united Presbytery. He accepted the invitation."

* * * * *

"How pleasant was that United Communion in this church, which we can never dissociate from the memory of him who has gone to his rest! Almost beyond expectation, he was with us once more on a like occasion, at the beginning of this year, 1879. Then, month after month, with increasing physical weakness and pain, but with no infirmity of purpose, he resolutely strove to fulfill the duties of the pastoral office. It will always be to me a most pleasant recollection that I was with him here at his last Communion, and that the last visit that he ever paid was to me.

On Sunday, the 6th of July, he preached his last sermon. On the following Thursday, returning from a walk of some length, he was much prostrated by the extreme heat. From this prostration he never recovered; but it was not till the next following evening that serious apprehension was felt. Then he was evidently sinking. For two or three hours he was unconscious. At one o'clock in the morning of Saturday, July 12th, "the silver cord was loosed;" he passed away gently, as in sleep

When, near the close of the sacred day next following, we came together, under that sombre sky, to pay the last tribute that nature claims in this church, so associated with his name, so lately echoing his voice, sorrow that we should see his face no more was mingled with gratitude to God for the many consolations that softened that grief. "Surely goodness and mercy had followed him all the days of his life." Active in the holy work of the ministry for nearly half a century, happy in his church, happy in his home, happy in the power, unchanged to the last, of adding to the happiness of others, with eye undimmed and mental brightness unobscured, in the fullness of his years he passed from mortal sight. And as it is the ordination of Heaven that the true-hearted shall have true-hearted friends, so was he blest with that faithful friendship that revered and loved him living, that mourned his death with unaffected sorrow, and that has paid enduring honors to his memory."

[*Sermon commemorative of Rev. John Forrest, D. D., deliv-*

erred in the First Presbyterian Church, Charleston, Oct. 16, 1879, by Rev. W. D. Dana, D. D., Pastor of the Central Presbyterian Church.]

SECOND PRESBYTERIAN CHURCH (Charleston). This church enjoyed the labors of its efficient and able pastor, the Rev. Thomas Smyth. The Church manual published by him in 1838, presents faithfully to the church, and its members and officers, their several duties as it respects the various causes of benevolent effort, their personal duties towards themselves, each other, the Church collectively, its officers, their families, public worship, study of the scriptures; the duties, also, of elders. In 1848, the rules for the temporal government of the Church were revised. There had been, previous to this time, a two-fold code of laws for its government in things temporal. The corporation, in 1823, found themselves encumbered by a debt they were unable to pay. A number of gentlemen formed themselves into an association for the purpose of extinguishing this debt. To them was given exclusive control of all matters relating to the temporal affairs, such as fixing salaries, pew rents, &c. In all elections of proprietors, they voted according to the amount subscribed by each—from one to eight votes. In all such matters, the pewholders, unless members of the association, were not entitled to vote. In all elections for pastor or clerk, the pewholders were entitled to one vote each. Two bodies existed contemporaneously, meeting apart, each governed by its own rules. This two-fold jurisdiction bred confusion. In May, 1843, the association relinquished their rights, reserving the exclusive right, as stockholders, to their original privileges in all matters as to the sale and distribution of church property. The rules were revised, and were finally adopted at a meeting of the Association of Pewholders, May 4, 1852. The Bench of Ruling Elders, in 1845, consisted of T. R. Vardell, John Dewees, William Dearing, William Yeadon, William C. Dukes, James M. Caldwell, D. W. Harrison, William Adger, William Harrall—nine in number.

The membership of the church varied from 302 communicants, during this decade, to 472, the average being 369. Of these, a portion were colored communicants, sometimes more numerous, but averaging 113. It was an interesting sight on communion occasions, here as elsewhere, after the tables had been successively filled by the whites, when their servants

came and occupied the same seats, and partook, in their turn, of the sacred emblems of their Saviour's death. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." Gal. iii, 28.

This church also excelled in its benevolent contributions. The statistical tables appended to the minutes of the General Assembly shows that this church gave to foreign missions, during these ten years, \$4,491.11; to domestic missions, \$1,936.60; to education, \$6,160; to the Theological Seminary, \$6,826, besides miscellaneous collections, \$591. The contributions of the year 1842 are not reported, but are supplied from the general average of other years. Contributions in ten years; apart from pastor's salary, \$20,004.71.

The session of this church took measures, also, which terminated, under the sanction and fostering care of Presbytery, in the organization of Glebe Street Church, for which she spared some of her choicest members. Another project of the session was to collect a congregation and ultimately to form a church consisting exclusively of colored persons, under the management and pastoral labors of Rev. John B. Adger, D.D. This brother had entered into the service of the American Board of Commissioners for Foreign Missions, had been stationed at Smyrna, connected with the mission to the Armenians, where the Board had two presses and seven fonts of native type in use. Dr. Adger then edited an Armenian magazine, and brought out Zohrah's popular translation of the New Testament, at the expense of the British and Foreign Bible Society. "After a laborious and useful service in the literary department of the Mission, he was constrained by his health, in 1847, to retire from the field," having been twelve years in the service of the Board. The Presbytery entered into this project—not yet of separate churches for colored people, but of separate congregations—gave its opinion that, under the circumstances of the case, Dr. Adger was called upon to abandon his mission in the East, and devote himself, for the present, to this much needed work. From this time his name appears as domestic missionary to the colored people, they remaining, as yet, under the jurisdiction of the session of the Second Church. [MS. Minutes of Presbytery of Charleston, 426-429, 432. Dr. Anderson's

Missions of the American Board, Oriental Churches, Vol. I, 102, 126; Vol. II, 11.]

The Second Church reported 116 added on examination, and 9 on certificate, in 1847. White communicants, 310; colored, 162; total, 472, in 1848. White communicants, 254; colored, 154; total, 408, in 1849—a total of 414.

THIRD OR CENTRAL PRESBYTERIAN CHURCH (Charleston). The location and general unsightliness of the house of worship in Archdale street, still marred the prosperity of this church. Though isolated still from the majority of the Synod, and though the congregation did not number so many as sixty families, with a brave heart they selected a central and desirable location for a new church edifice, of beautiful architecture, the corner-stone of which was laid on the 10th of August, 1848, the following document, inscribed on parchment, being placed in the corner-stone:

COPY OF THE DOCUMENT

(Inscribed on parchment), placed in the Corner Stone of the new edifice, in the course of erection, for the use of the Third Presbyterian Church, Rev. William C. Dana, Pastor, 1848.

ΤΩΙ ΘΕΩΙΑΟΞΑ.

The Corner Stone of this edifice,
Erected by the Congregation of
The Third Presbyterian Church, in the city of Charleston,
For the worship of
Almighty God, Father, Son, and Holy Ghost,
Was laid on the 10th of August, Anno Domini, 1848,
The following at the time being

OFFICERS OF THE CHURCH.

REV'D WM. C. DANA, Pastor.

ELDERS:

William Birnie,
R. L. Stewart,
George Cotchett,
James Dick,

J. L. Beach,
H. M. Bruns,
J. B. Betts,
F. M. Robertson, M. D.

OFFICERS OF THE CORPORATION.

L. Bowie, President.
L. M. Hatch, Treasurer.

W. S. Caldwell, Secretary.

STANDING COMMITTEE.

J. H. Taylor,
James Harral,

J. W. Caldwell,
J. B. Betts,

FINANCE COMMITTEE.

J. S. Bowie,
J. W. Caldwell,

L. M. Hatch.

BUILDING COMMITTEE.

Edward Sebring,
J. L. Bowie,
W. H. Gilliland,

J. H. Taylor,
H. M. Bruns.

E. C. Jones, Architect,
J. P. Griner,

G. W. Buzby, Masons,
J. F. Bussell, Carpenter.

CITY GOVERNMENT.

T. LEGER HUTCHINSON, Mayor.

ALDERMEN.

Otis Mills,
J. Bonnell, Jr.,
H. J. White,
C. D. Carr,
W. Lloyd,
G. Kinloch,

G. H. Ingraham,
W. M. Martin,
J. L. Strohecker,
W. M. Lawton,
Dr. E. W. North,
W. McBurney.

STATE GOVERNMENT.

D. Johnson, Governor and Commander in Chief.
William Cain, Lieutenant Governor.
B. J. Hennegan, Secretary of State.

UNITED STATES GOVERNMENT.

James K. Polk, of Tennessee, President, etc.
George M. Dallas, of Pennsylvania, Vice President.

LIST OF THE PASTORS AND ELDERS OF THE CHURCH FROM ITS FIRST INSTITUTION IN 1823 TO 1848.

Rev'd William A. McDowell, installed Pastor.....	1824.
Rev'd William C. Dana ".....	Feb. 11, 1836.
Robert B. Edwards, Jasper Corning, Ordained Elders (no record.)	
Thomas Fleming, John Maxton ".....	July 1, 1824.
Thomas Napier, James Mitchell, Charles McIntyre, ordained Elder.....	Feb. 11, 1827.
Charles Clark, Robert S. Stewart, ordained Elders.....	Feb. 22, 1835.
William Birnie, George Cotchet, ".....	April 1, 1838.
James Dick, Joseph L. Beach, Henry M. Bruns, James B. Betts, Francis M. Robertson, M. D., ordained Elders....	Dec. 27, 1846.

OFFICERS OF THE CORPORATION FROM 1824 TO 1848.

PRESIDENT.		TREASURER.	
1824,	Thomas Fleming,	Andrew P. Gready,	
1825,	" "	Robert Eager,	
1826,	William Bell,	" "	
1827,	" "	" "	
1828,	Thomas Napier,	" "	
1829,	" "	" "	
1830-1,	William A. Caldwell,	" "	
1832-3,	William Birnie,	" "	
1834-5,	James Dick,	" "	
1836,	Samuel P. Ripley,	" "	
1837,	" "	Copeland Stiles,	
1838,	James J. McCarter,	" "	
1839,	" "	" "	
1841-1,	William H. Gilliland,	" "	
1842-3,	Edward Sebring,	" "	
1844 5,	James S. Bowie,	" "	
1846,	Joseph F. O'Hear,	" "	
1847,	" "	Lewis M. Hatch,	
1848,	Langdon Bowie.	" "	
SECRETARY.			
1824,	Hector C. McLeod,	1837,	James H. Taylor,
1825,	" "	1838,	Nathaniel Hyatt.
1826,	" "	1839,	William S. Caldwell,
1827,	" "	1840-1,	" "
1828,	" "	1842-3,	" "
1829,	Robert L. Stewart,	1844-5,	" "
1830-1,	" "	1846,	" "
1832-3,	Charles Clark,	1847,	" "
1834-5	William Miller,	1848,	" "
1836,	James H. Taylor,		

HISTORY OF THE CHURCH.

The congregation composing the Third Presbyterian Church, was organized in the year 1823, and worshipped from that time to the present (1848), in the building situated at the N. W. corner of Archdale and West streets, which was originally erected in 1814, by a congregation, styled "The St. Andrew's Presbyterian Church of the City of Charleston," who were seceders from "The Presbyterian Church of the City of Charleston," better known as "*The Scotch Church*," and whose first pastor was the Rev'd Dr. John Buchan. After the lapse of nine years, this congregation being without a pastor, and burdened by debt, resolved to dispose of their premises on the conditions, that the Church should be held sacred as a place of public Christian worship, and the ground attached thereto be continued as a cemetery. They were accordingly purchased by Messrs. Thomas Napier and Thomas Fleming, two of the original members and founders of the Third Presbyterian Church, whose first pastor was the Rev. William A. McDowell, who ministered to them till 1833, when he dissolved the connection in order to assume the office of Secretary and General Agent of the Presbyterian Board of Missions. From that time the pulpit was supplied by various ministers till the year 1836, when the Rev. William C. Dana, its present pastor, was installed over the congregation.

In 1847, the building being in such a condition as to render it likely in a few years to require extensive and costly repairs, and, together with other disadvantages, being situated in a notoriously disreputable neighborhood, the expediency of erecting a new edifice in a more eligible site, began to be agitated; and at a meeting of the corporation, held July 13th, 1847, a committee was appointed to take the whole matter into consideration and report thereon. They accordingly presented a full and able report, which being accepted, and at several subsequent meetings the whole subject having been fully considered and discussed, the resolution was finally adopted to erect a new church edifice. On the 21st, February, 1848, the lot on which this building stands, was purchased. On the 18th July of the same year, the Building Committee was authorized to enter into contract for erecting the proposed edifice. On the 26th of the same month, the first earth was dug, and on the 3d of the following month (August) the first brick of the foundation laid. And the good hand of our God being upon us, and relying on His aid, we lay this corner stone as an earnest of our purpose to prosecute the work to its completion.

The following is the account of these transactions, given by Dr. Dana in 1857, in his seventh anniversary sermon of the dedication of the Central Presbyterian Church:

“At a meeting of the Corporation, July 13th, 1847, the question of building a new church edifice was for the first time agitated. The organization of this great work and its progress to completion, have left an enduring and most pleasant record in the annals of this Church, as well as in the consciousness of its benefactors. An undertaking so extensive could not be entered on hastily by gentlemen who felt themselves responsible for the fulfilment of all engagements. Gradually, however, the determination to build became *unanimous*; and a preliminary subscription was made of between ten and eleven thousand dollars. The ground on which this building stands was purchased February 21st, 1848. On the first Sabbath in February, 1850, we met in this place to worship God for the first time. With gladness and rejoicing we assembled; the Church, emerging from her long depression, seemed, in her translation to this beautiful architecture, and most eligible site, “as the wings of a dove covered with silver, and her feathers with yellow gold.”

The position of this edifice, on a main thoroughfare of the city, and equi-distant from the Battery and Line street, suggested the designation “Central;” and by the new charter, obtained at the last session of the Legislature, “CENTRAL PRESBYTERIAN CHURCH” is now the corporate name.

The cost of this edifice, though materially lessened by the

zeal and devotion of the Building Committee, who themselves made the contracts directly with the parties employed, was nevertheless \$10,000 more than the highest amount originally contemplated. After the payment of the original subscription, and of the first instalment on pews sold after the dedication, there was reported at the annual meeting, January, 1851, a debt of more than \$18,000, of which it was proposed to pay the interest and \$1,000 of the principal annually from the income of the Church, or by such additional special effort as might be needful.

In 1854, more than \$2,000 was raised by subscription towards the liquidation of the debt. About the same sum was contributed in 1855. A year ago, the debt, including interest, was between thirteen and fourteen thousand dollars.

On Monday evening, May 19th, 1856, the office having become vacant, the Corporation met to elect a President. From that election we date a new era in our history. The idea of *relieving the Church at once from all debt*, originating with *one*, responded to with equal warmth by *another*, and yet *another*, spread so rapidly, and was received with so general and generous enthusiasm, that in a short time the entire amount was subscribed. At the late meeting of the Corporation, the President reported nearly \$14,000 of debt paid, no outstanding accounts, and one thousand dollars in the treasury; a new feature in the history of this Church.

Thus have the "foundations" all been laid anew, and as we trust, "for many generations." A new church and lecture room have been built, at a cost (including interest and improvements of the cemetery) of between fifty and sixty thousand dollars. If from this be deducted such aid as has been tendered by friends not connected with us, there remains more than fifty thousand dollars from the contributions of this congregation. This large amount has a still enhanced value, as representing the generous impulses of hearts ready to make sacrifices in a good cause, and as proving how strong is this Church in the unanimity and warm attachment of its members.

But "not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake."

In 1844, at the meeting of the Synod of South Carolina and Georgia, at Peudleton, S. C., the relation between the

Synod and the so called Charleston Union Presbytery was taken up, and the following resolution was adopted :

" *Resolved*, That this Synod, understanding that some or all the members of the body known as the Charleston Union Presbytery, are willing again to be united to this body, do hereby appoint the following brethren, viz : G. Howe, D. D., Rev. M. D. Fraser, Rev. J. Douglas, Chancellor J. Johnston, and Mr. J. R. Douglas, as a committee of conference with these brethren, and to communicate the desire of the Synod, to remove, as far as the order and doctrines of the church will permit, any difficulties which may be in the way of such a union."

This proposal of a conference was cordially acceded to on the part of the Presbytery, who appointed a committee on their part, consisting of the Rev. Mr. Lee, Rev. Dr. Post, Rev. Mr. Dana, Rev. I. S. K. Legare, and Dr. Elliott. At the meeting of Synod in Charleston, in November, 1846, these committees had repeated interviews, and much discussion of the differences which had existed between the Presbytery and Synod, and of the possible plans of union which might be devised. After a preamble, in which the committee on the part of the Synod explained what its requirement was, that it intended to require adherence to the Assembly, as then constituted, rather than approval, the following resolutions were offered by the Synod's Committee to that body :

1. *Resolved*, That Synod will, and hereby does, resume its jurisdiction over Charleston Union Presbytery.

2. That the roll of Charleston Union Presbytery be now added to the roll of Synod, and that the stated clerk of Charleston Union Presbytery is hereby directed to furnish to Synod the statistical report of said Presbytery.

3. That as both the Charleston Union Presbytery and the Presbytery of Charleston occupy for the most part the same geographical territory, they be and hereby are united into one body, to be called ———, and that Rev. Dr. Leland, or in his absence the oldest minister present, be the Moderator of this Presbytery at its first meeting.

4. That the records of Charleston Union Presbytery and the records of the Presbytery of Charleston be the common property of the united body.

5. That the preceding preamble and resolutions shall not be binding on the Synod and the Charleston Union Presbytery, nor on either of them, until they are adopted by each body respectively.

The following substitute had been adopted by the Charleston Union Presbytery, and was alone considered by Synod in its discussion of this paper, viz: for resolution 4,

“*Resolved*, That the Charleston Union Presbytery and the Charleston Presbytery shall retain their present separate organization, and that, if necessary, a geographical line of division be drawn or described between them.”

This was viewed as their *ultimatum*, and in the vote, which was not taken till the second day after, there was but one vote in the affirmative, fifty-five in the negative, and three excused from voting.

If we should pursue this history thus far, it will be seen that when this question was finally adjudicated at Yorkville in 1852, by the Synod of South Carolina, it was substantially in accordance with the recommendations of the Synod's Committee at this time.

This state of things and the personal differences between brethren of the two parties gave great uneasiness to brethren elsewhere, and the Presbytery of South Carolina, at their spring session at Gilder's Creek Church, April 25th, 1845, addressed both the Presbyteries of Charleston and Charleston Union, suggesting that each Presbytery should consent to its own dissolution with the view of forming a new Presbytery, offering to receive them for a season into their own Presbytery, if deemed expedient, to be set off again as a distinct Presbytery, or Presbyteries, covering the same general territory. Reference of personal differences to the arbitration of mutual friends had thus far failed. When the General Assembly met in Charleston, May 20th, 1852, it received a communication from the “Charleston Union Presbytery,” representing their case, which was referred to a special committee, and came up for action on the 8th day of their session, when the report of the committee was adopted, as follows :

“1st. *Resolved*, That this Assembly express its high gratification to learn that the brethren submitting this communication do still entertain so much regard for the doctrine and

polity of our Church, as to cherish the desire of adherence to this body, rather than any other branch of the visible church.

"2nd. *Resolved*, That on account of the failure of the Charleston Union Presbytery to apply for redress of alleged grievances to the General Assembly, by appeal or complaint, at the proper time (some twelve years ago), this Assembly does not consider it expedient to enter upon the investigation of the case now, in the way proposed by the Presbytery.

"3rd. *Resolved*, That mutual forbearance and the exercise of kindly feeling be recommended to all the parties concerned.

"4th. *Resolved*, That if the Charleston Union Presbytery shall make known to the stated clerk of the General Assembly their adhesion to this Assembly and its doctrinal standards, prior to the next annual meeting of the Synod of South Carolina, it shall be the duty of the stated clerk to communicate the same without delay to said Synod, and the Synod shall thereupon enroll them as a regular Presbytery in connection with this body."

This case came up before the Synod of South Carolina for action on the fourth day of its sessions at Yorkville, being the 23d of October, 1852, when the following paper, presented by Dr. Smyth, as a substitute for one offered by Dr. Palmer, but written by Dr. Thornwell, was adopted:

"Whereas, the General Assembly has made it the duty of this Synod, upon certain conditions, to enroll the Charleston Union Presbytery as a regular Presbytery in connection with this body:

And whereas, the Charleston Union Presbytery has complied with these conditions by declaring its adherence to the General Assembly, and its doctrinal standards, therefore,

Resolved, That in view of this public and voluntary, and, as we must believe, conscientious expression of adherence to the General Assembly as now constituted, and their consequent subjection to it, and to the judicatories of the Church, and also to the doctrinal standards of our Church, the difficulties which have hitherto existed in the way of the reception of said Presbytery by this Synod, are removed.

Resolved, Secondly, That this Synod do now enroll the Charleston Union Presbytery in connection with this body, in accordance with the requirements of our General Assembly

and in the spirit of forbearance and charity recommended by said Assembly.

Resolved, Thirdly, That inasmuch as there cannot be two Presbyteries covering the same ground, without recognizing the principle of elective affinity, this Synod do now unite the Charleston Union Presbytery and the Presbytery of Charleston into one Presbytery, to be called by the name of The Charleston Presbytery.

The vote was taken on the substitute offered by Dr. Smyth, which, on motion, was divided, the yeas and nays being taken upon the Preamble and the first two resolutions, the vote was as follows: Yeas, 56; Nays, 17.

The third resolution of the substitute, by which the two Presbyteries were merged into one, was carried unanimously. To complete the action of the Synod in regard to the reception of Charleston Union Presbytery, it was

Resolved, That the Charleston Presbytery as now constituted, meet in the Glebe Street Church, Charleston, on the Wednesday before the second Sabbath in April next, at 7 o'clock, P. M., and that Rev. A. W. Leland, D. D., as the oldest minister, preside, and open the meeting with a sermon, and that Rev. W. States Lee be his alternate. Printed Minutes of the Synod of South Carolina, pp. 12, 13, 14, 16, 17-23.

As we write these lines we are reminded that the active opponent of the measures, which separated from us those churches which became connected with us under the plan of Union of 1801, has passed away from earth and gone to his eternal reward. We have been acquainted with him since he was a student in College, and although it would have been more satisfactory if he had not, when assenting to the doctrines of the Confession, added the explanatory statement before recorded, we do not suppose that his course was prompted by sympathy with fatal error. Had this been the case he would have been the unworthy son of the Rev. Daniel Dana, D. D., of the First Presbyterian Church of Newberry Port, one of the original Trustees of the Seminary at Andover, author of the "Letters to Prof. Stuart," the "Remonstrance addressed to the Trustees of Phillips' Academy, on the state of the Theological Seminary under their care,"

and who resigned his trusteeship in 1856, having served in that office for 52 years; an unworthy descendant too, of his grandsire, Joseph Dana, D. D., Pastor of the Presbyterian Church of Ipswich, Mass., "a firm believer in the doctrines of Calvinism, a faithful preacher and a man of prayer"—"the celebrated minister of Ipswich, who died in 1827, aged 83." Our brother, Dana, had passed beyond the limits of the church militant on earth, for he entered into the church triumphant above in December, 1880.

GLEBE STREET, CHARLESTON.—This church arose in part from the desire to advance the interests of Presbyterianism in Charleston. It was organized in 1847, and consisted at the meeting of Synod in that year, of 42 members. The Rev. A. A. Porter served it at first, as stated supply. The project of organizing the new church originated with the session of the 2d Church, and was favored by the Presbytery with all its influence. "The position of our body," it says, "is isolated and peculiar. We have been exposed to much reproach and misrepresentation, and violent hostility has been excited against our doctrines and order, and our principles. We are persuaded, however, that a wider diffusion of our system cannot but contribute to the glory of God and the good of man; and while we would do nothing to injure or retard the prosperity of other denominations, we feel bound to put forth whatever ability God has given, to extend our borders. The Presbytery would express, therefore, its joy that the 2d Presbyterian Church in Charleston is doing so well, and would exhort it to make still greater sacrifices, rather than permit this enterprise to fail." "The Presbytery would also appoint any two of the brethren in Columbia, whose convenience will allow, to go to Charleston, and in cooperation with the brethren there, hold a series of meetings at such time as Mr. Porter may fix, for the purpose of organizing the new church and giving whatever additional impulse God may enable them to give to the whole enterprise."

This Church was constituted in May, 1847, with 34 members, under the government of three Elders, with three Deacons. Eight other members had been added previous to the meeting of Presbytery in October. A Sabbath school of 184 scholars, one-third of whom had never attended any other Sabbath school before, was at once organized. This school was under the instruction of 30 teachers. The statistics of

this church show a membership of 58 in 1848, and of 79 in 1849. The congregation had commenced the erection of a suitable house of worship in October, 1847. The Rev. Abner A. Porter was installed as Pastor on Sabbath evening, November 26, 1848, Rev. Thos. Smyth, D. D., preaching the sermon, Rev. J. B. Adger delivering the charge to the Pastor, and Rev. B. M. Palmer the charge to the people.

The inception of a special enterprise, contemplating the evangelization of the colored people of Charleston, took place near the close of that period which is covered by this history. In 1847, the Rev. John B. Adger (having, in consequence of the failure of his eyes, returned from his mission among the Armenians) conceived the plan of devoting himself to the religious instruction of the colored people of Charleston. He was warmly seconded by the Rev. Dr. Thomas Smyth, and the church of which he was pastor. At a meeting of the session of the Second Presbyterian Church, March 15th, 1847, Mr. Adger sought their advice "with respect to the propriety and feasibility of establishing a separate church for the use and benefit of the colored population." The session "unanimously" agreed that "they ought to, and would encourage the Rev. J. B. Adger in the prosecution of the work." [Sessional Records of Second Presbyterian Church.]

At a Meeting of the Presbytery of Charleston in April, 1847, at Barnwell C. H., this matter was referred to a committee consisting of the Rev. James H. Thornwell, D. D., and the Rev. George Howe, D. D., who submitted the following report, which was adopted:

"The special committee, to whom was referred the propriety of establishing a church for the colored population in the city of Charleston, would report: That, in their opinion, public sentiment has undergone a very great change, in the State of South Carolina, in reference to the religious instruction of our colored population. Providence has opened a wide and effectual door to missionary effort among them, which it is the duty of the Church to enter; and though some difficulties still exist, these, it is hoped, will gradually be removed by Christian zeal, patience, prudence and perseverance. This department of labor belongs exclusively to the Southern Church. Our brethren in other lands, and other portions of our own country, are exposed—and, for the most part, justly exposed—to so much suspicion and distrust, that they cannot

have free access to the slaves of the South. Unacquainted with the nature of our institutions, strangers to the prejudices, habits and peculiarities of the negro, incapable of appreciating his peculiar sympathies and associations, ministers from abroad, even if they were permitted to enter the field, could not be expected to cultivate it with the same success which is likely to reward the labors of our own men. The committee, therefore, believe that God has imposed upon the churches and Christian people of the South, in a pre-eminent degree, the duty of spreading the Gospel among the colored population, whether slave or free. This class of the community is committed to *us*, and leanness and barrenness must be—will be—entailed as a curse upon our churches if they suffer the multitudes of these poor, whom God has settled among them, to perish for the bread of life. From the very nature of their position, they are dependent upon *us*. They cannot form churches among themselves, call pastors and support the Gospel, without property, without concert, without the means of co-operation and united effort. They must be supplied with God's word as they are supplied with their daily bread—by the hands of their masters. They seem to be a sacred trust which is to prove the faith, the charity, the self-denial and spiritual zeal of the Southern Church; and the most effectual answer which can be given to the calumnies of abolitionists, and misguided philanthropists, will be persevering diligence in training this people for glory, honor and immortality. The tendency of the Gospel is to soften all that is harsh in the relations of master and slave; to prevent the one from being a tyrant, and the other a rebel; it will sweeten their intercourse, authority will cease to be severe, and obedience cease to be a task.

“Your committee are delighted to learn that the attention of Brother Adger, of Charleston, has been turned to this subject, and that he seems to be disposed to embark in an enterprise to give more efficient religious instruction to this class of the community. So numerous are the blacks in this city, that whatever efforts are made, must, to be successful, contemplate congregations separate and distinct from those of the whites. The colored people need teachers exclusively devoted to themselves—men who know their character, habits and associations, and, at the same time, of large and liberal views; who can adapt the instructions of the pulpit to the in-

tellectual condition of this benighted race. The tendency of the colored people to mistake fervor for piety, passion for devotion, and zeal for faith, is so strong that too much care can hardly be exercised by the Church in selecting ministers to labor among them. Your committee rejoice to believe that this brother is, in many respects, admirably fitted to enter upon this sphere of labor. * * * Should Brother Adger be induced to enter upon this field, your committee are clear that he should endeavor to collect a separate congregation of the blacks; but they are not prepared to recommend any plan in reference to the organization of a church and the administration of discipline. Three schemes are conceivable, though all do not seem to be equally compatible with our distinctive principles as Presbyterians.

“ One is to place the church entirely under the jurisdiction of Brother Adger, as an evangelist, until it should have attained sufficient maturity to elect its own officers, and discharge the functions of a particular Church of Christ. From the state of society among us, it would probably require a length of time to reach the maturity supposed; and your committee cannot see but that it is perfectly consistent with our principles that an evangelist should sustain to an infant and feeble missionary church the relations, and discharge the duties, of a parochial Presbytery. He would be at liberty to consult discreet and judicious men, but the responsibility of all measures of government and discipline must fall finally upon himself.

“ Another plan is to appoint a session, consisting of white elders, who should have the oversight of this flock; and then the difficulty occurs: who is to choose these elders? According to our system, every church has a right to elect its own officers; and these colored Presbyterians, if organized into a separate church, could not constitutionally be deprived of this right.

“ A third plan might be to regard it as a branch of some existing church, and to have all its discipline administered by the session of that church. This, and the first proposed, seem to be the only schemes fully compatible with our circumstances in the Southern States. In conclusion, your committee would recommend to Presbytery the adoption of the following resolutions:

“ 1. That the Presbytery heartily approve of the efforts which

the Rêv. J. B. Adger, of Charleston, proposes to make for the purpose of imparting more effectual religious instruction to the colored population of that city.

" 2. That, while the Presbytery recommends the formation of separate colored *congregations*, it is not prepared to advise that they be organized into separate *churches*. But, rather, that they be placed under the discipline and spiritual jurisdiction of existing sessions, or treated as missionary churches under the care of an evangelist.*

" 3. That this Presbytery is persuaded, under all the circumstances of the case, that there is a call of Providence to Brother Adger to abandon his mission in the East, and enter upon the field which is whitening to the harvest at his very doors.

" 4. That, in giving this opinion, the Presbytery would not be understood to disparage the foreign missionary work, but simply to inculcate the imperative obligation of the Southern Church to give the Gospel to the negro and the slave." [Records of Presbytery of Charleston, 1847.]

On the 9th of May, 1847, a large and respectable meeting was held at the Second Presbyterian Church, Charleston, after a sermon by the Rev. J. B. Adger, and an address by the Rev. Charles Colcock Jones, D. D. The Hon. R. B. Gilchrist presided, and resolutions, introduced in an able speech by the Hon. Franklin H. Elmore, were adopted, contemplating the inauguration of the enterprise and the raising of subscriptions to erect a suitable church building.

A controversy then took place in the Charleston daily papers, conducted, mainly, on one side by a writer who signed himself "Many Citizens," known to have been A. G. Magrath, Esq., in opposition to the scheme, and on the other side by

*Under the first of these forms the colored congregation existed from its beginning until May, 1855, at which date it was, by Presbytery, constituted a missionary church, under the care of an evangelist—the second of these forms. So it continued until 1858, when, upon the persistent application of white persons to become members, Presbytery organized it into a regular church, with its white elders and deacons. In consequence of the war between the States, a practical separation was effected between the white and the colored membership; and in 1874, in accordance with the action of the General Assembly, it was set off into a separate colored church, with a view to its becoming an element in an African Presbyterian Church.

the Rev. J. B. Adger and Richard Yeadon, Esq. The result of this discussion was the postponement, for a time, of the effort to build. Subsequently, a public meeting was held in reference to the subject. Able speeches were made, in favor of the religious instruction of the colored people, by James L. Petigru, Esq., and Franklin H. Elmore, Esq., and a committee of fifty was appointed to collect information in regard to the subject. This committee made a full and thorough-going report, which allayed agitation and prepared the way for the prosecution of this enterprise and others of similar nature.

On the 30th of April, 1848, separate services for the colored people were begun by Mr. Adger in the basement of the lecture-room of the Second Presbyterian church, a building situated in Society street, near Meeting street. In this house the services continued to be conducted until the completion of a church building for the purpose, in Anson street, between George and Calhoun streets. This house, a neat and commodious one of brick, was dedicated May 26, 1850, the sermon on the occasion having been preached by the Rev. J. H. Thornwell, D. D. Subsequently, the number of the congregation became so great as to necessitate the erection of another edifice. That building, situated in Calhoun street, 80 by 100 feet in dimensions, was, until the breaking out of the war, filled by an immense congregation, both of blacks and whites; and the colored membership of the church was rapidly increasing until that critical event arrested further progress.

JAMES ISLAND.—The Rev. Edward Tonge Buist (afterwards D. D.) had served in this church from January 10, 1833, when he was ordained and installed by Charleston Union Presbytery as pastor of this church, Rev. Dr. Buist preaching the sermon, Dr. McDowell giving the charge to the minister, Mr. White, the right hand of fellowship, and Mr. E. Palmer the address to the people. On the 2d of Nov., 1837, he had already been dismissed to the Presbytery of South Carolina. Rev. T. H. Legare was pastor in 1839. The Rev. Julius I. Fleming in 1844 for a season. Other names are recollected, as Rev. Mr. Osborne, and a Rev. Mr. Taylor, from the North, who supplied the pulpit as occasion required. In the absence of records, tradition is our only reliance. The Rev. Mr. Osborne is remembered for his eminent piety, and his success in interesting children and youth.

On the 13th of Nov., 1846, the Rev. John Douglas was received by the Presbytery of Charleston from the Presbytery of Bethel, and became the accepted pastor of this church, which, at this time, and for many years after, held itself, by a great mistake, independent of Presbytery. Here he spent fifteen years more of his life, "quietly pursuing the duties of his high calling, when this cruel war commenced; during all this time dividing his labors equally between the whites and blacks—the latter forming much the larger part of his charge.

The first gun fired in this war was within one hundred and fifty yards of his door. He claims the credit of preaching to soldiers the first sermon of the war. In 1861 nearly all the families of his island home and charge were, under military mandate, broken up, dispossessed, and driven away as refugees into strange lands. Mr. Douglas, however, continued to preach on the island to the remnant of his flock that was permitted to remain, and to the different military forces stationed on the island. For the last year and a half of the war he was appointed Commissioner by the General Assembly's committee, to labor in the army from Charleston to Savannah. He was permitted to remain at his post on the island till he had performed the sad duty of committing to the dust the remains of his last ruling elder, and had brought home to him from different battlefields the lifeless bodies of nearly all the young men of his congregation, to be buried with their fathers; he saw his own house dismantled, and its foundations dug into rifle-pits, the church in which he had so long ministered, burned to ashes, and the very sepulchres of the sainted dead broken up and scattered to the winds; and the few surviving members of his flock scattered as refugees, as strangers and pilgrims over the land. And now (1865), after the hardships and ravages of a *four years war*, he finds himself solitary and almost alone, like the last tree of a wasted forest, stripped of every thing, a pastor without a flock, driven to seek a new home and to commence life afresh.

JOHN'S ISLAND AND WADMALAW.—We have in our former pages given an account of the unhappy litigation entailed upon this church by the ecclesiastical differences arising out of the divisions of 1837, '33 and '39, and have alluded to the fact of its reaching a legal settlement in 1846 through the Court of Appeals. The record of this case we will now give in outline, leaving out, however, nothing important to the issue:

HUGH WILSON, ET. AL., VS. THOMAS LEGARE, ET. AL.
COURT OF APPEALS.

JOHNSON, CH.

February, 1846.

For the facts of the case, I refer to the decree of the Circuit Court, and shall proceed directly to the consideration of the questions raised by the grounds of appeal, under certain propositions, which I propose to state in my own way. I propose, in the first place, to consider them in reference to the bequest of Robert Ure alone.

The bequest of Robert Ure is "to the sole use and behoof, and for the maintenance of a *minister of the gospel, according to the Presbyterian profession, who is or shall be thereafter, from time to time regularly called, and subscribe the Westminster Confession of Faith as the confession of his faith, and shall firmly believe and preach the same to the people there committed, or which shall be hereafter committed to his care and pastoral inspection.*"

It has not been questioned that Mr. White was regularly called and ordained minister of the Presbyterian Church of John's Island and Wadmaw, and that the church was a component part of Presbytery up to the 24th December, 1838, when, by a resolution, which was carried by a majority of twelve to three, it declared itself an "Independent Presbyterian Church, absolved from all connection with the Charleston Union Presbytery, and every other ecclesiastical body."

The defendants, being in the majority, are in possession of the property and funds of the church, and have retained Mr. White as their pastor. The complainants, being a minority, have also organized themselves as a church, by the election of officers, and have been recognized by the Presbytery, by the Synod and General Assembly of the United States, as the Presbyterian Church of John's Island and Wadmaw. The causes which led to these proceedings are found in the memorable schism in the Presbyterian Church in the United States, which took place at the meeting of the General Assembly, held at Philadelphia, in 1838. The defendants were disinclined to enter into that controversy, and set up for themselves. The complainants, on the contrary, adhered to what is familiarly called the Old School Presbyterian Party, and insist that they constitute the true church, and as such are entitled to the funds and property of the church.

There is no controversy between these parties as to matters of faith. The faith of both is professedly based on the Westminster Confession of Faith. They differ only in the form of government, and it is that alone which characterizes and distinguishes them from each other, and that is the only distinction. They cannot both have the fund, and therefore it becomes necessary to look into their forms of government, to ascertain which the testator intended should have it, and the leading question is, whether he intended this charity for the support of a minister of an Independent Church, professing to believe in the Westminster Confession of Faith, or the minister of a Presbyterian Church organized according to the form of government adopted by that church.

The terms used by the testator to designate the person for whose benefit this charity was intended, require 1st. That he shall be a "minister of the gospel, according to the Presbyterian profession." 2d. That he shall "subscribe the Westminster Confession of Faith, as the confession of his own faith." 3d. That he shall "preach the same to the people committed to his care and pastoral inspection."

A church is defined in the form of government of the Presbyterian Church, to be a "number of professing Christians, with their offspring voluntarily associated together for divine worship," &c., "and submitting to a certain form of government." These have the power of appointing deacons, to whom the secular affairs of the church, and the care of the poor are committed, and ruling elders, who, with the pastor, constitute a judicatory; called the "Church Session." If the church is satisfied with the ministration of any licentiate, they present him with a call. This is presented to the Presbytery to which he belongs. And it is expressly declared that no candidate or minister shall receive a call but through the hands of the Presbytery. His installation follows upon his professing his approbation of the form of government and discipline of the Presbyterian Church, and promising to subject himself to his brethren in the Lord, and the organization of the church is complete. They have, in the language of the Will, *a minister of the gospel according to the Presbyterian profession, regularly called, and a people committed to his care and pastoral inspection.*

A Presbyterian congregation, with its officers, pastor, elders and deacons, is said to be a complete organization in itself,

but the Church authorities all agree that it is not independent. "It is a part of an extended whole, living under the same ecclesiastical constitution, and therefore subject to the inspection and control of the Presbytery, whose business it is to see that the standards of doctrines and rules of discipline are adhered to by all the separate churches under its care." To the Presbytery is superadded the higher judicatories of Synods and General Assemblies, as the means of preserving the standards of doctrine and discipline on a more extended territorial scale.

Such has been the organization of the Presbyterian Church in Scotland, from the time of John Knox to this day, and has been substantially followed by the Presbyterian Church in England and the United States.

Synods and General Assemblies are necessary when the number and territorial extent of the churches are too great to be under the control of the Presbyteries, and are calculated to preserve greater uniformity in doctrine and discipline than a wider extent of territory. According to the form of government, no congregation can *regularly call* a minister, nor can a minister be ordained to a particular church, but through the Presbytery.

The defendants have assumed the name and character of an Independent Church, by which they are distinguished from the Presbyterian Church, as clearly as the Roman Catholic Church is from the Protestant Episcopal Church—and it would be a perversion to suppose that by the terms "Minister of the Gospel, according to the Presbyterian profession," the testator meant a minister of an Independent Church.

Upon referring to the clause of the will before cited, it will be seen that the donation was for the support of a minister "hereinafter" to be called, and if it was an independent church, I should conclude that the donation was intended as an inducement to the church, to submit to the authority of Presbytery, and thus to preserve the great landmarks of faith and discipline.

I do not apprehend that it is in the power of individuals, having the management of that institution, at any time, to alter the purpose for which it was founded, or say to the remaining members, "we have changed our opinions, and you who assemble in this place for the purpose of hearing the doctrines prescribed by the founder, shall no longer enjoy the

benefits he intended for you, unless you conform to the alterations in our opinions." The Court have nothing to do with the merits of the original system, as it is the right of those who founded the institution, and who gave their money for its establishment, to have the trust continued as it was intended." 3 Meriv. 400, 18.

The donation in Ure's will is not to the John's Island Church, but for the use of a minister of the gospel, according to the Presbyterian profession, who must have a congregation regularly committed to his care; and Turner's deed expressly superadds, a Presbyterian form of government, as a part of the description.

The facts that Mr. White was regularly ordained minister of this church, and is himself a member of the Presbytery, is relied on as establishing his claim to be supported out of this charity, although the congregation has repudiated its authority. But a minister alone is not enough; there must be a people under his care and pastoral inspection, to whom he must preach the doctrines of the Westminster Confession of Faith. In the act of ordination, as before shown, the congregation promises obedience to the pastor, and the pastor to the Presbytery; and the defendants having violated this undertaking in the act of seceding from the Presbytery, they can no longer be regarded under his care and inspection. He derived his authority, and they the right to a minister, from the Presbytery upon the pledge of subordination to it; and having thrown off that authority, and assumed the right of self-government, they no longer remain the same people—no longer the flock committed to his care. The people described in the will are wanting, and there is no necessity for a minister.

The question arising under the deed of Robert Turner is free from all difficulty. The trust there is for the "minister or pastor of the Protestant Presbyterian Church or congregation of Christians, who do, or shall usually meet or assemble together for divine worship, at or in their public meeting-house on John's Island, during the time he should be minister or pastor of the said congregation, according to the rules and discipline of Presbyterian Church government."

The donation of Thomas Hunscome, of the land, was to the Trustees for the use of the church; and of the money (\$5000), directly to the corporation. Nor is there any evi-

dence that there was any direct trust declared as to the donation from the John's Island Society, or the contributions for rebuilding the church; but the necessary inference is, that they were intended for the use of the corporation, and the defendants insist, that being the majority, they have the right to control the application of them. I agree that the majority of a corporation have the right to direct the application of its funds, and that the Court cannot control them in the legitimate exercise of that power; but the question is, whether the complainants or the defendants now constitute the corporation. 'By the Act of 1785, 8 Stat. at Large, 128, it was, the members of the church, and their successors, members of the church, who were incorporated, and the defendants having seceded from it, are no longer corporators, and the disposition of these funds belongs to the complainants, who remain members of the church. These, as well as all the other funds are said to be in the hands of the Treasurer of the corporation, and are rightly so, as regards those arising from the bequest of Ure, the grant of Turner, and the lands devised by Hunscome, (all of which are vested in the Trustees by name) if the Treasurer has been regularly substituted Trustee, and for the purposes of this case it may be assumed that he was, nor is it material in whose hands the funds are—neither the corporation, the church, or any other body of men, or an individual, has the right to apply them to any other objects than those prescribed by the donors.

It will be found necessary to obtain orders for carrying this judgment into effect, and the case is ordered back to the Circuit Court for that purpose.

(Signed),

DAVID JOHNSON.

We concur.

J. JOHNSTON,

B. F. DUNKIN.

The expenses of this suit on the part of the defendants were defrayed out of the very funds in controversy, as will appear from a resolution found on page 25. [Minutes of Corporation.]

"*Resolved*, That the Treasurer of this Church be authorized to pay the legal gentlemen employed to defend the rights of this Church in the case of Hugh Wilson *et al. vs.*

John's Island and Wadmalaw Church, *et al.*, whenever any demands be made on him, and any time he may think proper to do so, out of the funds of the Church."

On the other hand the long and expensive suit was borne by the complainants out of their own funds, for which there is no evidence of their ever having been reimbursed.

The final decision of the above case was reached February, 1846; on the 20th of May, 1846, the following preamble and resolution was adopted:

"Whereas we, the members of the corporate body of the Presbyterian Church of James Island, have always held and faithfully adhered to the doctrines of the Presbyterian denomination, and never questioned the rules of discipline or government maintained by the authorities of the Presbyterian Church as being good in themselves and plainly provable out of Holy Scripture. But in view of the dissensions by which the members of that church were torn and divided in 1838, a majority of the members of this corporate body unwilling to side with either of the two judicatories, equally claiming their obedience, on the 24th of December, 1838, declared the Presbyterian Church of John's Island and Wadmalaw to be an Independent Presbyterian Church, absolved from all connection with the Charleston Union Presbytery or any other ecclesiastical authority; and whereas advantage may be taken of the said resolution to impugn the character of the members of said corporate body as departing from the rules and discipline of the Presbyterian faith. Therefore be it

Resolved, That the said resolution of the 24th of December, 1838, be and the same is hereby rescinded, and that the authority of the Charleston Union Presbytery over the Presbyterian Church of John's Island and Wadmalaw is acknowledged and obeyed."

The amount of property owned by the church at the time of this suit was

Money in bonds, about	\$12,000
Money in stocks.	2,000
One Plantation, twenty Negroes.	
A summer and winter Parsonage:	
Two summer Churches, one at Legareville and one at Rockville.	
One winter Church in the middle of the Island.	

On the 20th of November, 1849, Mr. White died. His death was caused by a fall from his horse. He was born in East Randolph, Mass., October 8th, 1794. He was, therefore, in the 55th year of his age. The Church of James Island was his first and only charge. For thirty years he labored among this people and sustained to them the relation of pastor for twenty-nine years.

EDISTO ISLAND.—In consequence of the independence of external relations maintained by this church, its statistics are not exhibited in the tables appended to the minutes of the General Assembly. The Rev. William States Lee continued to be its pastor. Writing in the year 1858, near the end of the next decade, he says :

“ There are thirty white members on the list ” (of the church). “ It is difficult to state correctly the number of colored members, in consequence of the number who have been removed from the island at different times, but it is probable there are over one hundred and sixty now in communion with the church.” “ The constant emigration from the island and other causes have had an injurious influence on the religious condition of the church and community, and have kept the congregation in a low state. Dividing the period of time between 1821 and 1858 into periods of ten years, the additions to the membership of the church have been as follows, viz :

Between 1831 and 1841, white members, 46; colored members, 108.

Between 1841 and 1851, white members, 19; colored members, 121.

Between 1851 and 1858, ending with March, white members, 14; colored members, 72.

Total added between 1821 and 1858, white members, 89, and 8 by certificate; colored members, 338, and 14 by certificate—making in all 449.

The baptisms administered have been—whites, 235; colored, 338; total, 573.

During thirty-seven years, the members of the congregation have built two parsonages on the seashore and removed one, also built one parsonage on the island. They have built one church edifice on the seashore and one on the island. The contributions for benevolent objects, which have been placed in the hands of the session, have averaged nearly \$600

per annum, for several years past; and when particular objects have called for specific contributions, the sum raised has been upwards of \$2 000, and in one year particularly, upwards of \$5,000, independent of their own expenses as a congregation. In drawing this sketch to a close, it gives the writer pleasure to record, that the attention of the congregation to the support and comfort of the pastor has been constant, cheerful, and unwavering."

This was written by the beloved and venerable pastor towards the close of the next decade, and so anticipates the course of the history which accords with our plan. On the second day of March, A. D. 1870, the church altered its constitution, and came into full communion with the Southern Presbyterian Church. This was some five years before his lamented death, which occurred on the 28th of July, 1875.

MEMORIAL OF THE REV. WILLIAM STATES LEE.

Adopted by Charleston Presbytery, at Yorkville, S. C., November 15, 1875.

YORKVILLE, S. C., November 5, 1875.

The Rev. William States Lee was born in the city of Charleston, S. C., on July 22d, 1793. His father was Mr. Stephen Lee, and his mother's maiden name was Dorothea Smiser. Her name when she married was Mrs. Allison, her first husband having been the Rev. Hugh Allison, minister of the Presbyterian Church on James Island, S. C. She is represented as having been a very intelligent and pious lady, and to her happy influence and faithful training her son often alluded with deep gratitude, and viewed them as the means under God of first attracting his thoughts to the things of eternity. His early education was received in his native city, and chiefly in the institution under the care of the distinguished Dr. George Buist, and which afterwards became the College of Charleston. When he was about sixteen years of age he entered Princeton College, New Jersey, and was graduated there with great credit to himself, in the class of 1812. He had for several years entertained serious impressions on the subject of religion, but it was not until after his return from college that he gave himself unreservedly to the Lord, and resolved to devote his life to the ministry of God's dear Son. He now made a public profession of his faith in

Christ by uniting with the Independent or Congregational Church in Archdale Street, Charleston, which was then under the joint care of Drs. Keith and Hollinshead. Both of these gentlemen had for years taken a very deep interest in him, and they continued to do so while they lived. In the beginning of 1813, he began his regular theological studies under Dr. Hollinshead, for whom he ever entertained the deepest veneration and love. He was licensed to preach the gospel by the Congregational Association of South Carolina, in 1814, and preached his first sermon in Bethel Church, St. Bartholomew's Parish, on December 25th of that year. He soon after this time received a call to become pastor of the Dorchester and Beach Hill Churches. He accepted it and was ordained by the same Association that had licensed him to preach, and in this field he labored for six years. In 1821 he was invited to become pastor of the Presbyterian Church of Edisto Island, and after much deliberation and prayer he felt it his duty to accept the invitation, and he preached his opening sermon in his new pastorate in May of that year. It pleased the Great Head of the Church to continue his labors among this people for fifty-two years, and to crown his long ministry with great acceptance and usefulness. In the beginning of the late war, he and his flock were driven from their beloved sanctuary, and were for nearly five years scattered in various parts of our land. He found a quiet retreat near Langley, in this State, and there he spent the trying period when our coast was desolated and all our pleasant things were laid waste. Here he spent much of his time writing letters of sympathy and comfort to his suffering and dispersed people, not forgetting the young of his loved charge. He was also ever ready to preach the gospel to the perishing souls around him, and to alleviate the distresses of his fellow-men. For a short time he supplied the pulpits of the Aiken and Beech Island Churches, much to the pleasure and profit of the congregations.

After the close of the war he returned to Edisto to resume his pastoral labors among the people he had served so long, and who continued devotedly attached to him. For several years he discharged the duties of his office to the full measure of his strength; but the infirmities of age growing rapidly upon him, he was compelled to resign his charge, and he then returned to his residence near Langley, and there waited

until his change came. For sometime before his end, his eyesight failed, and towards the last he became totally blind. About two years ago while walking in his garden, he made a misstep and fell, and, after that time, he was for the most part confined to his chair or his bed. During this season of weakness and pain, he was ever patient and cheerful, even rejoicing to suffer the will of his Father in heaven. Three months ago his family assembled under his roof to celebrate his eighty-second birth-day, and it was to him and them a season of deep interest. At his request, his son-in-law, Rev. Dr. Jacobs, preached on a Sabbath at his dwelling to his family and their numerous descendants assembled there, and at the close of the services administered the sacrament of the Lord's Supper. In describing the scene, Dr. J. says, "The heart of the patriarch had longed for this privilege. The utterance of the Saviour expressed his emotion: 'With desire I have desired to eat this passover with you before I depart; for I say unto you that I may not any more eat thereof until it be fulfilled in the kingdom of God.' And it was a precious season. He felt, we all felt, that the Saviour was with us. It was a means of great comfort and strengthening to him." On the night of July 23d, he was taken seriously sick and for several days he spoke but little. Everything that love could dictate was done for him, but it availed not. God's will was to remove him from the vale of conflict and suffering to the "building of God, a house not made with hands, eternal in the heavens." Early on the morning of July 28th, 1875, his spirit passed tranquilly away from earth, and is doubtless now in the abode of the blessed for ever with the Lord.

On July 29th, his funeral services were held in Zion Church, Glebe street, Charleston, and were performed by Dr. Dana, Rev. W. B. Yates, and Dr. Girardeau; and on the following day his remains were carried to Edisto Island, and now repose on the spot of earth long since selected by himself as his last resting place, near the precious dust of his kindred and people, and close to the pulpit where he so long proclaimed God's truth with humility, faithfulness, and love—there his mortal part will sleep until "the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God," and the dead in Christ shall arise arrayed in immortal glory.

Thus we have noticed a few particulars of the life of this

venerable servant of God. Let us glance at some of the prominent traits of his character.

He was a man of *true piety*.

He was a man of *prayer*.

He was a man of *earnestness*.

He was a man of *great Christian charity*. It is true that he loved his own Church, and was faithful in preaching her doctrines, believing them to be the doctrines of the word of God. But yet he was no sectarian; bigotry had no place in his heart. He cherished a strong fraternal affection for all who love the Lord Jesus Christ in sincerity, and was ever ready to unite with them in every good word and work. This gave him the love and confidence of all denominations in Charleston, and made him a kind of "*pastor at large*." In seasons of distress and bereavement on Edisto, all sought his presence in their homes, that he might, as a son of consolation, "bind up the broken-hearted and comfort all that mourn." In short, he was a "lover of hospitality, a lover of good men, sober, just, holy, temperate, holding forth the faithful word." His departure reminds us that our time and work must soon end, and presses upon us the duty of being "instant in season and out of season."

Brother Lee was twice married; first to Miss Mary Canty Villepontoux, in 1816, and afterwards to Mrs. Henrietta Gaillard, in 1847. He has left seven children—three sons and four daughters—to whom this Presbytery now extends its heartfelt sympathy, and we pray that the Holy Comforter may abide with them, teaching them not only how to mourn, but how to trust in the Father of the fatherless, and glory in tribulation.

WILTON PRESBYTERIAN CHURCH.—The Rev. Zabdiel Rogers continued the pastor of this Church until the year 1847, a period of a little more than twenty-three years. On a certain Sabbath in December of that year, he repaired to the Church in apparently vigorous health, and while delivering an impressive sermon to his people, was suddenly seized with paralysis and sunk down in the pulpit. Medical attendance was immediately afforded him and he gradually recovered from the stroke; but never sufficiently regained his health as, in the judgment of his medical advisers, to resume the active duties of the ministry. He continued thus for nearly five years, patient under the mighty hand of God and

evidently preparing for his departure, when he was attacked afresh by his disease, and after having furnished abundant evidence of his meetness for the inheritance of the saints in light, he quietly fell asleep in Jesus at the residence of his wife's mother and his, in Charleston, on the — November, 1852. His remains are buried in the grave yard of the Circular Church. A neat monument marks his resting-place.

Soon after the intelligence of his death reached his former charge, a meeting of the congregation was held at the church, and the following preamble and resolutions were unanimously adopted :

Whereas, it has pleased the Great Head of the Church to remove by death the Rev. Zabdiel Rogers, it is proper that this congregation should acknowledge the hand of God in this dispensation, and express their sense of the loss they have sustained. For more than twenty years Mr. Rogers was the pastor of this church, which indeed was his first charge, and during that extended term of connection, had endeared himself to his people by the amiability of his manners, the loveliness of his temper, and the affection for their souls, manifested in the discharge of his duties. It pleased God in the exercise of His Sovereignty to afflict him with a disease which disabled him from active service in the office of the ministry.

It was, however, a matter of gratitude that he was stricken with his harness on, and under the affliction seemed evidently to ripen for his everlasting rest. Since that time he has mainly resided in this community, and though unable to preach, given evidence of an unfailing attachment to the members of this congregation and a tender interest in their spiritual welfare.

He is gone! and though he made not his grave among us, yet we cherish his memory and humbly pray God, that the lessons which we have so often received from his lips may abide in our hearts and, by the blessing of the Holy Spirit, bring forth fruit unto eternal life, and in the great day of accounts may it be our happy lot to stand with him at the right hand of the final Judge.

In view of this mournful dispensation, be it therefore

Resolved, That in the death of Rev. Mr. Rogers; this congregation has lost a brother and a friend, who for many years ministered to them in love, and endeared himself to them in the social relations of life.

Resolved, That they deeply feel his loss, and regard themselves as solemnly addressed by the Head of the Church through this afflictive dispensation.

Resolved, That the Trustees of this Church be, and they are hereby, requested to cause to be erected against the interior wall of the Church, immediately on the right of the pulpit, a tablet of marble, with a suitable inscription, to the memory of our late beloved Pastor.

Resolved, That the Trustees be further requested to circulate a subscription paper throughout the congregation that all may have the opportunity of contributing to an object so grateful to the general feeling.

Resolved, That the Rev. Edward Palmer, of Walterboro', be requested to preach a discourse in this Church on occasion of his death.

Resolved, That this congregation deeply and sincerely sympathize

with his family, so sorely bereaved by this painful visitation, and commend them to the compassion of a "merciful and faithful High Priest."

Resolved, That a copy of the foregoing preamble and resolutions be furnished by the Secretary to the family of our deceased friend.

J. BERKLEY GRIMBALL, *Chairman*.

D. J. WILKINSON, *Secretary*.

These resolutions were published, and the mural tablet provided for in one of them, now stands on the right of the pulpit, an affecting and abiding memento of his past connection with the church.

It has been stated that Mr. Rogers was disabled by disease from preaching in December, 1847. From that time, for a little more than a year, the church was without a minister, but was occasionally supplied with preaching by the ministers of neighboring churches, among whom were Rev. Dr. Post, Rev. W. C. Dana, Rev. John Forrest, Rev. W. B. Yates, of Charleston; Rev. John Douglas, of James Island; Rev. William States Lee, of Edisto Island, and Rev. Edward Palmer, of Walterboro'.

In the spring of 1849, the church extended an invitation to Mr. John L. Girardeau, a licentiate of the Presbytery of Charleston, then preaching to the Wappetaw congregation in Christ Church Parish. Having accepted their invitation, he commenced his labors among them on Sabbath, the 10th of June, and continued to preach until the spring of the next year, when they gave him a call to the pastorate of the church. At the meeting of the Presbytery of Charleston in the following April, at Barnwell C. H., the question came up before them as to his ordination to the ministry and installation as pastor of the Wilton Church. Owing to the existence of some irregularity in the presentation of the call, and also to the fact that the Wilton Church was at that time not connected with Presbytery, the Presbytery declined at that meeting to provide for Mr. Girardeau's ordination and installation, and recommended to the congregation a consideration of the expediency of connecting themselves with the Presbytery, as a preparatory step to the installation of the licentiate as their pastor. Upon his return, he submitted the action of the Presbytery to the congregation, and it having, upon investigation, been discovered that the church is, by its charter, strictly a Presbyterian Church, and as such was regarded by the donors of its funds; and it appearing, moreover, from the records, which still exist, that the church, from its original

organization until the time of the Revolution, was in regular connection with the Presbytery of South Carolina; and that through neglect alone it happened that a connection with Presbytery was never subsequently resumed; it was unanimously resolved at a meeting of the congregation that the church apply to the Presbytery of Charleston to be received under its care. This action having been made known to Rev. Ferdinand Jacobs, Moderator of the Presbytery, he proceeded, in accordance with a provision of that body at its meeting in Barnwell, to call a *pro re nata* meeting at Wilton Church, on Thursday, June 9th, 1850. The Presbytery having convened, and the application of the church to be taken under its care having been duly presented, it was resolved that the church be received into regular connection with the Presbytery. Mr Girardeau was then examined with reference to ordination, and the examination having been sustained, the call of the church was handed him, when he signified his acceptance of it, and the Presbytery made arrangements for his ordination and installation on the following Sabbath. It appearing that the gentlemen who had hitherto acted as elders had never been regularly set apart to the office, the Presbytery, after a sermon by Rev. John Douglas, "on the Nature and Functions of the office of Ruling Elder," by prayer and imposition of hands, ordained to the eldership, Major Hawkins S. King, Mr. James King, and Mr. Alfred P. Walter. The charge to the elders was delivered by Rev. A. A. Porter, and that to the people by Rev. John Douglas. On the next day, Sabbath, June 9th, 1850, the Presbytery, in the presence of a large congregation, proceeded to ordain and install Mr. Girardeau. The sermon was preached by Rev. A. A. Porter, from Acts ix: 20, "And straightway he preached Christ." The Moderator, Rev. Ferdinand Jacobs, offered the prayer; Rev. John B. Adger delivered the charge to the pastor, and Rev. John Douglas, the charge to the people. After divine service in the evening, the Presbytery, after a pleasant and useful meeting, adjourned.

Mr. Girardeau continued to serve the church as pastor until November, 1853, when he accepted a call from the session of the Second Presbyterian Church of Charleston, to take charge of the Anson street colored congregation connected with that church. He preached his farewell discourse at Wilton Church on the first Sabbath of December, 1853.

The congregation then invited William B. Corbett, M. D., a licentiate of Charleston Presbytery, to preach for them. He accepted the invitation, and continued to serve the church with acceptance.

BETHEL PON PON.—The original corporate name of this church was "Bethel Presbyterian Church and Congregation, of Pon Pon, St. Bartholomew's Parish, Colleton District, South Carolina." It was in the year 1821 the branch church at Walterboro' was erected, most of the congregation being situated there during the summer or sickly months. The church at Walterboro had now become the principal church. It had been served by the Rev. Adam Gilchrist, but he had been appointed secretary and general agent of the Southern Board of Foreign Missions, and his relation to the Walterboro' church had been dissolved by Presbytery, in December, 1839. The church was dependent on occasional supplies until, in April, 1841, a call was laid before Presbytery for the pastoral services of Rev. Geo. W. Boggs, late missionary to Hindostan. His instalment took place on the 13th of November, 1841, Rev. J. F. Lanneau preaching the sermon, from Rom. i, 15, Rev. Mr. Gildersleeve presiding and giving the charge to the pastor, and Dr. Leland the charge to the people. The Rev. Mr. Gilchrist had been dismissed to the Presbytery of Fayetteville. Mr. Boggs remained in this pastorate until the 8th of April, 1843, when this pastoral relation was dissolved, and the church declared vacant. It remained destitute until they recalled the Rev. Edward Palmer, in December, 1843. His installation took place on the 23 of June, 1844, Dr. Thornwell presiding, preaching the installation sermon, and giving the charge to the pastor, while the son of the pastor, Rev. B. M. Palmer, Jr., gave the charge to the people. He remained their pastor through this decade, and until 1873-4 (with the exception of four years, when Mr. Wood was in charge, 1856, '57, '58, '59). During this time the eldership, to 1850, consisted of Messrs Archibald Campbell, Richard Bedon, D. S. Henderson and Alfred Lemache. At a later period, death having removed all of them during the war, the church remained without such an officer down to 1858, when Mr. Stiles Rivers was ordained to the office, and, in 1871, Mr. G. W. Oswald and Mr. C. G. Henderson were added, and still remain." [Letter of Rev. Edward Palmer, dated Barnwell, September 12, 1878.)

Look back for a century: In 1846, Alexander Campbell, who has preserved many extracts from the ancient records of this congregation, makes the following statement from pages 26, 27, 28, 29, 30, under head of "The Rights of the Pews and First Year's Choice on the 15th day of January, 1746-7, with the Rents of that Year, &c." "The several payments of each individual for purchasing negroes, building the parsonage, the meeting-house, &c., are summed up in a column opposite his name, with the number of the pew chosen by him, and the yearly rent of it. Total of payments (including John Kermicle's Legacy, rec^d. p^r. ye Congⁿ. in 1743, £500) is £6,305, made by one hundred persons. all of whom with but two exceptions, were males." At this day, 1846, the only descendants of either of them, bearing the same surnames and residing in the parish, are the Oswalds and Miss Eliza R. Buen.

In _____, the meeting-house was reshingled, and in 1846 it was undersilled, the floor repaired and raised about a foot, and the form and position of the pews changed. There, in a pencil note, it is written, if we rightly decipher the somewhat obliterated writing; "Each of the old pews were 4x6 feet, and could seat nine or ten grown persons." A memorandum at the foot of the last statement, that "the other four pews are not chose upon any rights, and were Lett to persons having no rights for that year."

So, it appears, the church was then filled. At present, there are not over four pews taken in that or the church in Walterboro' by persons who reside within ten miles of the old church. Mr. W. McCants (?), who died in 1836 (?), aged about 72 years, told the writer that the sound of the church bell, which is a small one, with a cross upon it, and is the same now in the church at Walterboro', could be heard by upwards of sixty families. At this time, there is not a dozen families within three miles of the church, including the once populous town of Jacksonborough. A. CAMPBELL,

A. D. 1846.

SALTCATCHER CHURCH remained vacant, having only occasional supplies after the death of Rev. J. B. VanDyck. A committee of the Presbytery appointed to enquire into the condition of this church, reported that there are funds in the hands of the Commissioner of Equity for Beaufort District, the interest of which has heretofore been paid to the minister

officiating there, and at the suggestion of this committee, it was

Resolved, That the Presbytery do now convert Saltcatcher Church into a missionary station for the colored people, and appoint the Rev. Edward Palmer as their Missionary.

By another resolution the thanks of the Presbytery were returned to the committee for their diligence in the task assigned them. It was also

Resolved, That W. Ferguson Hutson was entitled to the thanks of the Presbytery for the gratuitous services which he had rendered the committee, in investigating the state of the funds of said church; and he, the said W. F. Hutson, be, and is hereby requested to file a petition for the Presbytery before the proper court, praying that the interest be appropriated to the said Mr. Palmer, or to any other person whom the Presbytery may appoint as his successor.

It was further

Resolved, That the Rev. E. Palmer return the thanks of the Presbytery to Mr. Daniel Blake, who, at considerable labor and expense, has recently fitted up the Church, which had become greatly dilapidated, and made it comfortable.

The committee above referred to, were Alexander Campbell, D. S. Henderson, Esq., and Charles Love. W. F. Hutson obtained from Scotland an attested copy of the bequest of the founder of this Church, the Rev. Archibald Simpson, who died in Scotland, near the close of the last century, and was of great service to the Church in securing the restoration of this fund.

Minutes, December 10, 1844, p. 368, 369. The membership of this church in 1842 and '3 was 24. It was but 15 in 1848-'9. The attendance of colored people was considerable, and it was for their religious instruction that this fund was to be used. See our volume 1, p. 578.

This proof of the changed condition of the population of that region we have referred to in our first volume, pp. 256, 257. It is doubtless far worse now, after the changes of the war of 1860, 1865.

During Mr. Palmer's ministry, the Old Bethel Church was served three Sabbaths in the month, by the assistance of an Elder, when the Pastor could not be present. In the year 1845, there was an addition of 20 or 30 colored members to the church at that point.

There is a total of 60 members set down to the Walterboro' Church in 1840, in the statistical tables; in 1849, a total of 144, viz: 28 whites, 116 blacks.

BOILING SPRINGS, BARNWELL DISTRICT.—The Presbytery of Charleston, at its meeting in April, 1840, appointed the Rev. Mr. Gilchrist to visit the congregation at Boiling Springs, in Barnwell District, and there organize a church, if they should be prepared, and they should so desire. Min., p. 304. Mr. Gilchrist having failed to fulfil this appointment, Rev. Mr. Gildersleeve was appointed, at the fall meeting, to perform this duty. At the meeting of the Presbytery, in Columbia, in April, 1842, the duty not having been performed, Dr. Thornwell was added to the committee, and either of the members was authorized to perform it. This organization was effected in June, 1832, by Rev. Dr. Thornwell, and F. J. Hay and Mr. W. A. Hay were elected Elders, and set apart to this office by ordination. A letter was received from the Elders of this church, and that at Beach Island, requesting of Presbytery that Mr. Samuel Hay, then a licentiate, might be ordained *sine titulo*, for the purpose of laboring among them and administering the ordinances. They were informed that the request could not be granted in conformity to our standards.

BARNWELL COURT HOUSE.—Two or three years after the organization of the church at Boiling Springs, there seemed to be an opening for Presbyterianism at Barnwell Court House. The Presbytery made regular appointments for that place, and preaching was done in the Masonic Hall. "In 1846," writes the Rev. Samuel H. Hay, to whom mainly I am indebted for the facts I now record, "I returned to Boiling Springs from Winnsboro', and preached alternate Sabbaths at Barnwell, C. H., and Boiling Springs. During the years that I preached there I ordained Dr. Hagood an Elder, and the house of worship which now stands was erected. There was no separate organization at Barnwell C. H. The organization effected by Dr. Thornwell, at Boiling Springs, was the only one. Barnwell C. H. was regarded as being the most important place, and therefore the meetings of session were held there and the sacraments administered. I have given you a sketch of things connected with the Presbyterian Church at Boiling Springs and Barnwell C. H., until 1851. I know not whether Presbytery after that ever gave a separate

organization to a church at Barnwell C. H." The probability is that there was but one organization. The spring meeting of Presbytery in 1847, was held at Barnwell Court House, in the Masonic Hall, yet in the statistical tables of that year, the church that appears is that of Boiling Springs. So also in the tables of 1849 and 1850.

BEECH ISLAND.—This church was numbered among the vacant churches in the years 1841, 1842, 1843, 1844. It was, however, supplied by various ministers about half of the time. When no minister was present to serve them with the ordinances of the gospel, Sabbath services were kept up by the elders, and there was an encouraging attendance of the people. There was also a weekly meeting on Wednesdays in which a sermon of some approved divine was read, and the usual acts of worship maintained. In the year 1845, the Rev. Benjamin Gildersleeve was their stated supply. In April, 1846, a call was extended to William L. Hughes, a graduate of the seminary at Columbia, and a licentiate of the Presbytery of Charleston, who was ordained and installed over this church on Sabbath, the 12th of April, 1846, Dr. Thornwell preaching the ordination sermon, Dr. Leland delivering the charge to the people; Dr. Smyth the charge to the newly ordained pastor, and Dr. Howe making the ordaining prayer. The membership of this church numbered from 42 to 37 members, during this decade of years. They faithfully attended upon the ordinance of religion, maintained an interesting Sabbath school, and their elders were faithful to their trust. Their Elders in 1845, were Samuel Clark and David Ardis.

HAMBURG.—This church, notwithstanding the previous action of Presbytery, declaring its dissolution, is retained still on the roll of churches, Rev. R. Colden Ketchum, as stated supply, in 1846, 1847, 1848; in 1849, 1850, 1851, as a vacant church.

GRANITEVILLE.—At the spring session of the Presbytery of Charleston, application was made by sundry members of the Presbyterian church residing at the manufacturing village of Graniteville, for occasional preaching. The request was complied with, and a church was organized there with 10 members; a ruling elder of which, Mr. Joseph Clark, sat in Presbytery at its meeting in Columbia, October 1848. Supplies for Graniteville church, embracing the various ministers of Presbytery, were ordered from time to time.

ORANGEBURG.—The Rev. I. S. Keith Legare continued to serve this church as its pastor in the earlier part of this decade. The church had been assisted at first by the Assembly's Board of Domestic Missions, but ceased to apply to it for aid from June, 1837. The ladies' Society, of which Mrs. T. H. Legare was president, had purchased the lot on which the church stands, and a comfortable house of worship had been erected in part, by the aid of friends on Edisto Island, and in Charleston. The ladies had succeeded in building a manse for the pastor, for they were aware that he was dependent, in a large degree, upon his own resources for his support. On the 22d of March, 1845, on account of failing health, he tendered his resignation as pastor, to the regret of his people. He had served them for ten years at great personal sacrifice, and they could but express in strong terms their deep sorrow that this endearing relation must now terminate. Mr. Legare continued to reside in Orangeburg, and to take an interest in the little church of which he was the first pastor. He built up here a flourishing Female College, which was widely patronized, and was a great blessing to all the lower part of the State. His brother, Thos. Hunscome Legare, became the supply of the church for the next six years, after which it was supplied by Rev. D. X. LaFar, from July, 1851, to January, 1856, (4½ years.)

During the following year the church was supplied from Columbia by Rev. Dr. Palmer, then Professor in the Theological Seminary, previous to his removal to New Orleans, and from January, 1857, to August of the same year, by Rev. Dr. Howe.

The original Elders of the church were Dr. Thomas A. Elliott and Dr. James W. Taylor. Mr. Sanders Glover was elected to this office in March, 1837, and died in April, 1853, having served the church faithfully for 16 years. Dr. James W. Taylor, one of the original Elders, withdrew from the Presbyterian Church, and he became a member of the Episcopal Church in 1853, and eventually took orders in that Church.

Mr. V. D. V. Jamison was elected and installed in the office of Ruling Elder in 1853, in the place made vacant by the death of Elder Sanders Glover.

T. A. Elliott, M. D., and V. D. V. Jamison are the only Elders named in the Minutes of Synod for the year 1855.

V. D. V. Jamison removed from the State and died in Virginia on the 29th of July, 1876. Of the interesting men whom we found in Orangeburg in 1857, was Judge Thos. Worth Glover, born Dec. 24, 1796, in St. James Goose Creek. His father was Sanders Glover, who served in the war of the Revolution, and whom we can trace back through two more generations to Charles Worth Glover, of Virginia, born April 23, 1688. Judge Glover was prepared for college at Mt. Bethel Academy in Newberry County, was graduated with distinction at S. C. College, 1817; studied law with Chancellor Harper in Columbia, was admitted to practice in April, 1818; at the age of 26 was elected a member of the Legislature, was elected clerk of the House in 1838, and onward to 1852, when he was elected Judge of the Circuit Court. It was a source of satisfaction to his religious friends when he came forward on the 6th of November, 1869, and professed his faith in Christ.

CHAPTER III.

WILLIAMSBURG CHURCH.—The Rev. Andrew G. Peden continued pastor of this Church until near the close of 1847. The Rev. J. A. Wallace succeeded him, who was installed as pastor in December of that year, Rev. Joseph Brown presiding and preaching the sermon, Rev. G. C. Gregg delivering the charge to the pastor, and Rev. D. McQueen the charge to the people. In 1848 a work of grace commenced in the church and congregation, which continued through the following year. This resulted in more than forty additions to the church, mostly of white persons, among whom were some of the more valuable members, four of whom became Ruling Elders, one in the Williamsburg Church, one in White Oak, and two at Indian Town. Some of the old members of the church professed to have experienced a change of heart at this time. A mother in Israel, who died in March, 1855, said she had been in the church 24 years without religion; the remaining seven she had enjoyed an unclouded hope, and died in the triumphs of faith. "Not one white person who professed religion at that time," says Rev. Mr. Wallace, writing under date of December 26, 1855, "has proved unworthy of his or her vocation." We received some in the years that

followed, who soon showed that they were not of us, as well as others of undoubted piety and great worth. In the summer of 1852, we experienced again the breathings of the Holy Spirit. "At this juncture I succeeded," says Mr. Wallace, "with much effort, in getting Dr. Baker here, whose labors were crowned with remarkable success." The meeting commenced on the 2nd Sabbath, the 8th of August, and continued 9 days; the fruits of which were 59 additions, and the conversion of some of the old members, one of whom is now a Ruling Elder. A few of these persons have apostatized; but in justice to the character of the work, not a greater proportion than of those who have been received from time to time. The character of our congregation is somewhat peculiar—partaking more than is usual of the feelings and habits of the old country. And those who have proved unworthy were mostly such as had been but little impressed, if at all, by Dr. B's preaching. They came to the meeting near the close, and united, I fear, only for the purpose of obtaining baptism for their children, and other church privileges: But not the least of the benefits arising from Dr. B's visit was the healing of the old schism in the Indian Town Church. Though a few families left, never to return, in consequence of Mr. McPherson's departure, those who had been worshipping with us returned, and the church is now prospering. We have still received some valuable members from time to time." [Letter of Rev. James A. Wallace, of Dec. 26, 1855.]

Mr. Wallace also gives the following information as to the Eldership in the churches: "The only Elders of the old church whose names are remembered, are John McCleary, and Thomas and James McConnell. Thomas lies buried in our church yard, covered by a slab, near the north wall of the old church. He died in 1801. Dr. Witherspoon (of Brookland, near Greensboro, Alabama, who left behind him reminiscences of these churches), though hostile to that church, speaks in the highest terms of the piety of the four McConnell brothers, George, James, Thomas and Robert. The Elders ordained after the *Union* were, first, Isaac Nelson, H. D. Shaw, James E. Fulton, William Salters. At a later period these were added to the session: John A. Gordon, Wm. Carmlin, and Joseph Chandler." "During my ministry here," adds Mr. Wallace, "I have ordained Samuel J. Bradley, D. D. Barr and John A. Salters. Our present Elders, [in Decem-

ber, 1856], are J. E. Fulton, H. D. Shaw, J. A. Gordon. S. J., Bradley, J. A. Salters. D. D. Barr is now one of the Elders of Indian Town Church.

The ministers buried here are Ray, Allison (supposed), Covert, Mitchell, and Wm. J. Wilson, who was pastor of Salem Church.

The churches regarded as colonies of this one are. in this State: Indian Town, Salem, and Midway; in Tennessee, Zion Church. Four Churches in Green and Tuscaloosa counties in Alabama, were largely composed of emigrants from this, and Indian Town, viz: Greensboro, Mount Zion, Concord and Carthage, besides others in other States.

There are two churches formed out of this church. *Union Church*, built on the south side of Black River, in 1857, and *Elon Church*, organized in 1856.

The membership in the Williamsburg Church, known also in the statistical tables as Kingstree, ranged for these ten years from 270 to 348, i. e., from 1840 to 1849 inclusive. The membership in 1840 was 270, in 1849 it was 348. This last number consisted of 133 white, and 215 colored members. It was only in 1849 that the number of the colored members was specially mentioned.

INDIAN TOWN Presbyterian Church, Williamsburg County.—The Rev. H. B. Cunningham continued the pastor of this church for some time after the commencement of this period. At the session of the Presbytery of Harmony at Kingstree, or Williamsburg Church, in April, 1843, he sought by letter, a dissolution of the pastoral relation. The congregation of Indian Town was cited to appear at the next meeting of Presbytery, by their commissioners, agreeable to the Form of Government, chap. XVII, to show cause, if any they have, why this request should not be granted. The dissolution of the pastoral relation was agreed to by Presbytery, June 21, 1843, and he was dismissed at his own request to the Presbytery of Concord, N. Carolina. Supplies were appointed for Indian Town at the request of that Church. In October, 1845 a call was presented from the church and congregation for the pastoral labors of Rev. J. P. McPherson, but the call being irregular, was returned, and there being an apparent want of harmony in the congregation, a committee was appointed to address a letter to them, exhorting them to greater unanimity. This call was renewed in April, 1846, and

the installation took place on the first Sabbath of May following. He continued in charge of this church till 1852, when the pastoral relation was dissolved by the Presbytery of Harmony, and he was dismissed to join the Presbytery of Fayetteville in North Carolina. The church was vacant for a few months, when it obtained the services of Rev. A. L. Crawford, a graduate of Davidson College of N. C., as their pastor. The Indian Town Church consisted of 270 communing members in 1841; in 1849 of 348 communicants, 215 of whom were colored.

HOPEWELL, PEE DEE.—We have seen that Rev. Joseph Brown, from Robeson Co., N. C. was called to this church in January, 1838. He continued its revered pastor through this decade, and beyond. "The long pastorate of this estimable man was characterized by years of peace and prosperity. On his accession to the pastorate, the church was composed of 200 members. There were two revivals during this period. One in 1850, number added, 44; another in 1852, number added, 27. At his death there were on the roll of names, 120 white, and 100 colored members. Through a period of 20 years many are the changes which must occur in every community, and many must be the changes in the roll of the Church, induced by deaths, dismissions, removals and other causes. Yet Hopewell Church continued to enlarge its boundaries and its numbers. Their pastor went in and out before his people with a softened gravity and amenity which became the man of God. Like a tender shepherd he led his flock to green pastures. His preaching was affectionate, mellow, ripe, often enforced with tears, as he entreated his children to come to God. He always presented the manuscript discourse like beaten oil, the fruits of study, full, chaste, harmonious, sustained, and often eloquent, yet always redolent of scripture and mellowed with the kindness and love of a full heart. Becoming more and more enfeebled by a malignant tumor (cancer) on his left eye, towards the close of his career, he resigned his pastoral charge, and in a few months passed away to his rest, in the 62nd year of his age. In testimony of their affectionate regard for his memory, the people of his charge erected a neat obelisk upon his grave in the Hopewell grave yard."

"In January, 1859, an invitation was given to Rev. D. E. Frierson, of Marion Church, to supply the church of Hope

well. The invitation was accepted, and on the first Sabbath, the 4th of October of the same year, a call in due form was given to him to become the pastor of the church. The call was accepted."

For the preceding history of Hopewell Church the writer is indebted to the Rev. D. E. Frierson, as he is also for that which belongs to an earlier date. He gave also some biographical account of the Elders of the church, so far as he was able. Of those he had mentioned, he says, "of Capt. John Gregg the writer had no personal knowledge. Of J. Levi Gregg, who died on the 3d of April, 1859, he had. His gentleness was wonderful, his deep toned piety no less so. Sickness bruised a tender nature, only to bring forth the rich fragrance of Christian meekness. Placid and peaceful in the storm. Sadness hid from his smile, and hope, on soft pinions, mounted above sorrow. Before such a character calumny was dumb, and in him fierce eyed heroism did obeisance to goodness. His coadjutor, Hector Cameron, was his strong counterpart. Brisk promptitude, impassioned energy, forceful determination moved him. His blood rushed in him, he seized your hand with a strong Scotch grasp. He loved ardently: he resented quickly; he spoke boldly; yet he had no vindictiveness. Short, brawny, manly, with gray hairs, but green energies, he died in 1860. The surviving coadjutor of the three, Elijah Gregg, is with us, setting before his generation the example of a pure, unwavering and honorable integrity."

The Rev. D. E. Frierson, to whom we are indebted for this history of the church of Hopewell [Pee Dee], and this eulogium upon its Eldership, continued its pastor until 1871, when he was dismissed from the Presbytery of Harmony to that of South Carolina, and was installed pastor of Anderson C. H., and Midway Churches.

From another source we learn that there was a revival in 1866 in Hopewell Church, during the ministry of Mr. Frierson, in which 27 were added to the membership. In 1855, according to the minutes of Synod for that year, the Elders of Hopewell were J. McPherson, J. McCown, H. Cameron, J. L. Gregg, S. E. Gregg, W. T. Wilson.

In 1844, John McClanahan died, having served 8 years. In 1859, J. Levi Gregg died after a service of 20 years. In 1856, Evander A. Gregg and Dr. D. Reese Gregg were made

Elders. In 1859, James McPherson died, having served 23 years. In 1860, Hector Cameron died, after a service of 21 years. In 1866, W. T. Wilson died, after serving 33 years. Evander A. Gregg removed to Sumter; James McCown, after serving 28 years, removed to Florence Church with sixteen other members, and constituted the nucleus of Florence Church. In 1867, Ezra M. Davis, Jas. McKnight, and A. W. Ross were elected Elders. In 1878, the Elders were Samuel Elijah Gregg, Wm. T. Gregg, and Dr. Daniel Reese Gregg.

The membership of Hopewell Church in 1841 was, white 115, colored 139; in 1849 it was 126 white, and 46 colored; in 1859 it was 96 whites.

Hopewell Church has given four ministers to the church; Rev. Geo. Cooper Gregg, pastor of Salem B. R. Church, until his death, Rev. Charlton H. Wilson, (son of Elder Wm. T. Wilson), once missionary to the Indians, and pastor of Bennettsville Church at the time of his death, Rev. W. A. Gregg (son of Elder Saml. Elijah Gregg), licensed in 1860, now [in 1879] pastor of Bishopville and Hephzibah Churches, and Rev. J. Douglass Brown (son of Rev. Joseph Brown), now pastor of Orangeburg Church.

On the 19th of May, 1872, the Rev. William T. Thompson was ordained and installed pastor of this church. The Rev. John R. Dow presiding, preached the sermon, and proposed the constitutional questions. Rev. William Alexander Gregg delivered the charge to the pastor, and Rev. William Brearley delivered the charge to the people.

DARLINGTON CHURCH.—In January, 1840, an invitation was given to Rev. J. P. McPherson, of Fayetteville Presbytery, to serve the church as stated supply. He preached and administered the ordinances for one year. Dr. Ezra Green, who had removed from Williamsburg Church, where he acted as Elder, was chosen by the church to this office, and entered upon his duties in September, 1840.

The church had now, in consequence of the frequent changes of their ministerial relations, become very anxious to have a pastor settled among them. In November, 1841, a unanimous call was given to the Rev. William Brearley as their pastor, which by him, after a visit in January, was accepted. He entered upon his duties in February, 1842, and was regularly installed pastor over the church the following May, by a committee of Presbytery, consisting of Messrs.

Coit, English and Brown. In consequence of supplies which were only temporary, the regular discipline of the church had been neglected. Several cases of discipline and litigation had been deferred for adjudication and settlement. After these cases were finally disposed of, peace and harmony were restored to the members of the church which has continued unbroken.

The session was enlarged by the addition of two members, Messrs. William Law and Absalom Wilson, who were ordained to the office of Ruling Elders in October, 1844. Subsequently, in 1853, Mr. John James was added to the session.

In 1848, the church enjoyed a season of refreshing from the presence of the Lord. The religious interest was manifested at the fall communion. Religious meetings were protracted for several days, and marked by great solemnity and interest. Brethren English and Reid aided the pastor. In 1850, the church was again blessed in the gracious presence of its great Head, in the conversion of sinners.

A special interest was awakened in the Baptist Church when the Presbyterian and Methodist Churches united in the public service. Pastors preaching alternately. At the fall communion, some weeks after, a series of religious services were had in the Presbyterian Church. Brethren Wallace and Brown aided the pastor. These exercises were continued for ten days with unabated interest. Twelve persons were added to the church on that occasion.

In the autumn of 1852, there was an outpouring of the Spirit under the ministry of Rev. Dr. Baker, of Texas, who under God, was blessed in bringing to light, the seed that had been sown in sinners' hearts. All denominations, in a greater or less degree, shared in the gracious influences which were enjoyed. On the following communion seventeen persons were added to the church.

The church has had severe trials and afflictions in the removal and death of many of its members. In the course of a few years past, three families, including twelve members, and one Elder, removed to the upper part of Georgia, where they have formed a flourishing church.

In the early part of the ministry of the present pastor, several amiable, pious females were called to exchange the church militant for the church triumphant. Our loss is

doubtless their gain. They all gave pleasing, satisfactory evidence that they were prepared for the issue, and were happy in the expectation of meeting and enjoying the presence of their glorified Lord and Saviour.

The following endeared names may be mentioned: Miss Lavinia Ervin, Mrs J. B. E. Brearley, Mrs. Mary DuBose, Mrs. Mary Wilds, Mrs. Mary James, and some others. These all died in the faith, looking for the fulfillment of the promises.

The Lord has been gracious to his heritage, and raised up other witnesses, fulfilling his promise, that the gates of hell shall not prevail against the church.

The present session consists of the following members:

William Brearley, pastor; John DuBose, W. H. James, William Law, Absalom Wilson, John James, Elders.

The church now numbers ninety-four members. Sixty-three whites, and thirty-one colored members.

History of the Darlington Church communicated, by Rev. William Brearley, October 18, 1853.

GREAT PEE DEE.—D. Matheson, Elder of this Church, continuing its history, says that in April 11, 1841, John C. Steward was ordained as deacon. Rev. James P. McPherson was now the stated supply, and continued so until the fall of 1843, when he removed to Indian Town.

In 1844, Rev. David E. Frierson, by invitation of the three churches, preached for this church, Reedy Creek and Little Pee Dee, and was installed pastor the following year. It is believed by the writer that he was the first settled pastor this church has had. In 1848, Rev. Mr. Frierson closed his ministry among us. After this time, Rev. A. D. Campbell was invited to to supply our pulpit, which he did for one year. About this time L. Benton Prince was ordained Elder. In 1850, Rev. Archd. McQueen was the supply for one year. June 16th of this year, John C. Stewart and Wm. D. Johnson, having been previously chosen, were ordained Elders.

In 1851, Rev. A. D. Campbell returned as stated supply, and continued until about the close of 1855, when he declined to preach from ill health. In 1855, I suppose, several members, including Elder W. D. Johnson, were dismissed to Bennettsville Church; although I find no record of such an act.

Early in 1856, Rev. Pierpont E. Bishop was settled as pastor of this church and Bennettsville. Here this eminently saintly man and useful minister labored until he died, in

March, 1859, sincerely lamented by people of every class and condition.

May 10th, 1856, George Dudley and Donald Matheson, having been previously elected to that office, were ordained Elders.

In 1860, Rev. Charlton H. Wilson was settled as Pastor of this church and Bennettsville; and so continued until the summer of 1864, when he died at Richmond, Va., from disease contracted while chaplain in the army.

In 1866, Rev. W. B. Corbett, of Cheraw, was our stated supply for a year.

In 1867 and 1868, Rev. Edward H. Buist was the stated supply. In 1870 and 1871, Rev. H. Martyn Brearley was the stated supply. In 1872, Rev. Joseph Evans was the stated supply.

In the summer of 1874, Rev. David S. McAllister commenced serving us, and was ordained and installed pastor of this church and Bennettsville, on November 21st of the same year; since which time no change of pastor or Elders has taken place among us. This church numbers scarcely thirty-five members who are in reach of us, and has always been feeble in point of numbers.

One element of our strength consisted in our pious young ladies, of whom a goodly number of the brightest and best have within recent years removed from us. One sheds the gentle radiance of her character in another charge as pastor's wife. Another, beyond the Edisto, is training her little group for the skies, and refuses to become merged in such denominations as meet her there, preferring to retain a connection still with us. A third, who led our church music for a good many years, now upon the far distant Sacramento, tunes her harp, and swells the note of praise. And so another, and another might be referred to. We greatly miss their presence and influence, not so much in the large congregation as in the more retired enterprises of religious activity.

Nor can we conclude our hasty sketch without pointing with emotion to the mothers of our church who have gone to their rest. Their memory is still fragrant with us; and we feel assured, that whenever that shall have faded away from the scene of their earthly pilgrimage, they will elsewhere *be had in everlasting remembrance*,

Near G. Pee Dee Church, May, 1878.

LITTLE PEE DEE.—The Rev. Archibald Bui commenced to supply this church in 1839, but being infirm through age, after about two years he ceased from the active duties of the ministry. Rev. Archibald Smith, of Fayetteville Presbytery, visited the church frequently until 1840. Rev. Archibald Baker, of the same Presbytery, was invited to supply the church on week days. In the fall of 1841 he was ordained pastor of Ashpole and this church again left vacant. The Little Pee Dee Church having been transferred about this time to Harmony Presbytery, South Carolina, in October, 1841, Rev. David E. Frierson, a licentiate of Harmony Presbytery, was sent as supply. In 1845 he was ordained pastor, and has continued in this relation, preaching for the most part on alternate Sabbaths. This church has been often reduced by emigration. Particularly during Mr. Brown's ministry, three Ruling Elders and other members, amounting to nearly half the communicants, moved to the west. For many years past this church has been steadily prospering. It numbered 40 members in 1848, and 72 members 1851. In 1855 it had four Elders, M. Carmichael, D. A. Carmichael, A. Carmichael and Neill McDuffie, and one deacon.

PISGAH CHURCH, in the Presbytery of Harmony appears in the Statistic Tables of the Genl. Assembly, in 1850, for the first time. It appears from the minutes of Harmony for October, 1849, that it was restored to the roll of churches under the care of the Presbytery, and was referred to its committee of supplies as a vacant church. In the minutes of April, 1850, it speaks of this church as having been very much revived. In April, 1851, the Rev. W. C. Sutton, of Concord Presbytery, preached by agreement to this church once a month, but really much oftener. The church at this time had 29 members. It received pecuniary aid from Presbytery to a limited extent.

PINE TREE CHURCH.—The Rev. John B. McFarland continued to preach to this church until about the year 1844, when through the infirmities of old age he was compelled to cease his public labours. He had been wont to preach both in English and Gaelic, on each visit, to suit the taste and preferences of the congregation he addressed. He was succeeded by John L. McIver, a licentiate of the Presbytery of Harmony, whose ministry was brief, his license being revoked by Presbytery that same year. In January, 1845, the Rev.

T. R. English became the stated supply until 1848, when the pastoral relation was fully established, but was dissolved that same year, in order to put Mr. English into the field as the Evangelist of Presbytery. This was with the consent of both parties. The church is in a sparsely settled country, but by the help of two men, Mr. Benjamin Perkins, and John Knox, each of whom bequeathed a small legacy which amounts to some \$3,000, it can pay its pastor well for half his time. In 1848, camp meetings began to be held, and continued to be for four or five years. These meetings were, some of them at least, delightful seasons of grace. The Rev. John McFarland departed this life in May, 1850. The church has been served since by Rev. D. Harrison, D. E. McIntyre, Duncan McDuffie, L. S. Handley and Robert Bradley. Its Elders, at the last information we have received, are, D. Bethune, Allan McCaskill, N. A. Bethune and Richard Pate. Its members, in 1845, were 36; in 1847, 42; in 1852, 50. Mr. English being then the pastor.

CHERAW.—The preceding history of this church is from the pen of the Rev. J. C. Coit, who was at this time pastor of this church. The first statement he makes respecting its affairs of this period begins at December 5th, 1844, when John A. Inglis and John F. Matheson were unanimously nominated and recommended to the church as additional Ruling Elders, and were elected and ordained.

On the 10th day of September, 1845, on p. 107 of the Sessional Record, is the following minute:

“The following preamble and resolution were, on motion, unanimously adopted, viz.:

Whereas, several members of this Church have at different times removed to a distance without applying to the Session for a dismissal, and whereas, the Synod of South Carolina and Georgia, in reference to such cases, adopted a preamble and resolutions, which are published in the Appendix to their minutes for 1841, which is in the following words, namely:

Resolved, That it be from this time recommended as a rule of action in this case, to the churches under our care, that the name of any individual who has absented him or herself from the services of the church for the period of one year, or has removed from within its bounds, without taking a dismissal, and been absent for that length of time, shall be

stricken from the roll of members; nor shall such individual be readmitted to the privileges of membership without giving satisfaction to the Session of said church, nor shall a certificate of dismissal to any other church be granted to such individual after their names are thus stricken from the roll— Provided, nevertheless, that nothing in this rule shall be considered as applicable to those who may be absent from the bounds of said church, on necessary and temporary business, or prevented from attendance upon the ministrations by sickness or infirmity.”

According to the above resolution, 39 names of members were stricken from the roll of our communion.

Murdock Maclean removed from Fayetteville, N. C. to Cheraw, in 1830, and having exercised the office of Ruling Elder in the Presbyterian Church of Fayetteville, was soon after his connection with this church, elected an Elder. Lawrence Prince was ordained Elder, February 10, 1833. In January, 1845, John A. Inglis and John F. Matheson were ordained. In the summer of 1838, George H. Dunlap and John Wright were ordained. John C. Coit was ordained to the Eldership January 19, 1834.

During several years previous to 1853, the town has been declining in population, and the church has lost many members by emigration. During the year 1852, it sustained a heavy bereavement in the death of Lawrence Prince, one of its Elders, and a beloved and faithful brother, who died at about 70 years of age, an efficient officer of the church, remarkable for his love, avowal, and firm defence of the distinguishing doctrines, government and order of the Presbyterian Church.

The contributions of the church in 1852 and 1853 were as follows: 1852.—Foreign Missions, \$243.25; Domestic Missions, \$351.25; Superannuated Ministers, \$101.00; American Bible Society, \$42.00; Board Publication, \$17.00; Colportage, \$28.50.—\$783.00. 1853.—Foreign Missions, \$224.25; Domestic Missions, \$310.75; Board Education, \$9.00; Superannuated Ministers, \$93.50; American Bible Society, \$30.00; Colportage, \$25.00; Board Education, \$197.50; Oglethorpe, \$105.00; To aid in building a church in Marlboro district, \$205.00.—\$1,120.40.

It is due to the memory of Hon. John A. Inglis, an honoured Elder in this Church, and at one time a Director in the

Theological Seminary at Columbia, that something of his history and worth should be a matter of record.

The following sketch of his life and history is taken from one of our public prints.

DEATH OF HON. JOHN A. INGLIS.

The community generally will learn with no less surprise than deep regret the death of John A Inglis, LL. D., Chief Judge of the Orphans' Court of Baltimore city, and formerly a Chancellor and Judge of the Supreme Court of South Carolina. He died at half past 10 o'clock yesterday morning at his residence in this city, No. 124 Cathedral street. Though it was known that he was confined to his house by a carbuncle, a fatal result had not been apprehended. He had been to one of the summer resorts, Swift Water, Pa., but returned home about two weeks ago, looking badly and suffering from the carbuncle on the back of his neck. He never got out again. A few days ago he was attacked with a diphtherial affection, and his combined ailments proceeded rapidly to a fatal termination. He was attended by Dr. Christopher Johnson, and Dr. Gambrill was also called in during the progress of the disease.

His death, unexpected by nearly every one, caused a general shock in the professional and church circles where he was best known. In the Orphans' Court, where Judge Carroll presided alone, J. Harmon Brown, the Register of Wills, announced the sad event, asking that the Court adjourn and a minute of the proceedings be placed on the record, which Judge Carroll ordered to be done. The court room, the Judges' desks, &c., were draped in mourning. A telegram announcing the death of the Chief Judge was sent by the Register to Associate Judge Lindsay, who is in Indianapolis, a representative to the Knights of Pythias Grand Lodge.

Judge Inglis was 65 years and 1 day old, having been born August 25, 1813, in Baltimore. His father was Rev James Inglis, D. D., pastor of the First Presbyterian Church, then situated at North and Fayette streets, and now at Park and Madison streets. His mother was a daughter of Christopher Johnson, a merchant, the grandfather of Dr. Christopher Johnson. He attended in early youth the school of Rev. James Magraw, at West Nottingham, Cecil County, with his two elder brothers, and Prot. N. C. Brooks, and afterwards went to Dickinson College, at Carlisle, Pa., then under the charge of the Presbyterians. He graduated at the age of 18, and soon after went to South Carolina. He married there early in life, Miss Prince, of a well known family in South Carolina, who survives him. For some years he taught school in the State, but was soon admitted to the bar, forming a partnership with Alexander McIver, and afterwards with Gen. Prince.

He rapidly rose to a high rank, attaining some of the most coveted prizes of the profession in that State. He became Judge of the Court of Common Pleas and General Sessions, later one of the four Chancellors who administered equity law in the four judicial circuits into which the State was divided, and after the war as Associate Judge of the Supreme Court, the highest appellate tribunal in the State. He was a member of the convention which, in December, 1860, passed the first ordinance of secession passed by a Southern State, and was chairman of the committee which drafted the ordinance of secession, of

which he was the author, and which passed with very few alterations in its original form. *Fac-similes* of the document have been framed, and one of them has been preserved by the Registrar of Wills as a memento of those memorable times. It is said that one of these *Fac-similes* being seen by a Federal officer hung up in the library of Judge Inglis' house, one and a half miles from the town of Cheraw, led to the destruction of the house and library by fire during "Sherman's march to the sea," though they were at first inclined to spare the well-kept house and grounds.

The reconstruction measures and military government which followed the war threw Judge Inglis out of office, and the cheerless aspect of affairs in the South for several years caused him to turn his eyes to his native State and city. He returned to Baltimore in 1868, though held in high honor and esteem by the people of his adopted State and strongly urged to remain in hopes of brighter days. In this city he entered on the practice of his profession, winning applause for eloquence in some of his speeches at the bar. One of the most memorable occasions of this sort was his defense of Uppercue, tried for the murder of his aunt. Judge Inglis' speech for the defense drew tears from the eyes of the spectators, and was followed by the acquittal of his client.

In 1870, Judge Inglis was chosen one of the faculty and professor of commercial law, equity, jurisprudence, &c., in the law school of the University of Maryland. He delivered daily lectures to the students during each session. In March, 1874, he was appointed Judge of the Orphans' Court, on the death of Judge Bolivar D Daniels, it being the last appointment of Governor Whyte, when on the eve of leaving the executive chair for the United States Senate. He was made Chief Judge. Judge Inglis was elected to the same place by the people (all parties supporting him on account of his qualifications and high character) at the next general election in 1875, for four years. His successor will also be appointed by the present Governor, to hold the office until the next general election, which is in 1879, when members of the Legislature and many other officials are elected.

Judge Inglis was elected by the Board of Trade last June Judge of the Arbitration Court, about to be organized under an act of the Legislature, drawn by him at the request of the board. He was a ruling elder in the Franklin Street Presbyterian Church, Rev. W. U. Murkland, pastor. His funeral will take place Wednesday afternoon. He leaves a wife, two sons and a daughter, all grown. The Alumni of the law school will meet to-day to take due action on the occasion. Being a lawyer and long on the bench, nearly all the labor of preparing the opinions of the court fell on him. When he went away for recreation this summer he took papers to prepare the court's opinion in an important will case, Mrs. Porter's. It is the general sentiment of the bar that the place should be filled by a careful and conscientious lawyer.—*Baltimore Sun*, 27th.

CAROLINA PRESBYTERIAN CHURCH.—Several persons residing in Marion District, South Carolina, and Robeson County, North Carolina, some of whom were members of the Presbyterian Church, and others, though not communicants, but feeling a strong attachment to the form of worship and general usages of that church, invited, during the winter of 1848, the Rev.

Archibald McQueen to preach for them as often as his convenience would admit. He accordingly did so at intervals of two and three weeks, at what was called Dog Wood School House, where the Rev. D. Frierson had occasionally ministered during the preceding year. During the fall of 1849 a church was organized and taken under the charge of Harmony Presbytery, S. C., as a regular and constituent part of their pastoral charge.

The following act of organization was afterwards unanimously adopted, viz: We, whose names are hereunto annexed, residents of N. C. and S. C., finding ourselves in the providence of God severally located so far from any settled place of public worship of the Presbyterian denomination, as to find it inconvenient to enjoy the privileges which we desire, do hereby agree to unite as a congregation for the regular and stated worship of God, and the enjoyment of Gospel ordinances, do hereby adopt the following resolutions:

1st. *Resolved*, That this congregation shall henceforth be known and distinguished by the appellation of *The Presbyterian Church of Carolina*, in the District of Marion, S. Carolina.

2d. *Resolved*, That in our Ecclesiastical connexion and capacity, we do hereby adopt the constitution of the Presbyterian Church in the United States of America as our constitution; and that we hereby agree, in our deliberations and proceedings, to be regulated and governed entirely by its principles.

In testimony whereof, we have caused our names respectively to be annexed hereunto, March 30th, 1850.

The statistical tables show a membership of 61 in 1853, and of 99 in 1860.

MIDWAY PRESBYTERIAN CHURCH.—Rev. Philip Pierson was the first *pastor* this church ever had. The Rev. Mr. Cousar, who continued so long with it, was never installed.

Mr. Pierson preached as the pastor of Midway about 35 years, and died in the midst of public service in the pulpit of Bethel Church, then a preaching station attached to Midway Church. Mr. Pierson had been for the long period of 35 years a faithful pastor, and though in feeble health his labors were abundant and unremitting, and he died under circumstances which he had frequently expressed himself as preferring to die, if it comported with the will of God. He

brought up a family of sons and daughters in the fear of the Lord, the eldest son now serving the church of his father as a ruling elder.

BRUNTINGTON CHURCH.—On the 18th of May, 1840, the Rev. Donald J. Auld was installed pastor, he having received and accepted its call. The church continued to flourish under his care until the year 1848, when he accepted a call from the church at Chesterville Court House, S. C., and removed there, leaving Bruntington Church again without a pastor till 1850, when A. E. Chandler was ordained and installed.

CONCORD CHURCH.—Of this church no account has been furnished us. We only know that from 1837 to 1850 it was under the pastoral supervision of Rev. Donald McQueen, D. D., in connection with the church of Sumterville. From the statistical tables we learn that its membership increased from 94 in 1841, to 124 in 1848. We learn from the minutes of Synod that R. R. Durant, Henry Spann, Elisha McCoy and J. J. Chandler were the Ruling Elders in 1845, and that the same, with the exception of E. M. McCoy, in whose place we find W. T. Brogden, M. D., were elders in 1859 and 1871.

SUMTERVILLE CHURCH.—The Rev. Donald McQueen, D. D., continued the much loved pastor of this church and congregation. In 1850 he ceased his connection with Concord Church, and confined his pastoral labors to the church in Sumterville, which he continued to serve till near the period of his lamented death, in 1880

The number of communicants in this church was 23 in 1841, 64 in 1851. The elders in 1845 were Joseph B. White, D. D. McLaurin, W. M. De Lorme, Anthony White.

Many were the tributes paid to the memory of Dr. McQueen. The following is the notice of his death by the Faculty of the Seminary at Columbia, when it occurred.

The Faculty of this Seminary hereby express their deep sorrow and regret at the death of Rev. Donald McQueen, D. D., for many years a prominent member of the Board of Directors, and an early and constant friend of this institution.

We miss his genial and pleasant society at our annual gatherings, as his co-presbyters will, at these convocations at which they are often assembled to consult for the well being of the church, and in which he took so active a part. Like other of his brethren he had been a sufferer in the war, losing a noble and favorite son, on the army's approach to Sumter, from which loss he was believed never to have fully recovered.

Though his death has been expected daily for some months, it did not occur until Friday, the 23d of January, 1880, at about 12 o'clock,

but when it came, it produced a profound sensation in the community in which he had so long resided. His funeral took place on the following Sabbath, in the church of which he was the pastor for so many years. The whole town, and many from the surrounding country, without distinction of race or creed, gathered to pay their last respects to one who had taken a more than ordinary hold upon the hearts of the people. The funeral sermon was preached by the Rev. Dr. Howe, of this Seminary, five other ministers taking part in the services, the pastors of the Methodist and Baptist churches being of the number, the church being filled to its utmost capacity. The estimation in which he was held was shown by the large attendance at his funeral, the procession being larger than was ever before seen in the town of Sumter.

"A few days before his death, he told one of his children to write at his dictation the following statement of facts: "Graduated at the South Carolina College, in the class of 1832. Graduated in the Theological Seminary at Columbia, S. C., 1836. Licensed by the Presbytery of Harmony, 1837. Called to the churches of Concord and Sumterville, ordained pastor of the same, afterward of Sumterville alone. Resigned his pastoral office on account of ill health, at the Presbytery of Harmony, met at Midway, October 11th, 1879, and now awaits the call of the Master to his heavenly home."

SALEM (BLACK RIVER.)—This church, and in fact our whole community, sustained a great loss in the death of the Rev. Robt. Wilson James, its beloved pastor, who died on the 13th of April, in the year 1841. He was a faithful minister of Christ, a noble, generous and influential man, who served the Master assiduously, and whose memory will not soon be forgotten. The Theological Seminary at Columbia had abundant reason to know him. "Associated," say they, "as many of us have been, in days past, with the late R. W. James, it is but proper that some tribute of respect to his memory should have a place upon our records. From the origin of this institution to the close of his valuable life, Brother James was its faithful friend and able advocate—and much of its past success and present prosperity depends, under God, upon the wisdom of his counsels, the ardor of his attachment to its best interests, and his self-denying zeal and gratuitous services in its behalf. When others were despondent his faith seemed stronger than ever. When others relaxed their efforts, he exhibited the energy of his character. Every one of his associates in the Direction felt that he acted upon principles deliberately formed, and sought only the glory of God, and the good of the Church; and hence his great influence in the Board, in the Synod and in the church. A thorough student himself, upon an excellent foundation, he saw clearly the importance of furnishing for the churches a thoroughly edu-

cated ministry, educated in the principles of our faith and order, which the more they are examined the better they are loved; and hence his labors in the cause. In this respect, and in all others that adorn the ministerial character, Brother James was a pattern that might be safely imitated, and the savor of his name will descend to generations yet unborn." Minutes of Synod of South Carolina and Georgia, for 1841. Appendix, page 36.

The following is a biographical sketch of Rev. Mr. James, gathered from a sermon of Rev. Thomas R. English, preached in his commemoration on the 6th of February, in 1842.

Robert Wilson James was born in Williamsburg District, S. C., on the 3d of June, 1793. His father, Capt. John, and grandfather, Major John James, were distinguished for their patriotism in the war of the Revolution, and were consistent, worthy members of the Presbyterian Church.

Young James was early sent to school in his native District. He entered the South Carolina College under President Maxcy, and was graduated in 1813. Having finished his literary studies, he commenced, during the year 1814, a course of Theology under Dr. James W. Stephenson, of Maury County, Tennessee. He read Theology also, for a few months, under Rev. Dr. M. Wilson, of the Concord Presbytery, N. C., and placed himself under its care. At Princeton, N. J., he completed, in the spring of 1817, the prescribed course of studies in the Theological Seminary at that place. On the 3d of June of the same year he was licensed by his Presbytery to preach the gospel, and labored for several months as a missionary, within its bounds, in company with the venerable Dr. Hall.

The churches of Indian Town and Bethel, in Williamsburg District, united, in 1818, in calling him as their pastor; which call was accepted, and the Presbytery of Harmony, in May 1819, proceeded to install him over them. For nine years he labored to promote the spiritual welfare of his people, and not in vain, particularly among the colored people, many of whom became hopeful subjects of grace. While pastor of these churches he was united in marriage (on the 20th of January, 1820), to Miss Margaret Adaline McFadden, (daughter of Col. Thos. McFadden, of Salem, Sumter District.) In this new relation Mr. James was blessed, not only with a pious and suitable companion, but with the ability to execute

liberal things for the promotion of the Redeemer's kingdom. He had been induced to believe that the destitutions of the west opened a wider field of ministerial usefulness, and that the indications of Divine Providence were in that direction. But Mr. James had here many friends, who in common with the whole church, importuned him to become their pastor. He yielded to their solicitations, and was inducted into the pastoral office, in and over Salem Church. Here he was called to bury the partner of his bosom, and an interesting and only son. Here, for over thirteen years, he entreated sinners to be reconciled to God, and urged his fellow christians to fight the good fight of faith.

In this divine employment he was arrested by the hand of disease, and caused to lie on a bed of suffering (a part of the time extreme) for several months. At length, having *suffered*, as well as done the will of his heavenly Father, his friends were called together, on the 13th of April, 1841, to witness his departure, which occurred about 5 o'clock, A. M. For days before his dissolution, nothing would brighten his dying eyes so much as to be told that it was nearly over. He would answer, "all is well"—or "thank God." An hour before the struggle commenced, he asked to be laid straight in his bed and to have his feet drawn down: which being done, said, "that will do." He never spake, he never moved more. While dying he closed his own eyes—drew one breath more, and (so far our correspondent) his disembodied spirit ascended, we believe, to the general assembly and church of the first born, which are written in heaven, and to God, the Judge of all, and to the spirits of just men made perfect, and to Jesus, the Mediator of the new covenant." As a minister, his preaching was both doctrinal and practical. He was found "warning every man, and teaching every man" "that he might present every man perfect in Christ Jesus." This was literally true with regard to the colored portion of the flock. Not one of them was ever overlooked. They all received their portion in due season. In this department of Ministerial labor he had few superiors.

His manner of presenting and enforcing Divine truth was highly original. He was, in this respect, like only himself. He thought only his own thoughts, and spoke his own words. As a Theologian he was much respected by his brethren. In ecclesiastical history he was also well versed.

As a member of the judicatories of the church, his opinions were highly valued, and often determined the most important questions.

He had much of the milk of human kindness. His deportment towards others was marked by gentleness and urbanity.

His conversational powers were considerable. He could be pleasant, serious or instructive, at pleasure. He was very hospitable. He enjoyed the comforts of that religion which he preached to others, in his own soul.*

This church did not remain long without a pastor. On the 6th of Nov., 1841, the Rev. George Cooper Gregg was ordained, and installed as pastor of Salem Church, B. R., by the Presbytery of Harmony, and served this church for 19 years. He died, greatly lamented, on the 28th of May, 1861. Although the longer portion of his ministerial life continued over the next decade, we find it more convenient not to separate between the two, what we have to say concerns him, or the church itself. For a long period of years the community in which the church is located has had the reputation of being one of the most intelligent, virtuous, and wealthy perhaps in the State. Family religion is prized and practiced by most of its households, and as the fathers fall, virtuous sons arise to fill their places. The white membership of the church has never been large, not exceeding 100 at any one

*Copy of the inscription on the tombstone of Rev. Robert W. James, in the cemetery of Salem Church, Black River, S. C.

"In memory of Rev. Robert Wilson James, who died April 13th, A. D., 1841, aged 48 years. He was born at Indian Town, Williamsburg District, graduated at So. Ca. College, A. D., 1813, and at Princeton Theological Seminary, A. D. 1817. Was ordained pastor of the churches of Indian Town and Bethel, A. D. 1819, and of this church, A. D. 1828.

During a ministry of 24 years he endeared himself, by his virtues and faithful labours to the people of his charge, and by his kindness, affability, benevolence, and wisdom, acquired influence wherever he was known. As a divine, he was enlightened and sound; as a preacher, solid and instructive; as a pastor, affectionate and faithful; as a student ardent and laborious; as a counsellor, judicious and wise; as a master, anxious for the temporal and spiritual welfare of his servants; as a father, brother and friend, kind, prudent, and true; in benefactions to the church of Christ, bountiful; in effort to promote its interest, disinterested and prompt. In him the Synod has lost one of its most influential members. His co-Presbyters, a brother most beloved. The churches around, a counsellor faithful and valued. His State and country, a patriotic son.

His life was goodness, and his end was peace."

time. Prior to 1827 the records show but one colored member. At the close of our late civil war the church roll exhibited the names of about 610 colored members. This was due to the pastor, Robt. Wilson James, and his successor, George Cooper Gregg. A large number of these took their dismissions after the war, and became connected with the Northern Presbyterian Church. Others removed to other parts of the country, until none of this class were left. The following excerpts are taken from a funeral discourse on the last of these pastors, preached from the words in John, XI., 25, 26.

Jesus saith unto her, I am the Resurrection, and the Life. He that believeth in me, though he were dead, yet shall he live; and whomsoever liveth and believeth in me shall never die.-- (John XI., 25, 26.)

After rehearsing the circumstances, and quoting the words of Mary, to which the text was a reply, the preacher added: "We come now, to speak of another household, which, though exhibiting other relationships, was, we hope, like that of Bethany, honored with the Master's presence, and held one, at least, whom Jesus loved.

We come to speak of him* who was a friend to you all, and to Jesus, our and his Master and Lord. He lived among you not as a private man only, nor as one who was the light and joy, and stay and defender of one family alone, but the cheerful and wise companion of many, and a lamp bright and shining, which God had placed in the candlestick of his church to give light to all that are in His house. It was near forty-eight years ago, in Marion District, on the 19th of February, 1814, that he first saw the light of the sun. It was on the 28th of May, in 1861, that he, too, fell asleep in Jesus, having lived on the earth forty-seven years and three months, closing in the midst of an admiring people and weeping friends, an honorable and useful life. At seventeen years of age his school education, at a distance from home, appears to have commenced. The Holy Spirit pressed, meanwhile the lessons of parental instruction, and the truths of God's word, upon his heart; and after a youth of thoughtfulness and sobriety, as he was approaching manhood, the decisive moment in his religious history came, in which he passed from death unto life. In his twentieth year he became a member by public

*Rev. George Cooper Gregg.

profession of the Church of Hopewell, then under the care of the Rev. Thos. R. English. Soon after this, he heard the voice of the enthroned Master, who, when he ascended, received gifts for men, saying, "Whom shall I send, and who will go for us?" His grateful and believing heart replied, "Here am I, send me;" and he began, under his pastor, those classical studies which he subsequently pursued elsewhere, till at the age of twenty-two, when his mind was mature, he entered the College of South Carolina, where, after a course of successful study, continued through a period of three years, he was graduated in 1838. The next three years were spent in the Theological Seminary, under the instruction of my venerable colleague and myself, and in a class of choice young men, some of whom are gone to their reward. Amid pleasant studies in God's holy word, in the society of congenial friends, who each contributed their part to the happiness and improvement of the rest, in the contemplation and discussion of Divine truth, the years glided swiftly away. The amicable conflict of mind with mind, the ennobling doctrines of revealed religion daily meditated, the cheerful intercourse with loved associates, left their traces on his whole after life, and established friendships still fresh and green now that he has departed. With the slight change of a word, he could have said with the Apostle, who, on one occasion, reverted to his own student's life: "I profited in the Jews' religion above many my equals in mine own nation." On the 4th of July, 1841, he and his classmates left the walls of that sacred retreat, and went forth to labor in the Master's vineyard. He had been licensed in April before, with his classmate, John D. Wilson; over whose early grave we might well bestow a tear, whose ministry, so full of promise, was so soon terminated, and, after a short trial as a candidate, was ordained and installed your pastor on the 6th of November of the same year. His uninterrupted pastorship of more than nineteen years, in this age of ministerial change, the perfect harmony which prevailed ever between him and his people, and the increasing endearment of this relation between you and him, are evidences how well he filled the office, and how great was that worth which, like a magnet, drew you to him. As he stood up to address you, his manly form, his kind expression of countenance, and his warm and honest heart, contributed to impress you with respect for him, and win your attention to

the truths he uttered. His preaching was solid and instructive, sound in doctrine, clear in statement, strong in argument, and close and unambiguous in application. At such times he enchained the attention of his hearers by his instructive discourses, unwritten, as we are told, towards the close of his ministry, yet faithfully prepared, and delivered with increasing tenderness and force.

A friend and classmate,* who knew him well, testifies that he was the most deservedly popular man among his fellow students, which was due to the confidence reposed in his judgment, making his opinions valuable to all who stood in need of counsel; due also to the equanimity of his disposition, for he was singularly free from those varying moods which disturb the equanimity of other men, and to the fact that though not seeking others, he was accessible to all, and never disappointed any; due, still further, to that kind and gentle humor which was always bubbling up and pervaded his conversation, lending it a charm which made him an agreeable companion—a humor controlled by a rare prudence, never taking an edge that would irritate and pain, but always kind and genial. The loss of such a man must be deeply felt in the community in which he moved.

By none, we are told, were his labors more appreciated than by the colored members of his flock. Though he was fond of philosophic studies, and kept well abreast of the current literature in Philosophy and Theology while he lived, he adapted himself with wonderful ease to their modes of thought, conveyed the rich treasures of truth, of which he had so great a wealth, into their untutored minds, and, knowing their temptations and frailties, and yet having confidence in them and respect for their character, he had the firmness to deal faithfully with them, and the wisdom with all this faithfulness to win and not discourage those who were prone to wander. His intercourse with his brethren in the ministry was to them peculiarly valuable and grateful.

We remember well the dignity with which he presided over Synod, on one occasion, as its Moderator; the quickness with which he solved each intricate question of order as it arose; his dispatch of business, and his quick rejection of everything, however plausibly presented, which would end in

*Rev. Dr. Palmer, of New Orleans.

confusion and evil at last. His services were invaluable as the Stated Clerk of Presbytery, and long and gratefully will he be remembered for the important services he rendered as Agent, Director, and Clerk of the Board of the Theological Seminary, the laborious and responsible duties of which last office he performed to the satisfaction of all. He was ready for every good work, and resorted to for counsel in all our schemes of public benevolence. In the Domestic Missionary enterprise of his own Presbytery, his wisdom, energy and firmness were of great price.

Of his domestic relations who shall speak? Who shall tell what he was as a husband and a father?*"

In 1845, this church numbered 41 whites and 160 colored. The Elders were Wm. H. Bradley, Samuel McBride, and Matthew E. Muldrow. In 1855, the Elders were M. E. Muldrow, W. Harris, S. Cooper, M. P. Mayes, and R. B. Muldrow. The communicants, 60 Whites, 198 colored

MT. ZION CHURCH.—The Rev. William M. Reid continued in this pastoral charge, a successful pastor, and greatly beloved.

From 1841 to 1849, the average membership of this church was 160. It was highest in the year 1847, of this decade. In 1849, when the distinction of race was first noted in the

The following is on the tombstone of George Cooper Gregg, a pastor of Salem Church, B. R.:

"In memory of Rev. George Cooper Gregg, who died on the 28th of May, 1861. in the 48th year of his age.

He was born in Marion District, S. C., Feb 19, 1814. Graduated in South Carolina College in 1838, and in the Theological Seminary at Columbia, S. C., 1841. He was ordained and installed Pastor of Salem Church in November, 1841. Here he continued to discharge the duties of the ministry until a fatal malady terminated his useful labors. He was a man of great completeness of character. An unusually vigorous intellect, enriched by high literary culture, made him a most efficient man in all the relations of life. Soundness of judgment and devotion to Christian principle marked his whole career. As a preacher he stood in the highest rank of the ministry of the Presbyterian Church. As a Pastor his urbanity and kindness secured him the warmest affections of his people. As a Presbyter he held a place among the first in the councils of his own Church. As a companion his social qualities were marked. With him to be known was to be loved. In the tender relations of domestic life the undying affection with which his memory is cherished in the bosom of his sorrowing family, is the noblest testimony as to the place he filled there. In his death the Church has lost one of its most able, faithful and successful ministers, and society has been robbed of one of its brightest ornaments. Of him it may truly be said that "A great man in Israel has fallen."

statistical table, there were 150 members, 100 of whom were colored. [In 1860, the members were 197, of whom 120 were colored.] The Elders, in 1845, were William Wilson, Samuel E. Wilson, and Hugh Wilson.

The Rev. I. Leighton Wilson, D. D., Missionary to Africa, was ordained at this church, Sabbath, Sept. 7, 1833.

BISHOPVILLE.—Our knowledge of this church is derived chiefly from a letter of its former pastor, W. W. Wilson, dated March 2, 1853. "About the close of the year 1841," says Mr. Wilson, "Mr. James W. English, the oldest elder of the church, departed this life in the triumphs of faith. This was a very sore bereavement to the church. He was a very zealous and efficient officer, and it was mainly through his exertions that the church in this place was established. Not long afterwards, his coadjutor, Robt. L. Commander, another elder, and a most excellent and efficient office bearer, succeeded him to the grave, and as we believe, to the Church above. Soon after this Mr. John S. Bradley and Mr. James A. Carnes were ordained as members of the Session. Rev. Mr. English continued to preach to this church till the year 1866.

HARMONY.—We have mentioned the beginning of this church on a preceding page, and have mentioned the fact that the Rev. Julius L. Bartlett left them in the fall of 1839. Soon after Mr. Bartlett left, a call was extended to the Rev. Donald J. Auld, a member of the Presbytery of Charleston. Mr. Auld accepted the call, and was installed their pastor in May, 1840. This church was quite blessed under the ministry of Mr. Auld, and a number of white and colored members were added to it. He continued its pastor until 1848, when he resigned.

The church remained vacant for a time, and then called Rev. A. E. Chandler, who accepted the call, and was ordained and installed pastor, June, 1850. He remained pastor for a number of years, and then removed to another field of labor. This church remained without a pastor until the year 1857. When, at its own request, it was, by the action of Presbytery, united with the Clarendon Church, which had been organized a few years before this time, and then had as its pastor Rev. James McDowell. The united church took the name of "Manning Presbyterian Church."

The elders of Harmony were, in 1845, M. H. Plowden,

Thomas E. Dickey, Gabriel Plowden. Its membership varied from 67 to 40 persons

MANNING PRESBYTERIAN CHURCH.—In the year 1847, the Rev. Donald J. Auld, then pastor of Bruington Church, was invited by Messrs. J. McFaddin, and J. C. Burgess, who were Presbyterians, but living out of the bounds of their churches, to preach for them in Fellowship Baptist Church, at that time vacant, and which also desired this arrangement. Dr. Auld complied with this request, and preached there very acceptably for several months, until he left this Presbytery. In 1854 a house of worship was erected, and on the 19th of May, 1855, the Rev. Donald McQueen preached in it from I Kings, viii, 27, together with John iv, 24, and solemnly dedicated it to the worship of Almighty God. The May following the Rev. William M. Reed came, by appointment of Presbytery, and preached and organized a church here, which was called Clarendon Presbyterian Church, with J. Sidney McFaddin and Joseph C. Burgess as ruling elders, and four private members. The church building was three and a half miles from the spot where the village of Manning was soon after located and commenced.

PINE TREE.—The Rev. John B. McFarland continued to supply the church until he was, on account of the infirmities of old age, compelled to stop, which was about the year 1844. John L. McIver, a licentiate of the Presbytery of Harmony, then preached for this church, until his license was revoked in 1844.* In January, 1845, Rev. T. R. English took charge and continued stated supply until 1848, when, unasked by either pastor or people, but in which both acquiesced, it was dissolved by Presbytery, in order to put Mr. English in the field as its evangelist. Pine Tree Church had 51 members in 1849, 48 in 1860. Its Elders in 1859 were D. Bethune, B. McCoy, K. McKaskill, C. Perkins. In 1871 the same, except we find Allen McCaskill in place of B. McCoy

BETHESDA CHURCH, CAMDEN.—The Rev. R. B. Campbell continued in the pastorship of this church until 1845, a period of 7 years. At a meeting of the congregation, on the 27th of January, 1845, a letter was received from him tendering his resignation, which was accepted. On the 4th of May,

* Mr. McFarland preached both in Gaelic and English on every occasion when he preached at Pine Tree. Many of his hearers could only understand the Gaelic, which was spoken in their families.

a meeting of the congregation was called to elect a successor, when the Rev. S. S. Davis was cordially invited to assume the pastorate. Two other candidates were before the congregation, but Mr. Davis received a large majority of the votes, and was declared duly elected, and he immediately entered upon the duties of his office, which he discharged with great fidelity until the month of May, 1851, when he was compelled to resign his pastoral charge, on the ground of failing health, and a painful separation took place between a pastor and people mutually attached to each other. A copy of his letter of resignation, couched in tender and touching language, was sent us for publication, a request we would gladly comply with did our limits allow.

The total number of communicants in this church in 1849, was 79. The elders from 1845 to 1855 were, James K. Douglas, C. J. Shannon, John Workman, John Rosser, and D. L. DeSaussure.

CHAPTER IV.

COLUMBIA.—The District of Richland had been separated from the territory of the Presbytery of Harmony, and added to the Presbytery of Charleston, as we have before related. At a meeting of the church and congregation the Rev. James H. Thornwell had been elected pastor of the Presbyterian Church in Columbia, had accepted the call and been installed. "He remained, however, but a short time in this relation. Having been again elected Chaplain and Professor in the South Carolina College, he resigned his charge January 4, 1841. At a special meeting of the Presbytery of Charleston, the pastoral relation was dissolved, and the pulpit declared vacant. The removal of Dr. Thornwell subjected the church once more to all the evils of a shifting Bishopric. Application was made to Mr. John D. Wilson, licentiate of Harmony Presbytery, to preach for the summer, which he declined, on account of his feeble health. A similar application made to B. M. Palmer, Jr., licentiate of Charleston Presbytery, was declined on the ground of a previous engagement. A correspondence also entered into with the Rev. John Breckenridge, D. D., Rev. Mr. Auld and Rev. Mr. McQueen, of Laurel Hill, N. C., but without effect.

At a meeting held November 1, 1841, under nomination of the Session, Mr. John D. Wilson was elected pastor, by a vote of 9 to 5. The minority yielding, the call was prosecuted, but finally declined.

The church being thus dependent upon the most occasional supplies, the session, on the 6th of July, 1842, invited the Rev. Mr. Gildersleeve to supply them permanently, till such time as they could nominate a pastor. Their attention was now directed to the Rev. C. C. Jones, who was addressed on the subject. But he declining, the Session resolved, Oct. 26, to nominate Rev. B. M. Palmer, Jr., of Savannah, Ga.; accordingly, at a meeting of the members and pewholders, held November 7, 1842, Mr. Palmer was chosen without opposition, at a salary of \$1,500 per annum, and the Session was directed to make out the call and present it before the Presbytery of Georgia.

Mr. Palmer, having accepted the call, took charge of the church on the last Sabbath in January, 1843, and was installed pastor by the Presbytery of Charleston, May 7th of the same year.

The lecture room being found too small and inconvenient, it was resolved at the annual meeting, in May, 1845, to enlarge it, and subscriptions were immediately taken for this purpose. A contract was made by the temporal committee with Mr. Killian, builder, to erect a building with a basement and upper room, upon the old site given by Col. Blanding. Its dimensions were to be 55 feet in length, (with a portico of 3 feet), 30 feet in width, 18 feet in height, in the upper story, 9 feet in the lower. The building was finished in the early part of the year 1846, and opened for public worship. Its cost to the church was \$2,200, exclusive of the old building, the materials of which were used in the new.

On Sabbath, the 15th of June, 1845, Mr. Andrew Crawford and Mr. Josiah Smith were unanimously elected Ruling Elders, but they both declined. At the same time, and by a like vote, Mr. Martin was requested to resume the duties of an elder, to which request he acceded.

We have been assisted thus far by a MSS. History, of the Columbia Church, from the pen of Rev. Dr. Palmer, now of New Orleans, down to the year 1845, the last date mentioned.

We add the tables of the officers of the Church and congregation as he has given them from the date of the organi-

zation of the church, which he dates in the year 1810. We have shown that there was an earlier organization, more or less perfect, in June, 1795. See our history of the Presbyterian Church in South Carolina, Vol. 1, pages 595, 596, 639. Dr. Palmer seems to have regarded this organization rather of a missionary character, than as of a full and regularly organized church. Efforts were made to obtain the services of Daniel E. Dunlap. As early as 1794, a subscription of £1111 had been made towards his support, and more was probable, and he was ordained and installed by the Presbytery of South Carolina, on the 4th of June, 1795, the Presbytery meeting for this purpose, in the State House. He died on the 30th of Sept, 1804, nine years and three months, nearly, after his installation. A call for the pastoral services of Dr. Palmer from the First Presbyterian Church of New Orleans, was brought before the Charleston Presbytery at its meeting at Beech Island, in October, 1855, and was strongly urged by the able commissioners from New Orleans, but unsuccessfully, Dr. Palmer's services being not only important to the Columbia Church, but to the Theological Seminary, in which he was a Professor. The commissioners gave notice of an appeal to Synod. The next year it was brought before the Presbytery, meeting at Orangeburg, in October, 1856, with no other result. The appeal was then taken up to Synod, meeting in November of that year at Chesterville, when the decision, after long debate, resulted in his release from his relations to this church as its pastor. His resignation as Professor of Ecclesiastical History and Church Polity in the Theological Seminary was tendered to the Board of Directors of that Institution, and his removal to New Orleans, took place in January, 1857.

We quote the tabular view of the officers of the church and congregation given by Dr. Palmer, which begins some six years after the death of Rev. Mr. Dunlap.

TABLE SHOWING THE SUPPLIES OF THE PULPIT.

NAMES.	
Rev. John Brown, D. D.....	1810 to Dec. 1811, about 2 yrs.
Rev. Benjamin R. Montgomery, D. D.,	Jan. 1812 to July 1818, 6 yrs. 6 mos.
Rev. T. Charlton Henry, D. D.....	Nov. 1818—Jan. 1824, 5 yrs. 2 mos.
Rev. Robert Means.....	Jan. 1824—March, 1827, 3 yrs. 2 mos.
Rev. John Rennie.....	Jan. 1827—July, 1831, 4 yrs. 1 mo.
Rev. Thomas Golding, D. D., and Dr. George Howe,	} ...July, 1831—Jan. 1833, 1 yr. 6 mos.

Rev. S. C. Jackson, D. D.....	Jan. 1833—May, 1833,	4 mos.
Rev. A. W. LeLand, D. D.....	Jan. 1834—Jan. 1837,	3 yrs.
Rev. John Witherspoon, D. D., LL.D. . .	July, 1837—May, 1839,	1 yr. 10 mos.
Rev. J. H. Thornwell, D. D.....	May, 1839—Jan. 1841,	1 yr. 8 mos.
Rev. B. Gildersleeve.....	July, 1842—Jan. 1843,	7 mos.
Rev. B. M. Palmer, Jr.....	Jan. 1843—Dec. 1855,	12 yrs 11 mos.
Rev. J. H. Thornwell,.....	Feb. 20, 1856—Sept. 1861,	5 yrs. 7 mos. 19 days.

TABLE OF RULING ELDERS.

NAMES.	WHEN ELECTED.	REMOVED.	TERM OF SERV.
Col. Thomas Taylor.....	May, 1810...	Died Nov. 13, 1833,	23 yrs. 6 mos.
Mr. Murphy.....	May, 1810...		
Mr. Zebulon Rudolph.....	May, 1810...		
Mr. Thomas Lindsay.....	May, 1810...	March 25, 1816 to	6 yrs.
Edward D. Smith, M. D.....		Died 1819, St. Charles Mo.	
V. D. V. Jamieson, M. D.....	July, 1820...	Died Dec. 15, 1836.	16 yrs
Mr. William Law.....	July, 1820...	Feb. 25, 1852..	30 yrs.
Thomas Wells, M. D.....	June, 1824..	In 1847, to N. Y....	23 yrs.
Mr. James Young.....	June, 1824...	Died June 20, 1834.	10 yrs.
Mr. Robert Mills.....	June, 1824...		
Col. John Taylor.....	June, 1831...	April 16, 1832.....	10 mos.
Mr. James Ewart.....	June, 1831 ..	Died Oct 5, 1835..	4 yrs.
Mr. G. T. Snowden.....	June, 1831...	Died April 25, 1853.	22 yrs.
J. M. Becket, M. D.....	Nov. 1835...	Removed.....	
Mr. Sidney Crane.....	Nov. 1835...	Died 12 Mar. 1850.	15 yrs.
Mr. James Martin.....	Nov. 1835...	Removed.....	
Mr. Andrew Crawford.....	Nov. 1846...	Died May, 1880....	34 yrs.
Prof. R. T. Brumby.....	March 1852,	Removed 1856.....	4 yrs.
	installed		
	May 16th.		
John S. Scott.....	Feb. 20, 1853	Died Apr. 5, 1863..	10 yrs
Levi Hawley.....	Feb. 20, 1853	Removed.....	
A. L. Kline.....	Feb. 20, 1853	Removed in 1856..	3 yrs.

LIST OF PRESIDENTS OF THE CORPORATION OF THE FIRST PRESBYTERIAN CHURCH IN COLUMBIA, S. C., INCORPORATED AS A CONGREGATION DECEMBER, 1813.

Hon. H. W. DeSaussure.....	Elected in 1823
Hon. Judge Nott.....	Elected May 12, 1828
Col. John Taylor.....	Elected May 11, 1829
Hon. H. W. DeSaussure.....	Elected May 9, 1831
Col. Abram Blanding.....	Elected May 13, 1833
David Ewart.....	Elected May 9, 1836
John A. Crawford.....	Elected May, , 1845

LIST OF SECRETARIES OF THE CORPORATION.

David Ewart.....	1821
Samuel Guirey.....	1824
John Ferguson.....	May, 1825
G. T. Snowden.....	July 5, 1827
James Ewart.....	May 10, 1830
John A. Crawford.....	Dec. 12, 1831
G. T. Snowden.....	May 12, 1834

In 1851, the communicants were, whites, 167 ; colored, 32 ; total, 199.

Of the elders of this church, with whom the writer has been personally acquainted, the first was the patriarch of Columbia, Col. Thomas Taylor, who, with James Taylor, owned the lands on which Columbia was built. The residence of the former being in the northern part of the city. He was born in Virginia, Sept. 10, 1743, and died in Columbia, Nov. 16, 1833, aged 90 years, 2 months and 6 days. He was a Colonel in the war of the Revolution, and was distinguished for his personal bravery and wise conduct, was a member of the Convention which framed the Constitution of the State. He, with Benjamin Waring, were the signers of the letter to Rev. David B. Dunlap, March 20, 1794, which led to his ordination and installation, on the 4th of June, 1795, as pastor of the Columbia Church. He was a man of venerable appearance when the writer first knew him, of spotless character and irreproachable life, having the good of the church greatly at heart. Few men had greater influence, or were more beloved. Of Dr. Smith we have already written. Of Dr. Van De Vastine Jamison we might know, from his very name, that the blood of the Church of Switzerland and of Scotland ran in the veins of his ancestors. We can trace it from the Helvetic Church to that of Scotland. His remoter ancestor removed from Switzerland to Scotland, thence to N. Ireland, thence to Pennsylvania, and through Virginia here. He practiced as a physician in Orangeburg, and was several times a member of the Legislature. About the year 1805, he became a member of the church in Columbia, and in July, 1820, was elected an elder of that church. He was a man of prayer. It was never neglected, either in his closet or his family. The Sabbath was to him a day most strictly observed, and he required its strict observance in his own household. His remains repose in the family burying ground at White Hill.

William Law was born in Antrim Co., Ireland, April 16, 1779. United with the Presbyterian Church, Fairfield District, in the spring of 1813. Settled in Columbia in November, 1818, was ordained a Ruling Elder July 9, 1820, and fell asleep in Jesus, Feb. 25th, 1852, aged 72 years, 10 months and 12 days. He was, for 21 years, Treasurer of the Theological Seminary, to whose interest he was devoted, having

devised liberal things for its future, had not his means been lost by the fortunes of the war. He was faithful to all public trusts. A sound judgment, a firm purpose, patient labor, and prudent counsels crowned his life with honor, and made the world a loser in his death.. He was kind to the poor, generous in his charities to the church, lived without guile, and died without fear.

James Young was born at Castorphine, near Edinburgh, Scotland, and died on the 20th of June, 1834, in the 65th year of his age. He was a man of genial disposition, kind and hospitable, and sincerely devoted to the best interests of the church. He is said to have been one of the first members of this church, and of his estimable wife, so well known among us, Mary Bryce Young, who died January 5, 1855, it is said she was one of the original 12 who constituted the infant Church of Columbia. This could only be true of the re-organization of the church under Dr. Brown, in 1810.

Col. John Taylor became a member of the church on the 4th of September, 1830, and was elected an elder in June, 1831. He was born on the 4th of May, 1770. He was a man greatly beloved in all the relations of life. He had been a Representative and Senator in the Legislature of his State, and had held the same offices in Congress; had been a Trustee of the College, and Governor of South Carolina, and in all these relations been faithful. His connection with the Session was a brief one. He was deputed as an elder to attend the Pre-bytery of Harmony, and was enrolled as a member at its meeting in Camden, on the 5th of April, 1832. It was the only Session of that body which he attended. He was taken sick immediately after the first day's session, and died on the 16th of April, 1832. He was taking a deep interest in matters of religion, was a Director, at the time, of the Theological Seminary. In public and private life he lived honored, and died lamented.

James Ewart and G. T. Snowden were elected to the eldership at the same time with Governor Taylor. James Ewart died on the 5th of October, 1835.

Gilbert T. Snowden was born in Cranberry, N. J., October 1, 1794. In his third year he was deprived by death of his father, Rev. Gilbert Tennent Snowden. His mother afterwards was married to Rev. Andrew King, by whom he was kindly treated. He had commenced the study of the lan-

guages, when, reflecting upon his dependent condition, he laid aside his books and entered upon mercantile pursuits, and after being occupied for several years in different large houses in various places, he finally settled, in 1821, in Columbia, was successful in business, and acquired a happy competency. In the year 1819, while residing in New York, he became the subject of renewing grace, and became a member of the Cedar Street Church, under the care of Dr. Romeyn. He had sat under the preachings, too, of Dr. Greer and Dr. Rice. On his removal to Columbia he became the centre of a small praying circle, and was especially interested in the organization and conducting of Sabbath Schools, of which he was an efficient promoter. He often sat, too, as a member, in the higher judicatories of the church, and became deeply interested in its progress. From the first planting here of the Theological Seminary of the Synod of South Carolina and Georgia he was a prominent and valuable Director, and for some years before his death, the President of its Board. He died of a lingering illness, extending through a period of three years, often tortured with severe pains. Yet his mind was clear, his judgment sound, his memory strong, his hope unshaken. He not only met death with composure, but even with triumphant faith, on the 25th of April, 1853.

Sidney Crane was born at Newark, N. J., Aug. 22, 1791, removed to Columbia, December, 1820, united with the church Oct. 6, 1831, was ordained a Ruling Elder Nov. 7, 1835. He was an example of true piety, ordering his household in the fear of God. He died in the faith of the gospel, March 12th, 1850. "Mark the perfect man and behold the upright, for the end of that man is peace." Ps. xxxvii, 37.

Mr. James Martin was also ordained an elder, Nov. 7, 1835. While he remained with us he was noted for his advocacy of the truth as contained in the Westminster Confession, in those trying times which ended in the division of the Presbyterian Church in the United States. He removed from this to Charleston, the date not remembered, an earnest and devoted servant of the Lord.

Mr. Andrew Crawford became a member of the Presbyterian Church of Columbia on the 6th of October, 1831, and was ordained an elder in 1846. On the resignation of Mr. Law, in 1851, on account of his increasing infirmities, Mr. Crawford was appointed Treasurer of the Theological Semi-

nary, and served it with great faithfulness, until the year 1867, when he was succeeded by Mr. Muller. His interest in the Seminary continued unabated. When the Seminary was transferred to the Southern General Assembly, in 1863, its endowments were stated to amount to \$277,940. On the approach of Gen. Sherman to Columbia, Mr. Crawford bore away its securities to a place of safety, but returned to find his own dwelling consumed, and to realize that his own fortune had mostly disappeared, and that, according to his valuation, the endowments of the Seminary could not be rated at more than \$81,932, less than the third part of the original investment. From this point of financial depression, the church, as it was able, gradually restored it.

John S. Scott, who was ordained an elder in 1853, was a native of Ireland, and died April 5, 1863, aged 53 years. He was a man of a strong mind, and died, as he had lived, in the faith of the gospel.

Dr. Palmer had continued to serve the church for some time after his entrance upon his duties as a Professor in the Theological Seminary, but in January, 1856, withdrew wholly from his connection with the church in any pastoral relation, and became the temporary supply of the church at Orangeburg until his removal to New Orleans.

NOTE.—In the preceding it will be perceived that we have advanced considerably beyond the decade 1840—1850.

HOREB CHURCH has been dependent for the public ordinances of worship very much upon sharing the ministerial services with other and neighboring churches. Thus, the Rev. Mr. Brearley, when settled at Winnsboro, bestowed a portion of his labors upon this church, and this for 16 or 17 years. There were other ministers who served the church for a shorter time, as Rev. Mr. Boggs, then Mr. Logan for a few months. then Rev. Samuel H. Hay was called as pastor of the church, and was regularly installed as such on the 4th Sabbath of December, in 1844. This relation terminated early in 1846. The Church then called G. C. Logan, and he was regularly installed as their pastor. He dwelt in this congregation, ministered to them, greatly beloved, for about two years, was buried at their church, and his sepulchre is among them to this day. As his health failed before the close of his second years' ministry was ended, the licensed students of the Theological Seminary filled out his term of service. After a

lingering illness of eleven weeks, he departed from this life on the 10th of June, 1848. An appropriate minute was adopted by his Presbytery, an obituary descriptive of his character and worth were published by his associates in the Theological Seminary. MSS. Minutes of the Harmony Presbytery, pages 500, 501. After this the Rev. Julius J. Dubose was stated supply at Horeb for two years. His health continued infirm until his death in April, 1853. Its elders were James McDill, Nathaniel Mavin, Jacob Bookman, William Gilbert, Charles B. Douglass, in 1845.

AIMWELL and Horeb have sometimes been united under the same pastoral charge. The Rev. Mitchell Peden was ordained pastor of Mt. Olivet Church in 1839. He supplied Aimwell by private engagement for two years, and afterwards, from October, 1842, from year to year. The supply was but once a month. It became afterwards still more infrequent and irregular. In 1840, Horeb had 37 members; in 1846, 43 members. The Presbytery of Harmony met at this church in October, 1842. In 1841, 1842, the church lost four of its members, two of whom were elders. John Rosborough, Sr., had held this office for 35 years. He was venerated in the church. The members looked up to him as children to their father. He died October 8, 1842 (?). His wife, Anne Rosborough, preceded him, having died on the 5th of Dec., 1841. His death was universally lamented. William Rosborough died Oct. 28th, 1841, and Dr. James J. Rosborough, August 15, 1842, both sons of John Rosborough, Sr.

The Rev. George C. Logan was ordained and installed over this church in October, 1845, and died, as we have seen, on the 10th of June, 1848. Both this church and Horeb were united under his pastoral care. The Rev. J. J. Dubose, as appears from the records of the Session, presided over that body as Moderator, on March 11, 1849. He was at that time probably within the bounds of the congregation, and officiating, as his health would allow, in religious service. In 1845, John E. Robinson, John M. Goza, and Geo. R. Hunter were elders of this church. A. R. Craig was ordained April 24, 1847, J. M. Goza, R. R. Rosborough ordained April 7, 1850. The deacons were J. A. Kennedy and R. A. Rosborough. Communicants in 1841, 37; in 1846, 43; in 1850, 40.

SCION, (WINNSBORO').—The last record of Rev. William Brearley, in the Session book of this church, is dated Oct. 21,

1841. He was called to the Darlington Church in April, 1842, and installed in that pastorate on the first Sabbath in May of that year. Mr. Brearley's name first appears in the minutes of the Presbytery of Harmony, March 23d, 1836. He was ordained as evangelist, at the request of the Winnsboro' Church, but it does not appear that he was installed as their pastor. Mr. Brearley, therefore, had been the stated supply at Winnsboro' for 16 years.

The Rev. Samuel H. Hay was ordained and installed pastor of the Winnsboro' Church on the 28th of October, 1844. He was released from this charge on the 4th of April, 1846, and at the same meeting of Presbytery was dismissed to the Presbytery of Charleston. The church next called the Rev. Malcolm D. Fraser, lately pastor of Lebanon Church, Jackson's Creek, who was installed on the 4th Sabbath in April of the same year, 1846. His health becoming infirm, he resigned the pastoral charge on the 6th of November, 1853.

The elders ruling in this church, in 1845, were Mr. James McCreight, and Col. Wm. M. McCreight, and Jas. R. Aiken. The deacons were O. R. Thompson and David Campbell. In 1850, 24 members had been admitted to the church on examination, and 3 on certificate. The congregation under pastoral charge consisted of 44 families. There were 68 white communicants, and 28 black, making a total of 96 members in full communion.

LEBANON—(Jackson's Creek).—On the 1st of April, 1841, the Rev. Malcom D. Fraser was received from the Presbytery of South Alabama, where he had been pastor of the church at Wetumka. He was called by Lebanon Church, and was installed as its pastor on the first Sabbath in May of that year. On the 4th of April, 1846, this pastoral relation was dissolved, the church declared vacant, and Presbyterial supplies appointed. On the 8th of October a call was laid before the Presbytery of Harmony for the pastoral services of the Rev. Edwin Cater, then of the South Carolina Presbytery. Having been dismissed from that Presbytery, and received by Harmony, a joint call was presented from the Lebanon Church and that of Salem (Little River), which was placed in his hands, and by him accepted. The Presbytery of Harmony at this, its adjourned meeting in Charleston, provided for his installation over the two churches, at Lebanon Church, both churches having their representatives present,

the installation to take place on the first Sabbath in January, 1847. The pastoral relation of Rev. Edward Cater to these two churches was dissolved in 1849. Dec. 14, 1849, the Rev. T. A. Hoyt became pastor and served to April 3, 1851.

The membership of this church in 1841, was 173. The elders in this church, in 1847, were David Milling and John Thompson, in 1848, the same, with the addition of Thomas Stitt.

SALEM—(Little River).—A call from Salem (L. R.), for the services of Rev. R. C. Ketchum, was laid before Presbytery in April, 1840, and by him accepted. A committee, the presiding officer of which was Rev. Wm. Brearley, was appointed to meet on Saturday before the first Sabbath in May, for his installation. The election by the church may have been, as we are informed it was, on the first of September, 1839. This pastoral relation was dissolved, and the church declared vacant in November, 1844. Supplies were ordered for it in 1845. This church joined with Lebanon in the call to Rev. Edwin Cater, as has before been mentioned, in January, 1847. The call of the church was dated April 14, 1846. He is spoken of as of the class of revivalist preachers, and this may account for the fact that this church, which is reported as having 45 members in 1841, 30 and 31 in 1845 and 1846, reports 85 and 92 in 1848 and 1849. He resigned this charge June 24th, 1849. The elders, in 1845, were William H. Bradley, Samuel McBride, and Matthew E. Muldrow.

MOUNT OLIVET.—The Rev. Mitchel Peden still retained the pastorship of this church, and continued to do so till near the close of the year 1844. On the 24th of October, 1840, seven persons were admitted to the church from Scion Church, which had been dissolved by Presbytery on account of the paucity of its members. Those who remained being directed to attach themselves to Mt. Olivet Church. Ten others were admitted on examination, and in 1842, seven more. In 1842, Capt. James Johnston, ruling elder in Scion Church, was elected to the same office in this, and in October, of the same year, A. M. Caruthers was elected as ruling elder, and ordained as such. Five were admitted on examination in 1842, nine by certificate, and one on examination, making a total of communicants 79. Many colored persons were admitted. The Bible class was well attended in the spring and summer and fall. Rev. Malcom D. Fraser became the stated

supply early in 1845, S. R. Frierson in 1847-48, and was succeeded by Rev. J. R. Gilliland in 1849. In May of that year, Capt. Daniel McCollough and James Caldwell, Esq. were elected and ordained as Ruling Elders. The white communicants in that year were 47, the colored 26, total 73. The Ruling Elders in this church, in 1845, were James Johnston, A. M. Caruthers, M. D., A. Beatty, R. B. Caldwell.

CONCORD CHURCH, (Fairfield District).—The Rev. John Douglas was pastor of this church in connection with Purity Church, in Chester District, in 1839, and this arrangement continued till his removal to James Island, near the close of 1846. The bench of elders (seven in number) were the venerable Samuel Banks, Esq., Robert Caldwell, William Wilson, John Banks, Henry Moore, John McCollough, and Alexander N. Hindman.

Of these worthy men, Samuel Banks, Esq., was especially venerable, as a Christian, a Ruling Elder, a useful citizen, a neighbor, and a parent. He raised up a family of ten children, five sons and five daughters, all of whom he had the happiness of seeing members of this church. By his last will he directed that a large copy of the Holy Scriptures should be given to each of his grand-children, forty-seven in number. Two of his sons, Alexander R. Banks and William Banks, the one now residing at Rocky Mount, La., and the other, the well known pastor of Catholic Church, for so many years, were ministers of the gospel. Although this venerable man was quite infirm, with age, and his body tottering, and shaking with palsy, he was constant at church through summer's heat and winter's cold, until about a year before his death, which occurred on the 16th of January, 1851, at the age of 87 years. A few years before the death of Mrs. Banks, the Rev. A. R. Banks came from the West on a visit to his aged parents. They had the pleasure of hearing them both preach at Catholic Church, the one in the morning, the other in the afternoon. It was from the same pulpit from which he heard his first sermon preached in America. His cup of joy was filled to overflowing. Two of his sons ministers of the gospel, two others elders in the Presbyterian Church, and one a deacon in the Baptist Church.

On the 14th of October, 1848, the question of separating the District of Fairfield from the Presbytery of Harmony, and annexing it to the Presbytery of Bethel, was brought before

Synod. After discussion, the decision of the question was deferred until the next annual meeting. After a full exchange of views, it was then resolved, that so much of Fairfield District as is included in a line running from the mouth of Big Wateree Creek to the junction of the north and south forks of Little River, and thence up the north fork to the Chester line, including the churches of Concord and Mt. Olivet, be set off from the Presbytery of Harmony, and attached to the Presbytery of Bethel, and placed under the care of the same. [Printed minutes of Synod for 1848, pp. 13, 14, 1849, pp. 10, 12.] The membership of Concord Church in 1841, was 94, In 1849, James R. Gilliland, being stated supply, it was 135, 32 of whom were colored.

BEAVER CREEK.—This church, which is in the upper part of Kershaw District, still had for its pastor the Rev. Samuel Donnelly. Its total membership in 1841 was 119; in 1845, 165, of which 48 were colored. In 1849, 170, of which 61 were colored members. Its elders, in 1845, were Dr. T. L. Dunlap, Joseph Cunningham, J. B. Cureton, James Summer-ville, John Barnes, Zadock Parry, Isaac S. Thompson, Samuel Spencer.

N. B.—The following description of the relative geographical position of the churches in Chester District, or County, is so clear that we insert it here, although it has not influenced us particularly as to the order in which we have written of these churches. Mr. Saye writes us, September 6, 1869, thus :

“The churches in Chester County, as now constituted, are, 1st. *Catholic*—fourteen or fifteen miles from the C. H., in the direction of Rocky Mount, and between Rocky Creek and Little Rocky Creek. 2nd. *Pleasant Grove*—6 miles from the C. H., in the direction of Catholic. 3d. *Purity*—2 miles from the C. H., on the same road, near which the two preceding are situated. 4th. *Purity*—in town. 5th. *Carmelhill*—13 miles from the C. H., in the direction of Unionville, was an *independent* church. 6th. *Fishing Creek*—situated near the Creek, and about two miles below where the York and Chester Line crosses the stream. This church has another house of worship midway between the old church and the C. H., 6 miles from each. It is called Uriel. 7th. *Cedar Shoal*—16 miles from the C. H., nearly on the road from the latter to Lancaster C. H. It is nearly midway between “Old Richardson,” or Low-

er Fishing Creek, and what was a branch of Catholic, called Bethlehem, near Beckhamville. 8th. *Zion*, situated on one of the roads from Chester C. H. to York C. H., and near the county line.

In addition to these churches in our connection, there are two old congregations in the Associate Reformed body, to wit: *Hopewell*, situated six miles west of Catholic, and in the neighborhood both of Pleasant Grove and Purity. It was constituted at the outset of families that had worshipped at Catholic, and drew largely from it and Purity about the time of McCullough's defection. 2nd. *Union*—situated between Fishing Creek Church and Catholic, twelve miles from the C. H., six from Fishing Creek Church, five from Cedar Shoal Church. Some disaffected members from Fishing Creek Church originated it about the commencement of this century. Both these are large congregations. There were around Catholic, fifty years ago, four churches of reformed Presbyterians, founded by *Martin* and others. All these have passed away by emigration to the free States. I understand also that there was an Associate congregation or two in the same territory. You notice that we have but one church in the western half of the county. That territory has belonged to *Methodists, Baptists, Universalists, &c.* I understand that the Associate Reformed people have organized a church at the C. H., or intend doing it soon. We were engaged at the commencement of the war in collecting a church about six miles from Fishdam, near the line of this county and Fairfield, but in the trouble and excitement of the time, let it drop."

CATHOLIC CHURCH.—This church, in 1840, reported its membership as amounting to 300. During the first 8 years of this decade the largest membership was 308, the average was 288. The members in 1847 were 308, in which were included 30 colored. The Rev. Wm. Banks who was licensed on the 4th of April, 1840, was ordained and installed as pastor of this church on the 25th of February, 1841, by Bethel Presbytery. He continued in this pastorate till 1869, when he resigned, owing to feeble health and the wide extent of his pastoral charge. In 1848, we find him pastor also of Pleasant Grove, in connection with Catholic. In 1848 and onward, the average membership of Catholic Church was 195, of whom an average of 19 were colored. The average membership of Pleasant Grove was 202, of whom some 39 were

colored. In the first eight years 97 had been received on examination into Catholic Church, and 60 by certificate, that is, 157 had been received during that time. A similar record could be made of Pleasant Grove, which eventually became the larger of the two. And that the total under the charge of this pastor did not swell to a still larger amount is to be accounted for by losses by death, but chiefly by emigration to the Southwest. Many of our families began to migrate to the West. In 1830 and 1831 great numbers migrated to Ohio and Indiana, about the time of the exodus of the Covenanters. About 19 years ago (*i. e.*, about the year 1857), a large colony from both Catholic and Pleasant Grove removed to Tipton Co., Tenn., and settled in the neighborhood of Portersville, and has become a large working church of near 200 members. Another colony went out, chiefly from Pleasant Grove, some time after, and settled in Jackson Co., Ga., and uniting with some other Presbyterians, they organized a new Presbyterian Church, and called it Pleasant Grove. Another soon after left us, and settled in the northeastern part of Alabama, organized another Presbyterian Church. Again another colony from Pleasant Grove emigrated to Dallas Co., Arkansas. As the country was new, they organized a township, and called it Chester; and about the centre of this township they built a large academy, and organized a church, and gave it the name of Pleasant Grove. And still another colony, with three of our Ruling Elders, emigrated to Mississippi; most of them settled in Itawanibe County, and uniting with small Presbyterian communities there, they aided greatly in building them up. "Thus," says Mr. Banks, "during the ministry of your last pastor, these five colonies have migrated from this pastoral charge, cherishing their religious principles, and transplanting in those new and fertile regions the scions of Presbyterianism, to grow and flourish, and produce, in coming years, the rich fruits of order, intelligence and piety. And still the waves of emigration from these churches rise and flow westward every few years. Is it, therefore, strange that old Catholic, this fruitful mother of churches, now in her old age, after the loss of such multitudes of her children, should become weak and despondent, like Zion in the days of the prophets, when he uttered the words of our text, Isaiah, xlix, 15, 16, for her encouragement. [Sermon of Rev. William Banks, for twenty-nine years pas-

tor of this church, preached from Isaiah, xlix, 15, 16, on the 101st anniversary of the organization of Catholic Church, Columbia, S. C. Printed at the Presbyterian Publishing House, 1876.] Some of the facts mentioned in this discourse may refer to dates later than that of the decade ending at 1850. We leave it to others to locate them as to time.

HOPWELL CHURCH, Chester District.—The Rev. S. B. O. Wilson was pastor of this church in 1840. It had a membership at that time of eighteen. It was vacant in 1842, 1843, and 1844. Its membership in these years was seventeen. The Rev. Lupton W. Curtis was its stated supply in 1845, 1846 and 1847, in which year its membership rose to twenty-nine. The Rev. J. R. Beard, in 1848, became its minister. The membership in this and the following year was thirty-seven and thirty-nine. It is reported as vacant in 1850, having a membership of forty-one. The Elders in 1845 were, Isaac McFadden, Wm. P. McFadden, Wm. B. Dunlap, A. Shillinglaw.

SIX MILE CREEK—This church was united with the preceding under the pastoral charge of Rev. S. B. O. Wilson, in 1840. Its membership in 1840, of fifty-four, and in 1841 of 58. It was vacant in 1842. It enjoyed the services of a stated supply in 1843, its membership forty-two. It was vacant in 1844. It had the services of Rev. James R. Baird, in 1845, as stated supply, who became the pastor in connection with Hopewell Church, in 1846. It was vacant in 1847 and 1848. It had a stated supply in 1849, and was under the pastoral care of Rev. E. P. Palmer, in connection with the churches of Waxhaw and Lancasterville, in 1850. Its membership at this time was forty-one. The Elders in 1845 were John M. Doby, Robt. Walkup, Henry Anderson.

PURITY CHURCH, Chester District.—The Rev. John Douglas continued to serve this church as its pastor, in connection with Concord Church, until the fall of 1846. In 1847, the Rev. Samuel C. Pharr, of N. C., was their supply for a few months. In January, 1848, they were visited by Rev. Donald I. Auld, of Harmony Presbytery, who was installed as their pastor, in April, 1848. His father was a practicing physician on Edisto Island. His early attraction was toward the profession of medicine, and graduating at Charleston College, he studied medicine, and took the degree of M. D. at the Medical College of that city; attended the lectures of the Medical

College of Philadelphia, and practiced his profession for a season at Memphis, Tenn., and at that time seemed far from the kingdom of Heaven. But afterwards, on his return to Charleston, he became a subject of Divine Grace, and a member of the 2nd Church, under the pastorate of Dr. Smyth. He now also became a member of the Theological Seminary, at Columbia, with the view of preparing for the ministry of that gospel he had embraced. This was in 1835, but his suffering from impaired health did not permit him to remain through the entire course. He returned to Charleston after the first year, and resumed his studies privately under the direction of Rev. Dr. Smyth, was licensed by the Charleston Union Presbytery, November 3d, 1837, preached at the Wappetaw Church for a few months, was ordained as evangelist January 6, 1839. We have found him preaching as a supply at Darlington C. H., then as pastor at Bruington Church. He now removed to Purity Church, in Bethel Presbytery, was installed as its pastor in April, 1848, and remained with this church a little over four years, when he removed to Florida, where he died October 29, 1857, in the 20th year of his ministry, at the age of 48. He spoke with a voice clear and distinct, with an utterance fluent and impressive, and was a popular and interesting preacher of the gospel. The Elders in Purity Church, in 1845, were, Maj. John Walker, John Reedy, and Adam Walker.

FISHING CREEK.—The pastoral relation between this church and its revered pastor, the Rev. John B. Davies, was at length terminated, at his own request, in December, 1841. He then removed to Davidson College, the residence of his son-in-law, Rev. S. B. O. Wilson, professor of languages in that institution, but continued to preach as stated supply to Bethel Church, in the vicinity of the college, until his death on the 9th of February, 1845, after a ministry of 49 years. In April, 1840, the church numbered 126 members, 19 had been received during the year preceding on profession of their faith, and two by certificate.

The Church was vacant in 1842, its total membership reported as 106.

James R. Gilland became its stated supply in 1843, its total membership that year, 117. The next year his name occurs as pastor, in which relation he continued until the 1st of November, 1848. Seventy-nine members were added during

his ministry, 30 whites on examination, and 12 by certificate, and 57 blacks. Membership in 1849, 98 whites, 51 colored, total 149. He was succeeded by Arnold W. Miller, in 1849, in which year he was ordained and installed.

The Rev. John B. Davies was for long years the revered pastor of this church.

For the following account of his birth, education, entrance and continuance in the ministry, I am indebted to his son-in-law, Rev. S. B. O. Wilson, professor of languages at Davidson College, for his sketch published in the *Charleston Observer*. "This aged father in the ministry of the Presbyterian Church was born in the Waxhaw settlement, Lancaster District, S. C., Nov. 15th, 1772. In '78 he was bereaved of his mother. In May, '80, his father was barbarously murdered by a party of the British and tories, to whom, as a patriot, he had rendered himself peculiarly hateful. He and his co-patriots while taking some refreshments, were surprised, and surrendered as prisoners of war; after which one of the party recognized him and shot him through the head with his own gun. Thus early in life he was bereaved of both his parents. The Lord however provided for him a friend in his maternal grandfather, Major J. Barkley. By him he was taken, and his education superintended.

The opportunities for obtaining an education then were not favorable. Few were the literary institutions in the South, and what few there were, were not furnished with important helps in the acquisition of knowledge, as libraries, apparatus, &c. The academic course of our friend was limited in its extent; but wiser than many youth, he improved his opportunities, and acquired an education, with all his disadvantages, which made him respectable and useful. In view of the benefit of a seat of learning well furnished with all the means necessary to a thorough education, he took a deep interest in and prayed for and gave to all those when opportunity offered, that he had good hope would be a blessing to the State and Church.

His friendship to Davidson College was manifestly strong and ardent. His frequent and liberal contributions—labor in distant rides to meet in bodies with the friends of the institution to consult and adopt measures for its welfare, and his accepting the office of President of the Board of Trustees, and diligent attention to all the duties of that station, even when considerably indisposed, evinced attachment to the end. He was the president of the Board till death.

His own education did not close with the advantages of an Academy. He received the degree of Bachelor of Arts at Mount Zion College, Winnsboro', S. C., in 1791. After he graduated a year or two, in '93 he connected himself with the Church at Providence, and the same year, commenced the study of Divinity with Dr. Alexander, of Bullock's Creek. In 1796, he was licensed, and commenced his labors at Fishing Creek, Chester District, South Carolina. Of said Church he was ordained and installed pastor in 1799. After ministering to the saints for forty-two years, his connection with them was dissolved at his own request. Thence, in 1841, he removed to Davidson College, and became stated supply at Bethel, three miles southwest of that Institution. His age and infirmities were the reasons which he gave for not becoming pastor of Bethel. He was as diligent in all duties, as if the ob-

ligations of pastor had been assumed. During the short time of his ministry in this Church, he won the affections of the people—with them he was familiar, friendly and easy of access. Long will his memory be dear to those who waited on his labor of love. Nor will the sons and daughters of affliction, forget his attention, sympathy and kindness. To all who desired his services, of whatever name or condition, he was ready to render them. It was his habit and practice to do good to all men as he had opportunity; but especially to them who are of the household of faith."

Additional testimony as to his worth may be found in the minutes of the Presbytery of Concord, and in the semi-centennial discourse of the Rev. James H. Saye, delivered by appointment of the Presbytery of Bethel. He was long the stated clerk of the Presbytery of Bethel, as he had been of the Synod of the Carolinas. His records and the transcripts he made of the records of the ecclesiastical bodies with which he was connected are models in their kind, and should be carefully preserved.

The Rev. Mr. Saye sums up those results of his pastorship from 1799, as follows: Added by examination, 373; by certificate, 85; making a total of 478. Baptisms, infants 672, adults, 31, total, 723. Dismissions, 311, removed by death, 78. Marriages celebrated by Mr. Davies during his pastorate, 195. And of fees received, \$848. Communicants in the church when he left in 1841, 111. The Elders, in 1845 were, Alexander Crawford, J. Harvey Crawford, John S. Chambers, Robert Miller, John Poag, Robt. Stringfellow.

CEDAR SHOAL Presbyterian Church was a portion of the charge of the ministers above named. It has always been small. It was made up mostly of the Gaston and Davidson family connection. It has gathered strength and lost it from time to time. It is now recuperating, and has as fine a prospect as at any preceding time. It is closely hemmed in by other denominations, and has lived in this condition. The Elders of Cedar Shoal have been, Joseph Gaston, Esq., Mr. White, P. B. Gaston and Lionel Davidson. The Elders, at the time of this writing, are, D. G. Stinson, Esq., John F. Davidson, J. N. Jamison, and Wm. L. McCorkle, [Mss of J. H. Saye]. The membership of this church has varied from 20 to 34.

BULLOCK'S CREEK.—The Rev. William B. Davies continued to act as stated supply to this church and Beersheba, as we have said already. The membership was 121 in 1840, in

which year four were received on examination. It was 81 in the following year; 80 from 1842 to 1845; 52 from 1846 to 1849, inclusive; 51 in the next two years.

The Church of *Beersheba* was also connected under the charge of Rev. Wm. B. Davies as stated supply. This church had 170 members in 1840. From 1841 to 1849 it reported 120 members.

The new house of worship, the erection of which was provided for in 1839, was built by Mr. Joshua Hudson, and a final settlement for the same was made on the 6th day of December, A. D. 1842. The Elders of Beersheba Church, in 1845, were, William Brown, Sr., Hugh Allison, Hugh Dickey, Hilleriah McCawl, Eli Meek, James Caldwell.

“The Rev. William B. Davies, the first Licentiate of Bethel, was the son of the Rev. John B. Davies, and a native of Chester County, South Carolina, was educated by his father, attended for a short time the school of the Rev. John McKemie Wilson, and graduated at the University of North Carolina; licensed to preach by Bethel Presbytery, May 13th, 1826; ordained as an evangelist by the same body, November 10th, 1832. From the time of his licensure to that of his ordination, his health was so infirm that he was able to do but little regular work in preaching, but gave his attention mainly to teaching as Rector of the Bethel Academy. He, however, supplied as he was able the congregations of Shiloh, Long Creek, and perhaps other feeble churches in that region. Shortly after Mr. Johnson’s removal from Beersheba, Mr. Davies took charge of that congregation in connection with Bullock’s Creek and Salem. In a short time he gave up Salem, but continued to supply the other congregations as long as he had strength. His health was always infirm, but by close attention to diet and exercise, he was able to attend to a considerable amount of business, and to do as much preaching as any of his brethren. His social qualities were of a high order, and his preaching talents good. He was greatly beloved by the people of his congregation, and his brethren of the Presbytery.

MT. PLEASANT CHURCH.—In 1828, a petition was received from a number of persons in the vicinity of Mt. Pleasant Academy, praying to be recognized as a vacancy under the care of the Presbytery of Bethel, and to receive supplies. This request was granted [Minutes, p. 50]. It thenceforth

appeared as such. In 1831, Cyrus Johnson was its stated supply; in 1832-33, in connection with Beersheba, and from 1835-1839, in connection with Bethesda, of which he was pastor. It is probable that a more perfect organization of the same community was in the mind of Rev. Cyrus Johnson when he reported [Minutes, p. 124] that a new church had been organized at Mt. Pleasant Academy, designated as Mt. Pleasant Church, consisting of thirty-five members, an Elder of which being present took his seat as a member.

In 1842, they reported to Presbytery through its Moderator that they had been for three years without the stated means of grace, that their numbers were becoming smaller through emigration, that they knew no encouraging prospect of securing the services of a minister, that it would be far better for them to become connected with neighboring churches, and that they may do this orderly they request the dissolution of their church organization: whereupon it was resolved that the request of the session of Mount Pleasant Church be granted, and that Rev. D. McN. Turner be appointed to act as Moderator on that occasion, and that the name of said church be stricken from the roll. [Minutes, pp. 358, 9.]

BETHESDA CHURCH (York).—In Jan., 1840, Andrew Harper Caldwell, a licentiate of Concord Presbytery, was invited to preach at Bethesda for one year. In October of the same year he was ordained and installed pastor.

The time covered by his pastoral services may be pronounced the period of Bethesda's affliction. During almost the entire period the chastening hand of God was upon the congregation. The four years of continuous sickness throughout the church causing the death of such a multitude. The severe drought of 1845, and subsequent immigration to the West are facts painfully familiar to the old by experience, and to the young by report. Under these adversities the youthful pastor's labors were greatly multiplied, and embarrassed. Having endured these toils amid discouragement for seven years, he, in 1847, having caught the spirit which transferred so many of his flock to the West, removed to Marshall Co., Miss., and took charge of two churches, where, laboring with his wonted fidelity, he remained for nearly a dozen years. He then removed to Lamar, Miss., and became pastor of a neighboring church, and was shortly afterwards appointed agent for the Synodical College at LaGrange, Tenn.,

in both of which capacities he was eminently successful. About a year since he changed his location to Panola Co., Miss., and has charge of Sardis Church, and is to-day recognized as one of the most practical and active and useful minister of the West.

In January, 1847, Rev. Pierpont Edwards Bishop, who had just removed from Ebenezer to Yorkville, began his labors as stated supply at Bethesda. Thus alternating Sabbaths with Yorkville, he preached on here until 1851, when he was installed pastor of Bethesda. He removed from this church to the churches of Bennettsville, and Great Pee Dee, where he died in 1856, greatly lamented as a faithful and devoted minister of the New Testament. Each member of the Synod has the knowledge in his own mind, and the image of the departed father. All the features of his excellent character, and habits of his useful life are graven upon the tablets of all our memories.* The church, now deprived of her fourth pastor, seemed crushed by his departure from her, and was vacant for several months. [Ms. of Rev. John S. Harris, read before Synod of S. C., November 4, 1863.]

On preceding pages different occasions have been mentioned where the church has enjoyed rich effusion of the Holy Spirit. Rev. Daniel Baker visited it a *second* time in 1852. About thirty at that time were admitted to the church, and numerous others, who dated their religious impressions to this occasion, took their stand on the Lord's side. There have thus been four occasions in each of which the church has reaped a harvest of spiritual blessings. During the earlier pastorate of Mr. Harris, never less than twenty, and never more than thirty-five. The aggregate of additions, in six years of pastoral labors, is one hundred and sixty-eight members, and by these additions the membership has been lifted over and above losses by death and removals, from one hundred and eighty to *three hundred and five members*. These additions were all subsequent of the year 1850. Those which occurred under Rev. Mr. Harris,

NOTE.—He married Miss Adaline McKnight, of Statesville, N. C., in 1834, by whom he had five or six children, of whom one son and two daughters survive him. He had two brothers who entered the Episcopal ministry. Another died in preparing for the Presbyterian ministry. Another as a ruling Elder in St. Louis, Mo. Of his sisters, two married Presbyterian preachers.

the 5th pastor of this church, must have been between the year 1857, which was the year of his settlement as pastor, and the year 1863.

Mr. Harris gives, in his history, the succession of the *Elders* in this church from the beginning.

"The 30th, perhaps the 31st [see preceding history of this church] of the Elders, and of the 3d generation of them, was R. Mitchell Love. He entered the office in 1838, and wore its robes with acceptance and usefulness until his sudden death, February 17th, 1853. His family of five children are all communicants in the family of their godly ancestors.

The 31st, Dr. Geo. Campbell, a devoted Christian, a successful physician, and noble officer in the church.

The 32d, John Starr. The 33d F. A. Ervin, both elected in 1838. Others are also enumerated, elected in 1852 and onward."

He next speaks of the *Deacons* of the church.

"The office of the *Deacon*," he says, "was not filled until 1844; whence the neglect we cannot tell, but suppose it to have been the fault of the ministers in not unfolding the Scriptural warrant for this officer."

The first election resulted in the choice of the following: Col. H. Williamson, who removed to Panola, Miss., two years after. F. A. Ervin, who was promoted to the Eldership eight years afterwards. James M. McDowell, afterwards advanced to the Eldership; James Williamson, who was removed by death a few months after. To these others were subsequently added.

Of the *ministers of the gospel* who originated in the congregation, the seventh in the order mentioned by Mr. Harris is Rev. A. P. Silliman, a son of John Silliman, whose father was an elder in the neighboring church, Tirzah, connected with the Associate Reformed. Having removed to Georgia the father and his family connected themselves with the Presbyterian Church, of which the son is a highly useful minister, being pastor of Ebenezer Church, Clinton, Ala.

The eighth in the order of Mr. Harris's enumeration is the Rev. C. J. Silliman, who was born five miles east from Bethesda. His early life was passed under the superintendence of his uncle, John, his father, James, having died when C. J. S. was very young. He was graduated at Oglethorpe University, in 1852, and in the Theological Seminary at Co-

lumbia, in 1855, and went, immediately upon his licensure, as a missionary to the Indians west of Arkansas. After being there a short time, the symptoms of a fatal lung disease were developed, and he died in the winter of 1856, among strangers in Texas, while on his way to his friends in Alabama.

Mr. Harris next gives a list of the *physicians* who had gone forth from Bethesda, thirty in number, stating the year when they began their practice, where they resided, and, if they had departed this life, when they died. This was to show "that the old church had done well in the cause of Humanity," as well as in advancing the interests of true doctrine, and the soul's salvation. The facts recorded could only be ascertained by personal correspondence. We give the whole, though it carries us far below the present decade of 1840—1850.

The Physicians who have gone forth from Bethesda are as follows :

1. Dr. Josiah Moore. 2. Dr. Wm. Bratton. 3. Dr. Haslett Clendennin. 4. Dr. Wm. Gibson. 5. Dr. Jas. Davidson. 6. Dr. John S. Bratton. 7. Dr. Chas. Hanna. 8. Dr. Wm. Moore. 9. Dr. Alex. Clendennin. 10. Dr. Nathan Marion. 11. Dr. L. Q. Williamson. 12. Dr. M. A. Moore. 13. Dr. John Hall. 14. Dr. Sam'l Dale. 15. Dr. Wm. McNeil. 16. Dr. Stewart Starr. 17. Dr. Wm. Hemingway. 18. Dr. C. P. Sandifer.

1. Began to practice in 1798, in Danville, Ky. In 1803 removed to Yorkville.
2. Began to practice at Pinckneyville, S. C., about 1880. Afterwards went to Winnsboro.
3. Began to practice in 1805, and subsequently went to Baltimore, Md.
4. Began to practice in 1810, and soon removed to Ga.
5. Began to practice in 1812, and removed to Ga. Was a son of Elder Elias.
6. Began to practice in 1812, and lived and died in York District.
7. Began to practice in 1809, and removed West to Ala.
8. Began to practice in 1814, and located in Yorkville.
9. Began practice in 1815, and settled in Baltimore, Md.
10. Began practice in 1816, and located near Charleston, S. C.
11. Began practice in 1825, in Lancaster Dist., where he still lives.
12. Began practice in 1819, in Yorkville, but afterwards moved to, and lives at Glen's Spring.
13. Began practice in 1820, in York Dist., where he still lives.
14. Began practice in 1823, and located in Lincoln Co., N. C.
15. Began practice in 1825, and located and still lives in York Dist.
16. Began practice in 1830, and located in York Dist., and died in 1842.
17. Began practice in 1835, and removed to Yorkville.
18. Began practice in 1837, in York Dist., where he still lives.
19. Dr. Thos. T. Sandifer. 20. Dr. J. Stanhope Mone. 21. Dr. R. H. Hope. 22. Dr. S. E. Bratton. 23. Dr. Washington McNeil. 24. Dr. J. R. Bratton. 25. Dr. J. F. Lindsay. 26. Dr. W. S. Moore. 27. Dr. R. L. Love. 28. Dr. Ratchford. 29. Dr. R. H. Hanna. 30. Dr. John McNeil.

To this enumeration of medical gentlemen we were also authorized to report the following as having entered the legal profession from our town :

Ex. Gov. Adair, of Kentucky, Robt. Clendennin,† Daniel McNeil,†

Erwin Clinton,* Minor Clinton,* Black Davidson,† Jos. G. Martin,† J. M. Martin,† W. A. Moore,* Edward Moore,† Sam'l. Givens,† and M. A. Moore† (Junior.) Being twelve in all,

†Settled in Yorkville. *Located in Lancaster. †Located in Arkansas.

19. Began practice in 1833, and removed to, and still lives in Mechenburg Co. N. C.
20. Began practice in 1839, and afterwards removed West, to Ga.
21. Began practice in 1840, and still lives in York Dist.
22. Began practice in 1842, in York Dist., but went to Memphis, Tenn., in 1859.
23. Began practice in 1841, in Chester Dist.
24. Began practice in 1845, in Yorkville, where he still lives.
25. Began practice in Yorkville, where he still lives.
26. Began practice in York Dist.—moved to Ga., and is now in York Dist.
27. Began practice in 1846, in York Dist., where he still lives.
28. Began practice in 1842, in York Dist.
29. Began practice in 1856, in York Dist., where he died in 1862.
30. Studied medicine in 1861, but is now (in 1863) in army.

As another illustration of the influence that has emanated from Bethesda, we may allude to the tide of emigration that has almost constantly been flowing from her borders. And here we strike a sea without a shore. It is beyond possibility for this generation to compute the flowing numbers of those who, from different motives, have forsaken their homes in Bethesda, and sought fields of labor and habitation elsewhere. She has sent forth her sons and daughters to organize, rebuild and sustain churches and mould society, and aid the commonwealth, into every State and into every portion of every State in the Confederacy west of So. Ca.

Could we indeed trace these offshoots of the parent stem, we would find vigorous plants, whose foliage and fruits have been long fructifying hundreds of communities.

But we close our sketch by the final remark that Bethesda has been greatly blessed of God.

Blessed in our soil, which, although so long under culture, still yields copiously to the husbandman.

Blessed in having had men of sterling worth for her original population, and the same as descendants.

Blessed in having had the means of Grace so uninterruptedly. During seventy years she has not been vacant for six months at any time.

Blessed in having had so few *pastors*, only five having been connected with her since 1794.

Blessed in the family succession in many of her officers. In one instance the office of Elder descended to the third generation. In seven others, two generations have sat on the bench. Blessed in having a people attached to the old place

of worship, and disposed to maintain the old metes and bounds of the congregation. Blessed in the respectable position ever maintained among her neighboring churches. Blessed in what she has achieved for the souls of all within her embrace, and in having sent forth her thousand additions to other churches, and occupants of other posts of honor and influence. Blessed to-day in having so large a body of communicants. May she ever be blessed of God, and may He make her in the future more than ever a Bethesda—a house of mercy and kindness to her people and the world!

EBENEZER—This church was favored by enjoying still the labors of Rev. Pierpont Edwards Bishop, of whom some account has been given in preceding pages. He closed his labors with this church in 1846. Lupton W. Curtis was its stated supply in 1847, and Rev. J. M. Anderson in 1848. Its membership varied during these years from 110 to 144. When a distinction began to be made, in 1847, between colored and white members in the statistical tables, the black members are reported as 29, the white as 108. The total as 137. Its Elders, in 1845, were, Joel Barnett, James Caruthers, Austin Choat, Joseph Douglas, James Simril, Jr., Jonathan Steele, Peter Garrison, Madison Neely.

UNITY.—This church was served by Rev. P. E. Bishop as a stated supply from 1840. He was succeeded by Rev. J. M. Anderson, as pastor, in 1849.

The church reported thirty-five members in 1840, in 1845, 31 members, four of whom were colored. Elders, in 1845, 2, viz, James McKee and William White.

SALEM.—The Salem which had heretofore existed was dissolved in 1838, and was united to Bullock's Church, to which congregation it probably originally belonged.* Another church of the same name reappeared in 1841, of which the Rev. H. A. Munroe was the supply, as he was also in 1842, its membership being set down at forty. The church had permission to employ I. Hillhouse in 1847.

The Elders of Salem, in 1845, were, Robt. Lusk, Col. R. G. Davidson, and William Plexico.

*The writer became confused with the apparently contradictory statements concerning this church, and wrote to Rev. J. H. Saye, who is our oracle in local church history, and received the following solution:

"I will now try to resolve your enigma in regard to Bethel Presbytery. You know the Independents began at Bullock's Creek Church.

YORKVILLE.—This village may have been a preaching station for certain of our neighboring ministers previous to this, but no regularly organized church connected with us existed until the year 1842, when the Bethel Presbytery reported to Synod the organization of a church in this place in our connection. (See minutes of Synod for 1842, p. 9.) Of this church the Rev. Ferdinand Jacobs, who taught a female school of some celebrity, was stated supply, its membership being forty in number. He was succeeded, in 1846, by Rev. P. E. Bishop. From 1846 to 1850, its membership increasing to forty-nine.

Rev. J. H. M. Adams was its pastor in 1853, to 1860, when its membership had risen to eighty-two. Its Elders, in 1845 were, John S. Moore, Ephraim A. Crenshaw.

A more full and satisfactory account of this church and its organization has been obtained by us since the above was written, which is as follows:

On the 1st day of April A. D., 1842, application was made to the Presbytery of Bethel, then in session at Yorkville, South Carolina, by certain citizens of Yorkville, praying Presbytery to constitute them into a church, to be under the watch and care of Bethel Presbytery.

Salem was united with it under the ministry of the Rev. W. C. Davis. When he withdrew from the Pre-bytery, a part of each congregation withdrew with him, and a part adhered to the Presbytery. When the union was effected at the time mentioned, Salem, (Independent) came in with their other congregations.

Mt. Tabor was originally independent, having been organized by that body during their separate existence.

The churches called Salem were using different houses in 1840, but united subsequently in building a new and better house, which they had used in common for several years, before the union of the denominations, each church keeping up its separate organization till the union.

About 1835, a large number of families, which adhered to Salem Presbyterian, moved West, leaving the church with only one ruling Elder. The church elected several persons to this office, but they all declined to serve. Robert Lusk, Esq., the remaining Elder, though his situation anomalous and reported it to Presbytery, and asked advice. The result was the church was dissolved, and the members annexed to Bullock's Creek Church. In a short time the families realized the inconvenience of this condition, so that in April, 1840, Mr. Lusk brought up a petition to Presbytery for reorganization. The men who had previously been elected having consented to serve if again chosen to the office of Ruling Elder.

At the same time a petition came from Unionville for the organization of a church at that place. Committees were appointed for the purpose, and the organization took place, and of course reported. The first of these cases, in the first part of it, I had from information.

This application having been duly considered, the Presbytery, in compliance with the desire of the petitioners, appointed Rev. Messrs Samuel L. Watson and Ferdinand Jacobs, a committee to form them into a church.

The committee thus appointed met at Yorkville, on Thursday, June 9th, 1844, and a congregation, according to previous notice, having assembled; after a sermon by Rev. S. L. Watson, those who were desirous of being formed into a church in this place, to be under the watch and care of Bethel Presbytery, were called upon to present themselves, when the following persons appeared and handed in certificates from the churches with which they were connected. viz. :

Mr. William P. McFadden . . .	from Hopewell Church.
Mrs. Aurelia H. McFadden . . .	Hopewell Church.
Mr. Francis H. Simril	Ebenezer Church.
Mrs. Eliza Simril	Ebenezer Church.
Mrs. Rachel Cooper	Ebenezer Church.
Mr. John L. Moore	Beersheba Church.
Col. J. D. Witherspoon	Beersheba Church.
Mr. John H. Adams	Bethel Church.
Mr. Rufus Moore	Beersheba Church.
Mrs. Mary E. Jacobs, Monokin Church,	Princess Anne, Md.
Miss Elizabeth J. Trott “ “ “ “	“ “ “ “
Mr. Ephraim A. Crenshaw . . .	from Beersheba Church.
Mrs. Margaret Crenshaw . . .	Bethel Church.
Mrs. Eliza Thomason	Beersheba Church.
Miss Caroline Boggs	Beersheba Church.

SHILOH—Was still vacant in the years 1841-1842, and generally through this decade, its membership varying from thirty to fifty-six.

Its Elders in 1845 were, Ezekiel Price, Martin Mullinax, P. Harnright, J. Etters. In 1855, James Harnright, Henry Etters, E. Price, In 1859, they were Ezekial Price, James Hanbright, L. A. Hill, M. D., Robert C. Caverney. In 1871, they were R. B. Price, M. D., L. A. Hill, M. D., James Handbright, A. M. Henry, Wm. Wisonant.

BETHEL (York).—The Rev. James S. Adams continued the beloved pastor of this church until the year 1840.

In 1811, the Rev. James S. Adams, who had been preaching in Dorchester for six years, removed to Bethel, his native place, and was employed by the congregation as a stated sup-

ply. He continued his labors among them for thirty years without interruption. It was a good Providence which sent him to this people, and which secured to them his services for so long a period. He was a man like David, after the Master's own heart—endeavoring to do the will of him that sent him—"a good man and full of the Holy Ghost." But why speak of him? He was known in all the churches, and his name will long be embalmed in the memory and affections of the pious. In his ministrations he was instructive, eloquent, and most effective. In consequence of growing bodily infirmity he resigned the charge of Bethel in 1840. But, as opportunity offered, he continued to preach with great acceptance to the last. He departed this life August 18th, 1843, in the 71st year of his age, and the 48th of his ministry. His death was sudden. In the midst of his household, and seated in his chair, without a struggle, he ceased to breathe. The end of the righteous is peace.

A call was presented to the Rev. Samuel L. Watson, of the Presbytery of Concord, North Carolina, who had been pastor of the Church of Steel Creek for thirteen years. He commenced his labors in Bethel, the place of his nativity, on the 1st Sabbath in April, 1840; and on the 25th of the same month was installed pastor by a Committee of the Presbytery of Bethel.

It does not become the writer to speak of the condition and prospects of this church since 1840. *Et quorum pars magna fui*, though a good reason for Virgil's hero to speak, will be a good one for him to be silent. The observations which follow principally refer to Bethel as she existed anterior to this time.

During Mr. Adams' ministrations in Bethel, the following persons were chosen as Elders at different periods, viz: David Watson, James Moore, Joseph Adams, John Campbell, David Turner, Sam'l Giugies, Edward Moore, John Barry, J. Gabby, McCord Pursley, William Adams, Laban Suggs, Wm. Watson, Wm. Latta, Robert Johnson and Adam Beangard. Except Joseph and Wm. Adams, these have all removed from Bethel, retired from the duties of the office, or entered upon their rest above. Since 1840, five additional Elders have been chosen, viz: Zenus Kerr and Robt. Barber, who have removed to the West, and Major A. A. McKenzie, Capt. J. J. Wilson and Mr. J. D. P. Currence, who, with Messrs. Jos. and

Wm. Adams, constitute the Session of Bethel at the present time. Mr. Joseph Adams has been an efficient Elder in this church for forty years.

The religious instruction in Bethel has been strictly Scriptural as set forth in our standards. While the great doctrines of the Gospel have been exhibited and maintained as truths to be believed, they have at the same time been presented at practical in their nature, and leading to good works. A prominent place has ever been given to the observance of the Sabbath, and to the religious training of children and servants. And yet the main reliance for success has been on the aid and presence of the Divine Spirit. At different times during the labors of Mr. Adams, the special presence of the spirit was enjoyed, when the church was refreshed, and many were added to her members. At the close of the year 1832, after one of the gracious visitations, one hundred persons were added to her communion, as we learn from her records. Some of these are now her most efficient members. It may throw some light on the state of piety in this church during the past to say, of all the Presbyterian Ministers reared up and sent from the churches in York District, as far as can now be ascertained, one half or more were the sons of Bethel.

The means and opportunities enjoyed were not without effect upon the people. Their reading was mostly confined to the Scriptures and pious books. Of course, in a knowledge of fashionable literature and worldly wisdom, they were behind many other places. But they were well versed in Scriptural knowledge, and in the elements of a wholesome morality. No doubt some, at all periods of the church's history, gave great sorrow to the pious, by their walk and conversation; yet as a community they gave creditable evidence of their parentage and training. Strangers who attended at their solemn assemblies could not but observe the good order and solemn attention which were given during the sanctuary services.

This congregation has always been an unfruitful field to the Demagogue in Politics or the visionary and enthusiast in Religion. Neither noise nor novelty could be received for sense or argument by the staid and sober minded descendants of the Scotch-Irish. "Given to change" has never been ap-

plicable to Bethel. She has been satisfied with the old path, which is the good way in religious things. Her own sons, reared in her midst, have ministered at her alters, for almost fifty years. During the period of which we are writing, as little change was perceptible in domestic arrangements—in personal dress and manners—in social hospitality and such like, as could be seen in any other place. For this, in addition to the disposition of the people, there were other reasons. The soil, being naturally thin, did not furnish the means for luxurious indulgence. Wealth from it, to many was out of the question, and they were content with a plentiful subsistence; while a spirit of independence kept them from debt. The leading members in society, for the most part, were imbued with a spirit of piety, and they denied themselves. Others followed their example.

In these days only two or three families enjoyed the luxury of a carriage. They went up to the sanctuary on foot, or on beasts of burden. By this last mentioned conveyance the writer was carried in childhood the distance of seven miles, weekly, to the house of God, while others came from the "regions beyond." Many can remember the aged father who was brought to the Church door, from Sabbath to Sabbath, in a four-horse wagon and was carried into the aisle by his sons; and a mother in Israel who walked ten miles, when past her three score and ten years, to meet with the great congregation, on Sacramental occasions. But little complaint was then heard of distance and roads. Ordinances were prized; and their conduct said, "a day in thy courts is better than a thousand." Church dinners and servants in attendance were unknown. A measure of fasting was thought to be favorable to piety, and to keeping the Sabbath day holy.

Bethel, though now abridged on every side by the erection of new churches, still covers an extensive territory. Though she has sent to the far West hundreds of members, to plant and strengthen new churches, yet her numbers are little diminished. "Giving does not impoverish her." She has been often assailed by professed friends and by open enemies. Her ruin has been repeatedly predicted. Thus far they have prophesied falsely. She yet stands. Her noon is yet to come. Bethel is strong—not in the wealth or number of her

sons and daughters—but in the purity of their lives—in their self-consecration—in the ardor of their love—fervency of their zeal, and strength of their faith. Her “servants take pleasure in her stones, and favor the dust thereof.”

“My tongue repeats her vows,
Peace to this sacred house!
For here my friends and kindred dwell;
And since my glorious God
Makes thee his blest abode,
My soul shall ever love thee well.”

She is strong in the possession of the truth, in the love and favor of her God, her covenant keeping God, who has said, “I have graven thee on the palms of my hands, thy walls are continually before me;” and in her union with her exalted and glorified Head, Zion’s King, by whose blood she was ransomed, and who had declared that “the gates of Hell shall not prevail against her.”

“This church,” says the Rev. S. L. Watson, “has sent out more Presbyterian ministers than any in the District, and until lately, as many as all the others together. Since 1811, her own sons have ministered at her altar. Many of her members, tho’ poor in the honor, wisdom and riches of this world, have been rich in faith. If she has differed from others, the praise is all due to the grace of God. And to him be all the glory.” Rev. S. L. Watson. May, 1851.

The Elders of this church in 1845, were, William Watson, Joseph Adams,* William Adams, Robert Barber, Zenas Kerr, Adam Beamguard, Josiah S. Wilson, Arthur A. McKenzie, Jas. D. P. Currence.

The membership of the church is set down, in 1840, at 499, 24 having been received in that year, on examination, and five on certificate.

From a more recent history, prepared by Rev. Mr. Watson, by order of Bethel Presbytery, and dated January, 1879, we quote the following :

“In the beginning of 1840, a call was made to Rev. S. L. Watson, of Concord Presbytery, N. C., and accepted. On the 1st Sabbath of April, he commenced services in Bethel, and on the 25th of the same month was installed by a com-

*NOTE.—Joseph Adams died April, 1860, He had been an efficient Elder for 48 or 49 years.

mittee of Bethel Presbytery, consisting of Rev. J. S. Adams, Rev. P. E. Bishop, who preached the sermon. Rev. J. S. Adams gave the charge to the pastor, and Rev. Wm. Davis gave the charge to the congregation. Rev. S. L. Watson was a native of Bethel, and a nephew of his predecessor. He was a son of David and Margaret Adams Watson, who resided in the southern part of the congregation. He was born Feb. 5th, 1798. His academic education was principally under Rev. John McKemie Wilson, of Rocky River congregation, Cabarras Co., N. C. He was graduated at the S. C. College, December, 1820. Was taken under the care of S. C. Presbytery, April, 1822. Entered the Seminary at Princeton, N. J., October, 1823. Completed the course there, September, 1826. Was licensed as a Probationer by South Carolina Presbytery, November 17, 1826, at an adjourned meeting at Long Cane Church, Abbeville County, and by the casting vote of the Moderator, was allowed to labor outside of their bounds for a year. Received a commission to labor in Alabama, from a Society composed of the Synod of S. C. and Ga., with the understanding that they were not responsible for the expense. After visiting many destitute places in Alabama, he began to preach in the city of Montgomery (the first regular service they had ever enjoyed). He preached there, and in a country church for six months. The services terminated with the arrival of the sickly season, with the hope that they would be resumed in the Fall. But in view of the destitution in S. C., the Fathers in Presbytery were opposed to his return. After visiting vacant churches, he was employed by Steel Creek Church, of Concord Presbytery (now Mecklenberg), N. C., and on November 1st, 1827, began to labor among them. Returning to the Presbytery of S. C., he was ordained as an Evangelist in 1828, and was dismissed to the Presbytery of Bethel, continuing his labors in Steel Creek. He was dismissed from Bethel to Concord, called and was installed pastor at Steel Creek Church, May, 22d, 1829, and labored there until called to Bethel, March, 13th, 1840.

At the commencement of his labors in Bethel, as far as could be known, the number of communicants was between four and five hundred, of this number a fourth or fifth were persons of color.

The church had been without Deacons, and in 1845, the

following persons were elected to that office, ordained and installed: Messrs. Hugh Currence, Jas. Wallace, Wm. Currence, Milton H. Currence, Jno. Kerr, Allen Lawrence, S. L. Adams, Rufus J. Adams, Newton Craig, Jno. Neely, J. L. Wright and Lawson Wilson, and others at different periods since that time.

The instruction of our youth, so diligently carried on during the labors of the previous pastor, has been continued. The Sabbath School, monthly concert, family visitations, the Ladies' Aid Society, these tend to good and greatly aid in keeping up practical godliness. But the main reliance is in the ministration of the word, and the administration of the sacrament of the church, made effectual by the Holy Spirit, in answer to the prayers of God's people.

During the present pastorate the sacrament of the supper has been administered one hundred and eighteen times, and in the good providence of God, the pastor, with one exception, has been present on all these occasions; and has never been absent from the pulpit more than one Sabbath at a time, until last summer, from personal sickness, or any *other* cause.

No year has passed during the present pastorate without additions to the church, ranging from twelve to twenty. During the last five years the attendance has been larger, the attention better, and the additions greater than at any former time. On our sacramental occasions we have the assistance of our neighboring brethren, and on two or more occasions the services have been continued by them through the week, especially at night. Crowds would be present. But it was the old Gospel, "Christ, and Him crucified." The labors of these brethren were blessed, and they will not lose their reward.

The number of additions for a few years past will speak for itself. In 1872, there were added, on examination, 38—in 1875, 18—in 1876, 41—in 1877, 11—in 1878, 64, and in the same year, nineteen adults were baptized. During the present pastorate there has been an average of twenty additions to the church, per annum—total number, 803. Infants baptized, 915—adults, 130—total number of baptisms, 1,045. We now number on our books, 396. Sixty or seventy persons of color left the church after the war. Only a few of them now remain in our communion. Bethel has been circumscribed in her boundary. Six churches surround her—four of our own denomination, and two of the Independents. I

say nothing of other denominations, all strictly in her original bounds, except Beersheba, and all drawing from Bethel. But with God's blessing, while she has sent hundreds to strengthen and create churches, she is still strong in numbers.

The following ministers were brought up, and sent forth from Bethel: Robt. G. Wilson, D. D., who was afterwards president of the University of Ohio; Samuel B. Wilson, D. D., a professor now in Union Theological Seminary; James Gilliland, removed to Ohio in 1805; Jno. Howe, born and raised here, and prepared for college; his father removed in 1788. [For the last two, see history of Dr. Howe, page 607.] Rev. Wm. Price, Rev. Jas. S. Adams, and son of J. S. Adams, Harry Kerr and brother James; Josiah Patrick. L. L. Watson, and son of J. F. Watson, Andrew M. Watson, and Andrew W. Wilson; fifteen in all. Also, Samuel S. Wilson, now in the Seminary at Columbia, and James Adams Wilson, now in Davidson College, and both under the care of Presbytery. These are brothers of Andrew Wilson, mentioned above, and sons of our esteemed Elder, J. J. Wilson.

In addition to supplying her own pulpit for half of her existence, she has sent one from her borders every eleven years to carry to others the pure gospel, which is so precious to herself. Look at the sons and daughters she has sent, and these messengers of the Gospel! Who can estimate the effect! No man liveth to himself, we are the Lord's, and we must live for him. This is especially true of the church. It is the Lord's, and must live for him. Not consult merely its individual, or home interests, but look abroad and see what can be done for the Lord, and do it. May do much by giving our substance, backed by our prayers. But above all, by consecrating our sons, and training them for carrying the Gospel to others. Who can estimate the influence for good! Bethel, by her home influence, may do much, but it is restricted; but that of her ministers goes on from generation to generation, while the world stands. Not unto us, O Lord, but unto thy name be the praise. [From the Mss. history of Bethel Church by its pastor, Rev. S. L. Watson, by order of Bethel Presbytery.]

OLD WAXHAW CHURCH. On May 22nd, 1840, Mr. J. R. Gilliland was ordained and installed the pastor of Lancasterville and Waxhaw Churches, and continued in this office rather more than two years, the relation being dissolved the 6th of

October, 1842. He was succeeded by W. Patillo Harrison, who was ordained and installed in the same pastoral charge on the 15th of May, 1844. This relation terminated on the 7th of October, 1847. He was succeeded by Edward Porter Palmer, who was ordained and installed pastor of Waxhaw, Lancasterville, and Six Mile Creek in October, 1849, and was released from the charge in October, 1851. He was succeeded by James Douglass, who was ordained at Lancasterville, as pastor of that church and Waxhaw, on the 12th of October, 1853.

The succession in the eldership, so far as can be ascertained, during the period we have just gone over, is as follows:

After Dr. Brown's departure: Nathan Barr, George Dunlap, and Robt. Davis, were ordained,

From 1811 to 1813: William Dunlap, John Scott, Thos. D. Barr, Edward Crawford, Isaac Donnom, Charles Miller, Robt. Walkup.

Ordained during Mr. Williamson's time: Robt. Stinson, and John Foster.

About the time of Dr. Thornwell's pastorate: S. B. Massey, G. Washington Dunlap, Samuel F. Dunlap, Eli Hood.

Subsequently, Robert H. Crocket, R. D. M. Dunlap.*

The Waxhaw congregation and church were larger and relatively more influential in the earlier than in the later period of their history. Where no statistics were given, it is not practicable to compare its numbers with those which the late statistical tables present. There was a large secession from the eastern portion, as we have seen, in the days of Dr. Brown. As the lands were denuded of forest, the settlements on the river, and Cain and Waxhaw Creeks became sickly, the white population sold out and left for other regions, and that portion was occupied by negro quarters. Preaching was had at the village of Lancasterville in 1813.

*There have been no less than eleven elders of the name of Dunlap. The first Samuel Dunlap was called "South Samuel Dunlap," because he lived south of the church, and to distinguish him from others of the same name. His son, Dr. Samuel Dunlap, was an elder, and so was his son, Samuel F. Dunlap, who was the father of Mrs. Pelham, of Columbia. The old elder, Sam'l Dunlap, had five sons, one of whom was the Rev. E. Dunlap, the first minister of the Presbyterian Church of Columbia. The other four have all been elders. William was the father of Rev. Robert Dunlap, of Pennsylvania, and of Dr. Thomas Dunlap, now of Mississippi. The Rev. James E. Dunlap, of Marion, S. C., is also of the Dunlaps of Waxhaw

the church edifice was built in 1834, and the church organized in 1835. This took off another portion of its members. The organization of the church of Six Mile Creek drew the northern part of the congregation, and still further reduced the old church, though the population remains. Presbyterian. Beginning with the settlement of Mr. Craighead at Sugar Creek, Presbyterianism spread through the Catawba region, and over the upper districts of the State. To the high doctrine of individual responsibility and the right of private judgment, and to its republican form of government, with its testimony and covenants, is due to a large extent the Mecklenburg Declaration and other papers of that period. Dr. David Caldwell, of Guilford, and his heroic wife, Rachel; George Dunlap, of Waxhaw, and Mrs. Dunlap, both ladies daughters of Mr. Craighead, were specimens of the heroic women, and highminded men reared in this faith. Waxhaw, in that olden time, was the centre around which good men, such as Andrew Pickens and Patrick Calhoun, loved to gather. And in time of revolution, "the time that tried men's souls," the men of this congregation, among whom Major Robert Crawford, Major John Barkley, and Major W. R. Davie, were conspicuous, and even the boys, as Henry Massey and Andrew Jackson,* were found in martial array in defence of their homes and country.

Nor were they inattentive to the interest of education. Schools were maintained for the instruction of their youth, and gave their first training to men who have obtained distinction in various professions. Besides W. R. Davie, distinguished as a soldier, lawyer and politician, who was made Governor of North Carolina, and went as Minister to France,

*A controversy has arisen as to Andrew Jackson's birth place. In relation to this there can be no doubt. In a biography commenced by his friend Amos Kendall, under his own eye, in 1843, which was never finished, is a small map exhibiting the dividing line between North and South Carolina, opposite the birth place of Jackson, which is set down on the South Carolina side. He states, on the authority of Jackson himself, that he was born in the house of James Crawford, of Lancaster District, which is about one mile west of the North Carolina line, which there runs nearly north and south. In his letter to Col. James H. Witherspoon, he speaks of himself as "a former citizen of Lancaster," as interested in "the prosperity of old Waxhaw," as desirous of visiting "the sacred spot which holds the remains of father and brothers." He even wished to visit South Carolina, and under the guidance of Mrs. Barton, to find the place where his mother was buried. These letters were written in May, 1828, May, 1829, December, 1836.

Gov. Stephen Miller, Gen. James Blair, and others, received their early training here. In the clerical profession, Rev. Robert Findley, Dr. Samuel Findley, Robert B. Walker, James W. Stephenson, John Brown, D. D., David E. Dunlap, John B. Davis, John Cousar, James McIlhenny, Dr. McIlhenny, of Virginia, W. G. Rosborough, of Lower Fishing Creek, Robt. Dunlap, grandson of the old elder Samuel Dunlap, Samuel Dunlap, now residing in Pennsylvania, Andrew Jackson Witherspoon, and James E. Dunlap, either were born or received their early training in the bounds of this congregation.

Noble old Church, fortunate in the talents and worth of her ministers, though unfortunate in losing them, yet not, we are told, by her own niggardliness or fault—fortunate in the virtues of her elders and early members, whose descendants are now scattered far and wide over the land—fortunate in the memories that cling to her; we do her honor for the testimony she has borne to the truth, for the virtue of her daughters, and the hardihood and bravery of her sons. Though diminished by the colonies that have gone forth from her, and the drain of constant emigration, we hope that those who yet remain of the third, fourth, fifth, and sixth generations will not suffer her name to perish. The church-yard itself, where rest the remains of Richardson, of the family of Davies, in its four generations, of the Crawfords, Witherspoons, Donnoms, Fosters, Montgomeries, Blairs, Harpers, the Herons, and Barnetts, is in itself historic; and while it connects our times with the past, testifies that we live in a world of change. One generation cometh and another goeth, but the earth abideth forever, and Christ, our head, reigneth over all.

In 1845, the Elders of this Church were, Capt. B. S. Massey, John Foster.

Deacons : D. N. Crockett, S. J. Cureton.

Membership in 1840, 40. In 1850, under the pastorate of Rev. Edward P. Palmer, the membership was, 27 colored, 32 whites. Total, 59.

PLEASANT GROVE was received under the care of Bethel Presbytery in 1847, with a membership of sixteen. In 1848, the Rev. Wm. A. Banks was its pastor, under whose ministry it greatly prospered.

The origin of the church of Pleasant Grove is thus described by Rev. Wm. Banks, for twenty-nine years the pastor

of Catholic Church. When the Rev. J. LeRoy Davies was pastor of Catholic Church, that portion of the congregation lying up Rocky Creek, leased for ten years "the Brick Church," in which Mr. McMillan had ministered, and which the Covenanters had abandoned when they emigrated to the Northwest. Here a large congregation was soon collected. After the ten years lease of "the Brick Church" from the Covenanters had expired, they leased it to the Associate Reform Congregation of Hopewell. The upper portion of Catholic were then without a place of worship nearer than the old Church, which was too remote for regular attendance. They went to work in large numbers, and erected in a short time a large house of worship about eight miles from Catholic, on the road to Chester. This continued to be a branch of Catholic about ten years. Committees were appointed to obtain the consent of Purity and Catholic Churches that this congregation should be organized as a distinct church. Their consent gained, that of Presbytery followed, and the organization took place. One hundred and thirty-five members from Catholic, and others, with certificates from other churches, and a number who made a profession of religion at the time, were organized into the church of *Pleasant Grove*. Some were members of the old Associate Seceders who had not joined with the Associate Reformed. A few came from the Associate Reformed Church of Hopewell, and some from old Covenanters' families. The blessing of God has been remarkably bestowed on this church ever since its organization. The Rev. Wm. Banks, who had ministered here ever since his connection with Catholic, became its first pastor.

The first ruling Elders were, James M. Clintock, William Wallace, Hugh White, Abraham White, Moses H. Robinson, John H. Torbit, John Banks, and John Agnew.

At the breaking out of our late war, Pleasant Grove numbered 317 communing members. [Rev. Wm. Bank's Historical Discourse on Catholic Church, delivered by request, on the 101st anniversary of the foundation of that Church.]

Not only the parent Church, Catholic, suffered by emigration, but Pleasant Grove also.

"Again," he says, "another colony from Pleasant Grove emigrated to Dallas County, Arkansas. As the country was

new, they organized a township, calling it Chester, and about the centre of the township they built a large Academy, and organized a church, and gave it the name of *Pleasant Grove*. And still another colony, with three of our ruling Elders, emigrated to Mississippi. Most of them settled in Itawambe County, and united with small Presbyterian Churches there, they aided greatly in building them up."

CANE CREEK.—We have seen that Rev. James H. Saye became pastor of this church the first of April, 1840. This pastoral relation was formally dissolved in April, 1851. His labours, however, were continued as stated supply till 1853. During his ministry there were added, on examination, 43 members, and only four by certificate. There was no death among the members from January 1st, 1840, till June 1845. From the latter date till November, 1853, eighteen communicants have died, of whom five have been Ruling Elders. Thirty-one have removed from the bounds of the congregation since January 1st, 1840. Emigration has been active during the whole time of the church's existence. The Presbyterian population of the surrounding region was always small. There was no Presbyterian Church nearer than twenty miles, till the organization of the church at Unionville; that is, after the Brown's Creek Church closed. The following persons have held the office of Ruling Elder in the Church, viz: Samuel Otterson, Joseph McJunkin, Abram McJunkin, William Gordon, Stephen Johnson, John Steene, Richard G. Hobson, Dr. J. C. Jeter, L. B. Jeter, S. G. Steene, Benjamin Gregory, Jeremiah W. Hamilton, Dr. C. Young, James McJunkin, Francis Hobson, R. G. Otts, George Spencer, and A. S. McJunkin. Of these, J. G. Jeter and L. B. Jeter, with their wives, joined the Baptist Church. No colored person had ever joined this church till 1842. In all, about five have joined, all of them worthy members.

UNIONVILLE.—This church was organized by the Presbytery of Bethel, in 1840, when it first appears with a membership of fifteen. In 1841, the Rev. Hugh Monroe, who was a licentiate of Harmony Presbytery, and as such had served them for some months, was ordained and installed their pastor, but is dismissed to the Presbytery of Fayetteville, in 1843. Its membership was seventeen in full communion. In 1845, L. W. Curtis was its stated supply, and continued such through 1849, its membership in these years being from 27 to 29. Its

Elders were Col. W. K. Clowney, William Perry, and C. Brandon.

FAIRFOREST.—The Rev. John Boggs was succeeded by Rev. James H. Saye, in January, 1840, and his connection with this church was continued to the first of April, 1851. The membership in 1840 was 87; in 1841, 91; in 1842, 79; in 1843, 75; in 1844, 71; in 1845, 70; in 1846, 80; in 1847, 78, and five black; in 1848, 83, five black; in 1849, total of communicants, 82, five of whom were colored.

Among the worthy men, whose names have already occurred in this history, but who is worthy of special mention in connection with the church of Fairforest, is the Hon William K. Clowney.

The Hon. William Kennedy Clowney was the son of Samuel and Elizabeth Clowney. He was born and brought up in the Fairforest congregation, of which his mother was a member, but his father was connected with the Associate Reformed Church. He commenced classical study with the Rev. Daniel Gray, and afterwards finished preparation for College in an Academy kept by Messrs. Campbell and Camak. After taking the degree of A. B. in the South Carolina College, he taught a classical school in the vicinity of Unionville for a time. He was subsequently Tutor of Mathematics in his Alma Mater. While here he made battle with "The Goats," of Columbia (see his pamphlet addressed to them). He studied law, and settled at Unionville for practice. He served his native District for a time in the State Legislature. Was twice elected to Congress by the Pinckney District. On his return from Washington, after a long session of Congress, he had a stroke of paralysis, from which he never entirely recovered. He was, however, elected in 1840 to the Senate of the State, served out the term, and was two years Lieutenant Governor of the State. He made a profession of religion in early life, but owing to the state of the church in Unionville his membership was for a time lost. He and his wife joined the Fairforest church in 1837, and in 1839 he was ordained an Elder of that congregation. At his request a committee was appointed to organize the church in the village, which he served as long as he was able to do anything. He was an active friend of the temperance reform from its beginning, and remained one of its most eloquent advocates as long as his tongue could perform its office. Several of the last years of

his life he was exceedingly feeble, and he died March 12th, 1851, in the 54th year of his age. He was a good man. He married Miss Jane C. Beattie, of Yorkville, an accomplished and excellent lady, who survives him. They had no children.

A BRIEF SKETCH OF THE RISE, PROGRESS AND PRESENT STATE OF BETH SHILOH CHURCH, IN THE BOUNDS OF BETHEL PRESBYTERY.

Beth Shiloh Church is located about five miles northeast of Yorkville, on or near the great road leading from that place to Charlotte, N. C. The first church edifice that was erected was a log house. It was built in the year 1829, by the people of that vicinity, who employed the ministerial services of the Rev. William C. Davis. He organized a church at that place during that year, and continued to preach to the congregation, a part of his time, until his death, which occurred on 27th of September, 1831, being the 71st year of his age.

After Mr. Davis' death, Rev. Silas J. Feemster, son-in-law of Mr. Davis, was employed to preach for the church and congregation. In the year 1832-33 a considerable revival took place in the church, and a great many attached themselves to it. It was found necessary to procure more room for the congregation that then met there for divine worship, and consequently a frame building of larger dimensions was erected, and that one has still been enlarged and improved so latterly that it now compares favorably with most of the church edifices in the country. Mr. Feemster continued to preach to the congregation until 1837. The next minister who preached to the congregation was Rev. George W. Davis. He continued his ministerial labors, one-half of his time, for twelve years, or until 1849. Mr. Davis was succeeded by Rev. R. Y. Russel, who supplied the congregation once a month during the years 1849-50.

NOTE.—This church, during the years 1840-1850, was connected with the followers of W. C. Davis; but now, since 1863-64, the Independent Presbyterian Church has been united with us. Minutes of the Southern General Assembly of 1863, pp 123, 140, 142; 1864, p 282.

The following sketch of the Covenanters on Rocky Creek, S. C., was written by the venerable D. G. Stinson, Esq., of Cedar Shoals, Chester District, to whom we have often been indebted, as Mrs. Ellett also was in her "Women of the Revolution." From the *Chester Reporter*, of March, 23d, 1876.

A SKETCH OF THE COVENANTERS ON ROCKY CREEK.

The earliest settlement of this part of Chester County took place in 1750 and 1751, by a few emigrants from Pennsylvania and Virginia. Among these were Hugh and John McDonald, with their families. Hugh settled where Mrs. Moore now lives on Little Rocky Creek, five miles from Catholic Church. John settled a plantation known as David Wilson's, at the mouth of Bull Run, on Big Rocky Creek. He and his wife were both killed in 1761 by the Cherokee Indians, and their seven children carried off. [See Mrs. Ellet's "Women of the Revolution," 3d vol., article "Catherine Steele."] In 1755, there was a considerable increase in the settlement; and also by correspondence to Ireland there commenced an immigration by the way of Charleston. The settlers were a mixed mass as to religion; they were Reformed and Presbyterian and Seceders.

Rev. William Richardson, of Waxhaw, was the only minister within a hundred miles. They applied to him to supply them with preaching. He consented, and directed them to build a church, as he would preach for them on week days. The first preaching day was on Monday. He named the church (which they had built according to his directions) Catholic. It is situated fifteen miles southeast from Chester Court House, near the Rocky Mount road. [See Dr. Howe's History of the Presbyterian Church in South Carolina.]

Rev. William Martin emigrated from Ireland at least as early as 1772. He was the first covenanting preacher in the settlement. I have in my possession, from Henry and Margaret Malcolm, a letter written to their son-in-law, John Lin, in which they refer to Mr. Martin as being over here in this Rocky Creek settlement. This letter is dated May 30th, 1773, County Antrim, Ireland, in answer to one from his son-in-law, John Lin. The reference to Mr. Martin is in these words: "We hear it reported here that Mr. Martin and his Covenanters had ill getting their land, and John Cochrane had been the occasion of all their trouble." I suppose that this trouble about land was that they expected to settle all down close together in a colony; but such was then the situation of the country that they had to scatter, and select lands at a considerable distance from each other. They were entitled to bounty lands, a hundred acres to each head of a family and fifty to each member. Those who had means bought from the old

settlers. Rev. William Martin bought from William Stroud a plantation one mile square, six hundred and forty acres, on north side of Big Rocky Creek, on which he built a rock house and a rock spring-house. The place selected for a church was two miles east of Catholic, on the Rocky Mount road, near the house now occupied by Mrs. James Barber Ferguson. It is described as having been a log building; was burnt down by the British in 1780. [See "Women of the Revolution," 3d vol., article "Nancy Green," also Dr. Howe's "History of Presbyterian Church," article "Mary Barkley."] After Martin was released by Cornwallis, at Winnsboro, owing to the disturbed state of the country, he went to Mecklenburg, N. C. There he met a Mr. Grier, also a refugee from Georgia, whose child, Isaac, he baptized. Isaac was said to have been the first Presbyterian minister born in Georgia. He was afterwards minister at Sharon, Mecklenburg County. He was the father of Robert Calvin Grier, who was President for many years of Erskine College, Due West, and his son, William Moffat Grier, is now President of that college.

After the war, when Mr. Martin returned to Rocky Creek, he was employed as supply at Catholic for three years. He was dismissed by the people of Catholic on account of becoming intemperate. He, however, did not quit preaching. He preached at a schoolhouse at Edward McDaniel's, about a mile or two west of the place where a brick church was afterwards built. He also went down to Jackson's Creek, in Fairfield, and preached there. I recollect that Richard Gladney was a Covenanter in the neighborhood, and doubtless there were others. He was also in the habit of crossing the Catawba River and preaching at the house of William Hicklin, who had moved from Rocky Creek to Lancaster. He frequently preached at other places, often at private houses. A congregation afterwards built him a church two miles east from the site of the one formerly burnt down, near the Rocky Mount road, on a beautiful hill, in rear of what was called Earle's house, in a fine grove of trees. The lands are now all cleared up, and there is a negro house now on top of that hill, where the church once stood. In that hill and dale country it can be seen for miles. He must have continued to preach there until near his death. I have frequently heard him preach at that place, as well as at my father's. Some two years before his death his rock house was burnt down. It was in

the early part of the night; I suppose most of his property was saved. He after that lived in a log cabin. He sold his plantation for six hundred dollars, one hundred to be paid yearly. After his death his widow received the payments. He had been three times married, but left no children living. His only daughter, married to John McCaw, had died before him. Shortly after his coming to this country he took up about four hundred acres of vacant land, which he made a present to his nephews, David and William Martin. The land now belongs to Mrs. Gaston. Mr. Martin often staid at my father's for days or a week at a time. I do not remember ever seeing him under the influence of liquor but once. That was on a day in which he came in company of some wagons. It was a wet day. My mother, with the assistance of two negro women, got him to the back door, and bringing him in, put him to bed. She came out, I remember, with a very long face. The last visit he ever made to my father's, after crossing the creek, at Stroud's mill, in some way he got his horse's head turned up the creek by a path. He fell off in a branch; being old and feeble, he was unable to rise. He was found by Mr. Thralekill; was said to be in the act of praying when found. Mr. Thralekill understood from him where he wanted to go. My father sent for him and had him brought to the house. He had fever, and lay there for more than a month. In the delirium of fever he constantly quoted Scripture, and spoke of the crossing of Jordan. My mother became alarmed and sent for my father, thinking Mr. Martin was near his death. But he recovered and became able to walk. My father mounted him on a horse and sent him home. He soon became again confined to his bed, and died in about six months, in the year 1806. He was buried in a graveyard near his own house. Whether there is a stone to mark it, I do not recollect, though I have seen the grave. He was a large, heavy man. By those who knew him he was said to have been an able divine. He came from County Antrim, Ireland. In the same party with him came my father and his brother, James Stinson, then called Stevenson; William Anderson and his wife, Nancy; Alex Brady and his wife, Elizabeth; I think the Linns, and possibly the Kells. Mr. Martin owned two negroes, I recollect—Savannah and Bob by name. So did some others of the congregation. Some who owned slaves refused in 1800

to submit to the regulations made by McKinney and Wylie, believing that the Scriptures justified the possession of the heathen, whom they, as teachers, were civilizing and Christianizing. It would be, they thought, as cruel to free them as to turn a child out to buffet with the world.

The next minister of the Covenanters was the Rev. William McGarrah. In 1791, he settled on the north side of the Beaver Dam, a branch of Big Rocky Creek. His first wife died shortly after his coming, leaving one daughter, who was married to Henry Linn. Mr. McGarrah marrying badly the second time was the cause of his being for a short time suspended. By the second marriage he had sons—James, William, Joseph and David—all long since removed to the northwest. Mr. McGarrah died about 1816, and was buried in what was called Paul's graveyard. His wife died soon after, and was buried at the same place. That graveyard is on the road above Mount Prospect, a Methodist Episcopal Church South. More Covenanters are buried here than at any other place in the South.

Rev. Mr. King arrived here in 1792. He settled on the south side of the Beaver Dam, near Mount Prospect Church, on the plantation now owned by Mrs. Backstrom. He died in 1798, and is buried at the Brick Church.

Rev. James McKinney was the next in order. Where his residence was I do not know. He was pastor of the congregation at the Brick Church, and preached at most of the other churches. He died in August, 1803, and was buried at the Brick Church.

Rev. Thomas Donnelly was licensed to preach at Coldingham, June, 1799. He settled first somewhere near Little Rocky Creek. He afterwards bought Stephen Harmon's place, on the north side of Big Rocky Creek, a plantation now owned by Mr. George Heath. I recollect hearing him preach at a stand near his own house, sometime in the year 1804. From this date he was the only minister until the arrival of Mr. Riley, in 1813, and preached at most of the churches that will be hereafter mentioned. After the Covenanters had generally removed from the country, Mr. Donnelly preached at Old Richardson, a Presbyterian Church; a portion of the time at his own house, there still being some of his people scattered in this country. His eldest son, Samuel, became a Presbyterian minister, now residing in Florida. His

father frequently visited him when he lived at Liberty Hill, and preached in his son's church. Mr. Donnelly died in 1847. His family, after his death, removed to Illinois. It consisted of John, (Thomas married to John Cathcart's daughter) and his daughter Nancy. She married in Illinois, Riley Linn, the son of Henry Linn. Mr. Donnelly was buried at the Brick Church, by the side of McKinney and King. His wife was also buried in the same place.

The next minister, Rev. John Riley, came into South Carolina in 1813, settled on the south side of Big Rocky Creek, about a half mile from Martin's first church, the one burnt. He was a popular preacher; his places of preaching were the Beaver Dam, the Brick Church and Richmond. He died in 1820, is buried at the Brick Church, some distance from the other ministers. All have appropriate tombstones.

The Brick Church, situated three miles from Pleasant Grove, on the plantation now owned by John Hood, has all been removed, nothing but the graveyard left. There was considerable immigration to this country after 1785, but whether this church was built before Mr. King came or not, I do not know. It was first a log building. The brick building was put up about the year 1810. Hugh M. McMillan came to this section of country after 1785. His brother Daniel came at the same time. Daniel and his family went into the Associate Reformed Church, Hopewell. Hugh had sons, Daniel, a merchant, John, David, James, Gavin and Hugh. The last two were ministers of the gospel—all Covenanters. There was a family of Coopers, McKelveys, Robert Hemphill—brother to the Rev. John Hemphill—Darrance Woodburne, Montfords and Nebitts, were some of the names composing this large and flourishing congregation of Covenanters.

The Beaver Dam Church was on a branch on the north side of Big Rocky Creek, on a plantation now owned by Stephen R. Ferguson. The church was not more than a mile distant from Mr. King's and Mr. McGarrah's residence. When organized I don't know, but most probably about the time that McGarrah arrived in 1791. In the bounds of this congregation were the Ewins, the McHenrys, the Ervins, the Kells, John Rock, the Linns, the Littles, the Bells, Paul Guthrie, the Gellespies, the Steeles, the Martins, the McFaddens, the Simpsons, and many others. In Mr. Riley's time that congregation was very large. The church and people have all long since disappeared.

The Richmond Church was situated near the dividing line between Chester and Fairfield. This was Mr. Martin's church, and was removed three miles south to a more convenient situation for the neighborhood. Members of this church were the Dunns, Daniel Wright, the Hoods, Sprouls, Hugh Henry, James Stormont, the Cathcarts, John and William McMillan, and the Richmonds.

The McNinch Church was situated three miles east of Chesterville; built after 1813 by John McNinch himself. Of the congregation, which I think was numerous, I now can remember but one name, Andrew Crawford.

The Smith Church was on Little Rocky Creek, on the south side, about five miles southwest of Catholic Church. In that congregation were several families of the name of Smith, who were relatives of Rev. Thomas Donnelly.

A church called Turkey Creek Church, in York County, was situated about two miles west from McConnellsville, on the Chester and Lenoir Railroad. In the bounds of the congregation of this church were some families of Wrights and Wilsons.

We will now go back to the close of the Revolutionary War. Martin's church being burned down, he preached as a supply to the congregation of Catholic through the years 1782, 1783 and 1784, at the same time visiting and preaching to different societies of his own people, as heretofore stated. In the year 1787 Matthew Linn, of the A. R. Church, came out as a missionary. The next year Rev. James Boyce, of the A. R. Church, likewise came, and commenced preaching at the schoolhouse near E. McDaniel's; afterwards the stand where Hopewell church now is. A large majority of the Covenanters at this time went into the A. R. Church, leaving a few still scattered over the bounds of the different congregations. From the year 1785 until 1812 there was a considerable immigration coming every year from Ireland, filling up the congregations. At the time Mr. Riley came, in 1813, they were pretty numerous. The restrictions on the subject of slavery took some Covenanters out of the church. Mr. Riley, however, received into the church Mrs. Isabella Hemphill and her sister, Mrs. Jane Cloud, together with her daughter, Mrs. Sarah Hicklin. These ladies had been members of Mr. Martin's church. He had baptized their children and each of them had a son called for him. They were received into the

Richmond Church, notwithstanding their families were large slave-holders. Mr. McGarrah, after he was restored, preached for a few years at Beaver Dam Church, but not after the arrival of Mr. Riley, in 1813:

Mr. King preached at the Brick Church, and probably at other small societies scattered over the country. After the arrival of Mr. Riley at the Brick Church, Mr. John McNinch was tried in the session, and the congregation became dissatisfied with Mr. Donnelly, which was intrinsically the cause of the churches Smith and McNinch being built.

John Orr immigrated to the United States after 1790. He was a classical scholar, and had taught in Ireland before coming out here. It is said that Rev. Samuel B. Wylie and Rev. John Black, of Pittsburg, commenced their literary course with him in Ireland. After coming here he continued to teach. A good many young men started the classics with him, among them James A. Hemphill and Alex. Curry, both afterwards physicians. Rev. John Kell, after being prepared by John Orr, went to Scotland and graduated there. Judge Hemphill, of Texas, was also among his scholars. Mr. Orr had a numerous family of sons and daughters. He removed from the State to Ohio in the year 1832. It was said that, although eighty years of age, he walked every step to Ohio, refusing to ride.

Rev. Hugh McMillan and Robert Mondford were graduates of the South Carolina College. McMillan commenced preaching in 1832 at the Brick Church, where he had for a number of years a large classical school. He preached one-third of his time at the Turkey Creek Church, in York County. About the same date Rev. Campbell Madden commenced preaching at the Richmond Church, and at the stand at John Orr's. He also taught a school near Gladdon's Grove. He had studied medicine before he came out here. He spent a winter at Lexington, Ky., where he received a diploma—he commenced the practice of medicine, but did not live long. He married a Miss Cathcart, and left children, a son and two daughters, now living in Winnsboro.

Rev. Hugh McMillan must have left the country as early as 1831, removing to the northwest. The Covenanters commenced emigrating soon after the death of Mr. Riley, and continued to do so from year to year, until the congregations became weak. Revs. Fisher and Scott supplied the churches

in South Carolina in 1832, that is, during the winter of that year. Revs. Black and McMaster, in the winter of 1833; these were Licentiates. Rev. Gavin McMillan was here in the spring of 1832, and held communion, assisted by Fisher and Scott. John Kell, in the spring of 1833, held communions, assisted by Black and McMaster.

The few Covenanters that remained at the time went into the A. R. Church. There are some who never entered any other church. Hugh Henry is the only one I now recollect who remained a Covenanter until his death, which took place in 1867. His family are now in the A. R. Church. He has now a grandson in his second year in the Theological Seminary at Due West. Mrs. Madden, her son and two daughters, have within a few years connected themselves with the A. R. Church.

REMARKS.

In 1801 Mr. McKenney and Mr. Wylie, with other ministers and elders of the church, held a Presbytery at the house of John Kell. One of the Kells owned a negro; at that time he freed her. He, probably, was the only Covenanter that owned a negro except those heretofore mentioned. Mr. Martin was asked what he thought of slavery. His answer was that he had owned a boy, Bob, who was unmanageable, and for that reason he had sold him.

Rev. Samuel W. Crawford was raised within three miles of Beaver Dam Church, until he was nine or ten years of age. In a letter directed to me, he states that while living at John Wylie's he went to the spring to bring up a pail of water. While there he heard a cow bell, and looking up he saw a negro driving a cow. In great terror, he ran to the house as fast as his feet could carry him. He says: you may imagine what I thought it was. I got no sympathy; they merely said it was a negro, belonging to some one lately moved into the neighborhood. As I had never before seen an African; you know they were not numerous in that section. At that period but few of the sons and daughters of Ham had cast their dark shadows over that country; instead thereof it was thickly settled by an industrious and energetic white population.

In the bounds of twenty square miles there were four Presbyterian Churches, two Associate and three Covenanter, one Baptist and Smyrna, an Associate Church. In every

neighborhood there was a good school. The school-master was abroad then. The Bible and Testament were the principal school books. The catechisms were also taught.

The Covenanters had no difficulties about the jury laws. Mr. Rosborough, the clerk of the court, would state to the Judge that they had conscientious scruples in taking the oath to serve as jurors. The Judge would then order them to be excused. In the Revolutionary War there were no tories among them; all fought on the side of the country.

Mr. Jonathan Henkle moved into the country about the year 1807. He states that on Sunday he thought a cow-bell could be heard twice the distance that it was heard any other day, such was the stillness of holy day. John Rock, a Revolutionary soldier, was his near neighbor. Mr. Henkle was with him when he died. When he was evidently dying, he revived a little and commenced, in a low voice, to sing one of the Psalms of David. When he ceased singing he breathed his last. Mr. Henkle's remark was that "it appeared to him to be a foretaste of the joys of Heaven." So died the old Covenanter.

D. G. S.

LIBERTY SPRING has had a growing membership ranging from 60 to 115.

There was, perhaps, a vancancy from the time Mr. Lewers left, until Mr. McWhorter came. His record, as clerk of Session, begins with May, 1841. He is succeeded as clerk of Session, by R. C. Austin, whose first entry bears date August, 1842. Rev. McWhorter's pulpit labors must have ceased in 1843, perhaps at the end of this year. In August, 1843, A. H. Campbell, R. C. Austin and Johnathan Reed were elected elders; but only one, A. G. Campbell, accepted the office, and he was ordained by Rev. P. H. Folker, in April, 1844. Mr. Campbell acted as clerk of Session from August, 1843. In February, 1844, Rev. Mr. Folker was asked to supply this church one-half of his time. It is likely, his labors extended to the close of 1844. He was first a minister in the Episcopal Church, and is spoken of as a very good man, but, sometimes very absent minded. He could rarely find his way to any of the neighboring houses. On one occasion he was invited to take dinner with a friend. He followed the public road very well. When he came to the point to take a right-hand road, he turned to the left. On he went, nothing

doubting until he came to a little stream. Here his road ended—the place had a gloomy appearance, not far off clouds of smoke were issuing out of a dingy looking hut, and the air was redolent with a perfume not stolen from the flowers. What could it be! He described the place as if he had set foot on "Plutos's dark domain." He had come upon a "stillhouse!" After he left, the church was vacant awhile. April 7th, 1845, Rev. J. C. Williams, then a licentiate, was elected as stated supply. In February, 1846, Dr. A. C. Golding, an Elder in the Little River Church, having moved his membership to this church, was called to the same office here. Rev. Henry Reed must have been the supply for 1846.

The labors of Rev. John McLees, one-fourth of his time, began in this church, with the first Sabbath in May, 1847. In this year, elder A. G. Campbell removes his membership to the Spartanburg Church, and Dr. Golding is made clerk of Session in his place. In October of this year, application is made for one-half of Rev. Mr. McLees' time, as pastor. This effort was unsuccessful; but arrangement was made with the Rock Church, by which Rev. Mr. McLees still gave one fourth of his time to this people. The Presbytery of S. C. met here in 1848. Rev. Mr. McLees must have closed his labors in the spring of 1849. Rev. E. F. Hyde succeeded Mr. McLees, the first Sabbath in June; preaching one-half of his time. In September, 1849, Dr. William Philips and Justinian Henderson were elected, and ordained elders, Rev. E. F. Hyde officiating. He was again engaged as a supply from April, 1840 to April, 1851. Elder A. F. Golding, in 1850, having taken his membership to the Spartanburg Church, Dr. William Philips was elected clerk of Session, in his place.

DUNCAN'S CREEK.—To this church, greatly enfeebled though it was, Rev. John B. Kennedy ministered occasionally, until the year 1844. At that time, Rev. Edwin Cater began to preach one-fourth of his time, and continued to serve the church once a month for two years. During his continuance as stated supply the church was revived, and many were added to its previous membership. Rev. Mr. Cater ordained Mr. Robert Clintock and Dr. Thomas Wier as elders. Rev. S. B. Lewers succeeded Mr. Cater, and continued to preach monthly until the Fall meeting of Presbytery, in 1849. The church then sought the services of Rev. E. F. Hyde for one-half his time. He continued to serve them, and in December,

1850, was bestowing one-fourth of his ministerial labors upon this congregation. The membership in this period has varied from twenty-seven to forty-three.

FRIENDSHIP CHURCH, Laurens County.—We have before seen that the Rev. S. B. Lewers preached to this church from his ordination till the close of that period. The Rev. Wm. P. Jacobs, in the periodical, "Our Monthly," published by himself, and printed by the orphans of his Asylum, "The Thornwall Orphanage," thus resumes:

"In 1832, Samuel B. Lewers, previously an elder in Friendship, was ordained to the ministry, and took charge of the church. He did yeoman service for Presbyterianism in Laurens County. He organized Laurens and Bethany churches, and greatly revived Rocky Spring. At first he refused to take pay for his services, but was compelled before his death, which took place in Mississippi, to acknowledge that he had acted wrongly in so doing. Mr. A. R. Simpson relates of him, that probably the first pay he ever received was made up privately by members of Friendship Church. This was put in Mr. Simpson's hands, who going to Mr. L's dwelling, during his absence, handed it to Mrs. Lewers, saying, "Here's something for you." She, thinking it a sample of cloth she was looking for, stuck it away in her cupboard, and was much surprised on opening it, sometime afterward, to find that it was money. Immediately she carried it to Mr. Simpson, and told him that Mr. Lewers refused to receive it for preaching. "I can't help it," replied Mr. Simpson, "You'll have to keep it, for I didn't make it up, and I don't know who did." And so they out-generated him.

Mr. Lewers supplied the church until about 1844. From 1844-1850, Rev. McWhorter was in charge.

ROCKY SPRING—The Rev. J. L. Kennedy continued to preach to this church until the year 1844, receiving for his services, as is too often the case, a very meagre support. In the year 1845, and though a portion of 1847, the Rev. S. B. Lewers supplied the church, and after him the Rev. C. B. Stewart.

The Elders in this church, in 1845, were, Charles Blakely, Wm. Blakely and Wm. Spear.

THE CLINTON PRESBYTERIAN CHURCH.—This was not organized until the next decade. Yet there were Missionary efforts which preceded it. In the year 1817, or thereabouts,

Dr. Daniel Baker, then a young man, preached several sermons at the residence of a Mrs. Holland, and a year or two after at a stand erected near Mr. Holland's spring. Col. Lewers, as he was still called after he had become a clergyman, was an occasional preacher at the same place. The Rev. Edwin Cater also preached occasionally at the Huntsville Church, originally erected as a Union Church, free to all denominations.

CHAPTER V.

AVELEIGH CHURCH, (Newberry.)—In the fall of 1840, a call was presented from the united churches of Aveleigh and Smyrna, for the pastoral services of Mr. John McKittrick, a licentiate under the care of the Presbytery of South Carolina. He was installed as pastor August 29th, and continued about three years in this charge. For some time after he left, the church was vacant.

In the fall of 1845, Aveleigh, Smyrna and Gilder's Creek procured the pastoral services of Rev. E. F. Hyde, who had for some time been their supply, one-half of the time being given to Aveleigh. Mr. Hyde continued to fill the charge till the summer of 1848, when the three churches were again left vacant, and secured only occasional supplies from Presbytery till October, 1849, when W. B. Telford, a licentiate of South Carolina Presbytery, was invited to the three churches. A call having been presented to Mr. Telford at the next meeting of Presbytery, from the three churches united as formerly, he was, on the 8th of June, 1850, ordained and installed as pastor. The church had dwindled away till, at that time, it had only about twelve members; and very few besides the members were in the habit of attending preaching at that place.

It at length became apparent, says Chancellor Johnston, that one grand obstacle which stood in the way of the prosperity of this church, was its location. Being situated a mile and a half from town, it was but seldom that any of the town people found it convenient to attend; and yet, inasmuch as it was located there with a view to secure their attendance, the country people regarded it as a town church, and therefore they did not care to attend it. This is not the only instance

in which a church has been located with the hope of securing the attendance both of the town and country people, and the result has been that it failed to secure the attendance of either. It was determined, therefore, that an effort should be made to secure, by subscription, an amount sufficient to erect a new church edifice in the town of Newberry.

That object was at length attained. The old house and the lot were sold; and a new house, small, but neat and commodious, was erected on a lot generously given for that purpose, by Mr. E. Y. McMorris, in the town of Newberry. The new church edifice was dedicated to the worship of God on the 17th day of December, in the year 1852. The church still retained the name of Aveleigh. After this removal, some of the country members found it more convenient to attend worship at Gilder's Creek, and Mt. Bethel churches, and so transferred their membership to those churches. The church then numbered only about twenty members.

Signs of greater prosperity were soon apparent. Persons in town, who had little or no personal acquaintance with Presbyterianism, and who had formed their notions of it from the representations of those who too often think it to their interest to present a caricature instead of a true picture of its systems of faith and order, found that it was not in fact what they had been taught to believe it to be. It very soon recommended itself to a considerable portion of the thinking and observant members of the community. At almost every communion meeting there were additions, more or less, to the church.

There were but three Ruling Elders in the church. Chancellor Job Johnston, in the town of Newberry, and Dr. Geo. W. Glenn, and Mr. Isaac Keller, in the country.

As the late Chancellor Job Johnston was from the beginning a leading elder in this church, so much so as to be regarded as its chief supporter, if not in some sense its founder, we have deemed it proper to insert here, from another pen, and one more competent, some account of his professional standing and private character. We, however, state that he was born January 7th, 1793, in Fairfield County; was graduated at the South Carolina College, Dec., 1812, third in honor in a class of forty-five; commenced the study of law with Mr. John Hooker, in 1811. Began the study of medicine with Dr. Davis, in the close of 1814; attended the lectures in medicine

under Drs. Hoosack and Motte, of New York. Resumed the study of law in the winter of 1817, was admitted to the bar in 1818, and soon obtained a fine practice. In Nov., 1826 he was elected Clerk of the Senate. Dec. 3d, 1830, was elected Chancellor, as colleague with Chancellor DeSaussure. It will be seen by the following that his decrees reflected credit upon his integrity and ability. His lamented death occurred on the 8th of April, 1862.

Descending from a long line of Presbyterian ancestry, running back at least for two centuries, brought up in that church by a mother whose extraordinary mental powers were adorned by her earnest, true piety, herself learned in the doctrines peculiar to that denomination, he was entirely Presbyterian. Yet, he was no bigot or sectarian. His catholicity is shown in the decree pronounced by him in the case of Harmon vs. Dreher (1 Speers, Fq. 87), which originated in the unhappy dissension that had sprung up, in 1835, in the Lutheran congregation of St. Peter, Lexington, and eventually made a breach in the whole church in South Carolina. The Chancellor begins the decree in the following words :

“ I have withheld the decision of this cause for a length of time, very unusual with me ; not so much from the intrinsic difficulties of the case, though these are very considerable, as from a hope that an amicable adjustment might be effected. For I would not allow myself to believe that parties professing that religion which, above all others, inculcates peace, humility and forgiveness of injuries, would reject the suggestions of Christian friends, proposing terms of reconciliation, or fail to seize with avidity the opportunities so frequently afforded since the hearing, to accommodate a dispute so dishonoring to the Saviour whom they follow, so disreputable to themselves, and so destructive to the church. Being, now, painfully convinced that there is an unhallowed bitterness in this lamentable controversy (arising, possibly, from circumstances which have not transpired), which forbids the hope of reconciliation among the litigants, I am reduced to the deplorable necessity of delivering the judgment of a civil tribunal in a case of a spiritual nature. I unfeignedly profess that no duty I have ever been called upon to perform has inflicted such pain upon me ; and there is no sacrifice that could have been reasonably demanded, which I would not have made, or that I would not now make, (if there were left any hope of its succeeding,) to

compose the differences I am called upon to adjudicate." Then follows a decree wonderfully clear and orderly in the statement of facts, and evincing remarkable pains-taking in its preparation. Of the powers and authority of a Spiritual Court in America, the Chancellor observes :

"It belongs not to the civil power to enter into or review the proceedings of a Spiritual Court. The structure of our government has, for the preservation of Civil Liberty, rescued the Temporal Institutions from religious interference. On the other hand, it has secured Religious Liberty from the invasion of Civil Authority. The judgments, therefore, of religious associations, bearing upon their own members, are not examinable here. * * * * * I have stated the facts, and have stated the judgment rendered (by the Church Court) on the facts, and that judgment must be conclusive here. * * * * * In this country, no ecclesiastical body has any power to enforce its decisions by temporal sanctions. Such decisions are in this sense advisory—that they are addressed to the conscience of those who have voluntarily subjected themselves to their spiritual sway ; and, except where civil rights are dependent upon them, can have no influence beyond the tribunal from which they emanate. Where a civil right depends upon an ecclesiastical matter, it is the civil court, and not the ecclesiastical, which is to decide. The civil tribunal tries the civil right, and no more ; taking the ecclesiastical decisions, out of which the right arises, as it finds them, just as the ecclesiastical forums would be bound to regard the decisions of a temporal court, where a religious controversy springs out of it and is to be decided by them. How idle the fears, therefore, of those who apprehend tyranny and oppression from ecclesiastical associations. They have, and can have, no power whatever to enforce their decisions, which are, moreover, of no effect upon those who enter into them. Their power is only to cut off and disown intruders who come among them, but will not obey them. But that the Synod here was armed with judicial authority for trying and determining cases against delinquent ministers and churches, appears from the Constitution (Synod's) itself, which is the rule for all who have acceded to it, and which expressly provides for such procedure. Neither can this Court look into the regularity of the process by which the Synod proceeded to its judgment. Every compe-

tent tribunal must, of necessity, regulate its own formulas."

Having a keen sense of the ridiculous and a high appreciative of wit, with a gift of language most remarkable, it is singular that he exhibited no powers of mimicry. It may be, he possessed the faculty, but never indulged in it. One of his sons, in childhood, had this gift to a very extraordinary degree; but, at the request of his father, he abandoned the practice of it, being shown that it was a faculty, which, if persisted in, would cause the loss, rather than the gaining of friends. The Chancellor, however, appreciated humor in others, sometimes even at his own expense, though he was very sensitive. The following is believed to be authentic: The Court of Equity was held formerly for Chesterfield District at Cheraw. Presiding at one of the terms of that court, which, it seems, was held in a public hall, above the butchers' market, the Chancellor took occasion to berate the Commissioners of Public Buildings for not providing a more suitable place for a Court of Justice, saying that it was an outrage upon public decency, that while justice was being administered up stairs, meat should be butchered on the ground-floor. Mr. John Inglis (afterwards Chancellor) playfully remarked: "Your Honor, with permission, I would suggest the Commissioners might reply, that the incongruity is not so great as might be fancied; surely, meats may be butchered down-stairs, while justice is being butchered up-stairs."

His first circuit in Charleston happened to include Good Friday. Before adjournment, Thursday, Mr. Pettigrew moved a recess to Saturday, 10 A. M., as to-morrow would be Good Friday. The Chancellor replied that Courts were appointed and terms held by Acts of the Legislature, and that he was not aware of any Statute that had declared Good Fridays *dies non*, and refused the motion, Mr. Pettigrew retorted that he had never heard of a Court being held that day, except once, whereat the greatest injustice was done that was ever perpetrated—when Pilate condemned our Lord.

[Humor and wit have never been clearly defined.]

His power to state the law with clearness, precision and completeness, was very extraordinary. His skill, too, in arranging a mass of testimony in such a way as to arrive at the converging establishment of the central fact, from various approaches, was unsurpassed. Of both these qualities, the case of *Freyer vs. Freyer* (Rich. Eq. Cases, 87,) which deals

with the matter germane, to ecclesiastical law, furnishes most remarkable evidence. Of this particular case, which, in its subject matter itself is of interest to the church, space forbids to quote more than the opening paragraphs :

“ Marriage with us, so far as the law is concerned, has ever been regarded as a mere civil contract. Our law prescribes no ceremony. It requires nothing but the agreement of the parties, with an intention that *that agreement* shall *per se* constitute the marriage. They may express the agreement by parol—they may signify it by whatever ceremony their whim, or their taste, or their religious belief, may select. It is the agreement itself, and not the form in which it is couched, which constitutes the contract. The words used, or the ceremony performed, are mere evidence of a present intention and agreement of the parties. Marriage is always an executed, never an executory contract. It is not what the parties intend to do hereafter, but what they intentionally do now, that constitutes the tie, and renders it indissoluble. Therefore, an engagement that the parties will marry is not marriage ; but an engagement, whereby they do take each other *in praesenti* for man and wife, is marriage. The contract of marriage, when completely entered into, is a fact. Like every other fact, it is susceptible of an infinite variety of proof. It may be proved by those who witnessed it when it took place. It may be proved by subsequent declarations or acknowledgments of the parties. It may be evidenced by their conduct and the attitude they maintain toward each other and the world. But there is a clear distinction between the fact itself, and the evidence of the fact. As a witness, who swears that he saw the marriage take place, may or may not be believed, so the acknowledgment of parties that they have been married, like the acknowledgments, of any other past transactions or facts, may be true or false, and should be believed or disbelieved accordingly. The acknowledgment of a marriage does not constitute the marriage, any more than the acknowledgment of any other fact constitutes that fact. It is evidence only. Nor is it conclusive evidence, even on the parties themselves. It puts the burden on them of showing the contrary ; but if they can show the contrary—if they can show that what they have acknowledged did not, or could not exist, they are at liberty to do so. They have not this privilege where the false declaration has deceived, and the

retraction would defraud some third person; as, where a man, by holding out a woman as his wife, has ensnared a creditor. But where the question is confined to the parties, as between themselves, or concerns third persons who have not been defrauded, there is full scope for every kind of proof which tends to disclose the real truth of the matter."

Possessed of one of the handsomest estates in upper South Carolina, he contributed largely to the support of the church. He gave generally almost one-half, or more, of all the contributions made to defray the expenses of Aveleigh Church, of which he was a member; and there was hardly any enterprise of the church at large in which he did not assist very liberally. At one time he made arrangements with keepers of the livery stables in Columbia to enable the licentiates in the Seminary to go and preach in the country around that city. He originated a method of weekly contributions in Aveleigh, insisting that each member of the congregation, every Sabbath, should give five cents, no more and no less, and showing that, if every Presbyterian in the United States would contribute that small amount weekly, a sum would be raised ample for all the enterprises of the church; besides, being promptly made, the church could reckon on it with certainty, and need not be cramped in its enterprises.

He was a priest in his own household. He insisted upon every member of his family, including the domestic servants, being present at the exercises of family worship. He trained his slaves as if they were children. He required them to attend the church of which he was a member, and their absence had strictly to be accounted for. Every Sabbath afternoon they were assembled for instruction in the Catechism, etc. His government of his slaves was so excellent that, though the larger part of them were quartered within the limits of the town, where they were more subject to temptations to wrong doing, none of them, during his lifetime, was ever prosecuted for any offense against the public laws. In social life he was charming. Dr. Mayer's letter, which follows, is proof of this:

NEWBERRY, May 24th, 1881.

DEAR SILAS: The first time I ever had any conversation with your father, was in the year 1838 or 1839, in Columbia, while I was a student of medicine, under Drs. Wells and Toland. I met him accidentally, in the public room of the Hotel then kept by Mr. Maybin. Although I had no reason to suppose that he knew me (I, however, knowing who

he was), he placed me at once in such an easy position, in our conversation, as to impress upon my mind then, what was established with me, by my long subsequent intimacy with him, as his most remarkable social trait, namely: his gift of making any man, from a Chancellor to an artisan, feel entire freedom from restraint in his presence, before the exchange of a dozen sentences. I never felt embarrassed in his company, although timidity is my ruling fault; and very many times have I admiringly seen the humblest farmer in familiar discussion with him, and unconsciously yielding up, to encouraging questions, the result of his simple observations. No man ever left your father's house without being a wiser man than when he entered it; and had to confess that there had been drawn out of himself more knowledge than he could have believed was lying dormant in him. I have often meditated upon this pleasing characteristic, which I know came under the notice of others besides myself, and I wondered why it was, that a man possessed of such a quality,—so able by it to encourage suppressed energies, as well as to direct them after development,—should stand so far aloof from the public as Chancellor Johnston did,—should, when his term of professional work was over, for the time, permit the endearments of home to withdraw him from wide associations with his neighbors. I have ventured to think that perhaps, while he was a barrister, he studied human nature too closely, saw too much of the hollowness of the human heart, and, as it was painful to him to be present wherever there was physical suffering, so much so as to force his retreat from any sick chamber, so he was disposed to avoid occasions of meeting the glare of general wickedness, so torturing to the spiritual eye, and take refuge in his veranda, with books and a few trusted friends.

I may say, that the most delightful of my recollections are those which recall the evening rides I sometimes took with Chancellor Johnston, in company with Rev. Edward Buist, his pastor (a good reader), to visit some favorite well or spring, hard by the town. We did not dash along in the manner of those who drive out to "take the dust," as I believe it is facetiously called; but our speed was restrained so as not to mar the fluency of Mr Buist's reading of Macaulay, to which we listened with much satisfaction—the Chancellor often raising his hand, as a signal for a pause, whenever he desired to make a comment; or the reader, himself, now and then desisting, to question the truth of some statement, for they were both staunch Presbyterians, and the pages read referred to the religious troubles of Scotland. But when we arrived at the well—oftener than any other, Mr. Rikard's, under the superb whiteoak, overshadowing the spot whereon was the old-time Black Jack Tavern,—the volume was laid aside, and the tankard was borne to and fro, to the dripping fountain, that we might quaff the cool water while listening to anecdotes of the Covenanter settlers of Newberry, who, with others, sometimes stood upon the pebbly knoll there before us, to pound into nonentity a knotty punctilio with "blows and knocks" against one another's faces.

Your father's reading must have been immense and varied. "When I was a young man," he said once to me, "I read voraciously." This last word so impressed me, that I have never forgotten it. Nor did he despise light literature. One morning, when I breakfasted with him the tea did not suit him. He turned his mild, blue eyes upon William, his servant, and asked, "Do you call this tea?" "Yes, sir," replied William, nervously. "I call it water bewitched," insisted his master. Imagine what was my pleasant surprise, sometime afterwards, to come across

this phrase, "water betwitched," in St. Ronan's Well. I could mention other instances to show how his memory retained whatever was striking, even in his reading for amusement.

But what I remember with deeper heart pleasure, Silas, than anything else, is the simple account he gave me (I hope there are others to whom he told it) of the sudden change that came over his religious belief. He was speaking to me of Dr. Chalmers. Said he: Chalmers held the Christian Religion in something like derision, until he undertook to prepare the work on the Evidences of Christianity, which is, perhaps, the best of the Bridgewater Treatises. The researches he was compelled to make for that purpose, opened his eyes to the truth of what he at first derided as false. "Would you believe it, that I, myself, was once a scoffer?" I replied that I thought his religious life had been the result of careful parental training. "No," he continued "it has been comparatively but a short time since I had any regard for religion. The change in my views took place in the course of one night. It was while I and my family were residing very near the Methodist Church. One evening, [I think he said it was not a Sabbath evening] attracted by the singing in the church, I agreed to a proposition of my wife to attend the services. It was not long after we took our seats before the preacher began his sermon. He was one of those uneducated men, so common at that time in that denomination, and certainly one who was little calculated to make an impression upon me. But strange to say! while I considered his discourse as an unmeaning rant, I became possessed by a feeling which I cannot describe. It was an emotion that held possession of me with increasing tenacity, until, in the depth of the night my sighs awoke my wife. 'What is the matter?' she asked me. I tried to explain to her my state of mind, but could not do so fully. 'Oh, my dear husband!' she exclaimed, 'I know what it is. It is the Holy Spirit! thank God! thank God!'"

He could proceed no further, at that time, though he afterwards often alluded to his subsequent religious experience, his difficulties, to illustrate which, he gave me to read Bunyan's "Grace Abounding." You may rely upon it, that the words I have recorded are *very nearly* as they fell from his lips.

I feel weak from my recent attack of illness; otherwise, I might have written more. You know I am at your service to do anything in my power to recall incidents relating to your father, who was certainly the most valuable friend I ever had; and I therefore hope that you will make free with me in any way by which you may start me in reviewing recollections upon this or that point.

As ever yours,

O. R. MAYER.

The writer of this history may also add that Chancellor Johnston was on the committee of conference with the brethren of the Charleston Union Presbytery, and that we agreed upon that plan which was finally adopted by the Synod as to the restoration of those brethren; with him, also, in those overtures which were made to the Associate Reformed Synod in our own State, for our mutual union, which were unsuccessful here, although in 1866, The Associate Reformed Presbytery of Alabama were

received as a component part of our branch of the Presbyterian Church.

The introduction, too, into our Psalmody, of a selection from Rouse's version, has rendered ministerial intercourse between the two branches of the church in the South, theirs and ours, more practicable than before.

The number of communicants in Aveleigh in 1850, was 49; 1860, 80; 1870, 119; 1880, 128.

SMYRNA CHURCH, (Newberry District).—In the year 1840, at the Fall Sessions of the Presbytery of South Carolina, the Rev. John McKittrick received a call from the churches of Aveleigh and Smyrna. An adjourned meeting of Presbytery was held at the Smyrna Church, November 11, 1840, at which his ordination and installation took place. Rev. Edwin Cater, Moderator, preached from Isaiah 52: 7th. The Rev. Hugh Dickson gave the charge to the pastor and congregation, and Mr. McKittrick took his seat as a member of Presbytery. In 1845, Rev. E. F. Hyde was stated supply of Smyrna, in connection with Aveleigh and Guilder's Creek. In 1856, the Rev. Robt. McLees became its pastor for half his time, and continued so till his death. During the war, and after, until 1872, it was supplied by different ministers.

The first Elders elected at its organization, were, George Boozer, Esq., and David Clary. Afterwards John and James Senn and David Boozer became Elders. George Boozer, Esq., was always regarded as the leading man, as well as Ruling Elder in the church. His influence was great, both in the church, and out of it. He was the father of Rev. J. I. Boozer, who died in Arkansas before the war, and four of his sons were elders in four different churches. One of his daughters married the first pastor the church ever had. [T. C. Ligon.]

LEBANON CHURCH, Abbeville County.—The Rev. James T. Gibert continues as the pastor of this church. In 1842, on the 27th of February, Messrs. Vernon, Johnson and Moore, were ordained and installed as Deacons.

There has been a Bible Society auxiliary to the Abbeville Bible Society in this Church and congregation, from the beginning, and a Sabbath School always in the Summer months. The Elders, in 1845, were, Dr. J. F. Livingston, Thomas Griffin, James Paisley, N. M. Strickland, Dr. John S. Reid. The membership during these years varied from eighty to ninety-two.

BETHIA CHURCH was organized by Rev. Robert H. Reid, on the 4th day of November, 1849, with thirteen members, nine white, and four colored persons constituting the original membership. At the first administration of the Lord's Supper there were sixteen members in regular standing. On the 23d of February following, Joseph Bridges and Andrew McLane, of Bethel, were elected Elders. The Rev. Mr. Reid left in May, 1851, and the Rev. J. F. Gibert became the stated supply of this church, in connection with Lebanon which he has served as its pastor. The members, in 1853, were forty-one in full communion.

MT. BETHEL CHURCH.—The circumstances which led to the organization of Mt. Bethel Church, in Newberry County, S. C., as set forth in the preface to its first Session Book, are as follows: 1, a desire on the part of "a few benevolent men to procure religious instruction for their slaves," and 2, as there was no Presbyterian Church convenient, to have a place of worship of their own faith and order for themselves, their families and their slaves.

"The object, at first, was to secure the services of a Missionary, and that he should visit the plantations of those favorable to the enterprise, at proper times, and impart such instruction by preaching, and the use of Jones' Catechism as might be thought to be beneficial to the instructed."

Rev. S. S. Gaillard, then a licentiate of South Carolina Presbytery, was the first Missionary employed in accordance with the above plan, and he began his labors in the year 1846. The present house of worship was built in the year 1847, and an attempt was made that year to organize the church, but it did not succeed. About this time Mr. Gaillard left to go to Greenville, S. C., he having received and accepted an invitation to supply Washington Street Church at that place. In the year 1848, Mr. R. W. Hadden, a licentiate of Tuscaloosa Presbytery, Alabama, was employed for the Mt. Bethel Mission. He remained only one year. The Mission was vacant during the next two years. In 1851, Mr. A. Enloe, a licentiate of Bethel Presbytery, S. C., was engaged to take charge of it, but remained only one year.

On the 27th day of November, 1852, the church was organized with eleven members, Revs. John McLees, and W. B. Telford, and the Sessions of Aveleigh and Gilder's Creek Churches officiating in the organization services. Messrs.

George Turnipseed and George Burder Boozer, were elected and ordained its Ruling Elders. [It is proper here to state that Mr. Richard Sondley, of Columbia, the father of Col. John Sondley, of this county, who owned a large plantation in the vicinity, and spent a portion of his time every year on his plantation, and who took an active part in instituting the plan above referred to, as well as in building the house of worship, and in securing the services of young ministers from the Columbia Seminary, was also elected to the Eldership, he having communicated to the meeting, by letter, his willingness to transfer his membership from the church in Columbia to this place, but being unable to attend the meeting personally at this time. His membership, however, was never changed, and, of course, he never became an elder; still for the deep interest he took in the Mission from the outset, and for the valuable services he rendered to it, it is but an act of justice that his name should not be lost from the records of the church.]

BETHANY CHURCH, Laurens County.—From 1840 to 1850, the church was under the pastoral supervision of Rev. J. B. Lewers. The Elders were, James Templeton, Jr., George Byrd, Capt. James Templeton, Samuel Farrow, Wm. Mills. The Deacons were C. A. Smith and John Steward, elected in 1841. In 1848, twenty were added to the church, and twenty-eight in 1849. During this period Mr. Lewers was assisted by Rev. John McKittrick, Edwin Cater, John McLees, E. T. Hyde, and George W. Boggs. Elder Mills removed, and Elder James Templeton was received from Rock Spring Church. The numerical strength of its membership, in 1850, was 134. In 1849, Joshua Saxon and Alexander Glen were elected Elders; and Simeon Lyles and David Templeton, Deacons.

The colored people were admitted as members of the church. In 1849, there were fourteen colored communicants.

The church never had a regular pastor. The Rev. S. B. Lewers supplied them longer than any other minister, in all, about seventeen years. He was a faithful and active preacher. He was also a good disciplinarian, as the Session book shows. He was dismissed from the Presbytery of South Carolina to the Presbytery of Chickasaw, in April, 1851, but visited this church in November of that year. The church was in its most flourishing condition when he left. This seems to have been

a time for moving West. Within a brief period the Session had given letters of dismissal to nearly half of her membership. Since then the church has never at any time regained her numerical strength.

WARRIOR'S CREEK was cared for by Rev. S. B. Lewers, who is mentioned as stated supply in 1842. The statistical tables show eleven admitted on examination in that year, making the whole number of communicants, twenty-four. The 94th Session of South Carolina Presbytery was held at this church, March 24th, 1842.

In 1847 the whole number was twenty-three.

NEW HARMONY CHURCH is situated in the northeastern corner of Laurens District, about fifteen miles above the village to the right and near the stage road, leading to Greenville Court House.

Until 1844 its vicinity was almost destitute of the regular ministrations of the gospel by any Christian denomination, and the major part of the people were ignorant of the benign and saving truths of God's word. The indigent circumstances of the citizens, the sterility of the country, the sparseness of the inhabitants, their deficiency of early moral culture, had hitherto baffled every attempt to rear a respectable building for public worship. Early in the summer of 1844, the subject of building a house for religious purposes began to be seriously considered by a few, who met with correspondent feelings in those around them. A portion of the old Fairview Church, of Greenville District, being remote from their stated place of worship, and a few of the Baptists of the same neighborhood being similarly circumstanced, agreed to build a house, to be used alternately by each denomination, as a Harmony church.

On the 11th of July, the neighbors held their first meeting, and appointed a committee to solicit subscriptions of labor or money, who made a favorable report. Confidently gathering, from their success, that God was with them, they proceeded to elect a building committee, who reported a plan, which was adopted by a full meeting of both denominations concerned. The house, fifty feet by thirty, and sixteen feet high, was, in a few months, by the joint labors of the neighborhood, so far advanced as to be capable of accommodating the very respectable congregations that attended it. Upon the first sure indications of their success, the Presbyterian por-

tion of the neighborhood took measures for organizing their church. Early as the 15th of August, 1844, a stand was erected on the ground, and Rev. John McKittrick was requested to preach. In the course of the proceedings that day, (13) thirteen members of other churches, perhaps, all from Old Fairview, presented their letters of dismission, and enrolled their names as members of New Harmony Church. An election for Ruling Elders resulted in the choice of Robert Gilliland and David Stoddard, Jr., who were, at the same time and place, regularly ordained to their office. Application being made, the church was received under the care of South Carolina Presbytery, by the name of NEW HARMONY, and Rev. John McKittrick obtained as monthly supply. Such has been its steady and gradual increase as to give good hope of its future,

While this church has been restricted to public worship once a month only, the destitution has been partially remedied by Sunday-schools, and the monthly ministrations of our Baptist friends, who have likewise succeeded in establishing a very respectable society of their order, who with us, and with whom *we*, twice a month, unite in the worship of our God, in NEW HARMONY CHURCH. By a constitution, adopted by the two denominations, the Presbyterians have the second and fourth Sabbaths, including days preceding and following; their Baptist friends, the first and third Sabbaths. The fifth Sabbath may be used indiscriminately, by either, or in an associated capacity, observing Christian courtesy and kindness for each other.

On the 26th of September, 1844, a sacramental meeting was holden—the first,—the Rev. Messrs. McKittrick and Lewers ministering, which continued three successive days, to large and attentive congregations, for whose accommodation a comfortable arbor had been erected in the grove (the house not yet being in a state to occupy). At this meeting, two other members were added, thus evincing, that to Jacob, although small, “the Lord will perform His truth.”

From that time, the growth of this church has been steady, and by the close of the year (1846) amounted to some 35 or 36 members. Although the usual appliance of means, and a regular attendance of preachers and people were observed, rather a cold and inactive state of religion prevailed in 1847. Nevertheless, even in this period, God did not leave himself

without a few additional witnesses of His goodness and His truth, within our bounds.

The year 1849 was one of marked and exhilarating interest to those who had owned the name of the Lord Jesus Christ among us. Besides the usual accessions by letter, &c., on the 27th day of October, at a sacramental meeting, in progress at that time, nine Christ-loving young people, and one colored person, were received, by examination, into the church. At the same meeting, agreeably to a notice previously given, an election was held for two additional Ruling Elders, which resulted in the choice of M. P. Evins and Roger Brown, who were regularly ordained, according to the directions of our confession of faith, to their office. In common with our fellow-men, we have enjoyed the blessed privilege of worshipping our God, in His earthly sanctuary, according to the dictates of conscience, guided by His word. We have had Rev. John McKittrick all the time since our organization, as our minister. From the time that he was obtained as a Presbyterial supply, he has continued his labors diligently, faithfully and, we believe, profitably, among us. The sacrament has been semi-annually dispensed to his congregation of communicants, and family visitation and prayer have not been omitted.

Very recently our church and neighborhood have purchased a decent social religious library, which the young people of the churches have begun to read with interest and advantage.

An extraordinary and delightful fact pertaining to our history, and to the credit of our Christian Church, is that, since her existence, there has not been a single instance of discipline, requiring the action of the session.

LAURENSVILLE CHURCH.—The existence of this church, as has been before mentioned, is due to the self-denying labors of the Rev. S. B. Lewers. Until he was called away to break the bread of life in another field, he continued to supply this branch of the vine, which, though so small at its planting, being watered by the dews from Heaven, under his faithful and acceptable ministration, grew continually, and at the time of his leaving, in 1851, there had been added one hundred and twenty-five members during his ministry.

At this period of his personal history, believing himself called, in the Providence of God, to seek a home, and another field of labor, in the southwest, he sought a dismissal from the Presbytery of South Carolina to the Chickasaw Presby-

tery, in Mississippi. This drew forth the following communication from his Presbytery here :

The committee, to whom was referred the letter of S. B. Lewers, reported, recommending that his request for dismissal, to join Chickasaw Presbytery, be granted, and that it be accompanied by the following letter, viz

REV. S. B. LEWERS:

DEAR BROTHER: In consideration of the long and much endeared connection which has existed between us, the Presbytery of South Carolina has directed us to respond to your warm and affectionate valedictory letter, and to communicate to you our reciprocal feelings of fraternal esteem and undiminished affection. It is only from the conviction of our obligations to promote the interests of the Church of Christ, and yours, that we thus readily consent to a separation which, to us all, as well as to you, is painful and afflictive.

We shall not cease to pray for your continued usefulness, and confidently believe that your earnest prayers will not cease to ascend to the throne of Jehovah for the numerous churches which you have so eminently assisted in planting and watering. Dear Brother, we shall ever hold in grateful remembrance the happy seasons of Divine goodness, in which we participated, while it was our privilege to sit together in heavenly places, to take sweet council together, and to walk in company to the house of God. May the blessing of Zion's King attend you ; may His presence go before you, and his grace sustain you, and make you, for many years, useful in the Church of our dear Redeemer.

So pray your brethren in the Lord,

(Signed) A. W. ROSS.
E. T. BUIST.
D. HUMPHREY.

The above minute was unanimously adopted. [Minutes of South Carolina Presbytery, p. 418, April 26th, 1851.]

Mr. Lewers did not long survive his removal to Mississippi. The news of his death was received with unfeigned sorrow, by his co-laborers in the Master's vineyard. His old Presbytery, of South Carolina, gave expression to their grief as follows :

The committee appointed to bring in a minute in relation to the death of Rev. S. B. Lewers, reported as follows, viz :

The committee appointed to prepare a minute in regard to the death our much lamented brother Lewers, beg leave to report :

Though we have but recently put upon our records expressions of the high regard, cherished in all our hearts for our beloved brother, yet we deem it due to his memory to record facts well known in all our churches. He was identified with us by birth and education, and his name is endeared to us by every tie, civil and sacred, that can bind kindred souls for time and eternity. Whatever is worthy of esteem was in his character. When he espoused the cause of Christ, his soul clung to it. In the Cross he gloried. With an enlightened understanding, made free by the power of Divine truth, he yielded to the claims, the sovereign, rightful claims, and call of Heaven. He turned his soul, with all his energies, to the work of the ministry, prompted by that heaven-born benevolence that seeketh not its own. He let go the world, and for nearly twenty years, in our midst, directed all his energies to advance the glory of God and the good of men. Nor did he labor in vain. He reflected that bright, life-giving light from the Sun of Righteousness wherever he moved. Adding to faith that moral courage, which imparts the only true greatness to man, he commanded the hearts of multitudes, and was blessed in winning many to Christ, in enlarging and strengthening the Church of our Redeemer. His thoughts, and time and talents, were so engrossed with every labor of love, in every means of benevolence, in warring against vice of every name, but especially intemperance—that most contagious blighting and withering curse of man—that he necessarily, and of course, made immense sacrifices, not only of domestic quiet and enjoyment, but of property.

Therefore,

Resolved, That this Presbytery regard it as just to transfer to the widow of our deceased brother the amount due by her late husband, to be enjoyed by her in her own right; and for this purpose, that the treasurer of Presbytery be directed to transfer the evidence of that demand in such manner as may secure the purposes of the Presbytery.

J. L. KENNEDY, *Chairman*.

[Minutes, p. 462, Sept 24th, 1852.]

The Synod of South Carolina, on the 23d of October, 1852, expressed itself in language of deep regret at his loss. "He abandoned the practice of law, gave up his merchandise, left the management of his farm to other hands; in short he left the dead to bury their dead. He preached the Gospel diligently throughout his native District and Presbytery, in vacant churches, and even where no churches existed, and from house to house, and for years refused to receive any compensation for his labors. He fell in the harness by over-exertion in the service of his Master, in a distant State."

Mr. Lewers was a graduate of South Carolina College, in 1811, and was admitted to the bar as an attorney in 1815. His old honorary title, *Col. Lewers*, clung to him among his old neighbors and associates, through life, strange as the military title may have sounded to unaccustomed ears.

In 1840, William Franks and Maj. Edward Anderson were elected Deacons, and in 1848 Col. Pattillo Farrow, Capt. James Davis and Thomas Blakely were called by the church to the office of Ruling Elders. The membership, in 1849 and 1850, is reported as 75.

ROCK CHURCH, (formerly Rocky Creek.)—There are two sources from which the history of this church may be drawn. The twentieth anniversary sermon of Rev. John McLees, which was preached on the first Sabbath in April, 1867, and published in the Southern Presbyterian of October 22, 1868, and is replete with facts, and a history of the same church, by Genl. James Gillam, a venerable elder, published in May 1873, in the periodical edited by Rev. W. P. Jacobs, called "Our Monthly," who has made free use of the sermon of his pastor, Rev. Mr. McLees. Genl. Gillam's memory, too, was well stored with reminiscences of the past.

The Rev. Edwin Cater was installed as pastor of this church in 1840. He entered on the duties of the office of pastor with zeal and energy, which increased the congregation; and by the blessing of God upon his faithful labors, the church had increased in the number of members beyond any thing which it had enjoyed in former days. According to his own statement, when he commenced the supply of the church, it consisted of twenty members,—five males, and fifteen females. It was so depressed in spirits that it refused to guarantee to him the sum of \$50 per annum, the amount paid to their former supply. He received, however, the sum

of \$350 for one-half of his time, and a salary of \$600 when he become pastor, which was paid regularly so long as he remained. The church, also, by a contribution of thirty dollars at one time, constituted him a life member of the Assembly's Board of Foreign Missions. It also supported a Theological Student through his entire course in the Seminary, and after his graduation it gave him an outfit in a suit of clothes and a substantial horse.

One thing which in the providence of God exerted a powerful influence on the respective members of this little church, and especially with some who united with it in the early part of Mr. Cater's ministry, was the liberal support of \$150 which Capt. R. Cunningham gave to the pastor, while he also contributed liberally to the benevolent causes of the church.

Although the church had been organized nearly seventy years, it had never had a pastor; and it had done comparatively nothing for the support of the ministry; or of the benevolent objects of the church at large. This church was, we believe, among the first in the Presbytery of S. C. who gave a salary of \$600 for the support of a pastor. It was the first to send a written narrative to Presbytery of the state of religion in its midst. It was perhaps the first in which Deacons were elected and ordained, and the first in which collections were regularly taken up on the first day of the week, according to the injunction in 1 Cor. XVI, 1, 2.

In its history may be seen the marked advantages to a church of having a pastor, rather than a stated supply.

In 1845, John Logan and Wm. Campbell were also elected and ordained as Elders.

The first Deacons in this church were elected November 1st, 1840, agreeable to an injunction sent down to Presbytery by the General Assembly—when Charles R. Mosley, Wm. N. Blake and Wm. Campbell, were chosen and ordained to this office.

In December, 1844, the Church, by the act of the Legislature, was incorporated, and the name of "Rocky Creek" was exchanged for that of "Rock Church," which was approved by the Presbytery in April, 1845, and in the minutes of which it has since been known by its corporate name. The labors of Edwin Cater were greatly blessed while he was pastor of this church. He baptized 77 adults and 73 children, and the number of members was increased to 112. The pastoral

relation was dissolved in October, 1846. He labored here nearly eight years.

In January, 1847, an invitation was extended by the Session to Rev. John McLees to visit Rock Church, which he accepted; he came in January, and preached a few times in the church. He then received the invitation to become their stated supply, which he consented to do after the 1st of April, when his engagement with Presbytery as missionary to the colored people on the west of Abbeville Dist., would terminate. According to promise he commenced his labors in April, 1847. In October of the same year he received and accepted a call to become pastor. He was installed on the 10th of December following.

The Greenwood Association of Abbeville Dist., S. C., whose object was the promotion of education, founded two High Schools in Greenwood, one for males, and the other for females. These institutions were taken under the care of Presbytery, in October, 1847. The Chapel was owned by the Greenwood Association, and in large wings appended to it, flourishing schools were kept for several years. The Chapel became a regular place of preaching in connection with Rock Church.

The service on Sabbath alternated between Rock Church and the Chapel in Greenwood, for a number of years; and a communion meeting was held once in every three months, first at one place, then at the other. But as the large body of the congregation is now more convenient to the chapel, the services are held in it on every Sabbath, except the fourth in each month, when it is still held in Rock Church. The children have been taught the shorter Catechism, and regularly catechised previous to every quarterly communion..

There is a Sabbath school library of two or three hundred volumes which came with the property of the Association.

There is also a Bible Society, auxiliary to the Abbeville Bible Society. A supply of Bibles and Testaments is kept on hand for gratuitous distribution, or for sale to those who are able to buy.

It was formerly the custom of the churches to use what were called "Tokens," which were distributed to the members just before a communion, as no person was allowed to approach the table without a "Token;" which was with us a small piece of lead with the letters R C on it for Rock Church.

When the members were fairly seated at the table, it was the duty of one of the elders to pass round and collect the Tokens, which were kept for future use. This usage was sometimes called "fencing the table," and was designed to keep back from it any who might presumptuously come, or any who were under censure in the church. But it was a difficulty in the way of open communion, which we believe to be in accordance with the spirit of the Gospel. This church has not used Tokens since May the 19th, 1839. Their use is now laid aside, we believe, in all our churches.

THE COLORED PEOPLE.

It is proper for us to state that the Rock Church has been mindful of its duty to the colored people. In April, 1847, 18 colored members were reported to Presbytery. They were instructed with great care by the pastor, and Elders and private members of the church. A Sabbath school was opened for them, and they were taught from Jones' Catechism and also from the Child's Catechism.

REVIVALS.

We have no record of any revivals in the early history of this church. In September, 1845, a protracted meeting of five days' continuance was held by the pastor, assisted by Rev. Henry Reid, which resulted in the most gracious revival ever known in the former history of the church. Thirty-eight members were received into the communion.

But few additional members were added till September, 1848, when a meeting of a few days was held by the pastor, Rev. John McLees, assisted by Rev. Henry Reid and Rev. Z. L. Holmes. There was an addition of fourteen members to the Church.

On September the 11th, 1849, ten more were added.

On September the 2d, 1850, eleven more were added.

On September 16th, 1852, twelve more were added.

RULING ELDERS.

The Ruling Elders in this Church, in 1845, were, Thomas Weir, Sen., John Blake, Dr. E. R. Calhoun, John McClellan, James Gillam, Dr. John Logan, Wm. Campbell, Capt. R. Cunningham.

In April, 1849, Wm. N. Blake, and Joel Smith were ordained.

The membership of this Church, in the Statistical Tables of 1849 and 1850, is set down as 105. It had been increasing in its generous contributions to the great enterprises of the Church.

SANDY SPRING.—This church, which had been served hitherto by A. W. Ross as stated supply, fell under the care of Benjamin D. DuPree, in connection with Richland. Its Elders, in 1842, were, Peter E. Belotte, Jacob S. Belotte and Angus J. Liddell. On the 30th of September, 1842, the Presbytery changed the name of this church to "*Mount Zion.*"

Under this name it was supplied by Benjamin D. DuPree, in 1843. By Thos. L. McBryde, in 1845.

Through the rest of this decade it is represented as vacant, with a membership of thirty-seven communicants. It was afterwards supplied by Rev. J. Hillhouse.

LONG CANE CHURCH, (Abbeville.)—At the close of the last decade, we were speaking of the sources from which the support of its pastors came. It is proper that it should be added that the main support was derived from the Upper Long Cane Society, the constitution and by-laws of which were there given.

The appropriations of this society down to January, 1852, had amounted in all to \$11,392.83.

Wm. H. Barr, D. D., died on the 9th of January, 1843, having continued in the office of pastor to this church for one-third of a century. He was eminent as a preacher for his ability, eloquence and faithfulness. In his style he was remarkable as possessing the happy faculty of being brief without obscurity. His powers of concentration were very great. Of this an instance occurs to my memory which took place when I was quite young. I think it was at a meeting of Synod of South Carolina and Georgia, at upper Long Cane Church about 1825. The meeting was about to be brought to a close when Dr. Barr arose, gave an exhortation, reminding the congregation of the privileges they had enjoyed during the meeting; in a very few words gave the pith of every sermon delivered, setting forth the subject, it seemed to me, in a stronger point of view than the speakers themselves had done; yet the whole occupied but a few minutes. Of his strictness in regard to filling appointments, the writer recollects that in a sermon some years before his death, Dr. Barr said that he had been preaching to the congregation twenty-five years, and

during that time he had never failed in any instance to fill an appointment he had made for them. His bad health for several years previous to his death, prevented his attendance on the Sessions of the Church Judicatories. He required the comforts of home, to which he was accustomed, a change of lodgings alone producing sufferings. The last meeting of Presbytery that he attended was held at his own church. He was elected Moderator to show their respect for him, but was too ill to serve unless he could be relieved from the pains of rheumatism by which he was tormented.

His hold upon the affections of his people was very great. To this day a knowledge of what was Dr. Barr's opinion on any subject is sufficient to guide the judgement of many who were his hearers, and anything he did not do is looked upon by them as innovation.

He seemed to have a shrinking from letting anything from his pen appear in print. I think no sermon of his was ever published, and I understand that on his deathbed he directed his family to destroy his manuscripts. I would fail to do justice to his memory if I were to attempt to delineate his character, and therefore make no attempt at it, but these facts occurring to my memory, I have jotted them down, thinking they might be interesting to *yourself*.

For some months after Dr. Barr's death the church was supplied occasionally, mostly by neighboring ministers.

The congregation having, by invitation, enjoyed the services of Rev. D. McNeill Turner for a short time, on September, 1843, held a meeting and proposed a call to Mr. Turner to become their pastor, with a salary of \$800 per annum. He accepted the call, and was installed. He remained the pastor of the church till January, 1852.

Of one of the Elders of this church who had recently died, the Presbytery of South Carolina expresses itself as follows:

The committee appointed to prepare a minute in reference to the death of David Lesly, Esqr., late Treasurer of the Presbytery, presented the following, which was accepted and adopted, viz:

"The committee appointed to bring in a report on the much lamented death of the late Treasurer, Mr. David Lesly, would make the following: Mr. Lesly had long been a much esteemed, devoted and cherished member and Elder in the Upper Long Cane Church. He filled well the station

he occupied in Church and State ; and at no time shunned or shrunk from the path of duty. He joined the people of God under the ministry of that eminent servant of God, Dr. Barr, who so long and faithfully served the cause of his Lord and Master in this house and congregation where we are now assembled, and was the last of that branch of Elders which aided that laborious minister in his works of love. He was well known to this reverend body, as one ever ready for any good work, and to put forth a helping hand to roll on the chariot of salvation, and to strengthen the walls of our earthly Zion.

His Lord and Master never called upon him and found him idle. The Boards of our church never called upon him for aid, and called in vain: the needy and suffering never cried for succor and were sent empty away; and the injured never pleaded in vain when it was in his power to redress their injuries, while he was a "terror to evil doers, and a praise to them who do well."

To this Presbytery, he was for some three years their faithful Treasurer, and all can bear him witness how cheerfully and diligently he served in this capacity. But God has taken him—called his servant home from the church militant on earth, to the church triumphant—from earth's sorrows, conflicts and trials, to the rest, peace and bliss of heaven. May his mantle fall on some favored son of the church who may fill his place, and supply his vacant seat in his long loved house of God, and among the Elders of this church. Let his sudden call from the earthly-scenes of his labors remind the officers of the church to double their diligence in the Master's service, set their house in order, and to do speedily what they have to do for Zion, for the Lord cometh to reckon with them."

(Signed) A. D. MONTGOMERY, Chairman.

LITTLE MOUNTAIN CHURCH.—The Rev. Dr. Barr continued to preach to this church until his death, on the 9th of January, 1843. Many things are told of the old men, who would meet soon after breakfast, in their shirt sleeves, and not a few bare-footed, and spend their time in merry joke and repartee, or in comparing crops. This meagre history must be dropped and some notice taken of the different branches of Elders, and those who served the church as preachers of the Gospel.

1st. William Russell, John Neely, William Cunningham Stevenson.

2d. John Burnett, Wm. McCallister, John Black, Wm. Walker.

3d. John Burnett, Hon. Joseph Black, Wm. McCallister.

4th. Albert Johnson, Samuel Walker, Robert C. Harkness, A. W. Hadden, Abraham Hadden.

After Dr. Barr, they were served by the Rev. Wm. McWhorter. Down to the year 1850, the total of Communicants being thirty-three.

REV. WM. H. BARR, D. D.

The following memorial of Dr. Wm. H. Barr, D. D., is from the pen of the Hon. Alexander Bowie, Chancellor of the Northern Division in the State of Alabama, and seems to have passed through the hands of David Lesly, Esq., at whose suggestion it was probably written.

"In presenting," says the Chancellor, "a sketch of the life and character of the distinguished and eloquent Christian minister, whose name stands at the head of this article, the writer will endeavor to furnish a truthful portrait. Very little is known of the early life of this eminent minister of the gospel. Yet we may well dispense with all note of his early life, when we reflect that the Christian only begins *truly to live* when he becomes the subject of regenerating grace.

William Hampden Barr was born in Rowan County, North Carolina, either on the sixth or eighth of August, 1778. In his baptism, as he himself stated, he received only the name of William; but he afterwards assumed the addition of Hampden, either out of respect to his Alma Mater, or admiration of the great English patriot of that name. He was the son of Mr. James Barr, of Rowan County, and his mother was a sister of the late distinguished Dr. McCorkle. His near relations were remarkable for their piety. His family removed to Iredell County when he was quite young. After acquiring the rudiments of an English education, he was entered as a pupil of the scientific school, taught by Rev. Dr. James Hall; entered Hampden Sydney College, in Virginia, achieved his first degree in one year. His diploma bears date, April, 1801. With such parents as his, and surrounded as he was in early life, by so many religious influences, it might well be expected that he would not long delay devoting himself to the love and service of his Saviour.

From his own account, he was a wild and mischievous boy. He made a profession of religion but a short time before he entered college. He did not *commence* his classical education with a view to the ministry.

Soon after his graduation, he devoted himself to theological studies, and was taken under the care of Concord Presbytery; but his health being infirm, he did not receive licensure until about five or six years afterwards. He was licensed by the Presbytery in the year 1806, and was employed in missionary service, in various parts of North and South Carolina. In 1809, he located himself in Upper Long Cane congregation, Abbeville, South Carolina, and was ordained as its pastor, in December, 1809. On the 18th August, 1812, he married Miss Rebecca Reid, youngest daughter of Mr. Hugh Reid, a ruling elder in that church.

At a very early period after the Revolutionary war, the Presbyterians seem to have entertained the idea that the present District of Abbeville was to be Presbyterian territory. A general meeting of delegates from the different "settlements" was held, at which a large extent of country, with very precise boundaries, was divided between some three or four Presbyterian Churches. This indicates the fact that the first inhabitants of that District were almost universally Presbyterian. The annual stipend, or salary, of the minister of Long Cane (and it is probable in the other churches too) was formally, and with an air of perpetuity, established at *one hundred pounds, sterling*. Under this law, just enough, perhaps, when it was enacted, Dr. Barr took charge of one of the largest and most intelligent congregations in the State—occupied their pulpit every Sabbath but one in each month—for the first thirty years of his pastorate, never disappointed his people in the performance of divine service *but twice*—and all this for years he performed for the pitiful compensation of *seventy-five pounds*, equal to about three hundred and twenty-two dollars per annum! To the business of teaching a school, the common resource of many pastors, he had an insuperable aversion; and having a small patrimony of his own, he was able to purchase a farm of moderate extent and value. On this farm he settled himself, and here terminated his life. Much of his own time and labor were necessarily bestowed upon his farm. But he was a good economist, and being blessed with a wife who was a better still, he was enabled to rear and educate a family of six children—four sons and two daughters.

Dr. Barr was a thorough and accurate scholar, and most deservedly received from the authorities of Franklin College the degree of "Doctor in Divinity." The people of his charge were profoundly attached to him, and a few years before his death, raised his salary to six hundred dollars—at that time a tolerably respectable stipend. For a number of years before his death, his constitution, at all times delicate, began sensibly to decline. At length, on the 9th day of January, 1843, in the sixty-fifth year of his age, he died, at peace with God and all mankind.

PERSON AND CHARACTER.

In person, Dr. Barr was tall and exceedingly lean; his complexion dark, rather sallow—almost cadaverous. His gait and manners were awkward; and with all the training in the world, he could never have become a Chesterfield. His voice was harsh and grating; and notwithstanding his excellent education and powerful intellect, he retained to the last, many of the improprieties of speech and pronunciation of his earlier years. Yet, when he preached, the hearer never thought of noticing all this.

I shall never forget the impression made upon me by the first sermon I heard him preach. His general appearance, the tones of his voice, and his antiquated pronunciation were little calculated to inspire lofty expectations of his rhetorical powers. In person, and voice, and manner, he was altogether peculiar. Although I had heard him spoken of as an eloquent preacher, I had made up my mind that it was a *vulgar mistake*. When he began the services, my attention was powerfully arrested. In his prayer before the sermon there was a comprehensiveness, a fervor, a deep-toned piety, a lofty eloquence, a something in the voice and manner that almost seemed unearthly. He began his sermon. There was no halting or stumbling, no straining for words or ideas, but an uninterrupted and unhesitating flow of pure classical language. His personal appearance, and the sepulchral tones of his voice, doubtless, added something to the effect of his fervid eloquence; but when he superadded to the force of his own powerful language quotations from some of the most thrilling passages of Milton and Young, my hair almost stood on end; and when he closed his discourse, I no longer doubted of his eloquence as a preacher.

Dr. Barr had gone over into Lincoln County, Ga., to assist one of his brethren. The communion service had been protracted, and it was getting late in the evening, when Dr. Barr arose to preach the usual closing sermon. A gentleman, who resided a good many miles from the church, was rendered very uneasy by the unexpected claim upon him. But the preacher arrested his attention; everything but the preacher and his sermon was forgotten, and, to use his own words, "he might have preached on until pitch dark, and I should never have thought of moving."

As a preacher, I am not sure that I have ever heard his equal. But his style of preaching was so unique—so unlike that of the best educated divines of the present day, that it is impossible to compare him with them. His sermons occupied from thirty to thirty-five minutes in the delivery. They were well studied, but not written out; and he was, without exception, the most perfectly correct extemporaneous speaker I have ever heard. I do not think I ever heard him utter an ungrammatical sentence, or hesitate an instant. His sentences were short—never complex and involved. But his pronunciation was sometimes *awful*. As an instance, he frequently used the word "satiety," and invariably pronounced it "*sash-ity*." But he always used the most appropriate and expressive language.

His power of condensation was very great. He never wasted the powers of his body or the energies of his mind on unimportant topics. His definitions were peculiarly precise and satisfactory; his illustrations from the practices of the ancient Greeks and Romans were always pertinent and interesting. He stood, with the hundred eyes of Argus, at the portals of orthodoxy, and his arm never wearied in belaboring error. Yet his weapons were aimed, not at his foes, but their principles. He taught the doctrines of Calvin, without assailing Arminians. He was not a Calvinist *in theory*, and an Arminian *in practice*; but, out-and-out, a whole-souled, old-school Calvinistic Presbyterian.

He was furiously and irreconcilably opposed to dancing. Indeed, his hostility to this species of amusement almost amounted to a monomania. He found a positive denunciation in the New Testament against this amusement, in the word translated "revellings." The original word, he said, was "*komoi*," and was taken from the feast of Comus. On

a certain occasion there had been a ball in the village, and a lady from the country, who had been present, reported, as she believed, but falsely, as the fact was, that another lady, a member of the Doctor's church, and one whom he greatly esteemed, had been at the ball. The Doctor, with his heart full of sorrow, instantly mounted his horse, and rode to her residence. He was invited to take a seat in the parlor, and the lady sat before him. It was a strict confessional, for none else was present. The Doctor's face, never short, seemed to be longer than usual. He groaned audibly, and began: "Well, S., I have heard something about you that has pained me to the heart, and I have come down to talk to you about it." Here the lady found herself trembling all over. "Please inform me what it is," said she. "I have been told that you were at the ball the other night." "Then you have been told what is not true," she replied. "What!" said he, his countenance lighting up, and his face recovering its usual longitude, "is it indeed true that you were not there?" "It is true," said she "that I was not there, and never had a thought of being there." "Well, I am truly rejoiced; you have lifted a load off my heart," replied he, "and I shall go home satisfied." The lady then requested to know the name of the informer, but he steadily refused to give it, saying it would do her no good to know it, and that she had better remain in ignorance on that point. He was a man of peace.

Some have expressed surprise and regret that no Sabbath-school was ever organized in his church, and he has been supposed to have been unfriendly to that beneficent institution; but it is not true that he was ever opposed to the principle and substance of the institution. His was a very large country congregation, covering more than ten miles square of territory. The population within his bounds was almost wholly Presbyterian, and the children received faithful parental instruction at home. Although there was no Sabbath-school, *eo nomine*, in his church, the religious instruction of the young was by no means neglected. In the spring and summer months, from May till October, the Doctor instructed a class in McDowel's Bible questions, and a more advanced Bible class, every Sabbath before the morning service. These exercises were very instructive, so much so that the attention of the whole congregation, old and young, was attracted to them.

By some he has been blamed for his supposed opposition to what are commonly called *revivals*, and *revival preaching*. If it were so, the evils of what has been called "*the great revival*" of the first few years of the present century, might be cited as a cause well calculated to produce such views. By this wonderful convulsion of the moral and religious elements of society, unparalleled in modern times, he, as well as all other prudent and thinking men, was painfully convinced of the dreadful extremes to which the human mind may be carried under the influence of fanaticism, inflamed by mere animal excitement. That the extraordinary work alluded to was, in some sort, connected with religious feeling; and that there were some, possibly many, genuine conversions during the progress, no one ever doubted. Dr. Barr himself once told the writer, that to such excesses had this maniac excitement led some very susceptible, but unthinking men, that a whole church in North Carolina abandoned the use of wine in the communion service, and substituted in its place a tea made from what is familiarly known by the name of *cross-vine*!—influenced, doubtless, by a fancied likeness to the cross of our Saviour.

He believed that so far as the services of the pulpit are concerned, and not discarding the other Scriptural means of grace, the faithful preaching of the sublime truths of the Gospel, with the fervent presentation of the motives and sanctions of our holy religion, was all that was either necessary or proper for the conversion of sinners. That urging upon the impenitent any considerations or motives not expressly set forth in, or fairly deducible from the word of God, was, (to use a legal phrase) "travelling out of the record," and improper. He was, therefore, decidedly opposed to what he was in the habit of calling "mechanical means" to get up an excitement at religious meetings—and he seriously distrusted the genuineness of conversions where such means were used, and followed by what he deemed their natural result, *mere physical excitement*. He was, therefore, not favorable to camp meetings, where he believed such objectionable means were but too apt to be resorted to. But it is not true that he was opposed to revivals.

We were riding together one day, when our conversation turned upon this subject. After giving his views very fully and freely on the subject of revivals (so called), I remarked

to him that although he had never had any great external exhibition of religious excitement in his church, I did not think he had any cause for discouragement; that I had been a close and somewhat interested observer, and it seemed to me that he had had a steady and not discouraging increase of his church membership ever since he had been the pastor of that people. "Yes," cried he, with much warmth and animation, "since I have preached to this congregation, now about twenty-five years, there have been added to the church an average of about fourteen new members every year; we have had a continued revival." And I will add, that I do not recollect a single instance in which any of those who joined his church during that time were ever subjected to church discipline, or in the eyes of the church or the world disgraced their profession by an ungodly walk.

. BRADAWAY.—This is the ancient orthography of the name of this church from its first appearance on the records of Presbytery, March 18, 1758, (History, Vol. 1, p 558) down to the year 1833, when it first appears in the Statistical Tables as *Broadaway*. In 1840, Wm. H. Harris was its stated supply. In 1841, it was vacant, with forty members. In 1842, Wm. Carlisle was its stated supply, in connection with Fairview and Midway. In 1846, he was pastor of Bradaway, with a membership of thirty-seven, and stated supply of Midway.

In 1848, 1849, 1850, he was pastor of Bradaway, and stated supply of Midway and Roberts, and the same in 1850. The Elders of the church, in 1842, were, James Telford, George B. Telford, J. Warnock, Sen. In 1845, the Elders were, G. B. Telford, Thomas Erskine, J. H. Telford, James Todd.

BETHESDA (Abbeville), which was the successor of the Smyrna Church, a portion of the charge of Father Dickson, mentioned on a former page, was perpetuated for some years. It was first served by Rev. S. Donnelly, as stated supply, and at intervals by others. It has often been written down as vacant in the Statistical Tables, until it disappeared from the records. It had eleven members in 1845, 1846 and 1847, and twelve in 1863.

Bethesda was reported by Rev. Hugh Dickson, on the 27th of April, 1843, as consisting of ten members and two Elders. It was taken at that time under the care of Presbytery. [Ms. Minutes, p 208.] Rev. J. C. Williams was its stated supply in 1847, 1848 and 1849.

NAZARETH (Spartanburg.)—The Rev. Edward Tonge Buist was received by the Presbytery of South Carolina from Charleston Union Presbytery, on the 23d of March, 1839. On the 3d of October, Nazareth Church obtained leave to employ him as stated supply for half his time, until the next meeting of Presbytery. On the 26th of April, 1844, the pastoral relation was dissolved at the request of Dr. Buist on account of his failing health. At the same meeting of Presbytery, Mr. Z. L. Holmes, who had just been received as a licentiate from Charleston Presbytery, was called for one-half of his pastoral labors, and measures were taken by Presbytery for his ordination and installation. Presbytery met at Nazareth on the 29th of June. Rev. Edwin Cater preached the sermon, Rev. Sam'l B. Lewers presided and proposed the usual questions, and gave the charge to the pastor, the Rev. G. W. Boggs to the people, and Rev. Z. L. Holmes took his seat in Presbytery as a member of the same. He had supplied the church for one year previous to his ordination, according to the testimony of R. W. Reid. His health failing, he was released from his charge. The Rev. E. T. Buist, who had removed his residence to Greenville, resumed the supply of the Nazareth Church as before, and continued it for five years. He supplied, also, during this period, Mount Tabor and Fairview churches some portion of his time. The Rev. Robert H. Reid was not installed pastor of Nazareth Church till on the 24th of September, 1853.

The Elders of Nazareth Church, in 1842, were J. B. Collins, James N. Gaston, J. N. Hadden, Andrew Barry, Samuel N. Evans.

Communicants, in 1850, 146.

VARENNES.—From the Statistical Tables we learn that this church was vacant in 1842, and dependent, therefore, upon temporary and occasional supplies; that in 1843, it was supplied by Rev. Dr. Lindsay. In 1845, and onward to 1851, it was supplied by Rev. Wm. McWhorter, its membership varying from thirty to thirty-six. Its Elders, in 1845, were J. D. Gaillard, Dr. Math, Thompson and Thomas Pennel.

The Presbytery of South Carolina met at this church on the 1st of October, 1846.

NORTH PACOLET.—This church was reported as vacant during this period. In 1840, its membership is set down as thirty; in 1845, as thirty-five.

In 1840, they were supplied with the ordinances of worship by the Rev. Mr. Curtis, under whose ministry J. Finger and his wife, and R. W. Clark united with the church. J. Finger and R. W. Clark were also elected Elders. In 1846, they were supplied by Rev. C. B. Stewart, and P. H. Folker. In 1847, by Rev. Z. L. Holmes, for six months. In 1849, by Rev. A. A. Morse, during whose ministry C. Jackson and J. McFarland, became members of the church. In 1845, their Elders were, William Jackson, Anthony F. Jackson, Robt. W. Clark, and Joseph Finger.

CARMEL CHURCH (Pickens Dist.)—The Rev. J. L. Kennedy, who had succeeded Rev. A. W. Ross, in 1836, as the stated supply of this church, continued in this relation. In 1850, its communicants are set down as sixty-six, in the Statistical Tables. The Elders were, Wm. McMurray, Thos. G. Boggs, James Smith and D. K. Hamilton, in 1843. The names of Thomas Hamilton and Capt. W. Mullikin appear in 1845.

Deacons: W. H. Ford, T. M. Glenn, J. M. Smith.

PICKENS CHURCH (old) was the only church of any denomination organized at the town of Pickens C. H., the county site of Pickens District, during the forty years of its existence, viz, from 1828 to 1868, and during that period no Clerk, Sheriff, Ordinary, or Commissioner in Equity was a member of any church, except the first Ordinary, who resided thirteen miles from the C. H., and was required to attend his office only on Mondays and Fridays.

Samuel R. McFall and James George, members of the Presbyterian Church in Anderson County, removed thence to Pickens C. H., and soon thereafter, "agreeable to previous notice," Rev. Messrs. Joseph Hillhouse, David Humphreys, and Joseph B. Hillhouse met and organized fourteen persons into the "Pickens Church," of whom only two, Messrs. Samuel R. McFall, and James George were males, and were elected Ruling Elders: the latter, from his modesty, declined to be ordained until 31st March, 1850.

The females, outside of the two families mentioned, bore the historic names of Reid, Steele, Craig, Alexander and Price.

GOOD HOPE AND ROBERTS.—Rev. David Humphreys continues the history of these churches, which we would gladly quote in full did our limits allow. From it and the memorial sermon of the Rev. John McLees we gather the following

particulars, viz: That in 1842 Mr. Humphreys left Roberts Church vacant, and became the stated supply at Anderson C. H. for half his time, until 1850. He never ceased to supply Good Hope Church. He was called to it again and installed pastor in November, 1846, for half his time, with a salary of \$200. The Rev. W. H. Harris supplied Roberts Church from April, 1842, to October, 1844, which was two years and six months. It was supplied from that time to March, 1845, about six months, by Rev. J. C. Williams. It was next supplied for about the same length of time by Rev. Joseph Gibert. In 1846, Rev. W. Carlisle became the stated supply, and continued so till about 1850, the space of four years. The membership of this church varied during these years from fifty-six to sixty-two. The elders in 1842 were Thomas Henderson, David Simpson, J. J. McLees, J. McLees, and J. McCay.

The average membership in Good Hope was somewhat over one hundred and twelve in full communion, the total of communicants varying from one hundred and seven to one hundred and seventeen in different years.

Camp meetings were kept up, especially at Good Hope, where a large framed arbor was erected, and families from contiguous churches erected comfortable shelters. They were seasons usually of peculiar privilege. Measures were taken also in both the churches to instruct the young in Bible classes and Sabbath schools, and by the aid of libraries suited to instruct and interest those passing through the forming period of their lives.

As the result, besides other valuable men in the church, under the care of Rev. Mr. Humphreys, God had raised up, before he was called away from earth, from the churches of Good Hope and Roberts, nine ministers of the gospel, and three candidates for the ministry. From Roberts Church, the Rev. Messrs. Wm. C. McElroy, Wm. H. Harris, John McLees, Robert McLees, J. S. Willbanks, D. W. Humphreys and Hugh McLees, with the candidates, J. A. McLees, L. A. Simpson and T. H. Cunningham. "Of these ministers," says Rev. John McLees, from whom we quote these words, "the Rev. Messrs. McElroy, Harris, and R. McLees, have ceased from their labors, and gone, before their venerable pastor, to receive their reward." "From Good Hope Church the Rev. Messrs. Robt. H. Reid, and Isaac J. Long, who are both active

and efficient ministers of the gospel; the former pastor of Nazareth Church, in Spartanburg, South Carolina, and the latter at Batesville, Arkansas." And now, as we copy these words, the hand that first penned them is returning to dust, and the voice that plead so earnestly with dying sinners is silent in death. The Rev. John McLees, "whose name in the South Carolina Presbytery will ever be the synonym of all that is pure, lovely and Christ-like," died at his home in Greenwood, on the 6th of June, 1882. Yet a son of his is in the Seminary now, in 1883, and there may be others elsewhere preparing for the ministry from these same churches.

But to return to the Rev. Mr. Humphreys, of whom he wrote:

"In his own Presbytery, owing to the earnestness, honesty, frankness, and truthfulness of his character, his influence was well nigh unbounded. Some of his friends were accustomed to say to him, half seriously, and half in jest: 'South Carolina Presbytery always does whatever you say.' To one such who teased him for the reason why his own motions were often lost, while Father H.'s were so generally sustained, he answered with a smile: 'Well, I never propose anything but what is backed by common sense.' He was sure to be disquieted whenever a Presbytery's time was consumed in what he regarded as useless discussion. On such occasions he would be apt to cry: 'You are burning daylight;' or, 'The thing is as plain as the nose on my face.' The following characteristic anecdote of Mr. Humphreys was often told by the eminent Chancellor Job Johnstone, who knew and loved him well. On a certain occasion, when the Presbytery had been wearied by a long and unimportant debate, and was all in confusion, and the moderator quite at a loss what course to pursue, this venerated and earnest leader jumped to his feet, crying aloud: 'Fiddle-faddle! fiddle-faddle!! What is all this long talking about? Those of you who are in favor of this motion, say aye!' And many obediently answered aye! 'Now, those of you who are opposed to this motion, say no!' And some answered no! 'There now,' said he, 'it is all settled. Moderator, you can go on to the next business.'"

"He claimed no eminent abilities as a scholar or as an eloquent speaker. His manner was plain and unaffected; his style was simple, yet earnest; his heart was sincere and his life consistent; his disposition was cheerful, and his labors

were abundant. Two weak churches have grown up under his fostering care to rank with the largest in the Presbytery.

He fell with his armor on. He assisted the Rev. W. F. Pearson in a communion meeting at Varennes, on the second Sabbath in September. The Spirit of God was present; a number of persons were inquiring what they must do to be saved. On Monday, Father Humphreys preached from 1 Tim, i. 15: "This is a faithful saying and worthy of all acceptation, Christ Jesus came into the world to save sinners, of whom I am chief." His illustrations were so clear, and his appeals so tender and earnest, that some present regarded the sermon as one of the best they ever heard him preach. It was his last sermon. He was taken ill that night and suffered extreme pain. In a few days he had reached home, but it was only to die. He grew worse every day. In one of his paroxysms of pain, he said: "There is a storm without, but all is calm and peaceful within. The waves are rising high; but I am resting secure on the Rock of Ages. I have never regretted taking the step which I took in early life. I have ever found the Saviour faithful to his promises. He has never deceived me. He is my wisdom and righteousness, and sanctification and redemption." These words were distinctly heard; then his voice grew faint and indistinct. A short time before he died, he again spoke audibly, and said: "All is well; I shall soon enter the green pastures, and walk by still waters which the Saviour has prepared for me." He spoke no more, though he retained his reason to the last."

GILDER'S CREEK.—In the fall of 1845 a call was presented, as we have seen, to the Rev. E. F. Hyde from the three churches of Aveleigh, Smyrna and Gilder's Creek, to become their pastor, one-half his time being given to Aveleigh, and the rest to the other two. This arrangement continued till the summer of 1848. The three churches were again left vacant, receiving only occasional supplies, until October, 1849, when Wm. B. Telford, a licentiate of the Presbytery of South Carolina, was called to become their pastor, and was ordained and installed on the 8th of June, 1850, as is elsewhere mentioned. The elders of Gilder's Creek, in 1845, were William Mars, William Beard and Hiram Glasgow. The membership in 1840, was 18; in 1845, was 17; in 1878, 18.

The Presbytery of South Carolina met in this church on the 23d of April, 1845, and during their session, the Rev. E. F.

Hyde was ordained to the work of the ministry. Measures were taken for the ordination of C. B. Stuart; and George W. Boggs, J. B. Hillhouse, John McLees and S. S. Gaillard were licensed to preach the gospel. All these young brethren were graduates of the Theological Seminary at Columbia

The elders in this church, in 1845, were William Mars, William Beard and Hiram Glasgow.

THE SPARTANBURG PRESBYTERIAN CHURCH was organized on the fifth Sabbath in August, 1843, by the Rev. S. B. Lewers. The members at first were but eight in number. When reported to Presbytery at its meeting at Rocky River, on the 25th of April, 1844, they were twelve. T. B. Collins and A. C. Jackson were their elders. Z. L. Holmes, then a licentiate of Charleston Presbytery, had been preaching during the winter before the church was organized. Mr. Holmes was received under the care of the Presbytery of South Carolina on the 26th of April, and at the same time received a call through the Presbytery from Nazareth Church, for half his time. This being accepted, he was ordained and installed at Nazareth, Rev. Edwin Cater preaching the sermon, Rev. S. B. Lewers presiding and giving the charge to the pastor, and Rev. G. W. Boggs to the people. The ordination took place at the Nazareth Church, but Mr. Holmes served this infant church also a part of his charge. T. B. Collins and A. C. Jackson were its original elders. Samuel Farrow was re-elected as an elder in this church, having already served in this office elsewhere. The church edifice was completed in 1845. On the 17th of July, 1847, A. G. Campbell, elder at Liberty Spring, removed to Spartanburg, and was elected an elder here. Dr. Samuel Farrow removed in 1848. In 1847, Rev. Z. L. Holmes resigned his pastorship, in consequence of ill health, and was succeeded by A. A. Morse, then a licentiate, who remained but a short time. Application was then made to Mr. Gaillard, of Greenville, who kindly supplied the church once in two weeks until a call could be made out for the services of A. A. James, then a licentiate of Bethel Presbytery, who served this church, as a supply, for half his time. [Letter of Elder T. B. Collins, Feb. 15, 1853.]

MOUNT TABOR (Greenville Dist.) was taken under the care of Presbytery, October 7, 1841. It had been organized by Rev. E. T. Buist, and consisted of three elders and twenty-five communicants. It was "ordered that Brother Buist be

continued with them (at their request,) as a supply." Minutes of Presbytery of South Carolina, vol. 2, p. 172. The elders were John Smith, J. H. Dickson and Nathaniel Smith, October 4th, 1845. Total membership, in 1845, was 35.

ANTIOCH CHURCH is a branch of Nazareth Church, and was organized on the 17th day of August, 1843, in Spartanburg District, South Carolina, near Cashville P. O., by the Rev. Wm. Carlisle, in connection with the general assembly of the Presbyterian Church, with one ruling Elder, viz: Robert Blakely, and twenty-three members, all of whom were dismissed from Nazareth Church for that purpose, except two, who were from Fair View Church. Soon after the organization, Wm. Leonard and John Anderson were elected and ordained Ruling Elders in this Church. In the fall of 1844 James Anderson and Ashbel Peden were elected and ordained deacons of the Church. In May, 1850, A. C. Jackson, a Ruling Elder from Nazareth Church, was received, by certificate, into this Church and elected a Ruling Elder at the sessions of fall Presbytery, 1844, the Church secured the services of Rev. John McKittrick, as stated supply, who continued to labor in that capacity with general acceptance to the Church and congregation, until the fall of 1853, at which time he removed to the State of Georgia, within the bounds of Flint River Presbytery. Mr. McKittrick was born in Newberry District, after which his parents removed to Laurens District, where he grew up, and was taken under the patronage of Rev. Hugh Dickson, who educated him for the ministry under the care of the South Carolina Presbytery, where he was licensed and afterwards ordained to the gospel ministry. During Mr. McKittrick's term of labor in Antioch Church, the whole number of members increased to 56, which number has been reduced to 44, by dismissions, deaths, etc. The Church at present is supplied with preaching by Rev. J. Watt, Montgomery, a licentiate from Orange Presbytery, North Carolina, who is laboring in Spartanburg District, as domestic missionary, by the direction of the South Carolina Presbytery.

The following is a roll of members who organized the Church:

Robert Blakely and wife, Catherine Blakely, Samuel Pearson and wife, Elizabeth Pearson, Elizabeth Anderson, Elizabeth Leonard, Denney Anderson and wife, Elizabeth Anderson, James Anderson, Jr. and wife, Margaret Anderson, Wm.

Leonard and wife, Mary Leonard, Alex. Wakefield and wife, Sarah Wakefield, Margaret Peden, Martha Westmoreland, John Anderson and wife, Nancy Anderson, John Coan and wife, Margaret L. Coan, Ashbel Peden, Mary Peden, Rebecca Bennett. 31 members.

ANDERSON CHURCH.—The Rev. C. W. Martin supplied this church till July, 1841, when he retired on account of ill health, and soon afterwards died. Dr. B. M. Palmer occupied the pulpit till September, 1841, when he was called to Savannah. On December 20th, Rev. David Humphrey was invited to supply, and did so until 1850.

The Elders in 1845 were J. N. Whitner, A. O. Norris, Wm. Harrison, Samuel R. McFall. The membership in 1850 was 71.

MIDWAY (in Anderson).—Remained under the care of Rev. Wm. Carlisle, as far as we have traced the Church down, *i. e.* to 1852. The Elders in 1842 were, J. Erskine, J. Duncan, Wm. Bailey, I. Todd. In 1845 they were: J. W. Duncan, W. C. Bailey, Jas Erskine. The number of communicants in 1850 was 35.

HOPEWELL, (Keowee) PENDLETON.—The Rev. Anthony W. Ross continued the pastor of this Church until 1851. The membership of the church, which was 209 in 1837-38, was 182 in 1840, 88 in 1845 and 76 through the remainder of the decade. Early in the next decade, T. L. McBryde, D. D., became their minister, who died April the 15th, 1863. The Synod of South Carolina thus notices his death.

The Rev. Thomas Livingston McBryde was born of Scotch-Irish parents, Feb. 25th, 1817, in Abbeville District, S. C., professed religion at the age of fifteen, in the Presbyterian Church, Hamburg, S. C.

Having duly entered Franklin College, Athens, Ga., he graduated in his twentieth year. He studied Theology in Columbia, and was licensed by Harmony Presbytery, in April, 1839. He was ordained a missionary to China, December, 1839, by Charleston Presbytery, and sailed for Singapore, March, 1840. His health failing, he returned in 1843. In 1846 he was installed pastor of Providence and Rocky River Churches, Abbeville District. His health again seriously failing and having received a call from Hopewell Church, Pendleton, he accepted this call to a field in a pure and bracing climate, in which he labored until his decease, April 15th, 1863, having received from Erskine College the degree of Doctor of Divinity.

A living faith in Jesus was the principle in the character of our brother. To an eminent degree he walked by faith and not by sight. For many years he possessed an habitual certainty as to the existence of that city with foundations whose builder and maker is God. He had an assurance of his title through Christ, to an eternal abode in heaven. He could say: "We know that if the earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." He believed that God, who by a covenant had secured his eternal happiness, would secure temporal provisions. Hence, he took little thought for the present life, pursuing a course, which to the view of unbelief appeared quite reckless. But his reliance on providence was not disappointed, and God, through his people, took care of his widow and orphans. Receiving an adequate support from the church, he unreservedly devoted himself to ministerial duties as a ruler in God's house—as a preacher of the gospel, as a shepherd watching over, guiding and comforting his people. To perpetuate his blessed memory we place this brief memorial on the records of the Synod of South Carolina."

GREENVILLE CHURCH, (Abbeville.) The venerable Father "in the ministry, the Rev. Hugh Dickson applied to the congregation on the 11th of September, 1846, for leave to resign his pastoral office, on account of his age and increasing infirmities, having served his people for 46 years. The consent of the congregation was obtained upon Mr. Dickson's agreeing to serve them until the first of January, 1847. The pastoral relation was dissolved at the next meeting of Presbytery. Mr. John C. Williams, a licentiate, was invited to officiate as stated supply for one-half his time until the meeting of Presbytery in the spring. It may not be amiss to state, that previously, in April, 1841, James Cowan and Robert Brownlee were elected to fill the office of Ruling Elder and Deacon, in place of William Means and John Weatherall, who had removed from the bounds of the congregation, and on the 17th of the same month they were ordained. On March the 8th, 1846 James Brownlee, was also ordained to the office of Ruling Elder. Mr. Dickson continued to preach until the 1st of January, 1847, when his pastoral labors with the Greenville congregation closed.

During the last year of his ministry, 18 members were added to the church on examination, and 5 on certificate.

Notwithstanding all the deaths and removals, which were many, (only two of the original communicants were then alive), 40 communicants being the original number; at the close there were 140 and the resources of the congregation for its support considerably increased.

At the next meeting of Presbytery, a unanimous call for one-half of Mr. William's labors was presented and accepted. A meeting of Presbytery was appointed for his ordination and installation. Mr. Dickson presided, put the usual questions to candidate and people, made the consecrating prayer, gave the right hand of fellowship to the newly ordained minister, and then delivered the charge." Those parts of the ordination services are usually distributed among several members of Presbytery.

"I now close my sketch," says this venerable man. "Owing to my feeble state, it has been with great difficulty that I have gone through the work." (It embraced a number of churches of his Presbytery). "I believe it to be substantially correct, but it stands in great need of polishing. I am unable to do it. Dear Sir, make such use of it as you may think proper. If it is of any service to the Zion of God, I am amply compensated for my labors.

Yours in the bonds of the Gospel of Christ,
March 9th, 1853." HUGH DICKSON.

The preceding is a portion of a letter of the venerable Hugh Dickson, addressed to his son-in-law and successor in the pastorship, Rev. J. C. Williams, to whom the author and compiler of this volume, had sent a circular, asking for information. He appealed to Father Dickson, whose ministerial life extended over so many years, whose acquaintance with the churches of Northwestern South Carolina had been so extensive. It embraces many historical facts, and I have been greatly indebted to it for much that has been written concerning the churches of Rocky Creek, Long Cane, Saluda (the old name of Greenville Church), Rocky River, Duncan's Creek, Little River, Bullock's Creek, Hopewell, Bradaway, Hopewell (Keowee), Carmel, Nazareth, Smyrna. True the statements were brief, as they necessarily must be where so many points are touched upon in a letter of thirty-two pages.

Mr. Williams explains that there were two places of worship within the bounds of the congregation, Greenville Church and *Shiloh*. This had been the case for two or three years before the letter was written, the services of the pastor being distributed so that Greenville, the largest church, should be supplied three Sabbaths in the month, and Shiloh should have the fourth, and, if there were five, the fifth Sabbath.

“The Committee appointed to prepare a minute with regard to the decease of our venerated brother, the Rev. Hugh Dickson, would report the following :

That in this dispensation of Providence, this Presbytery would recognize with profound reverence the operation of God’s hand, and bow with meek submission to the Divine will in the removal of one of our most aged and revered members, and most faithful servants of Jesus Christ, from his labors on earth to the rest and blessedness of God’s people in mansions of glory. That while it is sad, solemn and impressive to contemplate the dissolution of one to whom we have been so long bound by many endearing ties, with one with whom we have so often taken sweet counsel together in the Presbytery and in the house of God, and from whose lips we have so often heard the plain, clear and forcible truths of the Gospel, instructing the mind, carrying conviction to the heart, establishing and building up believers and edifying the body of Christ, yet would this body desire, with gratitude, to record the goodness of God, the father of all mercies, for giving to the world a man so true-hearted, a philanthropist and patriot, possessed of the true, genuine spirit of liberty. But especially is our devout thankfulness due to the Great Head of the Church for sparing so long the usefulness of a minister who was always firm in the defence of the truth, always earnest in contending for the faith once delivered to the Saints, rigid in his adherence to the form of sound doctrine, proverbially punctual in his attention on ecclesiastical judicatories, and remarkably punctual in meeting all his engagements and appointments for preaching. He labored for more than fifty-two years in the ministry of reconciliation, to bring others to the knowledge of the truth and the obedience of the faith of Jesus Christ, thus leaving us a worthy example that we should not only give ourselves to the Lord, but also to the work of the ministry, “by the will of God,” to be instant in

season and out of season, till we are called likewise to lay aside our armor and render our account to our Great Leader and Captain, under whom we serve

And in token of our respect for his character, this Presbytery leave a blank page in the book of its records, on which his name, date of birth, age and length of pastoral and ministerial life shall be written.

The following is the inscription on the blank page :

In memory of Rev. Hugh Dickson, who was born October 15th, 1772, was licensed to preach the Gospel A. D. 1800. Ordained and installed pastor of Greenville Church, Abbeville District, S. C., November 11th, 1801. Resigned said charge A. D. 1846.

Departed this life July 9th, 1853.

WM. McWHORTER, Chairman.

NEW HARMONY (Abbeville), was served by Rev. Wm. Carlisle in 1840, in connection with Midway Church. In 1841, in connection with Midway and Fairview, its membership was forty-two. In 1842, Wm. H. Harris was its stated supply. In 1846, Rev. John M. McKittrick ministered to it. Its membership was thirty. Of these ten had been received on examination during the year. In 1847 it numbered thirty-four. In 1849 it had forty members. Its elders in 1845 were David Stoddard and Robert Gilleland.

FAIRVIEW (Greenville Co).—The Rev. William Carlisle ministered to this church until some time in 1844. His salary, for half his time, was \$200. At the Spring Presbytery, in 1845, Rev. John McKittrick became stated supply of this church for half his time, at the same salary. The membership of the church was 149, in 1843-45. It was 141, in 1846; 135, in 1847; 128, in 1848-50; in 1862 it was 148, of whom 19 were colored persons. The elders, in 1845, were Adam Stenhouse, Alexander Thompson and James Dunbar. Austin Williams, James E. Savage, John M. Harrison and Alexander W. Peden were elected to the eldership on the 18th of August in 1849. The Rev. Andrew G. Peden, of Griffin, Ga., originated in this church and congregation.

From a report of committee of the church, James Dunbar, Chairman.

N. B. The committee wish it may be noticed that Rêv. James Templeton, of North Carolina, preached next after McCosh, 1796. A reference, we suppose, to the statements of vol. 1, pp. 546, 547, 626. Then the Rev. Wm. Williamson, of Virginia. Then James Gilleland, of North Carolina, 1813. Then the Rev. Thos. D. Baird, from Ireland.

PROVIDENCE CHURCH—(Lowndesville).—This was formed, as we have seen, p. 550, from the Rocky River Church, and absorbed another organization formed from the same, and known, while it existed, as New Harmony Church, of the same name with one of the churches in Laurens District. As the church now exists it was made up of three elders and forty-one whites, and eleven colored members from Providence, as it was, and one elder, sixteen white, and three colored members from the New Harmony, we have mentioned, making in all, four elders, fifty-seven white, and fourteen colored members, and was organized as an individual church, proposing to worship in the future in a building then being erected in Lowndesville, and to be known in Presbytery by the name of "Providence." Minutes, p. 188.

The people of Providence Church had before this, and from its first organization, given of their substance, not only for the support of the ordinances of the gospel in their midst, but for other benevolent objects of the day. They had maintained, also, for twelve or fourteen years, a large and flourishing school, which numbered at times some seventy scholars, at which the usual branches were taught required of young men for admission to college. Occasionally the school was mixed, having both male and female pupils. At other times separate schools for each sex were maintained at the same time, and both near the same place.

On the 7th of October, 1844, the churches of Rocky Hill and Providence obtained leave of the Presbytery of South Carolina, then in session at Providence Church, to invite the licentiate, John D. Wilson, of Harmony Presbytery, as a stated supply, until the next meeting of the aforesaid Presbytery of South Carolina. Mr. Wilson was accordingly invited, and this resulted in his ordination and installation on the 20th of May, 1843, as pastor of the united churches of Rocky River and Providence. His pastorate was but a brief one. In consequence of his failing health, to the great regret of the churches he served, he was dismissed from his pastoral

charge at the Spring meeting of Presbytery, in 1843. The ministry of this faithful student and promising young servant of the Master was a brief one. He returned to Columbia, to the home of his mother-in-law, where he lingered for a little while. The writer of these lines was sitting at his bedside. "What time is it?" said he. "It is about four o'clock in the afternoon," said I. "It is very dark," said he. It was the darkness of death. Thus passed away a promising servant of the Lord, who never postponed any duty, but was restless till it was done.

In July, of this year, the Rev. G. W. Boggs began to serve them until, in 1846, his engagement terminated. In the spring of that year the Rev. T. L. McBryde preached to them in the same capacity until the meeting of Presbytery, when he became the regular pastor of Providence and Rocky River and so continued till the summer of 1851.

The statistics of the church are as follows: Members in 1842, 57 whites, 14 colored; additions to 1853, 43 whites, 5 colored; total 119. Dismissions, 31; deaths, 15; of colored, 6, which being duly deducted leaves the membership, with the four Elders and Deacon, 72.

The church has contributed to the usual benevolent efforts of the church at large, annually, and has kept up a church library for the use of its members.

Its engagement with its pastor was for half his time, for which they have paid \$200 to \$280.

The Rev. Wm. Carlisle, Wm. H. Harris and James C. Cozby, were from the bounds of this congregation. (The above furnished by F. H. Baskin, clerk of session), November 15, 1853.

The Elders of this Church in 1842 were: Robert Cozby, J. G. Caldwell, and James Baskins. The name of A. Walker also appears in 1845.

ROCKY RIVER.—It will be seen from the preceding, that though the Rocky River Church is far older than the preceding Church of Providence, and, indeed, it is its parent, its history during the period of which we now write, has been concurrent with that. Rev. William H. Davis, Rev. John D. Wilson, whom the venerable Elder A. Giles speaks of as "one of the best young men, and one of the best young preachers he ever knew," Rev. G. W. Boggs, the Rev. T. L. McBryde, and the Rev. Joseph Gibert ministered successively to both

churches alike. The Rev. James Lewers ministered to it in 1840 and 41*.

During the first fifteen or twenty years of this century large and crowded congregations frequented this Church; after that period deaths and the great emigration to the West, greatly reduced this once flourishing church, leaving in 1853 not more than 25 or 30 members. From this congregation eight young men have become ministers of the gospel. Their names are Benjamin Montgomery, Robert Campbell, James Patterson, Wm. Gray, Charles Martin, Jas. Gibert, and the two Messrs. McMullens, besides some others who attached themselves to other branches of the church. [Mss. of A. Giles and John Spear, Esqs., October and November, 1853.]

WASHINGTON STREET CHURCH (Greenville C. H.)—The Rev. S. S. Gaillard was the first pastor of this church. It was organized by a committee of the Presbytery of South Carolina, and was reported to that body April 20, 1848, and in the statistics of the General Assembly in 1849, is represented as having 18 members. Mr. Gaillard continued to serve this church till 1859. The city of Greenville, meanwhile, was prosperous, and the church increased.

MT. CALVARY.—Spartanburg District was received under the care of the Presbytery of South Carolina on the 2d of October, 1846, and Mr. Robert McCarley took his seat in Presbytery at that time, as a member of the same. Minutes, p. 280. The Rev. C. B. Stewart was its stated supply and in 1846-1850, M. O. Miller and R. McCarley were its Elders.

HOPEWELL (Abbeville), formerly LOWER LONG CANE.—The Elders of Hopewell Church, from 1800, were, Joseph Calhoun (died in 1817), William Calhoun (1826), Joseph Hutton (moved to the West), John Grey (1825), Andrew Weed (1847), Alexander Houston (1847), J. C. Matthews (1849), William Carson (moved away) and Peter Gibert. There were no Deacons in those days. During Rev. Henry Reid's time, the Elders were, Thos. Parker, James A. Gray, John McKelvey,

*For further particulars concerning James Lewers, see pp. 448, 449 of this history. The call he received from the Church of Williamsburg was not accepted by him. He returned his dismission to the Presbytery of Harmony, and obtained one to the Presbytery of South Carolina. From this he was dismissed October 8, 1841, to the Presbytery of Newton, N. Jersey, then pastor of Milford Conn., in connection with Holland Church, then in April, 1865 of Cattasuga, Pa., till his death, on the 24th of August, 1868.

John S. Ried, John P. Hall, in connection with those who were living when Rev. Mr. Waddel left.

Attention was given to the colored race. Their religious instruction was attended to, especially by Col. M. O. Talman. The most notable revivals of religion were during Rev. Henry Reid's time, in the camp meetings.

The first school taught in the Calhoun Settlement, of which we have any account, was by Rev. John Harris. After the Revolution, Mr. James Wardlaw taught at the old Artillery Muster Ground. Mr. Moses Taggart had a school at Hopewell Church, about the year 1790. Capt. Wm. Robertson, of Charleston, had charge of a neighborhood school for some time. After him, the Rev. Henry Reid, then Rev. R. B. Cater. About 1840, the neighborhood united upon Clear Spring as the site for a school house, where a school has been kept up, with the exception of short intervals, to the present time. The teachers of Clear Spring Academy were, John Taggart, Mr. Rainey, Mathew McDonald, Joseph F. Lee, Dr. James Mabry, J. R. Blake and J. S. Leslie. Our forefathers, when they builded to protect their little ones against the tomahawk and scalping knife of savage Indians, also took care to guard them against those more unrelenting foes, irreligion and ignorance.

Mr. Robert McCaslan was one of the most prominent men in the church. He was a native of County Antrim, and came to this country a poor Irish hoy. Shortly after the close of the Revolution, he spent a short time with his brother-in-law, Mr. Moses Taggart, who was then teaching at Hopewell Church. The country at that time was new, and the cultivated fields few and far-between. The rivers and creeks were as clear as mountain streams, and filled with fish. There were few public roads, the travelling being done mostly on horseback and on foot. The country was intersected by innumerable bridle ways and by-paths, nigh cuts for the initiated, but a bewildering maze to all others. Mr. McCaslan was manager of J. C. Calhoun's plantation. He finally settled on Bold Branch, where he died, in 1849, at the advanced age of eighty-two, and is buried in Long Cane Cemetery. For fifty years he was a member of Hopewell Church. A sincere, humble Christian, and a highly chivalric man, his honesty and fair dealing were proverbial. He was a tall, square-made man,

about six feet high. On his old age he was very much palsied, and walked with a staff nearly as high as his head.

Rev. Isaac Waddel preached his farewell sermon, December 9th, 1838, and parted with the congregation in peace and love. A congregational meeting was held, and a committee of three, viz: Robert McCaslan, John McKelvey and J. C. Matthews, was appointed to confer with Rev. Wm. Davis, who was then preaching at Willington, to obtain him as supply. He, accepting, commenced his labors 24th February, 1839. He was afterwards called as pastor, and Presbytery met at Hopewell, May, 22d, 1839, to ordain and install him. The Elders, during Mr. Davis' ministration, were, M. O. McCaslan, Wm. McCaslan, John McKelvey, J. C. Matthews and Wm. Drennan. The numerical strength of Hopewell, in 1846, was 171, in 1847, 151, in 1850, 153. Rev. Wm. Davis resigned in 1846, and Rev. James P. Gibert was called to take his place. He preached until 1851.* [Mss. of Rev. E. Payson Davis.]

WILLINGTON CHURCH (Abbeville), from 1840. The Rev. William H. Davis was received by South Carolina Presbytery as a licentiate from Union Presbytery, on the 22d of March, 1839, and was ordained and installed as pastor of Hopewell and Willington Churches, on the 22d of May, 1839. On the 1st of May, in 1846, this double pastorate was dissolved. He served the Willington Church until 1860.

"The strength of the church," says Mrs. M. E. D., "in its palmiest days, lay in its noble women, who gave their sympathies and encouragement when they could give nothing else. More precious than gold—yea, than fine gold!"

The first elders were Moses Dobbins, Peter Gibert, Esq., Major E. Noble, Peter B. Rogers. About 1828, in connection with the preceding, Andrew Weed, Peter Guillebeau, J. C. Matthews, N. Harris, M. D., Jacob Bellott, John B. Ball, Oscar Bouchillon and Alexander Houston. [Stephen Gibert was an elder before 1822, when he died.] (In 1842 the elders were Andrew Weed, Alexander Houston, Peter Guillebeau, Dr. William Harris, John B. Bull, according to the list in the minutes of Presbytery, March 26, 1842.) About 1849, S. H.

*The dates are as accurate as can be obtained.

These facts I collect from Col. M. O. Talman, who is a very intelligent member of Hopewell Church. What others are sent I gleaned from Sessional Records.

Gibert, Paul Rogers and Wm. T. Drennan were elected. The elders, according to the minutes of Synod in 1855, were Robt. Brady, N. Harris, Paul Rodgers, Wm. T. Drennan. The first set of deacons was under the pastorate of Rev. W. H. Davis. Their names were Peter B. Moragne, A. H. McAlister, Edward Calhoun, John LeRoy and Peter Guillebeau. Total in communion in 1822, 64; in 1823, 69; in 1824, 90; in 1825, 85; in 1830, 108; in 1834, 123; in 1839, 90; in 1843, 100; in 1845, 114; in 1850, 112; in 1853, 90. Dr. Baker twice visited Willington Church, and there was a considerable revival of religion. At one time there were about thirty accessions. The cause of temperance flourished at one time, a society being organized in 1830. Rev. Dr. Waddell, the president; Alexander Houston, vice-president; W. W. Waddell, secretary; N. Harris, M. D., E. P. Gibert, P. B. Rogers, S. C. Matthews and R. G. Quarles, directors. This society was energetic and active for a length of time, and useful. The religious instruction of the negroes was not neglected, and the galleries of the church indicated, by their large attendance, the interest they took in religious worship. [Materials furnished by Rev. E. Payson Davis.]

WESTMINSTER CHURCH remained on the roll of South Carolina Presbytery till October 8th, 1841, when it was stricken off, "it being ascertained that Richland Church occupies the same field." (Minutes, October 8th, 1841, p. 175.) Previous to this, in 1831, it had forty-four members, and was associated with Bethel, having thirty members, both under the charge of Rev. Benjamin D. Dupree.

RICHLAND CHURCH. In 1840, 1841, Benj. D. Dupree was the stated supply of this church. It had at this time thirty-nine members. In 1842, Joseph Hillhouse succeeded him; the membership, twenty. In 1852, Wm. McWhorter became the stated supply, at which time the members were eighteen in number.

The elders in 1842 and 1845 were James H. Dendy, Francis Jenkins and Simpson Dickson.

BETHEL CHURCH, in the Presbytery of South Carolina, remained vacant through the major part of this period. Its membership is stated to be thirty-one in the tables. Rev. John L. Kennedy was its stated supply in 1849. At that time it had eighteen members. In 1850 it was served by Rev. Wm. McWhorter, its membership being nineteen. The elders in 1845 were Col. J. Burnet and John Todd

NEW HARMONY. Rev. Mr. McKittrick informed Presbytery, in 1844, that a Presbyterian Church had been organized in Laurens District, consisting of seventeen members and two ruling elders, known by the name of "*New Harmony*," which desired to be taken under the care of Presbytery; which application was granted. "Application was at the same time made from Fairview, Antioch and New Harmony, for the labors of Rev. John McKittrick." (Minutes of the 101st session of the Presbytery of S. C., 2d October, 1844, p. 234.) The elders of New Harmony, in 1845, were David Stoddard and Robert Gilliland. The membership in 1850 was forty, in full communion.

NAZARETH (Beaver Dam) was among the vacant churches in 1840, 1841. In 1842 it was under the charge of Rev. Joseph Hillhouse, as stated supply in connection with Richland. Its membership is set down as being twenty. In 1847, the same, except that Mr. Hillhouse bears the title of domestic missionary, the membership then being nineteen. It remained under the same arrangement, depending on missionary service, through the remainder of this decade. Its elders in 1842 were James Young, John Morris and Matthew Martin; in 1855, Matthew Martin, Alexander W. Glenn, B. B. Harris, James Young, J. Moore, M. Ussory. Its membership in 1853 was twenty-two.

The author is now reaching the end of the fifth decade of the present century. These last ten years of the history of the Synod have exhibited an encouraging progress and extension of the church within its own bounds, although it has sent forth such numbers to people the more southern and southwestern States, to establish in them churches of our own faith, and that Scriptural order of church government, so clearly set forth in our standards.

In the midst of this decade, in 1845, our brethren south of the Savannah river were separated from those of South Carolina, at their own suggestion, by the action of the General Assembly; the Synod of South Carolina to meet in Pendleton, on the 6th of November, 1845, and the Synod of Georgia to meet in Macon, on the third Thursday in November, of the same year, its geographical limits to include the State of Georgia, and the Territory of Florida, so far as this may not interfere with the limits of the Synod of Alabama. Georgia still yielded its support freely and cheerfully to the

Theological Seminary, at Columbia, and South Carolina to the Oglethorpe University, in Georgia, until the South Carolina professorship amounted at length to the full endowment of a professorship. Nor did the interest of the Synod of South Carolina abate at all in the cause of Foreign Missions.

It may be interesting to know the rate of progress in this work since our separate organization as a Synod. The annual contributions have been as follows :

In the year of the organization of the Synod, the amount reported was \$1,222.12.

In 1846	was	\$1,966	52,	showing an increase of . . .	\$744	40
" 1847	"	1,965	17,	no increase		
" 1848	"	2,525	10,	an increase of	558	58
" 1849	"	1,869	64,	a material decline of	455	46
" 1850	"	2,931	28,	an increase over the greatest preceding amount of . . .	406	18
<hr/>						
Total,		\$12,479	83			

This is the statement of the Rev. Dr. Smyth.

And we cannot resist the impulse which prompts us to bestow the praise, well deserved, upon him, who, remaining at home, kept the cause of Foreign Missions constantly before the minds of our people. Those who went abroad to heathen lands made thus greater personal sacrifices. But the missionary spirit dwelt alike in his heart. He trained the children of his church to contribute steadily to the cause, nor were the sums thus collected, in their aggregate, by any means contemptible. He has but recently gone to his reward. Those who were his contemporaries will not soon forget the Rev. Thomas Smyth, D. D., of the Second Presbyterian Church in Charleston, as their minutes show.

The Rev. Dr. Howe, chairman of the Committee to bring in a minute on the death of our venerable and beloved brother, Dr. Smyth, reported the following, which was unanimously adopted :

The Charleston Presbytery has been called to mourn, since its last stated session, the removal of our beloved brother, the Rev. Thomas Smyth, D. D., from this scene of earthly labors to his heavenly rest. He died in the city of Charleston on the 20th of August, 1873, in the 66th year of his age.

Born in Belfast on the 14th of June, 1808, of Scotch and

English ancestry, and devoted to the ministry by his pious mother from his birth, he entered the college in his native city in 1827 and received its highest honors. During the last year of his studies there, he became united with Christ as a Saviour; and called as he believed, to the work of the ministry, he removed to Highbury College, London, where he pursued the studies preparatory to that sacred office with his accustomed ardor. In the fall of 1830 his parents removed to this country, and he entered the Senior Class at Princeton, where these studies were completed. He was ordained the following year by the Presbytery of Newark, as an Evangelist, with a view to missionary work in Florida, and soon after came to Charleston, under the recommendations of Drs. Alexander and Miller, as a supply of the Second Presbyterian church.

In November, 1832, he became a member of Charleston Union Presbytery, but although he was called to the pastorate of the second church in April of that year, he held this call under consideration, doubtful of his health, which was never firm, until December, 1834, on the 17th of which month his installation took place.

Since this time, during the various fortunes of our church and country, through the stormy scenes of ecclesiastical and theological debate, and the still severer trials of civil strife, his large and Christian heart has been true alike to his ancestral Church and to the land of his adoption.

We do not claim for our departed brother absolute perfection. This belongs to no child of God in this his militant state. But now all the asperities of discussion and debate are forever over. And with a mind of intense activity and an unconquered will, which bore up his enfeebled frame beyond the expectation of all his friends, all will accord to him a large and forgiving heart, full of schemes of Christian benevolence and activity, pursued with almost unequalled endurance and energy till the end of life.

An ardent student himself, he was a friend of education, of colleges and schools, especially of seminaries of sacred learning, whose libraries and endowments he sought to enlarge.

He was a friend of the young student also, and especially if he sought the gospel ministry under a manifest call from God.

Had Providence so willed, and he had not suffered, in com-

mon with others, the impoverishments of a cruel war, he would have left behind him more than he has been able to do, enduring monuments of his zeal in this sacred cause.

He would have offered himself as a missionary in his early days, had not enfeebled health prevented his personal labors on foreign shores. But the spirit of missions did not forsake him. He was their prominent representative for years by his voice and pen, both in our Presbytery and Synod.

Of the productions of his pen we will not speak, but his earlier contemporaries will remember the inspiring tones in which he was wont, in the excitement of debate, with a wonderful affluence of diction, to give utterance to the thoughts and emotions of his soul, the whole man transformed, his eye full of expression, his form taller seemingly than ever before. But those attractive powers were at length impaired by sudden disease, which rendered utterance imperfect, which at one time made him even forget the language his mother taught him, till by practice he regained it, and his palsied tongue was loosed, and became eloquent again.

His spirit has left the earthly tabernacle which confined it. It has been unclothed that it might enter the house not made with hands, and await the resurrection morning, when, with a body strong in power, glorious and spiritual, it shall be still serving and praising our ascended Lord.

For more than forty years has he gone in and out before us, for the first half of this time in the possession of his corporeal powers, for the last half crippled with disease, but still unconquered, till he yielded to the power of death.

Let us remember that our own removal will not be long delayed. The evening shades with some are drawing on. Let us redeem the time in these days of evil, and, like our departed brother, perform our work with conscientious vigor while the daylight lasts. So shall our lives be filled with deeds of usefulness, and our end be peace.

[This paper was also adopted by the Synod of South Carolina.]

That he accomplished so much with health so imperfect, is wonderful indeed. In Belfast and Princeton his health failed him. In Charleston, in 1848, he was attacked with partial paralysis of his left arm and fingers, from which he never recovered. A second attack in 1853 left him on crutches, almost a helpless cripple. "About four years before

his tireless energies were released from the fetters of the flesh his organs of speech were suddenly paralyzed in the midst of his midnight studies." Believing that he was near his end he wrote on a slip of paper to his wife: "Perfect peace." But finding that his general health was not seriously affected, he addressed himself to the task of regaining his great loss, with a resolute will, and never did he appear greater in all his grand career than when reciting hour after hour, and week after week, the letters of the alphabet, advancing from vowels and consonants to syllables, and from monosyllables to words and sentences, until, upon the anvil of his iron will, he broke, link by link, the chains which bound his eloquent tongue, and at length shouting, like David of old, "awake up my glory," his voice rang again with the praises of the Sanctuary and the glad tidings of salvation.

Dr. Smyth published in all about thirty volumes. The most popular, though less in size, are "The Well in the Valley," "Why do I live," and "The volumes on Missions." His larger volumes on Church Polity have been much valued by those of our own faith most competent to judge. "But by most men of my acquaintance was he endowed richly by nature with all the qualifications of the most consummate orators. He was not so great in the pulpit where he generally (during most of his life) read his sermons, as in the lecture room, nor was he so great in the lecture room as he was on the platform, nor was he so great on the floor of the deliberative assembly, when he was on the strong side as when he was on the weak one. But in reply and for a lost cause, as it seemed, and when there was no hope left for his side apparently, then was Dr. Smyth strong, and then was he dangerous to his opponents."

When the author of this history was appointed the historiographer of the Synod, he was directed to write down to the year 1850. It was with great reluctance that the office was accepted, and it was more out of deference to the authority of Synod than from any inclination for such labors that he gained his own consent to undertake it. It has occupied much of the time which perhaps should have been devoted to other pursuits. It has, however, been the time of his vacations, and there has been this infelicity that it has not been written as one continuous narrative, but at these distinct in-

tervals. The long delay in bringing the work to the press induced the author to invite communications relative to the later history of the churches, and of these he received a considerable number, intending to bring the history down to a later period than the appointment of the Synod required. But the advice of brethren, whose judgment he respected, united with the condition of his own health, which had become very precarious during the summer, decided him when he had reached a certain portion of the last decade, to abandon his purpose of bringing the history down to the present times.

It was further urged by most judicious brethren that the period between the year of 1850 and the present, including that of the late civil war, required a more elaborate treatment than I could now give it. The year 1850 *by all means*, they said, was the place where this volume should close. I began therefore to withhold what I had received or written of a later date, and give forth the work with all its imperfections as it now is. And yet I take the liberty of adding the following as an Appendix to the preceding history.

APPENDIX.

The following is a list of the churches organized in Harmony Presbytery since the last decade :

1849-50—Pisgah on Sandy Run, belonged once to Fayetteville Presbytery ; 1851—Marion ; 1851—Liberty Hill ; 1853—Lynchburg ; 1855—Manning, Bennettville ; 1856—Elon ; 1858—Red Bluff, Kingston ; 1859—Turkey Creek ; 1861—Florence ; 1863—Union ; 1867—Beulah, Centre Point ; 1871—Kentyre ; 1874—Bethel, Fairhope ; 1876—Tirzah ; 1881—Mayesville and Wedgefield. In 1875 Herman Church, formerly known as Pine Hill, was dissolved. In 1873 White Oak was dissolved and merged into Indian Town. In 1855 Harmony Church was merged into Manning. Bethel Church is the offspring of the old Midway Church and for many years was called Bethel Chapel.

The following churches in Bethel Presbytery have been organized since 1850 :

ALLISON CREEK, nine miles east of Yorkville, in 1853.
 ZION, eight and three-quarter miles north of Chester, organized in 1855, with eleven members and three elders.

DOUGLAS, four and a half miles southwest from Lancasterville, organized May 23d, 1858—ten members and one elder.

GRINDAL SHOALS, on Pacolet, in Union County, organized August 27, 1859—thirteen members and one elder.

OLIVET, nine or ten miles south of Yorkville, reported October 8, 1868—twenty-seven members, four elders, three deacons.

ROCK HILL, in York County, organized in 1870.

ENOREE, in Union County, nine or ten miles southwest of Unionville, reported April 4, 1872.

MIZPEH, about twelve miles southwest of Chesterville C. H., reported to Presbytery, organized November 29, 1873.

MT. VERNON, in Union County, six or seven miles south of Court House, reported October, 1878.

RAMAH, in York County, ten or eleven miles north of Court House, and south of King's Mountain, reported April 1, 1880.

CLOVER, in York County, six miles north of Yorkville, organized July 29, 1881—eighty-four members, chiefly from Bethel congregation.

SMYRNA, in Chester County, five miles east of Court House, organized November 18, 1881; ten members, two elders, two deacons.

MT. PLEASANT, in Chester County, twelve or fourteen miles northwest of Court House, on waters of Turkey Creek, reported organized December 14, 1881.

LONG TOWN, in Fairfield County, about nine miles east of Ridgeway, organized in 1882.

At the meeting of the Synod of South Carolina, in 1878 the churches and ministers of the Presbyteries of Bethel and South Carolina, in the counties of Spartanburg, Greenville, Laurens and Union, were set off as a new Presbytery to be called the Presbytery of ENOREE. The following is a list of the ministers who entered at the organization :

NAMES.	POST OFFICE.	WHEN ORDAINED.
F. Jacobs, D. D.	Laurens C. H., S. C.	1837
Z. L. Holmes,	" " "	1843
Clark B. Stewart,	Fairview,	1846
Robt. H. Reid,	Reidville,	1850
A. A. James,	Jonesville,	1851
J. S. Bailey,	Union C. H.,	1853
H. T. Morton,	Greenville,	1859
Thos. H. Law,	Spartanburg,	1862
Wm. P. Jacobs,	Clinton,	1864
A. P. Nicholson,	Laurens C. H.,	1869
Robt. H. Nall,	Greenville,	1869
Alfred L. Miller,	Spartanburg,	1875
B. G. Clifford,	Union C. H.,	1876

Received in 1879

James Y. Fair,	Laurens C. H., S. C.	1876
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The historical notices of these churches will be found in the preceding pages.

The following have been organized since the year 1850:

CLINTON, 1855.

Rev. Wm. P. Jacobs, Pastor.

ELDERS

E. T. Copeland, Clinton,
 R. S. Phinney, "
 W. B. Bell, "
 J. J. Boozer, "

The following exhibits the Presbytery of South Carolina as it now is :

MINISTERS.

NAMES.	P. O.	ORDAINED	ENROLLED
W. Carlisle, (Dec'd.),		1831,	
J. B. Adger, D. D.,	Pendleton, S. C.,	Spring, 1834,	Spring, 1857
Wm. McWhorter,	Bachelor's Rtrt,	" 1838,	" 1842
J. F. Gibert,	Abbeville, S. C.,	Nov. 24, 1838.	Nov. 24, 1838
John McLees, (dec'd.),		Apr. 18, 1846,	Apr. 18, 1846
E. F. Hyde,	Townville,	Spring, 1845,	Spring, 1845
J. O. Lindsay, D. D.,	Due West,	About 1846,	Apr., 1847
W. F. Pearson,	Due West,	June 9, 1860,	June 9, 1860
J. R. Riley, D. D.,	Walhalla,		
H. McLees,	Liberty,	Oct., 1863,	Oct., 1863
H. Strong,	Walhalla,	Dec. 9, 1870,	Dec. 9, 1870
J. L. Martin,	Abbeville,	Sept. 2, 1870,	Sept. 2, 1870
D. E. Frierson, D. D.,	Anderson,		Apr., 1871
R. A. Fair,	Newberry,	June 18, 1871,	June 18, 1871
T. C. Ligon,	Anderson,	June 29, 1882,	June 29, 1872
R. C. Ligon,	Stony Point,	Nov. 18, 1876,	Nov. 18, 1876
S. L. Morris,	Trenton,	Apr. 21, 1877,	Apr. 21, 1877
T. E. Davis,	Seneca,	1845,	Fall 1877
E. P. Davis,	Bold Branch,	Nov. 3, 1877,	Nov. 3, 1877
A. E. Norris,	Cokesbury,	Apr. 10, 1880,	Apr. 10, 1880
Deposed at Ninety-Six			Apr 1882

TRANSFERRED LAST SPRING.

NAMES.	P. O.	ORDAINED.	ENROLLED.
J. L. Brownlee,	Brandon, Miss,	Oct. 28, 1880,	Oct. 28, 1880
H. C. Fennel,	Monterey,	Oct., 1879,	Apr. 7, 1881
W. G. Neville,	Ninety-Six,	Apr. 9, 1882,	Apr. 9, 1882
F. P. Mullally, D. D.,	Walhalla,		Sept. 14, 1882
A. P. Nicholson,	New Pickens,	1869,	Sept. 14, 1882

CHURCHES ORGANIZED SINCE 1850.

Bethia	Nov. 4, 1849
Retreat	Apr. 5, 1851
Zion Church	1855
Mt. Bethel	Nov. 27, 1852
Ninety-Six	July 14, 1860
Abbeville	Apr. 22, 1866
Walhalla	Dec. 3, 1868
George's Creek, (now Mt. Pleasant),	Nov. 1873
Cokesbury	Feb. 21, 1874
Seneca	1876 (?) or 75
Edgefield	May 26, 1877
New Pickens	July 27, 1878
Ebenezer	Nov. 16, 1879
Westminster	1882

LIST OF DECEASED MINISTERS.

It has been a source of regret to the writer that he should be precluded from introducing memorial notices of those brethren who were active in the church down to the period of 1850 but who have died since. Some have been noticed on our preceding pages, but however appropriate the custom of formal memorials of departed brethren, this did not prevail in the Synod. till 1851, when a memorial was adopted at the news of the death of Dr. Archibald Alexander, who died on the 22d of October, and of that of Wm. Anderson McDowell, D. D., who died on the 17th of September in that year. The obituary record of Rev. S. B. Lewers, whose devoted and eminently useful life closed in 1852, may be found in the Synodical Minutes of that year, p. 17; of Rev. J. J. Dubose, on p. 20; of Rev. R. B. Walker, who died on the 10th of April of that year, in the 86th year of his age, having spent forty years of his active life in the duties of the ministry, p. 21. In the printed minutes of 1853, the death of four ministers—Hugh Dickson, Joseph Wallace, Zabdiel Rogers, and Wm. L. Hughes—are mentioned; of Rev. W. L. Hughes, cut off in the prime of life; of Rev. Hugh Dickson, who died July 9th, 1853, at the age of 81, having preached the gospel for more than half a century, full notices are given. (Printed Minutes, pp. 24, 25.) Of Rev. Wm. B. Davies, who had served in the ministry some thirty years, and whose ministry, especially of late, had been exceedingly blessed, a me-

memorial is found, printed minutes of 1855, p. 31. The Rev. A. Bui departed this life at the advanced age of 83 years, minutes of 1857, p. 12. The Rev. Reuben Post, D. D., who departed this life September 24th, 1858, minutes, p. 28. Memorial of Rev. W. H. Johnston, who died June 19, 1859, in his 40th year, minutes, 1859, p. 22. Of the Rev. Pierpont Edwards Bishop, p. 28. Of the Rev. Joseph Brown, who died May 17, 1859, in the 64th year of his age, p. 25th. Of Prof. Bazile E. Lanneau, 1860, p. 18. Of Rev. John Harrington, who died December, 1859, in his 69th year. Of Rev. John LeRoy Davies, who died June 16, 1860, in his 61st year, minutes of 1860, p. 25. Of Geo. Cooper Gregg, who died May 28, 1861, minutes, p. 16. Of A. W. Ross, who died October 2d, 1861. Of Elder James K. Douglas, of Camden, p. 64, 1861. Of Malcom Douglas Fraser, who died in the spring of 1862, in the 49th year of his age. Of Rev. James McEwen Hall Adams, pastor at Yorkville, and Professor in the Female Academy, who died, deeply lamented, March 31st, 1862. Memorial of Rev. James Henly Thornwell, D. D., LL.D., from the pen of Dr. Adger, minutes of 1862, p. 19. Of Rev. Thos. Livingston McBryde, D. D., who died April 15, 1863. Of Rev. W. C. Sutton, who died February 13, 1869. Of Rev. Thos. Reese English, who died in April, 1869, in his 63d year, having been a successful preacher of the gospel for some thirty-seven years. For the memoir of Rev. David Humphreys, who died September 29, 1869, see p. 391 of this history. The Rev. Samuel J. Price departed this life at Lancaster C. H., S. C., November 1st, 1871, minutes of 1871, p. 11. A memorial of Rev. A. W. Leland, D. D., born October 1, 1787, died November 2d, 1871, Professor in the Theological Seminary, may be found in the minutes of 1871, p. 11, and of Rev. Geo. W. Boggs, missionary to Hindostan, on p. 13. Of Rev. Thomas Smyth, D. D., who died August 20th, 1873, in his 66th year, minutes of 1873, p. 14, also p. 761 of this history.

The death of Rev. Wm. Banks, who served the Master so ably for a period of thirty-five years, from 1840 to 1875, and was for years the stated clerk of his Presbytery, and of the Synod, died on the 17th of March, 1875. Of him a record is made in the minutes of Synod for that year, p. 13. So also of Rev. Wm. States Lee, pastor at Dorchester, and at Edisto, who died July 28, 1875, minutes, pp. 15, 16. Of Rev. Gilbert Morgan, D. D., who died May 27th, 1875, at the age of 84, p. 16. Of John Leland Kennedy, who preached the gospel for nearly fifty years, minutes of 1877, p. 12. Of Edward Tonge Buist, D. D., who died November 10, 1877, at the age of 68; see also the Necrology of the graduates of Princeton Seminary. A memorial of Rev. Donald McQueen, D. D., is found at p. 22 of the Synod's records for 1880.

The death of Rev. Thomas Hood Cunningham, pastor of the missionary church (Ebenezer) in Charleston, died on the 9th of March, 1880, greatly beloved and deeply lamented, minutes, p. 23. The same minutes record the death of Rev. William Hooper Adams, formerly pastor of the Circular Church in Charleston, who died on the 14th of May, 1880, at the age of 42, p. 25.

The same minutes, p. 26, record the death of Rev. William Swan Plumer, D. D., LL.D., Professor in the Theological Seminary, for fifty-three years a minister of the gospel, during which he labored as an evangelist, then as pastor in various important churches, as of Petersburg, Richmond, Baltimore, then as professor and pastor for eight years at Allegheny, and professor for thirteen years at Columbia, and who died October 22, 1880. Of William Carlisle, who died March 23d, 1881, in his 84th year, having accomplished a large amount of missionary

labor in his early years, minutes, 1881, p. 14. Of Rev. Edward Palmer, brother of Dr. B. M. Palmer, the first of that name, and father of the present B. M. Palmer, D. D., and of E. P. Palmer, D. D., of whom an interesting memoir has been written by his son, and who was the oldest minister of his Presbytery and the Synod at the time of his death, September 30th, 1882, minutes of Synod, pp. 17, 20. In the same minutes, pp. 21, 22, is recorded the death of the Rev. Wm. Brearly, who preached the gospel seventeen years in Winnshoro' and thirty-seven years in Darlington, and died January 8, 1882. Of John McLees, we have spoken, p. 393, for thirty-seven years a successful minister of Christ, minutes of 1882, pp. 22, 24.

In the same minutes, p. 25, is a memorial of Rev. James Cousar, son of Rev. Jas. A. Cousar (so long stated clerk of the Presbytery of Harmony), who pursued his studies at Oglethorpe and the Seminary of Columbia, and lived to preach the gospel for twenty-seven years, until his ministry was closed by his decease, on the 7th of January, 1882. On p. 26, the death of Rev. E. H. Buist, of Cheraw, is recorded, son of Rev. Arthur Buist, of the First Presbyterian Church of Charleston; brought up by his uncle, Rev. E. T. Buist, D. D., graduated at South Carolina College with high distinction, finished his studies at the Theological Seminary in Columbia, and was pastor at Newberry, and afterwards, in 1868, at Cheraw, where he died on the 11th of September, 1882.

The Rev. Henry Robertson Dickson, while pastor of the Presbyterian Church at Yorkville, in 1867, was called to the pastorate of the First Reformed Dutch of Brooklyn, N. Y.; was taken sick March 3d, in Brooklyn, and died on March 8th, in the early part of the second year of his ministry in that city. He was the son of Dr. John Dickson, of Charleston; his mother, Mary Augusta (daughter of Andrew Flynn, D. D.), died while he was quite young. He was a graduate of Charleston College, and a student of the Theological Seminary at Columbia. His first pastoral charge was at Willtown, Colleton County, S. C. He had been deeply afflicted. First, a beloved niece had been taken from him, then his only daughter, then he himself, was taken with acute pneumonia, which in a few days terminated his life.

Rev. P. M. McKay was born in Embro, in the province of Ontario, Canada, January 10, 1847; died in Madison, Florida, March 8, 1875. He entered Knox College Toronto, Canada, and removing to Florida became a member of the church in Lake City; and in April, 1871, was taken under the care of the Presbytery of Florida, and ordered to pursue his course in Theology at Columbia, in which institution he remained till near the close of the second year. He was licensed in April, 1873, ordained and installed over the churches of Madison and Oakland on the 29th day of November. As a pastor, full of affection and sympathy; as a preacher, earnest and effective. Minutes of 1875, p. 10

Rev. Charles Malone Richards, born in Madison County, Alabama, a graduate of Davidson College, who finished his course in the Seminary with the class of 1869; died at Cincinnati, Arkansas, on the 5th of July, 1872. He had entered the Seminary in 1861, and remained till the Spring of 1862, when on returning home he enlisted as a private in the Confederate army, and was soon after made a Lieutenant in the cavalry. In an engagement which afterwards occurred he was shot in both knees, and from this wound he never recovered. He returned to the Seminary in the Autumn of 1867, and finished his course with the class of 1869. He was ordained to the full work of the ministry at Jacksons-port, Arkansas, April 11th, 1870. He died at Cincinnati, Ark., whither

he had gone to fill an appointment, and it is supposed that the wound he had received was the main cause of his death.

Our sister Synod, of Georgia, since her separation from us has met with similar losses, and paid corresponding tributes to the memory of her dead. The first she had occasion to mention was the Rev. Thomas Goulding, D. D., the first Professor in the Theological Seminary, whose removal she mourns, and to whom she pays a fitting tribute. Minutes of her 4th session, held at Columbus, in 1848, p. 25. She expresses (printed minutes of 1851), her sincere regret at the death of Rev. Dr. William McWhir, the oldest member of the Synod; a native of Ireland, licensed by the Presbytery of Killeabah; came to this country soon after the Revolution; was Principal of the High School at Alexandria, Va., under the patronage of General Washington. Thence he removed to Sunbury, in Georgia, the head of a famous school to which many, both male and female, were attracted. He had no pastoral charge, but preached where his services were needed. He founded a church at Mandarin, in Florida, and was active in organizing the church at St. Augustine.

The Rev. J. C. Humphrey was a native of the State of New York, who came in early manhood to the State of Georgia in search of health, and at that time an avowed unbeliever. A good Elder with whom he resided put into his hands Nelson on Infidelity, which convinced him of the truth of Christianity, and was blest to his conversion. He then became anxious to preach the gospel which was now his solace and peace. As a candidate of Flint River Presbytery he entered the Seminary at Columbia, became temporarily the supply of the church in Augusta, where his health failed. He served afterwards as an Evangelist of the Presbytery of Hopewell. He was a man of talents, but most eminently a man of prayer. Death came early but it had no sting. His ministry on earth was short, but not unfruitful. Minutes of Synod of Georgia, 1859, p. 22.

The Rev. S. J. Cassels was born in Liberty County, Georgia, in 1806; became a subject of renewing grace in early life, and felt himself called to the ministry. He was graduated at Franklin College, in 1828, and pursued his Theological studies under Dr. Waddel. He was called to the pastoral care of the church at Washington, Wilkes County; then to the church in Macon; then to Norfolk, in Virginia. He was much gifted as a preacher, and blest in winning souls to Christ. His health gave way under his abundant labors. He settled then in Savannah, became Principal of Chatham Academy, and in that position died in an unshaken and triumphant hope of blessed immortality. Minutes of 1853, p. 17.

The minutes of the Georgia Synod for 1854, p. 11, record the death of Rev. Benjamin Burroughs, a native of Savannah, a graduate of Union College, who pursued his Theological studies at Princeton. He was minister, at different times, at Milledgeville, Tallahassee and White Bluff, and was blest with at least one extensive revival of religion. He labored also as city missionary in Savannah, and fell a victim to the fever prevailing in that city during the Summer and Fall of that year, dying in full expectation of a blessed immortality.

The same minutes, p. 16, record the death of Rev. Jesse W. Hume, a native of Tennessee, a graduate of the College of Nashville, and of the Theological Seminary at Princeton. Obligated to seek a milder climate he came to Florida in 1850, and was soon after installed over the church at Tallahassee, where he labored for over two years with signal ability. He was a man of no ordinary mind, no ordinary attainments, and of no

ordinary piety In the Fall of '54, at the age of 31, and in the full triumph of a living faith, he went up from the church militant to the church triumphant, after a ministry of something better than ten years. "Thus fell a man who gave promise of standing as a Theologian, a preacher, and a man of piety among the first Doctors of the land." Minutes of 1854, p. 16.

The Rev. A. Milner, a native of South Carolina, removed with his father's family to Cass County, Georgia. He became in early life a follower of Christ. He was a graduate of Franklin College, and having studied law he practiced at the bar for a short time, but soon turned his attention to the gospel ministry. He was licensed by Etawa Presbytery, soon after united with that of Cherokee by which he was ordained as Evangelist, in 1844. He had received a call from the united churches of Friendship and Euharlee, and was installed as their pastor in October, and was to supply the church at Cassville. Though in feeble health he was carried to the church at Cartersville, where the services were performed, returned to his sick bed which in two weeks was to him the bed of death. He died November 13, 1855, and was buried on the 14th, the same day on which the Synod was assembled. During the eleven years of his ministerial life he had done much to build up the church of Christ in the region in which he labored. Minutes of the Synod of Georgia, 1855, p. 18.

The memory of Rev. Joseph B. Stevens, a native of Connecticut, a graduate of Bowdoin College, and a student in the Theological Seminary in Maine, who labored in various counties in Georgia, and died on the 9th of May, 1860, in the 59th year of his age, is perpetuated in the minutes of that year.

The memorial of Rev. Alonzo Church, D. D., a native of Vermont, and graduate of Middlebury College, was first a teacher in Eatonton Academy, then Professor of Mathematics and Astronomy in Franklin College, then successor of Dr. Waddel as President of the same. It was his delight and glory to preach the gospel to the poor, nor did he cease to do this to the day of his decease. Minutes of the Synod of Georgia for 1862, p. 14.

Rev. Rufus Kilpatrick Porter, born in Spartanburg District, South Carolina, second son of Rev. Francis H. Porter, a graduate of South Carolina College, a student of Theology at Columbia, licensed by the Presbytery of Charleston in 1852, chaplain in the army, was with General T. R. Cobb when he received his mortal wound, pastor of the Central Presbyterian Church in Atlanta, from 1867 to the 13th of July, 1869, when he received another call to the church triumphant. Minutes of 1870, p. 6.

Dr. Wm. M. Cunningham, born in East Tennessee, graduated at Washington College, in his native State, studied at Princeton under Drs. Alexander and Miller. Pastor at Lexington, Va., six years, then at Chattanooga, then from January, 1841, at LaGrange. One year he labored with Dr. Styles as Synodical Evangelist, was elected as President of Oglethorpe College, and would have accepted, had he not received the message just then, "Come thou blessed of my Father, inherit the Kingdom prepared for thee" Minutes of 1870, p. 9.

Rev. Telemachus F. Montgomery, born in Jackson Co., Ga., united in 1827, under the preaching of Rev. Joseph C. Stiles, D. D., with the Presbyterian Church at Lawrenceville. Graduated at Athens in the class of Alexander H. Stephens and others known to fame, pursued his studies at Columbia in the class of 1835, was licensed and ordained in

the same year. Preached and taught at Ephesus, Talbot County, Ga., for seven years, and in various places in Georgia, South Carolina, Alabama and Florida. In March, 1874, he was struck with paralysis, from which he partially recovered, but it returned again, and on the 4th of December, 1875, he was called to his reward, having nearly completed his sixty-eighth year. His ministry was by no means an unprofitable one. His end was calm, peaceful and happy. Minutes of 1876, p. 10.

Of the Rev. Nathan Hoyt, D. D., and his labors at Beech Island, we have made mention, p. 339. He was a native of New Hampshire, his parents Baptists. He became pious in early life, and his own researches led him to embrace Pedit Baptist views. He was first settled in Troy, failing health brought him to the South, and the first place on which he bestowed his labors was Beech Island, where his efforts were much blest in the organization of the church of which he wrote an interesting account; see p. 339. Thence he removed to Washington, Georgia, and thence to Athens, where under the very eaves of the University he preached the gospel with great success for thirty-seven years.

In their narrative to the General Assembly for 1876, the Synod of Georgia sadly say, "Four beloved brethren in the ministry, belonging to this Synod, have been called from their labors on earth to their reward in Heaven, Rev. A. G. Longhridge, Rev. C. P. Beman, D. D., Rev. T. F. Montgomery, and Rev. R. C. Ketchum, our late lamented clerk, and we shall behold no more their faces in the flesh."

Honorable testimony is borne in their minutes of the Rev. Wm. Matthews, educated at the Gwinnett Institute, and the Theological Seminary at Columbia, who departed this life at Macon, Dec. 20, 1862.

Benjamin D. Dupree, or Dupre, was born in Charleston, but in early childhood his father removed to Pendleton. We have seen him employed, in preceding pages, as stated supply of various churches in the Presbytery of South Carolina, by which he was licensed. He removed to Georgia, in 1845, and became a member of Cherokee Presbytery, found the harvest plenteous and the laborers few; resumed there his missionary work until at length his health failed him, and his labors were more restricted. He was supplying the churches of Midway and Carthage at the time of his death, which occurred on the 10th of April, 1863, in the 64th year of his age, and the 42d of his ministry.

Rev. Charles Colcock Jones, D. D., was born in Liberty Co., Ga., on the 20th of Dec., 1804, was deprived of both his parents before he was five years old. His mother, of Huguenot descent, a woman of great piety, had prayed that this son might serve God in the ministry. He received his early education under Dr. McWhir, at Sunbury. At the age of fourteen he entered a counting-house in Savannah, where he continued six years, during which time he became a member of the church of his fathers in Liberty Co., and an active laborer in the Sabbath School.

Offers of a business character were made to him. But, no! His mother's prayer had been heard in Heaven. He must be a minister of the gospel. He resorted to Andover; in Philip's Academy he acquired a knowledge of the languages, entered the Seminary at Andover, Mass., continued his theological course under Drs. Miller and Alexander. When we were associated with him, his daily devotional reading included the Hebrew Scriptures, in which he took great interest. All who knew him can testify to his interest in the religious instruction of the colored people and the efforts he made in their behalf. The publications he put forth awakened attention to his cause. The catechism

he prepared for their use has been much valued, was translated by Rev. John B. Adger, D. D., while at Smyrna, into the Armenian and the Armeno-Turkish, and by Rev. John Quarterman, at Ningpo, into the Chinese. Through these influences a general meeting was held in Charleston, in 1845, attended largely by various denominations, and gathering information from various quarters on the religious instruction of the negroes. Dr. Jones, at different periods, was pastor of the First Presbyterian Church, in Savannah, twice Professor of Ecclesiastical History and Church Government in the Theological Seminary at Columbia, and finally Corresponding Secretary of the Board of Domestic Missions at Philadelphia. He died in peace and triumph on the 17th of May, 1863. The last work of his life, of any extent, was his "History of the Church of God." On the night of the 18th of April, 1850, the house in which he lived, in Columbia, with all its contents, was consumed by fire, the family narrowly escaping with their lives. The most valuable portion of his library, his missionary journals, sermons, and other MSS., and his lectures on Church History were destroyed. With characteristic patience these last he undertook to recover and restore, from the memoranda of students and his own recollection, and thus was produced the volume he published before his death, entitled "The History of the Church of God."

The minutes of 1871 record the death of Rev. Henry Safford, born in Royalton, Vt., October 8th, 1793, died at Greensboro, Ga., October 8th, 1870, the day of his entrance into the life above, the 77th anniversary of his entrance into his life on earth. A graduate of Dartmouth College, a student of theology at Princeton. He was city missionary of Augusta, missionary at Beech Island, in Jackson, Jefferson, Oglethorpe Counties, Lumpkin and Madison, Ga.

Rev. Robert A. Houston, born in Tennessee, in 1826, departed to his rest in Oxford, Alabama, March 21st, 1869, in the 43d year of his age. A graduate of Oglethore, in 1849, a licentiate of Hopewell Presbytery, April, 1854, ordained by the Presbytery of South Alabama, installed as pastor of the Church of Greensboro, Ga., by the Presbytery of Hopewell, and President also of the Synodical Female College there established. "A successful teacher, a sound theologian, and an earnest and faithful minister of the word." Minutes of 1871, p. 11.

Hamden C. Carter was born in Newburyport, Mass., March 6th 1805, and died on the night of the 30th of December, 1869, at the house of a friend, near Calhoun, Ga., in the 66th year of his age. Was fitted for college at Phillip's Academy, Andover. In 1823, he came to Athens, Ga., and was graduated at Franklin College, in 1826. He studied Theology under Dr. Goulding, was licensed by Hopewell Presbytery, in 1829. He preached in many portions of Georgia, and often with great success. "In his presentations of truth he was wonderfully clear and convincing. He combined depth and clearness of thought with great simplicity. And he may be said to have preached the gospel at his own expense. He gave not only himself, but his property, of which he had a considerable amount, to the cause of Christ." Minutes of 1871, p. 12.

We would be glad to transcribe the memorial of the Rev. Mr. Talmadge, who departed this life on the 20th of September, in the 67th year of his age; of Rev. G. W. Ladson, a member of the Presbytery of Georgia, but the devoted pastor of the colored portion of the Columbia Church, in whose service he died on the 4th of July, 1864, and where "Ladson Chapel," built for the congregation to which he ministered, perpetuates his name. Of the Rev. James Cowan Paterson, D. D., who died July

18, 1866, in the 63d year of his age (Minutes of Synod of 1867, p. 9.) Of the Rev. E. T. Williams, the Missionary to Africa, who was compelled by his impaired health to return to his native clime, where he labored with marked success. Minutes of 1867, p. 9. Of Rev James Gamble, first settled at Rockey River, S. C., but afterwards removed to Georgia, where "he was a model teacher of youth and an able preacher of the Gospel." Minutes of 1867, p. 10. Of John F. Lanneau, whom we have before named as Missionary to Palestine, but spent the latter portion of his life at Marietta, in useful services to the church. When asked on his death bed if he never had any shadow of a doubt, his touching and beautiful answer was :

" And lest the shadow of a spot
Should on my soul be found,
He took his robe of righteousness
And cast it all around."

Minutes, 1867, p. 22.

Nathaniel Alpheus Pratt, D. D., born January 29, 1796, in Saybrook Co., Conn., graduated at Yale in 1820, studied at Princeton Seminary under Drs. Alexander Miller and Hodge, licensed by Presbytery of New Brunswick, April, 1823, was a Missionary in Southern Georgia and Florida, pastor at Darien in 1826, removed to Roswell, Geo., in 1840, where he spent a long and useful life as a minister of Christ, greatly beloved, for thirty-nine years. He preached his last sermon on the 16th of March, 1879, when, by paralysis, he lost the power of speech, and died on the 30th of August, in the same year, having served the Master in the work of the ministry fifty-six years.

The Rev. Samuel S. Davis, D. D., born 12th of July, 1793, in Balleston, N. Y., was graduated at Middlebury College, Vt., of which, at the time his uncle, Henry Davis, D. D., was President. He came to the South first as an agent for the endowment of a Professorship in Princeton Seminary, by the two Synods of North Carolina, and that of South Carolina and Georgia. As an agent he was unusually successful, both when laboring for the Assembly Board of Education for the Princeton Professorship and subsequently as agent for the Assembly's Board of Education and for the Seminary at Columbia. In his pastorates at Darien, at Carrolton, his colleague pastorship in Augusta, although they were for limited periods, he had in an eminent degree the affections of those to whom he ministered. He was a Professor in the Oglethorpe University in the days of its greatest prosperity. He survived but a short time the death of the excellent woman, daughter of Thomas Cumming, of Augusta, his companion for more than half a century. He died on the 21st of June, 1877, at the age of 84.

The Rev. William Dinmock, an Englishman by birth, a devoted teacher in his native land and here in the Sabbath School, was licensed by the Presbytery of Atlanta in 1870, ordained in 1872, died in Carrolton, Ga., on the 19th of March, 1880, leaving "his epitaph" written "on our hearts." Minutes of October 15, 1881.

Rev. J. R. McIntosh, of the Presbytery of Macon, born in North Carolina, a graduate of Hampden-Sidney, receiving his Theological education at Union Seminary. Though an earnest preacher of the Gospel, his life was chiefly spent in the school room, being President at one time of Floral College, then of the Female College at Eufaula, Ala., then assisting at Columbus, Geo., and yet preaching the word whenever opportunity offered. He died on the 26th of November, 1880, in the 75th year of his age. Minutes of 1881, p. 16.

The Rev. David H. Porter, D. D., was born in Selma, Ala., on the 13th of May, 1830. His father was the Rev. Francis H. Porter, of whom we have made mention on preceding pages. He was graduated at the South Carolina College, in the class of 1852, and finished his studies in the Theological Seminary at Columbia, in 1855, and soon after received an unanimous call to the First Presbyterian Church in the city of Savannah, which he first accepted conditionally, after fulfilling certain other previous engagements. The church was small in numbers and peculiarly feeble. Still he was favorably received, not only by that church but by the community at large. In the autumn of 1861 he was attacked with hemorrhage and was urged by his people to take a season of rest. On resuming his duties he was again attacked and forbidden by his physician to preach. After this he became Chaplain to the Fifth Regiment of Georgia Cavalry, continued his labors with great profit to the soldiers and material benefit to his own health. After the war his ministrations were greatly blest to his own people, and by their united exertions a suitable temple was erected for the worship of Almighty God. After this his health began again perceptibly to fail, and he again tendered his resignation, which his people declined to receive. His disease still continued its destructive progress, and on Sabbath, the 21st of December, 1873, he fell asleep in Jesus. No pastor in our connection has ever been followed to the grave by a more sincerely mourning church and congregation.

The Rev. R. C. Ketchum, who had removed from the Synod of South Carolina to that of Georgia, and was first settled at Clarksville, and since resided at Rock Springs, near Atlanta, and who became stated clerk of the Synod of Georgia, on the death of the venerable Dr. Wilson, died sustained by the blessed hopes of the gospel, on Friday, the 23d of June, 1875, having been some forty years a minister of Christ.

The Rev. John S. Wilson, D. D., whom he succeeded, demands more than a passing notice. He was born in Anderson District, (or County), then Pendleton, S. C., on the 4th of January, 1796. Besides an English schooling, he spent several years under the classical and theological training of Dr. Waddell. He closed his theological preparations under Dr. Thomas Charlton Henry, at Columbia, S. C., and was licensed to preach by the Presbytery of South Carolina, on the 4th of October, 1849. He taught and preached for four years at Ruckersville, Elbert Co., then in Gwinnett Co., where he resided twenty years, preaching at Fairview Church, and founding that at Lawrenceville, engaged there in preaching and teaching. For fifteen years in the old academy, at Lawrenceville, he had large classes of young men, some of whom entered the ministry. Again, at Decatur, where he had organized a church, he preached and taught, and was never released from this last vocation till he removed to Atlanta, in 1859, to take charge of the First Presbyterian Church, which was organized by himself, and where he closed a ministry of over fifty-three years, on the 27th of March, 1872. His soundness in doctrine, his laborious and self-denying life, his success as teacher, preacher and writer, his services as a stated Clerk of Synod, his services as historiographer, exhibited in part by his necrology, his services in the General Assembly, of which he was eleven times a member, and once the Moderator, show at once his own capacity for the work required by the church, and the confidence of his brethren. Minutes of 1873, p. 13.

The Rev. Benjamin C. Robertson was born in Dickinson Co., Tennessee, June 5th, 1846. Entered Amherst College in 1866, and was gradu-

ated in 1868. He entered the Union Theological Seminary in the City of New York. His health failing, under the advice of physicians, he removed to Florida, and resumed his theological studies, and was licensed by the Presbytery of Florida, January 5th, 1871, and on the 20th of April was ordained and installed pastor of the Palatka Church, with good prospect of success. It was not long, however, before his health began to fail, and notwithstanding all his hopes and the promise he gave of great usefulness, he was called early to his rest. Minutes of Synod of Georgia for 1873. p. 11.

Rev. David Comfort, born in Charlotte Co., Va., July 29, 1837, died in Thomas Co., Georgia, January 22d, 1873, in the 36th year of his age. Graduated at Hampden-Sydney, with first honors. Entered the Seminary at Princeton, but joined the Confederate Army in Virginia, and was captured, but afterwards exchanged. He became connected with the Presbytery of Florida, and served as pastor at Bethany and Valdosta. During the whole of his ministry he never enjoyed a single hour of health, yet was he "instant in season and out of season," never sparing himself till he was called away from his earthly labors." Minutes of 1873, p. 18.

Rev. Joseph Clay Stiles, D. D., was graduated at Yale, in 1814. Feeling himself called to the ministry, he was licensed and ordained and served S. S. at Milledgeville and Concord, Ga., from 1823, at Versailles, Harmony, and Midway, Ky., successively from 1836, Shocco Hill, Richmond, from 1846, Mercer St., N. Y., from 1850, Secretary of American Bible Society for the South, 1850-52. S. S. South Ch., New Haven, Conn., 1852-57. Secretary Southern Aid Society. Chap. C. S. A., (1862), W. C. Richmond, Va. Dr. Stiles was, as all know, an earnest worker in the church, an eloquent and successful preacher of the gospel.

But we are obliged greatly to abbreviate these notices. Prof. R. C. Smith, Alabama, Professor of Mental and Moral Philosophy, a position which he filled with ability till the war closed the institution in 1862, departed this life in Macon, on the 23d of May, 1873, in the 64th year of his age. Minutes of 1874, p. 10. In the same minutes, p. 13, is recorded the death, in Griffin, Ga., long the place of his residence, of Wm. J. Keith, once Professor of Ancient Languages of the College, now University, of East Tennessee, located at Knoxville. Associated with the history of colleges, but in a very different relation, was our brother, Remembrance Chamberlain. He was born in Vermont, December 2, 1789, was graduated at Middlebury College, studied theology at Princeton, was first settled in Burke County, Ga., was employed as pastor in various places, and, as evangelist, organized a number of churches. He was long the financial agent of Oglethorpe University, and is said to have secured for it a sum but a little less than one hundred thousand dollars. He died early in March, 1856, in the 68th year of his age, and about the thirty-sixth of his ministry. The minutes of 1867, p. 6, record the death of Rev. Eli Graves, born in Rupert, Vermont, February 10, 1803, became connected with the Presbytery of Florida in the spring of 1842, died August 22d, 1857. His name and memory are interwoven in the history of many of our churches.

Rev. A. H. Mathes, born in Greenville District, S. C., graduated at Washington College, Tennessee, studied law, was admitted to practice; felt himself called to preach the gospel, put himself under the care of Holston Presbytery; for want of means, walked all the way to Princeton, and when asked how he came, replied, "by private conveyance."

Was installed pastor of the Presbyterian Church at Ray Town. At the close of the war was president of the college in Tennessee. After several removals, died in Florida, September 4th, 1878, aged 50 years, 3 months, 27 days Minutes of 1878, p. 15.

Rev. J. M. Quarterman, son of the Rev. Robert Quarterman, the venerated pastor of Midway Church, Liberty County, Ga., graduate of Oglethorpe, and student at Columbia in the class of 1850, after a life of laborious and useful service in the ministry, departed this life at Palatka, East Florida, in March, 1858. Minutes of 1858, p. 14.

In the same minutes, p. 27, is recorded the death of Rev. Daniel Ingles, of the Presbytery of Cherokee. He was born in the State of New York, and left a dependent orphan. When he attained the years of manhood he felt called to the ministry, and began his preparation for it. In 1830, he came to Georgia, was graduated at Athens, and in the year 1834 licensed to preach the gospel by the Presbytery of Hopewell. As a preacher, he was a Boanerges. On the 27th of December, 1857, while in apparent health, sitting in his room reading the Sacred Scriptures, and meditating upon its truths, his spirit returned to God who gave it, leaving his body cold in death. Thus suddenly, in the 55th year of his age, and the 23d of his ministry, he passed away.

We have spoken of Rev. D. J. Auld in the earlier pages of our history. The minutes of the Synod of Georgia for 1857, p. 25, record his death, and sympathize with the Church of Tallahassee, over which he had so recently settled.

They also record, on p. 28, the death of Rev. Joseph Y. Alexander, a native of North Carolina, who pursued his preparatory studies under Dr. Waddell, received license to preach from the Presbytery of South Carolina in 1820; was first settled at Newberry, S. C., then finally at Newnan, Ga., where he spent more than two-thirds of his ministerial life, where he died March, 1857, having labored nearly thirty-seven years in the ministry of the gospel.

For further notices of deceased ministers, consult Dr. J. S. Wilson's Necrology, and volumes three and 4 of Sprague's Annals.

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ERRATA

Page 123, 2d line from bottom, for Dook read Doake.

Page 368, last line, for Lossing read Lawson.

Page 372, 23d line from top, for Sparner read Sparrow.

Page 516, 10th line from top, for Johnson read Johnston.

Page 466, 5th line from bottom, and page 467, running title at top,
for William read Willard Preston.

[AUTHOR.]

